

Master Thesis Summary

Cover page for the Master's thesis summary

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Supervisor: Bodil Stilling Blichfeldt		Department: Design & Communication	

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ABSTRACT/ SUMMARY

Women are reported to be the fastest-growing demographic group in motorcycling, however, the research shows that they face a variety of constraints when entering the social world of motorcycling and perceiving this serious leisure activity. From personal challenges to complicated interpersonal or societal obstacles - the struggle is real for female motorcyclists, but a brighter future might also be ahead.

This study explored how the social world of motorcycling could become more inclusive for female riders, and examined the constraints women face when perceiving this serious leisure activity. While the focus of this paper was on women and their participation in the social world of motorcycling, the findings presented many interesting insights into the social world in general, identifying also some aspects related to men's experience.

Women have been involved in motorcycling for over a hundred of years, but this leisure activity has predominantly been dominated by men, so ignoring the women's perspective and compromising their experience within the social world. As a female and a passionate motorcycle rider myself, I am a living example of a group of interest, and, therefore, wished to relate my experience with the thesis work and get some answers that have been bothering me for years. Moreover, as the founder and owner of a business within the motorcycle industry, I was led by the idea that there is an evident business loss due to such a lack of focus on female riders, where businesses and organizations in motorcycling and tourism world oversee the benefits of including, and equally treating female riders. Therefore, the above concerns called for research to both - explore the female perspective, and investigate ways of creating a more welcoming and inclusive environment for this fast-emerging interest group.

While the motorcycle scholars have previously explored motorcycling from individual's perspectives, mainly focusing on motivation for engaging in motorcycling or the meaning this activity brings to people's lives, comparably little research has been done to analyse the forces that restrict women's participation or impair their experience. Even less work has been conducted within the domain of the social world of motorcycling, looking into the broader picture of this serious leisure activity. Therefore, my goal with this thesis was to provide academic insights that

could benefit existing or future research in motorcycling field, as well as initiate interest within the motorcycle community and generate actionable learnings for the businesses in the industry.

My work has focused on a line of theories within leisure constraints, serious leisure and its social world, as well as motorcycle subculture and tourism studies. The tourism and leisure continuum was discussed first to set the ground for further research that embarked on an exciting journey along with the unknown of the leisure world.

While women were at the centre of this research, I wished this thesis will benefit motorcycling community in general. A better understanding of male position and perspective was also essential for the final goal of this research. Therefore the co-design, as an inclusive act where all participants in the process are equal, and the objective is to explore and unfold latent opportunities, was chosen as a great way to do so. Guided by the participatory paradigm I have performed the research based on the co-design methodology, where a variety of stakeholders, both women and men, from the motorcycling social world in Denmark and abroad have been a part of. 24 participants, representing various roles and interests within the motorcycle social world, as well as three tourism experts, have joined the co-design activities, that took place during the period of six months. Fourteen different qualitative research sessions, such as individual or group interviews, workshops and expert conversations were performed, aiming at collaboratively exploring ways and possibilities for creating a more inclusive motorcycling environment.

The research has discovered many constraints women still face when pursuing motorcycling, such as society's pressure, traditional gender expectations and behavioral norms. In the case of participating stakeholders, women still experience criticism or lack of support from the broader society when choosing this traditionally men-dominated leisure activity. Female riders also encounter personal struggles and moral dilemmas when it comes to the choice between motherhood or pursuitation of their beloved leisure activity. Nevertheless, other challenges from the external environment, such as the lack of focus on females within the industry result in them experiencing poor customer service, difficulties in obtaining necessary gear and equipment, so compromising their riding safety and enjoyment.

My findings have also presented many insights related to the broader challenges in the social world of motorcycling and its three main aspects of culture, knowledge and communication. Some fundamental differences in the perception of motorcycling are evident between men and women, which results in a struggle to form a common identity, values and beliefs. The differences provoke a fragmented community that is further torn apart by poor communication within the social world. Finally, the study has identified the potential need to review and re-consider the knowledge aspect within the social world, which raises questions for the social world conceptualization, as it is known based on previous research, itself.

Ultimately, together with the active participation by study stakeholders, latent opportunities for the future have been identified. The transition of the motorcycle image, as well as the perception around motorcycling as a serious leisure activity, have been pointed out to be the first step toward a more inclusive environment within the social world. New ways of considering and constructing social places, according to the findings, could lead to a less competitive and united community, with a stronger sense of inclusiveness and common identity. Finally, re-considering certain aspects within the communication and knowledge culture of the social world, could open up possibilities for individuals, both female and male, to become respected full-fledged members of motorcycling social world.

While within the scope of this study I mainly discussed motorcycling from the perspective of serious leisure, its relationship with tourism has been a great concern and topic of investigation. The concept of tourism and leisure continuum was present and evident along the research, and both the findings from co-design sessions with the participating stakeholders, as well as the insights from three expert interviews demonstrated the strong existing link between motorcycling, as serious leisure, and motorcycling as a tourism activity.

Designing with stakeholders rather than for someone's benefit has created positive reactions and connections among study participants and people in the social world of motorcycling. The findings of the study brought some actionable insights for organizations and individuals, that could be now used for their own business needs, as well as for a common goal. The study pointed out important differences between female and male riders, which also define their consumption decisions. This could

now help industry stakeholders better understand and anticipate female preferences so that they could make informed decisions within the business development.

The study also brings important insights to the academic world, deepening the academic knowledge within the field of motorcycling and the serious leisure social world, which could suggest new directions for further research.

Master's Thesis Project
Cover page for the Master's thesis

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MASTER THESIS

WOMEN IN THE SOCIAL WORLD OF MOTORCYCLING

Student: Raimonda Grigaite-Kjeldsen
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University of South Denmark
2022



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1. Introduction

“I think I have started on a completely right year! Because WIMA [women’s international motorcycle association] is coming to Denmark, and the Moto Lounge [motorcycle clothing store for women] has opened, and there is so much more focus on women in the motorcycling industry” (Maiken, late 20s).

Focus on women in the motorcycle industry might be a new phenomenon, as the majority of previous research (Abigail L. Van Vlerah, 2013; Roster, 2017; Thompson, 2012, Buchan, 2013; Miyake, 2018, Glamser, 2003) suggests the opposite - motorcycling, traditionally perceived as male dominant activity, is a domain heavily steeped in masculinity where women are less valued than men, often objectified and given the subservient role. However, both my own experiences as a female rider and as the owner of a small enterprise in the motorcycle industry suggest that this situation is changing. Research also suggests that women are becoming more involved in motorcycling, with women being reported to be (one of) fastest-growing demographic groups within motorcycling, ranging from 10% to 19% of the market in various countries, characterized by steady growth within the last few decades (Thompson, 2012; Auster, 2011). In Denmark, for example, approximately 10% of motorcycle owners are women, and this number is expected to increase in the future (Danmarks Radio, 2018; NetAvisen, 2016). Nevertheless in reality the focus on females within the motorcycle scene still seems to be scarce and resembles the gendered power relations within the industry.

While the motorcycling industry and community declare themselves to be gender-neutral, both from personal experience as a member of the motorcycling scene, a business owner within the industry, and, in the case of this thesis - a researcher, I imply that the reality might be less gender-neutral than the industry and community claim. As an example, my business sells motorcycling clothing and accessories and my personal experience is that the motorcycle clothing business seems to focus less on female riders - protective apparel and clothing suitable for women are still often difficult to find, and, as I identified in my exploratory research for the third-semester assignment within my study program, motorcycle clothing is claimed to be one of the main constraints women face when pursuing this leisure activity (Grigaite-Kjeldsen, 2021). Furthermore, the media often portrays women either in a sexual way orientated

to the male gaze, or as incompetent and submissive pillion riders, as reported by various authors (Ezzell 2009; Wolf 2002; Pritchard and Morgan 2000; Miyake, 2018; Buchan, 2013), and can be easily observed by flipping any motorcycle magazine or online website (see figure 1 for examples).



Figure 1: *Examples of women's portrayal in the media. Google search results of photos with women when searching for "new motorcycle presentation". Results from bikesrepublic.com, motorcard.com, roadracingworld.com & motorbikewriter.com.*

Signs of lack of community acceptance are not only evident in magazines and other marketing material, but also often evident within the everyday life of female riders. This raises the question - is it a simple reflection of the consumer market, or signs and remains of the gendered power dynamics within the industry and motorcycle subculture, as broadly reported by authors such as Roster (2007), Buchan (2013) or Auster (2001).

A deeper dive into the serious leisure and leisure constraints literature could shine the light on finding the answer to the above. Leisure constraints have received attention from various authors and an extensive amount of research has been done on the topic since 1980's (Jackson, Crawford, & Godbey, 1993; Kay & Jackson, 1991; Little, 2002, Raymore, 2002). According to some findings, women are less likely to participate in leisure due to the variety of constraints they face in their everyday life, such as the lack of time, cost of certain leisure activities, skills they do or do not have, safety aspects and other limitations (Shaw, 1994; Shaw, Henderson, & Bialeschki, 2013; Henderson and Bialeschki, 1991; Jackson and Searle, 1985). Women seem to be especially disadvantaged by their participation in serious leisure, especially if the activity they perceive is outdoor, sports, or what is traditionally called macho-or male-orientated leisure activities (Raisborough, 2006; 2007). Mountain biking, rock climbing, skydiving, or motorcycling may require women to face many challenges that are not encountered by male counterparts. Women need to face not only the obvious obstacles that are related to a leisure activity, such as physical preparation or risk that activity might induce but, differently from male, they also face various social risks, such as gender role expectations, stereotypes and cultural norms (Roster, 2007; Thompson, 2012; Auster, 2001).

The common theme emerging in research seems to be the influence of gender roles on women's leisure, where due to the everyday life obligations, such as motherhood, caring for the household or other domestic chores (Bialeschki and Michener, 1994), women are ripped of the opportunity to engage in serious leisure. Cultural stereotypes and social role expectations, where women are expected to behave, look and even leisure in a certain way, are other factors constraining their serious leisure careers (Roster, 2007; Raisborough, 2007). This is especially evident in the sparse research on motorcycling, where women struggle with social stereotypes and society's perception of them, where they are either expected to be tough and masculine or not engage in motorcycling at all and better focus on the traditional gender roles (Roster, 2007; Van Vlerah, 2013). And even though, as reported by Thompson (2012), more women in motorcycling today challenge those dominant stereotypes on gender roles by participating in the meaningful and not only secondary or accompanying roles in the contemporary motorcycle subculture, due to the traditionally dominant masculinity in leisure activities, especially sports, women are marginalized and their experiences

are undervalued and perceived as less in comparison with men's experience (Van Vlerah, 2013).

Therefore my goal with this thesis is to explore women's situation in the serious leisure domain of motorcycling, to find out if previously reported constraints and challenges still exists, and identify opportunities for the more inclusive and welcoming motorcycle social world for female riders. Both as a researcher and as a female rider, I am aware of the fact that my position might create certain bias and heavily influence this thesis. Therefore the research is guided by the ontological stance of participatory paradigm, acknowledging my subjectivity, own lived experience and focusing on the co-construction of the reality with other stakeholders of the motorcycling social world (Heron and Reason, 1997; Howell, 2013). I also acknowledge that inclusiveness in this thesis is mainly defined from the position and point of view of female riders, and male perspective is not covered to the same extent. One might imply that men not getting as much voice as women, cannot create a solid representation of the social world. While this is definitely a valid point, I urge to point out though, that while the main subject of this research is women and their experiences, a handful of men have been a part of the research and their perspectives make up an essential part of this thesis.

Based on the above, I question, how could women's leisure constraints to motorcycling be overcome or minimised providing them with opportunities for participation and enjoyment? Extensive literature reviews direct to some authors who bring the leisure facilitators to the conceptualization of leisure constraints, proposing that certain powers and factors experienced by an individual can help to minimise the constraint and encourage a person to engage in certain leisure activity (Raymore, 2002; Koçak, 2017; Byunggoo et al., 2011). Facilitators are seen as a condition or circumstances that exist, "*whether internal to the individual, in relation to another individual, or to some societal structure, that enables participation*" (Raymore, 2002: 43). Differently said, the environment the person belongs to and various aspects in that environment, such as the people, social groups or institutions, can promote (or hinder) participation in certain leisure activities. Literature mentions various facilitators, such as support from family and loved ones, as reported by Auster (2001); or structural forces that exist within the women's life and the social world of leisure activity (Little, 2002), in this case - motorcycling.

Based on the above and existing research about the serious leisure social world, I see a link between the two. Can the social world of motorcycling, or certain aspects of it, act as a facilitator to encourage participation and enhance the experience of female riders? Already back in 1998 the Gahwiler and Havitz proposed that social world research can broaden the understanding of individual and group participation in leisure and their role in it. The social world of certain serious leisure activity is commonly described as the process and social organisation that shape a leisure world and its members' experiences (Lee, 2020). We can call it a social entity or environment with the unique culture, language, behavioural norms, symbolism, special ethos, roles, norms, relationships, activities, organisations and various other aspects (Shibutani, 1961; Stebbins, 2018, 2020; Hughes, Hallo & Norman, 2016) all connected by the shared interest - e.g. motorcycling, and affecting its "members". As Unruh (1980, p. 277) defines, "*a social world must be seen as an internally recognizable constellation of actors, organisations, events, and practices which have coalesced into a perceived sphere of interest and involvement for participants*". Other authors (Hughes, Hallo & Norman, 2016; Stebbins, 2018, 2020) further claim that measurable and unique characteristics of the social world can be useful in predicting social world membership. Main characteristics that the social world should include, suggested by various authors, are shared culture, shared communication channels and shared knowledge (Shibutani, 1961; Stebbins, 2018, 2020; Hughes, Hallo & Norman, 2016).

Similar to what Raymore (2002) claimed about leisure facilitators, scholars emphasise the role of the social world on an individual's leisure satisfaction. No matter how excited individuals already feel about engaging in certain leisure activities, being a part of a social world can enhance that excitement and experience - "*people stay with a serious leisure activity partly because they love the " scene, " the " action " (Stebbins, 2018, p:48)*". This implies that people may engage in activity not because of the activity itself, but because of the sociability aspect of it. Stebbins (2018) proposes that like-minded people, relevant organisations, media, educational activities within that social world (courses, lectures, workshops, etc.) as well as other similar ways and channels play an important role not only in attracting individuals to join the leisure activity, but also makes a difference in their experience. To this I add that the social world of motorcycling and the people, organizations, media etc. within it, may not only increase female riders excitement and experiences, but may also hinder their inclusion in this social world and serious leisure scene. Therefore, the main goal of my thesis

becomes an intent to better understand how the social world of motorcycling, or certain aspects of it, can act as facilitators to create a more welcoming and inclusive environment for female riders.

Guided by the participatory paradigm and co-design methodology (the reasons for applying I will discuss later), I aimed to include the broad spectrum of motorcycling stakeholders to help better understand the current challenges female riders face and together identify the future opportunities. As a business owner within the motorcycle industry, as well as a passionate member of the motorcycle community myself, I wish my research to not only bring academic insights and learnings within the serious leisure social world domain but also practically benefit the actors within it. As Stebbins (2018, 2020) suggests, the social world is a dynamic formation rather than a static subculture, so seeing motorcycling from this perspective in my thesis can help better understand not only the individual experiences of women riders, but also explain a broader sociocultural context (Lee, 2020) within this serious leisure activity, and provide tangible insights for practitioners within the social world of motorcycling. Therefore the research question for this thesis is formulated as the below:

How can the social world of motorcycling collaboratively become more inclusive for female riders?

While in this thesis I mainly discuss motorcycling from the perspective of serious leisure, the tourism aspect is clear and evident along the research, providing further academic understanding of the tourism and leisure continuum. As advocated by various scholars (Carr, 2002; Butler, 1995; Marinkovic, Dimitrovski & Senic, 2017; Chang & Gibson, 2016), the relationships between leisure and tourism are complex, but highly interconnected. Hence, as will be discussed in more depth later, my take within this thesis is that a more inclusive motorcycling scene and minimising of leisure constraints to perceive motorcycling as serious leisure activity could result in higher women's engagement also in motorcycle tourism.

Finally, even though this paper focuses on women and motorcycling as their serious leisure activity, the insights gathered may also serve in furthering the academic

understanding of other serious leisure social worlds, or serious leisure and tourism in a broader sense.

2. Theoretical Framework

This part of the thesis aims to navigate the relevant theories and define the conceptual framework on which basis the research is performed. As described by Heale & Noble, *"the purpose of a theoretical framework is to demonstrate the interaction and relationship among a set of concepts, which, as a whole, describe a more complicated phenomenon"* (2019, p. 36).

My initial plan for the "journey" was to follow the research of feminine scholars to better understand the women's situation and gain deeper insights into female leisure constraints. However, shortly into the process it became clear that, just like in motorcycling, while taking a one-side road will grand the chance to enjoy the sea view, it will rip from the opportunity to experience the mountains. While the research focuses on female riders and their lived experiences, I had a strong sense of the importance to discover the male and, generally, social perspectives of leisure and motorcycling. And therefore the trip soon became a zigzag more than a straight ride to the destination, exploring the various concepts and going deeper into, what from the first sign might have occurred as seemingly unrelated landscapes.

The initial ride through the leisure constraints and serious leisure concepts has given the first overview of female leisure pursuits and the challenges that are there to face. While there are clear indications of deeply ingrained gendered challenges, and cultural and societal difficulties women face in their leisure, recognition of the contradictory aspects of leisure in women's lives also have been met along the way, encouraging to take a few extra detours to explore other truths. The detours had led to the concept of the social world and the importance of collaborative effort within the domain, which later became the base for the thesis and its research question.

Like a dark cloud hanging over the road while you rush towards your destination, the concern about the tourism aspect in my thesis has followed me along for a while. But just as on a motorcycle trip, as a rider you know that it is not about rushing to bypass and overtake that cloud that would give you the best experience and fulfilment, but embracing it and learning to enjoy the ride will enrich your adventure. And therefore, instead of running away from the tourism cloud, a few stops were made on the way

to understand better its role in the journey of the research. It turns out, that its influence and relationship with the topic, were way stronger than initially anticipated.

And so, after the extensive literature review and already some ongoing field-work in the meantime, the theoretical framework of the research was mapped, marking the directions and inspiration for the exciting process ahead, as illustrated in figure 2 below.



Figure 2. *The theoretical framework of the research and its "journey".*

As demonstrated in figure 2, the theoretical journey of the research was exciting and full of unknowns, as any motorcycle trip is. Through exploring various concepts and taking some detours, the majority of the trip found its way through the concepts of tourism and leisure continuum, serious leisure and its constraints, gendered leisure constraints, as well as the domain of social world and motorcycle social world more specifically.

2.1. Tourism and leisure continuum

One thing that has been a major concern while I have been working on this thesis, is the consideration of whether tourism is covered enough keeping in mind that I am studying International Tourism and Leisure Management. After the extensive literature reviews and several rounds of late-night thoughts, however, this section accounts for how I dealt with this concern.

The relationships between tourism and leisure are characterised by a wide range of complexities, and these complexities have puzzled researchers for many years. Some researchers (Cohen, 1972; Tribe, 2011, Krippendorf, 1987; Butler, 1995) describe tourism as a special form of leisure, or a subcategory within a broader field of leisure. Others, such as Ryan & Kinder (1996) or Laing (1987) claim the difference between touristic experiences and leisure pursuits outside of vacation time, suggesting that both domains should be separated. The majority of scholars, however, in one way or another emphasise the idea of the leisure and tourism continuum (Carr, 2002, Marinkovic, Dimitrovski & Senic, 2017, Chang & Gibson, 2016; Gross and Brown, 2008; Kane & Zink, 2004).

Carr (2002) suggests that residual culture - the norms and values of the everyday culture of an individual - is something people take with them on holiday, these norms and values thus becoming a part of the tourism culture as well. Differently said - what individuals do on holiday is an extension of who they are, and what they do in their everyday lives; including what hobbies they treasure and what they do in their leisure time, such as riding a motorbike.

Based on previous research from scholars such as Fedler (1987), Hamilton-Smith (1987) and Ryan (1994), Carr (2002, p. 979) claims that the majority of the research has indicated the interrelation between tourism and leisure and that the development of concepts in one field, can meaningfully be used in the other. In contrast to scholars that only argue that everyday life leisure activities influence touristic activities, Carr (2002, p. 979) also argues that what we do while on holiday influences what we do in our leisure time more generally:

"The tourist culture is partially a creation of the sociocultural norms and values that influence behavior in the leisure environment rather than a discrete phenomenon"

Whereas the quote above points to the not-so-often issue on how holiday activities effect everyday life leisure activities, many more scholars point to how people participate in their everyday leisure activities while on vacation or even travel to engage more extensively in their beloved leisure activities than their everyday lives allow for (Chang & Gibson, 2011; Currie, 1997). For example Brey and Lehto (2007) propose that leisure involvement plays a critical role in the decision-making process for individuals' travel choice, especially in the case of very active leisure activities. Gross and Brown (2008) also claim that the destination choice for outdoor activities such as paddling, climbing or hiking is highly associated with the involvement in that specific activity, because these activities are influenced by the natural settings and attributes of the destination, just like motorcycling is.

The authors Sherif, Sherif and Nebergall (1965) suggest that if people are immensely involved with an issue and their self-value is based upon it, there is a higher chance for them to have more intense attitudes about it. This could be an indication that the link between leisure and tourism is especially when people are highly involved with a certain recreational activity, potentially most evident in the case of serious leisure (Chang and Gibson, 2011; Kane and Zink, 2004; Austin, 2009; Austin & Gagne, 2008, 2017; Austin et al., 2010). Similar findings appear in the work of other scholars, which implies that individuals highly involved in the particular activity, are more likely to participate events associated with the activity that include overnight stays, thus being classifiable as tourism (McGehhe, Yoon & Cardenas, 2003). Especially the sports, physical, or outdoor recreational activities are noticed to have a higher level of consistency across the tourism/leisure continuum (Brey & Lehto, 2007). The study of paddling by Chang and Gibson (2011), which aims to explain how leisure activities are connected to vacation activities while researching the link between psychological and behavioral processes, have also revealed that individuals with higher levels of involvement in the activity (in this specific case *serious paddlers*) demonstrate more consistency in their choice of paddling in both leisure and tourism contexts. Meaning that those, who find paddling more attractive and more important in their everyday life, will also be ready to travel more or often to experience paddling in various places. In their study of kayaking as a serious leisure activity, Kane and Zink (2004) found

that committed kayakers saw vocations as an opportunity to experience existing kayak routes in different places of the world, improve their skills or connect with kayaking communities. All these studies in one way or another, suggest that there are close ties between serious leisure activities individuals engage in and the tourism choices they take.

Motorcycling is not an exception. Motorcycle enthusiasts are known for their engagement in travelling and exploring the world on the two wheels (Austin & Gagne (2008, 2017). Unfortunately, the research literature regarding motorcycling tourism is scars. In order to compensate for this scarcity, as part of the preparation for doing this thesis, a question regarding motorcycling while on holiday was included in my third semester project orientated course research. The answers to this question are shown in figure 3. The survey with 1362 women motorcyclists was performed, and to the question "Do you ride a motorcycle when you are on holiday?", the majority of survey respondents confirmed using motorcycles while on vacation, with 67.18% stating doing it *sometimes*, and 22.6% "always" (see figure 3).

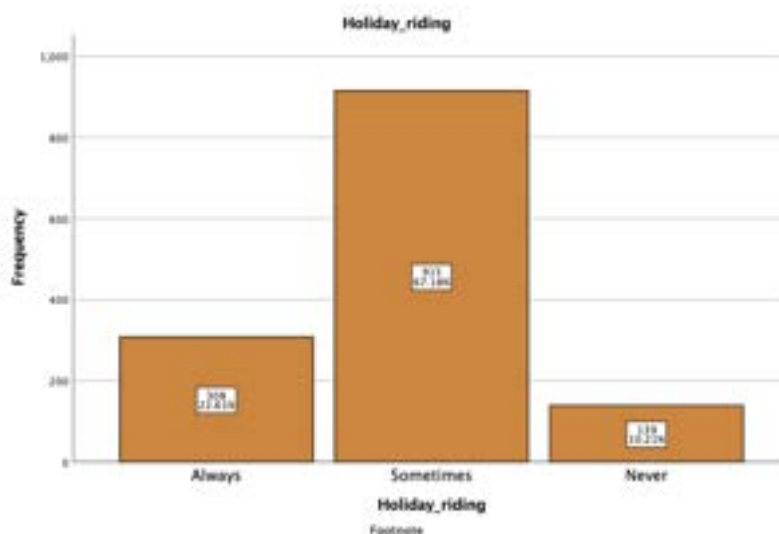


Figure 3. Motorcycling while on holiday (Grigaite-Kjeldsen, 2021).

As figure 3 shows, out of the 1362 women motorcyclists, who took part in my survey, the majority (close to 90%) of respondents confirmed using motorcycles while on vacation, with 67.18% stating doing it sometimes, and 22.6% "always". While the relationships between leisure and tourism are complex and open for further research, I do acknowledge that this thesis might, at a first glance, emphasize motorcycling as a

(serious) leisure activity more than it focuses on motorcycle tourism. However, given the fact that the overwhelming majority of respondents in the survey confirmed strong ties between everyday life motorcycling and motorcycling as a tourism activity, I would argue that the thesis covers both elements. I thus see motorcycling as leisure and tourism as two highly interconnected elements positioned on one continuum. This means that even though tourism is not explicitly mentioned in my research question, my findings will be highly relevant in a tourism context. Hence, a more inclusive motorcycling scene and the overcoming of leisure constraints in the everyday life of women motorcyclists could result in a higher women's engagement also in motorcycle tourism. It is suggested that women's participation in tourism is limited by similar or same forces that also constrain their participation in other forms of leisure (Levy, 2013; Wilson and Little, 2005; Khan, 2011). Just like Butler (1995) suggests, the research of women's leisure behaviour could be used to explain the behaviour of women tourists. Carr (2002) also argues that theories and research about gendered leisure could be used to better understand the tourism behaviour of both men and women, their differences and similarities. Therefore, one can say that while the focus of this paper lies within the leisure domain, the findings could benefit the research of the complex leisure and tourism continuum, especially when taking into account the co-design methodology used for the thesis and the involvement of various participating stakeholders, many of them being also tourism representatives (camping owners, event organizers, national motorcycle clubs and organizations).

2.2 Leisure constraints

The benefits of leisure and the scarcity of time for it has been broadly researched within last decades (Bittman & Wacjman, 2000; Robinson & Godbey, 1997; Mattingly & Sayer, 2006; Henderson, Hodges & Kivel, 2002; Henderson, Bialeschki, Shaw & Freysinger, 1996). With the busy agendas people today tend to have more difficulties than ever enjoying a proper leisure time that would be completely separated from the work, house chores or family responsibilities. But time is only one of many constraints people face for their leisure experience, along with various financial, social, cultural and other difficulties. As identified by Jackson (1997), leisure constraints are "*factors that are assumed by researchers and perceived or experienced by individuals to limit the formation of leisure preferences and to inhibit or prohibit participation and enjoyment in leisure*" (p. 461). Since the early 90' the research of leisure constraints has evolved and

presented valuable insights into the topic. While in the beginning of the conceptualization scholars focused on the constraining factors of leisure participation (Crawford & Godbey, 1987; Crawford, Jackson & Godbey, 1991), others have introduced new concepts and theories of reduced leisure participation (Kay & Jackson, 1991; Shaw, Bonen, & McCabe, 1991), negotiation of leisure constraints (Jackson, Crawford & Godbey, 1993; Hubbard & Mannell, 2001) or leisure facilitators to promote the resources that encourage or enable participation even when difficulty is originally experienced (Raymore, 2002).

The main leisure constraints' literature presents three primary groups of leisure constraints individuals might experience - the intrapersonal, interpersonal and structural constraints. The intrapersonal constraints are presented as an individual's characteristics, personal beliefs, and personality traits an individual possesses, such as perceived self-skills, self-confidence or family attitudes. Intrapersonal constraints, on the other hand, are those that are influenced or emerge out of the relationship with other people, and are things like family obligations, time availability, belongingness to the social groups, ability to find like-minded people, etc. (Crawford & Godbey, 1987; Little, 2002; Raymore, 2002). Finally, the structural constraints are various limiting factors in the external environment that effect individual's life, such as financial resources, work, life stages, family situation and others (Crawford & Godbey, 1987; Little, 2002; Hubbard & Mannell 2001; Son et al. 2008). While such division into three groups of leisure constraints is often used for the purpose of research, in reality the line between constraints might be blurry and such hierarchical structure difficult to apply (Auster, 2001), as leisure constraints often fall into the int-related categories, especially in women's leisure case (Little, 2002).

The traditional perception of leisure constraints have focused on the *everything or nothing scenario*, claiming that some people do not engage in certain leisure due to various constraining factors accompanying their involvement (Crawford & Godbey, 1987; Crawford, Jackson & Godbey, 1991), meaning that if people encounter a constrain to their leisure, the result will be a nonparticipation. Other authors (Jackson, Crawford & Godbey, 1993; Hubbard & Mannell, 2001; Son et al, 2009; Bradley, 2018) claim that when faced with certain constraints, people will employ different strategies to overcome - or negotiate - them and still participate in the activity. In other words, people will challenge the constraints and their effect by adjusting either their leisure

itself or certain aspects of their lives in order to engage in certain leisure activity anyway (Henderson, Bedini, Hecht, & Shuler, 1993; Jackson & Rucks, 1995). For example, as my third semester research has demonstrated, women motorcycle riders, when faced with the structural constraint such as lack of motorcycle clothes and equipment, would choose to ride in male apparel instead of not riding a motorcycle at all (Grigaite-Kjeldsen, 2021). The evidence of Nadirova and Jackson (1999) work suggest that the more motivation people have, or the more importance they place on the benefits of certain leisure activity, more likely are they to successfully negotiate the constraints.

Finally, Raymore (2002) challenged the conceptualization of leisure constraints by bringing in the concept of leisure facilitators. Author suggested that certain factors within individual's life and environment can encourage or enable leisure access, preferences, as well as promote or enhance their leisure experience. For example certain social - cultural beliefs about what is acceptable and appropriate for certain people can act both as a structural constrain or facilitator for engaging in leisure activity. Also interpersonal facilitators, such as encouragement and support from individual's close environment such as family, friends or colleagues can make a difference in overcoming leisure constraints (Auster, 2001); as well as some personal factors, such as certain skills and experience, or individuals personality traits (Raymore, 2002; Koçaki, 2017).

2.3. Gendered leisure constraints

Research consistently demonstrate that women are particularly unprivileged in their leisure participation and experience more constraints. Many authors in their research illustrate how women are more disadvantaged with leisure than men, showing differences in, for example, both time or quality of women's and men's leisure time (Bittman and Wacjman, 2000; Mattingly & Sayer, 2006). The Bittman and Wacjman (2000) in their quantitative study has found out that even though the time men and women have for leisure might differ only slightly (women still being more disadvantaged), the clear gender gap is visible between the quality of leisure time both sexes experience. Men have more hours of pure leisure which is unrelated to the unpaid work and is interrupted less than the women's leisure. This is especially evident for adults with kids, in which case women have an obvious disadvantage in

their "adult leisure" time and quality due to more time spend in the physical care of the children and family (Bittman & Wacjman, 2000). Mattingly and Sayer (2006) in their study have found that women might not only be experiencing less leisure time, but also the higher personal pressure for it. The constant feeling of being rushed is a characteristic that is more noticeable in female than male perspective. The authors believe this might be due to *family penalty* experienced by women, where in the marriage or parenthood they overtake multiple roles and responsibilities for caring for the house and others.

The disadvantage in women's leisure is caused by a variety of reasons, the ones most commonly pointed out in the research being the context of their family obligations, work lives and society's structure, its norms and expectations (Deem, 1999; Henderson, 2016; Levy, 2013; Miller & Brown, 2005; Shaw; 1994; Small, 2005). Small (2005) suggests that motherhood especially constraints women's leisure as caring for children becomes their primary responsibility. Also Levy (2013) in her study of women-only tourism found out, that majority of women feel difficulties in justifying their time away, and even if they do - they often have a feeling of guilt and feel betraying their responsibilities (caring for family, leaving work) or family wellbeing (using the finances on her herself instead of the family needs). Therefore the majority of leisure and travel women experience seem to be the time spent with kids and partner. Even in the case of women who have no kids, but are in a heterosexual romantic relationship, the predominant type of leisure in a women's life is often the couple leisure - leisure experiences with a man in her life (Herridge, Shaw & Mannell, 2003). The Herridge, Shaw and Mannell (2003) study reports that women are more likely to accommodate their leisure needs to fit the needs of their male partners while compromising their leisure preferences, rather than resisting and trying to overcome constraints for individual leisure.

Author Khan (2011) refers to same constraints, mentioning two main concepts mostly related to the issues within women's leisure - an '*Ethic of care*' and '*Patriarchy and Male Domination*' (p.107). An *ethic of care* - a term originally suggested by Gilligan (1982) - proposes the fact that women have an natural characteristic of maternal instinct and caring for others, which naturally becomes a constrain as they prioritise others over their personal needs and leisure (Shaw,1994; Khan, 2011). For example, Miller's and Brown's (2005) research has demonstrated that women are less likely than men to

participate in physically active leisure due to the social pressure of being a "good mother" and the *ethic of care*. Participants shared their difficulties of taking time off for themselves as they felt it is selfish and takes away from the wellbeing of the family. However, the interesting aspect was that such perception was more dominant within participants, who were less active, compared with the participants who were more active already. The latter had a different perception of what being a good mother means and believed that time off for themselves adds to family wellbeing rather than takes away from it (Miller & Brown, 2005). This might indicate that the strength of constrain such as *ethic of care* is depended based on how greatly a person is already involved in the leisure activity and how she or he sees its benefits.

The '*Patriarchy and Male Domination*' concept is based on patriarchal societies, and the fact that men and their leisure is considered more important than women (Khan, 2011). Women's choices and access to (serious) leisure are often shaped by cultural ideologies and societal norms as of what type of behaviours, actions and also leisure is appropriate or not for a women (Henderson, Hodges, & Kivel, 2002; Raisborough, 2006).

Shaw (1994) suggested that women's participation in some activities might be especially constraining due to the nature of activity and the social disapproval, stereotyping, or reinforced traditional gender roles on that specific activity. Even though Shaw does not name a particular activities, it is a close reference towards the traditionally perceived male dominant pursuits, such as motorcycling. Knitting, gardening or certain family activities are perfectly acceptable for female within the society, whereas activities of active leisure or so called non-traditional or traditionally male-dominant activities are a different story.

Shaw (1994) believes that constraints to women's leisure can be seen from three different perspectives. The first one focuses on leisure constraints female encounter in their lives due to the suppression and their subordinate role in patriarchal society. The second one looks at the leisure or certain leisure activities themselves, as being potentially constraining due to the gendered nature of them, their tendency to reinforce stereotypes or reproduce oppressive gender relations. Finally, the third approach focuses on seeing leisure as an opportunity for resistance where women, even encountering many constraints, engage in various leisure activities and challenge

the restrictive social roles. These three approaches are evident in the majority of leisure constraints literature analyzing women's choice and participation.

2.4. Serious leisure and its social world

Various research suggest motorcycling as the serious leisure activity (Austin & Gagnè, 2008, 2017; Frash Jr. & Blose, 2019; Sykes & Kelly, 2015). As defined by Stebbins (2017, p. 239), serious leisure is *"the systematic pursuit of an amateur, hobbyist, or volunteer core activity that people find so substantial, interesting, and fulfilling that, in the typical case, they launch themselves on a (leisure) career centered on acquiring and expressing a combination of its special skills, knowledge, and experience"*.

According to Stebbins (2017) serious leisure consist of three participant types (amateur, hobbyist, or volunteer) and is characterised by 6 qualities, which are all evident in pursuing motorcycling: desire to persevere at the activity, opportunity to follow a leisure career, need to put in effort to gain skill and knowledge, durable benefits and tangible outcomes for its participants, attractive personal and social identity, and unique ethos and social world.

In the case of motorcycling, people face a variety of perseveration situations, from the need to overcome certain constraints discussed in the above section of the theoretical framework to the more "casual" need to persevere, for example, the traffic situations, various weather conditions, discomfort while riding, trip-related costs and similar, just as suggested by Green and Jones (2005) in regards to sport tourists who face different travel irritations.

In terms of opportunities to follow leisure career, Stebbins (2017) emphasize that career does not mean the professional path, but rather the fact of advancing ones experience and involvement, which is closely connected with the third characteristic of putting significant personal effort to train, practice and gain skills and knowledge. Not only motorcycling from itself requires individuals to go through certain training and develop necessary skills in order to obtain driving license, but also as reported by Frash and Blose (2019) motorcyclists engage in numerous driving and safety training courses, gain knowledge in motorcycling mechanics or advance in travel essentials along the years, such as using navigation and other tools.

The other two characteristics - personal benefits and social identity - are well evident in motorcycling as well. Many studies had reported benefits and tangible outcomes that motorcycle riders experience, and that comply with Stebbins (2018) suggested self-actualization, self-enrichment, self-expression, self-fulfilment, or purr fun and joy. For example, when studying Harley Davidson riders, Schouten and McAlexander (1995) report about the magical spiritual experiences riders encounter. Ardahan and Güleç (2020) use metaphorical "two wings" expression then referring to their participants' emotional and psychological outcomes received from motorcycling; and author s Miyake (2018) informs about personal enrichment & self-expression her studies have proven participants to undergo.

One more major quality of serious leisure, that is greatly true in motorcycling case, and especially relevant to this research, is the social world of leisure activity with its complex unique ethos. As Stebbins (2020, p.26) puts "*an ethos is the spirit of the community of serious leisure/devotee work participants, as manifested in shared context of attitudes, practices, values, beliefs, goals, and so on. The social world of the participants is the organizational milieu in which the associated ethos – at bottom a cultural formation – is expressed (as attitudes, beliefs, values) or realized (as practices, goals)*". The unique ethos within motorcycle community and subcultures is well presented in the research of Austin and Gagne (2008) or Schouten and McAlexander (1995).

Finally, the last characteristic of the serious leisure pursuits is the attractive personal and social identity, that is also closely related to the social world of leisure activity. Just as Stebbins (2001b) suggests, that serious leisure participants tend to identify themselves with their practiced leisure pursuit, so does the majority of motorcycle community (Austin & Gagne, 2008). Calling themselves "bikers", feeling a collective identify, and considering themselves as a part of "brotherhood" or "sisterhood" is a common characteristic noticeable within motorcyclists (Maas, 2013; Chiarieri, 2020)

While some authors (Gallant et al., 2013) raise critical observations, that based on the six above explained characteristics all leisure activities could be considered as serious leisure (even then they are not) simply because any activity can lead to those outcomes based on the level of commitment individual demonstrates for the pursuit,

for the scope of this research, I consider motorcycling as a serious leisure activity, and therefore look into it through the lenses of the social world of serious leisure perspective.

According to Unruh (1980, p. 277), the social world is "*an internally recognizable constellation of actors, organizations, events, and practices which have coalesced into a perceived sphere of interest and involvement for participants. Characteristically, a social world lacks a powerful centralized authority structure and is delimited by ... effective communication and not territory nor formal group membership*". The social world has a way broader meaning that a group, organization, culture or community, and like Lee (2020) describes it can be seen as a process, social organization or the totality of social units with the same interest, shared activities and culture. Stebbins (2017; 2020) places emphasis on the ethos of the social world claiming that it shares a set of special values, norms, beliefs, moral principles and the standards of practice.

Literature suggests that the social world shapes a leisure world of certain activity and its members' experiences (Lee, 2020); and that better understanding of unique characteristics of the social world can help to predict the membership in the social world (Hughes, Hallo & Norman, 2016; Stebbins, 2018, 2020). Therefore I argue that the closer look into the social world of motorcycling could provide answers not only regarding women's situation while perceiving this serious leisure activity, but also help to identify ways in creating a more welcoming and inclusive environment for all.

Unruh (1980) divides the social world participants into the *strangers*, *tourists*, *regulars* and *insiders*, with the goal to better understand the behaviours and power dynamics within the social world. The author uses characteristics, such as orientations, experiences, relationships and commitment to organize participants into different types within the serious leisure social world.

The first group defined by Unruh (1980) - *strangers* - are considered to be full-fledged participants, who are not strongly committed to the ethos of the social world and their participation is more objective and, maybe even random, than of others. Strangers are usually more detached from the social world than other participants, do not care strongly about the social world and its ethos, often express disorientation or lack of experience in regards to certain procedures or behaviours within the social world, and

might be considered superficial in terms of their participation. *Tourists* are defined as participants of a social world who join it with a purpose to explore new, meaningful experiences. Those participants are mainly driven by curiosity, diversion or profit, wish to better understand and explore the social world, as well as simply enjoy and gain entertaining value from it. Their participation might be transitory and limited in time, as they might leave the social world as soon as it does not serve their needs and interest (Unruh, 1980; Stebbins, 2020). The third group of participants - *the regulars* - are members of the social world, who highly engage in the activities, experiences and relationship with others within the specific social world, are greatly committed to the social world's functions, and whose participation in it is regularized and routinized. They are well familiar with the rules, concerns and specifics of the social world, are thoroughly integrated into the community, and feel strong attachment to it (Unruh, 1980; Stebbins, 2020). Finally, *the insiders* of the social world are members who demonstrate exceptional devotion to the social world and are characterized by their identity that is centred around the social world; their experiences that are focused on developing the social world; their intimate relationships with other members; and the high commitment to the social world's activities and recruitment of new participants to the social world (Unruh, 1980; Stebbins, 2020).

People join social world and might "travel" during their participation between the four above discussed groups based on its relevance to their life, needs and purpose. According to Unruh (1980), the relevance is highly influenced by the social world's communication through advertising, interaction or appearance, which sends a certain message of an idea *what and how social world is* to the existing and potential participants. The social world also has to be accessible - in a sense, that participants need to be aware of its existence. Finally, the receptivity of the social world defines how will it be able to attract new and maintain existing participants within it. If first experiences within social world are positive, there is a greater chance for the continued participation (Unruh, 1980). As defined by Oxford (Oxford English Dictionary, 2022) dictionary, inclusivity is "*the practice or policy of providing equal access to opportunities and resources for people who might otherwise be excluded or marginalized, such as those having physical or mental disabilities or belonging to other minority groups*" and like simply put by Riordan (2014. p.1), it is a creation of "an atmosphere in which all people feel valued and respected and have access to the same opportunities". Therefore, I speculate that the Unruh's (1980) discussed characteristics of the social

world - relevance and its communication, accessibility, as well as receptivity of the social world - might be the factors affecting the inclusivity in the social world, and therefore could be considered as the influential factors for the women to feel welcomed and inclusive in this research.

To better understand how the social world functions, I believe it is important to get a broader comprehension about the main aspects, or so called characteristics, that it possesses. Following the original definition by the Shibutani (1961), which states that *'a social world is a culture area, the boundaries of which are set neither by territory nor formal group membership, but rather by the limits of effective communication'* (p. 130), researchers suggest that social worlds should not be defined and measured geographically, but rather by their communication channels (Hughes, Hallo & Norman, 2016; Stebbins, 2018, 2020). According to scholars, social worlds contain three major characteristics: a shared culture, shared communication channels and shared knowledge.

A culture of the social world is explained to be a set of shared abstract elements such as pattern of behaviours, relationships, roles, norms and values (Stebbins, 2018). Authors Hughes, Hallo and Norman (2016) identify three more specific components that they believe are essential for the shared culture of the social world: intersubjectivity, emotional solidarity and in-group/out-group identification. Higher degrees of intersubjectivity is believed to produce a richer culture for a social world, meaning that an aligned understanding about the world between individual participants is important. Emotional solidarity is represented as people's ability to connect and hold together, so developing the sense of 'we togetherness', and demonstrating the bond and inclusion (Hughes, Hallo & Norman, 2016); Jacobs & Allen, 2005; Wilson, 2006). The third characteristic presents the perception of the relationship insiders have to their social world, in other words - are individuals able to identify others within their group (Hughes, Hallo & Norman, 2016). As Shibutani (1961, p.129) proposes, *"shared perspectives are products of communication"*, drawing the attention to the importance of the second major characteristic of the social world - shared communication.

Communication channels seems to act an essential role in the development of the social world. According to Shibutani (1961) people develop common outlook while participating in the same communication. Stebbins (2018) suggests, that due to its

diffuseness and uncertainty the social world is kept together by semiformal, or mediated, communication, which is typically moderated by press (newspapers, magazines, TV or radio), internet communications or offline channels (like posted notices, mails). And Hughes, Hallo and Norman (2016) explain, that communication becomes a kind of definition for an individual's participation or non-participation in the serious leisure social world. To be more precise, people can participate in an activity without being a part of a social world, but if those people engage in the communication channels of the specific social world, they are considered to enter the social world.

The last third characteristic that defines the social world is the shared knowledge (Shibutani, 1961; Hughes, Hallo & Norman, 2016; Stebbins, 2018, 2020). As per Hughes, Hallo and Norman (2016) research, knowledge is the most significant element of the social world as it is a best predictor of group membership and the aspect that separates the "insiders" and "outsiders". According to the authors, things like history of the social world, its heroes, language, locations and symbols and how familiar people are with them will define the participation in the social world. Hughes, Hallo and Norman (2016) even suggest, that if there is a wish to increase a number of members in the social world, the knowledge elements can be used to educate people, making the outsiders more familiar with the social world. On the contrary, if the social world participants' numbers are wished to be kept low without allowing new members to join, the knowledge should be protected and kept secret.

In the following section of the theoretical framework I will look into the social world of motorcycling to better understand its attributes and specifics.

2.5. The social world of motorcycling

2.5.1 Is it the right place for women?

To my knowledge there is no specific research made exclusively on the social world of motorcycling, however, scholars (Austin, 2009; Austin & Gagné, 2008, 2017) refer to the social world, when investigating various other factors within motorcycling domain. For example, some motorcycling research scholars align their findings with the discovery of serious leisure social world practitioners. Gallant et al. (2013) suggest

that serious leisure experience is naturally political in a sense that not all people can enrol into and enjoy serious leisure because they don't have the same access to the material goods, time or status to participate in it. Such position not only matches the theory of leisure constraints and women's position discussed in the previous part of this theoretical framework, but also findings by scholars (Van Vlerah, 2013; Roster, 2007; Thompson, 2012; Auster, 2001; Miyake, 2018) regarding women's disadvantaged situation within motorcycling.

The first aspect evident in literature are the structural constraints female motorcyclists face while perceiving this serious leisure activity. Motorcycling clothes and equipment are well adapted for men, but not for women. As indicated in my third semester project-orientated course research, protective apparel is one of the main struggles female riders face, not being able to find well fitted, safe, and made for female motorcycle clothes (Grigaite-Kjeldsen, 2021). Also as Maas (2013) reports, motorcycle industry is experiencing tokenism regarding women - motorcycle dealerships or clothing creators/ manufacturers instead of catering and creating for women, they only offer limited styles and accessories, often based on gender stereotypes. Clothing for women are not only limited generally, but even the majority that exists - pink, shiny, lack of sizing - are not according to what female riders want and need.

Motorcycle and its image, both as a object itself as well as an activity, is a challenge for female participants as well. Thompson (2012) suggests that the media, stereotypical images, and outlaw biker culture have contributed to a negative image of motorcyclists. Traditional motorcycle imagine, as not only a vehicle, but also a symbol of toughness and masculinity (also whiteness, class and criminality) potentially creates off-putting space for many potential riders, women including. (Van Vlerah, 2013). Miyake (2018, p.215), claims that historically "*motorcycle industry standards and measurements even led to a 'mechanical sexism' (Hebdige 1988) where women were physically forced into a position where they were 'naturally' less able to manoeuvre a motorcycle, thus masculinising the commodity and practice.*" Miyake (2018) claims that female are often constrained from riding motorcycles because of their height. This might be the reason why women often choose (or have to choose) smaller motorbikes to negotiate the constraint. Interestingly though, as Thompson (2012) report women seem to be less concerned about the macho-image of a motorcycle and often simply choose smaller motorbikes that fit their physics better.

Just as in the leisure constraints and serious leisure literature, women's position and status in motorcycling social world is often perceived lower than males and female riders face a variety of constraints when engaging, or willing to engage in this serious leisure pursuit. Motorcycle scholars identify motherhood and traditional women roles in society as some of main constraints in pursuing motorcycling. Van Vlerah (2013) reports how her study participants were fighting the feeling of selfishness and sense of guilt when they participated in the motorcycle riding challenge. This complies well with the earlier discussed *ethic of care* concept, analysed by Khan (2011).

Another challenge is that women riders are still often perceived as deviant in a general public (Thompson, 2012), not complying to the social standards and expectations. Motorcycling, traditionally perceived as a masculine activity, is not something society (the broader one and also motorcycling) naturally sees as a place for women. Women are forced to negotiate their femininity in the social world of motorcycling, in order to "comply" with its expectations. Because traditional "male capital"- such as toughness and strength - is still valued in motorcycling, often women are forced to act more masculine, so marginalizing femininity and compromising women's experiences (Van Vlerah, 2013). Some authors (Thompson, 2012, Roster, 2007) even report that there is a stereotyped perception within the motorcycling that women who ride alone are gay, therefore women feel the need to accessories and style their apparel to feminize their appearance. Van Vlerah (2013, p.228) report that in some cases women become "gender- traitors" because of the conflict of both masculinity and femininity they try to juggle, *"they find ways to express their gender identities as fluid, transformational, and non-conforming. Either as non-gendered, or as masculine females they bend and break the rigidity of the masculine/feminine binary. This form of gender bending becomes a tool in their chest used to work toward group acceptance"*.

Motorcycle scholars point out that motorcycles tend to bring people together and one of the main benefits of motorcycling as (serious) leisure activity is the creation of community (Roster, 2007; Van Vlerah, 2013; Austin, 2009; Austin & Gagné, 2008, 2017). This is especially true in female case, where despite the dominant discourse of masculinity, women find communities and empowerment within motorcycling, especially with other women. Van Vlerah (2013) suggests, that women have a tendency to support and connect with each other more and form a community of

female riders within a larger motorcycle community, because they find commonality as part of the minority group. Also, women report feeling more relaxed in the environment of other women. In the surroundings of men, female riders often feel they are under a microscope and need to prove their skills and abilities to the male counterparts in order to be accepted (Van Vlerah, 2013). For example Austin and Gagné (2008) in the study of BMW riders reports that even though women personally do not experience any serious form of discrimination or harassment, they are very much aware that motorcycling is considered a "man's world".

Some research suggest that women's situation might also differ depending on a certain motorcycling subculture. For example, as reported by authors (Austin & Gagné, 2008; Austin, 2009) in their research about BMW motorcycle rallies, even though women are still the minority of rally population they are accepted as full participants in this group without objectification noticed during their study. However, very different situation is observed within a different subculture of, for example, Harley Davidson, where as reported by Schouten and Alexander (1995) in their ethnographic research of HD riders, women are treated mainly as motorcycle accessories or adornments to the man.

Austin and Gagnè (2008) suggested that women experience more occasional patronizing regarding gender if they are perceived as having lower skills or experience. The more women competence as riders improves, the greater respect they get from men and other women of that community. This relates well to the other aspects of the social world, such as the skills and knowledge and how it affects the perception and identity of social world participants, which is discussed further.

2.5.2 Are we all in this together? Culture, communication and knowledge within the motorcycle social world

Brotherhood and sisterhood is a common expression met within the culture of motorcycling, also reported by authors such as Thompson (2012) or Maas (2013). While signs of a unique, collective culture are present within the motorcycling research, scholars have also identified important differences. The research demonstrates that different motorcycle subcultures and communities share different values. The feeling of fellowship, belonging and common identity is reinforced by

brand loyalty within the same brand riders, but can become a divisive problem among riders in general (Schouten & McAlexander, 1995). For example, BMW riders community distinguish themselves by long distance riding, all weather travels and such values are symbolically demonstrated, for example, by a culture-specific style of motorcycle attire (Austin & Gagnè, 2008). These values also have an effect on how riders of that community perceive others and acts as potential boundaries between BMW community and those, who in their eyes, are not so serious about riding - often called "posers" or "wannabes" (p.427). "Posers" or "wannabes" are perceived as people who care more about their appearance, style, and the presentation of themselves as a biker, rather than engaging in serious long distance or adventure driving, which are the main values in BMW biker community.

Similar observations are made in other motorcycle subcultures, for example Harley Davidson. According to Schouten and McAlexander (1995) status is achieved based on person's commitment to the group values, which in this subculture, differently from e.g. BMW, are seniority and participation in the community, leadership of group activities, riding experience or Harley-specific knowledge. The Harley community distinguishes themselves and demonstrates the commitment to the group by things like motorbike customization, Harley specific clothing (mainly jeans, t-shirt, boots, black leather jackets and vests), tattoos, sew-on patches and pins. Just like in a case of BMW riders, the Harley community members have similar attitude toward who they believe are true and not true, authentic Harley bikers, referring to them as f.e. "weekend warriors." (p.49).

This illustrates that while in a broader sense there is a feeling of collective identity and solidarity between motorcyclists (Austin & Gagné, 2008), certain community boundaries and differences between subgroups also exists based on the things such as a motorcycle brand one rides, riding style or type of riding (Schouten & McAlexander, 1995; Pierson, 199). Austin (2009) calls it tribal characteristics, where people belonging to one subculture consider themselves to be *THE ONES*: "while other motorcyclists are believers, each brand loyal group realizes that they are the only true believers and feel a certain disdain, or in some cases pity, for those that are not part of the chosen"(p.84). Looks like motorcyclists have a strong sense of identity formed mainly based on a motorcycle brand they ride. So while the sense of common community based on riding same

brand motorcycles is a positive aspect within that community, it can be a boundary within the broader social world of motorcycling.

Those boundaries are important to consider as they draw a separation between participants in the social world of motorcycling. Austin and Gagnè (2008) found out that those who call themselves "serious riders" have a tendency to judge and stigmatize the ones they believe are the "posers" or "wannabees". Things like driving your motorcycle on the trailer or truck to an event, driving only occasionally, or even placing value on a non-economy travel (for example, overnighing in a hotel rather than camping or economy lodging as *serious riders* would do) is perceived negatively. Same research also shows that within motorcycle community social status is more defined by the riding abilities, time of riding or knowledge, rather than by things such as the social class, education or occupation, income (Austin and Gagnè, 2008)) People with more riding experience or better skills are perceived as having a higher status than others.

This complies with the social world scholars' emphasis on the knowledge, as one of the most important characteristics of the social world (Shibutani, 1961; Hughes, Hallo & Norman, 2016; Stebbins, 2018, 2020), and illustrates what an important part it plays in the motorcycling social world. Knowledge, skills and competence seems to be the main things to consider in the motorcycling. For example Maas (2013) reports that women riding skills can make a difference how she will be perceived by men in the community. However, as Austin and Gagnè (2008) or McAlexander and Schouten (1995) identified, to seek prestige and status in the community different things and knowledge might matter, based on the values that subculture places on.

The third crucial aspect in the social world - communication - seems to have its own specifics within motorcycling. As Stebbins (2020) suggests, information channels such as magazines, newsletters, courses, workshops, lecturers and similar make up an important part of the serious leisure world. Information and communication channels in motorcycle social world might differ based on the country or culture, but looking into the general patterns and existing research it provides some insights. For example, one aspect relevant for my research is how are women portrayed in that communication. According to Van Vlerah (2013) women who ride motorcycles are marginalized within motorcycling culture and it is evident in a motorcycle media.

As suggested by Miyake (2018) or Buchan (2013) women in motorcycling media and advertising are still presented based on traditionally idealised image, emphasising on the sexualized femininity and aimed at the heterosexual male gaze. Images of women dressed in practical, proper biker clothes and presenting women as actual riders is still missing in a mainstream media. Female are also often portrayed as having lower skills or not capable of handling the motorcycle, usually getting the role of a pillion rider or accessory in the images. This can also be confirmed by my personal or business observations where, for example, in the 106 pages motorcycle magazine, only 5 pages portrait women in the articles or commercials (MCTC, edition 2022/03).

As Unruh (1980, p.124) puts it when referring to communications importance:

"Social worlds which communicate and furnish relevance to social actors do not simply happen, or come as pre-packed self-contained units. This is a meaning which insiders find in their social world. Not only is knowledge about a social world concealed, modified, or selectively transmitted to insiders, but the same seems to hold true for knowledge of acquaintance. In this way, relevance to potential participants is transmitted while it is simultaneously performed for tourists, regulars, and even other insiders". The quote, in one way or another, suggests that such a lack of proper representation of female riders in the communication of the motorcycling social world, might affect its relevance for female riders and also act as a constraint for the feeling welcomed and inclusive in the social world.

2.5.3 So how are we all connected?

Women motorcycle studies indicate that women have entered the motorcycle social world via the influence of a male in their lives (Thompson, 2012; Auster, 2011; Maas, 2013; Glamser, 2003). Similar was also discovered in my third semester project-orientated course research, where the open question about the companionship of riding was added to the survey. The majority of answers have mentioned a male figure in it - boyfriend, husband ("hubby"), male friend, father, etc. While the question itself directly focused on a riding companionship, I suggest that such results could also identify the general importance of men within the women's motorcycling experience. Auster (2001) study of structural constraints and "enriched environment" suggested, that support from significant others can enable women to overcome potential constraints to engage in leisure. Maas (2013) and Glamser (2003) also reports that men

have an affect on women's decision and ability to join motorcycling, and most importantly, it means that mens' position is important, as they can be a gateway to reaching women and attracting them to the social world of motorcycling (Maas, 2013).

While women seem to turn to their male counterparts, trust them and allow them influence their leisure life, men are reported to still have a critical view on women joining what traditionally has been a leisure activity almost exclusive for them. Maas (2013) has discovered that equality between men and women is not yet reached in motorcycling, and patriarchy still exists, even though it might not be obvious. According to the author, people sometimes do not even realize they uphold certain patriarchal beliefs. Her study demonstrated, for example, that while men spoke well about women and had respect for their riding ability, they also seemed to think that those cases were more exception than the rule.

While men might still demonstrate reluctance in accepting women to the social world of motorcycling, *"as feminist scholars such as Butler, Finely, Birrell and Theberge suggest women's presence in traditionally male environments can affect change and create transgression"* (Van Vlerah, 2013; p. 224). Van Vlerah (2013) reports that in a presence of women men are more keen to share affirmations and compliments, which are not so common for men-only surroundings. While such affirmations directed by men toward women predominantly indicate their approval to the woman's ability to perform, it could also be a sign of a culture change within community.

Therefore, with all this in mind I believe that engaging in a further exploratory journey of women and men perceptions of motorcycling and their lived experiences could provide a deeper understanding of how the motorcycle social world, at least in Denmark, functions and identify opportunities of how it collaboratively can become more welcoming place for female riders.

3. Methodology

Research methodology *“literally means a rational way or journey undertaken in pursuit of some specified goal. In the social sciences, methodology has since come to signify the acceptance of standardized procedures, according to which research is carried out and evaluated”* (G. Dann et al., 1988, p. 4). Hence, this section of the thesis sets the foundation of my research, explaining its philosophical base and guiding through the chosen paradigm, its ontology, epistemology, methods, and the research design.

Just like no good motorcycle trip has ever prevented the rider from taking the curvy roads and detours, so was the process of this research characterized by curvy roads, detours, and occasional rounds around roundabouts before deciding on the road to take next and a general lack of shortcuts. Over a period of six months, I have embarked on the outstanding journey of exploring lived experiences, concerns, challenges and opportunities of the motorcycle industry and community, investigating and analyzing experiences through a set of practices that helped to piece together the puzzle to answer the research question. The journey, as rewarding and exciting as it has been, has also been dynamic, somewhat messy, and creativity required, just as Goodson & Phillimore (2004, p. 34) explains:

(...) Research as a messy, non-linear process, with the researcher being innovative and creative in seeking out the different pieces of the puzzle until they reach a point when they are able to present as complete a picture as possible. There is no one set of methods that can bring total insight (...). The messy research process is highly subjective not through choice but because that is the nature of social research.”

Just like the above quotes, in order to deepen the understanding of my researched social phenomena, the mix of methods and approaches has been employed along the process, guided by the participatory paradigm and its ontological and epistemological stand.

As a member of motorcycling world and the owner of Moto Lounge - a small business within motorcycle industry - I embarked on this journey with a triple agenda. As a female motorcyclist myself, I was interested in exploring if my personal experience can be explained and, somewhat, justified. As a business owner and participant of the

motorcycle industry, I wished to gain professional answers and insights that could benefit managerial decision of my own and other businesses in the industry. Finally, as a master student and a researcher in the case of this thesis I desired to contribute to the existing theories and, potentially, provide new findings to the academic domain of women riders and motorcycling in general. My personal life, business experience and non-documented unstructured observations implied that women's situation in motorcycling is "not as it should be" identifying that it requires investigation to obtain a better understanding of the issue (Onen, 2016), and suggested the initial direction for research - women motorcycling. Nevertheless, while women remained the main subject in both the topic and research design, the research journey has brought me to surprising new places, that I had not expected to go to as I embark on my master thesis journey.

Therefore this chapter will guide the reader through the process of my qualitative research, firstly introducing the participatory inquiry paradigm of the research, guiding through ontology and epistemology, and describing the research process and the co-design methods chosen for the research.

3.1. Paradigm, ontology and epistemology

A paradigm is defined as basic set of beliefs that leads the researcher's actions (Goodson & Phillimore, 2004, Guba E. G., 1990; Guba & Lincoln, 1994; Denzin & Lincoln, 2000). It is a lens, a perspective, a method of thinking about the world, and therefore, the paradigm plays an essential role as it guides the research process and the ways in how it is conducted. It informs the interpretation of research data and explains how meaning will be constructed from the data gathered (Kivunja & Kuyini, 2017). Guba and Lincoln contend that inquiry paradigms are a collection of our beliefs about the nature of reality and the world around us (Guba & Lincoln, 1994). According to authors, three fundamental questions are there to be consider: "*What is the form and nature of reality and, therefore, what is there than can be known about it*" as a basis for our ontological stand; "*What is the relationship between the knower or would-be knower and what can be known*" as the answer to our epistemology; and finally "*How can the inquirer... go about finding out whatever he or she believes can be known about?*" as the question to define our methodology (Guba & Lincoln, 1994, p. 108). I have answered

these three questions which have formed my position as a researcher and guided this thesis.

As the goal of my thesis was not only to describe the phenomena of women motorcycling, but to create knowledge from lived experiences and draw meanings, the "worldview" of this research (Mackenzie & Knipe, 2006) is constructed under the participatory paradigm, which was established in the social science and defined as a co-created reality through the interaction between mind and world (Howell, 2013).

It rises from the qualitative research traditions, and the approach within participatory paradigm aims to experience, understand, and create meanings and collective realities via the interactions between the researcher, participants and the self-other (Jennings, 2015); meaning, so to say, that both subjective and objective elements are present and the reality emerges from the participative process (Howell, 2015).

The ontological perspective in my thesis is that reality is individually and collectively known by the participants and me, a researcher; and the epistemology allows an experiential learning journey. Since the ontological stance of the participatory paradigm leans toward being in the world, and reality is perceived as integrated with human existence (Howell, 2013), I wanted the motorcycle community to be and feel a part of the research, rather than perceive themselves as a subject of it. Just like Heron and Reason (1997) claim, the participatory paradigm allows people to be a part of the whole, enables collaborative forms of inquiry, and "*places us back in relation with the living world*" (p.2). Guided by the participatory paradigm and its ontology, my philosophical assumptions are that reality is co-constructed, and therefore partially subjective. Through involvement and participation, we can uncover different truths, and therefore this has influenced many different of my research, such as, for example, participant involvement (not only women but also men) or research design itself. As (Heron & Reason, 1997, p. 3). argue, "*to experience anything is to participate in it, and to participate is both to mold and to encounter, hence experiential reality is always subjective-objective*"

Epistemology in research describes how we come to know something - how we recognize truth or reality (Kivunja & Kuyini, 2017). In participatory paradigm the experiential knowing, which arises from acquaintances, meetings and participation is the focus Heron and Reason (1997). The power of knowledge creation is assigned to

people - participants of the research - as the common positivistic believe that researcher as the *one who knows*, and the subjects of the research as the *ones who do not know*, is not the case in participatory inquiry (Breu & Peppard, 2001). Hence, within participatory paradigm and my research people are treated as research participants rather than research subjects, and it is acknowledged that reality is constructed from multiple realities of individuals and nature, that we influence and are influenced by others to some degree, so creating a participative worldview, and advocating for intersubjectivity.

As Heron and Reason (1997) argue, the participating worldview in participatory paradigm is self-reflexive. Therefore it is also important to reflect on my own subjectivity and dual interests towards this research. While as a researcher I have an academic interest in the topic, being a member of motorcycle community myself and having previous experience within the social world of motorcycling, as well as being a business owner in the industry, influence my subjectivity. Whilst designing with others is aimed at benefiting the social world of motorcycling, I also have a business interest towards the outcome of this research. Due to this positioning, it is important to note that within the scope of this thesis I might have a tendency to silence certain stakeholders, who are not commercially interested.

As Howell (2015) mentions, research within participatory paradigm might be considered as politically motivated and involving political agenda, with no actual benefit for the communities is question. While this might be a valid point, as further discussed in the methods section, a great effort to prevent it has been put into the process of my thesis, for example while recruiting participants. I therefore acknowledge, that as within participatory paradigm it is not possible to arrive at any absolute or final answers in linguistic, conceptual terms (Heron & Reason, 1997), the goal of my work is to explain and analyse the phenomenon in the best way possible. Afterall, just like Breu and Peppard (2001) argue, "*the purpose of social inquiry is therefore no longer the search for truth but to bridge the dichotomies that characterise the Western worldview (e.g. male vs. female; knower vs. not-knower)*" (p.245), which is highly relevant in my thesis.

3.2. Methodology

Methodology directs how knowledge (empirical materials) are collected, or within the world of participatory inquiry, more correctly created or co-constructed, during the research process (Goodson & Phillimore, 2004; Jennings, 2010). At the very fundamental level, the methodology refers to the practical "how" of the research. As Heron (1981) suggests, for the methodological stand the participatory paradigm calls for researcher to engage in research with people rather than in doing research on people. Which means that to ensure the collaborative form of inquiry, the people together take part in the democratic dialog as coresearchers and as co-subjects at the same time (Heron & Reason, 1997). Therefore, this thesis is based on the exploratory qualitative research, employing the approach of co-design.

By the most simple definition, co-design is a practice where people collaborate or bridge their knowledge and expertise, share skills, experience and resources in order to carry out a common task (Zamenopoulos & Alexiou, 2018). The collaborative design (co-design) is an evolving process of designing *with* rather than *for* others (Duedahl & Liburd, 2019), and in the case of this thesis, it was a creative journey undergone with various stakeholders from motorcycle industry and community. As the qualitative inquiry the process placed emphasis on understanding the social world of motorcycling from the perspective of its participants, and viewed social life as being the result of interactions and interpretations (Phillimore & Goodson, 2004). Guided by my wish that the thesis would benefit both the academia and motorcycle community, co-design method was chosen with the goal to produce new knowledge, based on the idea that participants develop and experiment with new perspectives and ideas around the topic of concern as they collaboratively engage in the process (Zamenopoulos & Alexiou, 2018).

During the process I make use of different qualitative methods often used when co-designing, such as observations, individual and group interviews and workshops.

3.3. The journey of research design

The process of the research was like an exciting motorcycle road trip, with smaller and bigger stops, revisits of certain places, and exploration of the untouched roads. As the Bloomberg & Volp (2012d, p. 2) refer, "research design includes various interrelated elements that reflect its sequential nature". Such a nature of my research design has been illustrated below in the figure 4 in the form of the road trip map.

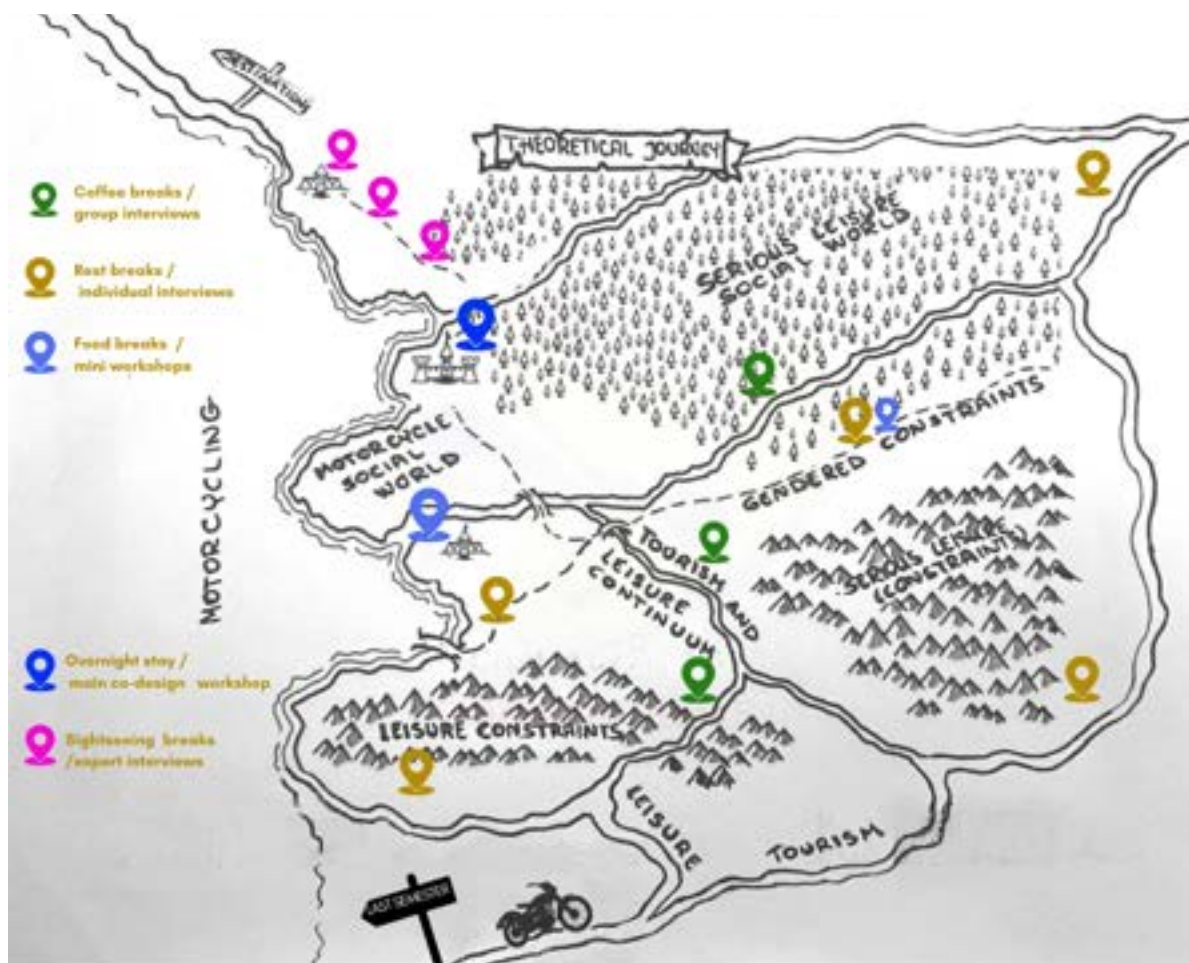


Figure 4. Research design

While the writing of this thesis has lasted approximately 6 months and started in December, the initial start of the *road trip* happened last semester while doing the internship report and research in collaboration with Moto Lounge on the topic of constraining factors of women's motorcycling experience. While there was nothing

wrong with the report topic, the scope of the research turned out to be too much to cover in one report, and therefore an idea of continuing the investigation on the subject for my master thesis arose. Therefore, the desk research from last semester on the concepts of leisure experience and satisfaction, leisure constraints, women's participation in leisure and gender resistance, as well as gender stereotyping in marketing and advertising has been the basis and the initial beginning of this thesis work.

The tourism aspect was not the focus in the previous report, however, as the strategic preparation for this thesis, I have included the question regarding motorcycling during holiday in the quantitative survey that has been done with 1362 participants. The results from the survey have clearly indicated that female riders choose motorcycling during their vacation as well, providing me with the initial data to support the idea of tourism and leisure continuum being highly relevant when studying the motorcycling community from women's perspective (Grigaite-Kjeldsen, 2021).

Therefore the next step in this research was to embark on the further *trip* along the deeper literature review, analysing the concepts of motorcycling as leisure vs. tourism activity, further exploring the concepts of leisure constraints and gender dynamics, finding new *roads* and directions toward the serious leisure and its social world domains, as already discussed and illustrated in the theoretical framework section.

To establish concepts that would be meaningful to use based on the literature review and to choose the most suitable *road* for further research journey, as well as to increase the depth of the research topic, the various qualitative research activities were conducted for collecting the qualitative data along the way. The data material for the co-design process was gathered during those activities, but also collected based upon the reflections from the researcher as well as the undocumented observations in the Moto Lounge shop while interacting with customers and visitors.

The research process encountered 14 sessions in total, and was joined by 24 stakeholders and three experts. All participants were connected to motorcycling and represented different roles and interests within the domain (please see appendix 1).

The following were performed: 5 individual interviews, 3 group interviews, two mini workshop discussions, a main co-design workshop and three expert interviews.

While the ideal co-design process implies that the same stakeholders should participate in at least a few stages of the process, meaning their involvement should be iterative (Külvik et. al, 2021), it was not possible in this research due to a variety of reasons, such as, for example, stakeholder availability. Some stakeholders could only participate in the interviews during the study preparation or sensitization stages, others could be only present during the main co-design workshop, some in both stages. Therefore, some pragmatic considerations came into place - shall one insist on co-design being everybody together doing something face to face at the same time, does knowing that some of the very important actors will be silenced because they cannot participate on that precise day; or should one then accept that some of the activities will be done individually since people cannot be co-designing in person with other relevant actors? Therefore, while acknowledging the limitations the process can encounter, I have decided that hearing all voices was more important than the ideal format of the process itself.

The co-design process was conducted adapting the suggested frameworks by various authors (Visser et al., 2005; Steen et al, 2011; Mattelmäki and Visser, 2011) and followed a 4-step plan, which includes the stages of study preparation, sensitization, main sessions with stakeholders and analysis. The stages are represented below. They illustrate the course of the research and demonstrate the curvy learning experience with the complex and messy co-design process.

Stage 1 - Study preparation. *Exploring the surroundings*

The first goal for me as a researcher was to get insider knowledge about the women's situation in motorcycling not only based on my experience but from the perspective of others. It was, at least to some extent, achieved by months of observations in the Moto Lounge shop interacting with customers and their accompanying partners and it helped to change some of my implicit assumptions, which lead to the identification of certain themes for the further research (Steen et al., 2011). It has also purified the goals and the main objective of my research, which helped to focus and structure the next stages, plan activities as well as analyse and communicate the findings (Viser et al. 2005). For example, while one of the objectives was to identify the challenges

women face in motorcycling, the goal was formulated to better understand what it means to be a woman in motorcycling. Such a goal statement helped to plan the activities and guide interactions, decide how to analyze the data and what to look for (Viser et al. 2005)

The second aim was to improve the value and validity of concepts already identified as potentially relevant via the desk research (Steen et al., 2011). So called preliminary mapping took place, which, according to Visser et al. (2005) has two goals - to reduce the risk of my, as researchers, prejudice; and to support in formulating further instructions and process.

A few group sessions - interviews - with friends' couples have been performed during this stage. My husband, who is a motorcyclist and co-owner of the Moto Lounge, was also present and participated in the sessions. A few impressions from the conversation are provided in the figure 5 below.



Figure 5. *Two group interview sessions with Christa, Lars & Jeff, and Katja, Johnny & Jeff.*

Both sessions were unstructured, informal conversations that lasted approx. 1,5 hour each. Since the goal of this stage was to get insights and knowledge for validating the concepts already identified by the desk research, the unstructured interview, as a method to generate data with different structures and patterns, was a great way to *"expose the researcher to unanticipated themes and to help him or her to develop a better understanding of the interviewees' social reality from the interviewees' perspectives"* (Yan Zhang & Wildemuth, 2009, p. 2). As Patton (2002) argues, such interviews highly rely on the spontaneous questions in the natural flow of an interaction, and therefore a discussion during a cosy evening with friends has well served the purpose.

Co-design tools, such as inspiration cards, were used in the both sessions to *"take advantage of the visual ways we of sensing, knowing, remembering and expressing"* (Sanders, 2000, p.9) and help participants express their feelings about motorcycle experiences and reveal unique personal histories that might otherwise not be mentioned. Therefore, through these two initial group sessions I have engaged in the dialogue with first participants, and it allowed me to verify and develop themes and directions, which helped to validate some concepts and redirected the research (Steen et al., 2011).

Finally, another important milestone in this stage took place - the participant selection for further co-design process initiated. Since the research was done employing the co-design approach, an important aspect was introducing the research, its topic and goals to the stakeholders. The meeting with the MCTC - Denmark's national association of motorcyclists - has taken place, and they have happily agreed to join the research. The unstructured conversation has provided the additional insights on the motorcycling situation in Denmark from their perspective, as well as the concerns or goals the organisation has. As the biggest motorcyclist club in the country, MCTC not only plays an important role in political decisions relating to motorcycling, but also has a great influence on the motorcycle industry and community through their work and activities. Among other things, MCTC 8 times per year publishes the MCTC magazine, owns one of the best known motorcycle campsites in the country, organises motorcycling events, motorcycle driving courses, etc. (MCTC, 2022).

MCTC became one of the main communicator for the research, publishing information about my thesis via their online channels - website and official Facebook page - as well

as their magazine (please see appendix 2), it becoming the main recruitment channel for other stakeholders to join.

The additional recruitment was done via the Moto Lounge customer and follower base where volunteer invitation has been posted on Moto Lounge Facebook page and Instagram channels. As Cronin (2016) and Tuckett (2004) suggest, such volunteering recruitment creates purposeful sampling for the research as participant selection criteria are determined by the purpose and goals of the research. On the other hand, volunteering sampling might have a degree of self-selection bias and can result in findings that are generated from experiences of people, who are not necessarily the best representation of the general population, but are simply the ones getting a chance to voice themselves (Sharma, 2017). Often such participants might be the braveness, loudest or having certain personal interest in the research which, as suggested by some scholars (Gabor, 2007; Sharma, 2017), can provide distorted indicators and exaggerate some finding from the study.

According to Visser et al. (2005), the recruitment process can be extensive and resource intensive. While some participants expressed their interest and got in touch with me themselves, others had to be approached with a suggestion to join. Such individual recruitment was done by contacting people from industry and community I personally knew, or the ones who were suggested and introduced to me by others. As claimed by Dietrich et al. (2017), recruiting for co-design activities often requires close collaboration, commitment and the maintaining of ongoing relationships with relevant stakeholders. Finally, 24 stakeholders, representing ten different organizations within motorcycle social world, as well as individual riders have participated in the research (see stakeholder table in the appendix 1).

Stage 2 - Sensitization. *A busy ride through changing landscape*

Just like on an intense motorcycle trip, during which many unexplored places are visited and various fellow riders met along the way, the sensitization stage has presented with extensive learnings and data for further research. During this stage in co-design the goal is to involve participants in small exercises that are designed to get them thinking about past experiences, activate related memories and feelings

(Sanders & William, 2001) and make them, like Schön (1983) calls, 'reflective practitioners' of their present experience. It is like a preparation of participants for the actual co-design session (Dietrich et al., 2017), which was planned to be a workshop in the case of this thesis.

Dietrich et al. (2017) claim that the sensitising stage can foster participant engagement and identification with the program or research. Therefore, the goal and idea for the individual and group interviews and the small workshops during this stage was to have a pre-workshop sensitization session with the stakeholders, who will participate in the main workshop. As Dietrich et al (2017) suggest, sensitising is a good step in preparing participants, but also building trust with them; and it also enhances their contributions in the later design sessions (Sanders & William, 2001). Unfortunately, due to some unforeseen circumstances not all of the stakeholders could in the end join the main workshop. Nevertheless, their contribution and input have been highly valued and relevant to the process and outcome of the research.

In total, 5 individual online semi-structured interviews, as illustrated in the figure 6, took place with five of the stakeholders, one group online interview with two persons and myself - the researcher - participating and two mini workshops.

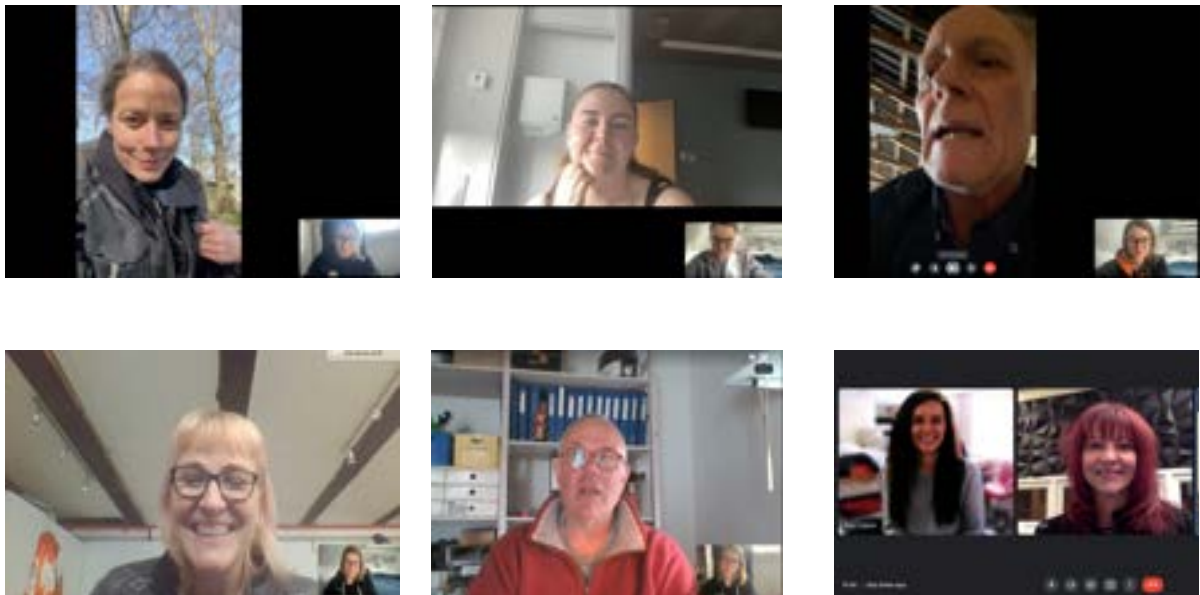


Figure 6. *Five online interviews performed during the sensitization phase (4 individual and one group).*

One mini workshop was initiated and arranged by one of the stakeholders and carried out their headquarters. Me, as a researcher was not present during that session, but had a follow up interview with the stakeholder to summarise the learnings from the workshop. Another mini workshop with 4 women, members of WIMA Denmark, and myself took place physically in the Moto Lounge (see figure 7).



Figure 7. *Mini co-design workshop with WIMA Denmark members.*

Though all meetings had similar approach, they varied in length and structure, due to the participant availability (e.g. one stakeholder had to cut of the call due to the unforeseen circumstances), number of participants, and activities used, lasting between 10 min and 2 hours (please see the appendix 3).

In this stage, the semi-structured interviews were used to create the qualitative data. As Dunn (2005) explains, semi-structured interviews have a predetermined order, but ensure a high level of flexibility in addressing the topic. Therefore, while all interviews had similar structure and main topics, I as a researcher, prepared to initiate from the start, they also varied based on the stakeholder, their position and situation. Just as

the first two unstructured sessions with friends, the semi-structured interviews still were conversational and informal in tone, allowing and encouraging open responses from participants (Longhurst, 2016).

Some tools from co-design approach were used during the interviews as well. For example, before the meeting participants received the template for the simple mind map/spider diagram, encouraging them to place first associations they have when thinking about women's situation in motorcycling (see figure 8). Mind maps are effective way to call out the natural tendencies of our mind and analyse the subject by making associations (Balean, internet source).

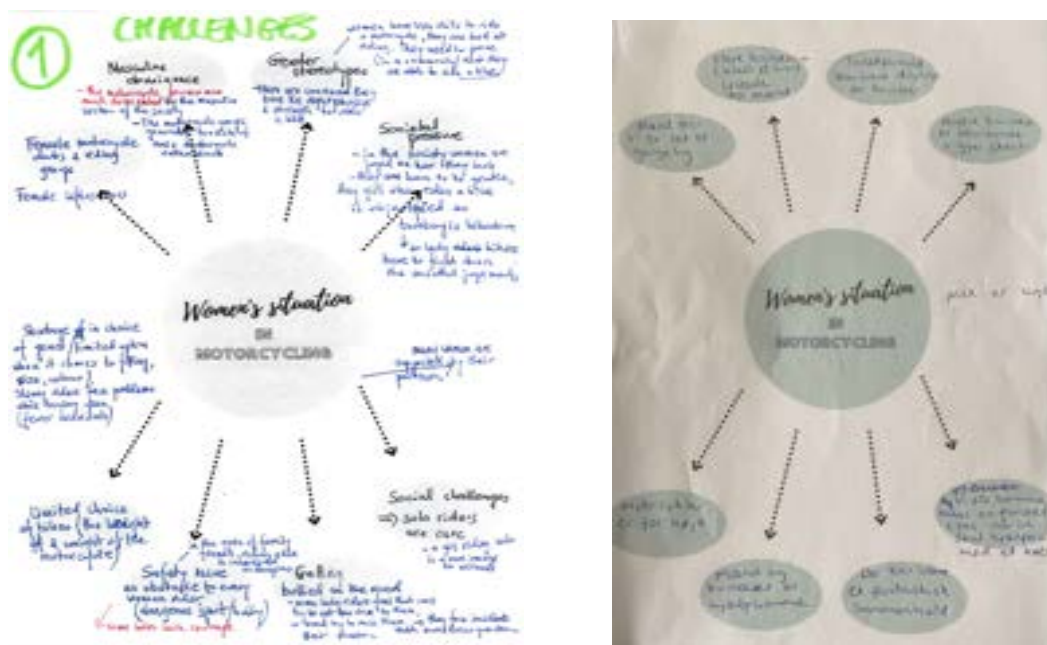


Figure 8. A few examples of participants' mind maps

According to Elmeshai (2021), mind maps provide great visual overview of the problem or topic at hand, identifies the relationship between certain themes and acts as exploration tool for further actions. The mind maps completed by participants not only assisted as great tool during the interviews suggesting direction of the discussion, but also provided valuable insights and identified patterns for further research steps.

Stage 3 - Main sessions with co-designers. *The overnight stay in the motorcyclist's company*

Probably the best part of any motorcycle trips is gathering together with other people who are passionate about motorcycling along the way, sharing, exchanging and together exploring the yet unknown. The third stage of the research - the main co-design workshop with stakeholders - was just like that.

Workshop is a popular co-design method that has played a fundamental role in the process of co-design for decades (Davis et al., 2021). Simply said, the goal of the workshop is to involve a variety of people getting together to discuss the issues regarding the common interest or a matter, learn together and collaboratively make decisions (Boyd et al., 2012). Like in other co-design stages and methods, many creative tools and techniques are used, such as workbooks, collages, brainstorming, sticky notes, modelling, inspiration cards, memorabilia to name a few. The basic idea and principle of using various tools is to help people better express their emotions and opinions, memories and dreams (Viser et al., 2005). Also, as Stelzlea, Jannacka and Noenniga (2017) claim, the implementation of architectural methods such as sketching, modelling or hands-on building can be a great encouragement to increase collective creativity and innovation.

The main co-design workshop was initially planned with 11 participants, but was attended by 8 stakeholders as shown in figure 9 below. Due to various reasons, such as logistics, family situation, work-related changes or illness, a few stakeholders cancelled their participation shortly prior to the planned session. In an ideal world, co-design could be seen as the participatory method where all stakeholders should be present and participating in order to achieve the best possible results. However, considering the topic of the research, the strict deadline, my, as researchers personal situation (being pregnant at the time of the research and running a business), the decision was taken to carry out the workshop with as many stakeholders as were available on the day. While I acknowledge that the fact that not all stakeholders could participate in a main workshop potentially had an influence on the results of the study, I therefore argue that findings are still representable and provide rich insights.



Figure 9. *Main co-design workshop with stakeholders in the Moto Lounge*

The workshop was performed based on the double – diamond framework of four stages and activities built according to such structure: participants sharing perspective, together forming a common vision, building new ideas and deciding on path forward (Attygalle, 2020). The main idea and goal of the co-designing is rethinking, envisioning and making, and therefore the activities were built upon these components (Vaajakallio & Mattelmäki, 2014). As provided in the appendix 4, the workshop started with my, as facilitators introduction where the purpose and goals of the session were explained and co-design, as a method for the research, introduced. It was followed by ice-breaker and context mapping activity, as well as the main task - back casting scenario.

Stage 4 - Analysis. *Towards the final destination*

The final stage of the research included the analysis of the collected empirical data from the previous stages, as well as three expert interviews to deepen the insights on

the researched phenomena, especially focusing on the tourism and leisure continuum. Even though the extensive literature review and co-design process with study participants suggested the idea of interrelation of tourism and leisure when it comes to motorcycling, I wished to gain deeper understanding and more opinions to confirm the findings. As suggested by Bogner, Littig and Menz (2009) expert interviews are a great way to shorten time-consuming data gathering processes and gain practical insider knowledge, which were both important at that stage of the research.

Three experts from tourism industry were interviewed using a semi-structured interview guide (see appendix 5). All experts were one way or another involved in the tourism business related with motorcycling. One expert I have approached myself with an invitation to participate in the research, and other two experts - who are also female motorcycle riders - have suggested their support after seeing the information about my research on social media, likely driven by, what Bogner, Littig and Menz (2009) call a desire to help “make a difference” within the personally or professionally relevant field.

The interviews lasted approx. 45-55 minutes each, were performed and recorded via the Zoom platform and provided a great volume of significant insights that are analysed in the analysis section.

4. Analysis

4.1. *Why don't you just ride? Or what it takes to be a woman in motorcycling?*

"If you ride a bike because you think that's life, that gives me something on the personal plan, it gives me good experiences and adventure and things, good friends and so; and if riding the bike is natural and nothing else, if it's because you really like it - then I think almost all doors will be opened <..>" (7_Interview_Recording, 38:34), says Peter - one of the study participants, referring to the idea that women should *just ride*. His words have sense and, based on this research exploring experiences of women motorcyclists and the motorcycling social world, similar finding appeared. However, it has also demonstrated that there are many *"but"* to when it comes to women's participation.

The first part of the research, where individual and group interviews were conducted, was aimed to better understand women's situation and identify challenges and potential leisure constraints they face while perceiving motorcycling as serious leisure activity. In this chapter I describe the findings regarding the lived experiences of women (and men) motorcyclists who participated in the research by exploring the qualitative data gathered during the process of the research in a form of individual or group interviews and collaborative sessions we had with stakeholders, as well as observations and some netnography activities.

While the general theme of the findings uncover various constraints and difficulties that women motorcyclists still face when perceiving this serious leisure activity, and support the previous finding by other scholars (Raisborough, 2007; Shaw 1994; Van Vlerah, 2013; Roster, 2017; Thompson, 2012), it is important to note the positive spirit and energy surrounding the situation which was felt along the process. Despite the evidence of the clear leisure constraint negotiation strategies that women employ, reported by various authors (Jackson, Crawford & Godbey, 1993; Hubbard & Mannell, 2001; Son et al, 2009), the majority of study participants have expressed their optimism toward the situation. Just like Ellen, one of the stakeholders who is also a motorcyclist and a business manager in women's motorcycle clothing brand puts:

"We are making a very good start of a very long timeline <..> Looking at the changes that have been happening over <..> years - yes it is a slow progress, but WOW - the whole industry is making progress. And I think just focus on that and just keep working with the people who want to make that change, basically. And don't expect to wake up one morning and go - yes, everything is ok and all figured out. But the motorcycling, the bikes available, the gear available, the training, you know the motorcycle training schools and all of that - it is happening. And I think just encourage the people that are making that happen <..> I think we are going in the right direction, slowly but surely!" (10_Interview_recording, 1:20:03)

To Ellen women's situation in motorcycling seems to be better and constantly improving, and her above quote well summarizes the general atmosphere and position of the study participants - women are feeling the positive change and sensing its benefits to their leisure experience. The fact of the growing community of female riders seems to be one of the reasons for that, where women feel empowered, encouraged and supported in their choice. This coincides with the Roster's (2007) findings of women finding empowerment within the community of other females, which motivates them to perceive motorcycling, or as Annette, a 56 years old passionate motorcycle rider, argues when explaining women's situation in motorcycling: *"I think it's getting better for sure! Maybe its because we are more women who are driving - I think it's easier"* (8_Interview_recording, 41:33).

The joy for riding a motorcycle and the personal benefits it brings to women also takes a huge part in the process. All female study participants have expressed that their wish to ride motorcycles was guided by the wish to enjoy freedom, pleasure and excitement, will to increase their safety instead of being a pillion, or take on a personal or social challenge. Roster (2007) and Miyake (2018) have identified the same motivators in their studies that encouraged female to take on the throttle despite of the constrains they face.

And it turns out to still be many of them within the experience of women riders. Female stakeholders collectively referred to what, according to authors Hubbard and Mannell (2001), Son et al. (2009), Matsumoto et al. (2018) could be considered structural constraints, such as the lack of equipment or its non-application for the female needs within motorcycling, reported by almost every single participant. Similar to what my (Grigaite-Kjeldsen, 2021) last semester project orientated course

research results showed, the protective motorcycle apparel happens to be one of the main constraining factors that hinder women's engagement in motorcycling and their experience. Motorcycle shops, while supposedly unisex, offer a small selection of protective motorcycling clothes for females, so women experience very limited options when it comes to fitting, size, color. This results in female riders either riding in men's jackets or trousers which do not fit the body shape of women (broad shoulders or longer-than-usual sleeves, etc.) and so pose a risk to women's safety; or not using protective motorcycle gear at all. Some ladies shared stories about women who gave up motorcycling or rode way less than wished because of unsuitable protective apparel. Ellen tells about a woman she knows, who stopped going on motorcycle trips in Europe with her husband, because being curvy and bigger in size she could not find any clothes that would make her feel comfortable and confident: *"And she's going this year, because he was like: "actually I've got something that I'm very, very confident. I feel really confident wearing it" and things like that. And it's such a shame when I was listening that she's missed out on so many amazing trips away because of something such as clothing"*(10_Interview_recording, 16:08).

Similar to what Piacentini & Mailer (2004) found that the lack of suitable clothing can negatively influence self-confidence and self-expression, my study also confirms that women are concerned not only about their safety, but also inability to be themselves, dress according to their personality and feel beautiful because of the lack of motorcycle clothes. One of the participants Erla, who is a strong Harley Davidson fan and active member of the HD community says:

"Anything is hard to find <..> There is a lot of riding gear for men that is stylish, if I can say so, but not for women <..> I ride Harley and all the Harley Davidson clothes are with bling bling. A lot of bling bling. And if it's not black, then it's pink, or lilla, purple <...> They just think that every woman who is on Harley Davidson is - I don't know - a bombshell, a blondy. It's so weird! Even their sunglasses - if it's for women, it's bling bling <..> And I am not a bling bling person, so I don't have anything from them." (3_Interview_recording, 10:38 & 13:12).

Erla's story also indicates, that even despite a strong commitment to a certain brand and their subculture, women do not have a tendency, or at least a wish, to follow subculture's dictated norms and expectations if they do not match their individualism

and liking. Generally, the individual's commitment to the group's ideology of consumption, reported by Schouten and McAlexander (1995) and Austin and Gagnè (2008) is not evident in this thesis research either. Quite the opposite - almost all the research participants have on multiple occasions expressed the disinterest or irrelevance towards the ideology of a specific subculture. Individual expression, self-being and liking turn out to be of more importance to the study stakeholders than the certain symbolism dictated by the subculture.

Similar observations were made in the Moto Lounge within the period of over a year during the encounters with women riders or pillioners. With a few specific exceptions, the absolute majority of customers do not demonstrate the commitment to a specific clothing type or style, not alone a strict stance towards certain clothing looks or construction. The priority and preference within female riders clearly seems to be a good fit and convenience of the clothing, safety and functionality, as well as looks with the common wish to match the motorcycle. In other words, except for extremely rare instances, women do not care about the traditionally-required, subculture-dictated dress code - they just want clothes that fit their body well, are safe for their riding style, look good and, ideally, match their motorcycle.

Another great challenge discovered in the research and mentioned by almost every female participant was the motorcycle itself, especially its height. Just like Cindie, an experienced rider and the president of WIMA Denmark (Women's International Motorcycling Association) explains, women felt they have very limited choices for the machines, and often were deprived of the opportunity to enjoy bikes they wish to ride:

"I am not tall, so my problem is always that I don't want to drive a chopper, I want <..> a naked bike, they are too tall <..> I don't want to drive a chopper, I want a fresh machine, take the corners and not just go straight up. So it is a big issue I think. I think that's a problem" (8_Interview_recording, 18:44)

These findings well align with the analyses of Miyake (2018), who in her book *Gendered Motorcycle* claims, that the standards and measurements of motorcycles in the industry had led to the situation where *"women were physically forced into a position where they were 'naturally' less able to manoeuvre a motorcycle, thus masculinizing the commodity and practice"* (p.215). Another stakeholder Pia, who is a motorcycle

mechanic and organizes mechanic and off-road courses for women, expresses the same concern:

"The big problem is the height of the motorcycle. There's a lot of girls who can't get motorbikes because of their size. Which is not a problem for me, cos I am a 1.75 m tall, but it is a problem for a lot of girls <..> I do a lot of off road riding, and there's a lot of girls who want to do it, but the off-road bikes are just really really tall. I tried to arrange the motorcycle off-road trip in Colombia and I just had to give up, because the girls who wanted to come, they were just pretty small. And I couldn't get any motorbikes that could fit them, so had to give up. That was in Colombia, but it is the same in Denmark. It is the same thing with motorbikes all over, so I think that is a big problem the height of the motorbikes" (5_Interview_recording, 09:50).

The findings demonstrate, that in many cases the constraint for women perceiving motorcycling as serious leisure is a motorcycle itself. While motorcycles supposedly should be gender neutral, just as demonstrated by Miyake, 2018 and confirmed by this research, the very design of the motorbike becomes the material of "*ideological technology for biological gender*" and naturally makes motorcycles a pursuit and product more for male rather than everyone (p. 217).

The clothing or motorcycle topic comes as surprise for many female stakeholders. They believe that not only does it constrain their experience, but such a lack of focus on women riders also means missed opportunities for the businesses in the industry. As Lene, seasoned motorcyclists of 44 years and active member of the motorcycling social world, wonders:

"This is very interesting. Because everybody knows that women buy more clothes than men. That's a fact. All statistics show that women buy more clothes than men. If you take a standard motorcycle shop, you have motorbikes, and then you have clothes. And then you have like 20 different possibilities for the guys, and 4-5 if you're lucky, for the ladies. Then people come up to those shops and men start looking at motorbikes and when women had looked at three different, for instance, BMWs <..> and then they want to look at clothing. If there's nothing for them - they get annoyed. And the shops - they are without knowing, waiving goodbye to turnover. They miss an opportunity for a turnover. <...>" (8_Interview_recording, 46:50)

To Lene, the current situation in motorcycle shops and dealers seems to be unreasonable and somewhat foolish. While this might be a valid point in some cases, there seems to be a deeper reason for it. The observations and business insights from the Moto Lounge, as well as the findings from this research show, that the potential factors for a lack of focus on women riders in regular motorcycle shops and dealers is also the inability to deal with female customers, lack of knowledge about female consumer behaviour in this (motorcycling) segment, and the constraints based on deeper issue - gender relationship and its imposed limitations.

The Moto Lounge business experience and my, as owners, personal observations when engaging with other stakeholders within the industry, demonstrates, that focusing on women is more challenging than men. Firstly, women's, as consumer expectations seem to be higher than those of a typical man's shopper (Afthinos, Theodorakis & Nassis, 2005; Lee, Fairhurst and Choc, 2013; Sharma, Chen & Luk, 2012). Women, on average, pay more attention to the looks and style of the motorcycle gear or require more time and assistance while choosing the right product. Secondly, due to the female body construction and differences, the industry seems to struggle in both aspects - cater to women and have the patience to focus on their needs. Erla shares her experience when discussing with business owners in the shops she visited:

"I talked to some shop owners and they say that, two of them told me, that women is difficult. Because that's not one style that fits us all. And if they buy something to the shop, the women won't buy it, and I'm like ok - is it because it's a man who designed that and just thinking hmmm, probably women will like this. There is a lot of riding gear for men that is stylish, if i can say so, but not for women" (3_Interview_Recording, 10:38).

The difference between motorcycle apparel and regular clothing is that the perfect fit of the first ones is essential to ensure the functionality of the apparel (Natarajan & Rajan, 2021). While regular fashion clothes might be looser or tighter without causing much issues for the wearer, protective motorcycle apparel should sit proper and be well fitted to the user's body in order to maintain its protective properties (e.g. impact protectors should sit in the right places, length of the clothing should be appropriate to prevent skin gaps, the tightness should be up to certain level, etc.). For this reason, female apparel seems to require more sizing and its variances than men's clothing does, which results in a need of potentially higher financial investment from the

business. One of the research stakeholders Ina, the owner of the motorcycle clothing brand that creates and manufactures protective motorcycle apparel for females only, points out:

"A lot of people would say, oh, you know, I feel like I want to start a motorcycle clothing business for women and cater for all shapes and sizes. It's impossible. It's easy to appoint for you know, between sizes, like say 6 to 18 because it's quite standard and your body doesn't change as much. But a lot of times after maybe having kids or, or the ages setting in, all our body shapes changes. And then you either have a bigger chest or a bigger waist, or a bigger you know, hips. And some people will have bigger hips and chest, or bigger chest, and hips will be way bigger waist then.. then.. then hips. It all changes. Some people have thin legs. So it's really, really hard! <...> So we're looking at 39 sizes in a one design, which is a lot of stock <..> you know, you can put two, three women next to each other, and all three will be a size 10. But they'll have completely different body shapes" (10_Interview_recording, 23:18).

According to Ina, focusing on female motorcycle gear is a true challenge. And while herself and her company have chosen this path, she understands when other actors within industry chooses an easier way: *"They only take a business decision. You know they think we are in a business to make money, we are guaranteed to sell these sizes and why go into a bigger sizes?" (10_Interview_recording, 34:05).* With this in mind, many businesses seem to naturally shift their focus on male riders, as they are a bigger market share, and, according to my findings, easier and faster to handle.

Such findings suggest that while the lack of protective motorcycle gear for women is the structural constraint as defined by Hubbard and Mannell (2001) and Son et al. (2009), a woman's body itself becomes a potential constraint as well. So while many researchers look to women's constraints mainly from the feminist perspective, focusing on the gender inequality viewpoint, my research demonstrates that women's discrimination might not be the only or main reason for such a situation, rather than a current market structure and consumption circumstances.

Despite of the women's body and difficulties to cater for it, this study has also identified other factors of influence, such as gender inequality and power dynamics based on sex within the social world of motorcycling. Maiken, who is also a sales assistant in the Moto Lounge, explains *"also it is mainly men who works in the motorcycle*

industry in Denmark. When I.. I think I have seen one or two women work in the shops, and it is actually even them who have to push the owner of the shop to get more clothes for women" (8_Interview_recording, 51:22).

As Maiken's comment demonstrates, another reason for the less focus on women within the industry is the existing power dynamics of the social world of motorcycling, which is still greatly based on the masculine presence and participation. The majority of businesses and institutions are mainly occupied by men actors, leaving little space for female involvement. While the reasons for the lack of women working in the industry might vary from the general gender dynamics and traditional role expectations in the society to a personal choice - this was not the direct focus of this research and, therefore, stays an open discussion for the future studies. Nevertheless, the result of such a situation has an effect on why the focus on women in motorcycle shops and dealers might be unsatisfactory. Jeff, one of the male stakeholders in the research, experienced motorcyclist and a co-owner of the Moto Lounge, shares:

"I spoke with a guy at the Herning Messer from Honda, a dealer, and he said, well, to be perfectly honest with you, when a girl shows up in the store, even the sales guys find it [difficult]. They don't know how to deal with it. They don't even know if they can say, you know, yeah, "that looks great!". You know, is that pervert all of a sudden or like? So it becomes an awkward sales situation every single time. And then they back out of it, or they become some sort of weird awkward distance or whatever it is because it is a woman in this men's shop. And they don't know how to deal with it, and they literally don't know how to do it"(2_Interview_recording, 00:50:14).

Jeff's story indicates an issue caused by the general difference of sexes, and the behavioural norms. Male feel insecure and hesitant to assist female customers, due to the societal pressure and norms, especially when it comes to potential physical touch or situations that might imply sexual connotations. This illustrates the broader societal challenge, where gender and its politics become a constraint in the social world of serious leisure..

Van Vlerah (2013) in her study about women enduro riders found out, that female bikers experience stereotyped perception about their inability to ride a motorcycle, or their lack of expertise and knowledge about motorcycles. Therefore they are not taken

seriously and their experience is often marginalized. Such gender stereotyping in the social world of motorcycling was also evident in this study. Women's experience in motorcycle shops when looking for a motorcycle clearly disclose the pattern - women participants report the lack of attention, ignorance or discrimination while shopping for their dream machine. Miken, a young women in her mid 30' and a new rider, shares her experience when buying her first motorcycle:

"I have experience that when you come and want to look at motorcycles, and if I have my husband with me, they always talk to him and not to me <..> when I was buying my bike I actually was looking in Kolding and he didn't want to speak to me, he only wanted to speak to my husband. And then I was like - well I'm just then gonna not buy my bike here. And then I got to another manufacturer [motorcycle dealer], who had the exact same bike and the colour I wanted. And he, just as we got it, he just talked to me directly, and he didnt talk to my husband at all. And that was nice too! Because it was me who wanted to buy and not him"(8_Interview_recording, 21:10).

The above story well illustrates how women are often treated in motorcycle shops and dealers, especially if there is a man accompanying them. The male figure in their presence results in a stereotypical approach and perception that either it is a man who is a customer, or that women will not have knowledge to understand anything about motorcycles anyway. Lene illustrates it by her example:

"When I was younger I did all the maintenance on my bike by myself, and in the shops I had to be very careful because then buying spare parts they had this [attitude] "she doesnt know what she is talking about, so they thought they could sell me anything" (8_Interview_recording , 20:22).

This partly interrelates with the another important aspect defining women's situation in the social world of motorcycling - the knowledge, which is discussed later in the analysis. While many research participants women admit not having excessive knowledge about motorcycle mechanics or maintenance, they still disagree with such behaviour they experience while shopping. Female riders, just like their male counterparts, wishes to be approached, served and taken seriously in motorcycle shops just like any male customer would.

Finally, the societal pressure and gender stereotyping reported by Roster (2007) or Van Vlerah (2013) have proven to play an essential role in women's engagement in motorcycling and their experience in my research as well. Women are concerned about opinions from their close environment, as well as the general public. According to the social standards, the traditional motorcycle image, as being masculine and dangerous, is no place and choice for a woman. As Maiken, says:

"I still experience that when I tell people that I am a rider, especially because I am female, that they say - it is way too dangerous for me. Especially my parents or my family, and in general. And also my husband he is very concerned when I am driving. Because I can be clumsy sometimes and I have been in a an accident once <...> I told my colleagues about that I ride, and they have the same opinion - it is dangerous, and I have to be careful" (8_Interview_recording, 09:10).

Maiken's experience illustrates, how riding a motorcycle in society's eyes is perceived as a leisure choice not suitable, or at least unexpected for women. Erla has similar impression:

"People usually when they meet me they are surprised that I ride. They ask "isn't it dangerous? I mean you have kids and everything?" And I don't think my husband ever had this question. We are not even.." (3_Interview_recording, 07:10).

As seen from Erla's comment, motherhood and social pressure around it has proven to be another huge barrier for women to perceive or continue motorcycling. Female riders feel social pressure and society's disapproval if they ride motorcycles while being pregnant or having kids. As one of the stakeholders Kathrine, who is a leader in the motorcycle organization for young riders, as well as a mid-wife per profession, tells:

"I'm a midwife and I've met a few women who normally ride but then sell their bikes or put them away for several years because the kids are small. And yeah, I've never really quite understood it because I've grown up on a bike. And I also have.. but I also have friends who've just recently had kids and they are still riding. They're just taking turns, taking the kids. So no long rides. But. but still they know. And I think the ones who put it away is maybe not

because they want to, but because people expect them to."(11_Workshop_recording, 01:08:46).

Deem (1999), Khan (2011), Miller and Brown (2005), and Van Vlerah (2013) in their studies found, that society's norms and expectations of being a *good, responsible mother* result in women compromising their (serious) leisure pursuits and experiences. My study has demonstrated the same - often women choose to put their motorcycling leisure career on hold or engage it in less than they usually do due to the social standards and the established norms of society. Cindie shares about her experience in the daily motorcycling environment while meeting people during the rides or in motorcycle clubs:

"The women are still those who take care of the children. The phrase is still "oh where is your husband?" - "oh he is home babysitting our children". Instead of "he is being together with our children". If it was the mother who wasn't with the father - " oh she is home with the kids"he will say. So still, we came along way, but still is a long way."(8_Interview_recording, 1:00:40).

The interesting part is that while men partners, at least in the case of this study participants, are normally very supportive of their ladies to perceive motorcycling (some even being the reason why women have started riding), their opinion and perception change when it comes to motherhood. As Maiken shares:

"People are at the opinion that when you have kids, especially if you are a woman, you have to stop ride motorcycles, because its dangerous. And actually my husband was at the same opinion when we talked kids. He was like "then you cannot drive if we have kids". And I was like why not? Why can't I drive if you can? If we are having kids, we are having them together"(8_Interview_recording, 12:28).

Maiken's story indicates the double standards of society and the motorcycle community itself that females have to face. Even in cases where women are accepted as riders, they do not get the same rights and treatment as men. While women express their disagreement with such double standards and society's dictated traditional role expectations, they also confirm the Khan's (2011) discussed *ethics of care* concept. Being a mother truly influences their motorcycling experience. While no one from the

participants expressed agreeing with the social perception that females should not ride when being pregnant or having children, they shared the worries and emotional struggle they have faced during those periods. Louise, the mother of two and a passionate motorcyclists says:

"I have two kids and obviously I took.. I was on the back before, but I got my own license now. But.. but it's actually a really strong thing. And I've always said, you know, becoming a mother makes you mortal. All of a sudden you realize if you don't get that corner or something. It's just ridiculous. And you won't know that until you have kids. I never thought I would think that way. Like I say, I've been doing all sorts of weird things, but all of a sudden you just realize if you die, there's like two little kids who's got nobody. And it's it's <..> I mean, obviously, you don't want to lose out on seeing them grow up. It's just. It's just. Yeah, I think it's is it makes you mortal because you realize all of a sudden..there's like shit – you never thought about it".. (01:11:29 Louise, Interview recording)

Cindie also shares similar feelings: *"I think us woman have <..> bad conscious when we leave our kids at home, so oh no, it is better to stay and then your farther can go out. Some of it is our own fault"* (11_Workshop_recording, 1:03:02).

Louise's and Cindie's concerns seem to be a common pattern in women's experience, well reflecting on the concept of *ethics of care*. On one side, majority of women feel guilty and insecure to pursuit motorcycling while expecting a child or raising the kids; on the other hand, if they stop riding, they experience the feeling of missing out, as well as insecurity and lack of skills when getting back on the bike after the several months or years of pregnancy and motherhood break.

Finally, the marginalization of women in general, as well as their safety concerns have also been reported within the study. One of the stakeholders Magdalena, who is the business manager of motorcycle clothing brand from Poland and who have arranged the separate workshop with female colleagues within the company prior our interview, shares the summary of their experiences how women, who are pillion riders, are called what translated from polish would mean *"backpackers"*. Women feel such pejorative name is used for a reason and demonstrates the attitude towards women participants. Magdalena raises another concern expressed by women:

"Also what they pointed is getting bullied.. bullied on the road. Like some lady riders feel that the cars are getting too close to them or, you know, they make faces - this kind of problem. Like they may have to face incidents which sometimes question their passion" (9_Interview_recording, 3:48).

While safety aspect seemed to not be a big issue within Danish participants, related experience was also shared by Maiken:

"I actually experienced that some, when I drive on the road, that they are getting provoked that I am a women driving. And I have noticed, especially young men. I actually experienced on the highway when I was driving and it was coming a car, you know, coming down to the highway, and he just kept getting faster and faster, so he could pass me on the inside instead of slowing down so he could get the right way around me <...> a few times that I have experienced that they think they have to show off" (8_Interview_recording, 31:51).

While Maiken's story illustrates a safety aspect, both quotes are a possible reference to another challenge within motorcycle social world and society in general which have been identified within this research - men's perception of female riders, which is further discussed in the next section.

4.2. We are also a part of it! How do you feel about it?

After identifying the main struggles and constraints female riders face in the first part of this analysis, this part focuses on how women's situation is perceived within the bigger picture of the social world. Interesting findings appear not only from the female but also a male perspective which is discussed below.

According to Shibutani (1961), Hughes, Hallo and Norman (2016) and Stebbins (2018) a strong social world of a leisure activity is possible when there is united unique culture, communication and knowledge present within it. While during this research there were also hints towards the general collective identity (all feeling "motorcyclists"), there seems to be some challenges in the common culture, where different values seem to matter to different people.

Historically motorcycles have been known and perceived as masculine, and such characteristics of it have been greatly valued by the participants of the social world. Just as reported by Schouten and Alexander (1995) in their study, motorcycle sound, engine power or speed are supposedly the things that members of the community, at least within the example of men riders, care about. Interestingly enough, as this study demonstrates, such macho-image and equivalent values - strength, power or speed - seem to be of no interest to women at all. Neither women care about those traditionally treasured attributes, nor do they want pretend that they do. In other words, just as the study of Thomas (2021) demonstrated, women are less concerned about the macho-image of motorcycle. Things that matter for them are the fun of riding a motorcycle, the joy it gives to their lives and the empowerment and benefits they feel they get from the experience. Differently said - little do women care about the brand of motorcycle they ride, its technical capabilities or its image in the society - they simply want to enjoy themselves when engaging in this leisure activity. Christa, a mother who recently got back to motorcycling shares her excitement of having more women who she can join riding motorcycles now than 23 years ago when she started:

"it didn't feel weird, but it felt maybe a little bit lonely because I was the only woman <...>I didn't have this. Hmm, what you call it.. community feeling with the guys. Because they had this [macho image]. I didn't have that feeling. I just, I like to just ride my bike, and that was what I thought was fun. And they had to go round with the screwdrivers and I didn't know anything. I didn't change oil. I didn't check my brakes. I didn't check chain, I just rode! (2_Interview_recording, 00:08:37).

Hughes, Hallo and Norman (2016) suggest that for the flourishing culture of the social world, there should be high level of intersubjectivity, emotional solidarity and in-group/ out-group identification between the members. My study, however, suggests that there is a huge gap between men's and women's position relating to those aspects. Such different values seem to affect the dynamics in the social world context and potentially relationship between men and women. While generally women express their wish to be involved in the community and often enjoy riding with men or in mixed groups, there seems to be a tendency to create female only riding environment due to the above identified reasons, as Ina explains:

"I mean, I don't know if you wrote with men before but a lot of the time it's just about racing each other to get to a point where I find women make it a day outing, you know, you go out you have a coffee, you maybe have a cake and you know you're riding, and it's more of a social event to get together and enjoy something you like." (10_Interview_recording, 14:27).

Van Vlerah (2013) identified that females tend to feel more comfortable in women-only groups due to the feeling of minority. While this partly is true also based on this study, my findings additionally suggest that the reason is simply different values, likings and preferences women have, in comparison with men. Many research participants expressed enjoying women's company more than men's while riding because they do not feel pressured to drive fast, not make mistakes, and can simply enjoy motorcycling, be more relaxed, and more themselves when surrounded by other female. The competitiveness, that is according to study participants, is so common within men environment is perceived negatively by women riders.

The same competitiveness seems to be the influential factor within the other two aspects of the social world - communication and knowledge.

The communication on social media was a broadly discussed topic within stakeholders in the research. Groups, especially on Facebook, are one of the main channels motorcyclists use to share knowledge, exchange their experience, get advice or simply communicate with each other. From more general groups regarding motorcycling, to specific location based community pages for finding riding companionship and arranging motorcycle tours - groups are very popular channel within members of this social world. Female riders are highly engaged in such groups and discussions online, however, mainly only within groups and environment of other women. As explained by Pia, who is also a motorcycle mechanic, motorcycle groups dominated by men are the tabu for the majority of female participants. Women often feel uncomfortable, and even scared, to engage in the conversations with men riders, as they feel their reaction is often harsh, unpleasant, and in Pia's worlds - simply stupid:

"[Women groups] I just really like tone so much better there. Like in some of the male Facebook sites, if the girl asks something – e.g. on one of the big motorcycle groups for everybody – there are just so many stupid answers if it's a girl asking. And if girls are asking on a women site –

it is the whole different thing. Which is a pity <..> You can always write on the girl site, but where there are men involved I would never write something because i know it is going to be stupid answers" (5_Interview_recording, 03:08).

This indicates an important challenge within the social world of motorcycling. As discussed in the theoretical framework, Shibutani (1961) claims that people develop a common outlook while participating in the same communication. Therefore such separation between men and women where they engage in different communication channels might deepen the cultural differences, as not only do they get exposed to different matters, worries and experiences, but it makes it difficult to understand each other's perspective and live towards the same values.

Stebbins (2018) and Hughes, Hallo and Norman (2016) suggest the importance of the common knowledge for the successful flourishing of the social world, meaning the members of it should be equally well familiar with the aspects such as history of the social world, its heroes, language, locations, symbols and other aspects. My research identified, that this it not the case in the motorcycle social world and there is a huge gab in this area between men and women. While things like history or heroes of motorcycling were not the focus and did not come up much in this study, the general motorcycling knowledge, such as mechanics or symbols were a relevant point in the discussions. With a few exceptions, the lack of technical knowledge around motorcycles, such as mechanics, seems to be both the barrier for women to engage in community more, and the reason for them being excluded or not taken seriously within the male dominant environment. Erla shares that even though she rides with men a lot, she still feels as an outsider:

"I'm not into the technic thing, I'm not into the.. nothing like that. I just know how coloured my bike is. It's almost like that. I know.. I know something. But I'm not, I'm not into it. I cannot see the difference between one that has bigger motor or something. I don't do that. But the men, they like to talk about these things. So obviously I am outsider there". (3_Interview_recording, 08:03).

Hughes, Hallo and Norman (2016) research suggested that knowledge is the most significant element of the social world and that it defines its members and separates them into "insiders" and "outsiders" of the social world. Just like expressed in the

above quote, this research supports their findings, at least from the point that women are perceived and labelled more "outsiders" than "insiders" because of their lack of knowledge around motorcycling.

When it comes to technical knowledge or practical motorcycle manoeuvring skills the differences are also observed there, however, not so much in the fact that women might lack the skills or physical characteristics, but in the perception of the level of knowledge they think they possess. Even experienced female riders are judgemental of their level of skills and even express insecurity in handling a bike. The interesting part is that women's *inability* is unlikely to have something to do with the actual skills, rather than the perception influenced by stereotypes and masculine image of motorcycling. While, as expressed by Magdalena "*men are convinced they have the right physic and strength to ride a bike*" (9_Interview_recording, 2:46), women on the other hand have a tendency to question their abilities. Peter, a motorcyclist for 50 years and the driving instructor for MCTC motorcycle driving safety courses, comments:

"I have an experience, too, that women are better students than men because they "don't know better" than me <...>(11_Workshop_recording, 01:28:50 "I see a lot of insecure women when they come to courses <..> I often hear they want courses only for women. They do not want to participate in courses with both men and women. And why is that I do not know. Well maybe they feel unsecure on their bikes and they don't want to fall through in a group of men <..> Men just do the exercises and are hurt on their feelings if they can't do it. Women think it is ok, and if they cannot they just admit it and try again <..> women really try to do what I tell them whereas men often think or feel "I know better."(7_Interview_recording, 11:15)

Not only do women admit often to lacking confidence in handling a motorcycle and worrying about things such as dropping a bike, but they also report the feeling of the need to prove skills within men's environment. Pia, who recently has guided a motorcycle travel trip in Marocco for 10 men, shares:

"I always feel like, when I am with the bunch of guys that I don't know, that I have to prove myself because I'm a girl. So I feel like first hour or first three days sometimes they are really checking me out, like "can she ride?". Not only on these trips, but also on other trips. But then when they see - Ok, she can actually ride - then I'm just one of the guys actually. And they

think it's super cool to have a girl who can do it. That's mostly what happens" (5_Interview_recording, 23:34).

Pia's example and experiences shared by other stakeholders reveal the same findings as suggested by Austin and Gagnè (2008), whose study demonstrated that women experience more occasional patronizing regarding gender if they are perceived as having lower skills or motorcycle handling experience. The more women's competence as riders improve, the greater respect they get from men.

While the study has indicated many patterns where women are still not fully accepted or, at least, understood by male companions in the social world of motorcycling, it has also provided an interesting, and somewhat unexpected discoveries about how at the same time men riders seem to notice "women's way" in all aspects of the social world - culture, communication and knowledge - and even wishes men's community would be more alike. Lars, an experienced motorcyclist, admits he admires women's way of approaching motorcycling and envies their ability to build supportive, rather than competitive communities. Lars shares how he feels about communication on the Facebook groups:

"<..> the male culture is sort of dried out in the sense that it, you know, it needs.. I think, you know, the perfect community would be like where you have, you know, you can inspire. That and that's where the gender shouldn't be an issue. But just like when you look at bikes, you've seen the James Dean like all of us, Steve McQueen, all these icons. It's just cool guys on a bike, you know, and the female is always on back <..>. But I think, you know, I sometimes get envious on like when I hear you guys talking about how you communicate on <..> the Facebook groups. Like it's so.. you know..think females are better socially than men. We are so sometimes kind of a Neanderthal! You communicate it's just like it's much more. When you're in the male group on Facebook, like you said, to show a picture and it's like "yeah, that's nice", "okay, that's cool" [in men conversations]. But you're like, when I hear you guys - it's much more. It goes deeper" (2_Interview_recording, 15:44)

Such findings were not only in regards to the communication but also the cultural aspects and values within the social world. Van Vlerah (2013) refers to other feminist scholars work, suggesting that women's presence and their participation in traditionally male environments could affect the change within those environments.

Van Vlerah (2013) in her study reports that, for example, in a presence of women men are keener to share affirmations and compliments, which are not so common in men-only settings. Johny, one of the male stakeholders in the research with extensive motorcycling experience and a passion for building motorcycles, shares his opinion when it comes to women's presence:

"<.> women encourage each other. Because men are more competitive. Women work, works a lot better in groups, in communities, instead of being solo bike rider. And it's not faster, it's safer every time. But I can aahh..being on a racetrack and doing a couple of courses on the racetrack, I noticed every time we got women riders on those courses, there.. how do I put it? The..the expectations from the men went down and the course actually got better. (1_Interview_recording, 01:30:26).

Johny's experience demonstrates how the presence of female riders brings benefit to the whole community - in this case to the members of the race track course. Being in a mixed group with both males and females seems to reduce the pressure male feel to compete and fit in a certain image of motorcycling. Another stakeholder Jeff, points out the same while sharing a similar experience:

"Personally, I find it a little bit relieving that it's changing. Because to some extent as driving a motorcycle - and this sounds probably worse than it is because I don't feel bad about it - but you kind of have to live up to being a to a certain image or not. You don't feel pressure, but you feel maybe a little bit pressured when you drive a motorcycle that you need to be, you know, driving fast or whatever it can be, right? And that thing I think is going away a little bit and it's relieving at point. You don't have to drive a motorcycle fast. You don't need to gas up out of the town or anything like that. No, it's just you can drive whatever you fucking feel like, and it's actually quite nice. Um. And if that's I think.. that's just generally changes in the motorcycle industry. I'm not sure it's connected to women coming into it, but I think it might be a part of making it more attractive for women. <.> (1_Interview_recording, 00:30:04).

The traditional motorcycling image - as tough, fast and masculine - seems to have been serving no good both for women and men participants in the social world. Four of five men stakeholders one way or another have openly expressed their admiration or joy for women to join the social world of motorcycling, as it also benefits the whole community and, they feel, somehow influences the positive change. Men feel less

pressured to fit a certain image and focus on enjoying riding motorcycles - ones they like and admire, despite their image.

While Austin and Gagnè (2008) or McAlexander and Schouten (1995) researches suggest that collective identities and local communities are influenced by, for example, a brand of motorcycling, this research suggests that especially women, but also men, do not care about such symbolic aspects. Either this is only a coincidence among the stakeholders who participated in the research or it demonstrates how the social world of motorcycling is changing in general.

Nevertheless, seems like not all men share positive attitudes and express great support for women's engagement in motorcycling social world. Thought-provoking insights have been observed during one nethnography analysis within the co-design process of this research. With the goal to invite more stakeholders to the co-design process, a small press release about my research was published by MCTC in their magazine edition, as well as their official Facebook fan page, as pictured in the figure 10.



Figure 10. MCTC Facebook post.

The posts have gotten very high engagement (higher than the majority of similar posts on the MCTC Facebook wall), demonstrating the relevance or sensitivity of the topic, and the content of the comments provided interesting observations. With a few

exceptions, the majority of comments had a negative undertone, communicated intolerance and even hinted to sexism, as pictured in a few examples in figure 11 and in provided in full in appendix 6 (comments are auto-translated from the original post's language Danish to English).

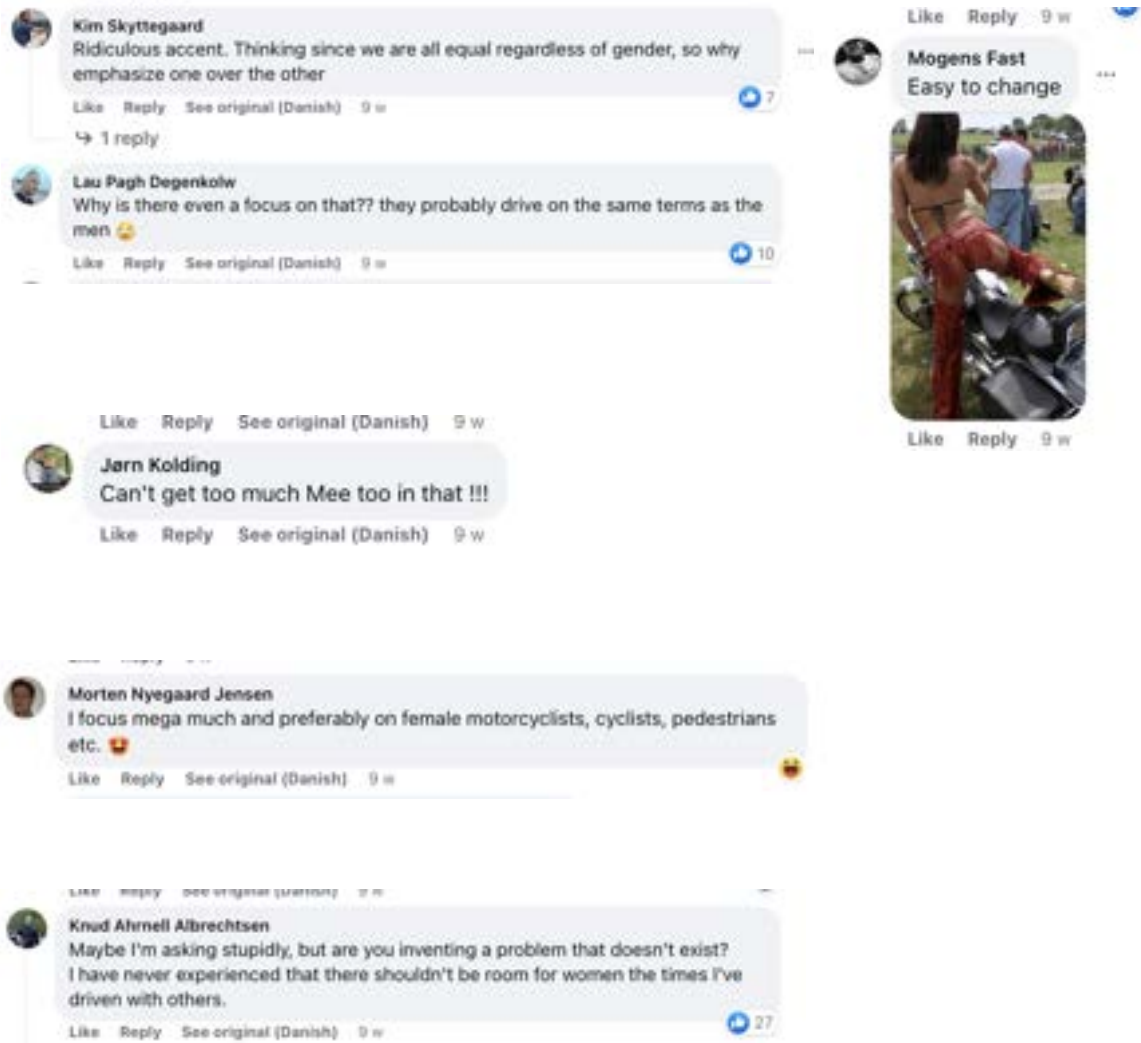


Figure 11. A few examples of reactions to the MCTC post about the research.

As can be seen from the figure 11, some commentators felt that such research provokes inequality from itself, while others could not understand the problem. There were also some who used the post to make sexist jokes, such as how they definitely focus on women, referring to their sexual attraction to female riders, or posting a photo of a lady with little clothes on the motorcycle. A few commentators had direct criticism to me, as a researcher, questioning the focus on the research due to my business and

ownership of the Moto Lounge, for example as in the below comment: *"Great prize for a study to ensure a "spacious culture for female bikers". But how am I supposed to see it as "roomy" when the initiator runs a store with mctclothing.... exclusively for women".*

While admittedly post reactions have turned out to be quite surprising for me as a researcher, it has also provided valuable data for the study. First of all, the word and fact of "focus on women" used by MCTC in their post seemed to have negative connotations within the male motorcycle community. A big amount of the comments was redirected towards incomprehension regarding why there should be any focus on women at all, and that such an approach is discriminating against men. Austin and Gagnè (2008) in their study found that the respect women had within their analysed BMW community was more due *"in part, to the emphasis they place in their presentation of self on being riders, rather than "women riders."* (p.424). *Could this be a similar indicator to the reluctance of distinguishing the gender aspect. Or is this simply an expression of the gendered power structure within motorcycle social world? As Maas (2013) suggested, patriarchy in motorcycling exists even though it might not be obvious, as people hold patriarchal beliefs without being aware of it themselves.*

Post reactions were discussed with study stakeholders, and there seems to be a few opinions on the reasons for such response: the gendered positions of male riders who feel threatened by changes happening in what is traditionally perceived as a male activity, the privilege blindness, and the politics of gender equality. Lene believes such reactions illustrate the fear and intimidation male riders feel in regards to women's more active participation in the social world:

"I was also surprised because some of them were really angry - "and this is discriminating! Why only a shop with only clothes for females?". Well, like Svend E. i Rødovre Centrum is also a shop with only clothes for females and I never heard anyone complain about it. It's like, that is insane. But this is about territory. <.> this is not about clothes, this is about territory. This is about the female musing in a field that the guys considered to be theirs." (8_Interview_recording, 1:14:23).

Another reason for such reaction, as believed by Jeff, is the general gender equality and its politics topic:

"My personal perspective on it is that I think some of the gender conversation in Denmark went off real a few years ago <..> Where it felt like some of the equality conversation was supposed to happen on, on the cost of men's freedom..or not freedom - that's a really large word. But it was not so much about bringing women along and make that a positive thing. It was more like men was doing it wrong and therefore women were not flowering. Right? And..and I think that that conversation is just a bit stuck and it's a little bit old fashioned and needs to be relived a little bit. But I think there's a lot of men stuck in that sort of mindset that, uhh.. well, in Danish it's rødstrømpe <...>I think that, there's some old emotions there that are stuck somehow. And I think that blushes up when every time somebody again says that, you know, we should focus more on women because men is not.. men feel like, well you know, "what about us"? (2_Interview_recording, 00:56:38).

Finally, privilege blindness, as reported by Pratto and Stewart (2012) or Ferber (2012) is evident. Some of the comments suggest the lack of understanding and men's inability to see the struggle of women simply because they are in a different situation. As Jeff and Lars put it: *"understanding that you have privilege can be difficult and also difficult to understand that you should feel some sort of guilt because you have privilege"*(2_Interview_recording, 01:02:47), and: *"It clearly shows that they get behind, like they need to understand what's going on <..> think like maybe a lot of those guys, if they knew what problems they actually were <..> then like they would, they then would understand. I'm pretty sure. I think it's a lack of not.. not having the full picture"* (2_Interview_recording, 01:01:31).

While 41 % of reactions (n=46) to the post in a form of "like" or "love" were by women, there were only 10 comments by female riders (from 86), 2 of them confronting the opinion of the majority of men, and other few expressing similar views. The small amount of women comments, but high positive engagement in the posts potentially shows that, while females support the idea and the research, they distance themselves from engaging in the dialog with men. This also supports previously described findings that female riders feel uncomfortable and insecure engaging in the communication where male presence is dominant. Very similar situation was identified in Thompson's research (2012), where the author created a poll named "For Women Riders Only". Similar reaction both from men and women was evident. Proper content analysis of the post comments could provide further insights into men's and women's perspectives and help to explain the reasons for such reactions.

However, due to the limited time and resources to finalize this thesis, such analysis is open to the interest of future research.

It is important to note that the reactions to the MCTC Facebook post have proved to be quite opposite to the ones expressed by stakeholders participating in the study. Therefore, it also opens up many questions for further research. Nevertheless, as of the findings based on study participants, their perception could be well summarized by the quote from Niels - another male stakeholder, instructor and owner of the motorcycle driving school - who believes: *"Motorcycle has been a man's world always <..> women becoming, I'm saying becoming - a motorcyclists – for me something that has very much..well it is new thing, it's freedom, it comes together with the liberalism"* (4_Interview_recording, 00:23) <..> *"there is a huge need to focus on motorcyclists women, I think. It will also even change the way that many men they approach the motorcycle world"* (4_Interview_recording, 5:53).

With that in mind, the final section of this analysis focuses on the future of the social world of motorcycling, and the future opportunities that were identified with the stakeholders during the process of co-design.

4.3. Can we make it better? Or where is the motorcycle social world going?

The various individual and group sessions along the research process have identified the constraints females face when pursuing motorcycling as a serious leisure activity and also established some powerful insights about the complexity and dynamics of the social world of motorcycling, especially related to the three main components of it - the culture, knowledge and communication. The final step of the co-design process, the workshop with the majority of stakeholders, has focused on identifying future opportunities, rather than finding specific solutions (Duedahl & Liburd, 2019) within the context of the same main three areas in the social world.

The findings show that the most evident aspect within the social world of motorcycling is the image of this serious leisure activity that does not serve the needs of the community any longer. When identifying an ideal future scenario, as showcased

in figure 12, stakeholders emphasize the need to change the perception that motorcycling is a dangerous, masculine activity that thrives in the male-dominant environment and fosters competitiveness, dominance and status culture.



Figure 12. The ideal future scenario of the motorcycle social world and identified opportunities for achieving it, made by workshop participants.

The members of the social world wish to get rid of the stereotypes that motorcycles are suitable for a certain type of people, or are defined by gender, and would like to see motorcycling as a diverse, not competitive community, based on the mutual respect and one essential thing - simple love for motorcycling. As Cindie puts:

"I mean, us as a person, I'm not dangerous, just because I ride a motorcycle. But some people might think that. Even people that knows you - my neighbours maybe think that "oh, my God, she's a rocker only because she's riding a motorcycle"! And we need to get rid of that (Cindie, 02:31:59, Workshop recording XXX).

To Cindie, like the majority of stakeholders, the traditional image of motorcycling and the social norms and expectations that rose from it, seem unrepresentable of their

identity, both as motorcyclists and personalities. The findings of this study comply with the discovery of Thomson (2012) that women - and in this research case also men - see motorcycling as a serious leisure pursuit that they undertake, not something they become. In other words - motorcycling is what they do, not who they are. Women collectively criticise the social world's perspective that being a motorcyclist should define who you are and what you do. They wish people would see motorcycling as a thing they do and love, and not fundamentally something who they are. Just like Lene puts.:

"It is not about who you are, it is about who you see when you look in the mirror <..> (8_Interview_recording, 1:20:10) <..> "qnd also I think it is very important that we develop things, so you dont have this, like, fundamentally. You can be a motorbiker, but you also drive your car sometimes, or you go by bicycle. It is not only motorcycles <..> Motorcycle is a hobby like any other hobby "(8_Interview_recording, 1:20:50).

Lene's comment well summarizes the stakeholder's perspective that, while women feel a united identity with the motorcycle community in general, they refuse the fact to be expected to only focus on it.

The new concept of the social places within motorcycling social world is identified as the potential opportunity to transform the image of motorcycling and the collective culture around it. Traditional motorcycle clubs are seen as unattractive, outworn and somewhat progress-stopping institutions. Jeff envisions the solution looking somewhat like the Bike Shed in London or Los Angeles, which is a "place of Common Ground, where people from all walks of life come together to share their passion for two-wheels"(Bike Shed Moto, 2022):

"I find inspiration in the Bike Shed a little bit. I have never been there, but I like the concept of a biker community and whoever likes bikers something is their slogan <..>Bike Shed is very organized. So it doesn't has this club thing where you come and clean the dishes and make food every Tuesday. So it takes that sort of thing away and kind of builds a community that are organized and maybe a little bit more accessible for everybody and a little bit less of a commitment to it. You know, you just come, you enjoy drinking, you know, um, and hang out, eat some food and there's a lot of bike thing around it, like the motorcycles obviously on display. There's accessories to buy and it's, it's just, it's, it's different open sort of environment around

motorcycling. It's for everyone and everybody who likes motorcycles" (11_Worskhop_recording, 02:43:03).

To Jeff, as to the majority of research stakeholders such "open" spaces seem to be a more attractive concept for the social world of motorcycling, rather than traditionally prominent gathering places, such as motorcycle clubs, which often still possess the image influenced by outlaw biker clubs and dominance culture. Stakeholders believe that such common grounds would help to normalize the image of motorcycling as leisure suitable for anyone, build a common identity that is 100% based on love for riding rather than anything else, and even attract new participants.

As suggested by Uhrh (1980, p. 125) "*continued participation in any social world seems to be largely related to the initial experiences and reactions received by social actors*", meaning if the first individual's experience within the social world of leisure activity is positive, there is a bigger chance for them to become a regular member. Such belief has also been evident within this research, where stakeholders empathized on the importance of focusing on new riders. While entering the motorcycle social world might be intimidating, stakeholders agree demystifying their start could not only influence their engagement in the social world community, but also help build a more inclusive and welcoming culture in general. Stakeholders suggest that various organizations within the social world of motorcycling, such as driving schools, clubs or individual communities, could take initiative to curate the process, just like other social worlds do, as shared by Jeff:

"I remember when I started hunting, actually -just to take something very different - the Danish Hunting Society actually invited us all for new start out hunting with experienced hunters to just to, to, you know, what to call it, familiarize, right? Yeah. But also to demystify going there <..> Because people find it difficult or something to go. So, so there was some sort of - now you knew you already get the letter saying, okay, you should come here, and today you have to go and find it yourself. And I think the new starters may be missing something for themselves (11_Worskhop_recording, 02:55:57).

When it comes to the communication part, the biggest challenge for the ideal future scenario of the motorcycle social world was identified to be the stereotypical, often sexualized image of women participants, especially within the media and advertising

of motorcycling. Traditionally, in the majority of magazines or movies, women are shown either as back seat riders or as identified by authors, such as Buchan (2013) or Miyake (2018), the dominant way to portray femininity in motorcycling communication happen to have sexual connotations. From sexually objectified images in media or pin-up girls in the motorcycle shows and exhibitions, to portraying female riders as "bad girls" to support the patriarchal order and masculinity within motorcycling. The majority of current communications do not present a real image of a female rider. As Louise express her concerns:

"Because you went to the exhibition and you want to sell a motorbike and put this woman on with no clothes on it.. And you know for me - I'm not sure I want to go and look at that bike because all of a sudden, you know, already people look different at me. Is like, what are you doing? Because you don't look like her. No, but I want to ride that! [motorcycle]. I know, you want to ride her, but that's a whole different thing. You know, it's.. it's a bit tough and it pisses me off (11_Worskhop_recording, 02:01:45)

Louise's comment well illustrates the frustration female riders have when facing such *messages* in social world communication. Erla shares a similar opinion:

"I would like to see less sexualization. You know, when I.. when I see.. I've never been in Daytona Beach, or something in USA, but when I see videos from there they're always like very sexual women, topless, selling beer. And I would like to see something else. It's like, the men they can be whatever. But the women they have to be like Barbies" (3_Interview_recording, 23:18).

Such an objectified and sexualized image of women patronizes female riders' experience and, as claimed by Miyake (2018) and Buchan (2013) only serves male liking, so adding to the submissive image of women within the motorcycle social world. Finally, if the image of women is not submissive, it supports the stereotypical image of the motorcycle riders as having masculine characteristics so adding to the masculinized image of motorcycling where femininity is compromised. The research stakeholders believe that showcasing the actual diverse image of female riders should be the focus. Better visibility in various media channels, actual stories and portraits of female riders in magazines or social media could have a great effect on social world communication.

The interesting outcomes have been observed in regards to the knowledge within the social world of motorcycling. As Austin and Gagnè (2008) claim, the level of knowledge related to leisure activities and the level of skills an individual has are the status indicator within the social world of motorcycling. This has proven to be a case also in this study, where women felt they are considered "outsiders" because of the lack of motorcycle-related knowledge, and wished to have a space where that knowledge could be gained. While women-only motorcycle groups and communities on social media were reported to be a great place for female riders to communicate, share and learn, groups with male presence, as discussed earlier in this analysis, have proven the opposite. Therefore, research stakeholders have put great emphasis on the need to develop a safe space for finding the knowledge or creating a system where that knowledge would be accessible.

However, while the majority, especially women stakeholders, admit to having limited knowledge about motorcycles and express the wish to deepen their understanding, many stakeholders questioned the actual need and the perception around it, wondering if one should be knowledgeable on motorcycle-related things in order to engage in the activity and have a great experience? As Erla states:

"I would like to that everyone should be some.. like they are. And committed to the community as they are. I have no intention learning to change oil on my bike!"(11_Workshop_recording, 01:57:34)

As to Erla, being a full-fledged member of the motorcycling social world does not mean being an expert in all things motorcycles. Also, other female participants claim that things like motorcycle mechanics are not important and interesting to them, they simply want to enjoy riding and pass the part of motorbike maintenance to other people, such as motorcycle mechanics or even their male partners, just as they do with cars. Interestingly, some male stakeholders participating in the research also agreed with the idea, just as Jeff puts it when discussing having knowledge about motorcycles:

"But that is actually funny. Because why do we have to be able to do that whole thing on a motorcycle? Most people take their cars to the garage, don't have to be able to do things themselves on a motorcycle either" (11_Workshop_recording, 02:11:42).

To Jeff, just as to Erla and a few other participants, the knowledge about motorcycles, at least in terms of technical capability and mechanics, is not something that should define individuals' involvement or experience in riding a bike. Cindie also shares her observations:

"I've heard men talk about if you want to drive a motorcycle, then you need to do everything yourself. I've been in a club where there was a couple and the woman used to ride on the back, but now she wanted to ride herself. Okay, her husband said, you can do that. But I won't help you with anything at all. You need to do everything yourself " (11_Workshop_recording, 02:12:00).

As seen in Cindie's comment, the perception of obtaining certain knowledge in order to fit in the social world might come from men's perspective mainly, which is not compliant with the female outlook. While Austin and Gagnè (2008) see knowledge as an aspect of the social world which crucial for participants to perceive a serious leisure careers, my study aligns with the suggestion by Lee (2020), that "seriousness" within the social world can be expressed differently.

4.3. Motorcycles home, motorcycles away. The leisure and tourism continuum within the social world of motorcycling

The link between motorcycling as tourism and motorcycling as a leisure activity has been a huge concern along my thesis journey. While my research has predominantly focused on motorcycling from the perspective of serious leisure, as mentioned in the previous parts of this thesis, I imply the fact of tourism and leisure continuum and suggest that more inclusive women's situation within the social world of motorcycling as a serious leisure activity, would have effect on their motorcycle tourism. The co-design process with the stakeholders, as well as three expert interviews that were performed, have suggested, that just like argued by Carr (2002), Butler (1995),

Marinkovic, Dimitrovski and Senic (2017), and Chang & Gibson (2016), the relationships between leisure and tourism are highly interconnected.

Motorcycle travel, or using motorcycles during vacation time, has been, in one way or another, mentioned by the vast majority of study participants. Stakeholders shared their past or future motorcycle travel experiences, so suggesting pursuing their leisure during holiday time. Not only do the members of the motorcycle social world use motorcycles during their travels, but they also engage in tourism via, or because of this serious leisure pursuit. Rallies and other motorcycle-based events engage members of this social world in tourism activities, such as overnight stays (Austin and Gagne, 2008)

The interviewed experts (see appendix 1 and 3, as well as figure 13), who are all engaged in tourism businesses of some sort, have supported the idea of the leisure and tourism continuum. Sara, who is the founder of Get Me Lost Travel - holiday concierge services focusing on a fully customized and tailor-made exclusive travel in France (www.getmelosttravel.com) says:

"It's a hobby. I mean you go on holiday, as any holiday, you go on holiday to do something that you love. Or something that relax you, or something that you like doing. That's what you do when you go on holiday, right? If that is that you like to go to a cooking class, if that is just to stay on a beach - it's something that you enjoy. If motorcycling is something that you enjoy, then why not include that? Why not make that a part of your trip? I definitely think that they belong together" (14_Interview_recording, 27:49)



Figure 13. Expert interviews via Zoom

Sara sees motorcycling during holidays as an extension of one's leisure pursuits, suggesting that both are highly interrelated. This demonstrates the same findings as proposed by Carr (2002), that individual's values from everyday life and things they love and do are something people take with them on holiday. Manuel, an experienced motorcycle tour guide who has guided many motorcycle trips around the world while working for the Edelweiss bike travel - the worldwide number one company in guided motorcycle and scooter tours (www.edelweissbike.com) - shares the same opinion when telling about his customers:

"I would say the majority they are really big on motorcycling as a leisure activity. That's also why they come. Of course seeing different places, different towns then doing city walks is fine, but the pleasure of riding I would say is the factor number one for them deciding to come on tour. I mean they don't come just because we go and visit the Tankianti villages. They come because, because of the roads that are between the Tankianti villages. If there is some village in between to visit and get something to eat - great. If not - who cares! There is a road and that's what counts" (12_Interview_recording, 36:22).

Manuel believes that the majority of their customers were people who pursued motorcycling as their serious leisure activity in lives, and his quote suggests the same findings as made by Brey and Lehto (2007) as well as Gross and Brown (2008) who propose that leisure involvement plays a critical role in the decision-making process for individuals' travel choice and destination. The customers of Edelweiss Bike Travel choose certain destinations because of the roads they want to experience for their motorcycling adventures. Therefore, Manuel believes it is difficult to separate the touristic part from the leisure when it comes to motorcycling.

"I don't even see a clear border between the two. Because tourism is a leisure activity, and certainly is when you ride a motorcycle from one place to another. And that's where there is big difference if you are doing a tour or the roadtrip on the road by car. Then the car is more like the medium to go from A to B. And maybe you can see that part is not a leisurely part. I mean who wants to stay like for three hours in a traffic jam in a car on a highway between Rome and Naples, or something like that. But if you spend instead of these three hours in a jam 7 hours on small roads in a Apennine to go from Rome to Naples, then the entire 7 hours is pure leisure <..> (12_Interview_recording, 42:20).

Both experts do not see the difference between motorcycle tourism and leisure and believe there is no clear boundary between the two. This supports the idea of the tourism and leisure continuum, advocated by authors Carr (2002), Butler (1995), Marinkovic, Dimitrovski & Senic (2017), Chang & Gibson (2016), and others.

Another expert Cicci, who is also a motorcycle tour guide and founder of the Liljedahls Backyard - an online journal for motorcycle travels and experiences (<https://liljedahlsbackyard.se/>) - believes destination tourism offices underestimate motorcyclists as travellers and tourism subjects and sees a huge, often yet undiscovered potential to develop tourism via motorcycling:

"I think that you could put out tourism into, like, a small businesses. You have the cafes, you have, like, people selling jam or whatever - like food. I mean food is quite central when you go ride bike. So you could have like a food trip. I love food and drinks so that's why my trips are mostly about exploring that. But also you could go to, like, a museum. With engines of some kind. I think that if you opened to what you have in your area, then you could work with, like, motorcycle groups to do really great tourism" (13_2_part_Interview_recording, 11:59).

As Cicci believes and aims to demonstrate via her organized motorcycle tours, while engaging in their serious leisure activity, motorcyclists could be tourists as well, combining hobby with getting new knowledge and experiences. Cicci also puts emphasis on the roads, routes, and environment within motorcycle travel and the fact that motorcyclists should be seen as any other drive tourism subjects.

"Motorbikers are quite similar to the ones who have cars [car tourists]. And not everyone want to go out hiking. Not everyone wants to go out, like, in nature tourism. Because we are pretty much bikers that wants to have good roads, and wants to have accommodation and so on <...> So I started a hashtag #visitswedenbymotorcycle. And trying to spread that. That is like a way to.. All bikers that wants to tell everybody else about good roads, places and destinations to visit <..> because then you get like a living tourist board for bikers" (13_2_part_Interview_recording, 02:54).

Cicci's perception aligns with previous thoughts of Manuel and supports suggestions by Frash et al. (2018) and Sykes & Kelly (2014) that for motorcyclists the transit route

of the trip is central to their tourism experience and more important than the final destination.

Finally, the expert interviews demonstrated that the women's situation in the social world of motorcycling is reflected in their tourism experiences. Manuel shares his observations he made during his career, that women, even though experienced riders, often choose to ride as pillion during the trips rather than themselves. While most of his examples refer to the customers from South or North America and there might be cultural differences involved, Manuel believes it is mainly due to the peer pressure which is common in motorcycling in general:

"They don't want to come in a group where maybe they are the only woman with eleven macho riders, and feeling this pressure that she is slowing them down. Maybe no one would say "oh what you do", but just the idea of being the one that slows things down or maybe needs to stop a bit longer because it's too much doing it many hours on the bikes in a day, maybe not having the same stamina as male companion rider. That's why in many cases they prefer to be pillions <..> And this is probably also fault of the male riders at the tour, that they need to prove that they are good riders. Because of this idea I am a male therefore I ride [fast] a motorcycle" (12_Interview_recording, 24:27).

The same struggles and constraints, based on the gender stereotypes and masculine image of motorcycling, that influence women motorcycling leisure experience and have been discussed earlier in the analysis, are evident in the case of tourism. According to Manuel, this applies not only to women who are tourists but also appears as a challenge for women working in the industry. Manuel shares his experience reflecting on his female colleague's situation:

"The problem is that they are alone as a woman leading a pack of twelve male motorcyclists, during the tour. They take a little bit more time to establish leadership than, for example, I would. For the fact that they [participants] see me as peer and someone they can receive orders from. It's not really such a hierarchical thing, but there are things that are needed to be put in place regarding safety for example. If I see something that is not good, if I say something, then they have to listen otherwise the whole group is in danger. <...> Sometimes for the group it is more difficult to accept these decision [from female guide]. But this is something all our female

colleagues can handle very well and usually after the second day the group really start to respect them"(12_Interview_recordin, 32:45).

Manuel's story well illustrates my previous findings that support the findings of other researchers such as Austin and Gagne (2008) or Van Vlerah (2013). Within the world of motorcycling women riders are often perceived as not equal to their male counterparts and need to prove their "spot" and skills to be accepted by male companions. This not only influences their choice to perceive beloved leisure activity, or the experience they get from itm, but evidently also their holiday or work-life experience. Motorcycling leisure social world becoming more inclusive and welcoming to female riders could potentially result in benefiting the tourism as well.

5. Conclusion and reflections

5.1 Conclusions

This final section of my thesis is assigned to provide the closing arguments for my research and refer to the research question identified at the beginning of this paper:

How can the social world of motorcycling collaboratively become more inclusive for female riders?

The aim of my thesis was to explore the lived experiences of women motorcycle riders with the goal of better understanding the challenges and potential leisure constraints they face when pursuing this serious activity, as well as, collaboratively with the stakeholders from motorcycle industry and the community to identify the latent opportunities for how the social world of motorcycling could become a more inclusive space for female riders.

The research has confirmed many theories and concepts previously reported by scholars, as well as suggested new insights and opened up further directions for future research. My findings suggest, that while women's situation in the social world of motorcycling is evidently improving, female riders today still face many constraints when perceiving this serious leisure activity. Structural constraints such as lack of protective motorcycle clothing and equipment or a choice of female-suitable motorcycles are the limiting factors of the external environment that become a daily struggle for female motorcyclists (Hubbard and Mannell, 2001; Son et al., 2009; Matsumoto et al., 2018; Miyake, 2018). What seems to be even a bigger concern are interpersonal and intrapersonal constraints, such as family attitudes, society's perception, and relationships with others that influence women's experience (Roster, 2007; Auster, 2001; Van Vlerah, 2013; Miyake, 2018). Gendered motorcycle image and the motorcycle culture, which is based on the values of masculinity and marginalization of women, have a great effect on women's participation in the social world. Women struggle to associate themselves and their leisure pursuits with a traditionally accepted tough, dominant and masculine portrayal of motorcycling, and are often forced to compromise their femininity and personality to fit in (Roster's, 2007; Buchan, 2013; Miyake, 2018). The social pressure for women to comply with

society's expectations of motherhood also plays a huge role in their riding experience. Finally, the concept of the social world itself and its structure, as defined by Stebbins, seems to be an obstacle for women to become a full-fledged member of the social world of motorcycling. Their different values and motivators when it comes to motorcycling act as barriers for them to be accepted and considered as "regulars" or "insiders" within the social world, even though they demonstrate great commitment and involvement in the social world's activities and life (Unruh, 1980; Stebbins, 2020).

According to a collaborative point of view of study stakeholders, the change in motorcycle image, as well as the image of motorcycling as a serious leisure activity in general, should be the first step toward a more inclusive environment within the social world. Changing which behaviors are accepted and glorified within the community, creating new forms of social places, or focusing more on new members and their experiences were identified as latent opportunities. The transformation of social places and new concept of them within motorcycling social world is identified as the potential opportunity to transform the motorcycling image and help to create a more collective culture around it. Re-consideration of a form and content of communication within the social world of motorcycling, such as media, advertising, or interactions on social media, has also been suggested as a focus to build a less-competitive, united community and common identity. Finally, re-thinking certain "requirements" raised by the social world, such as the necessity to have certain knowledge about motorcycling in order to become a valuable and respected member of the social world, was also argued by the stakeholders.

The tourism and leisure continuum was also evident in the research (Carr, 2002, Marinkovic, Dimitrovski & Senic, 2017, Chang & Gibson, 2016; Gross and Brown, 2008; Kane & Zink, 2004). Based on the findings from co-design sessions with the participating stakeholders, as well as the insights from three expert interviews a strong existing link between motorcycling, as a serious leisure, and motorcycling as a tourism activity was identified. Therefore, the findings suggested that constraints women face while perceiving motorcycling as serious leisure activity are the same they encounter in their tourism experiences.

Ultimately, the findings from my research suggested, that while the research question focuses on women and their experience, identified changes would benefit the whole broader community, men riders included, in the social world of motorcycling.

5.2 Reflections and recommendations for further research

Reflecting on the process of this research, as well as the presented findings, it is important to mention some limitations of this study.

As already discussed in the previous sections of this thesis, my personal and professional stance within the scope of this research suggests a certain level of subjectivity, so imposing restrictions on the creditability of my thesis findings. While I as a researcher could have potentially influenced the direction and, accordingly, results to some extent, I, however, believe that the chosen research method based on co-design has provided a balanced outcome. Nevertheless, the following should be considered.

In this research, I have made an assumption that all motorcyclists are a part of the serious leisure social world, even though as Stebbins (2018) suggests, some hobbies and amateur pursuits can be perceived alone, without belonging to the leisure organization or the social world. However, since all stakeholders have expressed and demonstrated alignment with the six Stebbins (2017) characteristics of serious leisure and suggested their commitment and involvement in the motorcycle community, I believe it is fair to assume the social world concept could have been applied in this thesis case. Nevertheless, it is important to acknowledge that for this reason the suggested results of my study cannot be applied to the total generalization of the people who have chosen to perceive motorcycling. Also, different learnings are likely to appear within the context where motorcycling is more of a transportation rather than a free time leisure activity.

While this study focuses on the leisure constraints experienced by female riders, it is important to acknowledge the fact that men also might face certain constraints within the social world of motorcycling. As Jackson (2000) claims, the experience of constraints varies among individuals and groups depending on different factors, and

each group might experience certain intensity or combination of constraints. However, while men's constraints are equally important as the ones experienced by women, it is not the scope of this study's work, and therefore, receives less attention, encouraging the future research in the area.

Though this research has used the social world participant groups (strangers, tourists, regulars, and insiders) as the guide to better understand women's role and situation within the social world of motorcycling, the application was minimal and non-extensive. Further research specifically focusing on women's experiences, relationships, and commitment to the social world of motorcycling could provide deeper insights into the structure of the social world and help to understand the power dynamics within it. Moreover, as warned by Unruh (1980), analysis of the social world is difficult due to the undefined, unstructured character of the social world, and therefore the analysis of the generalized experiences has to be taken critically. More extensive research, both qualitative and quantitative, could provide more subjective results to draw on broader leanings.

Another interesting approach for further research would be an intent to better understand what the social world of motorcycling and women's situation in it looks like within the different cultural contexts. For example, exploring the situation within various geographical locations, or different social circumstances. For instance, my research has only examined the social world of motorcycling in Denmark. Some authors believe that generalizing and defining social worlds based on smaller geographical samples might cause unintended consequences and misinterpretation of results (Hughes, Hallo and Norman (2016), as they cannot be applied to all the participants of the social world because of the regional differences that might exist. While this is a fair point, I argue that there are still similar underlying characteristics that motorcyclists share within the social world despite their geographical location.

Finally, just as Gallant et. al (2013) suggests, while the focus on serious leisure from an individual perspective is important and necessary, it also has the potential to engage the broader social contexts in which it occurs and be applied to analyze broader issues of community and social justice. My research within the domain of motorcycle social world placed a focus on female riders, but similar studies of men's experiences could provide new perspectives. While studies focusing on women's

participation in motorcycling is important, the long-term objective should be a better understanding of the complete world of motorcycling. Therefore, with this humble wish that my paper could contribute to the achievement of this goal, I reach the final destination of this journey 🏍️.

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7. Appendices

Appendix 1 : Study stakeholder/ participants.

Stakeholder	Description / role	Motorcycling experience
Jeff	Co-owner Moto Lounge	10 years
Katja	New rider	Less than 2 years
Johny	Motorcycle builder	30 years
Lars	Rider	22 years with many years break
Christa	Rider	26 years with many years break
Anette	WIMA Denmark member, experienced rider	Pillion rider for many years, 6 years riding herself
Lene	WIMA Denmark member, FIMA (Federation of European Motorcyclists Association)	44 years
Maiken	WIMA Denmark member, new rider, shop assistant at the Moto Lounge	Less than a year
Cindie	President of WIMA Denmark	14 years
Peter	MCTC driving instructor, campsite owner	50 years
Kathrine	Vice president organization Unge på MC	9 years
Louise	Rider	14 years as pillion, 1 year rider herself
Erla	Representative from Harley Davidson club of Denmark	15 years
Niels	Driving instructor and motorcycle driving school owner	43 years
Pia	Motorcycle mechanic	25 years
Ina	Founder of Moto Girl (motorcycle clothing brand for women)	33 years
Ellen	Business manager at Moto Girl (motorcycle clothing brand for women)	Less than 2 years
Magdalena	Business manager at SHIMA (motorcycle clothing brand)	Non rider
6 women riders (Shima workshop participants)	Different roles within SHIMA company	From 1 to 18 years
Manuel	Ex motorcycle tour guide, instructor and product developer at Edelweiss Bike Travel	-
Cicci	Motorcycle tour guide and creator of	9 years
Sara	Founder of Get Me Lost Travel	3 years

Appendix 2: Press release about the research on MCTC website www.mctc.dk as well as in the magazine. Edition 2022/03.

Undersøgelse: Mere fokus på kvindelige motorcyklister

Pressemeddelelse · 16. marts 2022 **MC nyheder** **kvinde, mc, undersøgelse**



Der mangler fokus på kvinder i motorcykelindustrien. Dét mener Raimonda Grigaite-Kjeldsen, der driver butikken Moto Lounge med mc-tøj kun til kvinder. Derfor har hun sat gang i en undersøgelse, som hun opfordrer interessenter til at deltage i.

Foto: Sandra Musone ©

Kvinder er den hurtigst voksende demografi inden for motorcykelkørsel, men virkeligheden i motorcykelindustrien og mc-samfundet tyder på manglende fokus på denne hurtigt voksende gruppe.

Derfor udfører Raimonda Grigaite-Kjeldsen, ejer af motorcykeltejsforretningen Moto Lounge og masterstuderende på SDU Universitet, forskning på området med fokus på, hvordan motorcykelbranchen og samfundet kan skabe en mere rummelig kultur for kvindelige motorcyklister.

Undersøgelsen er på engelsk, vil blive udført i perioden januar-maj 2022 og vil anvende co-design-metoden, som vil engagere forskellige interessenter fra motorcykelindustrien og mc-samfundet til at samarbejde og dele deres perspektiver og holdninger i forhold til kvinder i motorcykelverdenen.

Medlemmer af industrien og mc-samfundet inviteres derfor også til at deltage i undersøgelsen, og hvis du eller din organisation har lyst til at involvere dig i forskningsprojektet, så kontakt Raimonda Grigaite-Kjeldsen på raimonda@moto-lounge.dk eller telefon 53791905.

Press release about the research on MCTC website

Appendix 3: Research sessions, stakeholder participation and data recording.

<i>Session</i>	<i>Stakeholders participating</i>	<i>Duration of the session & data recording</i>
<i>Group interview</i>	<i>Katja, Johny & Jeff</i>	<i>Data file: 1_Interview_recording Duration: 01:24:21</i>
<i>Group interview</i>	<i>Christa, Lars & Jeff</i>	<i>Data file: 2_Interview_recording Duration: 01:27:17</i>
<i>Individual interview</i>	<i>Erla</i>	<i>Data file: 3_Interview_recording Duration: 29:55</i>
<i>Individual interview</i>	<i>Niels</i>	<i>Data file: 4_Interview_recording Duration: 10:39</i>
<i>Individual interview</i>	<i>Pia</i>	<i>Data file: 5_Interview_recording Duration: 30:40</i>
<i>Individual interview</i>	<i>Kathrine</i>	<i>Data file: 6_Interview_recording Duration: 31:15</i>
<i>Individual interview</i>	<i>Peter</i>	<i>Data file: 7_Interview_recording Duration: 52:28</i>
<i>WIMA mini-workshop</i>	<i>Lene, Annete, Cindie & Maiken</i>	<i>Data file: 8_Interview_recording Duration: 01:52:26</i>
<i>Mini-workshop summary interview</i>	<i>Magdalena and six colleagues (SHIMA)</i>	<i>Data file: 9_Interview_recording Duration: 25:39</i>
<i>Group interview</i>	<i>Ellen & Ina (Moto Girl)</i>	<i>Data file: 10_Interview_recording Duration: 01:22:43</i>
<i>Main workshop</i>	<i>Maiken, Erla, Cindie, Jeff, Johny, Peter, Kathrine, Louise</i>	<i>Data file: 11_Interview_recording Duration: 03:01:15</i>
<i>Expert Interview 1</i>	<i>Manuel</i>	<i>Data file: 12_Interview_recording Duration: 51:20</i>
<i>Expert Interview 2</i>	<i>Cicci</i>	<i>Data file: 13_1_part Interview_recording Duration: 35:11 13_2_part Interview_recording Duration: 28:41</i>
<i>Expert Interview 3</i>	<i>Sara</i>	<i>14_part Interview_recording Duration: 35:35</i>

Appendix 4: The presentation used for the Co-design workshop which well presents the workshop process.



Welcome!

Research

Focus - women in motorcycling.

Aims to better understand which challenges and constraints women face and identify future opportunities of:

How can the social world of motorcycling collaboratively become more inclusive for female riders?

SDU
University of Southern Denmark
Master's Program in International Tourism & Leisure Management

Co-design

Methodology

- Co -design is a space for "creative collaboration".
- With co-design, the emphasis is more on designing with the people rather than designing for the people.
- It is a tool for discovery and exploring opportunities rather than producing final solutions, and aims to start discussion among stakeholders and guide decisions.

Today's workshop

Our objectives for this workshops are:

- to better understand the situation of women in motorcycling
- together explore the future opportunities for the social world of motorcycling
- have an open, creative and inclusive session



Let's start!

Your impressions of the associations when thinking about women in motorcycling.



Get to know each other

Let's get acquainted!

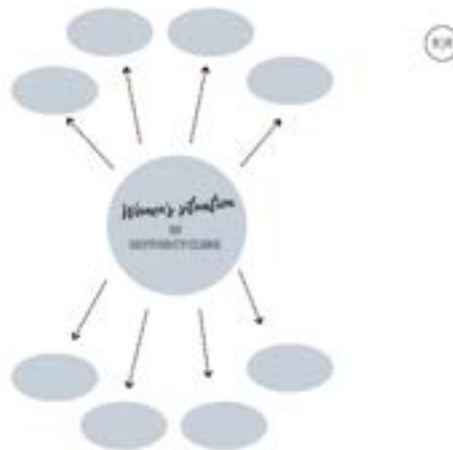
Who are you and how do you see your role within the topic of the research?

Context



Mingle and discuss

This is what others have already said.



Mingle and discuss

This is what others have already said.



Mingle and discuss

This is what others have already said.



The Social Worl of Motorcycling

The social world of certain serious leisure activities is commonly described as the process and social organization that shapes a leisure world and its members' experiences (Lee, 2000).

A social world must be seen as an internally recognizable constellation of actors, organizations, events, and practices which have coalesced into a perceived sphere of interest and involvement for participants (Ulmer, 1980).

Culture

Communication

Knowledge



Back Casting Snenario

The perfect future of the motorcycling social world.

IDEAL FUTURE

CHALLENGES TO
OVERCOME

HOW TO GET
THERE

Appendix 5: Interview guide for the expert interviews.

Expert Interview Guide

- Your personal motorcycling journey
- Your career and experience in motorcycling tourism
- Your perception regarding motorcycling as a leisure activity and as a tourism activity
- Women's role and situation within motorcycling (tourism)

Appendix 6. MCTC Facebook post about my research and the reactions to the post online.



MCTC Facebook post and the reactions to it provided below.

Bent Tindahl Pedersen
Fantastisk præmis for en undersøgelse med henblik på at sikre en "rummelig kultur for kvindelige motorcyklister". Men hvordan skal jeg kunne opfatte det som "rummeligt" når initiativtageren driver en butik med mc-tøj...udelukkende til kvinder 😞😞.

Like Reply See translation 10 w

Lars Spichiger
Bent Tindahl Pedersen bare vælg at købe i en anden butik 😊

Like Reply See translation 10 w

Bent Tindahl Pedersen
Lars Spichiger Jeg synes det er dobbeltmoralsk 😞

Like Reply See translation 10 w

Reply to Bent Tindahl Pedersen...

Mads Møller
Når der generelt bliver snakket om motorcyklister, tror jeg ikke jeg endnu har læst at det er formuleret som "mandlige motorcyklister" eller kvindelige motorcyklister" det er nok der det egentlige problem ligger 😊

Like Reply See translation 10 w

Peter Wickings
Mads Møller Det hedder altså en "motorcykeline!"

Like Reply See translation 10 w

Jacob Runge Rasmussen
Mads Møller eller spar t'et så det bliver motorcyklist og motorcyklis

Karina Svanholm
Chalotte Clausen tænk hvis mændene begynder at have træf kun for mænd som kvinder vil have at der er træf kun for kvinder... 😞😞

Like Reply See translation 10 w

Chalotte Clausen
Karina Svanholm det kommer aldrig til at ske 😊

Like Reply See translation 10 w

Chalotte Clausen
Karina Svanholm forstår heller ikke lige Heels on wheels? Ikke noget jeg gider deltage i..

Like Reply See translation 10 w

Karina Svanholm
Chalotte Clausen nemli... 😞

Like Reply See translation 10 w

Reply to Chalotte Clausen...

Søren Sschultz
Det må være noget for EU og regeringen - der skal være lige mange kvinder og mænd på mc - det må der lovgives om i stil med bestyrelsesarbejde 😞😞😞 det er så latterligt, for kvinder og mænd er ikke ens, men de bør have samme muligheder (og træffer jo egne valg) - jeg har aldrig mødt andet end thumbs up for kvindelige mc-ister. (Men mc tøj, handsker osv kunne nok forbedres - udvalget er ikke stort) -samtidigt vi have fokus på hvorfor der ikke erstatter mange kvindelige jord og betonarbejdere, hvorfor mere end 90 procent af sygeplejersker og pædagoger er kvinder..... tror sgu folk vælger efter lyst og ikke køn

Like Reply See translation 10 w

- Emil Fløche**
Knud Ahrnell Det har vi jævnligt set, både på ture, kurser og til events. Det er desværre ret udbredt, at kvinder ikke altid bliver mødt på samme måde som vi mænd.
 Udvalget til kvinder er også forsvindende lille, så de fleste handler på nettet, uden a... [See more](#)
- Like Reply See translation 10 w 5
- Knud Ahrnell Albrechtsen**
Emil Fløche Ok det lyder meget underligt for mig, da det aldrig er noget jeg har oplevet?
 Det er muligt at udvalget i MC butikkerne mest er til mænd, men det afspejler jo nok også andelen af mandlige kører i forhold til de kvindelige.
 Men det er min egen antagelse 😊
- Like Reply See translation 10 w 2
- John Poulsen**
Knud Ahrnell Albrechtsen prøv at gå ind i en almindelig skobutik. Bugnende hylder med kvindefodtøj, mens der bagerst i lokalet er et par slatne hylder med herrefodtøj
- Like Reply See translation 10 w
- Christopher Jarvis**
John Poulsen Så sandt, så sandt 😊
- Like Reply See translation 10 w

- Like Reply 10 w
- Carsten Bahs**
Jesper Brag Hansen
 Skulle lige til at sige det. Der er da meget fokus på kvindelige mc-ister.
- Like Reply See translation 10 w
- Jesper Brag Hansen**
Carsten Bahs min næste skal da også helt sikkert være en bike Babe 🙌
- Like Reply See translation 10 w
- Reply to Jesper Brag Hansen...
- Rene Lund Jensen**
 Er der mere fokus på mandlige motorcyklister 😊
- Like Reply See translation 10 w 6
- Knud Ahrnell Albrechtsen**
Rene Lund Jensen tænkte jeg også på ??
- Like Reply See translation 10 w
- Martin Post**
Rene Lund Jensen Åbenbart. Men det undrer også mig. ***
- Like Reply See translation 10 w
- Reply to Rene Lund Jensen...

Mimi Kay
 Hvis bare bilisterne er opmærksom på at der er motorcyklister i trafikken, så er jeg fint tilfreds. ❤️😄 Jeg har ikke noget ønske om ekstra fokus på os kvinder, vi kører på mc af samme årsag som mændene, fordi vi elsker at køre på to hjul. 🏍️

Like Reply See translation 10 w

Martin Post
 Hvorfor skal der være mere fokus på motorcyklister som tilfældigvis er kvinder?

Like Reply See translation 10 w

Frank Storm
Martin Post fordi det er ekstremt meget oppe i tiden at opfinde "problemer" som udelukkende rammer kvinder...så kan man i samme moment få sendt en sviner afsted imod mændene

Like Reply See translation 10 w

Reply to Martin Post...

Per Christensen
 Der er heller ikke meget MC tøj til dværge, eller folk med ekstra lange arme... Svaret er ret simpelt: fordi marked i DK ikke er ret stort og måske kun 5-10 % af 'ikke ret stort' er kvinder. Le der er ikke en forretning i det. Fint initiativ i øvrigt o... See more

Like Reply See translation 10 w Edited

Niels Skovgaard Lauritsen
Per Christensen Det passer ikke. Næsten alt det tøj jeg ser i butikkerne er da til dværge 🤪

Like Reply See translation 10 w

Emil Fløche
Michael Pedersen Eller skabe fokus på et problem som de fleste mænd tror ikke eksisterer? 🤔

Like Reply See translation 10 w

Michael Pedersen
Emil Fløche ja så

Like Reply See translation 10 w

Michael Pedersen
Emil Fløche men så beskriv venligst hvad problemet er...da de kvinder jeg kender der kører mc ikke mener der er noget problem?.


Like Reply See translation 10 w

Reply to Michael Pedersen...

Björn Paddington Simonsen
 Er der det da? Vi har da mange i vores mc klub og der kommer hele tiden flere til

Like Reply See translation 10 w

Mogens Fast
 Easy to change



Like Reply 10 w

- Bill Bau**
Hvorfor er der så lidt fokus på politiker der kører mc,?
Like Reply See translation 10 w
- Henning Svindborg**
Mht bladet, kuerten holdte ikke denne gang, havde åbnet sig i den ene ende
Like Reply See translation 10 w
- Jens Peter Kragelund**
Jannie Hansen
Like Reply 10 w
- Jan Høgføldt Pedersen**
Der er jo kvindedag ved Brdr. Sejr på lørdag.
Like Reply See translation 10 w  3
- Gitte Kjærgaard Jensen**
Chanette Saaby
Like Reply 10 w 
- Jørn Kolding**
Der skal vel nødigt gå for meget Mee too i det !!!
Like Reply See translation 10 w
- Majbrit Meincke Madsen**
Cathrine 🍷
Like Reply 10 w 
- Jan Erik Nilsson**
Heels on wheels for kvinder
Like Reply See translation 10 w

- Dan Pedersen**
Nu har det jo altid været en meget mandsdomineret kultur både i motorsport og touring. Og det hænger nok sammen med, at mange cykler bliver lavet med henblik på at sælge dem til et mandligt publikum. Dertil kommer problemet med udstyr også, når det kom... [See more](#)
Like Reply See translation 10 w Edited   6
- Bent Tindahl Pedersen**
Dan Pedersen Det har vel ikke sammenhæng med kønnet men knyttet til den relativt beskedne højde og de udfordringer det giver for såvel mænd som kvinder
Like Reply See translation 10 w
- Dan Pedersen**
Bent Tindahl Pedersen Jeg siger bare at det er en historie jeg har hørt/flæst fra flere kvinder men aldrig en mand.
Like Reply See translation 10 w

Susanna Vollbrecht
 Til jer mænd der bliver stødt over opslaget: Suk... jeres reaktion tydeliggør en privilegieblindhed. For hver gang man kan købe EN mc-jakke (med lyserøde striber) til kvinder, kan man købe mindst 5 i forskellige farver til mænd. I vil gerne holde barsel ... [See more](#)

Like Reply See translation 10 w 11

Søren Rosenkrans Hansen
Susanna Vollbrecht
 Hej Susanna.
 Det er vel ikke så underligt, at der er 5 jakker til mænd for hver 1 jakke til kvinder i butikkerne, når der nu er 20 gange så mange mandlige som kvindelige mc'ister.... [See more](#)

Like Reply See translation 10 w 8

Brian Vejby
Søren Rosenkrans Hansen jeg syntes du skulle købe nogle yoga bukser 🤔🤔🤔

Like Reply See translation 10 w 1

Søren Rosenkrans Hansen
Brian Vejby
 Så må jeg jo nøjes med en damemodel. 🤔

Like Reply See translation 10 w

Henrik Bredal
Brian Vejby Så skal Søren også til at dyrke det! 😊

Like Reply See translation 10 w

Frank Storm
Susanna Vollbrecht alene det, at du bruger det woke ord "privilegieblindhed" gør mig træt i hovedet ...og af den grund er jeg ude

Like Reply See translation 10 w 7

Rene Lund Jensen
Susanna Vollbrecht forskellige farver til mænd 🤔 tror nu hovedparten er sort, og der er vel ikke noget der hedder drenge-pige farver mere

Like Reply See translation 10 w 4

Klaus Johansen
 udbud og efterspørgsel 📈

Like Reply See translation 10 w

Reply to Susanna Vollbrecht...

Anni Lunø
 Åh jeg bliver så træt. Jeg har kørt i 47 år og har aldrig følt, at der mangler focus på vi kvinder i mc sammenhæng. Nu har jeg så heller aldrig været til lyserøde jakker og støvler med høje hæle, så der er forskellen måske. Det vigtigste er at tøjet ha... [See more](#)

Like Reply See translation 10 w 18

Mette Russ Fleron
Anni Lunø lige præcis 🤔📈

Like Reply See translation 10 w

Reply to Anni Lunø...

Carsten Bahs
Hvorfor skal der være mere fokus på kvindelige MC'ister, end mandlige. Vi er vel alle MC'ister.....

Like Reply See translation 10 w

Peter Struntze
Carsten Bahs det er vel som bilkørsel - bare svære at parallel parkere 🤔🤔🤔

Like Reply See translation 10 w

Reply to Carsten Bahs...

Dennis Christensen
Hvis man er en virksomhed der laver mc tøj, så giver det vel mest mening at producere det tøj der er kunder som køber. Og da mc segmentet måske er 80/20 i mændenes favør, så blir der også produceret mere tøj til mænd.

Når det så er sagt, så kan rigtigt mange producenter få fat i et voksende segment ved at producere større udvalg til kvinder. Men så er det altså NU de skal gribe chancen, og det har flere producenter heldigvis forstået. Men det tager jo tid at implementere. Og kræver at flere butikker har mere tøj til kvinder.

Men det er absurd at skulle forvente en 50/50 fordeling, når mc segmentet ikke er 50/50.

Like Reply See translation 10 w

Like Reply See translation 10 w

Flemming Johansen
Stop nu jer selv, hvor der er business muligheder vil fokus også være. Jeg er hverken stødt over opslaget eller sur på nogen måde. Men jeg synes at det er kønsdiskrimination at forsøge at fremtvinge fokus på et køn.

Der er masser af dame modeller i tøj rækkerne ved eks. Louis. Og hvis de ægte er mange der kører vil der også komme fokus på det de vil købe. Den største udfordring er vel at hvor der er tøj i 3 forskellige faconer til mænd skal der være i 20 faconer til kvinder og de skal så også være i 8 forskellige farvekombinationer.

Og så er det stadig ikke godt nok. De kan bare købe det de kan få lige som os andre. Og hvis de er nok der er enige om hvad de vil have, så kommer varene også.

Skal alle motorcykler på markedet, brugt som ny, så også sænkes så alle kan nå ?

Like Reply See translation 10 w

Kent Lyreskov
Morten Nyegaard Jensen , ..er selv meget obs på små 4 hjulede el ting uden spejle...

Like Reply See translation 10 w

Morten Nyegaard Jensen
Er de lækre 🤔 ?

Like Reply See translation 10 w

Kent Lyreskov
Morten Nyegaard Jensen nææ, men de kører med tunnel syn...ikke alle.

Like Reply See translation 10 w



Kim Adler

Virker mere som et billigt forsøg på en latterlig reklame fremstød, fra en virksomhed der i den grad diskriminere, ved kun at sælge MC tøj kun til kvinder!

Like Reply See translation 10 w



Matti Daugaard

https://m.facebook.com/story.php?story_fbid=4635840119784563&id=176834855685134

Like Reply 10 w



Niels Kjaer Nielsen

Skal de så til at køre med en lyserød hjelm? Ellers kan man vel få svært ved at fokusse're på dem 🤔

Like Reply See translation 10 w



Birte Halvorsen

Niels kan man godt blive fri for den der lyserøde hjelm og tøj ?? Ellers ser jeg mig nødsaget til at stoppe med at køre mc 😞😞

Like Reply See translation 9 w

