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Volleyball players and kite flyers on the Danube Island

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Graz 20th October 2010

Wanako Oberhuber

Equality principle

This paper abstains from using gender neutral terms and therefore, the author would like to point out that masculine forms stand for all sexes.

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IT Information Technology

1. Introduction

The experiences and processes went through that are going to be described in this thesis are derived from 4 summers of 2004, 2005, 2006 and 2007 of personal research as a participant observer of volleyball players and kite flyers on the Danube Island in Vienna. Why was this chosen to be a long term commitment rather than a quick breeze? Firstly one reason for this is a research on playing done in 1995 and the impression that it was possible to go a lot deeper. A second reason is that the topic appears to be shallow and therefore one felt the need to take the angle of experience.

The first encounter with the groups of the process of becoming part of the activities involved can be organized according to various ways of approaching the experience. A great deal of these can be subsumed under the umbrella of fieldwork. In order to understand more deeply not only Wanako's own experience, but also more of what the people with whom he was interacting there were going through, as many of them were first or second generation immigrants, he looked at socialization theories to analyze the field research accordingly.

Furthermore, Wanako decided to have a topic to work on long before he finished the required workload for his studies and classes at University. The wish that his readers also feel the excitement and tensions through his words, namely what he experienced on the field and reflected upon with a scientific background as an anthropologist. Our researcher would like to begin this section by recounting previous knowledge before he even starts research in this particular context. He must admit that though this may seem odd he began to research with similar methods, before he even knew that they were scientific during his life. He will describe some few examples to exemplify what this means.

As a seven-year-old, his parents moved to Italy, namely from Boston to Rome, where he was to go to school for the first time in his life. He didn't know a word of Italian and was sent to a school in which Italian was the spoken language. So he did not know anybody, did not know the language and on top of that, he came from a different culture and country. As you can imagine he was scared.

Now what were the similar methods? One very important lesson learned there was that understanding takes time. This has been a very vital skill when doing research. The method this represents is to simply be there and participate even if nothing makes sense

to you. This certainly is the first phase of participant observation. At the time he was forced to listen and forced to watch instead of falling asleep. At times this acquired skill is exactly what you do not want to have. However it enables you to do it and find out what others would not. As time went by, he was able to understand more and a bit later Wanako could speak his first Italian words as well as act similarly to those around him in school. One might call this adapting to the field. As the year went on, he actually felt like an Italian. This would be similar to going native, but he always knew he would be returning to the US.

It is the typical situation of an anthropologist, namely keeping the distance and at the same time immersed by participating. Playing was a focal point that enabled him to cross cultural borders and join fellow classmates even before he knew enough of the Italian language.

What does one have in common and what are the differences? This naturally corresponds to the most fundamental questions in anthropology and other social sciences. Returning to the US the next year as a changed child was like rediscovering and integrating old and new traits.

What does an anthropologist do after fieldwork? One needs to reassess one's surroundings, draw meaning from what one experienced and integrate it into the greater picture. Analysis and organizing the information are key occupations. This is very similar to what Wanako went through without thinking about it. What appeared to be obvious to his classmates in the US no longer was so obvious to him. So the question of who he was and where he belonged to changed his understanding of his self.

On top of that, he discovered that his classmates, in this case he is mainly speaking of the boys, had TV sets at home and he did not, and would talk and play during breaks according to such TV shows like "Transformers", which was a popular TV show at that time. One of the boys was very nice and would explain what characteristics a certain transformer had, what he transformed into and whether the transformer was bad or good. This was quite complex, because one needed to coordinate the various players in the game and the teaming up of good and bad. A difficult task, because Wanako tended to be confused. What did he do in his neighborhood, when spending time with the five years younger boy, who also watched TV? One of his strategies was to draw and invent two cooperating cartoon heroes, with vague similarities to Spiderman and be the one making the rules by which they played.

Now, what does this have to do with anthropological methodology? Well an anthropologist, when in the field, needs to become the apprentice of those who are so much more knowledgeable about what he is researching. However, when back from the field, he needs to be the expert both in the academic arena and in other areas. Another area where he learned to be flexible had to do with the group of families close to his, that were homeschoolers. He was going to school every day and they could stay at home, at least that is how he took it. Arguments for homeschooling like the following: "Schools only teach canned knowledge and therefore lead to human beings doing things in dead ways of doing things." This type of thinking had similarity to what Waldorf schools were saying about tapes, TV and other technological ways of storing and reproducing information. As mentioned before, children who went to Waldorf school and their parents did not necessarily uphold those principles. So, if he was learning canned knowledge at school, what type of knowledge were the homeschoolers learning? Was it good for him to be going to school? They were saying they needed much less time for school work equivalents, than schools took. Does that mean he was wasting his time going to school? The two families he is speaking of had very different approaches, even though they both referred to a homeschoolers Association, and the man called John Holt who wrote a book called "Growing without Schooling" and many others. What a surprise! He actually once visited the association's office. Having difficulty with reading and writing at school he was put into the least skilled group, though from today's point of view it was not skill, but a matter of having learned his letters and numbers in Italian. He felt very uncomfortable with the material provided and due to the fact that his parents were planning to return to Austria and the surrounding homeschoolers point of view, he became a homeschooler for a year.

This once again changed his life completely. Having so much time was a blessing to be cherished in which it was important to develop stamina, self-discipline, self motivation and new forms of self worth. One major skill developed during this time was to discover and develop things on ones own. Having had private teachers for reading and writing, drawing, spinning and his mother to teach him general issues she derived both from her own experience and the Waldorf curricula, enabled him to develop in his own special way. Now of course not all choices were his in this time, but nonetheless a lot more than before, so that one may think of it as a very similar situation to being in a field in which one can partially choose what one wants to learn about research and to the much greater deal, has to learn that which makes one capable of being successful. Being able to spend a lot of time with only oneself as company is a prerequisite to

feeling comfortable researching unknown territories of thought and action. Being able to move believing that one can navigate the space, one is in even, although one only partially knows the rules are another prerequisite.

The next step, though one he did not want was his parents moving the family to Austria, whereby his brothers stayed in the US as he would have liked to, but he was too young. He only knew Austria through visits to his grandmother in upper Austria both in Linz and Kirschschlag, which was her country residence. Austria was not a place to return to or live for longer periods as his parents saw it, but a foreign country in which people spoke a language he did not know and on top of it, he was forced to go to school again. Having just learned to read and write in English and only just the basics, he had to start all over again.

Now, having to drop everything one thought one knew and start all over again, is a very typical situation for an anthropologist when generating knowledge about unknown contexts, or let's say vaguely known contexts. Usually, an anthropologist does not have to go as deep into a culture as Wanako had to in order to become an Austrian, not in the sense of citizenship, because he was born with that, but in the sense of going native. What was obviously right to him in plenty of cases turned out to be wrong to his Austrian classmates! Naturally, what could be totally wrong to him could turn out to be normal and actually perfectly okay to them. And all of this on top of learning a new language in an environment he did not want to be in. He did not want to be in Austria and certainly not back in school.

What surprises him most about all of this from his present point of view is why this was so difficult to him, even though he already had made this type of experience in Italy! Developing an understanding of the world that turns out to be wrong somewhere else seems to be a good enough description of this. He guesses one of the reasons for not wanting to leave the US had been expecting this, and most likely therefore the experience was even more painful than it would've had to be. So rather than making the best of his situation he felt totally out of control and therefore more or less controlled by forces he had no influence on. To his great detriment no one explained all this to him at the time. Only as a grown man he is able to analyze and understand these processes. Anthropology was able to give him many of the answers he was looking for, but on the other hand has not been able to fulfill all his wishes in this area. Wanako thinks, just as in all research, much stays open and unsolved and one needs to be happy with the small steps one is able to make, enabling those following to continue the journey.

Having discussed the reasons mentioned above, let us now move to conscious research that he made not consciously knowing anthropology. However the methods he got to know studying anthropology were used by him, but not taken seriously by teachers. One of these was research into the topic of playing and therefore relevant for this thesis. He never got to analyzing all the material he gathered at the time. His hypothesis at the time was that playing was universal to all human beings and that it is a nonverbal act of communication. He was interested in aspects as varied as imagination, playing mind games, how at the time he was 18 various age people groups encountered him, and what he does encountering them and how long it takes. In addition, in what way nonverbal communication plays a role, how one develops skills and abilities and also gains personality traits through playing. What is the difference between playing, the games themselves and sportive activities?

1.1 Current situation

The Danube Island is a public place that was created in order to protect Vienna from floods and is used as a Park where a multitude of activities are supported by the infrastructure set up by the city of Vienna. Asphalt paths on which rollerblading, running, biking and similar sports are possible, asphalt with concrete walls punctured by holes representing soccer goals, large asphalt areas for multipurpose action, meadows of various sizes, sand courts with polls and a set up arena for playing volleyball, hedges, trees, outhouses, water fountains, safe grill sites, rafts attached to land for the purpose of swimming and bridges at regular intervals to the mainland are just some of the features the Danube Island is made of. On the other shores, similar features are available.

The Danube Island is very long and therefore features much more than Wanako has described. There also are boating clubs, lifts for surfing etc. There are entrepreneurs selling ice cream driving up and down the Danube Island, stands at where you can buy fresh drinks and sandwiches. When there are large events like concerts or the famous Danube Island festival without entrance fee, much of the above mentioned things are offered. You will get more information on this later.

The Danube Island is mainly focused on outdoor activities; therefore almost everything is dependent on the weather.



Figure 1: Research area, <http://maps.google.at>



Figure 2: Area in which the kite flyers were observed © Wanako Oberhuber 2006



Figure 3: Area in which volley ball players were observed © Wanako Oberhuber 2006

1.2 How this thesis fits into the field of anthropology

It belongs to the discipline of social and cultural anthropology with its methodology and concepts like ethnicity, socialization, public space, rites of passage, material culture, altered states of consciousness, and it draws from the sub disciplines of educational anthropology, anthropology of space and place, anthropology of material culture and anthropology of consciousness.

1.3 Purpose and intention

The intention is to gain a deeper understanding of how people interact playing volleyball and flying kites on the Danube Island. Research questions are: Can beach volleyball playing and kite flying on the Danube Island mediate between groups and individuals of various backgrounds? Is what appears to be banal really banal? The Hypothesis is the following: The beach volleyball playing and kite flying on the Danube Island in Vienna permits interaction between individuals and groups of a multitude of backgrounds including for example ethnic, careers, nationalities and languages in order to interact at a peaceful setting outdoors in a park upheld by the city of Vienna. As there are no entrance fees, it is a so called public space!

1.4 Targets

The main target is to answer these research questions, verify or falsify the hypothesis, open up the field of research on beach volleyball players and kite flyers on the Danube Island for anthropologists as well as on kite flyers and beach volleyball player's world wide.

1.5 Reference of framework

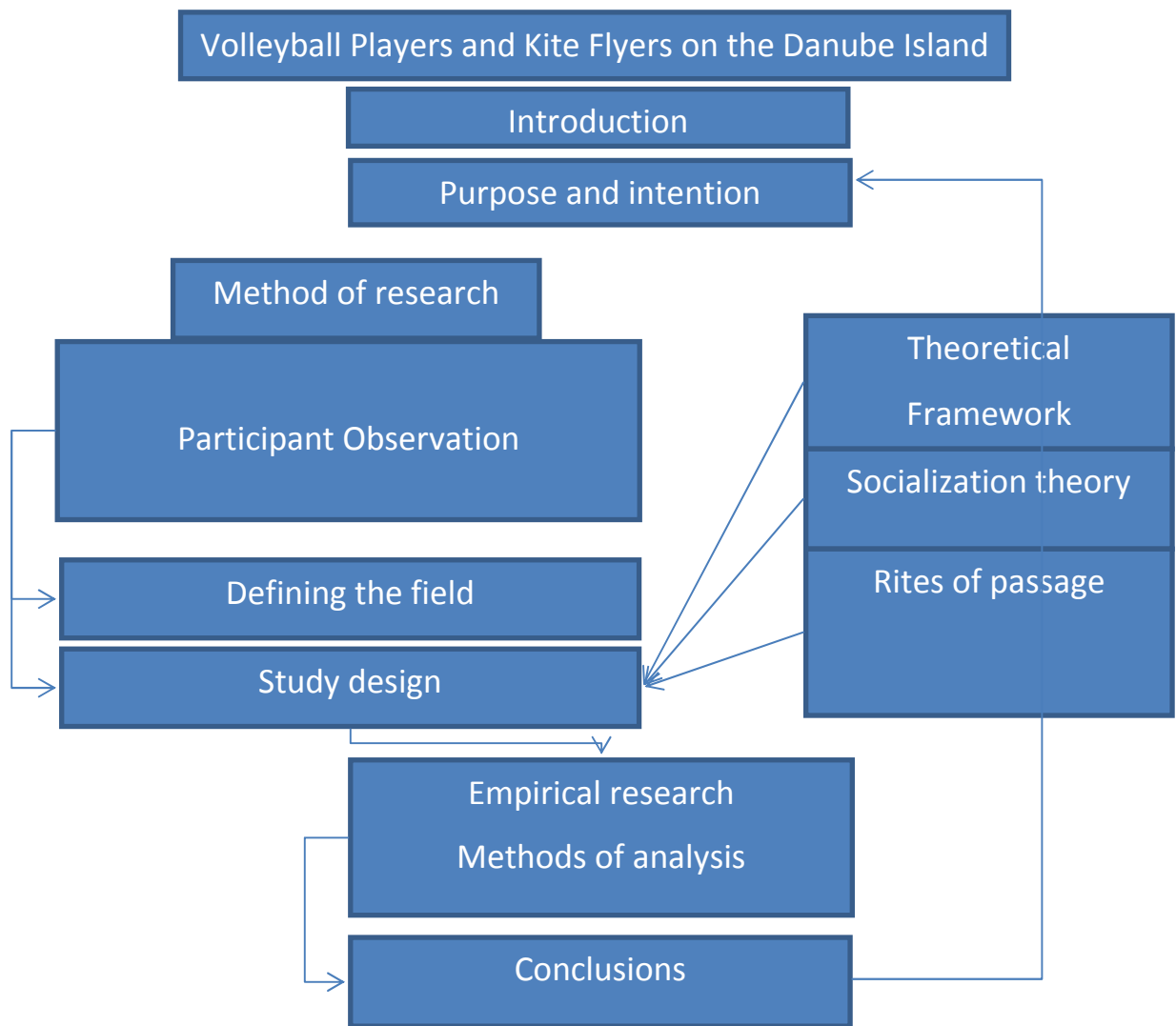


Figure 4: Referential framework © Wanako Oberhuber 2010

2. State of Research

2.1 Anthropology

Searching for anthropological literature on the topic of kite flyers as well as on the topic of volleyball players came up with no books by anthropologists that were dedicated to these two topics, neither together nor singly. Important anthropological literature cited in this thesis, namely "The Material Culture of Tuvalu" of 1961, by the anthropologist Gerd Koch includes information about kite flying in Tuvalu. The book "Cultural Diversity in Russian Cities: The Urban Landscape in the Post-Soviet Era" edited by the anthropologist Cordula Gdaniec in 2010 offered an example of joining a group. The now and before relevant book "Gruppe und Gruppenverbände" by the Sociologist and anthropologist Dieter Claessens of 1977 helps to understand the complex nature of groups with their forces of inclusion and exclusion and interactive forces. In the "Encyclopedia of the South - East Asian Ethnography Volume 1 A-L" edited by the anthropologists N. S. Bisht and T.S. Bankoti in 2004, one finds the information that kite flying contests are still popular with Malayan adults. "Ethnicity and Nationalism" by Thomas Hylland Eriksen of 2002 provides us with a definition of ethnicity. "Race and Ethnicity Across Time,: Space and Discipline", edited by Rodney D. Coates in 2004, shows us how important it is to belong to an ethnic group in Nigeria. The next book, "Research methods in anthropology: qualitative and quantitative approaches" by Harvey Russel Bernard of 2006 on methodology offers deep insight into the method of participant observation and much more. The article "Those who have wings Kite, fly community and Internet" by Yan Derweduwen and Wanako Oberhuber of 2006, in which a colleague and the author reflect upon the connection of the kite flyers community on the Danube Island, and the internet as well as reflecting upon the researchers differing approaches. "The anthropology of space and place: locating culture", edited by Setha M. Low and Denise Lawrence-Zúñiga in 2004, was useful to point out that through the changes in anthropology now anthropologists can research in their own cities. "Locality and Belonging" edited by Nadia Lovell in 1998 is useful to point out a way of upholding or losing the sense of belonging to a group. "ETHNOGRAPHY: Step-by-Step" by David M. Fetterman of 2010 is included in this thesis for his dramatic definition of participant observation. "Participant Observation: A Guide for Fieldworkers" by Kathleen Musante DeWalt and

Billie R. DeWalt of 2002 is included for their definition of participant observation. "Outline of a theory of practice" by Pierre Bourdieu of 1977 is cited for his brilliant statements on mapping culture and on interpretation as a researcher.

2.2 Books by researchers from other sciences

The following literature is by sociologists. The next book, "Sport and Violence: A Critical Examination of Sport" by Lynn Jamieson of 2009, from which Wanako cites an aspect on what it means to join a sports group. "The Sociology of Sports: An Introduction" by Tim Delaney and Tim Madigan of 2009; Mr. Oberhuber cites from this book on the issue of hazing one of the less enjoyable aspects when in the process of joining a sports group. "ETHNIC STUDIES: Issues and Approaches" by Philip Q. Yang of 2000. This book offers a helpful definition of ethnic groups. "Race and Ethnicity: CRITICAL CONCEPTS IN SOCIOLOGY" edited by Harry Goulbourne in 2001, from which our researcher cites how ethnic groups are also under constraint and find from outside. "Sentiments And Acts" by Irwin Deutscher, Fred P. Pestello and H. Francis G. Pestello of 1993 is another book quoted. Citation here focuses on participant observation in terms of language learning. "Social Research Theory, Methods and Techniques" by Piergiorgio Corbetta of 2003 provides us with a definition of participant observation. "The Practice of Social Research" by Earl Babbie of 2010 is included for the definition of content analysis.

In addition, there will be quotes from authors of psychology. "States of Consciousness and State-Specific Sciences Science: Vol. 176: American Association for the Advancement of Science" by Charles T. Tart of 1972 helps to understand why channeling as a scientific method and consciousness specific science makes sense. "The End Of Materialism: How Evidence Of The Paranormal Is Bringing Science And Spirit Together" by Charles T. Tart, Huston Smith and Kendra Smith of 2009 is cited for its definition of what a medium is(channel). "Stigma and Group Inequality: SOCIAL PSYCHOLOGICAL PERSPECTIVES", edited by Shana Levin and Colette Van Laar in 2006, is cited for the explanation on what it feels like to belong to a stigmatized group. "Channelling: Investigations On Receiving Information From Paranormal Sources" by Jon Klimo of 1998 is cited for research that may be a basis for natural sciences to prove that channeling is really a transmission received. "Die Genie-Formel" by Tony Buzan and Raymond Keene of 1999 is cited for their explanation of what genius entails and what our researcher takes to be a possible explanation of an

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aspect of channeling. "Social learning theory" by Albert Bandura of 1971 provides a large variety of explanations for socialization experiences. "SOCIAL GROUPS IN ACTION AND INTERACTION" by Charles Stangor of 2004 is cited for the insight into the initiation process. "DEVELOPMENT THROUGH LIFE: A PSYCHOSOCIAL APPROACH" by Barbara M. Newman and Philip R. Newman of 2009 is cited for the insight into the sense of belonging the human being needs. "Human Behavior Theory: A Diversity Framework" by Roberta Green and Nancy Kropf of 2009 is cited for their insight into how personal meaning comes about. "Handbook of Group Counseling and Psychotherapy" edited by Janice L. DeLucia-Waack, Deborah A. Gerrity, Cynthia R. Kalodner and Maria T. Riva in 2004 is cited for their definition of the term heterogeneous group.

Other authors cited are specialists in architecture, technology, medicine, history, linguistics, journalism, teaching, business sciences, business, geology, geography, communication, economics, political science, technical design, philosophy, cross disciplinarians, education, philosophy, Biblical studies, social work and gerontology, law, literature, sports, art, and healing.

The chosen field of research required a willingness to draw from a multitude of disciplines, since there was no specialized literature on the topic by anthropologists. Books and articles on how to fly kites and build kites were mainly left out. First of all, they were not by anthropologists and the focus of this research was on interaction. Books and articles on the technicalities of playing volleyball were mainly left out for the same reasons mentioned above.

3. Methodology

3.1 Participant Observation

Participant observation involves making people feel comfortable enough having you around them, in order to observe, record and take notes about their lives. This gives you the experiential knowledge that enables you to speak from your gut about what it is like to do with these people you are participating with and observing (Bernard 2006 342). Anthropologists and social scientists see participant observation as a method to take part in daily activities and rituals in order to gain knowledge of explicit and tacit particulars of people's life routines and culture (DeWalt/DeWalt 2002 1). With participant observation we mean the researcher's direct involvement with the object studied (Corbetta 2003 235). Participant observation gives the researcher the means to learn the meaning of words in great precision, through constant interviewing of their implications and nuances as well as to be able to use them oneself under the scrutiny of capable speakers of the language (Deutscher/Pestello/Pestello 1993 110). One could view the language not just for words but for interaction and action. Participant observation is the immersion into a culture and at the same time maintaining a professional distance that ideally lasts six months to a year, in which the researcher internalizes the hopes and fears, basic beliefs and expectations of the people under study (Fetterman 2010 37). Participant observation is to become one with a community for a certain period of time and at the same time remain an ethnographer. Staying in contact even when time gets rough and continuing a socialization process, or in other words immersion process both when it is joyful and when it is painful in order to truly get a deep understanding of what one is researching. All the definitions above describe the method of participant observation that was used in this research.

3.2 Memory Protocols

This method consists in taking notes after having been in the field. Our researcher's notes in the form of mind maps are included as an example. In the process of ethnographic writing, he organized his experiences in the field according to themes and also reconstructed his experiences mind map per mind map as he was in the field for

four summers. These summers varied in their length depending on the weather and he once was able to be there a few times in February, because it was so warm. He was able to be there almost every day from July to the end of September.

3.3 Analytic thought from an anthropological perspective

This was used to organize, understand in terms of anthropology and make ends meet drawing from the very large amounts of information collected. This entails forming categories and organizing information around them. It enables our researcher to go from raw data to organized data and from there to interpretation and analysis. This also includes doing research of literature and interacting with the research of others and thereby coming to the conclusion and understandings beyond what he would have arrived at on his own.

3.4 Channeling

This method will be explained step-by-step and will introduce to the way our researcher channels. The first step is to call out to his guide John, start breathing deeply and slowly feeling a gentle, warm tingly flow throughout his body as if he were supported and carried by a greater universe that feels like being the focus of a vast consciousness. Our researcher's consciousness is focused on receiving conscious impression of answers to his questions that he either places consciously or through his focus. Usually, the being that answers can be clearly identified as his guide John. In this method Wanako is as an interpreter, interpreting the answers that come from within him as an observer would interpret a landscape. His guide is able to access, apply all of Wanako skills, knowledge, draw from a dimension that encompasses all that is, and analyze in his scientific manner according to Wanako's focus.

3.5 Content analysis

Content analysis is the systematic, objective, quantitative analysis of message characteristics (Neuendorf 2002 1). Content analysis is a technique to make repeatable and valid connections from meaningful texts and matter to the context of their use (Krippendorff 2004 18). Quantitative content analysis is systematic and replicable in its analysis of symbols of communication, assigning numeric value to the symbols, according to measurement rules, and analyzing relationships according to these using

statistical methods that draw connections of sense in connection to its context of production and consumption (Riffe/Lacy/Fico 2005 25). Content analysis of language assesses what people say or write about and how strongly they may feel about a subject (Gottschalk 1995 1). Content analysis is the study of recorded human communications (Babbie 2010 333). Content analysis classifies a given body of content quantitatively in terms of a system of categories devised to yield data relevant to a specific hypothesis concerning the content (Griffin 1997 14). These various ways of doing content analysis and therefore different definitions are fascinating.

3.6 How was this thesis created?

This thesis was created mainly through the methods mentioned above and drawing from the researcher's experience prior to the field, in the areas researched, documented and intertwined with the theories in Chapter 4. These theories help us to understand, interpret the fieldwork in Chapter 5, leading to the analysis in Chapter 6 and the conclusions in Chapter 7.

4. Theoretical framework

4.1 Theory

"Describing 'culture' as a map shows how 'culture can appear to a foreigner" (Bourdieu 1977 2). As a researcher, one has some knowledge of the topic to be researched before entering the field, but actually has to make a new map in order to understand. This can be very challenging and often can lead to misinterpretations until one has got it right enough in order to navigate more smoothly.

This means that one has some founded guesses as to what to expect before hand. But there are also a number of things one has no idea about and therefore has to question. This is where theory comes to play a role. "Not only is the anthropologist to interpret the experience but also questioned his own pre-assumptions in relation to it" (Bourdieu 1977 2). This may appear to be shocking to those acquainted with science, as it is only objective or only subjective that Bourdieu breaks with in his theory of practice.

Now, why is this so important when doing fieldwork? Why is it important to go beyond the split preached by those who believe that it is either objective or subjective? How does this affect the interpretation of his accumulated data in the field?

4.1.1 Socialization into the art of volleyball playing before research started

Human being's learning is neither helplessly buffeted by environmental influences nor driven by inner forces, but determined by reciprocal interaction of vicarious, symbolic and self regulatory processes according to social learning theory (Bandura 1971 2).

There are various definitions of what socialization is and therefore we shall look at a few to get an idea what it is all about. Socialization is the process in which an individual develops, through interaction with others and therefore manifests its specific way of socially relevant behavior. Socialization describes all processes through which a human organism, in the abundance of socio-cultural learning processes, stripes itself of non directionality and gains its identity as a person capable of action in a system of social roles (Kamper 1974 16).

There are multitudes of socialization theories of which Mr. Oberhuber will draw from to explain his own socialization as a kite flyer and volleyball player.

Volleyball playing became of interest to our protagonist when he was seven years old and spending vacation time on the beach in Terracina Italy. His brothers and their friends were playing with this fascinating white ball standing in a circle keeping the ball in the air looking somewhat ridiculous, and yet laughing and obviously having a lot of fun. So the young boy decided to join the fun and wanted to learn this fascinating new game.

The human being lives in a limited environment that is the result of mediated culture rather than being determined by its biological nature and therefore culturally derived (Kamper 1974 34), leading to the understanding that what the seven-year-old perceived, was just a very small portion of what was going on there. The child was in the midst of learning Italian and therefore had to rely on what he was already able to understand and or body language, all of which he was only able to understand the portions of that had been incorporated and therefore meaningful.

The relative absence of language in a particular setting does not tell us anything about the complexity of the language being used (Schechter/Bayley 2003 238), so mitigating the circumstances by believing that for playing volleyball, the seven-year-old needed little language, would be misleading.

Volleyball is a complex interaction between one's body, a ball and other members of the group playing this game and naturally a place, the weather, the setting and a lot more. The game also has rules that in many cases need to be negotiated before and during performance.

The human being has two intrinsically connected ways of interacting with reality a holistically emotional and analytically rational, and therefore a one-sided rational point of view in the human being is biologically unacceptable (Kamper 1974 35). Therefore, not only mentioned factors play a role, but on top of this, the connection of holistic emotional impression and rational sorting of information according to relevance. Not only can a human being arouse emotions because of external factors, but also simply by imagining things in their mind. Learning is most likely when a person recognizes how things are related (Bandura 1971 15).

How much did the boy interpret in such a way as to be able to learn the right moves? This learning experience is obviously quite frustrating and the reward of enjoyment seemingly very near, but in experience far away.

Another matter was how much time other members were willing to invest in the child's learning and how much joy those involved had playing volleyball. At points they

would prefer the young boy to do something else, so that they could play in what one might see as more smooth and sophisticated manner.

Activities are going on all around and the infrastructure is important to reflect upon. As will become obvious later on, playing with the volleyball in a circle on the beach, both on land and in the water, is a preparatory stage to playing volleyball with a net, teams, scores and conditions of competition. The author did not know this at the time.

The child interpreted this ball game as a peaceful, cooperative, relaxing, fun way of playing ball, in which this ball was to be kept in the air through certain methods of physical exertion, hitting the ball in various ways, mainly with one's hands, so that it would fly to one of the other participating members. On their turn, they could hit the ball as well in such a way that it would lead to the next person's turn. He felt that depending on how often it was his turn he was more or less liked or appreciated by the others. What was interpreted as being a mistake, for example was when the ball would not reach another member in a manner that they could hit the ball to someone else involved in the game. It was also considered a mistake when the ball came to him in an appropriate manner and he missed it, or he used a method of hitting the ball that he was told was against the rules and therefore wrong. There was a lot of wrong and right things and rules to learn.

In order to mitigate the blows of not fulfilling expected performance, doing other things, in which learning or not needing to learn to do something was more pleasant, was important. When our researcher, as a grown up faces a similar experience, he also would tend to mitigate blows by turning to other activities in between.

The warm sun, the warm water coming in gentle waves of the Mediterranean, the white sand of the beach, the various aromas of sunscreen, foods at the booths, salty air, sweating people and so on were part of scenic background. One would find injection needles, a quite scary prospect, sand castles and the like, the people around, like for instance Wanako's first grade teacher, his brothers and sister, parents, the teacher's relatives and his brothers friends and of course the people he did not know. The breeze and often almost intolerable heat that needed to be cooled down by going into the water were also an issue. The beach was very long and ended in a wall that was the back of an esplanade, just to mention some of the features. Some further infrastructural issues may as well be mentioned, as for example toilets were quite dirty huts that one needed to pay for and there were cold water showers that could be quite unpleasant as well. Consequences of this could be of a not to be cherished nature.

This playing of volleyball was part of the many vacations spent during the fifteen months sabbatical of our researcher's father, a Professor of art history at Harvard University, and curator of the Fogg Art Museum.

Memory of in what way volleyball played a role until our protagonist played volleyball during school sports in Austria is not forthcoming.

Playing volleyball at an indoor sport facility in Austria, including rules that imply winner or loser teams playing over a net, including training in which Wanako had to change his playing style.

Volleyball originates in the US, created by a man called William G. Morgan, in 1895, who wanted to create a ballgame, other than basketball which was the most popular game at the time and had been invented by his friend James A. Naismith in 1891. Volleyball was a game for more mature players which Morgan called mintonette. Later the name was changed to volleyball. The game was a combination of basketball, baseball, handball and tennis that had few rules (Giddens, Sandra/Owen 2005 4-5).

What once was a cooperative way of having fun in a circle with a ball, belonged to training activities and implied that for enjoying it, it was smart to play in a way that the others would get the ball, but every step towards the betterment of another's playing could also be seen as a rival and perhaps enemy or potential partner in the other way round. The rules obviously had changed, but the game was still called volleyball.

Cases of harsh self-reinforcement can lead to feelings of worthlessness, lack of purpose, self devaluation, depression and worse (Bandura 1971 31). Luckily our subject was not at the bottom of skill, but nonetheless was able to discourage himself to a slight degree.

Through observing other's success or mistakes an observer is more likely to act in ways he has seen others being rewarded for (Bandura 1971 25) and therefore our now teenager became in his own special way a copycat as well as being copied by others.

Actions that would usually be disapproved, that are not reprimanded being are often copied by the observers, (Bandura 1971 25). This could lead to misbehavior on the side of our young man. This was a general subject to the participants in the class atmosphere. It is also more likely to get hurt due to the fact of a hard floor rather than a sandy beach.

Verbal self punishment can often be rewarded by others telling them how great they are (Bandura 1971 35), and this could lead to a lot of self belittling by the various participants in the game.

Rules and principles that people follow do not arise from a mental vacuum and when not clearly set, are derived mainly from observation and a more or less correct hypothesis (Bandura 1971 39). Therefore one can imagine how things could be a jumble when there was no teacher around to make the rules clear.

Environment is partially created by behavior and in consequence, behavior is partially influenced by environment in a two-way bind. Furthermore, a person is far from being determined by environment, but is actively constructing his or her own reinforcement contingencies (Bandura 1971 40). This leads to the view that one is both creating and being created by experience in one's own very special way.

Let us move on to a vacation spent in the Bretagne in 1994 where Wanako once again had the opportunity to play volleyball in a very different context. Staying in an apartment near to a camping ground that sported a volleyball court, he chose a very smart strategy to get to know people by asking whether he could join the game. This worked out quite well to the astonishment of his sister and the playing was mainly for pleasure and usually as large a group as possible.

He also was able to make friends on the beach by asking to join the game of volleyball that was played in the same way as he had known when he was seven years old. He was then invited to parties and he joined other young people in card games and going out. Luckily, he had just appropriated the French language to a certain degree in courses in Paris and Saint Germain en Laye almost a year before that, and could therefore communicate.

There are two versions of Sapir/Whorf hypothesis. The strong states that language determines thought and the light states that language only influences thought (Schmitt 2003 31), though our researcher has gone through a few language assimilations he supports the light Sapir/Whorf hypothesis only to a certain degree, whereas the strong one not at all. In his experience, the most deeply set difficulty lies in the inability to communicate in a certain language when dealing with a community in which that language is predominant, or in some cases, the only language the people speak. For him, the greater issue is to be able to communicate what he thinks in the appropriate language and expression. From this point of view, language doesn't determine thought, but thought is expressed through language.

The next context into which we now move on to took place shortly before our researcher began studying anthropology at University. He was 24 to 26 year's old, and living in the country finishing his high school degree. Ignored or not chosen, knowing

that it is time to love himself, his beloved juggling sticks thrown into the water and broken by mocking and laughing youth. It had taken him years to join the volleyball players, because no one had asked him soon after having joined the Volleyball Association. He became the perfect trashcan for young unhappy boys and some girls. This all took place in a town between Vienna and St. Pölten in the context of a beach volleyball club, whose court was locked to the public and only usable if one paid or belonged to the club.

Having become a member of the club the man was illegible to play whenever he liked, with other members. Now that he had a key of his own. Having made all the steps did not save him from those who thought they were better or were better at playing volleyball and did not want to play with him. At a certain point, after his sticks had been broken by youth specifically by two very aggressive young men, and his informing the board of the club and all of that not helping, he stopped playing in the club and tried to avoid the mocking teenagers.

He was able to have them make new sticks, but other than that not able to stop the youngsters from being mean. For the purpose of her book about youth groups, Helene Förtig explains that the main body of the youth groups need to be from the ages of 14 to 18, but naturally have older and younger member's included, she even includes groups that are made up of solely younger members or older members that adhere to the same typical criteria as youth groups (Förtig 2002 5).

The joining of three or more children and/or youth that performs criminal acts supporting each other psychologically and working together, can be defined as a "Bande", a German term in its wider definition (Förtig 2002 9).

Small groups and group conglomerates often appear to be society like formations (Claessens 1977 1). The human being only becomes a human being in a group of which one can often speak of it as a compulsory unit (Claessens 1977 5-6), this makes clear that groups are both a harmonizing and conflicting field.

Because of the lengthening of the youth phase over the years, and the loss of family influence same age groups have become a very important for socialization (Förtig 2002 44), though we must point out that the author was not very likely to fit in to the structures.

Luckily he soon had to leave the town to do his Zivildienst (a social service that replaces the compulsory military service in Austria, if men prefer this, though it is longer) and for studying.

Let us look at some of the details of what took place there. This club was highly competitive and expected members to be excellent players. However it was a club of nonprofessional players. Competition in sport is a mixture of fighting and play; because on the one hand there is a bet and on the other, there is competition (Binhack 1998 103).

One day Wanako joined a few young people to play a game of volleyball namely two against two and they forced him, if he wanted to play, to accept the bet that the team that lost had to clean everything up. Wanako's team lost and the young people took pleasure mocking him for that. The necessity for social interaction for the human being, as far as it can be biologically grasped, is absolute (Kamper 1974 40), another reason why this was so hard on Wanako.

However, some positive experiences must be mentioned as well. Wanako was able to join training sessions, where he was able to refine his volleyball techniques. In groups one is forced to present oneself, a pressure that everyone feels and needs to act homogenous to a certain level or otherwise not succeed in joining the group (Claessens 1977 10).

In the specific case described above the individual was not capable of truly joining the group, even though he had fulfilled some of the formal necessities. This ever present need to adapt to one another in a group (Claessens 1977 12) is on the one hand good for the wellbeing in groups and on the other hand, it can be intolerable to the individual that feels like he or she needs to bend beyond what he or she can stand.

One might as well see this as an initiation process, where the individual wants to join the group and needs to fulfill rites of passage that prove he is true to the group. Often this can go too far even to the point of wanting to get rid of some one and as in this case harming him.

Getting to know this group, Wanako started out in a very shy manner, simply watching when the members of the Association played volleyball. To his great astonishment, people would play two on two leading to the realization that those invited to play would have to wait a lot longer. On top of this, the winner stays was usual, so that less skilled players also had less time in terms of matches to hone their skills. This kept him from immediately wanting to join the games, but on the other hand made him curious, as to what this game called volleyball "really" was.

No one suggested that he should join the game. This annoyed him to the point of almost disliking those involved. He watched the volleyball players for more than two summers before daring to ask how to join in.

The difference between traditional volleyball and beach volleyball are first the game is played on sand rather than on a hard surface. Secondly the game is played with two players on each team rather than six (Lück 2008 59).

Once he had stated that he wanted to become a member of the Association, he was able to join the game, though on the terms mentioned above and as you can imagine needing a partner. Logically not having played in years meant he was not all too good and therefore not very attractive as a partner.

Playing with beginners that were usually kids or young people was a challenge and immediately opened up debate. "Do we want to have a grown up around us and how can he be one of us?" The researcher's own scruples led to his insecure feeling and therefore being an easy target for teasing. There was only one fenced in court, so one was forced to get along with those involved in the Association. However the much greater challenge for Wanako was to get along with the youngsters and kids that all had about the same level of skill.

The grown-up members would be happy to speak with him, but would avoid playing with him. On top of that, they were not around during the day when Wanako had time, like the kids and youngsters. The last time Wanako had had to do with the youngsters, was when he was young himself and therefore had fit in terms of age. Therefore, he had had an immediate sympathy and connection. The age difference between him and youngsters was between 11 and 12 years: They certainly were a challenge due to their newly born sense of independence. Since life is only livable in a certain form a loss of openness is the necessary cost an individual needs to pay in order to become capable of determining their own life (Kamper 1974 51), so the youngsters barely grow into this clarity of what they are. On the other hand, they are not so sure about this; they tend to put a lot of pressure on determining this question.

So Wanako was asked questions, namely who he is, what he does, why he is there and many more of which he himself was not all too certain and therefore did not enjoy being asked about. The youth expected him to be certain since he was a grown-up. There is no way of avoiding getting affected by adolescents and most adults want to avoid it at all costs (Porter 2009 19 - 20). This gives us an idea of how challenging this all was to our honored researcher. Being infected by adolescents means having boundaries crossed and becoming affected by the moods, energy and general chaos of the adolescent world (Porter 2009 22).

4.1.2 Socialization into the art of kite flying before research started

It is time to look at the specifics of how Wanako got to being interested in kite flying. As a little child he was confronted with a person, namely a physicist whose passion were kites, indoor models and indoor flying objects. Bill and his mother worked on projects together in which lightweight kites for indoor performances and flying objects designed according to the forms of for instance leaf's and maple seeds.

Mainly watching, but also taking part in the process of creating these amazing flying objects and then implementing them into performances, was an awe invoking experience. Also joining Bill at kite contests and indoor model happenings was a very exciting experience for Wanako as a child. Once in a while, flying kites and performing with pinwheels created for this purpose and painted with own designs, tended to invoke great pleasure and joy in our young boy's life, but could also be annoying because he wanted to have more say in choreographic questions.

Delicate work always plays a role when it comes to kites and flying objects. Kite flying contests are still part of Malayan adult entertainment (Bisht/Bankoti 2004 412). It appears that the first record of kite flying was made in 206 B.C. in China, when General Han-Sin measured the distance between his camp and the royal palace (Green 1997 795). Very different is the use of kites that will be described in this thesis.

How did Wanako take part in the activities related to this kite builder and model airplane builder? His mother was a dancer and developer of performances joined forces with this physicist in order to incorporate flying objects in her performances. In this context kites were just one part of it and in this case indoor kites. Nonetheless, she would take her child along to outdoor kite flying contests and workshops Bill was involved in. Though she was using indoor flying objects in her performances, outdoor flying objects were the main inspiration.

Flying kites in our researchers experience was an outdoor activity that mainly took place on windy days on large meadows. Not all of these meadows were horizontal, but also could be slanted on a hillside. It was obvious, even back then, that kite flying needs a lot of space.

The amazing variety of tools, glues and materials needed plus know-how and dexterity brought along by Bill was endlessly fascinating. The science of physics played a major role in the way Bill created utensils for the performances and to children's pleasure.

4.1.2.1 Socialization into the material culture of kites

A small excursion into the material culture of kites and the likes might be of interest at this point. In Tuvalu, small windmills made for young children by women, men, girls and boys out of green and brown coconut frond pinnules or thin stripes of pandanus leaves stuck on the midrib of a pinnule, are toys boys and girls between three and eight would run around with or stand still to catch a stiff breeze. They would play with this on their own or in groups with no need for competition (Koch 1961 162), as was the case with pinwheels built with Bill.

Small toy kites were made by boys and men out of a leaf of the fetau tree fastened to the midrib of a coconut pinnule, using threads from both edges of the pinnule and many of these threads are knotted together to make a string and from the coconut pinnule they make a tail. Groups of five to 20 youngsters would hold competitions over who's kite soars the highest even though the strings ripped easily (Koch 1961 162), as can happen to anyone choosing a brittle or inappropriate line for their kite.

During the Taliban regime, bright colored kites were a rare sight as it was forbidden to fly kites by the Taliban, even though kite flying is one of Afghanistan's favorite pastimes. Now people are returning to the parks and streets to fly kites have fun and hold fighter kite competitions in which the lines are coated with a mixture of glue and glass in order to cut down other peoples kites (Kalman 2003 17) as will become of interest, because during Wanako's research on the Danube Island he got to know that one of his kites is a fighter kite, and a group of Afghan youngsters who played volleyball.

Kite flying in Afghanistan is loaded with sinister significance and kites are used to fight other children's kites'. Warrior kites, as they are called here, can be exposed as dubious metaphor for Afghanistan's "fundamentally warlike" nature though this has been contested by others (Fowler 2007 108).

In early 1905 S.F. Cody used man lifting box kites and following the success of these kites, he constructed an airplane he called a power kite that would be better called a biplane that first made flight in Great Britain (Vivian 2006 152), showing how physics and Aeronautics in particular have a lot to do with kites.

Kites, pinwheels, and seeds are moved by wind power (Benduhn 2009 4) and many other objects and things.

4.1.2.2 Socialization at kite festivals

Before we go into the details of the many aspects of building, flying objects let us look at some of the experiences and things Wanako saw at outdoor kite flying events. Personal meaning is created through exchanges and interchanges with others (Green/Kropf 2009 70) and naturally this is an important part of kite flying.

The slanted meadow not far off from water was the place of the convention that took place in the 1980s on a windy autumn day. Wanako was very excited to see these many shapes in the air, being told what the various kites were called and wondering how they could fly the way they did. Of course, Bill had a kite prepared for Wanako so that the young boy could gain experience flying kites himself. Box kites, delta kites, sled kites, dragon kites, stunt kites, multi line kites, and many more of which some will be explained later on.

Of the Smithsonian Kite Festival in the 1980s at Washington Monument Washington DC, our young researcher remembers a lot more, a convention where Bill won one of the contests.

As comparison at the Smithsonian Kite Festival on Saturday the 27 of March 2010 there were three contests the homemade kite competition, hot tricks showdown and the Rokkaku kite challenge for teams (<http://kitefestival.org/rules.htm> 12:39 1 of July 2010).

In the 1980s at the Smithsonian Kite Festival, Bill had a glider model airplane kite that needed to be pulled forward and glide backward so that even without wind this kite model airplane would be fun to fly. When the wind had dropped, Bill could continue to fly his kite.

Wanako and his sister had paper kites to fly with a virtually infinite line, his sister managed to fly her kite so high that her line broke. She only noticed this when reeling in the line that the kite was no longer attached. This is because she had flown it so high that one couldn't see it anymore.

Luckily these kites were only advertisement products and Bill had plenty more of them. So reels are very important when flying kites. Otherwise, reeling in line and out would be very hard and burn your fingers with friction when reeling out and take forever to reel in.

What were some of the categories for kite contests on that day? Who could get most kites on one line into the air? Which is the most beautiful designed homemade kite that

can fly? Furthermore various kite awards took place Wanako does not remember the details of.

In Hawaiian myth, kite contests are described as a struggle among gods and the elements (Singer 2003 120), a very beautiful way of describing kite flying.

Among the Maori, kites were used for divination and as ritualized weapons of war (Singer 2003 121), giving us an idea of the versatility of kites and their use, though by far this is not all.

In Indonesia and Melanesia fishermen used kites to carry a line with a baited hook toward areas where fish were not frightened and in other cases as a lure that appeared to the gar, as if it were a bird and therefore tasty fish must be around. In 1752 Benjamin Franklin drew lightning from the heavens using a kite, to prove that it was the same electricity one could obtain by rubbing wool or amber (Singer 2003 122).

Kites are used for military uses, spiritual, scientific, technical, sports, play, adventure, enjoyment, arts, crafts, symbolic, hunting and fishing, to carry humans and other things, to pull humans on vehicles of various types, photography and a lot more.

4.1.2.3 Socialization into the material culture of kites continued

Wanako joined a kite workshop led by Bill, who had prepared stencils, so that participants could easily cut out kite forms out of trash bags easily purchased at supermarkets. The kites built here were sled kites that needed two fins and as all kites a bridle and line, which one attached with tape. At this workshop a young black boy accompanied by a so called big brother (a type of social worker), climbed over the stall when Wanako was going to the toilette, to see what there was to see.

In his mother's studio many fabulous flying objects and air propelled toys, instruments, implements for dancing, and much more, both with and without Bill's help were used and built and usually in the presence of his mother.

Balsa wood is one of the main materials used in kite building and especially for lightweight kites, so that getting to know this material in its various forms was an important part of learning to build kites. Alexander Graham Bell other than inventing telephone also worked on many other devices and built the first tetrahedral kite with light balsa wood and this kite was strong enough to carry a 220 pound man, though it needed to be pulled fast enough by a boat in order to get him airborne (Smith 2009 79).

Wanako's mom bought an experimental instrument that when whirled on a string sounded like a bee. Wanting to include such a sound and movement in her performance made her to ask Bill to design such an instrument. Since Wanako was there he experimented and came up with a different instrument. An elongated flat piece of wood around which a rubber band was fastened on to which he tied a string and whirling this instrument that was attached in a string sounded like a beautiful deep hum.

Later on in Austria, when he learned to play the flute he found a depiction of an instrument that looks a lot like his invention that according to the description made that same sound. Disappointed, he found out his instrument was not a new invention, but had existed before he invented it.

4.1.2.4 First stunt kite

Wanako was given a stunt kite as a present and once in a while would fly it in the crisp Austrian air. At first it would go smack into the ground almost all the time and at some point broke.

When Bill was visiting he fixed it. This kite needed a lot of wind to fly and a lot of wind was not the usual weather where Wanako was living. At another point Bill was visiting quite often and working on a project for Wanako's mother and helped Wanako build kites that they immediately tried out on the nearby soccer field.

4.1.2.5 Fighter kite

Wanako had a kite that wasn't flying the way he wanted it to. Therefore Bill and he were experimenting with it, to get it to fly appropriately using a tale to stabilize it. Later on when our researcher will be on the Danube Island, a kite flyer there will explain how to fly this kite and what type of kite this is.

4.1.2.6 Wrap up

At one point Bill told Wanako about how he built one kite per day and flew the kite the same day, he built it for a whole year. Other projects like flying a kite, day in, day out, for as long as possible and therefore in Scandinavia, in the summer with 24-hour sunlight has not been put into practice to our researcher's knowledge, yet.

The many hours building kites, flying kites and observing others do that in particularly during growing up, and watching Bill was a process of asking many questions and trying out many things. During field research this was very useful.

4.2 Rites of passage

4.2.1 Process of joining a group

The story of a skater joining skaters in Moscow although he came from somewhere else, shows how easy it is to join a group when fitting into their criteria and the group is open enough for this. Coming with a skateboard to the so-called fun box he immediately was accepted and welcomed into the group according to his account (Gdaniec 2010 132).

Teams are usually small. There are 10 to 15 players and when a kid joins a Little League baseball team, he/she gets to know all other players very well throughout the season. In this respect, this process is very different from gym class in school (Lussier/Kimball 2009 268).

Groups have rules, require an initiation, agree to a code or mission, have common rites, exclude or often bully, prove their loyalty to the group, usually have a dress code and ways of acting, common interests and activities, one joins the group because of a need for friends and a few more (Jamieson 2009 150) define them.

Hazing is one of the most persistent problems in sport having to do with silly, potentially dangerous or degrading tasks required for acceptance by full-fledged group members (Delaney/Madigan 2009 130).

A more moderate initiation process can have positive effects since during the process both group and individual get to know each other and in this process the initiate learns new skills (Stangor 2004 138). Joining groups can be joyful to hazardous, depending on what one brings along and the initiation rites in some cases drawn out through a long period of time and in others very short. In some cases, one knows what one is getting into. In other cases, one does not know at all. In some cases it's enough to be capable of flying kites for instance or playing volleyball but in other cases that is not enough. An anthropologist can never fully immerse into a group when doing field research, because he needs to keep a professional distance. On the other hand, he needs

to go in as deep as possible, because he needs to do so in order to reach the material that helps answer questions of interest.

4.2.2 Being a member of a group

A sense of belonging to one's family, to a friendship group, to one's community, to a religious or ethnic group, etc. enables the human being to have a sense that one matters from which intimacy arises and is possible (Newman/Newman 2009 439). In Nigeria, belonging to an ethnic group is of vital importance as Nigeria is made up of groups that emphasize their ethnic-nationalities (Coates 2004 401). An individual, belonging to a stigmatized group, often underperforms, feels rejected, has feelings of doubt about why they receive the results they do (Levin/Van Laar 2006 131). By ritually enacting historic events, the community upholds their identity and when this is not done the sentiment of belonging declines (Lovell 1998 118). The individuals belonging to a group define the group and individuals are defined by the group (Bueno 2007 58). A color scheme felt to be appropriate in one culture may be felt to be absolutely horrible or garish in another (Kasulis 2002 41). This shows some of the many topics that come up when one reflects what it means to belong to a group. In Wanako's experience during research, many of these sentiments and requirements became and were relevant.

4.3 Defining the field

4.3.1 Public space

The debate over the definition and delimitation of public space on who, or what is or is not acceptable within, has been ongoing for a long time (Pacione 2009 160). Public spaces are spaces where the public is allowed (Shaftoe 2008 12). Public space can be defined as a democratic space (Van der Hoeven/Rosemann 2006 35). Public space can be described as non-private space, though private space in this definition is family space (Bennett/Butler 2000 19). A fluid definition of public space with three core components ownership, accessibility and intersubjectivity usually felt to be a place owned by the government and accessible to everyone without restriction and/or fosters communication and interaction (Kohn 2004 11).

A dimension of public space is to see it as the realm of the community as opposed to the private realm (Arida 2002 140). Public space can be seen as a free zone that belongs to everybody, and in a way puts forward the question of how this is negotiated and by whom (Shohamy/Gorter 2009 321). The main research described took place on the Danube Island, a Park owned by the city of Vienna; in other words by the government.

4.3.2 Definition of "ethnic groups"

There exist a broad and a narrow definition of ethnic groups, narrow meaning a group defined by cultural characteristics such as for instance language, religion, customs etc.; or by national origin, broad a group socially distinguished by others or by it, based on its unique culture or racial characteristics (Yang 2000 9 and 11). Speaking of ethnicity refers to groups and identities that have grown through mutual contact. Ethnic groups or categories are one could say created through the contact with other groups (Eriksen 2002 10-11).

When an ethnic group defines itself, they must face the fact that society at large perceives them as such. The larger society's perception of the group is more or less imposed upon the group, when society deals with them (Goulbourne 2001 66-67). A general definition for ethnic groups could be any group sharing a common culture and feeling of a kind or oneness (Kleg 1993 33).

Ethnic groups in this study were defined by language, interest, common activity, nationality, common customs and as perceived by themselves and others as belonging to a common group and different from the others. Defining character of this could be for instance having organized their meeting at a certain time and place, and therefore in this definition these groups sometimes would be a group of people who do things together, and not just play volleyball or fly kites on the Danube Island. They could define clearly, at pretty much any time, who belonged to their group and who did not and that at the same time other groups and individuals would recognize them as a coherent unit.

4.4 Study design

Simple things such as what happened around the area, a general idea of the infrastructure, what were the main types of kites being flown regularly and seldom, styles of playing volleyball according to groups and individuals, types of groups in both fields and extras, like what people talked about and some information about who they were and their motivation for being there, some general learning on kites and kite flying as well as volleyball playing and equipment needed were observed for this thesis.

5. Empirical research

5.1 Introduction to the context

Once in a while in the year of 2004, Mr. Oberhuber was going to the Baptist Church on Sunday's, and people had the brilliant idea of playing volleyball in the afternoon. They told those interested to come to a certain place. Our researcher had never been there before, so he had to look it up. It was on the Danube Island on a meadow where they placed a transportable net. He really enjoyed playing and saw that nearby, other people were playing in sand and he thought to himself to better check this out once the Baptists left. A couple of years before, he had played volleyball in a beach volleyball Association in the countryside, where he learned about techniques and went through some tension with the resident teenagers, after which he moved to Vienna to absolve his civil service. He hoped these courts here in Vienna were better, people were nicer and that they were for free. All of these hopes turned out to be true, but there were other conditions that needed to be understood and lived with.

The day was very hot and luckily one could swim in the New Danube nearby. Wanako was very pleased about this location and how it fulfilled multiple functions. He already was quite tired by the time he got to check out the sand place and luckily immediately found people with whom he could play volleyball in the sand. So he said to himself he'll come back here again independently of his Baptist group. Soon he was coming to this place almost every day.

The conditions he spoke of that needed to be lived with were some of the following. There were polls on which to attach the nets, but no nets provided by the city of Vienna. This entails that private people brought their nets and therefore turned out to have more say than people without, if it was their net hanging on the polls.

At the time there was one court surrounded by mounds on all sides, which were higher and all formed like an arena, enabling anyone to be seated and watch. Two further courts were situated in one greater section of sand. One side was the on the other side of one of the mounds of the arena without seating. Another side was lined with a row of trees, behind which a larger meadow was to be found. A further side was lined by a little meadow and then bushes. The last side was mainly a cemented wall of a soccer court. In the middle of the wall was an open goal, so that soccer balls would regularly

land in the volleyball courts. The polls were set up in a way that when a very busy day came about, one could span a third net between two of the polls on the larger court, even though the middle field was full of stones that had been thrown from the other two.

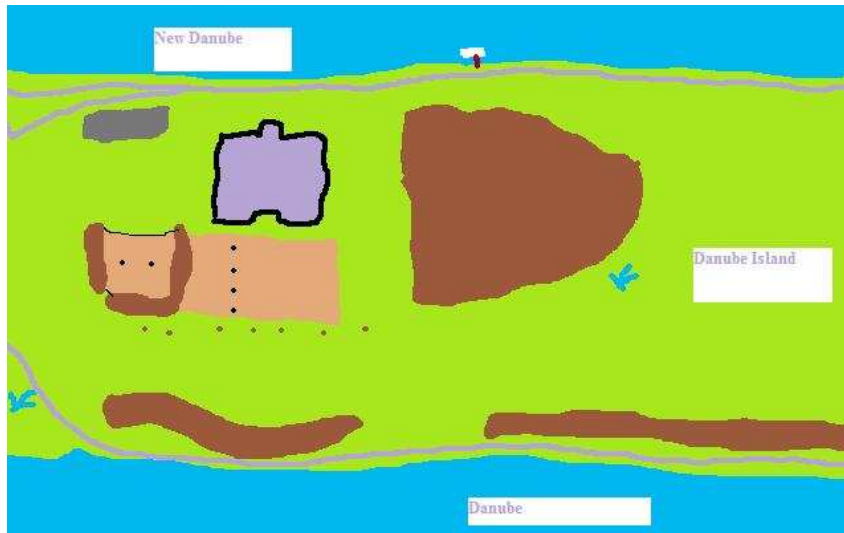


Figure 5 Area in which volley ball players were observed © Wanako Oberhuber 2006

This map is supposed to help you understand the geographical circumstances imposed by the Park on the Danube Island. The condition of the sand and other details changed as my research continued. When one wanted to swim one swam in the new Danube.

The whole island was constructed by man in order to create the new Danube that protects Vienna from the Danube overflowing. The Danube used to be a lot more extended many bogs and swamps and the like. The island is very long and landscaped as a Park for recreation including installed grills, huge meadows, cemented soccer fields, beach volleyball courts and much more.

During Wanako's studies of the volleyball players and kite flyers, he discovered the so-called peace path, and about once a year a pamphlet on activities and institutions selling services and goods on and around the island.

His first experience was very positive, but as time went on he had to learn that there was much more to playing volleyball on the Danube Island than met his eye at the time. People playing were speaking a multitude of languages, playing in very different ways and abiding by many different social rules. When there were groups these could be more or less open, expecting different things from new comers and from each other,

as well as individuals having their own very special explanations. Wanako is getting carried away and telling you things that he only knew later on.

Now let him introduce you to the second field of research, namely the kite flyers. It is about 500m from the volleyball courts on the other side of the train and subway bridge. Wanako got interested in this in the summer of 2005. For the first time he saw, what the natives call *Matten*, the land style power kites, which he did not know anything about at the time. These very large kites, visible from a distance, attracted him to go and check out what this was all about. This turned out to be a blessing in disguise, because at the time he was experiencing some conflicts in the volleyball playing and therefore could now move from one field to the other.

His first step was to go up to the group of people that were flying these kites and ask what these kites were, complement them and perhaps get to try as well. Not that the traction kites as they are called also were the only kites being flown on this field, but they certainly were what attracted him there in the first place. One immediately was willing to give him explanations and show him how to fly these kites and even let him try.

It turned out that these kites were a lot stronger than he expected. He learned to ask for smaller ones to start out and learn the sport a little. This group was mainly composed of grown men and young people, though this was not exclusive as Wanako found out later on. When he asked how much these kites cost, he was astonished, as €300 was where it started from usually.

He eventually learned to fly passably, appreciated other types of kites, even built some himself and usually flew his fighter kite, that until he brought it to the field he did not know what a fighter kite was and learned to fly them from a very knowledgeable old man. This man set the bridle and adjusted the kite to the wind conditions. With time Wanako came to feel as if he were this mans apprentice.

On one end of the field, there was a larger cemented area that was of utmost importance to traction kite flyers, because they would also fly skating and on boards of various types, whereby some of these were made to role on grass as well for example mountain boards as they were called. On the other side of the cemented area was a ground elevation and surrounding most of the field were trees and bushes.

All of this is very important information for kite flyers, because outdoor kite flying entails that you have to know about weather conditions and surroundings. Otherwise you might have the wrong kites along or lose them in trees or shrubs. You may think

that one can only fly kites when there is a strong wind, but this is not the case. Not only are the kites developed for various conditions, but need to be adapted so that they fly in the first place under certain conditions.

One says outdoor kiting, because there is a whole area that can be arranged under the umbrella term indoor kiting.

Weather, wind, landscape and the way people use this are of utmost importance. This meadow where the kite flyers fly their kites on the Danube Island is not there for the sole use of kite flyers. Therefore, there are conflicts that go beyond the kite flyer community. This became obvious to Wanako early on. When researching on the Internet to find out what this meadow, used by kite flyers, was meant for Wanako found it to be depicted with a soccer ball. Asking the kite flyers what this meant they said it stood for "Freizeitanlage" in English a recreation area.

5.1.1 Specifics

Let us start with the conditions that need to be met in order to play volleyball on these courts. What is available and what is not? There is sand and three pairs of polls, organized for volleyball players and freely accessible, no nets, no balls, no animators, no trainers and the sand is not in the best condition. So someone needs to have a net along and volleyball and enough people who want to play as minimum necessity.

5.1.2 Opening the mind through free association

The walls are falling down and imagination can be set free, so that experience can be ordered a new. The sky is bright; tears are rolling down his face as he thinks of the many scornful looks he received. The bright light may appear to be healthy and wise, but his heart is cold from neglect.

A few years later, he discovered the volleyball players on the Danube Island as described earlier. A magical fountain came into place, giving him hope and belief that perhaps, since there was no club and access was free, things could be better here. Peaceful beach volleyball playing was his wish that turned into a sophisticated research on beach volleyball players and kite flyers on the Danube Island.

This challenge to find a greater degree of peace, tranquility and joy is the driving motivation behind this research. He discovered this field with a greater degree of

removal than he had previously experienced both through life experience and his study of anthropology.

The emotions involved remained very personal to him, and he was provided with a powerful motor. At the same time he experienced an emotional roller coaster. Developing strategies to survive while striving for peace of mind and spirit cost him a lot, but also gained him access to unknown resources that lay dormant within. The buildup of frustration was parallel to the buildup of joy.

At university he had to pass ever more tests, not only in well taught constellations, but also simply to amass credits. Some of the classes he chose to take were in the summer. Not only was he researching in the summer on the subject of volleyball players and kite flyers on the Danube Island for university, but also taking classes.

His loneliness grew ever more powerful, and his acquaintances became ever more. Feeling lost in the midst of many! Burning with the desire to succeed, to finally be in alignment with what he felt to be his true self and feel at peace with the universe. His health deteriorating, financial support going down the drain he continued nonetheless, but had to change his life in very many ways. No longer able to take notes, write papers and tests he did as much as he could orally and with the help of fellow students, for instance transcribing interviews he had.

After many years, Wanako discovered and found good enough language recognition software in order to write his thesis. Now obviously, during his field research he chose a method of practically hardly any notes. For tests he also needed to train his memory in very new ways. A band of lightning flashes crossed this young scholars mind, so that he had to think in new ways.

5.2 Memories organized according to topics

5.2.1 Danube Island Festival

The Danube Island is not only a place for recreation, but also a place of mass advertisement as shown by the Donauinselfest (Danube Island Festival), the largest and most successful free festival in Europe. It takes four days every year and attracts approximately 2.5 million visitors and is at the end of June (Csendes/Oppl 2006 787). This party is a huge money machine, but also a huge gift from the city of Vienna.

Wanako likes to be funny in ways his surroundings usually do not suspect. Challenging this very special man is how to get all the material collected in his mind compiled by his Spirit and animated by a soul, organized in the smithy of physical reality. In this case, he needs to open up to the greater forces of scientific materialization.

5.2.2 Vienna Kite Festival on the Danube Island

This festival takes place twice a year, namely in spring and autumn, on the meadow Mr. Oberhuber researched the kite flyers on. He was able to take part a few times during the period of research. At this festival, one could see a certain area of the field, defined by a streamer attached to rods rammed into the ground. This area was reserved for kite demonstrations, but when none took place you were able to fly your kite there. There were many more kites in the air than one would see on a typical kite flying day on the Danube Island.

At this festival kite workshops were offered, for instance to build sled kites and the like. These sled kites had two holes on the lower half and two streamers, whereas Wanako's sled kites were built without holes nor streamers according to proportions set forward by Bill and from very light weight plastic bags, spars made of grass, tape and line. At these festivals, power kites usually did not have space and were little represented while other kites of various types on this field could only be seen at the festival such as the kite to be found on the following image.



Figure 6 Special kite at a kite festival¹

5.2.3 The Hebrew teacher

One of the most fascinating people he met playing volleyball was a man with a longer and shorter leg who quickly and surely welcomed him on the sand to play beach volleyball over the private net, attached to the public polls. This man was very loud, visible and highly agitated. Someone often questioned his judgment that he scored a point or his team did, or the other team according to his judgment made a mistake. This led to controversy in which those involved sometimes even went beyond shouting and harsh gesturing. Various policies were in place or needed to be developed cooperatively and this mostly if proponents did not know each other.

As you can imagine the distinction between private and public property was of utmost importance, especially for those wishing to play over a net. One day the Hebrew teacher with his diverse length legs, had his volleyball net hung on the polls, got into an especially harsh controversy about who could play. He wanted the support of our young scientist on his behalf, but Wanako did not really know what happened and said he should leave off, because the fight wasn't fun to see nor did he want to be involved.

This scene is quite prominent in his memory of the first summer playing beach volleyball on the Danube Island. Having acted against the will of the Hebrew teacher

¹ <http://www.wien.gv.at/ma53/rkfoto/2003/928g.jpg> 2 of August 2010 1:46pm CET

by starting to take down his net to stop the shouting from escalating into a war was a mistake. Today he would say his judgment was quite poor, but in this situation he was trying to protect himself. The man whom he feels to have wronged had long dreadlocks all the way down to his waist and even further, that were held together by a not all to exactly observed band, namely a dark beard. He also wore dark rimmed heavy looking glasses, his movements were abrupt and he was very fast. He was admired for his ability to reach the volleyball very quickly and transform this all into scores for the team he was playing for.

When he made mistakes he was particularly annoyed as well as when he felt that other people had made mistakes, leading to a point for his party, but this wasn't clear to everyone so that his judgment was questioned. He was particularly enthusiastic when asked to play and terribly distraught when he couldn't play. The dynamics of this man were amazing, filling out the whole space in and around the volleyball area. His presence was so strong that an aura of strength surrounded him, so that the researcher was on the one hand drawn to him and on the other repulsed.

One could imagine this man, a powerful leader, though in the state he was in more authoritarian, but surely the state he was in was not his natural state of being. In his natural state of being his leadership would be an inspiration for many. At the time he must have gone through an awful experience, which most probably led to bitter resentment, perhaps an automobile accident in which a dear friend of his died. Not knowing any of this people reacted to him according to his actions. This projection upon the people that he was to be their scapegoat drew exactly that experience to him, even though some of the people did not know why they were reacting in that way.

The description of him and his friends is by far not complete.

5.2.4 Man with many visible tattoos

This man was perhaps in his mid-30s to 40s- and told Wanako that he was independent as an IT specialist and did not need to work much in order to make the amount of money he wanted to have. He was a really good volleyball player and had very strong opinions about pretty much everything. A young female student who turned up on the courts one day and obviously was looking for a new man after a short while became his girlfriend and later on, still during the research, they broke up again.

One played a lot of volleyball together. The main topic during breaks usually was women, and in particular the one woman mentioned above.

5.2.5 Portuguese man

This man turned up in the last summer of Wanako's research and loved talking about women and sex. He had a lot of fun playing volleyball and was quick to make friends and came almost every day after work.

5.2.6 Bosnian volleyball trainer

This man often came and even gave our researcher some lessons in volleyball playing. When he brought his about five-year-old son along, he would not play volleyball. He was very friendly and a thorough player. He usually was calm and would only speak when necessary.

5.2.7 Young Spanish man on vacation

In one of the summer's, this young man came almost every day to play volleyball for about three weeks, although he was not able to communicate, neither in German nor in English. The volleyball players easily accepted him and he was able to play often.

5.2.8 Family of brothers and cousins

This group of relatives made up of cousins and brothers would usually play on the center court, but would also be willing to split up and play on the various courts. One of them was very good at volleyball and would almost always only play on the center court with the so-called center court group.

5.2.9 Student female twins

These two identical twins often came and usually with a group of fellow students. They loved to play a challenging game, often in opposing teams. These two would usually come with a group of mainly female students, but also would come on their own. They were quite good volleyball players with a very light spirit.

5.2.10 Teenage female twins

These girls' parents were of Bosnian background and they came towards the end of the research. One of them was a bit flirtatious, specifically interested in the Portuguese guy mentioned before. They were monitored by their parents and therefore kept from freely interacting with men as they would have liked to. Sometimes they would even have little fights with one another. This detracted from their attractiveness. The Portuguese man loved to make jokes about how he would make love to them and other attractive women even though he had a girlfriend from the Czech Republic according to his account.

5.2.11 Susan

When she could, this woman came every day in the summer and belonged to the center court group. She would do a lot of warm-up playing and appeared to our researcher to be well integrated into the center court group. She was quite tall and very good at playing volleyball.

5.2.12 Wanting a man

This woman turned up on the courts accompanied by a second woman. With eyes to see one could see that she was looking for a man to be with. Her movements, though she was not very good at volleyball, showed how much she undulated for men. Shortly after turning up, she had a relationship with the man described above as having many visible tattoos.

5.2.13 Miriam

This woman was good at volleyball and enjoyed playing two on two in a team with our researcher. She had a foreign background and spoke German with an accent. At times she would come regularly and others not at all.

5.2.14 Hungarian teenage woman and her mother

This girl came almost every day and for the whole day in the fourth summer. She became the girlfriend of one of the Afghan youngsters. At times, her mother came along, but usually she was on her own or with one of her female friends. She loved talking, was very friendly and enjoyed playing volleyball a lot. Speaking of languages and origins was a common topic, because she was going to school in Austria. Therefore, she knew German perfectly and yet had also learned Hungarian. Once or twice, her brother came who had a somewhat different tale to tell about living in Austria as a Hungarian and wanting to return to Hungary.

5.2.15 Victoria

This woman was the girlfriend of the leader of the artists group mentioned later. She loved kissing her boyfriend and displaying physically how they belonged together. Though our researcher observed just like her and everyone else that her boyfriend would kiss and lift up and hug other women from the artists group all the time, even though it became clear that some of this had to do with dance moves from standard dances and the like. She would come along with artists group quite often, but not always.

5.2.16 Many more

As one can imagine there are many more stories to tell about various women and men, but Wanako believes this gives you a good idea of the various individuals involved in the volleyball playing.

5.2.17 The Baptists

Wanako liked to continue with other people and groups. At the beginning, the researcher was still playing volleyball in the meadow with the Baptists who had brought him there in the first place, though this was once a week and getting to know other people on the sand could happen every day. Wanako was drawn on by the fact that getting to know people, and at the same time being able to play volleyball, swim and simply relax in the sun, or shade, were activities Wanako loved and still loves.

Meeting differently aged people of both sexes in a great variety of constellations and backgrounds kept the diploma student fascinated into the teensiest fringes of his being and the largest expansion. Wanako also found wild fruits and vegetables to tingle his taste buds. His mind was continuously stimulated by people's stories and discussions on various topics. Mr. Oberhuber, always on the lookout for something new to discover, not only found pleasant experiences, but also some conflicts.

5.2.18 City Church Vienna

One of the most fascinating encounters of the first year was the encounter with the youth delegates from England and the City Church Wien. They caught the attention of most young volleyball players by singing and dancing on the grass right next to the sand courts. Their conviction of the power of the Lord Jesus Christ was to inspire people to become Christians and their motto was audacity.

At the time, our young researcher believed he was a Christian in his own way, though having the point of view of Baptists and supposedly other Christian churches would likely prove that he was not Christian. He told the missionaries that he was Christian and belonged to the Baptist Church, and in a way he did at that time. They could hardly believe that a Christian could argue in the way that he did. This was quite amusing to the skeptic public of high school youth.

One of the grown-up woman missionaries promised to come back and further discuss Christian beliefs with the volleyball players, and to the researchers knowledge, she never did. Wanako, fascinated by the international flare, accepted the invitation to come to their church. The condition he made was that the daughter of the pastor, who was there as well, would visit the Baptist church if he came.

Even though he did come to the church, according to his knowledge, the pastor's daughter never came to the Baptists. To his knowledge about Christian communities, visiting one of their services he would place them as belonging to the charismatic style. He made the following observations from which he derives this opinion. After a few sentences spoken by the pastor, people would make a declaration of belief. This repeated itself throughout the service.

Members of the community would make statements about their experiences with the Holy Spirit, as well as blessing each other by placing their hands in such a way as to heal each other. The Holy Spirit can work through each one of us so their belief. Though as far as the researcher could tell one needed to be a Christian, in the sense that one believes that Jesus Christ is the Lord. What an exciting encounter for an anthropologist, fascinated by religion and consciousness studies.

He chose to join a group of Viennese hosts and their British guests for a meal in a beer garden. The young man had little money and had resolved not to consume. As is often the case, the young researcher was invited to a meal by the friendly missionary, who had promised to come back to the Danube Island. Excited and agitated, Wanako tried to understand and exchange on the subject of Christian beliefs and how to live them. Moving around in a group of people he hardly knew and getting a feel for how they are can be very amazing and sometimes also scary.

This may appear to be a very ordinary situation for an anthropologist. This anthropologist may have been in similar situations, as a child, topped by him not knowing the language spoken, but nonetheless, different. The mixed group of whom not everyone knew each other either was quite welcoming though the young man felt a little strange, not knowing whether his definition of being Christian felt strong enough in his own eyes to be upheld in the face of this community.

This gave him the perspective of feeling as if he did not belong here or of being an oddball. Drawing from his experience with Baptists, the YMCA and other Christian communities in Austria, he was able to have interesting conversations. Mainly in English, he learned about what another may think. As you can imagine, this was not the only group he met that was Christian, during his field research on the Danube Island. The group he was just mentioning before, when it came to playing beach volleyball, was very welcoming and did not play two to two, but many against many.

5.2.19 Pentacostals

He had his juggling sticks in his bag, when a young woman suddenly commented on them and wanted to know what they were. Wanako told her that they were juggling sticks and immediately she wanted to see how he juggles with them. This started out a type of friendly play, when this group was on the Danube Island, which was not very often. Holding onto this thought we might as well look into his experience of this group and how they played volleyball and his joining them on other occasions.

As a matter of fact, volleyball is played in so many ways that looking into them can be a discovery, but at the same time appear very banal. The group he is alluding to are a group of Pentecostals, most of which were from Rumania living in Austria, and were young. In this group, playing volleyball is also more group activity than a sport with two people against two people. Rules are very lax and are not of great importance, other than to uphold the fun of playing volleyball.

As you can imagine winning is still fun, but not necessary. It is all about the experience of being together and enjoying the warm summer air. Getting involved caught the researcher beyond where he could control all his emotions knowing that he was there to research. Pondering upon the great variety of experiences he went through can be at times painful and at other times tedious. He faced when lucky times full of joy and delight. Back to the group of Pentecostals with whom Wanako chose one day to go out for dinner to a pizzeria. Knowing Italian he thought he would understand Rumanian, but to his great grief Wanako did not.

At some point the conversation with the young researcher in German, as he had to insist on that at least once in awhile, came to the question of what to do the next day. Wanako naïvely suggested to go dancing and was immediately confronted with a blank stare, as if what Wanako suggested was something absolutely forbidden. It turned out these teenagers were not allowed to dance out of religious reasons.

The researchers associations with dancing were mainly positive, while they felt it to be dangerous. Faced with this very different view of a common subject, he wanted to know more about why they were not allowed to dance and was amazed at how baffled they were not only listened to what they had to say, but told them about what dancing meant to him, and argued how what they were saying could be circumvented when dancing. Naturally for them, their truth was very different.

It baffled him that sports were allowed and dancing not. Arguments like it could be used to initiate a sexual relationship or to have erotic thoughts and imaginings did not feel like strong enough arguments to the young researcher when it came to his personal beliefs. Playing beach volleyball on the Danube Island in shorts and bikinis and even going swimming are no problem while dancing is. This was a very fascinating discovery, as for the researcher such differentiation in this area was new.

Playing in public spaces with people with so many different backgrounds can lead to very many unsuspected discoveries. An obvious truth: Having to do with this is that no matter what we have observed so far, we cannot conclude what we will observe will be the same. Therefore, one needs to stay vigilant in one's observation.

5.2.20 Slovak Czech

Another group Wanako wants to speak of and describe is a group of Slovak and Czech people that were around the ages 20 to 40. In difference to the previous groups mentioned, this group came very often. They obviously would call each other to make sure the others were coming as well. Very seldom or almost not at all a few of them would come separately. As far as he could tell, they were not on a mission like the Christian groups and therefore not as quick to welcome a new person into their circle. They preferred playing two against two as is standard in professional beach volleyball. They certainly would play with more people as well. When done playing for a day they would go to have a drink in a nearby restaurant. This group was a mixed group of men and women. They liked to play with somewhat stricter rules, enjoying the challenge of the game. One of the women was a student of medicine.

5.2.21 Polish

Another group to mention spoke Polish with each other and had people from around 18 to about 50. It was also a mixed group of men and women who usually played group games, but enjoyed playing two on two as well. To play with this group was easy for Wanako if he wanted. Wanako got to talk a little with some group members and found one of the young women to be a student. This group usually had organized things in advance. When people from this group came to play volleyball, others would arrive shortly.

5.2.22 Afghan youngsters

In the summer of 2007, an ethnic group appeared on the scene that our researcher had not encountered so far. They were young people who either had personally escaped Afghanistan or were descendents of people who had immigrated to Austria. This group was active in the volleyball community. The Afghans were particularly fascinating to Wanako, as life among the Islanders had no longer held many changes. A man from Portugal turned up as well to catch Mr. Oberhuber's attention.

The Afghan group was both friendly and could be very pushy, even to the point of starting a fight, though this could not be said of every single individual and group but certain individuals were prone to argue about issues of rules, and whether a certain move was a point or not for his team. The researcher developed a special relationship to one of these young men with whom he went to the point of helping him with German for school and being taught to write and speak Dari numbers. Dari is the Afghan language that is very similar to Farsi, the Persian language. Wanako did not know he would go this far when he began, but as he got intrigued he certainly did. In his late studies he was even able to count and understand the score in Dari.

Though in the end he didn't get as many lessons in Dari as his counterpart got in German, it still was a worthwhile experience and he learned a lot. Having learned about kinship in relationship to marriage among Afghan peoples did help him understand some conversations held. This group, when asked about fighter kite flying, did confirm that it was known to them as an Afghan sport, but did not appear to have practiced it much. This may be due to the fact that most of them were sons of immigrated Afghans, but nonetheless, it would have been interesting to our researcher to have been able to experience a kite fight live.

At least in the film, "The kite Runner", he was able to see some of this. Both the book and in the film (<http://www.kiterunnermovie.com/main.html> July 7.2010 12:25pm CET)(the book having been written by Khalid Hosseini) got a very touching and deeply shocking story of what the author described as having been a situation possible to experience during the rule of the militarized religious faction called Taliban. The young men at first liked to play with as many of them as possible, including such people as the researcher, who wanted to join the game and then later on, preferred to play two on two.

When they began playing at the beginning of the summer, they tended to have very lax rules. As one can imagine, playing two on two, they began to play against people who took rules seriously and had to adapt. This could be a very painful experience for them, but life goes on, and sometimes still turns out well in the whole. A year later returning to the field Wanako discovered, that there had been much fighting, he was told by the Hungarian girlfriend of one of these men mentioned earlier and therefore she no longer came much and according to her information the group no longer came to the Danube Island to play volleyball. Our researcher did meet the young man, with whom he had worked in terms of learning the Dari numbers and teaching him German, so that he was able to pass an important exam at school.

5.2.23 Turks

This group did not play volleyball very often, because they usually played soccer in the adjacent soccer court or grassy meadows nearby.

5.2.24 Hungarians

This group came about three or four times in the last year of Wanako's a research, consisted of couples and a few of their children and mainly played to have fun and therefore had few rules and played from two on two to four on four.

5.2.25 Artists group

This group was mainly organized around Mark. At the time Wanako got to know Mark, Mark had just finished military service as part of the military band, and was shortly to begin studying music at the University. Some of the people in the group belonged to the military band; others were musician friends and friends from dancing, as Mark was a diligent student of classical dancing for couples and therefore had a lot of female friends belonging to the group.

Wanako was easily adopted into the group, by simply having sat down next to them, before Mark arrived and others believing that he had been invited. When Mark arrived, things were cleared up and nonetheless, Mark accepted Wanako into the group, since conversation was pleasant.

This was made a lot easier since Wanako was acquainted with the artistic world, being the son of a dancer and art historian, having been active as an artist as well. In this group, women and men turned out to kiss each other on the lips, but Wanako would not do this and perhaps therefore was not capable of completely immersing himself into the group. This group was well organized and like with other well organized groups would meet at the volleyball courts. With time, Wanako was also informed and would meet up there as well. Mark had a net, so that when a court was free, the group was able to usually have it for themselves.

The group would play up to five on five and down to two on two. It would go from just for fun to wanting to win and play by the rules. This group had as many girls as men, sometimes even more girls. At some point, Mark had a girlfriend and would make out a lot with her in front of everyone, and at the same time continue to be close to other girls. As Wanako got to know this group better, he worked on writing texts for Mark to compose music for and was invited to join the group going out and did quite often. He was also invited to Marks concerts at University and was able to visit some of them that were a great pleasure.

5.2.26 Centre court group

Members of this group told Wanako they had been coming here since 15 years and as was observable, members in various combinations pretty much every day in the summer, if the weather was more or less appropriate where they were to play volleyball and have fun together. The members of this group had a wide scope of ages, but the main body was made up of humans from 20 to 40 years old. They had a multitude of backgrounds from professional, to private, to nationality and others. One of them was a high school gym and history teacher, another a network administrator from Australia, another a cook out of work, another management assistant with Indian background, another a student of anthropology like Wanako, others were in high school, others studying various subjects, like management and architecture, another worked for a grocery store and was of Turkish background, others were clearly married with children and so on.

This group had slightly more women than men and always played two on two, and therefore had developed strategies to keep waiting at bay by having so-called four

people exchanges on top of winner stays, and the option of stopping to play so that others could play.

A Turkish card game was played that required four people to play. It was as well as just talking, eating, drinking and watching others play, as well as going to swim. This group, more or less, felt the center court was theirs, though if two people paired up they were welcome to challenge the winner of the match that presided their turn. Knowing how many challenges were before you was important, otherwise one could not know when it was one's turn.

Discussing this and warming up were frequent activities around and within this group. Wanako was told what the place had looked like in the past and how it had changed, and with the advice of group members for the better. This was told him when repairs were being undertaken on the other volleyball courts, and therefore only the center court was available.

For the Danube Island Festival, the park administration took out the polls from the two other courts and set up for the festival a beach soccer court. Volleyball players waited about four to five weeks in the midst of the summer where one needed them for them to be set up again, only to discover that they were set up differently than before. They were further apart and therefore norm nets needed to be extended, and on top of that had been placed differently so that it was no longer possible to mount a third net in the middle when courts were crowded. Therefore further people would play with a net as well as it had been before.

These four to five weeks were very annoying for all those who had previously come more or less regularly to play volleyball on these courts and now, if they came at all, had either to arrange themselves with other players on the center court, or set up polls and net where previously they only needed a volleyball net, people and a volleyball. This is just one example of problems with the polls.

5.2.27 High school group

This group was very enthusiastic about playing, came about once or twice a week and consisted mainly of young men, and once in a while some women. They liked to play two on two and were usually very good players.

5.2.28 Gym class

This group came once and was led by a gym teacher whom one of the regulars knew, and therefore it was easy to join and play with them.

5.2.29 Wanako's fighter kite

Wanako took this kite along, and though it was able to fly thanks to a streamer Jim, an elderly man immediately came over to tell Wanako that this kite was not to be flown that way, because it is a fighter kite. He then proceeded to show our researcher how to fly this kite, prior to which he fixed the kite. He even added a piece of equipment for free that kept the line from being turned on itself, due to the fact that most of the time fighter kites are turning around at the end of the line. When one pulled on the line, the upper point of the kite determined in which direction the kite would fly.



Figure 7 Fighter kite²

It turned out that Jim had his own fighter kites, usually made of paper and was consistently developing his skills in adjusting fighter kites and flying fighter kites. Learning to fly a fighter kite was very challenging and remained exciting throughout the period of research. One day a guy came by, who was visiting Vienna who said: "at home in Brazil we fly such kites all the time".

² <http://www.kitebuilder.com/mike2002/fighterg01a.jpg> 3 of August 2010 1:59pm CET

Wanako is not sure whether Brazil is right, but South America is. One is supposed to use fighter kites only against other fighter kites, cutting other kites lines is crude (McKee Charnas 2001 44). One of the favorite pastimes in Afghanistan is the making of fighter kites out of a bamboo frame, with tissue paper varying in size from 1 to 5 feet, attached to a line coated with ground glass, with the aim being to cut another person's kite at competitions. At the end, children are allowed to keep any kite they find (Carlisle 2009 13).

Wanako never used his kite in this way, but nonetheless would have liked to see such a competition. Though one time when his friend and colleague from France came to Austria he was gifted with a kite meant to be used to cut each other's streamers in contests that took place indoors.

Trying this out together under conditions of almost no wind on the volleyball courts with Yan, one of the young Afghan men and Wanako realized that it needs a lot of practice in order to get good at this. If Wanako had set up a team, the team would have been invited to take part in one of the contests in France, but our researcher never took on this task.

5.2.30 Wanako's sled kites

Sled kites Wanako build and was building were made from supermarket bags meant for grocery, grass, tape and line. Most of his sled kites were very lightweight kites and were therefore able to fly when few other kites were able to fly because of little wind, and on top of this were almost transparent.



Figure 8 Sled kite³

This sled kite is different in a few ways; namely the proportions, the materials and bridle.

³ <http://members.cox.net/kiter/sled/sledfly01.JPG> 10 of August 2010 5:41pm CET

5.2.31 Learning to help people with their single line kites

Back to kites and how Wanako learned to adjust bridles and general material culture of kites in the field. Many people came with their bought kite and expected it to fly immediately. The very gentle, friendly elderly man called Jim, was kind enough to show Wanako some of the most important aspects in getting kites to fly under the conditions to be found on a particular day on the Danube Island, and if necessary elsewhere.

Very prominent among these kites that were brought along, were single line kites and stunt kites of numerous designs. The lower part of the kite had to catch more of the wind, but if the angle was wrong the kite would flop. Shallow or steep were the descriptions used to describe the angle, but before he could take care that the kite was to be proportioned correctly.

In most cases, the bought kites were correct in that way, though another issue could come up. Sometimes, when dealing with kites whose canvas was attached to, a cross very similar to the symbol of Christians, the crossbow would be bent forward and for this style of kite makes it impossible for the kite to fly correctly or even to fly at all. Either the kites were constructed in such a way as one could stick them in one way or the other, or it would take a string to bend a crossbow backward. Having put together a kite in the right way not only meant to have the crossbow bent backward but also to have the bridle in the front, and when necessary a streamer attached to the bottom. Once all this is achieved and the proportions are right, the angle at which the kite stands towards the wind that is set by the bridle often needs to be adjusted, because according to the kite flyer who was teaching Wanako kite builder's, and their companies usually set the bridle for ideal conditions, that in most cases are not to be found where people actually fly their kites.

The ideal conditions are usually an unobstructed field with continuous strong wind, or for instance, the beach with continuous strong wind. On the Danube Island, the wind is usually ever changing and obstructed by trees, bushes, hills and changed by the temperature difference of the water of the Danube and New Danube being cooler than the land on the Danube Island. Once all of this is adjusted, one still needs to attach a line to the kite. The weight of the kite materials and line need to both fit wind and one another in order to fly. Even if all of this is taken into account, one still needs to learn

how to fly a kite. We are still speaking of one line kites. Wanako was taught this by Bill as a child, and yet had to reacquaint himself as a grown up with the technique.

One usually helped, mothers with their children, fathers with their children or for instance school or kindergarten groups accompanied by their teachers. One of the first lessons to teach is to pay attention where the wind is coming from, and at times, this can be a difficult one, explaining in what relationship kite flying and the direction of the wind stand. What can often be very unsatisfactory for those hoping to be able to fly their kite is when one had to explain that it was not enough wind for their kite to fly.

Wanako would lend children one of his lightweight sled kites that fly in very gentle winds. Most commercial kites do not fly in this case. The first step of course, is to get the kite into the air. One of the issues here is leverage. This can be achieved in multiple ways. One of the popular ways, at least when you have a second person along, is for one person to reel out the line while the other one carries the kite towards the wind, and then hold it up so that the other person can pull or reel in the line, until the kite is in the air, and then keep enough pressure on the line for the kite to stay in the air. If there is enough power on the kite by reeling out the line, you can let the kite fly even higher.

What children often do is to let go of their kite, as they hold the line and run and let out the line. The mistake they usually make is to run in all directions, and thereby sometimes with the cooperation of the wind and other times against it. This can be very inefficient, as you can imagine. When there is very little or no wind, this can keep the child busy and happy because the kite flies a little, but for most outdoor kites, the right wind is important. The more knowledgeable outdoor kite flyers have, a selection of kites for different styles of wind, and therefore either take the right kite along from home or are able to take a few along. One of the reasons it was so helpful to have fellow kite flyers, was that if you had chosen the wrong kites, they might have fitting ones along, and therefore one would borrow each others kites not just to get to know different kites, or fix something about each others' kite.

5.2.32 Learning to help people with their dual line/ stunt kites

Now let us return to the people who came rarely and had difficulties with their kites, and specifically to those coming with stunt kites. Stunt kites are usually two line kites and that's the kind Wanako would like to write about now. There are a variety of bridle styles and kite designs that need to be taken into account, on top of which two lines demand a greater amount of balance.

Stunt kites usually are equipped with two equally long lines. At one end, there is something to click onto the bridles and at the others, a loop on each through which one puts one's hands to hold the line. Nonetheless, some are sold with lines not set at a certain length and therefore add another margin for making mistakes. The general issue of angle remains the same, though there is a bit more to take care of. Turbo bridle, dynamic stunt kite bridle and static stunt kite bridle (<http://www.kitebuilder.com/techshee.htm> July 23 2010 12:18 CET) and I'm sure there are more can be found on this homepage.

Watching Jim, the elder kite flyer, adjust stunt kites, certainly got Wanako to thinking whether he would ever be able to understand the various aspects of bridle technology. Jim would make precise measurements in order to get things absolutely right, if necessary to readjust them to how they were before and when he felt it was necessary even change the type of bridle. Some of these bridles were able to change the angle during flight at which the wind would attack the kite according to gusts of wind, or the way the kite pilot was piloting the kite and wanted to respond. Stunt kites need to be adjusted not only to circumstances having to do with the weather, but also to the kite flyer, his or her style of piloting the kite, speed at which the kite should fly, how fast it should respond to tugs on the lines to get it to turn in a certain direction, or maneuver in a certain way and of course for the various stunts.

Stunt kites are also built for various winds and purposes, and on top of which stunt kites are also built for indoor kite flying, a discipline Wanako's colleague from France is very good at. The stunt kites that were built for very strong wind would have a certain portion of the kite, made up of mesh or simply free of canvas. At Wanako's best he was able to adjust the angle of the stunt kites bridle, but anything more complex than that had to be done by Jim or someone else who knew what they were doing. Some of the kite flyers had built their stunt kites themselves and were revered for their skill in the art of sewing canvas and building kites.

5.2.33 Quad line/power/traction kites

Quad line kites are a whole new chapter in kite style and bridles. Quad line kites are on top of everything else precision kites. Quad line kites can be piloted so precisely that one could have the kite hanging above a person's nose or head or other baffling figures. A very special style of this is the so-called revolution kite. It is ultra precisely flown on

two handles with which flight precision is achieved. In each hand one holds one of these handles vertically, on which on the upper end one finds the steering line, and at the bottom end the brake line. So one has two steering lines and to brake lines with which one can get a kite to maneuver in the air in pretty much any way you like, though when flying outdoors, it will only work when one pays attention to weather conditions and the basic rules for flying kites outdoors.



Figure 9: Revolution kite⁴

When Wanako tried to fly this style of kite, it became clear that nonetheless it needed a lot of practice, even though he had flown traction and power kites that also are quad line kites, and reacted very differently to piloting. This kite's performance when piloted by a gifted revolution kite pilot was a dream come true and a fascinating watch. Let us move on to the large power and traction kites. They drew Wanako's attention to kite flying on the Danube Island in the first place.

⁴ http://www.cerf-volant.ch/magasin/jonglerie_contact/images/revolution-experience-bleu-noir.jpg 26 of July 2010 1:49pm CET



Figure 10: Blade III (power, traction kite)⁵

This image serves to give you an idea what these land power kites could look like. These kites were categorized not only in type but by square meter, starting at 3 m² to about 18 m², all of which could be found depending on the wind and the skill of the pilot on the Danube Island. Wanako would like to explain some of the danger and exhilaration experienced when dealing with power/traction kites. Some of the other types were called Beamer, Firebee, Flow, Frenzy and so on.

The group of power kite flyers on the Danube Island, when seeing the kite, was able to name its type except for on few occasions. For power kites Jim was not the expert, but a different man called Jeff. When kite flyers needed assistance with their power kites when adjusting the bridle, they would call him for help. The first time Wanako tried flying one of these kites; he was swept off his feet and caught himself just on time happy not to have gotten hurt. The kite flyer had simply handed Wanako the handles for his kite, and asked him to hold it for a moment. Wanako, not knowing what he was getting himself into, accepted this. This experience got our researcher to decide to be very careful and get to know power kites very slowly. The community of power kite flyers was very happy to help Wanako with learning to fly these kites and to start with 3 m² kites rather than with larger ones, as the colleague had put into his hands. Even learning to fly a 3 m² power kite was a real challenge for Wanako. Before starting out on this challenge, Wanako had flown single line kites and dual line kites.

⁵http://t2.gstatic.com/images?q=tbn:UuDW4xjkVBrJ_M:http://www.windpowersports.com/kites/flexifoil/images/blade/flexi-blade-iii.jpg 26 of July 26 2010 2:16pm CET

Flying with the steering lines was almost like flying dual line kites, but the brake lines had to be incorporated into the piloting. Flying this way, Wanako learned to be on his two feet, but for traction kiting most would fly not just on their two feet, but also on skates, skateboards, snake boards, mountain boards and so on. When doing this, they added for further equipment, and some of this further equipment shall be explained.

When on skates they would use knee protectors, elbow protectors, palm protectors and a helmet, and some would use back protectors as well.

When flying with a mountain board, they would usually fly with a bar and the brake lines attached to their security vest. This may give you an idea of how dangerous this sport can be, but Wanako would like to tell you some of the fantastic stories he got to hear there.

As these people, mainly men and teenagers would speak of danger, they would speak of what they had according to their account seen or heard about. People lifted up to about 8 m were legend; the comments on how this unfortunate kite flyer could have landed safely instead of breaking his legs, were stated as self evident.

5.2.34 Jim

Jim is an elderly man who before his retirement was a mechanic and now needs to be outdoors. He loves the technical challenges of kite flying and for this purpose even buys or is gifted with kites that do not fly the way they are to his or other's satisfaction, and therefore need to be fixed. For this purpose, he test flies them to discover what is wrong makes adjustments, tries them again, and makes adjustments and so on, until he is satisfied with the results. He makes notes about what he did so that he can replicate the results. His ever growing skill is not only used on his own kites, but offered to those he has the impression need help with their kites. He is very pleased with learning more and more about the kites he is dealing with, and helps for free. He usually comes twice a day almost every day in the summer. Wanako saw Jim as a mentor when dealing with single-line, dual-line kites and helping people with these.

5.2.35 Young man1

This teenager was well-equipped with all he needed for power kite flying. He came pretty much every day in a good mood and was well accepted by fellow kite flyers.

At times he did get hurt, but he loved kite flying so much that shortly one would see him flying the largest kites again. He was geared for stunts and would be lifted high up into the air by the kites, and with the help of a grownup kite flyer he would be secured so that he could be lifted up much higher with little danger to himself.

He was an expert with power kites, but once in a while would fly stunt kites as well. He was very good at that. At times he would bring along some fellow teenagers one of which was a girl who was quite good at flying power kites as well, and when asked about her, Wanako was told she took part in power kite contests.

5.2.36 Young man2

Wanako was told this young man was sponsored. Therefore, the kites and the equipment he had were brand-new and he flew them to draw others to power kite flying. This man on his skates would go up to very high speed and on the turn would be lifted up high into the air before landing again. He was very energetic and loved the sport and one had the impression he loved to take risks. This young man would come once in a while.

5.2.37 Young man3

This young man joined the scene on the Danube Island in the last year of Wanako's research and also was well-equipped for power kite flying. Though he appeared to be small, he was able to fly the largest kites with ease and Wanako would be astonished that he didn't get hurt. He was enthusiastic about the power of the kites and about how much effort it took to fly them. He would be moving around on his mountain board for hours on end and still be full of energy. This young man came very often and was well acquainted with the other kite flyers that came regularly.

5.2.38 Around 18

This man was quite friendly and also was an expert with power kites. He is the one who later on in one of the mind maps is mentioned as having demonstrated power kites for a known kite shop in Vienna. He also was well-equipped and loved the various techniques for example skating, snake boarding, and mountain boarding and so on. There were a few men of around 18 to 25 and he's just an example.

5.2.39 Love of dirty jokes

This man loved to tell dirty jokes and allude to sex. He worked for a large store in the department for model airplanes. He always flew large power kites and was very precise, but it still scared Wanako when he let a kite hover above Wanako's head. He usually came about three to four times a week in the summer.

5.2.40 Persian

This man flew only power kites, said he was a database administrator and was very friendly and helpful to Wanako in learning to fly the power kites. Also he would borrow him his 3 m² power kite regularly. Once in a while he would come with his wife and son and once with a cousin who was visiting from home. His little boy was quick of learning to fly these quad-line kites. Wanako helped his wife and cousin to fly with 3 m² quad-line kite and his teacher the Persian man was very pleased with him. This man usually came two to three times a week in the summer.

5.2.41 Man with torn clothes

This man always chose to wear torn apparel that was taped together, but other than that was well-equipped and came often with one of the 18-year-olds that was his son. With his power kite pulling him as he skated, one had the impression and he enjoyed himself tremendously.

5.2.42 Jeff

This man was a jolly close to retirement who was very good at adjusting power kite bridles and loved trying out many different types of power kites. He brought the whole family along and families and helped them with power kite flying. Jeff and Jim liked talking to each other even though they were experts for different types of kites. This man's enthusiasm certainly did a lot to lift people's mood. When he was around, styles of power kites were discussed much more than usual. As far as Wanako remembers, he came in the last year of research.

5.2.43 Women kite flyers

The kite flyers community on the Danube Island had few women and they certainly did not come regularly. Usually, they would come along with a man for a certain time and sometimes also fly the kites, though for a certain period there was a woman who came on her own and flew kites, and of course there were those who came with children usually on weekends. One example was a young woman who came by because she was curious about power kites, and the man who loved dirty jokes put his large power kite into her hands. Even though Wanako felt this to be dangerous and warned her she would fly for hours from one end of the field to the other, even though the field was divided into divisions, so that all kite flyers would have fun. She was torn back-and-forth by the kite and yet she persisted. She came often, maybe for about two weeks and at some point, after having gone on a mountain tour, after having hurt her ankle flying power kites, the woman came once or twice to visit, but no longer would fly a power kite. Wanako doesn't know what happened after that, as for the rest of his research on that last summer she no longer came.

5.2.44 Topics discussed

Kite flyers would speak of other places to fly kites, technical issues, where to buy what, kite flying events and other kite flyers, weather conditions, people doing other activities on the same meadow who got in their way, general topics like family, profession, girlfriends or boyfriends, partners, politics, sex and power kite flyers in particular would speak of the kite surfing on top of all of this.

5.3 Almost daily mind map memory protocols 22nd July - 25th August 2005

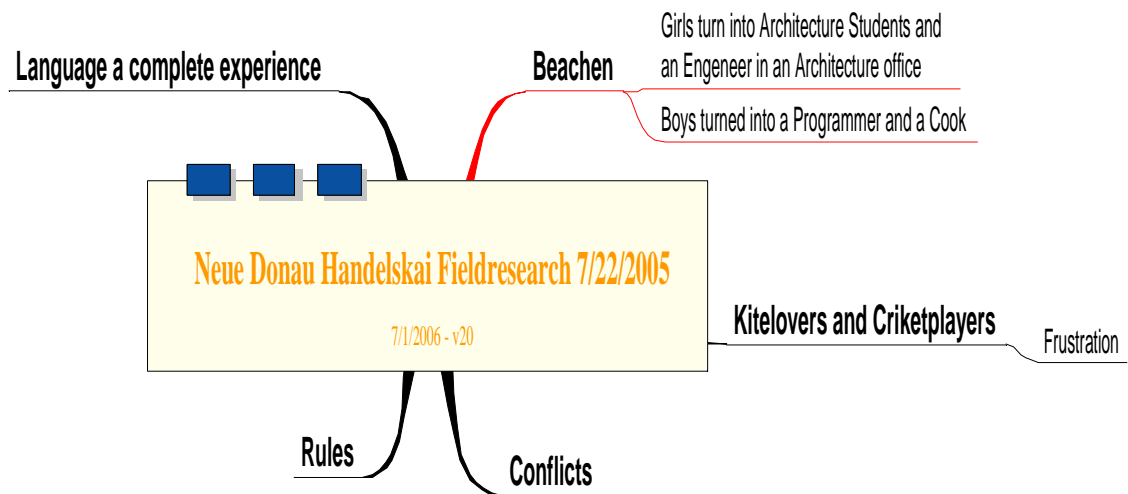


Figure 11 Mindmap 7/22/2005 © Wanako Oberhuber

The picture underneath is of the kite flyer meadow as the researcher knew it during his four years of research. The light green color stands for grass, the dark green stands for trees, the gray stands for pavement, and the blue dots stand for drinking fountains. The brown blotches stand for outhouses, the orange stands for a playground and the black stands for a rail road and subway bridge crossing the Danube Island. On the other side of this bridge, about 50 m away, there are the volleyball courts.



Figure 12 Area in which the kite flyers were observed © Wanako Oberhuber 2006

On this very day Wanako heard a plethora of languages that filled his mind with a multitude of images. It was a nice sunny day on which the young researcher met two young women he had gotten to know a short while ago playing volleyball on the center

court, where he was friendly enough to invite them to play, even though he seldom was allowed to play on the court. This was because the people playing there usually played two on two, felt they played better than most and were an "in crowd" you could be friendly with, but you would not necessarily be accepted as belonging to them. Speaking with the two girls, Wanako found out that they were architecture students, and one of them was working as an engineer in an architecture office. Speaking with two men there, both, the researcher believes they were between 30 and 40 years old, he found that one was working as a programmer for the University of Medicine, and the other was a cook out of work.

Getting tired of the activities there he decided to check on the kite flyers. He found that an important area of the field was being used by a group of young men playing cricket. They had darker skin and spoke a foreign language, and in Austria people usually speak German. The kite flyers he spoke to said they were Pakistanis. From the point of view of kite flyers, these young men were in the way and should play somewhere else, because "they don't need the wind like we do". This could lead to some quite negative remarks and gestures. Other cases people were telling these young men to leave the field for another place. Who makes the rules and how can such a conflict be resolved?

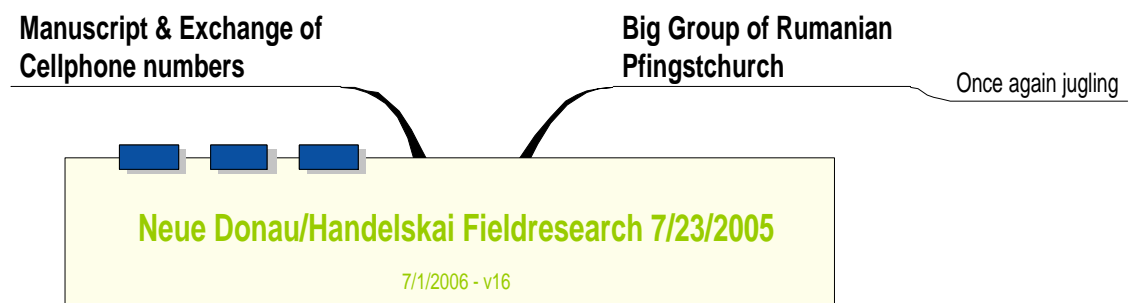


Figure 13 Mindmap 7/23/2005 © Wanako Oberhuber 2005

In 2002, Wanako wrote a manuscript and he was looking for people to read it. He wanted to know what people might think of it. Therefore, he brought copies along to be read by one of the two young women he had met previously; they are mentioned as architecture students, above. Therefore, he exchanged cell phone numbers with her.

The air was semitransparent with heat and one could almost cut the air, the sand was hot and many people would take a dip into the cold water in between. A large group of young girls and boys were sitting in the grass next to the volleyball courts. The researcher had his juggling sticks peeping out of his bag. This drew the curiosity

towards him and therefore he was asked what the sticks are to be used for by young woman from the group. This group turned out to be from a Pentecostal church of which the youngsters were mainly Rumanians. He showed them a bit of his juggling and got to speak and play with them.

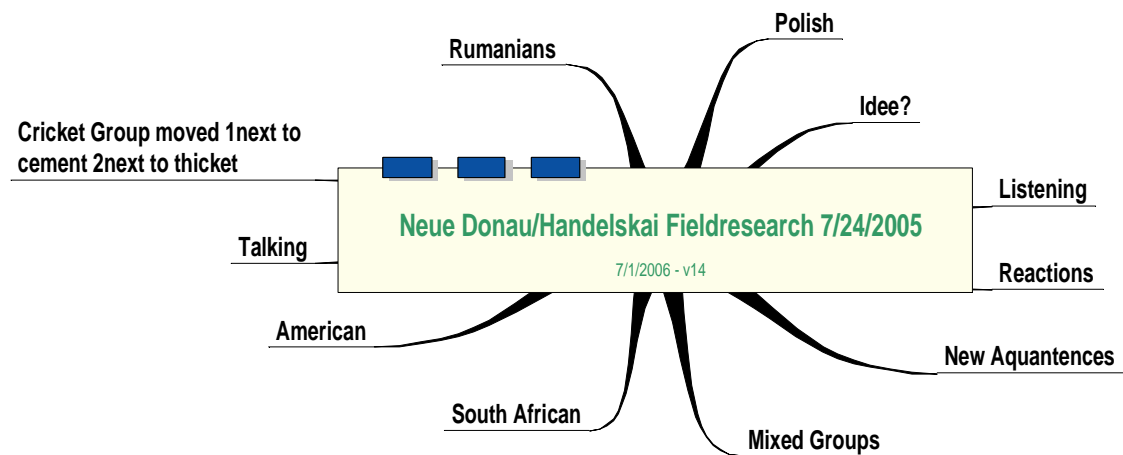


Figure 14 Mindmap 7/24/2005 © Wanako Oberhuber 2005

On this day, young Mr. Oberhuber got to know a lot of people better and also made new acquaintances including the Pentecostal Rumanians, a group of Polish speaking people, a mixed group, and on the kite flyers meadow a South African and or American he had not met yet. As you may remember, there were conflicts between kite flyers and cricket players. This day one of the cricket groups played next to the cement and the other group was to be found in the enclave between the trees.

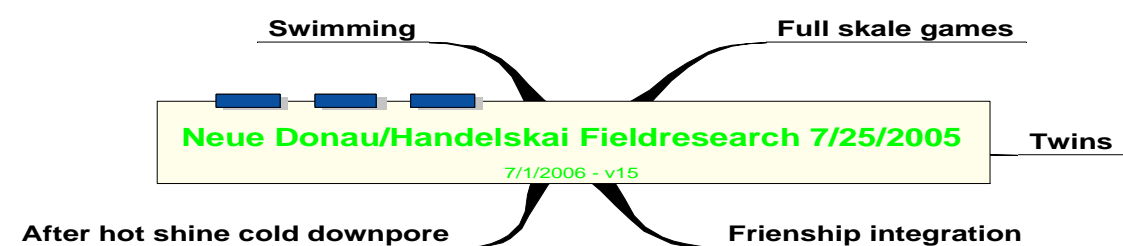


Figure 15 Mindmap 7/25/2005 © Wanako Oberhuber 2005

This day was hot and ideal for swimming, and Wanako was able to play full scale games in which he had loads of fun. Two young students who were female twins were very enthusiastic and gave the game special twists and spin with which fun was a must. This gave the researcher a strong feeling of becoming friends and integrating his experience rather than feeling lost and left out. As the day advanced, the hot shine was shortly replaced by a cold downpour.

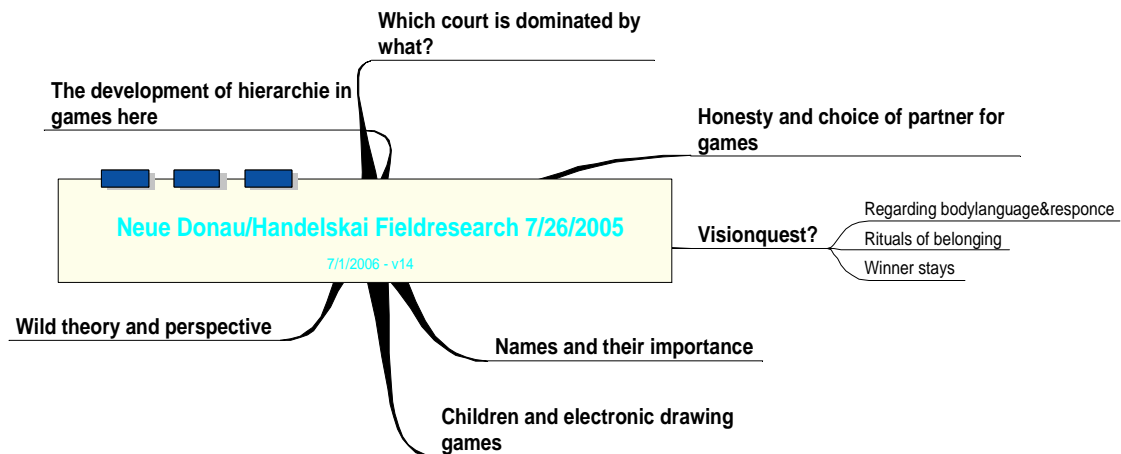


Figure 16 Mindmap 7/26/2005 © Wanako Oberhuber 2005

This day the young man mused about his observations and how they would fit into various perspectives on human nature. How does the development of hierarchy apply to this specific place and its volleyball courts and people? How are the various courts dominated and how is this achieved? An important aspect is the choice of partner for two on two games, and for some groups especially in the center court this was vital. Therefore, often people would play with the same partner again and again and train with that partner as well.

But what criteria would dominate such a choice? What style of vision quest is necessary? What role does body language play and the responses to that? What rituals of belonging are practiced? What about the rule that the winner team stays? This justifies the choice to be made according to whom I will win with. What role do names play in all of this?

One of the volleyball players brought his daughter along who wanted to play volleyball as well but did not really find any grown-up to play with and began playing with an electronic device whose pad one could draw on electronically. To the researcher, it appeared as if theory was going wild and finding an appropriate perspective could be a task beyond his abilities.

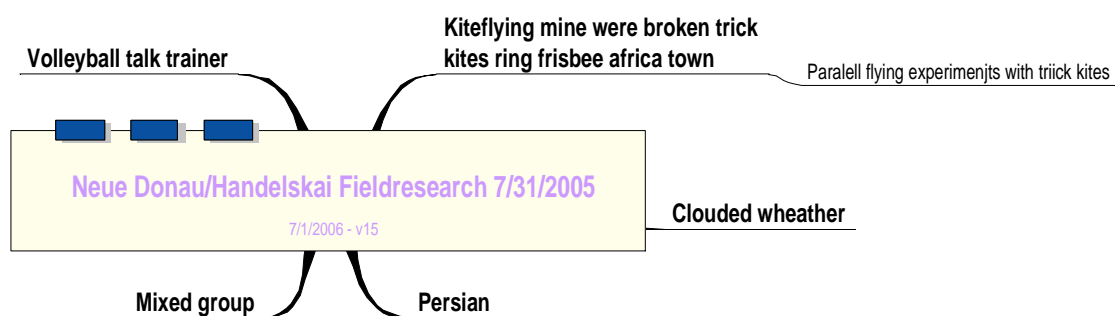


Figure 17 Mindmap 7/31/2005 © Wanako Oberhuber 2005

One of the 60-ish men who came to play volleyball told Wanako he was a volleyball trainer once. The man told him of his own Persian background and the young researcher got to play volleyball in a mixed group. The weather was cloudy and a bit dreary and Mr. Oberhuber went to check out what was going on on the kite flying meadow as well and found, to his surprise, most of the meadow fenced in; as a preparation for what they called Africa town in which tents, stands and a stage were being set up. The relatively small area left was peopled by two friendly men at first and later two kite flyers and Wanako.

The young researcher had two broken trick kites along and got to play with a ring like Frisbee with some friendly men at first. Then he watched and talked with two kite flyers, one of which said he was a jeweler and the researcher observed tattoos and rings in his earlobes. The two of them experimented with flying their trick kites parallelly, which was a lot of fun and felt like they should repeat this experience, and meet once in awhile to parallel fly their trick kites. It was quite tricky because the wind was rushing in various directions at dazzling speeds and the strip on which they were flying was close to the trees, and therefore dangerous for the kites.

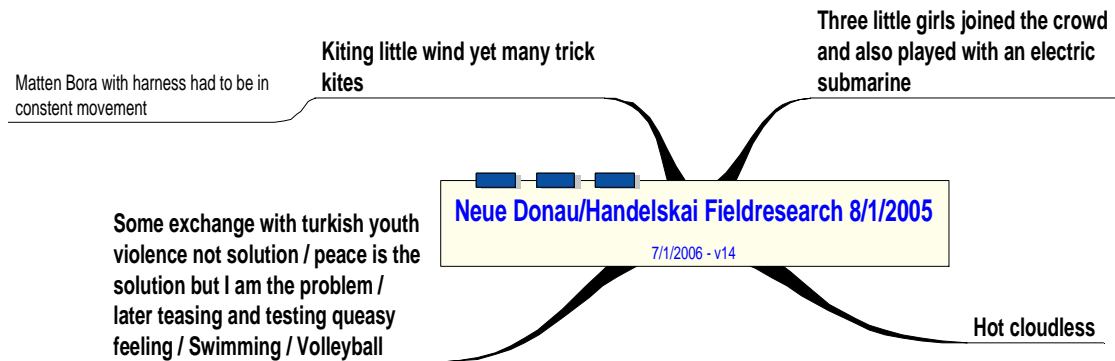


Figure 18 Mindmap 8/1/2005 © Wanako Oberhuber 2005

Even though Africa town was in the way and there was little wind, many people came with their trick kites, and those with their four-line power kite attached to a body harness had to stay in constant movement, otherwise the kite would not fly. Three little girls came along and unpacked an electric miniature submarine, with which they played. It was hot and cloudless and therefore the researcher took off his shirt and sweated. At the volleyball courts the young man encountered a group of Turkish youngsters, who had a violent slant to their interactions, to whom he said peace is the solution. To them this was unpleasant and they reacted by saying it was the researcher's problem. Playing volleyball with them nonetheless was somewhat scary to him and also entailed getting teased. On this day it was also possible for him to have a swim in the New Danube.



Figure 19 Mindmap 8/2/2005 © Wanako Oberhuber 2005

The first thing Wanako checked out this day, since it was likely that little was going on on the kite flying field due to Africa town and little wind, was whether kite flyers were around at all. No kite flyers were there and Mr. Oberhuber was able to fly his kites for very short periods and even then having to run. It was very hot that day. The volleyball trainer, who turned out to be from Bosnia Herzegovina, mentioned earlier on decided

to give him free of charge, volleyball training. Compared to other days, it was a quiet afternoon. Usually, more people were around, with calm and pleasant jokes and two beach volleyball games. Otherwise, the researcher socialized and played racquetball a bit with a child on the sand of the volleyball courts.

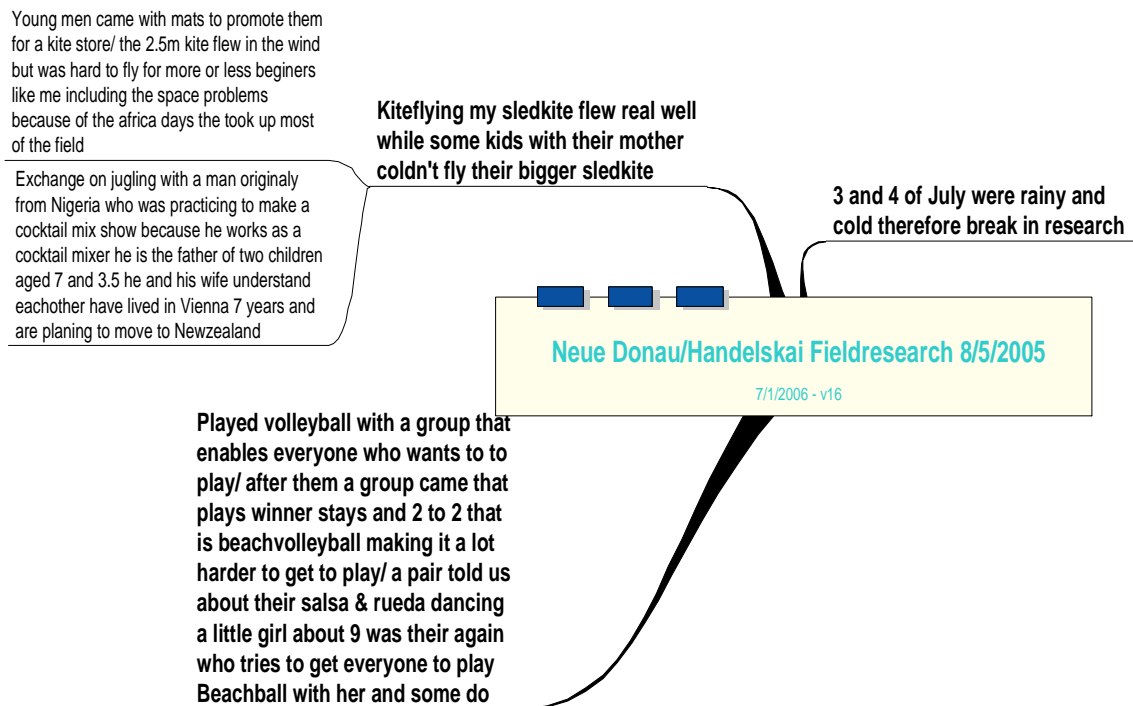


Figure 20 Mindmap 8/5/2005 © Wanako Oberhuber 2005

Wanako was able to fly his ultra light sled kite while a mother with some kids was not able to fly their bigger sled kite. Two young men the researcher knew as power kite flyers came to promote these kites for a well-known kite shop in Vienna. Since there was little space and the wind conditions were not ideal, because of the Africa town set up for the Africa days, flying the 2.5 m² power kite was very hard for him as a beginner.

Mr. Oberhuber also met a man practicing to become a show juggling mixer of cocktails. Originally, he came from Nigeria and exchanged with him on juggling. He was the father of two children aged seven and 3 1/2. He and his wife have been living in Vienna since seven years and have been planning to move to New Zealand. The young man then played volleyball with a group of people that play with as many people as feel like playing and with few rules. After that, a group came that played two on two, with the official rules that are quite strict, and with the winner team getting to stay. This made it quite a challenge for the researcher to play. A pair told him about

their Salsa and Rueda dancing, and once again the little girl about nine years old, who tried to get everyone to play beach volleyball with her, was there.

As for the third and fourth of August, it was rainy and therefore a break in field research was necessary.

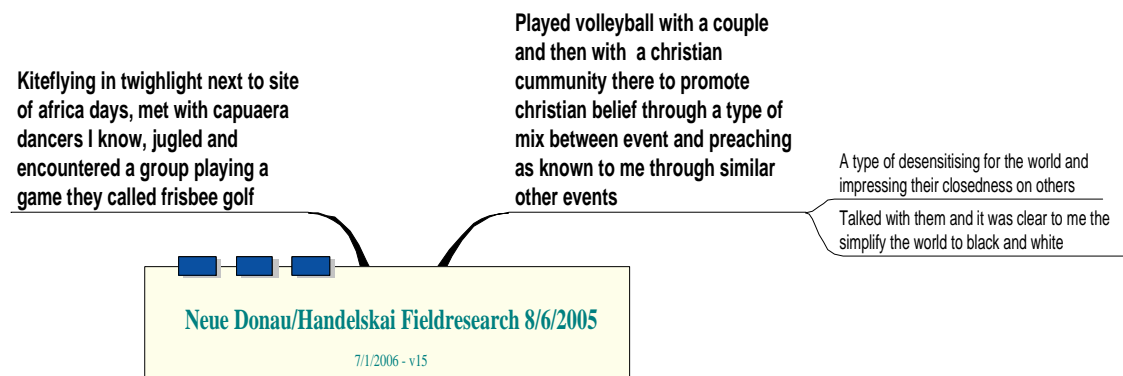


Figure 21 Mindmap 8/6/2005 © Wanako Oberhuber 2005

On this day, Wanako firstly played volleyball with a couple. Then, a huge group turned up that turned out to be Christians on a mission. They were promoting their belief through a mixture of event character and preaching that felt like a déjà vu to the researcher. The method used according to the researcher's observation was a style of desensitization towards the world, namely through words and impressing their closed thinking upon others. Talking to them, he came to the conclusion that the world was categorized into good or evil. He juggled a bit, met a group playing a game they called frisbee golf.

In the twilight, the time between day and night, he went next to the Africa town, and flew his kites and encountered Capuera dancers whom he had met in a completely different context.

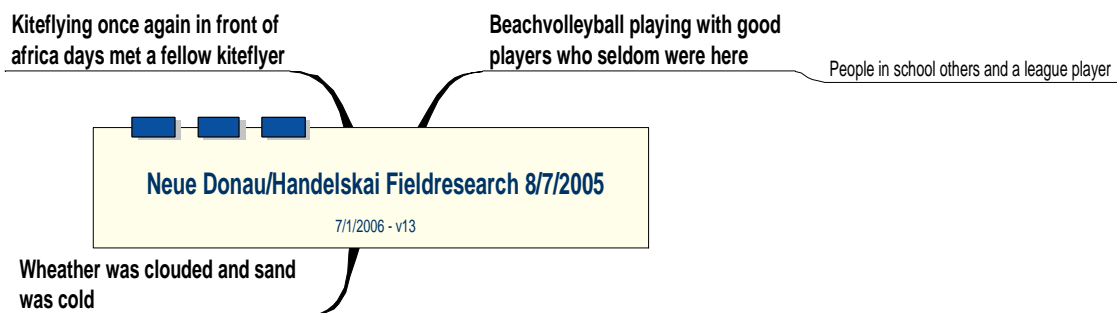


Figure 22 Mindmap 8/7/2005 © Wanako Oberhuber 2005

This day the young man played volleyball with a group of players he felt were very good, but rarely came to play there, this time included a league player. The weather was clouded and the sand was cold. Therefore, the playing could feel unpleasant to him due to cold feet. Though kite flying conditions were not very good due to the Africa days, he flew his kite in front of the shacks and met a fellow kite flyer.

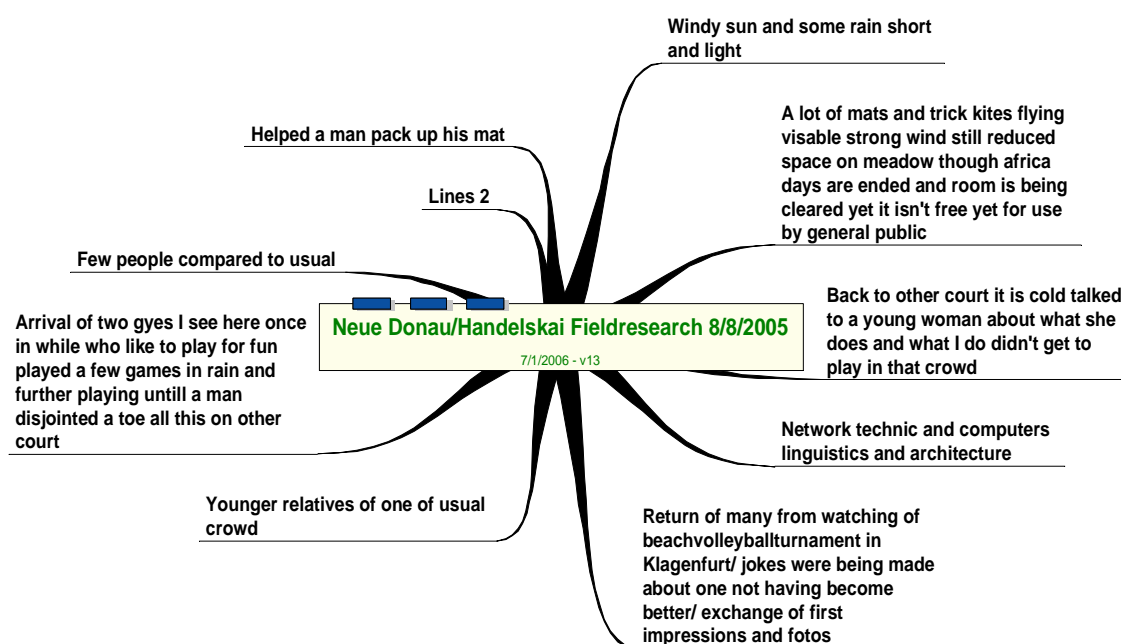


Figure 23 Mindmap 8/8/2005 © Wanako Oberhuber 2005

Compared to other days, around the volleyball courts there were fewer people to be found. Two men arrived who enjoyed playing just for the fun of it; with them he played a few games in the rain and thereafter, until one of the men stubbed his toe on the least taken care of court. After that, the younger cousin of one of the usual crowd joined in playing.

Center Court: A lot of people arrived this day back from the professional beach volleyball tournament in Klagenfurt and jokes were being exchanged about how one had not become better after watching the tournament. People exchanged about their impressions there and showed first photos. Once again some of the people there in the center court were speaking about computer networks, programming languages and some others about architecture.

Back at the other courts, the weather being rather cold, he spoke with a young woman about what she did and did not get to play volleyball with her and her friends.

This very day, Mr. Oberhuber brought a two line kite along and helped a young man pack up his power kite and untangle his lines. It got quite windy with sun and short and light rain. Later on, there were a lot of power kites and trick kites simply flying in the strong wind, though the space was still reduced, although the Africa days were ended. But they were still cleaning up and not all space was open for public yet.

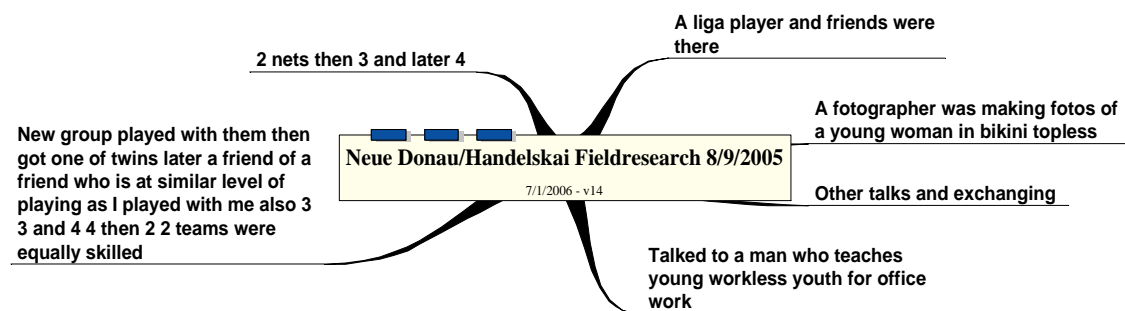


Figure 24 Mindmap 8/9/2005 © Wanako Oberhuber 2005

Our proponent found the volleyball courts at first with two nets available, then three and later on four. He played with a group he met for the first time, and then convinced one of the aforementioned twins to play with him. Later on a friend of a friend who was at a similar level of skill played with him. Games were played with teams of three against three, four against four and two against two; whereby the two against two were more or less equally skilled teams. He talked with a volleyball player and found out that this man's profession was to teach youth without work how to work in an office. There was further socializing and then he discovered on the sand of the center court a photographer, making photos of a woman in topless bikini. The group from the day before including the league player played again.

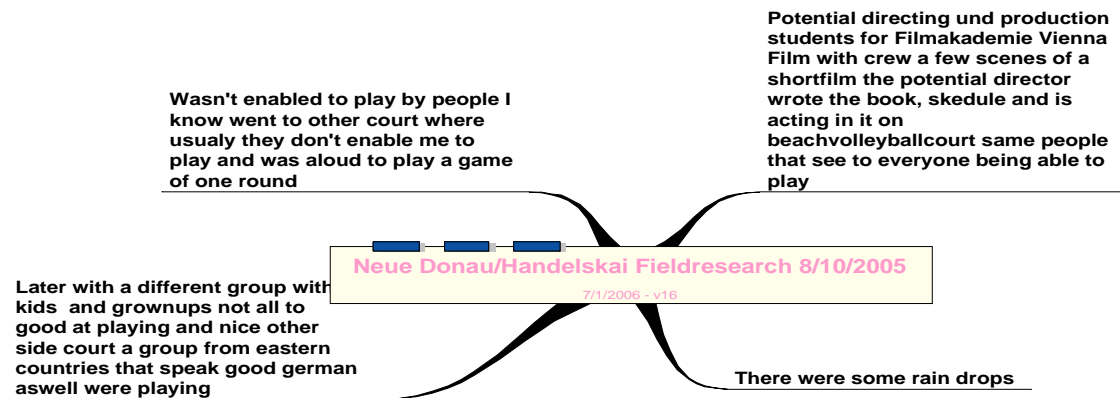


Figure 25 Mindmap 8/10/2005 © Wanako Oberhuber 2005

That day Wanako was unhappy, because a group of people he knew would not allow him to play. So he moved to the other side, where he usually would not get to play, but nonetheless was able to play a game of one round. Later with a different group, made up of some kids and grownups that were not too good at playing and who enabled him to play with them as well. Later, a group made up of people mainly from eastern countries that were good at speaking German as well, played on the other court. A short drizzle came up as well. In the late afternoon, potential directing and production students working for the entrance exam to the film Academy of Vienna came along, and filmed a few scenes for a short film of which the potential director wrote the script, and schedule as well, and acting in it on the beach volleyball court. He belonged to a group of people who sought to see everyone being able to play.

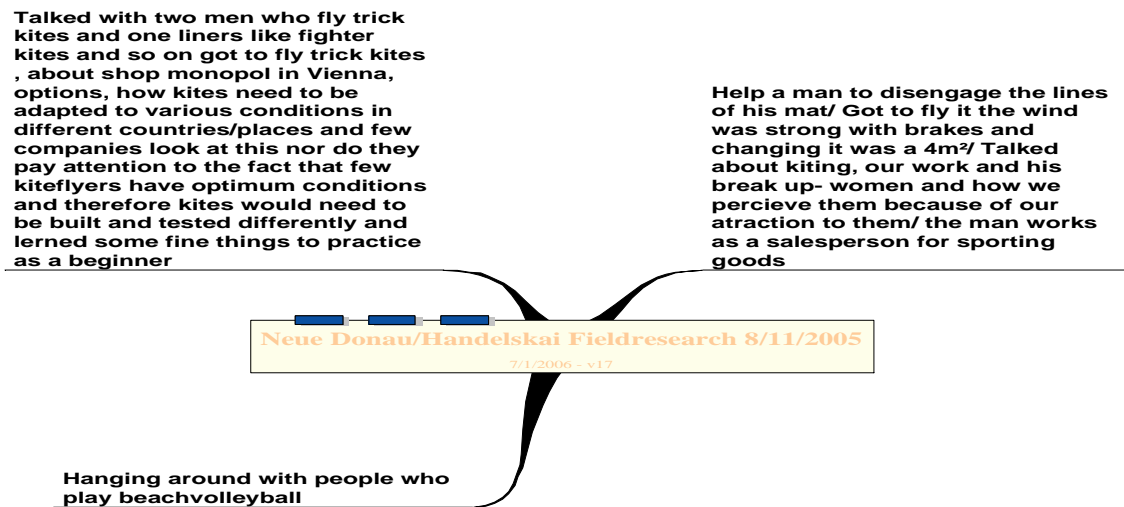


Figure 26 Mindmap 8/11/2005 © Wanako Oberhuber 2005

As the researcher talked with two men who enjoyed flying trick kites and single line kites like fighter kites, the topic of a shop monopoly in Vienna was debated and the opinions about it. Another topic was the fact that kites need to be adapted according to conditions in various places, and usually kites are made for conditions most kite flyers are likely never to encounter. In order to deal with those companies would have to have a very different style both of building and testing. The young man was shown some things beginners should practice when flying two-line kites (trick kites). He then helped a man untangle his power kite and got to fly a 4m² 4 line kite, whereby it became obvious to him that the brake lines were too short and changed them. The two of them talked about kiting, what they did for work, as well as about breakup of a relationship of the man whose kite they were flying, about women in general and how men's perception of women is changed because they are attracted to them. This man worked as a salesperson for sporting goods.

After that Wanako hung around with beach volleyball players.

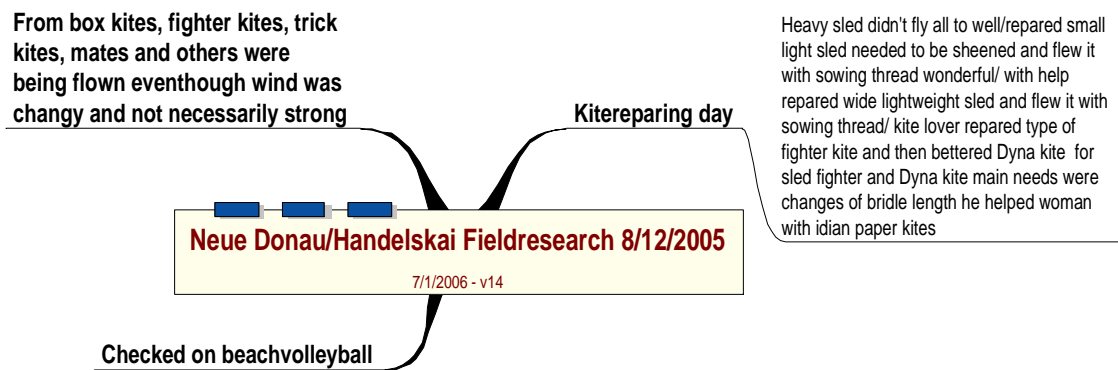


Figure 27 Mindmap 8/12/2005 © Wanako Oberhuber 2005

On the kite flying meadow Mr. Oberhuber got to see box kites, fighter kites, trick kites, power kites (Matten), and many others were being flown, even though the wind was constantly changing and not necessarily very strong. Wanako tried out his heavy sled kite, but it didn't fly all too well due to the wind condition, repaired his small light sled kite, that needed to have one of the sticks repaired, and flew it on a sewing thread with which it flew very well, and with help, he fixed his wide lightweight sled kite and flew it on the sewing thread as well. A man who he would like to describe as a kite lover fixed Wanako's fighter kite and battered dyna kite. They mainly needed adjustments of the bridle length. He also helped a woman fix her Indian paper kites.

After all this, the researcher quickly checked on the beach volleyball players.



Figure 28 Mindmap 8/13/2005 © Wanako Oberhuber 2005

That day the wind was strong and ever changing its direction and this made kite flying for those around a very special experience. Wanako, flying his own fighter kite, was hardly capable of controlling it, even though the day before the little wind worked out well. Flying his heavier black sled kite turned out to be a roller coaster ride in which

the kite circled and then crashed. Nonetheless, it was possible to keep it in the air for a while. A fellow kite flyer broke the stick of one of his sled kites and then chose to fly with a different one. The friendly old man, whom the researcher previously described as the kite lover, gave him advice on how to get his sled kites, fighter kite and dyna kite to fly better. One could see various kites flying, for instance one shaped as a shark, various sled variants, trick kites, a delta kite that wasn't able to fly and power kites, but most people flying them left soon because of too strong wind.

The researcher went to the center court where very good players were playing beach volleyball and after that, he met the Pentecostals once again. This time, he played five against five and joined them afterwards going to eat pizza in a restaurant. Mr. Oberhuber thought he might be able to understand Rumanian, because he knows Italian, but it was impossible for him to understand what the young people were saying. At some point they asked in German what they should do the next day and Wanako suggested dancing and had to face in very stern looks, because dancing obviously taboo for this group of Pentecostals. The discussion lasted a while and to this day the researcher feels the answers were inconclusive, but understands that for these Pentecostal youth the danger of sex through dancing appears to be valid. In sports and other activities they said the same danger does not exist.

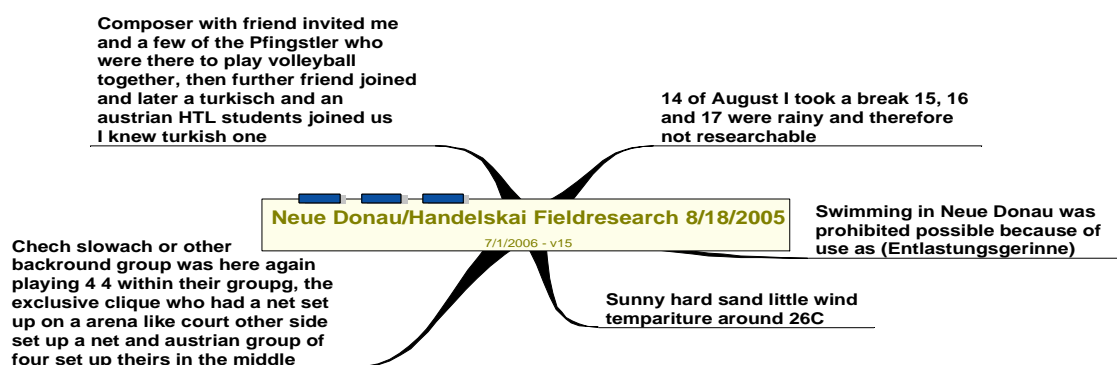


Figure 29 Mindmap 8/18/2005 © Wanako Oberhuber 2005

On the 14th of August, our young anthropologist took the day off. Furthermore, on the 15th and 16th and 17th of August it was raining. Therefore, due to his research topic, field research did not make sense. A composer and his friend invited Wanako and a few Pentecostals who were around as well to play volleyball together. Later, a further friend joined in as well. Also, a higher technical school student of Turkish and Austrian origin joined the group. The anthropologist already knew the young man of Turkish origin. The Czech Slovak group was playing on the other court games of four against

four within their group. This "clique like" group set up their net in the arena like court, named center court so far, and an Austrian group of four set up their net between the other two nets on the side where our researcher was playing. It was sunny and the sand was hard due to the previous days of rainfall. The temperature was around 26°C. Swimming in the New Danube was prohibited, most likely because it was being used as means to lower the water in the Danube for which it was constructed and therefore not filtered as usual.

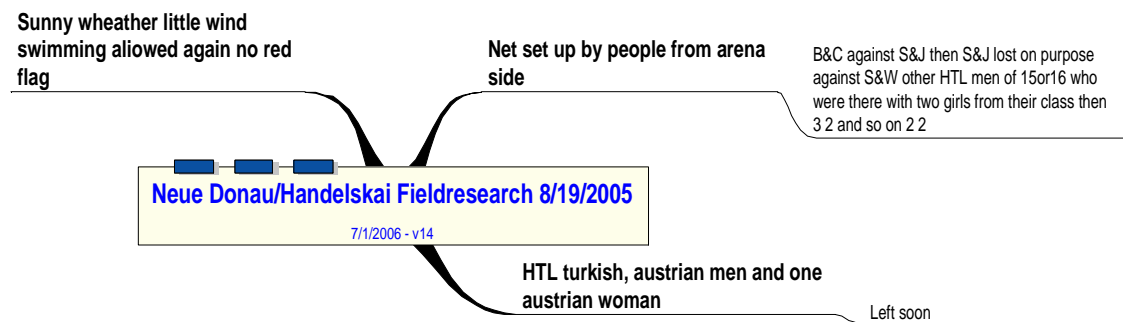


Figure 30 Mindmap 8/19/2005 © Wanako Oberhuber 2005

The weather was nice and sunny with little wind and one could tell that swimming was allowed again, because they had taken down the red flag. People that usually played in the center court set up their net on the spacious side where two nets were foreseen. A type of tournament was played with three teams of two. Other men from the Technical High School aged around 15 or 16, played as well and were accompanied by two girls from their class. Games were played three against two, two against two and so on. The high-school-student of Turkish origin, his Austrian colleague and an Austrian woman probably from their class left soon.

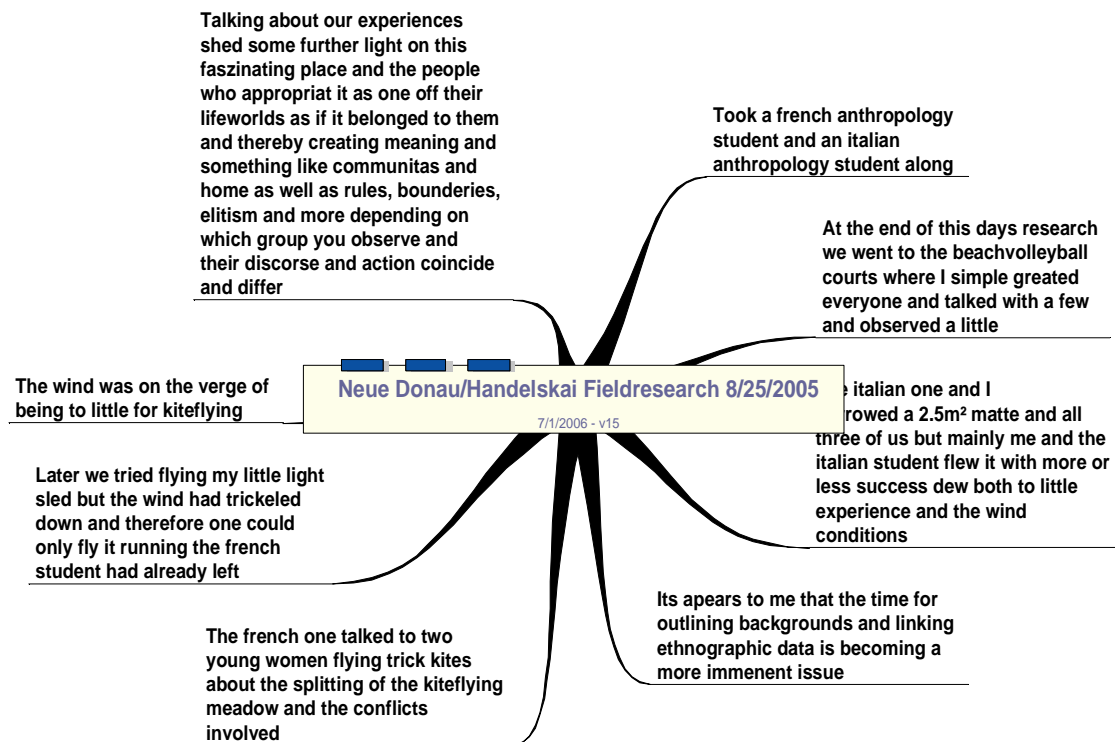


Figure 31 Mindmap 8/25/2005 © Wanako Oberhuber 2005

Due to the Summer Intensive Program, our researcher was attending as well as having one of the anthropology students from Italy staying at his place. He only got to come back to the island that day accompanied by an Italian and a French anthropology student. Since this Intensive Program had the topic of life worlds, the three anthropologists shed further light on Wanako's research of this fascinating place. The people there appropriated the place as one of their life worlds often, as if it belonged to them and concepts like home creating rules, boundaries, elites and much more, depending on which group one observed, since discourse and action, can coincide or differ.

There was almost too little wind for kite flying and nonetheless Mr. Oberhuber tried flying his little light sled kite later on, but the wind trickled down to a level at which one had to run if one wanted to fly. After this, the Italian student and Wanako borrowed a 2.5 m² power kite with which all three anthropologists flew, but mainly the French. Our researcher had more or less success, both due to too little experience and the fact that there was little wind. Before leaving the French anthropology student, he spoke with two young women who were flying trick kites. He was told how to split the kite flying meadow in the various parts and about conflicts kite flyers were involved in. Before leaving the island, the two anthropologists left shortly went to the beach volleyball courts and simply greeted everyone, talked with a few and observed a little.

The researcher got the feeling that it was time to outline the various backgrounds of people and groups involved with kite flying and volleyball playing. Therefore he created links for anthropological understanding.

6. Analysis

6.1 Points of analysis derived from research on the Danube Island of kite flyers and volleyball players

6.1.1 Groups

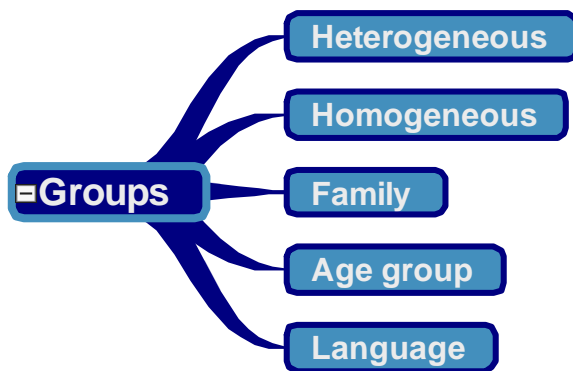


Figure 32 Groups © Wanako Oberhuber 2010

6.1.1.1 Heterogeneous

Members are independent, can be composed of subgroups or individuals and are certainly not merged into a single unit (Pool/Van de Ven 2004 20). A racially heterogeneous group is comprised of two or more humans from differing racial backgrounds (DeLucia-Waack/Gerrity/Kalodner/Riva 2004 266). Heterogeneous groups are focused on interpersonal relations in many contexts, tend to be open-ended where members can join and graduate at many points (Sperry 1995 41).

6.1.1.2 Homogeneous

When all members of a group are merged into a higher-level unit and act as one, we can speak of a homogenous group (Pool/Van de Ven 2004 20). Homogenous groups tend to be made up of people with similar issues, are likely to focus on a specific target, are more directive than heterogeneous groups are, and tend to be time-limited rather than long term (Sperry 1995 41).

6.1.1.3 Family

Family is defined in so many different ways, depending on culture and other aspects. Therefore, it would take too long to answer this question. Wanako suggests that in the context of this paper the term family should be understood in the following way. People who describe their relationship to each other by one of the following terms: namely: my wife, my husband, my father, my mother, my grandmother, my grandfather, my brother, my sister, my daughter, my son, my aunt, my uncle, my niece, my nephew, my grandchild, my cousin, my niece, my nephew, my grandchild and similar terms, independent of what the people understand are also to be understood that way.

6.1.1.4 Age group

This can be a very loose term and can be defined in many ways and therefore our researcher chooses one way that is helpful in the context of his research. Groups that consist of members that mainly belong to ages roughly described as children, adolescents or grown-ups, more or less 10 years apart or the elderly.

6.1.1.5 Language

The group speaks a language other than German (the Austrian language) together.

6.1.2 Kiting

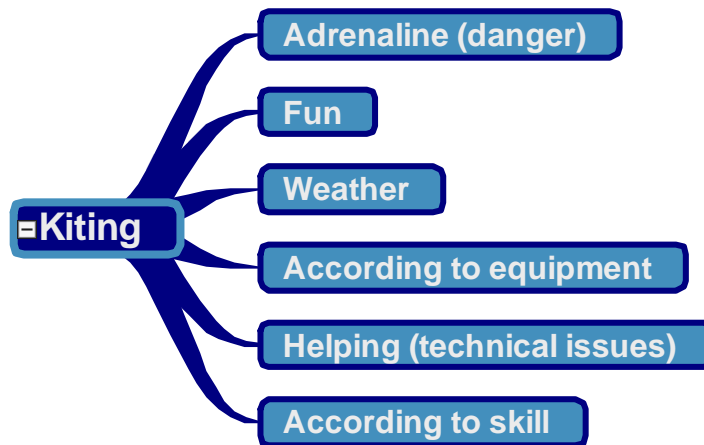


Figure 33 Kiting © Wanako Oberhuber 2010

6.1.2.1 Adrenaline (danger)

The motivation of these kite flyers appears to be the rush of energy that comes about through danger and the urge to go beyond previous borders.

6.1.2.2 Fun

These kite flyers are there for the fun of it.

6.1.2.3 Weather

Weather is a criterion for kite flyers to choose which kite to fly and whether to come at all.

6.1.2.4 According to equipment

This differentiates kite flyers according to what kites they fly and what equipment they tend to have along with them.

6.1.2.5 Helping (technical issues)

These kite flyers love to fix and repair kites, overcome technical challenges and help others with their kites, as well as explaining how to fly the kites.

6.1.2.6 According to skill

It is possible to differentiate between kite flyers according to skill. For instance, beginners who have little to no experience with kite flying up to professionals who are high-ranking winners at kite contests. Naturally there are levels of skill in between.

6.1.3 Beach volleyball

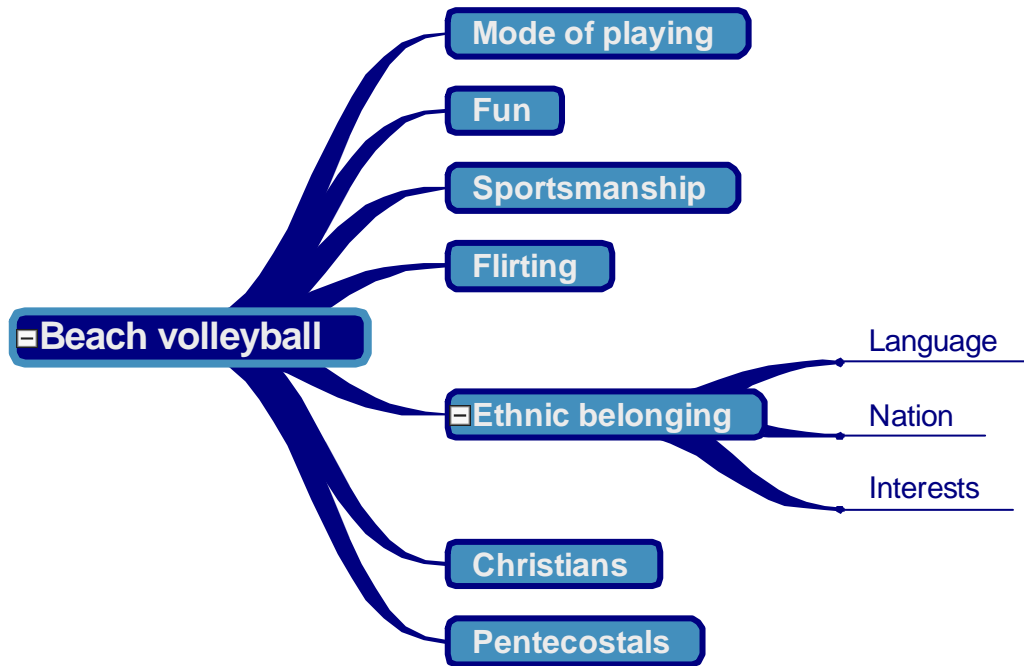


Figure 34 Beach volleyball © Wanako Oberhuber 2010

6.1.3.1 Mode of playing

One can differentiate volleyball groups from lax rules to strict rules and from playing in large groups to playing two on two. Usually, groups playing in large groups tend to have lax rules and groups playing two on two strict rules.

6.1.3.2 Fun

These volleyball players are there for the fun and companionship. One can differentiate between the levels of fun these people intend to have, and actually do have.

6.1.3.3 Sportsmanship

One can differentiate volleyball players by their sportsmanship, this is the level to which they challenge themselves to become better at playing volleyball.

6.1.3.4 Flirting

One can differentiate to what degree players are flirtatious.

6.1.3.5 Language

Some of the volleyball groups can be defined by the language they speak with one another, because their language is not German, which is the dominant language in Austria.

6.1.3.6 Nation

Some groups can be defined and, because of their origin from a different country than Austria.

6.1.3.7 Interests

Some groups can be defined by their common interest other than the interest in volleyball (for example Art and creating artworks).

6.1.4 Other groups and activities



Figure 35 Other groups and activities © Wanako Oberhuber 2010

6.1.4.1 Swimming

Being able to swim in the New Danube was one of the factors that made the whole place so attractive to volleyball players. The flair of other people coming to swim there, and other effects of that are important as well.

6.1.4.2 Biking

Biking, blading and all kinds of similar activities were not only practiced by others than the volleyball players and kite flyers, but once in a while volleyball players and kite flyers would practice these sports in combination with kite flying, as an alternative to kite flying or volleyball playing, and as a means to get there and leave from their.

6.1.4.3 Soccer

Soccer was dominated by young men from various backgrounds including Turkish for instance on the paved court next to the volleyball courts and on the other side by mainly men of African origin on the meadow. Many times some of the volleyball players would like to soccer as well and would join the soccer playing on the meadow. Sometimes groups from various unspecified origins would also play on this meadow.

6.1.4.4 Frisbee playing

Frisbee playing was a common activity both on a meadow next to the volleyball playing and on the meadow of the kite flyers. One time, this even went to the point of an organized Frisbee team sport.

6.1.4.5 Lying around and relaxing

Lying around and relaxing was one of the main activities enjoyed by all volleyball players in between the games of volleyball, in which they took part actively. For kite flyers between flying kites they would enjoy standing around, were also sitting around and talking and sometimes even lying around.

6.1.4.6 Cricket playing

Cricket playing was to be observed mainly in the area in which the kite flyers enjoyed flying their kites and was played by what kite flyers took to be youth of Pakistani origin. These young men would turn up in very large groups and sometimes even two groups would be playing cricket filling out a lot of space. This tended to disturb the volleyball players, but had to be tolerated to a certain degree. As far as our researcher could tell, these young men were having a great time and certainly did not speak German with one another, nor one of the other languages Mr. Oberhuber would recognize.

6.1.4.7 Running

One of the young men who would come to play volleyball would come from running and trained for triathlons, therefore would also swim and bike professionally. Running was an activity lived by many people also belonging to volleyball players and kite flyers, but mainly by others and certainly added to feel that there was a rush and a bustle going on on the Danube Island.

6.1.4.8 Nordic walking

This activity, a quite recent phenomena in Austria, was regularly visible.

6.1.4.9 Picnicking

People enjoyed coming to the Danube Island to picnic and not only were there many beautiful grassy places to picnic on, but also grills set up by the city of Vienna for this purpose. Usually, volleyball players and kite flyers would have their own food for picnicking along.

6.1.4.10 Juggling

Juggling was sparser, but a very well loved activity on the island. Wanako Oberhuber always had his juggling sticks along and would juggle regularly.

6.1.5 Infrastructure

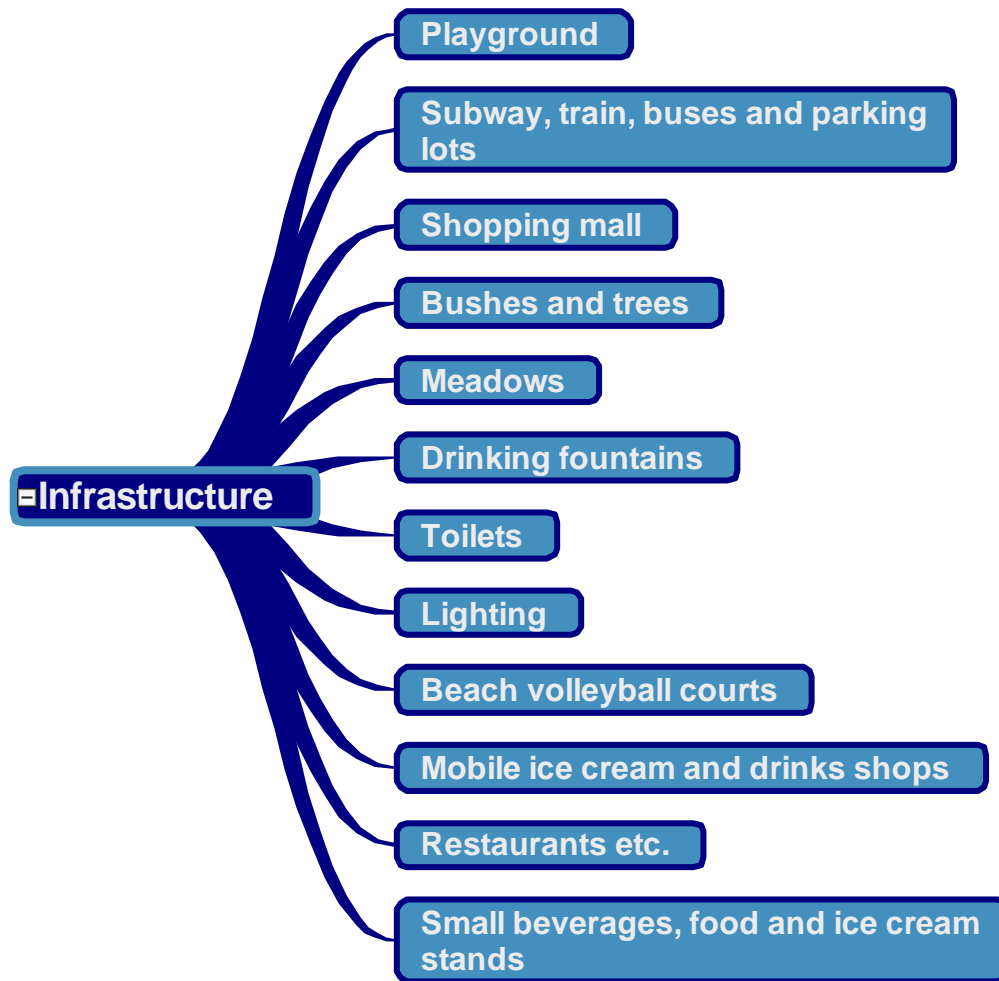


Figure 36 Infrastructure © Wanako Oberhuber 2010

6.1.5.1 Playground

There was a playground for young children next to the kite flying area and openly visible from there, in which many women and men with their children would come to play. Usually, grown-ups would sit on the provided benches and watch the children play and discuss whatever they felt like. Often the families would also have something to be together on the provided tables. This added to the feeling that the Danube Island was a safe place to be at.

6.1.5.2 Subway, train, buses and parking lots

There was one subway line that went directly to the area, as well as train lines, streetcar lines, many bus lines and plenty of parking facilities all of which were to be found on the mainland, both on the shore of the New Danube and Danube River. Both from the

parking lots and public transportation, one had to walk across the bridge to get onto the island.

6.1.5.3 Shopping mall

On the mainland, very close to the area researched on the shore of the Danube Island, a large shopping mall was to be found called the Millennium City. As one can imagine a lot was available there including a large supermarket. People on the Danube Island would go to buy food and drinks for their activities on the island.

6.1.5.4 Bushes and trees

Being a public park, the Danube Island was well taken care of and had many bushes and trees. In summer they would provide shade, a place to go to if one did not want to be seen, for instance to piss even though there were toilets on the island and our researcher found trees with various edible fruits and edible plants.

6.1.5.5 Meadows

Grass meadows were a very important feature on the island, without which many activities would not have been possible and the feeling of pleasant open-space was provided for. These meadows were regularly watered, but usually in the morning hours when few to no volleyball players or kite flyers were there.

6.1.5.6 Drinking fountains

Drinking fountains were very important from which both volleyball players and kite flyers would regularly fill up their bottles and drink. There were many of them. Tap water in Austria is drinkable.

6.1.5.7 Toilets

There were toilets on the island, but they were rather dirty, made up of big holes inside of little huts with no running water and no toilet paper that smelled a lot. So as you can imagine, going to the toilet in these toilets was not very popular, but nonetheless possible, and as one can tell from the smell, they were actually frequented often enough.

6.1.5.8 Lighting

The many paved paths and bridges were well lighted at night, providing good visibility.

6.1.5.9 Beach volleyball courts

The beach volleyball courts made the research of people playing on the sand on the Danube Island possible in the first place.

6.1.5.10 Mobile ice cream and drinks shops

On the paved paths, mobile ice cream and drinks carts would drive and stop by regularly, so that anyone who wanted to buy ice cream and drinks could do so. The ringing of their bells was a sound one got used to.

6.1.5.11 Restaurants etc.

On certain areas of the island, not in the area researched and one could find restaurants and near to the area researched, one could find restaurants on the mainland and about a kilometer away on the island.

6.1.5.12 Small beverages, food and ice cream stalls

Very close to the volleyball courts, there was a small stall for beverage, food and drinks. Other than that in the area researched, there were no stalls except during festivals.

6.2 Channeled analysis

6.2.1 Altered states of consciousness

Some mind boggling thoughts have come to Wanako's mind.

One heard the case study and was able to take part in Wanako's socialization process. Analysis is more intuitive than systematic, and allows voices from within to speak in their own right as he has, mostly through life experience, gained the ability to channel, and he feels that it is a great way to gain insights into other levels of this topic. The description is very metaphoric in nature as well as drawing upon experience as an artist, using techniques to free the mind in order to understand the greater picture and nuances otherwise invisible in writing. This might remind you of the non-ordinary reality described by shamans. He also used a technique called reading that enabled him to see more than is obviously visible otherwise, mainly about people and events. He also told his tale in an associative way, so that events were not necessarily ordered

chronologically, but ordered by an inner logic of meaningful connections. In a similar way, the literature he drew from was chosen by a process of encounter.

When it comes to anthropology, how often scientists say that alternative realities or other ways of viewing the world are the topic of research. In other words, there are ways of creating fascinating theories of which each leads to a whole new set of answers and questions.

So perhaps we can speak of reality differently and say that reality works according to one's beliefs. This leads to the conclusion that we are speaking of multiple realities. The idea that each individual and sometimes belonging to a group create individual realities and also group realities.

Organizing thoughts accordingly show that the perception of every group creates its own rules and views of the environs. Therefore, if the researcher's view or perception of reality was changing, than also the conclusions changed along the way. Due to this fact, his reactions were never the same and the way we perceive others appropriating the world was always in a flux. This fluctuation could be seen as a vibration, or in other words as ever-changing energies.

If we see the anthropologist as a technician, he can categorize what was going on by naming the frequency for which his symbolical TV set was adjusted for. So by turning the dial key, he can receive any film having to do with his research or views thereof.

One could say he is choosing which perceptual filter is appropriate for what result. One of his professors, Dr. Manfred Kremser, loves to cite the need for state of consciousness-specific sciences (Tart 1972 5-6). Here we are speaking of a state of mind that needs its own specific scientific method, that may completely disconfirm all others and only work when research is done from this state of mind.

The method of participant observation therefore grasps more of what is going on when the scientist is in one of the many appropriate states of mind. From a particular state of mind, time can be transcended and events both past and future are calmly in accurate clarity. It is also possible having access to this state of mind, in order to analyze all events according to what scientists would call theory, or in other words organizational frameworks.

As an anthropologist and human being, our scientist was fascinated by the nature of reality. When viewing his research through this perceptual filter, one might say everything and everyone he was encountering was continually answering his question by saying what they believed to be true, and therefore was true to them.

At the time our researcher was not particularly comfortable with this, and like everyone else would be making a statement about what was true for him. Now one might ask if it were possible to be at home in a community of so many truths. He had a hard time believing so and therefore experienced a lot of tensions that manifested as physical symptoms.

A trademark of anthropologists is to feel comfortable in a world filled with a multitude of realities that individuals, groups, communities and societies live in. Often when doing research this "consciousness specialist" must move in a multitude of a real experiences that are made up of diversity, and often wants to analyze his experience both from within and from the outside; creating this experience of being in many worlds at once by including them into a greater network, which is created in the anthropologist's mind, inhabited as Jung would say by archetypes, a collective unconscious, super conscious and the place at which a human beings focus is.

Others say, one lives in a multidimensional reality. One could say the research of the physical events could be simply a matter of what is going on in one's consciousness. This gives Wanako's research a whole new meaning.

Well, right now Wanako is looking at the whole thing as a meeting place of many realities in the sense that individuals and groups are creating their own filters of understanding, and due to the multiple backgrounds very separate, and through the playing means of connecting.

Jumping from one reality into another could often feel like an inability to be understood. For some the place belongs to them and one had to play by their rules. The researcher would often get caught into saying this isn't true for everyone. This was not the best way to cope with frustration about not really being able to belong to one or the other group fully.

This moving through realities includes a state of mind in which Mr. Oberhuber is connected to his guide John, who was happy to analyze the research according to his criteria. Channeling is to build a bridge to the higher realms, a loving, caring, purposeful collective consciousness (God, the All-That- Is or the Universal Mind), by connecting to a high-level guide or one's higher self that is able to step down the higher vibrations (Roman/Packer 1987 13), as often is described in various shamanic trance rituals. A medium is thought to be in contact with the dead and functions as an intermediary between the living and the dead (Tart/Smith/Smith 2009 257). Understanding the following principle, namely energy plus memory/recall is creativity

potentiated into infinity (Buzan/Keene 1999 14), explains one of the aspects of channeling. Research shows that certain frequencies of electromagnetic energy can be transmitted in a wireless manner to the individual human brain (Klimo 1998 244). Channeling is a conviction of psychic mediums, that they can connect with sources other than their normal selves, usually in a different state of mind (Hanegraaff 1996 23).

There are many more explanations for the phenomena of channeling and interesting discoveries that strengthen or weaken these. Our practitioner can move from one into the other, depending on whom he is talking to and what feels right to him. His guide John says he is an ascended Master speaking for a group of ascended Masters living in a dimension, vibrating to a different melody and rhythm than the earth plane, in which he enjoys life as a pure entity of light. He lived human lives in which the ascension process was gradual yet steady, and not only was he capable of drawing himself into other dimensions, but he also went through ascension processes in planes of existence that are situated in the same universe as the earth plane, where he lived different lives as what a human being would call aliens. He says that Wanako's channeling can be explained as an outer manifestation of his inner mind connecting to his multidimensional self that when Wanako is channeling is directly conversing with God (The-All-That-Is) portrayed as John, a very powerful loving male entity.

6.3 John's (my guide's) assessment

John: Looking at reality lived by human beings, specifically researched by Wanako and perhaps one could say, a highly evangelistic point of view in which he wants to prove, that peace on earth can be found outside of the soul. His belief in this can be held to be weak, and therefore it is very unlikely for him to find proof, that the human beings playing volleyball and kite flying on the Danube Island are peaceful. His disappointment went so far, as keeping him from continuing to write, and describe the important research he had made.

I am very happy to have the opportunity to explain why this research is so important, even though my channel hasn't seen this to be so in a long time. On the shores of the new Danube, as experienced by the researcher, a whole new culture is born. At first glimpse it may appear to be like other cultures having already been researched by

anthropologists, but when one looks deeper there is more. The focus on space and place has liberated anthropologists to study this in their own cities (Low/Lawrence-Zúñiga 2004 2) with a fresh perspective.

A culture of on and offs, show and prove, likes and dislikes, permutation of meaning, sanctuary and emotionally cool, life and death, cooperation and defeat, loose ends and loss of faith, murder and lust, trance and drugs, reason and imagination, frustration and love, magic and religion, being a good sport and bad sport, hostility and friendship, boredom and inspiration, belonging and loss, artificial sanctuary and nature and some of the few stories to be told about this culture. For the purpose of my word's culture means instant gratification of a group of people moving on off the Danube Island. Each person is very relieved when arriving on the Danube Island, because arriving there is in and of itself already instant gratification as if stepping into a sphere in which life and death have a very different meaning.

The Danube Island is not only a physical place, but also a place in the person's mind associated with specific feelings and ways of perceiving. The idea of being somewhere else where the self is more fluid and therefore free to roam shows how easily a human being can transform him or herself just by moving from one place to another. The volleyball players and the kite flyers simply exemplify this, by their energy fields and specific ways of interaction that correspond to this inner feeling of loneliness, supported by an environment of well-being. The kite flyers resentment towards interruption and the volleyball player's absolute need to interact, express this sense in a very explicit way. Let me give you an idea of the energy work going on during Wanako's research on the Danube Island.

When he began, there was a strong current of isolation and long-standing insulation that was in the process of opening up to medium ship. Understanding this will lead to a new insight. There was this urge from within to grow and change, represented by the recent arrival of power kites, the researcher's arrival in the field, new players with new ideas and a bit of resentment moving on. A loose organization of people involved in these two sports as an adventure into the nature of reality, can be looked at as a multi-sited ethnography. If you think of these people as being interconnected and yet disconnected you might come to the conclusion that they have nothing to do with each other. Let us put it clearly, volleyball players and kite flyers will have nothing to do with each other in this context, even though they are playing their sport close to one another. Their ambitions and their reason for being on the Danube Island can be seen as diverse, and yet when one looks at it through a lens, appear to be the same.

Taking time to do what one love's! As stated previously, the energy combinations that make up the experience being created on the Danube Island during the time Wanako did his research, reflects itself both in the way the volleyball players act, and in the way kite flyers interact. Let us speak of boundaries as observed and explained by participants from the perspective John has on the physical nature of things. As for the kite flyers, having enough space to catch the wind, fly their kites without getting in each other's way or harming others is of great importance and therefore, when people doing other things than kite flying, as for instance playing soccer, or cricket that takes up a lot of space and involves a large group of people, the kite flyers would insist on these groups going somewhere else.

Volleyball players would react in a similar way when their way of playing was questioned and would insist that since they came here regularly it was their right, in other words they owned this place, even if according to law the place was a public space owned by the city, the intruder should leave or not get in the way. Both areas, in one of which beach volleyball was being played, and in the other, kite flyers were flying their kites, this involved a common energy field that one either joined or went somewhere else. One might as well describe this energy field as purple, with green and white accents inside. When the energy field was calm, the green would get stronger and when agitated, the white would take over. This was true for the space from the beach volleyball courts to the end of the area these kite flyers appropriated.

A look at the symbology behind this should clarify what this means, purple stands for being as one (Brofman 2006 218), green for companionship and love (Brofman 2006 204) and white for avoidance (Brofman 2006 226). So let's take a look at how purple traits were being expressed. How do volleyball players feel at one and how do kite flyers feel at one? Volleyball players tend to feel at one because they feel the same about a wide variety of things having to do with the game. There are exceptions to this rule, but nonetheless it usually fits. When scoring one feels thrilled, when the other team scores one feels disappointed, one wants to win, abiding by the chosen rules is important, spurning each other on to play better, keeping track of the score, waiting until it is one's turn just to mention a few.

For kite fliers, one feels at one waiting for the wind, discussing technical matters and adapting the kites, for power kite flyers it is the adventure, for stunt kite flyers it is the thrill of getting the tricks right, for single-line kite flyers it is the joy of seeing the kite flying as it should, for all the joy of kite flying, exchange and companionship just to

mention a few. A lot of what we speak of here might appear to be an appropriate reason, for these individuals to join up as groups.

So let's take a look at the groups in terms of the green color. Companionship and love is expressed through the continual process of aiding each other, more formally expressed, by the kite flyers as they need to cross a certain amount of space in order to each other and offer help while volleyball players are usually in groups of two or many and approach each other within the group, from group to group, individual to group and individual to individual, and usually relatively little space needs to be crossed. Another way of showing companionship and love in both groups kite flyers and volleyball players, is to discuss topics outside of the sport.

Now let us look at the various ways the color white symbolizing avoidance is expressed. When white disrupts violet energy it is a sign that issues of oneness, compassion, authority and leadership are being avoided. What happens when kite flyers avoided oneness? Those soccer players are very often obnoxious, why can not they understand that they need to leave this place to us? These crazy cricket players from Pakistan could easily play somewhere else, is this not obvious to them? People with nylon lines and cutting lines should know that it is forbidden in Austria, and naturally they should know that flying over 100 m is against the law! That guy doesn't care for other kite flyers he's flying as if the field belonged to him and as if no one else was here! Isn't it clear that power kite flyers should go up there, stunt kite flyers can avoid collision much easier, and therefore should move over there in this area obviously belong to single-line kite flyers! These gusts of wind are terrible and can never predict what's coming next and which kite to fly! These are some of the many exclamations to be heard on the usual kite flying day.

What about the volleyball players when white disrupts violet? They took out the polls for restoration and now nobody can play unless they have their own polls along at the top of that of course a net and so on! Why don't they ever come and ad sand, we see the carpet underneath and one can easily get hurt! They think they're so much better than we are, so why should I care about playing with them, since they do not want me to anyways! Just to mention some of the things to create an experience of avoiding oneness.

Now let me take a look at how it is when the color white disrupts green. For the kite flyers community, it is important in order to exchange kites and know how. Avoiding conflict is very important to kite flyers; otherwise they cannot continue exchanging means and knowledge. Therefore, being annoyed at each other is not openly shown by

keeping a distance for a while until one has cooled down. Volleyball players getting along with others is important if you want to play with them. And who knows, perhaps you will need to play with them if you want to play one day. Nonetheless disruptions are shown more openly, and avoided when possible. The greater picture may appear to be vague at first, but when you take a second look things tend to become clearer.

The larger context of the field of energy described before is of a newly bread sense of independence, and can be described as yellow with a touch of green. Power, freedom, control and will are qualities of the color yellow (Brofman 2006 196), and the touch of green stands for defining oneself through relationships, rather than through what is true for oneself (Brofman 2006 229), so defining this larger context can be a bit tricky but nonetheless let's take a look.

If yellow were standing on its own volleyball players and kite flyers would be self-assured and would define themselves by what is true for them, but the touch of green shows that to a certain degree, they define themselves through others. Defining themselves through others means they are comparing themselves with others and at the same time taking on as true what is said about them.

How was this done? One of the means for the kite flyers was and is surely the Internet, specifically, <http://www.drachenforum.net/> July 13 2010 12:26 CET, which is a German platform in which the German-speaking kite flyer community can interact, exchanging know-how and knowledge, as well as custom products being offered on this site. In the summer of 2006, Wanako Oberhuber and Yan Derweduwen, a fellow anthropologist from France, an enthusiastic indoor kite flyer and friend, did a short joint research into the field that Wanako was researching, with a specific interest for the community of kite flyers Internet communication and outlying resources like shops, that had not been focused on, and therefore can be seen as an excursion outside of the previously defined field.

With volleyball players, Wanako also did some short excursions outside of the field joining in some activities of volleyball players taking place on other sites than the Danube Island. Yan started kite flying in 2001, thinking that it is an activity everyone gets to at some point and he and his father had trouble with their kite, and a man from a kite Association helped them out and gave them an address of a kite Association in their area. Now he and his father have their own kite flyers Association, they are well known in the indoor kite flyers community in Europe, and Yan is highly ranked in high-level indoor kite competitions (Derweduwen/Oberhuber 2006 1).

The volleyball players would compare themselves to professional beach volleyball players; many of them would go and watch the "beach volleyball grand slam" in Klagenfurt. At some point two of Austria's professional beach volleyball players Berger/Doppler turned up in the field for a photo session; this certainly was very exciting to the resident community. Just to make it clear, both in the kite flyer community and volleyball player community on the Danube Island, the main focus was on them selves. How do these two fields of energy interact?



Figure 37: Interlinking Energy Larger Perspective and Inner Energy Field © Wanako Oberhuber 2010

The above picture is to show how the energy interacts. The explanation is of utmost importance. The dominating colors are yellow, purple and white, while the color green interconnects all fields. Starting with green makes the most sense, as it is the color of love and relationships, as you can see he has found a place in all fields represented in

the overall picture of energy, defining the field corresponding roughly to the fieldwork Wanako undertook, in which various traits of mastering is included, which we the guides can offer you in order to understand what it is like to be human from our perspective.

As we mentioned before, green is the color of relationships and therefore also of relating to us. As you can imagine many high-level beings were involved with what was going on on the Danube Island, and therefore it is time to relate some of their stories.

This is the story of a man called Simon Dionne whose spirit and soul had a deep triumphant interest in what Wanako was doing, and therefore was at his side during the whole process of research, though from another dimension and invisible to physical eyes and senses, as reduced to by doctors of medicine.

Simon Dionne was a carpenter in one of his most revered lifetimes and was good at card games. Playing cards was one of the main side activities of the volleyball player's group, congregated at the so-called center court, and for Wanako the card playing was of little interest indeed. Simon says that the card playing plays a greater role, and therefore needs to be incorporated in the analysis. Card playing as a means of articulation of common interest and peaceful time spent together is so important, that the atmosphere without it would be very different.

Since this group of volleyball players is into playing two on two and is quite large, there is a lot of time spent not directly occupied with the game of volleyball, that needs to be appropriated accordingly. Warming up for the game appears to be the most appropriate, just like swimming to cool down, flirting to keep spirits up, drinking to keep hydrated, eating to feel at ease, talking about pretty much anything one feels like, hanging out and so on, but card playing is the same on the one hand, and on the other a particular means of saying I love you a sense of enjoying time together, without implicit sexual innuendo. This makes it very appropriate to merge people of all ages and sex, though usually card playing was a male occupation, but not always.

Another topic Simon wants to discuss is the lay of the land, and how things are built to suit the needs of human beings celebrating life, kite flying and volleyball playing. Looking at the arena, the so-called center court one can see that it is built of wood earth and gravel, while the area in which volleyball is played is filled with sand and two metal poles constructed in a way, that one can attach a volleyball net in between them and adjust the height at which the net spans the gap.

How does this impact the volleyball playing? There certainly is a greater protection from wind than on the two other courts, which are not formed as an arena though the back of the arena is on one side of them. Trees and shrubbery on two of the other sides and the fourth side is mainly the wall of a paved soccer court with an opening in the middle, which is the goal and therefore, if playing volleyball on the nearer courts, needs to expect soccer balls once in a while. A soccer court was not the only place where soccer was being played around the volleyball players, because the field on one side was perfect for the purpose of playing ball, and behind that another field is to be found where Wanako had gotten to know the place with the group from the Baptist Church playing volleyball. On one side of the island, not far off was the Danube, and on the other the New Danube where one could swim. This is once again John! As you can see the volleyball courts are constructed in a way so that when playing, the balls cannot roll too far away.

Now to the kite flyers area which is also enclosed on most sides; on one side by a slope upward and on the others by trees and a playground. On two sides trees were on slightly heightened ground. Nonetheless, the exposed nature of the Danube Island usually kept a wind going. Our researcher kept his lines short so his kites would never if possible end in the trees, though he once chose a line that was too fragile for a certain kite. Therefore, the line ripped and the kite landed in the trees, or somewhere else never to be found again.

How does this explain the green color connecting all areas? One could say Wanako was the connection, or for instance the land, or perhaps public transport. In the sense of the energy depiction we have a different interpretation: green as mentioned before stands for relating to one another in the energies of willpower and certainty, as represented by the color yellow, the energies of oneness and compassion shown by the color purple, and the energies of avoidance all relate to one another not only as a map, but also through the moving exchange of experience gathered in pools of green, and threaded trajectory in green.

Another being from a different dimension called Sion shall relate to you an aspect yet unnoticed. Sion was once a soldier who sold arms to young fighters who believed in the art of war as the solution to all of humanity's problems. Now, as an enlightened master he is able to draw conclusions and how to fight. On the Danube Island, there is a lot of fighting going on that mostly remained invisible to Wanako. This fighting has a lot to do with markets, and he would like to explain some of this in terms of long term

strategy. Let's take a look at the audit by Heli Luts of RiverLinks european audit of the Danube Island, and how this background obviously leads to fighting about markets.

On page 4 of the PDF, one finds "temporary markets and festivals" and this makes it clear that Danube Island is not only open to the public, but also to entrepreneurs making money with temporary markets and festivals (http://www.riverlinks.org/casi%20studio/tallinn/vienna_cs_def.pdf July 15, 2010 15:53 CET).

Now let us take a look at the material Wanako generated in which one can find the Africa days, the Danube Island Festival, missionary activity, the Bolivian new year festival, open air concerts, Japanese blossoming cherry tree Festival, the Ethno Festival, the kite flyer Festival; just to mention a few. Sion can see many more, including organizations and entrepreneurs who were denied access to the Danube Island as a place for their markets and/or festivals due to money, politics and missing claught.

This fighting goes on in the background, and of course also fighting is going on between people using the facilities on the Danube Island. Though Wanako may dislike this fighting, it is one of the main activities on the island. There are territorial fights, there are fights about what one is allowed to do or not to do, there are fights about how to interact, there are fights between men and women, there are fights over men by women, fights over women by men, fights over hygiene, fights with authority, cultural clash, prejudice, wars on reality, occult wars, the war to control water ways and floods that was the original reason for building the Danube Island, the persecution of peace as represented by the peace path whose monuments are rarely appreciated and more or less being disfigured, fighting for customers, the fight to upkeep the Park; this also includes the banishing of drunkards and the homeless, fighting for recognition, fighting for health, fighting for spiritual initiation, fighting to keep the place clean, fighting for safety, fighting for love and so much more, much of which can be found in Wanako's notes.

As mentioned before, Sion had once held the belief that fighting and the war was the solution to all of humanity's so-called problems, but has now come to a different perspective. What is this all about? The way Sion suggests that fighting can be transformed into an asset for humankind is. When taking a look deeper, fighting arises

from a deep inner need to get what one wants, and seeing where one can get it from someone else by developing a strategy to get it. The first step is usually asking for it and if this does not work, and one still wants to get it from this other person, one might start negotiating, and if this is not satisfactory, one might steal it or take it by force. If one is not strong enough to take it by force, but smart enough to steal it without being caught, one might hang out with others who also want this thing. This process of fighting could be described to the point of developing a society like in Austria, but I will leave it at this point.

Let us go back to this deep inner need to get what one wants, and ask the question is there a more efficient way of getting what one wants?

Can one find examples in the ethnographic material Wanako collected?

Let us say there are more examples for fighting than for peace and yet in the research there were no murders observed. Once Wanako was told that a laptop was stolen, injuries were usually due to sport not to someone else hurting them, there was a high degree of cooperation, mocking was held at a very low level and therefore seldom, swearing at each other within the group's was low and almost nonexistent, helping each other out was felt to be natural, and happened every day, in most cases new people were invited and integrated, even towards people and groups outside of the community, generally one was friendly, exchange of know how and knowledge was the rule rather than the exception, when fetching water or food usually one would offer to fetch water and food for others as well, sharing food and water was usual, when talked to, people would usually respond, introducing oneself to one another was natural, a lot of information about one another was exchanged and shared, one would tend to smile at, and greet each other when seeing each other, one would avoid certain questions that are more or less taboo in Austria, nonetheless a certain amount of anonymity was possible, one would be taken serious, though it was pretty safe one paid attention to one's belongings and to each other's belongings if asked, one would even share equipment, in general one would look into each other's eyes that esteemed friendliness in Austria, when upheld for a short period of time (about 10 to 15 seconds), and many more signals were given off that I would describe as affirming peace. One of Sion's favorite sayings is: Listen to yourself and you will know the world.

Another spirit would like to offer her perspective; her name for this purpose is Sylvia. Sylvia is a warrior woman whose ambition it is to conquer the world, to conquer the world means to conquer the kingdom of heaven. Picturing herself in heaven is the

picture of herself as the goddess she is. When taking a look at the Danube Island as the next step to conquering heaven from the perspective of global time, a time in which all is one, one might see a strange sight indeed.

Sylvia says that when Wanako did his research, the deeper meaning behind it was to get to know God in him, which was in his eyes at the time a war of sorts; in which success was the only way to move through and stay alive. Rather than die as he feared, he chose the state of self denial, that appears to be safe, but in reality is very dangerous. He denied himself access to God. The metaphor of the island as contested ground may appear to be relevant, but in no way fits the description Sylvia is going to make. The island in a way is a tangent to a city in which murder is strife. The island has a magnificent dome of Angels attached to it, transforming humanity in ways yet unheard of. How many people they reach is a matter of speculation, because there are ever more people arriving there. Sylvia is very straightforward about this and says that it is important to listen to what the Angels have to say, because the Danube Island is created by man and attended to by God.

The very community of atheists would be very surprised to hear this, because many of them feel comfortable on the Danube Island. How can one put this and understand that many of the atheists are closer to God than their fellow human beings that proclaim to be God's children? Blaming God has become an unconscious way of praying to him, though such groups as do this believe that God is their only salvation. In what way are those who preach the Word of God at a loss when it comes to understand who they are? Sylvia will give you the answer that she has come up with.

Describing heaven and earth as separate has led to a very drastic separation of self, and therefore the interpretation of the Bible as a means of salvation rather than understanding one's self as free to grow into its heavenly nature. Now one can understand a little more about how Wanako became an emissary of God. Why does Sylvia say that about Wanako? Sylvia says it is because Wanako never saw himself that way, and his Christian sovereigns feigned interest in him. At the same time, they said that he was an atheist. This may give you an idea why the missionary groups that came to the island had little to no success as the island is a sanctuary created by mighty angels. This framework can be used to understand the following activities to be found on the Danube Island during Wanako's research.

Let the example of people helping one another suffice as evidence that the Angel's direction are being heard, and the fine tuning of equipment is according to the will of God. To teach when one is good at something, to strengthen when someone is weak, to

seek understanding rather than envy, share rather than compete, be brave rather than cry, and administer love rather than sin. When it comes to preferences, both the volleyball players and kite flyers would choose that way. Listen to the voice of God in your midst, and the voice of God will be a chorus of love. Magic happens in heaven and heaven is within you, and radiates out from you ever changing the world.

Here's John again happy to surmise what the spirits have analyzed. So let us string it up and see what the different points of view can add to this magnificent picture of an ethnographic study by Wanako Oberhuber. Let us begin with Sylvia's optimistic analysis of institutionalized reversal. She suggests that we see the conquest of heaven as the main focus of volleyball players and kite flyers on the Danube Island, and she says also that heaven is to be found within each one of us. Furthermore she states that the Danube Island during Wanako's research was a sanctuary upheld by angels. Her criticism of those missionaries and church emissaries who speak of God as being outside of themselves, though scripture holds evidence to the contrary as well, who came to the Danube Island, is obvious.

Why do I call her analysis optimistic and geared on institutionalized reversal? She certainly speaks of the main body of atheists as being more in heaven on earth as those followers of the Bible organized around churches. As you can imagine, the churches themselves and their community are convinced of a sovereign connection to God, when following their teachings. According to Sylvia, they are achieving the opposite of what they say they are doing.

Sion analyzes the Danube Island research by Wanako Oberhuber as a place in which fighting and war are dominant. Simon Dionne puts cart playing and structural aspects in the center of his analysis, paying a lot of attention to details and making clear how important cards, communication on the side and built infrastructure are to smoothen the actual enjoyment. Simon Dionne, Sion and Sylvia add very important aspects to a more global analysis, enabling us to understand more about the research Wanako undertook. Let us put it this way: A little brook that has come to an appointment with a tree will most likely in a short time choose the path around it. 10 men unhappy with life might run the gambit as to who is best at drastically unraveling the truth, and thereby discover a new tangent to who they are.

A taxi driver once said: "Look at all those people with their cars driving around as if they were maniacs and think of me as maneuvering through this fertile ocean every day to get passengers from one place to another!" The picture of the Danube Island as a

place of intense research into the nature of reality, as it is shown through the visible and acknowledged by the soul, can lead to a whole new dimension of what it means to be alive. A being that he is no longer physical, can nonetheless approach the world you live in has a multidimensional reality. Thanks for your attention!

7. Conclusions

Beach volleyball playing and kite flying mediates between groups and individuals of various backgrounds!

When one goes into the details what appeared to be banal about volleyball players and kite flyers on the Danube Island turned out to be very complex!

The Danube Island is easily accessible and people of all ages and origins can safely meet and interact through various mediating activities!

This verifies the hypothesis!

8. Suggestions for further research

One background yet to be researched to the tale of socialization is the context of leisure time. What for example Austrians feel to be free time, particularly living in Vienna, is spending some of their free time on the Danube Island playing volleyball, and the other group researched flying kites. Is the way one spends free time very important? Psychologists will answer with a ringing yes, because one of the ideas associated with free time is that it is a time in which human beings recuperate from work time.

A key word used in this context is recreation. This implies that work lowers the amount of energy a human being has, and therefore it is necessary to create the necessary energy again in the person's so-called free time. Now, this certainly gives the impression that it does not make sense to work and that free time is energizing. Are many people making this belief come true and others want to believe something else and sometimes are even able to live differently?

Are the volleyball players and kite fliers actually all to be placed into the category of free time? The thesis draws from participant observation to answer questions and a lot needs to be left to further research. Another tool of analysis can be the topic of intercultural communication. He could have also included the challenging field of inquiry of self ethnography, when it applies to the topics discussed in his thesis.

Furthermore, have a look at playing games and sports and how this affects culturally mixed groups. He gave an overview in terms of the topics researched in his life, for the purpose of making it easier to track his thoughts. Research might take a look into the backgrounds of some of the people, furthermore the questions of age and gender.

Whoever thought they were caught in a dream of reality was living the dream of undreamed reality! On the far shore of mankind, a signpost is to be found. It is called the "significant other" revered and opposed and yet a place to find inspiration! Always looking in one direction, we saw the silhouette of a woman and another of a man both of which made no sense! As to make it look like magic, a star jumped to conclusions and thereby innovate the world! In a place that can be reached from all times and places one can find information about everything and anything, and even beyond those! In the midst of the storm it is calm, and therefore it became the leader of many! Rebounding from a love felt, souls connected, and radiated their light into an infinitely

fascinating world! Judging his mind to be sane, the boy was able to do what no one else could! At the bottom of a deep lake, a gorgeous jewel purified all who swam in the lake! An apprentice thought that learning was a joke, and turned out to be the best craftsman of all! The artist making science discovered that laughter led to insight! As the cold rain fell on them they felt as if life catches up with you!

All this and much more shows to what degree the researcher gains not only factual knowledge on the social subject, and its physical objects, but also spiritually.

If Wanako got the opportunity to continue his research or do research with similar circumstances, he would hope to have more means for taking field notes or recording his impressions, as well as being able to film, make recordings and pictures and he would like to get some more training in mnemonic techniques, so that even more details would be available for analysis, though he must admit, channeling enables him to access his perfect memory, and beyond that to analyze more factors than any note taking or recording device could ever capture.

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10. Annex

10.1 Abstract English

The anthropological research questions are asked whether kite flying and volleyball playing on the Danube Island function as a media through which groups and individuals from a multitude of ethnic backgrounds can interact, and enjoy their time together, and if these activities may be too banal to be researched. The hypothesis is stated that volleyball playing and kite flying function as such a media and that it is worth researching. Going through the many specifics required for answering these questions leads to the following answer: Human beings both in groups and as individuals in multiple ways play volleyball and fly kites as a means of interaction. Researching specifics shows there is a lot more to it than meets the eye.

10.2 Abstract German

Die anthropologischen Forschungsfragen ob Drachen steigen und Volleyball spielen auf der Donauinsel als Medium fungiert, durch das Gruppen und Individuen von mit multiplen ethnischen Hintergründen interagieren und Zeit zusammen genießen und ob diese Tätigkeiten zu banal sind, um überhaupt erforscht zu werden. Die Hypothese ist das Volleyball spielen und Drachen steigen als ein solches Medium fungieren und das es wert ist untersucht zu werden. Durch die ganzen Spezifika zu gehen, um diese Fragen zu beantworten, führte zu den folgenden Ergebnissen: Menschen sowohl in Gruppen als auch als Individuen, spielen Volleyball und lassen Drachen auf multiple Art und Weise steigen. Sie nutzen diese Tätigkeiten als ein Medium der Interaktion. Die Untersuchung zeigte, dass viel mehr dahinter steckt als nur das Offensichtliche.

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