> *"[...] so it becomes necessary to show him [Émile] what man really is. Society must be studied through men and men through society. Men must not be shown through their masks, but must be painted just as they are, to the end that the young may not hate them, but pity them and avoid resembling them. Let him know that man is naturally good, but that society depraves him; let him be induced to esteem the individual, but to despise the masses; let him see that nearly all men wear the same mask, but let him also know that there are faces more beautiful than the mask covers them".*
>
> — Jean-Jacques Rousseau,
> *Émile: Or, Treatise on Education* (1762). p. 346

This magnificent edited textbook highlights the outstanding papers presented at the Research Committee Thirteen (Sociology of Leisure, RC 13) sessions at the International Sociological Association's Third Forum of Sociology which took place in Vienna in 2016. The aim of this academic work is to demonstrate the relevant nature of the discipline of leisure studies and the entire maturity of its theories in local, virtual and global environment (Beniwal et al. 2018). Most of the authors are aware of the philosophical approach and are situated somewhere within this parameter that is to say "[d]rawing on Habermasian theory of communicative action, Spracklen (2009) argues that leisure has the potential to promote democratic, horizontal exchange based on communicative rationality rather than instrumental rationality" (Tanaka and Ishida 2018, p. 214). In that regard, the struggle for a better world in a global era is always influenced by small actions in order to achieve harmony in daily life and certainly calls for the practice of tolerance and for the sharing of values between individuals who are person-centered.

The 23 academicians, lecturers and researchers who have generously contributed to this amazing artifact comprised of 14 chapters are Aretha Oluwakemi Asakitikpi, Munehiko Asamizu, Ertong Attar, Giandra Anceski Bataglion, Anju Beniwal, Michael A. Elliot, Adriana Aparecida da Fonseca Viscardi, Damian Galuszka, Jonathan Harth, Saori Ishida, Yoshi Iwasaki, Rashmi Jain, Daliana Stephanie Lecuona, KoFan Lee, Miraíra Noal Manfroi, Alcyane Marinho, Zuhal Yonca Odabas, Alice Pacher, Juliana de Paula Figueiredo, Karl Spracklen, Yuki Tajima, Hiromi Tanaka and Verônica Werle.

The first theme identified in this collection concerns young people knowing that they "are well informed, educated and technologically sophisticated. The conventional portrait suggests most young people successfully negotiate the transitions of adolescence to become well-adjusted adults. They enjoy their life and are confident about their future" (Beniwal 2018, p. 97). From her side, Pacher analyses the multi-causal sexless phenomenon in Japan by connecting too easily recreation with the pleasure *telos*. Her approach is more a succession of sexology observations attributing many factors to this problem which is not mainly an individual issue, but particularly a social phenomena to be eventually resolved by sexual education and adequate practices. To do so, it would have been fruitful to develop philosophical and theological discussions with regards to the subject of romance and love instead of simply looking so closely at sex as only a physical and mechanical need to be fulfilled in daily life.

The second theme chosen is about well-being and health. This dimension of quality of life is properly developed by Smale in the Canadian Index of Wellbeing (2016) which contains eight areas: leisure and culture, healthy population, democratic engagement, education, community, vitality, environment, employment of time and living standards. This helpful index studied by

Manfroi et al. affirmed that the development of psychological well-being is considered more leisurely when playfulness is included through the process of 'care'. They borrowed Boff's definition of self-consciousness which states that "as a way to be, as well as describing the way one relates to the world, to oneself and to others" (Manfroi et al. 2018, p. 60). From this optimistic point of view, for instance, practical environmental education, leisure-oriented tourists (Asamizu, 2018) and adventure recreation such as rock climbing, skiing and snowboarding, kayaking, stand-up paddling and triathlon are forms of serious leisure which enable individuals to enhance their state of well-being (Lee 2018). Somehow, engaging with others during leisure time is a crucial way of becoming more human in the face of life's challenges and promote health condition.

The third theme explored is virtual leisure and pop culture. There is tremendous social information given about a case study of regional idols in Japanese culture regarding 'contents tourism' and regional revitalization. The performance of these idols had the following consequences "(1) it increased love and attachment towards the group's base; [...] (2) it encouraged local involvement; [...] and (3) it drove progress in resolving relevant issues and problems through communication with members and between members and management" (Tagima 2018, p. 135). According to Harth, the various possibilities and effects of being there and being someone else inside the digital and virtual world allows one to live here and now in a polycontexturality of leisure experiences. Thus the technology of virtual reality provides a variety of uses –good or bad– a space and a time to gain more realities where individuals are 'alone together' in spite of their ontologic fragilities. Therefore, "[i]n cyberspace, human people tend to be equally easily digitally embodied as artificial non-human entities. Perhaps it

is for this reason the basically unlimited realities of virtuality appear to be the next frontier of human adventure and conquest?" (2018, p. 151). In this vein, Galuska discuss that video games in the family circle present some problems because the children are immersed within the constitution of ludology. These virtual devices are mainly preferred by young individuals instead of enjoying traditional playgrounds among the communities in the social world. The negative effects of the video games can be resolved through dialogue between children and their parents which reduces the generation gap (Galuska 2018). In other respects, Asakitipi's approach to mass media messages reveals adroitly one of the causes of the crisis in Africa. She discovers in particular that the music video industry's "ability to promote both the music as well as drama, becomes an attractive medium through which new cultural schemata can be formed. It has a great potential in attracting and sustaining viewership" (2018, p. 198). As such, new stereotypes can be structured and explored for a better world in this global era.

The fourth theme examines clearly the way to build meaning-making during leisure time. Odabas and Attar point out that "[a]s a social institution, religion, especially monotheistic ones (Judaism, Roman Catholicism, the Protestant reform movement and Islam), regulate life in a transient world, and at the same time convey the rules of the infinite, eternal world" (2018, p. 75). Of course, these authors are concerned that leisure is a conductive thread of Western societies and has imposed its urban values on non-Western societies, leading slowly to a standardization on a much larger global scale. Consequently, "believers develop themselves in a spiritual sense. [and] In addition to spiritual development, one's religion determines the content of leisure time in order to strengthen the community and family ties" (Odabas and Attar 2018, p. 76). For his part, Elliott (2018) expresses a pleasant presentation about comic

books, comic art as well as animation, science fiction, fantasy literature and related literature that has spread around the whole world since 1920. For instance, the globalization of comic-cons with the apotheosis of nationalistic superheroes represented by Captain America, Superman, Spiderman, Batman, Iron Man, Wonder Woman or Star Wars and Star Trek film personalities who are part of this process of exalting the cultural imperialism of the United States through technological devices such as television, movies, music, video games, books, cell phones and the Internet during leisure time. These types of entertainment serve as a catalyst for meaningful discussions worldwide. In fact, this "comic fandom may involve beliefs that are sacred to devoted fans, and that comic-cons represent a powerful ritual for celebrating and experiencing sacred beliefs via common practices such as cosplay, panel discussions, autograph signings and merchandise collecting" (Elliott 2018, p. 237). As a result, the sacred role of comic-cons culture is quickly influencing the daily life of many individuals who are searching for meaning through their self-knowledge quest. Finally, Iwasaki proposes a thorough synthesis concerning the meaning-making pursuit through leisure as a principle domain of life. He identified five specific components of the roles of leisure: encouraging a connected life, a composed life, a discovered life, a joyful life, a hopeful and empowered life especially for individuals who have recovered from mental disorders and for the prevention of dementia. In that sense, Nakamura and Csikentmihalyi (2003) maintain that the "notion of *vital engagement*, [...] is seen as a key feature of optimal development, while they explained its connections to meaning-making activities by highlighting meaningful leisure pursuits" (e.g. Iwasaki 2018, p. 298). However, this prolific author should also pay attention to the impacts of the ageing of societies namely the increase in population and the relative material rarity of resources to meet their needs.

One critique that we have about this textbook is the deficiency of a broader representation of leisure authors among the communities in the social world. For that matter, some nationalities seems to be forgotten such as the Chinese, Mexican, Italian, Russian, Spanish, Australian, North and South Korean, as well as the Iranian and the Syrian authors, to name a few. The globalization of leisure and the struggle for a better world should follow the following international strategic principle: that there are no permanent friends nor permanent enemies, but only permanent interests between citizens of countries (cf. Temple 2018). Somehow, we have to admit that leisure is a double sided coin depending on the intention of the leisure practitioners. By this we mean that earthly reality can be sometimes a space and a time to alienate people, but normally it is a safe and real liberating experience which leads to better global health. One condition for positive leisure is the complete respect of each person's soul and inner freedom. We must add that there is nothing magical about the experience of leisure. Each of us has to build their personal integrity step by step so that it is possible to establish the reality of leisure globally.

To conclude, this ambitious and eclectic textbook proposes to the readers a beneficial international project where global leisure lays the foundation for future generations. It opens the path for new sociology and theories of leisure, and consequently, is an important asset for future scholars, social scientists, policy makers and even leisure practitioners who are currently attracted by this phenomena within the context of leisure studies which exists in faculties at the university level. The struggle and the expectation for a better world in a global era requires punctually abnegation and courage in spite of the risk to life. In that sense, the authors have the clearsightedness and the perspicacity to declare their melting pot of values with accuracy in a

difficult time, and this, for the spiritual well-being of the greatest number of individuals worldwide.

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