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<p>Wijaya Murti GICICSSH1705109</p>	<p>In an increasingly competitive tourism industry where old villages are preserved to promote a nation brand through nostalgic approach, this study investigates the narratives expressed in the cultural heritage village sites. The study explores the “old village” of Tsumago in Nagano Prefecture and Penglipuran in Bali Province, both are well known as the initiator of Japanese and Indonesian local movements to preserve cultural heritage villages.</p> <p>Both villages are used to romanticize and celebrate the nation identity in a nostalgic setting. In Japan, this approach is known as “Furusato.” Philosophically, it is a part of cultural life to express the imagining of “home” or “old village” or “native place”. This term is widely used in the marketing of heritage to resonance and to politicize the message of “going/looking back to the native place” to attract visitors to the heritage sites. The concept of Furusato functions as a way to bridge the hybrid past with modern setting using a nostalgic approach. A similar concept also elucidates in Bali especially in the Penglipuran village, from the words “Pengeling” and “Pura” which also means as a reminder to go back to the ancestors or the past. Penglipuran village is preserved to keep the authentic life of Bali and let the tourists ‘ride on the time machine’ through the old village setting. Specifically, this research projects will compare the contested process of preserving these two cultural heritage villages in Japan and Indonesia.</p> <p>Primary field research is conducted through interviews with local people and participant observation of the villages’ routines to experience and examine how tourist culture is performed and to retract the preservation movements. A textual analysis of tourism promotional media is also conducted to examine how cultural heritage performance in tourist villages works in conjunction with the media text to experience a nation and conveys stories.</p> <p>Keywords: tourism, media, spaces, tourist village, imagining, nostalgia, nation, heritage</p>
<p>Ratugamage Asha Nimali Fernando GICICSSH1705110</p>	<p>Teaching and Learning in a Multicultural Society: A educational philosophical approach</p> <p>Ratugamage Asha Nimali Fernando University of Sri Jayewardenepura, Sri Lanka</p> <p>Abstract</p> <p>The purpose of this research paper is to define the concept of multicultural education and multicultural education as a philosophy to be followed by the present system of education in metropolitan world.</p> <p>Multicultural education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents, such as the U.S. Declaration of Independence, Universal Declaration of Human rights adopted by the United Nations. It affirms our need to prepare student for their responsibilities in an interdependent world. It recognise what sort of role schools can pay in developing the attitudes and values necessary for a democratic society. It values cultural differences and affirms the pluralism that students, their communities, and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice.</p> <p>Multicultural education is a process that permeates all aspects of school practices, policies and organization as a means to ensure the highest levels of academic achievement for all students. It helps students develop a positive self-concept by providing knowledge about the histories, cultures, and contributions of diverse groups. It prepares all students to work actively toward structural equality in organizations and institutions by providing the knowledge, dispositions, and skills</p>

	<p>for the redistribution of power and income among diverse groups. Thus, school curriculum must directly address issues of racism, sexism, classism, linguicism, ageism, heterosexism, religious intolerance, and xenophobia. This paper will discuss the importance of the application of multicultural approach to modern education. This will consist three sections , the section one discuss the meaning and scope of the multicultural education, and the section two analyses the different approaches to multicultural education and the final section will bring about the principles of teaching and learning in multicultural society.</p> <p>Keywords: education, multiculturalism, freedom, teaching, learning.</p>
<p>Hosein Asadollahi GICICSSH1705111</p>	<p>Socio-economic issues in the shadow of propagation of visual satire culture; Review the status of the TV comedy series in iran's national media in the context of the economic crisis</p> <p>Hosein Asadollahi M.A. in Cultural Studies</p> <p>Abstract</p> <p>Statistics show that popular comedy series have been one of the most viewed TV programs in Iran in the past two decades. With offering audio-visio contents reflected from everyday social life, these series not just get people to watch them, but also, with propagating concepts and behaviors and affecting collective conscious and subconscious, they work as ideological drive of cultural policies made by the government. Broadcasting such series at critical junctures when the society is facing enormous economic crises is questionable, critically arguable, and problematizable.</p> <p>In the past decades, economic crises caused by sanctions have affected the economy of Iran, and consequently have challenged various aspects of social life of people. Simultaneously and beyond all sanctions and economic deadlocks, consumerism— institutionalized by global communication and uninterrupted exchange of information and advertisements—has created a non-constructive conflict between individuals' demands and their economic origins, and has forced the government to think about cultural solutions.</p> <p>Increase in production of popular comedy series with reflecting socio-cultural issues is one of the approaches that the government has taken to deal with such problems. One of these series that is currently broadcasting via an official governmental channel is "lisanseha" and has been chosen as the case study of this paper. With the narration of the lives of three young people with a bachelor's degree, Lisanseha presents a wide spectrum of issues including shortcomings in academic education, unemployment, difficulties in making emotional relations among educated young people, family dysfunctions caused by drug abuse, and other middle-class problems.</p> <p>Using qualitative approach and the methodology of Fairclough's critical discourse analysis, this study not just tries to problematize the epidemic, organized trend of presenting such phenomena on the official governmental TV, but also address the following questions: Why does the government want to show socioeconomic issues in the form of comedy series? Has this comedy discourse provided a platform for asking fundamental questions, or has this comedy discourse only reduced such complicated issues into trivial issues?</p> <p>Results suggest humorously presenting socioeconomic crises via comedy series not just is the ideological representation of reality, but also is the propagation of superficial culture and sentimental, massive perception of social issues. In the collective unconscious, it also transforms the resistance against crisis into accepting the crisis.</p>