

Bachelor degree thesis paper

The applied discourse of Leisure Science Studies:

a theoretical suggestion regarding social participations of minority groups in contemporary

Japan

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0. Abstract

The paper aims to draw an analysis of a sense of discrimination that apparently underlies each individuals values in contemporary Japanese community. In order to articulate the current situation of discriminations against minority groups of people and its causes, the paper investigates the tracks of the issue involving an examination of own hypothesis; that is, a possibility of presence of primordial root cause that may be lying under most of the diverse social minority issues. The paper challenges to advocate a theoretical suggestion as a solution in order to ease the discriminatory inequalities and unfairness lying in the community that certainly deprives rights of minority people, and most critically, that hampers the social participations of those radically.

1. Introduction

So far, the numerous number of discussions regarding discriminations against social minority groups have been on the table, yet so many researches been done on such an delicate issue within the international community (Dong,1993). As well as the issue of discrimination have becoming critical, the term “minority” has been gaining a lot of popularity, while, as an illustration, we have seen its acknowledgement given by a majority of the people at the same time. Racism is perhaps one of the most obvious phenomena of discriminations against “weak-end ” people in today, in the meanwhile it is just a single part of a whole; people living in “underground”(Galtung, 1990) varies their way of disadvantaged situations one from another. Correspondingly, the discourse of justice has been controversial (Irie, 2011) as well as the discussions relevant to it has been frequently found in the scene of exclusive society.

Concerning over these two points, this paper challenges to define unfairness and injustice as the situation where independent individuals are not being able to assert their rights to fairly take parts in social community and exert their rights to speak up for themselves without any fear or prospective threats. That is to say, when a certain individual or a group of those are being discriminated, it directly illustrates the situation where such unfair or unjust conditions involved as a premise of the discussions. In this sense, hence, not only ethnical minority groups, that are usually spotted when linking to racism or racial discriminations, but also a lot more groups of people would be involved when mentioning of discriminations in this paper. The people, involved in this sense, are namely, “social minority groups of people” (Every&Augustinous; 1989).

If we take a look in Japanese community, according to the definition above, there is a diversity in social minority groups, namely, those in underground. Precisely, the paper

focuses on the people rooting in several/different nations(culturally minority groups of people), people involved in abused children issue, the issue of outsider foreign workers, the issue of single mothers, and the issue of children with disability. Though the focus would be staying on these people, the investigations would involve the voices from welfare caseworkers, experts and college volunteer students, too.

Reviewing the anti-discrimination movements carried out in Japanese community, in brief, there are two major consensuses could be found in its history; a)the movement , that aims to eradicate discriminations against people in underground, based upon the argument that points out the lack of knowledge and understanding of minority group of people as a critical and significant factor that is forming a sense of discrimination among majority of people, b)the argument that contends inactive and passive behaviour of minority groups of people with respect to their social participation as a key reason for existing discriminating community we have in today.

Digging the two above a little more deeper, as for a), the standpoint underlines the necessity of further understanding toward minority groups. The argument explains that once majority number of people could have gained a deeper, broader and further perspectives for minority groups, the people would loose such incentives to violate people in underground(Yarabe, 1995) . People tend to take minority people wrong due to the lack of background knowledges and also lack of actual contemporary circumstances those are facing - although this is the mainstream hypothesis supported by a large number of people, I, however, take its point critical. In the process of investigations analysis for the paper, answers from interviewees implicitly illustrated the sense of discriminations no matter the quantities of interactions those had with social minority groups community. This is to say, nevertheless such interviewees were proactively involved in minority groups community with much aspiration and eagerness to gain deeper understandings toward

those in underground, conversely, they maintained the sense of differentiation and exclusion by drawing the border line between socially weak-end people inconspicuously but certainly. A highlight for this as an illustration was showing a denial of discrimination. With that, such major suggestion drawn upon the argument found in minority studies history, that is to encourage majority people to have a better understanding for the undergrounds, becomes questionable for its feasibility as a practical solution.

Concerning the responsibility that minority groups of people themselves owe regarding their unjust treatments in contemporary Japan, as for b), arguably the discussion is pointless, the argument roots nowhere at all. The argument contends that discrimination issues require presence of both majorities and minorities(Lee&Dunlap; 1987), on the discussion table in terms of smoothing the inequality, and also for validating minority groups' rights to let them become independent individuals. Arguably, the discussion here is radically contradicting. Socially weak-end groups of people are usually absent from the discussion table, thus their presence is essential in order to discuss over their social participation as individuals with just and fair rights given, it is predicted so. In the meanwhile, there is a radical critical reason found in the context why minority groups are usually clicked out of the debate circles; those without individual fair rights and respects can barely speak up for themselves equally with "power-ful" (Phillip, 2004) counterparts- the majority. Certainly, requiring minority groups a participation for discussions without smoothing such inequality, that is existing between majority side of people, is not fair. Asking them to come out of the shells and start speaking up for themselves is certainly and namely an inadequate proposal (Phillip, 2004). Accordingly, as a basic premise of the discussion, such respects and guaranteed rights for those under inequality are required to be given in advance. Thus, the discussion is radically losing its point in the first place by having a paradoxical bedrock; that is to say, the self-recognition of possessing a sense of security is the very primary deserved and righteous whole premise for all individuals to

speak up for his/herself (Parry, 2004), regardless of his social status, position, or may be a social class or group, such as majority or minority, that he supposed to be categorised in. Apparently and arguably, such prerequisite fairness regarding power balance would be guaranteed only when both individuals, sometimes the groups of people, refrain from having intentions to drag the counterpart down, or to discriminate against the counterpart. Consequently, requirements of both presences, the majority's and the minority's, are fulfilled as a result of realization and implementation of non-discriminatory human society with all individuals social participations fairly involved.

Besides seeking theoretical clues for implementation of social participation of social minority groups of people by reviewing its history in contextual methods, observations of fieldwork practices were operated in several capacities simultaneously apart from the textual investigations. There were four different capacities involved throughout three-year long observations. Namely, a) voluntary based nursery care activities at an orphanage and also an infant home, b) yet voluntary based child care activities for autistic children and providing physical supports for parents with autistic kids, c) tutoring volunteer activities for middle schoolers with single parent in a Japanese public school, and lastly, d) language tutoring supports and mentoring activities for students with multi-national backgrounds. As for a), the activities were operated at one orphanage and one infant home located nearby a station in sub-urban area of Kanagawa Prefecture in Japan, happened usually on Sundays' afternoon, approximately for three hours either at the orphanage or the infant home (holiday periods were often an exception). The operation was organised by the facilities itself, undergraduate college students, master students and some high school senior students were the major participants as volunteers. As for b), the service was organised and given by a municipal government of the second largest city of Kanagawa Prefecture in Japan, technically operated by a average public preschool, happened on

every Tuesday and Thursday afternoon and evening, I myself participated at least three times in a month throughout the year. As for c), welfare care workers, belonged to a municipal government of the fourth largest ward of Tokyo metropolitan, were the major organiser and also the planner for entire service and operation. The actual tutoring services were given to the middle schoolers in a co-studying room at a city hall. There were usually more than twenty middle school students (volunteers) and at least fifteen volunteers involving undergraduate/graduate school students, also at least two members from the department of welfare of the city government were there as supervisors as well. The service was run usually once a week, on every Tuesday, it often lasted for three and a half hours in students' after school time, I myself was involved as a volunteer tutor at least 3 times in a month. Lastly, as for d), apart from three activities mentioned earlier, this activity was the one run by Non-Governmental Organization in the city of Kanagawa prefecture, where scores the second largest size regarding population within the prefecture. The NGO was formed by seven middle-aged people with career backgrounds and some intern students and other volunteer helpers coming through the government of welfare of local municipal government. The tutoring service was usually given to the volunteers on Saturdays either in morning or afternoon at the community space located right next to the NGO's office. Face-to-face verbal interviews and personal statement writing submission were essential for enrolling the activity as a volunteer college student, volunteers were usually in charge of their shifts that were arranged by NGO officer. I myself took part in the activity according to the shift, approximately five to six times in two months.

In today, it is obvious that Japanese community tends to recognize contemporary social issues independently and separately one from another. That is to say, social problems or issues regarding "socially power-less"(Fyrod, 1998) people, who are involved

in such activities above, usually as volunteers by the way, are often discussed as one independent social matter of community rather than a derivation of a matter of inequality or discriminatory society. Likewise, so it was for the fieldworks - with delivering such supports and cares, the practices challenged to investigate a possible, the most effective and the most feasible solution for each applied issue.

Correspondingly, discussions, and suggestions as for solutions are, like in manner, given for each different issues in contemporary Japan. The investigation analyses of observations and interview processes, however, illustrated another possible implication for such situation; that is, a possibility of presence of a root cause for all of the social issue matters involved in the investigations. Although the situations and circumstances of such problems that social minority groups face, which are caused by a contemporary discriminatory social community or unjust inequality, vary from one case to another, abstractedly there might be one single primordial cause that is triggering a diverse applied social problems on a surface. The paper challenged to examine whether or not there could be such root cause that several different types of social minority groups' issues share in common, and throughout the investigations in practices, interviews and text analysis, it obviously demonstrated the presence of a primordial cause in depth; namely, the ungrounded sense of insecurity toward a great deal of significant prospective threats in one's own upcoming future and its current life itself. The paper finds it as a conclusive reason for discriminations and inequality in Japanese contemporary social minority groups community, and thus the paper illustrates the role of independent individuals involved in Japanese society by introducing the possibility which Leisure Science Studies indicates in terms of radical realisation of non-discriminatory righteous society building.

Leisure Science Studies was derived from the notion of maximisation of individuals' personal well-beings(Henderson, 2004). Due to its shallow background in the historical

context of sociology, admittedly, the presence and the core values of the arguments are not broadly acknowledged in the field of academia yet (Henderson, 2004). In the meanwhile, the study advocates the possibility of roles which leisure can potentially play in terms of diminishing social problem issues, that are proceeding from human community, by expanding and maximising the volume of well-beings and accumulating the degree of satisfaction on each individuals' livelihoods (Kono, 1998). The study roots its origin in sociological discovery in native americans' indigenous minority groups alienation and exclusion from American social community (Johnson, 2014), thus pioneer researchers and scholars are from minority studies field of sociology in academia in North America, manly in the United States America and a few in Canada.

2.Methodology

As for the methodology, findings are drawn from interviews with interviewees and text analysis of Leisure Science Studies academic papers.

Speaking of its portion, verbal /conversational interview transliterations became its critical recourses for the most parts of the findings. Mainly, the conversational interviews with interviewees were run in Japanese language, since the most comfortable language was Japanese to a majority of interviewees, while, a few of them were done in English at the same time. As for the transcribed records of each interviewees, in order to avoid misunderstandings, the abbreviated version of its original transcriptions in his/her first language are given in its later part.

For the verbal interviewees, the list of questions for investigation were given to prospective interviewees beforehand, usually a week before the fixed interview date, in

order to give interviewees enough time to come up with their answers. With that, during the interviews, interviewees gave answers to the interviewer with following the order of question list by parol. For the conversational interviews, in this case it was more casual overall, the interviewer asked for permissions of taking notes down during conversations. Such conversations were usually found in when working on a volunteer activities together, or after the activities. Maps of questions to draw big pictures were prepared beforehand in some cases, for the most cases, however, the interviews were carried out with questions that were come up on a moment-to-moment basis as it continued by. Note that both for the verbal and conversational interviews, we see a variety of individual social status groups of interviewees. Some of them recognise or categorise themselves as a part of social majority group, while on the other hand, some them express themselves as underprivileged, disadvantaged or discriminated, and the notably, the number of them were the ones never though of/ have no idea of what social status criteria they thing they belong to.

With investigating papers on Leisure Science Studies as the text analysis part, I have chosen academic papers that are drawing arguments based on researches done in the limited number of English-spoken countries; namely, in the United States of America and in Canada. Due to a diversity of its definition, and also concerning the root and its origin of Leisure Science Studies and having its newly developed background kept in mind, investigations and observations done either in the countries above are the most reputable and appropriate as a theoretical material for making this paper convincing. As it is mentioned earlier, considering its newness, deliberately the resources are chosen among independent academic articles published in sociology journals, rather than counting on books that are often examining the studies.

<A list of question provided to interviewees for verbal interviews >

1. 私たちの今日の社会には「差別」が存在する事を実感する事がありますか。
なぜそう思う/思わないのか、何かそう思うようになったきっかけもあれば、教えて下さい。

Do you believe that the social community we have in today does involve a matter of discrimination? If so, why/why not do you think that way, or what makes you believe that way?

2. 現在の日本社会において、社会的地位や境遇、社会的権力の側面において、階層があると思いますか。また、そのような階層があるとしたら、こういったグループに分ける事ができると思いますか。

Do you believe that there is a variety of people regarding their social power or social status? If so, please describe what sort of categories of groups could be possibly existing in contemporary Japanese society.

3. 上記の2番での質問の答えに関して、もしそのような階層に分かれているとするならば、何がそれぞれの階層的グループ間の違いとして挙げられると思いますか。見解や意見で構いません。

According to your answer in question number 2, what do you think is the cause that differentiates one group from another? Specific explanation or thoughts are appreciated.

4 私たちの社会に差別が存在し、それが未だになくならない理由は何だと思いますか。

What do you think is the major cause for a continued presence of discriminatory social system in today?

5.不平等の渦中にいる人々が、平等にそして公正に社会参画できていないと思いますか。またそう感じる/感じない理由は何ですか。体験や意見も入れる事ができれば教えてください。

Do you think those suffering from unjust inequality are still not succeeding in taking parts in social participation regarding creating or building society? If so/not, why? Any discussions, comments, thoughts on it or stories based on personal experiences are appreciated.

6.社会問題の文脈で取り上げられる、母子・父子家庭児童や、その保護者と、関わった事がありますか。また、関わりの有無に関わらず、知っている事やその存在に対して思う事、感じる事があれば自由に論じて下さい。問題意識がある場合は、その内容について教えてください。

Have you ever interacted or connected with the people involved in single-parented family issue? If so, please share your experiences regarding those people the context of an independent social issue.

7.社会問題の文脈で取り上げられる、日本に在住でかつ日本以外に（も）自分のルーツを持つ方々と、関わった事がありますか。また、関わりの有無に関わらず、彼らについて知っている事やまつわる事象に対して思う事、意見、感じる事があれば教えてください。問題意識がある場合は、その内容について教えてください。

Have you ever interacted or connected with the people rooting in several different countries or with multi-national/cultural/ethnic background in a context of social issue? If so, please share your experiences and opinions or any thoughts regarding the people with your view as an aspect of social matter.

8.社会問題の文脈で取り上げられる、障害児を持った子供達やその保護者・関係者と、関わった事がありますか。また、関わりの有無に関わらず、彼らについて知っている事やまつわる事 象に対して思う事、意見、感じる事があれば教えてください。問題意識がある場合は、その内容について教えてください。

Have you ever interacted or connected with children with disability or other people involved in the children community in a context of social issue? If so, please share your experiences and opinions or any thoughts regarding those people with your view as an aspect of social matter.

9.社会問題の文脈で取り上げられる、障害児を持った子供達やその保護者・関係者と、関わった事がありますか。また、関わりの有無に関わらず、彼らについて知っている事やまつわる事象に対して思う事、意見、感じる事があれば教えてください。問題意識がある場合は、その内容について教えてください。

Have you ever interacted or connected with children with disability or other people involved in the children community in a context of social issue? If so, please share your experiences and opinions or any thoughts regarding those people with your view as an aspect of social matter.

10.これ迄の生き方や価値観、バックグラウンド、家庭環境や境遇、文化や言語、立場等、個人にまつわるあらゆる側面で互いに異なり合う人々が、それぞれが公平に参画しながらある一つの社会の中で共生していく為には、何が重要だと思いますか、そしてそう思う理由は何ですか。また、今の社会がこの共生を達成をまだ成し遂げていないとするならば、それを実現するにあたって解決すべきであろう課題は何だと思いますか。その他、この共生に関して、思う事があれば自由に思いを教えてください。

What do you think are the proposals for implementing co-existing society building- the social community formed by each independent individual with diverse one's value, personal background, roots, culture, languages or way of living? What do you think would be the critical key resources or factors for letting realisation of such society- the society embraces diversity in each individuals and guarantees each one's social participation with righteous rights? Please freely discuss over the issue of implementation of co-existing society. Any comments or concerns that you have in mind are all welcome.

*Interviewees list with brief profiles (pseudonym names are given below);

- Ai, a twenty-two-year old senior year student in undergraduate
- Asuka, a twenty-year-old female junior year student in undergraduate
- Chika, a thirty-two-year-old female case worker from city government
- Chihiro, a forty-one-year-old case worker/teacher at an orphanage with parents-less childhood experience
- Hana, a twenty-two-year old female senior year student in undergraduate with multinational background in several Asian countries(Hong Kong, Philippine and Japan)
- Makiho, a twenty-one-year old female undergraduate junior year student with cross-cultural background in Japan and some English spoken countries(France, Italy and the U.S.A.)

- Maya, a twenty-one-year old junior student in undergraduate with multinational background in Italy, Taiwan, and Japan
- Moe, a nineteen-year-old female undergraduate freshman year student
- Natsuko, a thirty-five-year old mother of her kid with autism
- Ritsuko, a fourth-six-year-old care worker at an orphanage
- Sakiko, a fourteen-year-old middle schooler with abuse experience, a resident of an orphanage
- Tsugumi, a twenty-eight-year-old child care worker at an orphanage
- Yuka, a seventeen-year-old bilingual(English and Japanese) female high school student
- Yumi, a eighteen-year-old female high schooler with cross-cultural educational background in several East Asian counties (Taiwan, PRC, Japan and North Korea)
- Daisuke, a fourteen-year-old male middle schooler with single-mother family
- Gen, a twenty-year-old male junior student in undergraduate
- Katsuki, a thirteen-year-old middle schooler with his sister with autism and motherless family
- Kentaro, a twenty five-year-old male doctoral student
- Taishi, a twenty-five-year-old office worker at a trading company
- Tatsuhiko, a nineteen-year-old freshman year student in undergraduate
- Yutaro, a twenty-four-year old first year student in his educational master degree
- Yuji, a twenty four-year-old male first year student in his engineering master degree with single-mother family
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3. Findings

Overall, there were four major findings discovered throughout the investigation analysis contexts. What was unique was that such significant findings were all related to socially majority groups of people, while the practices, interviews and text analyses stayed focused on those people labeled as social minority groups of people. The four findings are, namely, a) a presence of incentive differential consciousness, b) absence of subjective perspective with imaginative empathy for others among the people on majority side, c) rigid insistence and adhesions toward “mainstream success” (Symon, 2002) defined by nobody, so the threat that comes from such ideology, that justifies and values the adhesion to the mainstream sense of judgement on success and values, as well, d) a presence of reactive incentive in the depth of perspectives for dragging down others successes and spirits based on those ones’ beliefs.

Firstly, as for a), there was a definite presence of critical and obvious differential consciousness found in majority groups of people’s mentality. The tendency, that is to realize, recognise, reaffirm and sometimes reassure the presence of a blurry but apparent and certain existing boundary in terms of social classes and statuses between others, could have been seen among majority groups of peoples behaviours and perspectives. Such behaviour, that intends to exclude the minority or socially weak-end people by drawing and reassuring the border line regarding the position or status in social community, is a result of protecting one’s own social statues. (Symon, 2002) What is noteworthy here is that the applied practices of “denial of discrimination”(VanDijk; 1993) also illustrated such differential and exclusive behaviour; that is to say, the presence of differential consciousness underlies majority people’s minds no matter if the people recognise themselves as discriminator or not, no matter of the fact that those are currently

involved in activities for social minority groups. Mentioning over the investigations regarding the discourse of denial of discrimination, a few interviewees insisted on his/her standpoints that underline the denial of discriminations in his/her perspectives; in the meanwhile, such remarks, that reassures and highlights the total and definite absence of discriminating aspects, were paradoxically indicating the incentive to differentiate such minority groups on the discussion table from themselves as well.

Secondly, as for b), there is a tendency of having an objective perspective among majority groups of people's standpoints regarding discrimination issues; making mentions as a third person, standing outside of the bubble where socially powerless groups of people, that are frequently discriminated against, belong to. The implied absence of sense of ownership and the sense of reality is significantly indicated, thus, the perspective lacks an empathy that suppose to be arising from imaginative compassions and considerations. Certainly, there is a clear perspective difference between those with relationship between social minority groups, for example taking parts in voluntary based activities or discussions regarding relevant issues, and the others without any relationships or connections between its people or the issue itself, the lack of imaginative empathy for those in underground. While such distinction does exist with respect to their perspectives, at the same time, profoundly, such lack of imaginative empathy is the one which both types of majority groups share in common.

For those who never had companies with relevant minority groups of people before, they tend to make mentions without empathetic reality. It is reasonable that they rely on the images they have, which are frequently biased or stereotyped, since yet it is possible in contemporary Japanese society to reside only inside the social majority "bubble(Corey; 2014)" (Irie,1998). For some reason they are aware of the fact discovered in contemporary community that paths of their own and the those of minority groups' never cross and

interact in upcoming future - the investigation demonstrates that an absence of imaginative empathy and a subjective view point are the results of such circumstance. As an additional finding, what was critical here from the group was that they were not only making discriminatory mentions, but also were not even conscious of the risk they might be taking when leaving discriminatory remarks. Apparently, the absence of empathy, the empathy which challenges to connect with reality and compassion by trying to have a imaginative subjective standpoint, is found in this vein.

Against all expectations, such phenomenon, that tends not to have a subjective standpoint and likewise tends to lack of imaginative empathy, were found also in those mentalities who proactively take parts in discrimination issues. The circumstance and situation for the group are complex. There certainly is an effort which could be found in the context of challenge to gain an empathy for targets or start from discovering empathy, what is noteworthy is that the empathy lacks of imaginative compassion and subjective point of view. In other words, the empathy is formed and given to the targets, those in underground, ultimately as a third person, still by sticking to the majority point of view, without imaginative compassion that connects themselves to the reality which targets face. To sum up, there was a tendency found among socially majority groups of people's mentality not to have an imaginative empathy which challenges to reach the reality of the problem as parties in charge, regardless of the quality and quantity of interactions with social minority groups of people.

Thirdly, as for c), there is a certain rigid insistence and adhesions toward "mainstream success" (Anderson, 1991) found among majority groups of peoples mentalities. Correspondingly, yet the threads that are caused by a "mainstream" obsession could have been indicated among the peoples consciousnesses. In the contexts of discussing over the feasible way for social minority groups righteous participations in

communities, interviewees and volunteers on majority side implied such adhesions they have toward the typical “successful” life and also the fears of uncontrollable or inevitable possibility of getting off such path out of one’s conscious or intentions. Those in underground were mentioned in the remarks as an illustration of the ones off such “mainstream” path - differentiating oneself from social minority groups of people by pointing out the situation where those in underground are off the way. Nevertheless such way is imposed by no one and is rooting nowhere, a critical tendency, that is, majority groups of people’s insisting on dwelling within such path, is significantly magnitude. What is profound here is, an intention for pulling in the social minority groups to the “mainstream” life path was subsequently traced as well from those in majority’s remarks.

Lastly as for d), the most profoundly yet critically, nevertheless possessing the status as a majority in terms of social group in community, the people tend to be sensitive at others social, physical or sometimes material success and those promotions in social mobility to the degree that it stimulates and encourages to drag the others down. Ultimately, such phenomena were found both in the ones with discriminative perspectives toward social minority groups and also the ones with proactive involvements in anti-discrimination activities or movements, the situation, however, varies depending on the groups. The group of those with discriminative perspectives among majority side of the people were precisely keen on socially weaker minorities to get attention or spotlights, or them accomplishing gaining rights or successes based upon equality. Conversely, among the behaviours and contention of the group of those interacting with such minority groups in underground, there was a continuous pattern of the intention; that is; getting critical at the individuals without concerns and curiosity about social matters such as the discourse of discriminations caused by unjust and unfair inequality. Yet, like in manner, there is a profound intention found in the context of such pattern, to drag down those indifferent

groups of people by reactively becoming offensive not at the standpoints or perspectives but directly at the individuals themselves.

4. Discussion

Concerning over the major results from findings, as it was suggested as a hypothesis earlier, there is a radical, fundamental breeder causing different types of discriminations against social minority groups on the surface. As the results show, findings indicate the groundless sense of insecurity and anxiety such root cause; disability to measure one's success and satisfactory degree in terms of its life as a whole is illustrated as the primordial factor that is inducing such ungrounded insecurity and anxiety. In other works, the current value or mentality what people have within stems to live subjectively, hence it has been perplexing and difficult for individuals to define one's own success rather than insisting on the "mainstream" way of living. Consequently, such agony certainly provokes the sense of insecurity for its life and also for its upcoming vague future.

Recognising the conclusive ultimate conscious as a root cause for lasting discriminatory social community we see in today, the discourse of Leisure Science Studies may purport to explain and articulate the theoretical and practical way of confronting discrimination issues. Leisure Science Studies contends to expand the number of people with ability to satisfy and full fill one's self by him/herself so that the indescribable and groundless fear or anxiety arising from the mainstream obsession would change its from in to nothing to do with the one (Rojek; 2004). Leisure Science Studies also point out that each independent individual can be imaginatively compassionate and enrich the empathy when only a hundred percent of contentment for one's current life is reaffirmed and

given(Kono&Symon; 2010). Admittedly, once such imaginative empathy is cherished and enhanced, people, obsessed to stick to the mainstream path of social mobility, would be relieved from the groundlessness, thus there would be no need to reassure the boundaries existing among social classes or status or cultural differences toward others, co-existing society building will discover its first launch based upon a fair, equal and neutral understanding for others. Arguably, an argument that precisely focuses on expanding the quality and the quantity of one's contentment of life and increasing the degree of satisfaction regarding its daily basis life is a critical yet feasible suggestion for implementing co-existing inclusive social community, without any unrighteous exclusions but with definite fairness and justice.

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