BOROBUDUR TEMPLE WORLD HERITAGE SITE AUDIT

Anggi Marisa Lubis

Anggi Marisa Lubis, M.ISTM. candidate, Monash University, Australia

Email: anggi.marisa.lubis@gmail.com

ABSTRACT

This paper examines the analysis of Borobudur Temple World Heritage Site Audit. The purpose of this paper is to provide an analysis, evaluation, and recommendation of the current Borobudur Temple product development. Identifying visitor experience, opportunities, and suggestions for prospective product development were also conducted. Secondary research was conducted to identify Borobudur's current product development, visitor management strategies and marketing & promotion activities. Furthermore, the use of NVivo software was implemented in order to know the visitor experience through analysing 100 reviews from TripAdvisor comments. Therefore the opportunities and improvements can be offered.

Borobudur Temple, located in Central Java Indonesia, is the largest Buddhist Temple in the world. From NVivo analysis, this paper concludes that many visitors have experienced positive time, but both issues of site management and of the product can become problems for the site as a cultural tourism product and sustainability. This indicates that there are opportunities to improve the product and solution.

This paper finds the opportunities and improvement that can be implemented to enhance visitors' experience and maintain the sustainability of the site. Visitor flow can be controlled through increasing the use of signage, awareness, and information, and premium product limitation capacity. Regarding site management, it can be maintained through increasing the amount of staff supervision on the site.

This paper suggests that Borobudur Temple can create new product like a museum for elderly and children as a way out to solve stairs problem. The stairs have become a problem since the elderly and children are usually unable to reach the top of the site. Moreover, the allocation and more disperse placement of vendors stalls can be implemented to resolve the trader and exit route problems.

INTRODUCTION

Borobudur temple compound [BTC] is located in Central Java Indonesia, consisting of three temples: The Mendut Temple, The Tawon Temple, and The Borobudur Temple as the main temple and the largest Buddhist temple in the world (United Nations Educational, Scientific, and Cultural Organization [UNESCO], 2016). In this paper, the researcher's main focus is only to discuss the Borobudur Temple. The Temple, consisting of three tiers and representing the Buddhist cosmology to attain nirvana, was built under the rule of Sailendra dynasty in 8th and 9th century.

According to UNESCO (2016), the first tier is a base with five concentric square terraces. The base is called as *Kamadhatu* (the sphere of desires) and the five concentric square terraces are called as *Rupadhatu* (the sphere of forms). The second tier is the trunk of a cone with three circular platforms, and the monumental stupa at the top is the third tier called as *Arupadhatu* (the sphere of formlessness).

Figure 1.
The Borobudur Temple Layer Up
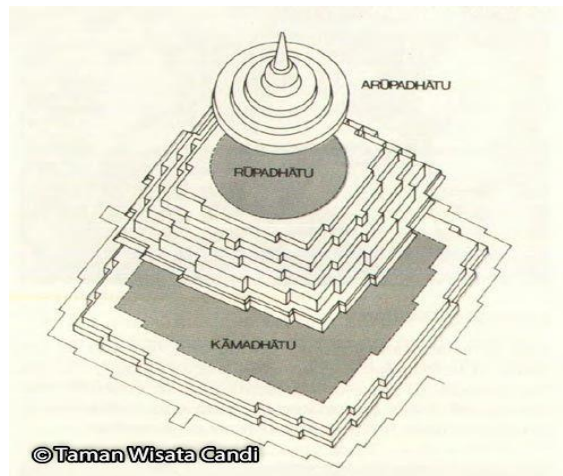
Source: Taman Wisata Candi [TWC], 2015

Based on UNESCO (2016), Borobudur Temple was listed as a World Heritage Site [WHS] and one of the seven wonders in 1991, because it reflects as a triumph of Buddhist architecture and monumental arts, an outstanding example of Indonesian art and architecture, and a reflection of the central idea of indigenous ancestor worship and the Buddhist attaining nirvana that meets UNESCO's Outstanding Universal Value (OUV).

Regarding the integrity, even though there are a number of threats such as weak government regulation, the growing damage of the site either because the irresponsible visitor behaviour or the natural disaster reason – the Mount Merapi ashes and despite BTC wider setting, *"...the dynamic function between the three monuments, Borobudur Temple, Mendut Temple, and Pawon Temple is maintained."* (UNESCO, 2016, para.10). Moreover, based on the UNESCO (2016) data, the authenticity of Borobudur Temple is still sustained through using enough original material for restorations and its reconstruction. However, if the existence of the site remains unsupervised and being left out with the lack of tourism management strategy, BTC will soon disintegrate.

PROFILE OF TOURISM DEMAND IN INDONESIA

According to World Travel and Tourism Council (WTTC, 2015) Indonesian Travel & Tourism sector contributed in generating a GDP of $US 80 Billion in 2014. It is the third largest GDP contribution after the Mining and Agriculture sector.

Furthermore, based on Central Bureau of Statistics [BPS] Yogyakarta (2014), the number of tourist who visited Yogyakarta as the city where the Borobudur Temple is located had increased significantly from 2010 to 2013. There were 3.81 Million visitors who are predominantly domestic tourist with 3.61 Million visitors, and the other 207.28 thousand are foreign tourists.

Figure 2.

Number of Domestic and Foreign Tourist who stay in Yogyakarta, 2010 – 2013
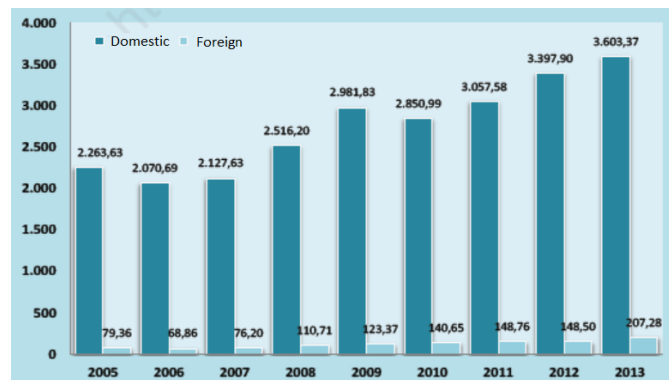
Source: BPS Yogyakarta, 2014

As for the number of tourists who visit the Borobudur Temple, there was approximately 11% slight increase on domestic tourist in 2015. Unfortunately, the amount of foreign tourist within the same year decreased slightly by 19.497 Thousand.

Figure 3.

Borobudur Temple Visitor Statistics
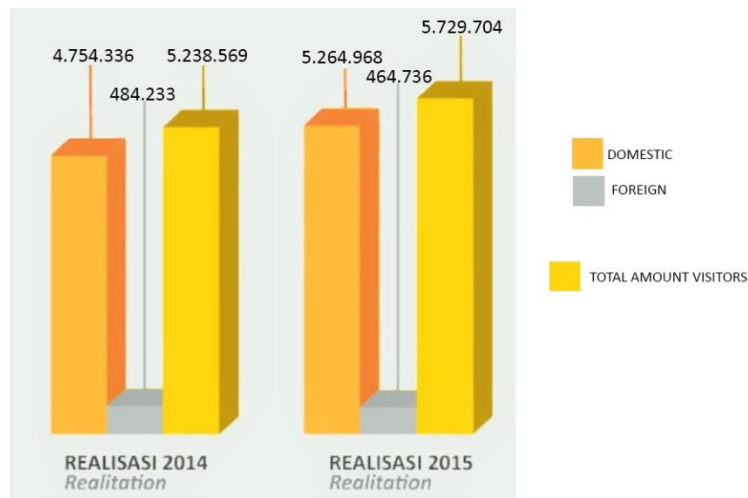
Source: TWC, 2015

SITE AUDIT

2.1 CURRENT PRODUCT DEVELOPMENT

McKercher and du Cros (2015) assert that there are three levels of cultural tourism product. The first one is the core product, the most important elements on how the site will fulfil consumers' needs. Tangible product is the second level of product development, which is the purchased physical products or services. The third level is the augmented product that enhances the values of tangible product. The diagram below demonstrates the example of core product, tangible product, and augmented product that Borobudur Temple provides.

Figure 4.
Borobudur Temple Core, Tangible, and Augmented Product

Core Product Borobudur Temple	Tangible Product	Augmented Product
• Property for Buddhist Pilgrimage Ceremony • Wall Crafted Stupas	• Sunrise & Sunset Tour • Site Tour • Package Ticket • Elephant Safari Tour • Borobudur Mahakarya • Vesak Day Tour	• The Sun • The Nature • The Scenery • The Mountains • The Green Rice Field

Furthermore, there are interpretations identified by the researcher such as the tour guide, signage, story board, Borobudur museum, Samudra Raksa ship museum, visitor centre and audio visual (Figure 5).
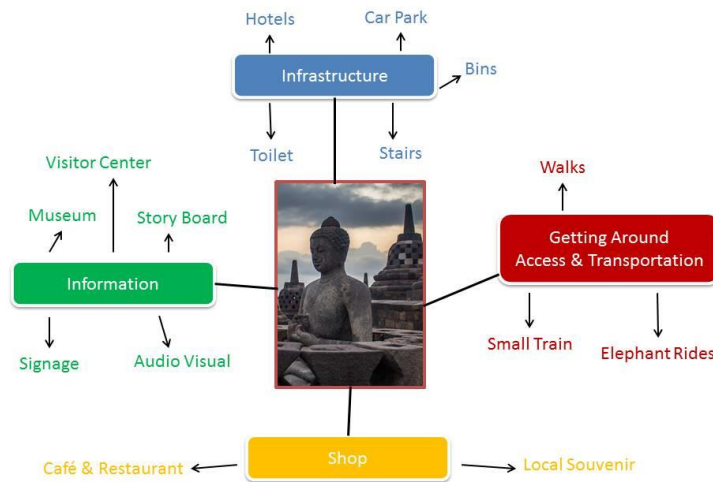
Figure 5.
Borobudur Temple Interpretations

Source: Tripadvisor, 2016

Moreover, there are four types of facilities that can be found inside the site: infrastructure, information facilities, getting around access & transportation, and shops (Figure 6).

Figure 6.
Borobudur Temple Facilities

Source: TWC, 2015

A lot of stairs to climb and local souvenir shop are facilities that visitors complained the most. Sadly, the souvenir shops that are supposed to fulfil the visitors' needs, has been viewed as an inappropriate modification to the cultural site because its longer route has made it stressful and frustrating which are not compatible with the visitors' expectation (Nagaoka, 2011).

Borobudur Temple has several premium products, such as the sunrise and sunset tours, elephant safari tour, *Borobudur Mahakarya* (Javanese dance events) which only held once a year, and Vesak Day Festival as the holiest day of Buddhist year (Figure 7).

Figure 7.
Borobudur Temple Premium Product

Source: TWC, 2015

2.2 VISITOR MANAGEMENT STRATEGIES

Potential visitor management can be done through controlling the visitor behaviour as well as supervising both natural and built environment around the site; hence, the site could be preserved and sustained (Shackley, 2001). From the TripAdvisor (2016) comments, the researcher found that there is a "guard" who supervise the visitors' behaviour especially the ones who have a direct effect to the site's well-being. Due to the outnumbered guard that who are overwhelmed by the numbers of visitors visiting the site, consequently, warning signage needs also to be placed in order to inform the visitor on prohibited / undesired behaviour (Figure 8).

Figure 8.
Borobudur Temple Visitors' Prohibited / Undesired Behaviour Signage

Source: TripAdvisor (2016); Liz (2012)

Controlling the visitor flow through premium product such as sunrise and sunset tours together with map and signage that explain how to explore Borobudur Temple was being identified (Figure 5 & 7). Unfortunately, there is no quota limitation for the sunrise and sunset tours, resulting in the effort becomes not quite successful. Furthermore, the spotted site hardening applies the use of iron steel covering on the stairs of the site; thus preventing the stairs to have direct impact on visitors' climbing.

2.3 MARKETING AND PROMOTION ACTIVITIES

TWC (2015) – the managing authority for Borobudur site has a website addressed http://borobudurpark.com/, which visitors can access. Moreover, it also conducts international marketing, such as participating in international exhibition (e.g. ITB Berlin), joint promotion (e.g., publishing brochures through Hana Tour International), and travel dialogue roadshow for domestic marketing in order to maintain existing markets and expanding new markets. Government joint cooperation can be seen through Borobudur Temple ads in Germany and New York's magazines (Kompasiana, 2015) (Figure 9). BBC Indonesia (2015) also reported the wonderful Indonesia ads that feature Borobudur Temple in London's Cabs (Figure 9).

Figure 9.
Borobudur Temple Ads in Germany, New York's Magazines, and London's Cabs

Source: Kompasiana (2015); BBC Indonesia (2015)

Due to its popularity, Borobudur Temple has managed to get free promotion through Lonely Planets, National Geography and TripAdvisor websites and it becomes TripAdvisor 2016 travellers' choice.

"The largest Buddhist Temple in the world" is Borobudur's positioning as one of the cultural wonders in Indonesian tourism attractions. Based on the site nicknames the target markets are Buddhist peoples and cultural tourism visitors. Since, Indonesia is a rich diversity country (Indonesia Tourism, 2016), many travel companies and WHS website itself promotes the site by selling the beautiful view and natural surroundings to attract and fascinate tourist. The history of the cultural heritage itself is not overstated. Thus, many tourists visited Borobudur due to view-based motivation, e.g., they want to see sunrise and sunset.

TWC main targets are foreign tourists (TWC, 2014). Thus, the overlapping amount of foreign and domestic tourists make the company along with the government made the efforts to enhance the amount of foreign tourist through free short visit visa for 90 countries, simplifying entry license of tourist boat and yacht to Indonesian territory, the development of 10 national tourism areas including Yogyakarta, and increasing the promotional budget (TWC, 2015).

METHODOLOGY

Figure 10.
Methodology Approach
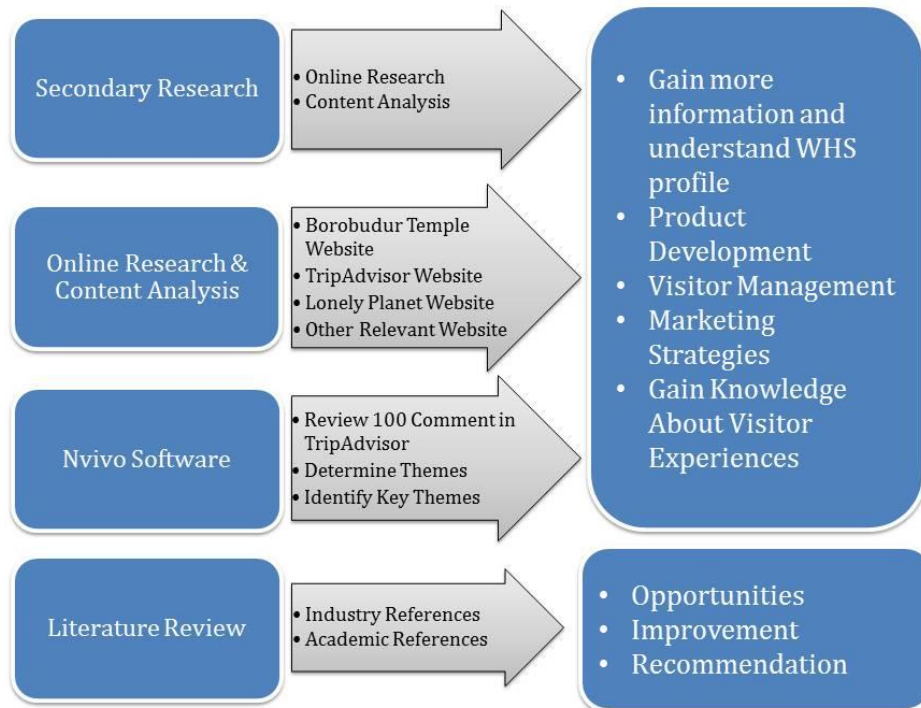
The diagram above illustrates the methodology approach that comprises the type of research, the investigated object, and the objectives. First, secondary research through online desktop and content analysis are chosen to investigate WHS website and other relevant websites. Moreover, 100 comments from TripAdvisor were reviewed by using NVivo software through identifying the key themes in order to know visitor experience. Lastly, literature review from academic and industry references were utilized to be a handbook for the researcher to make recommendation for WHS.

VISITOR EXPERIENCE

4.1 USING NVIVO TO ANALYSE 100 USER REVIEWS OF TRIPADVISOR

There were 14 themes identified through analysing latest 100 user reviews of TripAdvisor (Table 1). 13.03% visitors of 100 comment reviews were talking about the value of the site, such as worth the visit, amazing, outstanding, and magnificent. It is followed by visitors engage emotionally with the site, e.g., spellbinding, awe inspiring, marvellous, and wonderful, with 49 references. The best time to visit the site is in the 3rd position with 40 references. Table 1 above shows that many of the visitors had a lot of positive visitor experience. Sunrise and sunset view were the major reason why visitors visit Borobudur. Nevertheless it is also revealed that the visitors want to study and learn about the history of the site. Furthermore, visitors also felt content with the quality of the guide provided either by the visitors' own accommodation service or by the Tourism site. The availability of the museum, signage, and story board in order to give visitors the information regarding the site is also appreciated and complemented by the visitors

Table 1.

NVivo Nodes

Themes	Key Words	References	%
Value of the site	UNESCO heritage; outstanding temple; beautiful; incredible view; biggest Buddisht monument; worth the visit; amazing; impressing; must visit; magnificent	82	13.03
Visitor engage emotionally	Highlight of the trip; spellbinding; majestic; awe inspiring; marvellous; wonderful; great experience; unforgettable; magical; breathtaking; stunning; feeling blessed	49	6.27
Best time to visit	Sunrise, in the morning, early, best time to visit, sunset	40	6.48
Cost	Affordable; worth the extra price and expenses; worth the price; cheaper package ticket	33	4.72
Quality of interpretation	Guide; many insights; best impression; informative; visitor center information; museum; informative; knowledgeable; excellent english	31	4.88
Unpleasant experience	No sunrise; dissapointing; being harassed; too crowded; exit route is crazy; the sky is not clear; foggy	32	7.33
Visitor behaviour	Lots of people; crowded; climbing the stupas; overcrowded; overrubbing	30	3.61
Facilities	Climb many steps and stairs; clean; strategic location; careful of the stairs; exit route is crazy	25	4.14
Time	1 hours from Yogyakarta,; spend approximately 2 hours on the location	19	1.53
The physical state of site	Good condition; well managed; well maintained; fairly good shapes; beautifully restored; damaged; lost heads of Budha statue	17	2.06
History background	Build in 9th century; oldest Buddhist Temple	11	1.99
Locals behaviour	Harassed by street vendor; hawkers selling souvenirs; annoying touts; aggressive vendors; beware	7	0.68
Management recommendation	Awareness briefing to visitors; restriction on number for sunrise tour; number of people too far exceeded	4	1.07
Other tourism product recommendation	Prambanan Temple	4	0.8

Source: Table based on the data of TripAdvisor upon nodes from NVivo software

However, a lot of visitors were also disappointed by the overcrowded condition in the site, especially the ones who have bought the ticket for sunrise and sunset tour, they felt that by paying extra money they should have at least good atmosphere and able to comfortably enjoy the scenery without having to jostle with the crowd. In addition, nature also plays a role within the unsatisfied visitors, e.g., the sun did not come up for weather reason. Several visitors also complaint about the many stairs that they need to climb in order to access the site's top of the terraces. Longer exit route and the way locals forced their way into selling souvenirs were also mentioned as one of the facilities that frustrated the visitors. On top of that there were disappointment on how the management preserves and conserves the site, because many of the Buddha statues do not have a head on them and on how irresponsible visitors' behaviour on site were also causing unfortunate events for several visitors. Overall, despite the complaints about the expensive price for foreign visitors, especially in sunrise and sunset tours, many visitors felt it was worth the price and effort to visit the Borobudur Temple.

To sum up, many visitors have a positive time but this issue of site management and issue of product can become problems for the site as a cultural tourism product and sustainability. This indicates that there are opportunities to improve the product and solution that the researcher discusses in the next section.

PRODUCT DEVELOPMENT / IMPROVEMENT

5.1 OPPORTUNITIES & IMPROVEMENT

In conclusion, there are several opportunities that can be implemented in order to enhance visitor's experience and maintain the sustainability of the site. Overcrowded visitor can be overcome through spreading the visitor with signage and limiting carrying capacity for premium product, in this case sunrise and sunset tours (UNESCO Toolkit, 2016).

Moreover, regarding the site's physical condition, site management can increase the numbers of guards and signage to raise more visitors' awareness regarding the site's values (UNESCO Toolkit, 2016). The WHS can also create a new product to stairs problem, e.g. by providing museum for elderly and children with its suitable, engaging, and interactive interpretations (UNESCO Toolkit, 2016). Furthermore, information and awareness concerning the weather condition for sunrise and sunset tour can be notified before the visitors' bought the ticket so that if nature did not cooperate, visitors' will not feel disappointed (UNESCO Toolkit, 2016).

Lastly, the long exit route filled with local vendors and have resulted in several negative experiences for the visitors can be replaced by new structuring and placement of vendor stalls distributed around the site rather than located in one particular spot, i.e., exit route. Hence, this new placement can also increase the visitor flow. Nevertheless, to make this happen joint efforts with the key stakeholders to achieve permanent solution should be arranged (Nagaoka, 2011; WTC, 2015).

5.2 FUTURE OUTLOOK FOR SUSTAINABLE HERITAGE SITE

With the increase of promotion and the government strategic breakthrough in 2015, such as free short visit visa, Borobudur Temple can be optimistic with the increase of visitors' visitation. Furthermore, the marketing strategy through events and seminars that conducted by the TWC as the site's managing authority was proven successful to gain more market and awareness as well as to educate the market. Increasing budget allocation to improve site facilities for increasing visitors' experience were hoped to fulfil the visitors' needs.

On the other hand, there were several problems that still need to be solved such as finding a way to manage the traders' problem and exit route in Borobudur Temple and overcrowded visitors'. Subsequently, there were also many things to be done to maximize the connection between Borobudur and other temples like Mendut and Pawon in order to increase visitors' dispersal.

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9/11 THE DOMESTICS CRUSADERS REGISTERS VIOLENCE AGAINST MUSLIMS FOLLOWING 9/11

Rehab Farouk and Mona Anwar

Majmaah University, Al Ghat, Saudi Arabia

Ain Shams University, Cairo, Egypt

INTRODUCTION

Defamation against Arabs and Muslims, particularly attacks on Islam as a faith, has steadily increased in intensity and frequency following 9/11attacks, laying the groundwork for potential future waves of hate crimes. Arabs and Muslims in America spent long periods of invisibility among other minorities and were often hidden under the Caucasian label, if not forgotten altogether (Cainkar 22), but 9/11 placed on them a special burden. In addition to the anguish and concern for the country's safety that Arabs and Muslims share with all Americans, Muslim Americans are constantly made to define and defend who they are. Otherwise, their image will be defined for them, either by those who commit violence in their name or by those who assert that Arabs and Muslims are somehow monolithic or deserve collective blame for 9/11.

Wajahat Ali(1980-) is a Pakistani American playwright who used his talent to reflect this type of violence against the Muslim minorities in America. Immediately following the 9/11 attacks, Mr. Ali, then a 21-year-old undergraduate at the University of California, Berkeley, stopped going to classes and spent the next three weeks organizing rallies and forums with friends to respond to what they saw as a growing tide of vitriol about Islam. When the World Trade Center towers fell, Ali was the head of the Muslim Student Association at the University. As the son of a Pakistani immigrant family who "never hid my Muslim identity," Ali says, the tragedy came to define his college years. He devoted 70-80 percent of his time to activism — organizing Jumaa prayers outdoors on campus, distributing flyers, inviting students to discussion panels — in a relentless effort to fight what he considered misinformation about Islam (Ali xii).

When Mr. Ali finally attended his English class, his professor, Mr. Reed told him that if he wanted to pass he had to write a 20-page play. Mr. Reed recalled in an interview, "Do a family drama. That's how immigrant playwrights have always dealt with these issues. read Eugene O'Neill's *'Long Day's Journey Into Night*,' and Arthur Miller's *'Death of a Salesman*,' about a Jewish-American family. You write about a Muslim-American family"(Goodstein 3). Wajahat then wrote the first draft of his masterpiece *The Domestic Crusaders*(2001) which is the main concern of the present chapter. It took Mr. Ali more than two years to finish *'The Domestic Crusaders*, with Mr. Reed prodding him along. "Take away the religion, take away the Islam,

take away the politics, the Arabic and the Urdish," said Mr. Ali, referring to the Urdu/English hybrid words that pepper the play. "What remains are universal themes like sibling rivalry, expectations of parents, conflict between the generations "(Ali xiii).

Reed was tired of seeing Muslims caricatured in the media, and he encouraged Ali to depict them in a realistic and non-sanitized fashion. Despite serving as a mentor to the play's author, Reed doubts American theater is ready for "The Domestic Crusaders." For years, Ali thought he might never get to stage the play at all. With many theater companies and producers turning him down, he had to be content with occasional readings — funded by his parents — in restaurants around Berkeley. Ali says in an interview, "I think it was because the hysteria, the fear, that kind of represented the voice of the Bush administration were still lingering. Even Dixie Chicks, the whitest women in America, who loved Jesus and the Apocalypse, were branded as traitors.... here I am, with a multi-syllabic Arabic name. I am sure people freaked out" (Hosain 10).

This paper discusses how The Domestic Crusaders reflects the trauma of Arabs and Muslims following 9/11 due to the structural, institutional, interpersonal and state violence that Iadicola and Shupe explained. It analyzes the different types and forms of violence the characters have faced and then the traumatic effect of this violence on the characters is debated sustained by Abu-Ras's application of the theory of trauma on the Arabs and Muslims following 9/11. The Post Colonial Feminist theory approached by Mohanty's academic examination is another frame of reference that is applied through examining the female characters in the play.

The two act play officially premiered as a 2005 showcase production at the Tony Award winning Berkeley Repertory Theatre. The play was and continues to be directed by acclaimed choreographer and director, Carla Blank. Its NYC debut, on September 11th, 2009 at the Nuyorican Poets Café was followed by a sold-out five week run, which broke attendance records for plays at this landmark Off Broadway Theater. In his Nuyorican program notes, Ali said he chose this date because "I believe by proactively confronting the history of that day through art and dialogue we can finally move beyond the anger, the violence, the extremism, the separatism, the pain and the regret, and build a bridge of understanding and reconciliation" (Ali 2009). The play received its international premiere performances at Muslim Fest in Mississauga, Ontario, Canada on July 31st and August 1, 2010, and was showcased in Washington, D.C.'s Atlas Performing Arts Center on December 11, 2010 and the Kennedy Center's Millennium Hall on November 14, 2010. The one hour performance of Act One remains archived on the Kennedy Center website(Ali 107).

Ali was honored as "An Influential Muslim American Artist" by the State Department and invited to their 2008 Annual Ramadan dinner. He was named a "Muslim Leader of Tomorrow" for his journalism work and

invited to participate in the 2009 "Muslim Leaders of Tomorrow" conference in Doha, Qatar. He is the recipient of Muslim Public Affairs Council's prestigious "Emerging Muslim American Artist" recognition of 2009. Ali's essays and interviews on contemporary affairs, politics, the media, popular culture and religion frequently appear in the Washington Post, The Guardian, and Huffington Post. His blog, "Goatmilk: An Intellectual Playground" is ranked in the top 7% of all political blogs and recently rated "Great" by blogged.com. He is the associate editor of Altmuslim.com and contributing editor to Illume Magazine. His first short story, "Ramadan Blues," is published in Powwow: Charting the Fault Lines in the American Experience, Short Fiction From Then to Now (Da Capo Press, 2009). His first movie, "Ms. Judgments," was a finalist for the Link TV Muslim American Film Competition. Wajahat Ali is also an Attorney at Law, practicing in the Bay Area, California. In 2012, Ali worked with the State Department to design the Generation Change program to empower young social entrepreneurs, initiating chapters in eight countries, including Pakistan and Singapore. He was honoured as a "Generation Change Leader" by Hillary Clinton and as an "Emerging Muslim-American Artist" by the Muslim Public Affairs Council during the same year(Ali 108).

Placing Ali among his Contemporaries

Ali as well as third generation Pakistani playwrights concentrates on topics of racism, Islamophobia, discrimination and bigotry in America especially after 9/11. Rohina Malik(1971-) is a Pakistani American playwright who discusses the same topics in her plays. Rohina Malik is a critically acclaimed playwright, actress and solo performance artist. She was born and raised in London, England; later she immigrated to America with her family. Rohina is a resident playwright at Chicago Dramatists, and an artistic associate at the 16th Street Theater and a company member at Voyage Theater Company in NYC. Her work has been produced or developed at The Goodman Theatre, Victory Gardens Theater, 16th Street Theater, Crossroads Theater, Chicago Dramatists, Voyage Theater Company, Silk Road Rising and Theater Project Baltimore. Rohina's play "*The Mecca Tales*" was nominated for a Jeff Award for Best New Work and she was awarded the Y Award with the Evanston YWCA for her work to end racism and empower women. She is a proud member of the Dramatists Guild of America.

Her play *Unveiled* (2010) portrays five Muslim women immigrants, four from the US and one from the UK, and the way their lives change after the terrorist attacks of September 11, 2001. The common thread among the characters is their hijab and the typical tea from their native countries, which they serve during the course of the play. But what really connects them is their strong yearning for a peaceful and amiable coexistence with people around them. Since its debut in April 2009 at the 16th Street Theater in Berwyn, Illinois, Rohina has been invited to perform *Unveiled* at Universities, Churches, Mosques, Synagogues and Theaters. She was awarded the Y award with the Evanston YWCA for her work to end racism.

The Mecca Tales (2011) tells the story of five Muslim women who meet for the first time at the pilgrimage in Mecca known as the Hajj. Grace, the group's leader, requires each of the pilgrims to reveal her unique and personal reason for making this journey. The women must choose whether to reveal themselves and go forward, or to guard their stories and stay behind. *The Mecca Tales* explores the power of ritual and redemption commissioned and developed at the Goodman Theater. Its World Premiere was in March 2015 at Chicago Dramatists. *Yasmina's Necklace* (2015) is about Abdul Samee whose father is Iraqi, his mother is Puerto Rican-but if you ask him, he'll say he's Italian. Longing to shed his cultural identity, he changes his name to Sam, marries an American and does everything in his power to turn his back on his heritage. But when Sam meets Yasmina, a beautiful woman from his father's homeland, he begins to learn that a tree without roots cannot stand for long. It was premiere at the 16th Street Theater in January 2016.

Another young writer from Ali's contemporaries is Rehana Mirza(1978-). She is an Indian American playwright who focuses on Muslim women dilemmas in the American society. Her breakout play, *Barriers*(2002), was the first play to address 9/11 from a Muslim perspective, and has been included on the curriculum at West Virginia University, Yale University and NYU, as well as being featured in the article, "Staging Diaspora". *Barriers* takes place four months after the 9/11 attacks and focuses on the Chinese/Pakistani Abbas family and the loss of their eldest son Nabhil who had been in the World Trade Center during the attack. When Sunima, Abbas's only daughter, comes home to announce her pending engagement to a white man – she finds her joyful news lost in a mire of household problems and quickly becomes trapped in the shared family loss that was never dealt with. As this multi-cultural family begins to fragment, they begin to piece together the past each one hides, and the future they all share.

Radio Diaries Of Hank, Yank And Prank (2007) is semi-serious comedy about a radio show that wakes up New York with frivolous pranks, and the intern who comes along to reform it, one fart joke at a time. *The Good Muslim* 2006 is about an atheist clubkid, Nora, and a sheltered Muslim girl who form an unlikely friendship. When circumstances lead them to becoming roommates, the personal becomes political. Rehana was nominated for a South Asian Media Award and was featured in publications such as India in New York, DesiTalk, India Abroad, Bibi Magazine, Nirali Magazine, EGO Magazine, for her rich production. She is also the author of many famous movies includes her short film *Modern Day Arranged Marriage* which acquired by the LOGO network. Her feature film Hiding Divya exposes the taboo subject of mental illness in the South Asian community, and had a theatrical release in SF, Atlanta, New York, NJ and Michigan, followed by a nationwide college tour with the assistance of a grant from the Asian Women Giving Circle.

Ayad Akhtar (1970-) is another Pakistani American actor and writer who was born in New York and grew up in Milwaukee. He tries to reflect problems of assimilation that face Muslim immigrants within the

American society. He received the 2013 Pulitzer Prize for Drama for his play *Disgraced*(2011) which tells the story of Amir, a hotshot corporate lawyer whose family came to the US from the Indian subcontinent. He is living the dream on New York's money-soaked Upper East Side, but is about to suffer a fall as he tries to come to terms with his multiple identity – American v Asian, Muslim v secularist, passive observer of injustice v activist. The play is also centered on sociopolitical themes such as Islamophobia and the self-identity of Muslim-American citizens. It focuses on a dinner party between four people with very different backgrounds. As discussion turns to politics and religion, the mood quickly becomes heated. Described as a "combustible powder keg of identity politics," the play depicts racial and ethnic prejudices that secretly persist in even the most progressive cultural circles. It is also said to depict the challenge for upwardly mobile Muslim Americans in the post9/11 America. It premiered in Chicago and has had Off-Broadway and Off West End engagements.

His play *The Invisible Hand*(2012) follows Nick Bright, an American investment banker, who is kidnapped in Pakistan, where his captors demand he raise his ransom by trading in the financial markets. In teaching his captors how to manipulate the market, Nick fundamentally alters his relationship with them – and the world. This thrilling new play by one of America's hottest playwrights examines how far we'll go to save ourselves and the ramifications of our actions on global politics. *The Who and the What*(2014) is about a brilliant Pakistani-American writer Zarina who focused on finishing her novel about women and Islam. She meets Eli, a young convert who bridges the gulf between her modern life and her traditional heritage. But when her conservative father and sister discover her controversial manuscript, they are all forced to confront the beliefs that define them. A passionate and searing look at a family divided by faith, bonded by love and searching for truth in contemporary America. It was opened in June 2014 at the Claire Tow Theater at Lincoln Center.

Wajahat Ali as well as his previous contemporaries focuses on problems of the Pakistani Muslim community in the Western civilization. They treat problems of lack of assimilation, underestimation, and the various forms of violence against Muslims within the American society. They also reflect the defects and weaknesses of their cultural legacy including radicalism and the sterile adherence to traditions.

The Domestic Crusaders

The Domestic Crusaders discusses violence against Muslims and Arabs following 9/11 attacks. It depicts various types of structural, interpersonal and institutional violence including discrimination, racism, harassment, abuse, defamation, hate crimes and bias against Muslim and Arab minorities in America according to Iadicola and Shupe's theory. Following 9/11, politics, religious leaders, media pundits, self-proclaimed terrorism experts exploited the feeling of an already terrified citizenry by offering gross overgeneralization and blatantly incorrect depictions of monoliths of extremism and hatred. Well-known leaders, politicians and

writers have affected the public opinion in America with speeches full of hatred and violence. Franklin Graham , an evangelical Christian leader who delivered the invocation and sermon at president Bush 2001 inauguration described Islam as " a very evil and wicked religion" after the attack. Jerry Venies, Former president of the Southern Baptist convention referred to Prophet Mohammad(PBUH) in St. Louis in June 2002, "Islam was founded by Muhammad, a demon-possessed pedophile who had 12 wives - and his last one was a 9-year-old girl. And I will tell you, Allah is not Jehovah either. Jehovah's not going to turn you into a terrorist that'll try to bomb people and take the lives of thousands and thousands of people" (Barham 1).

The aim of violence against Muslims and Arabs after 9/11 is not to achieve political or economical objectives, but for something worse, namely, revenge. The Bush Administration unquestionably generated an Orwellian litany of naming—"coalition of the willing," "extraordinary rendition," "War on Terror," "enhanced interrogation," "regime change," "preemptive war," "homeland security"— that has reshaped America's political discussion during the 2000s (Duvall 381). Arabs and Muslims lived in an atmosphere of hysteria and fear. Natives attacked Arabs everywhere and denied their rights in the American citizenship. Prejudice, hate crimes and discrimination were the dominant problems that faced Arabs and Muslims following 9/11. Wajahat Ali reflects this suffering skillfully in *The Domestic Crusaders*.

The Domestic Crusaders is a loaded and sarcastic title. The word 'crusade' brings to mind the tragic potential of religious division and intolerance, whether in medieval times or presently. The play violates the meaning of the term "crusaders" by showing the humanness of Muslim Americans who straddle both East and West to improve their living. They are simple people trying their best to live their lives, strive for their dreams and understand themselves. Ali inquires "Who practice violence? Who are the real crusaders, Muslims or the West? *The Domestic Crusaders* presents Muslim-Americans on stage as real, living, breathing human beings instead of the simplistic caricatures portrayed by Hollywood or political propaganda.

The Domestic Crusaders, is an incredible contribution to American Muslim literature. "Ali's play appeals to a mass audience while staying true to its goal of providing a groundbreaking, honest, and beautifully human portrayal of what it means to be an American Muslim" (Chaudhry 2).The six characters in the play represent three generations of one family who gather to celebrate the youngest son's twenty first birthday in their suburban home. The first generation consists of the grandfather, Hakim, a retired Pakistani army official who harbors a terrible secret. The second generation includes the father Salman, a middle-aged corporate engineer trying to maintain his pride and self-respect; the mother Khulsoom, a housewife who longs for her homeland and wishes to impart her traditions, values, and morals to her American-born children. The third generation consists of Salahuddin, the eldest child, stubbornly clinging to assimilation in the American society, as well as his anger and resentment towards his father. Fatima, the middle child, passionately advocates her

Islamic identity, while rejecting the traditional stereotypes and biases of her mother; Ghafur, the youngest, is the golden child who studies medicine. These individuals are the domestic crusaders.

During the celebration, each member of the family reveals his interests and attitudes to the audience. The grandfather, Hakim, seems to be the sound of wisdom in the play and the one who reminds them with the Pakistani traditions and Islamic rituals. Fatima, the only daughter exposes her strong-willed character. She studies at law school and protests to defend Muslims' rights. She wears Islamic hijab and fights anyone who rejects it. At the same time, she fights the deficiency and inadequacy of the Pakistani community in America. Their mother prepares traditional Pakistani food while trying to force her daughter to master cooking. The father, Salman, is late claiming that he has much work. Sal also reveals his attitudes; he despises his Pakistani origin and pants for a full assimilation inside the American society. Ghafur is supposed to study medicine and the family depends on him to be a famous doctor and to step them into a better standard of living.

It was an ordinary gathering to expose the humanness, dreams, thoughts and sufferings of a Muslim American family to the audience of 9/11. The author shows that the attacks of 9/11 did not destroy the two towers, the Pentagon, and hundreds of American families only, they also destroyed the lives and dreams of Muslim American families. Ghafur is going to explode his own bomb; he has given up studying medicine and studies Islamic history in order to teach Native Americans the truth of Islam. He wishes he could change the society around him through illuminating them about the reality of Islamic faith. Like all the family members, Ghafur got tired from discrimination, abuse and violence against Muslims everywhere because of ignorance of the reality of Islam. He decides to change the world around him. The family is shocked at this news, the parents get angry and the father slaps Ghafur claiming that he was cheating him and the celebration ends tragically.

Each of the previous characters illuminates the triumphs and struggles of individuals dealing with faith and identity in a globalized and ever-changing world. Their conversation reveals their inner feelings of the trauma of dissimilation, losing of identity, oppression, and bias. The family members are shaped, or even destroyed by the general atmosphere they live in daily at schools, working places, or in the street. Lately, it became like a hell after 9/11 since Iadicola and Shupe state that "regimes facing external threats are likely to use violence against domestic opponents"(306). Each one of *The Domestic Crusaders* exposes his own trauma in the American society due to violence against Muslim minorities. Iadicola and Shupe specify ethnic minorities in the United States as a target group for state violence. They say, "the pattern of targeting ethnic minorities for state violence is not unique to the United States of America"(272). Since they figure a direct relationship between various forms of violence in what they call ' chain of violence', the family lives in an

atmosphere of structural, interpersonal, and institutional violence throughout their life in America. Unfortunately, they get used to it and most of them do not try to resist.

Ali exposes the most spread types of violence that Muslim minorities were exposed to following 9/11. Indeed, Muslims face many types of violence against them everywhere around. Ali begins his exposure by the most effective form of them. Initially, The first lines of the dialogue show the abuse and harassment of one of the most important agents that practice violence against thousands of Arabs and Muslims , mainly the media. The media has a prime influence on how people perceive a wide variety of topics. Different sources claim that the media effects how persons act even after watching movies or the news. Peek states that:

> For decades, the mass media has presented the Arab and Muslim worlds overwhelmingly in the context of political violence and conflict. Consequently, Americans are accustomed to seeing images of war-torn regions throughout the middle east and to hearing stories about extremists committing atrocities in the name of Islam. it is no surprise, then, that the respondents were subjected to the most severe harassment when violent incidents that were associated with Arabs or Islam were covered widely in the media.(54)

The various types of violence that the Muslims faced after 9/11 were the reaction and normal consequences of decades of distortion to the image of Muslims in the different types of media. Media coverage ensured the perpetuation of the worst images of Islam. The verbal and physical harassment that the majority of the Muslims reported offers some insight into the ways those misconceptions about a group may translate into hostile actions.

> RADIO: (*Voice-over*) We now return to our in-depth coverage of "The War against Extremism." Joining us now for an NPR exclusive are world-renowned, respected academic experts on Islam and the Middle East—
>
> *(FATIMA, visibly disgusted, turns it off)*
>
> FATIMA: (*To no one*) Experts! What a joke!(5)

In the era of communication, wars begin, continue and end with media war. The Media shapes public opinion and covers events by their censorship. The mass media is used as the most important weapon. It shapes the world. According to Iadicola and Shupe, governments have agents in acting violence and spreading particular political agendas inside and outside countries. Media is one of those agents that participated in arising waves of violence against Arab and Muslim minorities. Iadicola and Shupe imply that there are various agents who commit acts of violence on behalf of the state. They say, "examples of state violence ...is the use of false information by agents of the state to promote violence directed at someone by either members of his or her own group or by members of another group. The FBI uses several names to describe this method such as black propaganda campaigns"(302). Obviously, media is the main agent responsible for achieving this form of state

violence. Radio, TV, newspapers, and every aspect of media have played key roles in shaping attitudes and quite often confirming prejudice against Muslims. Yenigun states that:

> The image of American Muslims took shape alongside the images of Muslims on television. This Muslim image is known to anybody: irrational terrorists, airplane hijackers, and suicide bombers who wage war against "civilization" and "democracy" in the name of jihad (holy war) to establish the Islamic way of life against the *kafirun*, who are unbelievers to be either converted or killed.(40)

In *The Domestic Crusaders,* media surrounds the individuals and lead them into depression. It charges them with anger and stress. Most of them find media deeply unfair in its portrayal and general talk of Islam. They do not bear to listen to radio or watch TV programs which blame Islam and curse Muslims. Fatima, Salman, and Ghafur repeatedly shut down the TV or the radio because they overload their anger. Salman screams, "Tired of this goddamn heat... Goddamn media. Same nonsense every day! Blame Islam. Blame Muslims. Blame immigrants for everything! Tired of the daily propaganda!"(23)

The media's violence against Muslim and Arab minorities can be classified within structural institutional state violence according to Iadicola and Shupe. Even before the mounting public visibility of Muslims in the West, the ongoing Palestinian question was severe enough to occupy a focal place on the news. But after the Gulf War, and especially after the World Trade Center attack of 1993 and the embassy bombings in 1998, coverage of Muslims started to occupy an important place in the news. Thus, the American public was constantly exposed to a negative image of Islam and Muslims. Beyond all of that, the 9/11 attacks were perhaps the single most important turning point in the American Muslim experience. Apart from its negative consequences on their daily lives, the media's coverage of Islam reached an unprecedented intensity. In the case of the American media, as Edward Said has shown in *Covering Islam* "what is represented is defined in terms of whether it is for or against American interests" (42). So the media's violent coverage of Islam and Muslims is built on a structured institutionalized pattern to demonize Muslims and provoke hatred and racism against them sponsored by the American state.

> FEMALE COMMENTATOR: (*Voice-over*) This war will end only when these monsters and terrorists and Al-ka-eeda and fundamentalist regimes renounce their hatred and extremism and learn to love and embrace democracy and freedom and American values..
> MALE COMMENTATOR: (*Voice-over*) Ann, how do you expect them to love us when we're invading their countries and bombing their homes?
> FEMALE COMMENTATOR: We're *not* invading them. Hello, stupids! We're *liberating* you!
> FATIMA: (*Turns off the TV*) ..... Is she serious? Do commentators on TV actually hear themselves when they talk? They must be insane. That's it. I won't watch the news anymore.(92)

The intensification of media and political rhetoric against Islam following 9/11 undoubtedly contributed to the cloud of suspicion hanging over the Muslim American community. In a radio appearance, New York Republican Congressional representative Peter King claimed that the vast majority of American Muslim community leaders are "an enemy living amongst us" and that "no American Muslims" have cooperated in the

War on Terror. He added that "about eighty to eighty five percent of the mosques in this country are controlled by Islamic fundamentalists." Peek(75) This kind of generalization is totally unaccepted. However, Americans took it for granted and reacted violently towards all Muslims and Arabs including those who were already their neighbours for decades.

Another type of violence that is revealed from the characters dialogue is interpersonal violence acted by neighbours. The family has lived in that neighbourhood for fifteen years peacefully. However, their neighbours still do not accept them. They do not accept their food smell, their clothes, or their color. They cannot differentiate between them and other Indians or Afghani. They do not even recognize their names and do not like to acknowledge them. Iadicola and Shupe imply that interpersonal violence "occurs between people acting outside the role of agent or a representative of a social institution"(28). Abuse of neighours can be categorized within interpersonal structural violence which is sustained and provoked by the state and other institutions, media, in society.

> FATIMA: Yeah, the entire neighborhood heard it... followed naturally by Tom Jones. Doesn't matter, all the neighbors think we're freaks, anyway. I heard the kids next door complain that our house smells like Little Kabul.
> KHULSOOM: Kya? Kabul? We're not those *Afghanis*. We're *Pakistanis*! Why don't you tell them, Fatima? I've lived here long enough. They should at least give respect and know who I am. At least not call me some Afghani.(16)

It is obvious that the interpersonal violence of the neighbours attitude is the result of violence that is practiced against the Muslims by institutions sponsored by the state and its agents. State and media violence lead to that paranoia of fear and abuse inside the neighbourhood. Iadicola and Shupe release that, "structural state violence intersects with interpersonal violence. Violence that stems from hate crimes is an example of structural state violence that is also interpersonal violence"(355). For fifteen years, the neighbours do not accept the family and fear to get close to them. They also do not miss a chance to abuse them. Hakim recites that in the market a young boy called him Ben Laden " Yesterday at the flea market, I was picking my fruits—as usual. One white man was next to me. He was with his son—just a boy, probably eight or so. The boy looked up at me and asked, "Are you related to Osama bin Laden?" (16) Ghafur in his wave of anger and explosion states that he got tired of the refusal of the society even their neighbours, " You can! Call over all these neighbors—do a potluck. We've lived here fifteen years and I don't even know most of their names. Go to those churches and do some interfaith dialogue"(49). Peek confirms this atmosphere saying:

> Muslim American became the targets of widespread verbal abuse in the aftermath of 9/11. Nearly 80 percent of the Muslim reported that they were verbally harassed by a friend of a family member who was ridiculed in the weeks following 9/11. Participants were called vulgar names, shouted or cursed at in streets or from passing cars.... Most often these insults came from strangers. However, neighbours, acquaintance, classmates, teachers and co workers were responsible for these harassment.(64)

Various types of violence against the Muslim minorities are revealed one by one during the progress of the play. The father, Salman, also reveals racism at work. Although he works day and night "like a dog"(79), he could not have the deserved promotion because of his ethnic background. Discrimination and racism at work is classified under institutional violence. This type occurs by the action of societal institutions and their agents. Institutional violence by individuals whose actions are governed by the roles that they are playing in an institutional context. Institutions represent a collective response to common problems in the society. They are organizational mechanisms to solve problems that all members of the society confront.

> SALMAN: Disappointed, yes—who wouldn't be? A man works, faithfully, competently, not a single blemish on his entire record, night and day, like a dog. .. This brown, foreign, Muslim dog—a Muslim camel. …It's been thirteen years and he still thinks I'm from India. "India, Pakistan, Afghanistan, what's the difference?" he always says. … "I'ma gonna call you Sal from now on. ..It's hard for Americans to pronounce these Arab names. … And from that day on I was "Sally" to him, and "Sal" to Brian the CFO, and "the Sal Man from Pak-is-tan" to all the interns and assistants. … .. Abu told me, right before I left for Amreeka: "Remember, Beta, those streets in Amreeka aren't paved with gold, they're paved with blood. As a foreigner, you're going to take a beating, you'll always take a beating. … And all I have after all these years is a bloody nose and a bloody shirt.(79)

The Nonprofit Discrimination Research Center conducted a study suggesting that the concerns of Muslims were well founded. In a 2004 study, the Center sent out six thousand fictitious resumes to employment firms throughout California. All applicants were similarly qualified, but the different resumes included twenty names identifiable as white, latino, African American, Asian American, Arab American, or south Asian. The name Heidi McKenzie got the highest response rate (36.7 percent), and Abdul-Aziz Mansour got the lowest (23 percent). This sort of rejection is classified within forms of employment discrimination which in turn is classified within institutional structural violence according to Iadicola and Shupe. Those who were employed in the service sector had to contend with a sharp post-9/11 rise in discrimination from co-workers and customers. Nationally, gas stations, convenience stores, and ethnic restaurants— workplaces where working-class south Asian and middle eastern Americans are concentrated— were especially hard hit in this regard. Taxi drivers in New York City, 85 percent of whom are estimated to be Muslim, suffered a severe drop in income (Peek78).

Salman experienced this type of violence all his life in America. During his career, he never has the promotion he deserves because of his colour, his ethnic background and his Muslim name. He is easily passed over at work for the sake of the institution business. Khulsoom angrily states, " This is not fair. This isn't right. This is exactly what you said—racism! Discrimination! We can talk to the ACLU or CAIR and tell them you were passed over"(81). Iadicola and Shupe imply that "Structural violence can also be interpersonal or institutional violence such as assaulting, killing, or discriminating members of minorities in order to maintain or extend ethnic or racial hierarchical relations in community" (316). They also assert that workers are in a

coercive relationship with owners because they must sell their labor in order to acquire the necessities for survival. The following dialogue between Salman and his wife asserts Iadicola's theory:

> KHULSOOM: You act and *are* the part! They all know this. You should have gone into Hunter's office and *demanded* he give you the job, or else—
> SALMAN: Or else, what? Or else I'd quit?
> KHULSOOM: Yes, quit! No one needs to be a *chamcha*, a spoon for these racist gorays.
> SALMAN: You're a chamcha in this world no matter where you go. Just another utensil to be used and thrown away.(81)

It was found those young Arab American men (or those appearing to be Arab) between age 16 to 25 suffered shortage in hours of work after the attacks. Fortunately, the losses began to disappear by the year 2004. Also, the employment-population ratios and hours worked by older Muslim men were very low, especially when compared to that of the younger pool. Furthermore, the Council on American-Islamic Relations (CAIR) reported a 64% increase in discrimination complaints by the end of 2002. In 2003 and 2004, complaints increased by 70% and 49%. CAIR also reported civil rights violations increased, with 18 to 26 percent of the reported violations occurring in the workplace" (Daraiseh 15). Similarly, he found that between 2000 and 2002 (2001 excluded), Arabs and Muslims in the U.S. experienced a significant decline in earnings. Their sample included men between ages 25 and 40 who worked at least twenty hours per week and for thirty-two weeks or more in the survey year. The target group included men from Afghanistan, Pakistan, Iran, and the Middle-eastern Arab countries (Daraiseh 15). Moreover, the attacks were associated with about a 14-16 percent decline in the real weekly earnings of 21 to 54 year old Muslim and Arab men. Changes in occupation and industry account for some of the decrease in wages. The distribution of Arab and Muslim men by occupation and industry changed after 9/11 and that these changes adversely affected earnings of Arab and Muslim men. Internal migration of Arabs and Muslims decreased after 9/11; finally he shows that over time, the adverse impact of 9/11 dissipated (Daraiseh 15).

Ghafur, the youngest son, also faced a type of violence which provoked him to change his career radically. He was racially profiled at the airport because of his prayer cap, his grizzly beard and his Muslim name. They asked him to step out of the queue and searched him thoroughly. He was treated like criminals and terrorists. It was an embarrassing and disgusting situation before the flight passengers.

> FLIGHT ATTENDANT: (*Voice-over*) *May I see your boarding pass, sir?*
>
> GHAFUR: She scans it. She looks at the screen. She looks at me—and the smile is now gone. She nods her head—a large Filipino man comes and takes me to the side.
>
> GHAFUR: They spend five minutes doing a body search. They check my wallet, my keys, my belt, the contents of my bag, the magazine, my shoes, the keys again, and finally back to the belt. The other passengers stroll on by, witnessing the Muslim-mammal zoo exhibit. I'm sure it made them

feel really safe, that I was being sanitized. Even safer, when I boarded the plane and walked down the aisle. Oddly enough—no one else was searched except a young black man. (40-41)

Peek asserts that several of the persons he interviewed, including men and women, reported that they were subjected to lengthy security checks when they attempted to fly. Even though these checks were inconvenient, and sometimes humiliating, most of the participants said they understood why they were being scrutinized. Others seemed resigned to the fact that their travel would be delayed. Racial profiling can be categorized within structural institutional state violence. According to Iadicola and Shupe, state violence is "all forms of violence committed by government. This includes actions by police, National Guard, and military forces, or all forms of politically authorized violence"(262). Government leaders often incite racial or ethnic hatred against minority groups in order to stay in power. This often results in violence by state authorities and other institutions related to it against these ethnic minority populations. Ghafur who was racially profiled by airport security men and flight attendants faced state violence by one of its institutions. Ghafur remembers another day when a Punjabi Sikh was asked to leave the plane so as not to endanger and disturb the psychological and mental comfort of the airline passengers.

> FEMALE FLIGHT ATTENDANT: (*Voice-over*) Um, sir. We'd appreciate kindly if you would please kindly leave the aircraft—quietly… and *quickly.* Thank you… *kindly*
> GHAFUR: Perhaps they think all people who wear turbans are terrorists? Perhaps they didn't like the way he looked? Maybe he smelled funny? Maybe he made the mistake of smiling at the attendant? Regardless, boom—he's off!(39)

Nader Abualnaja conducted a study in 2014 concentrating primarily on airport racial profiling. That study examined the perceptions of Muslin Americans toward racial profiling at airports after 9/11. Secondly, the study investigated the impact of Muslim men wearing a beard or typical Islamic clothing while flying and Muslim women covering their heads when they fly. The impact of the post September 11, 2001 war on terrorism on Muslims and the USA PATRIOT Act Muslims lives have changed in America after September 11, 2001. Counter terrorism policies have targeted Muslim communities more than others. Fighting terrorism is used to fight Muslims in different segments in America. The ethnic and religious profiling to Arabs and Muslims is part of a counterterrorism strategy. Abualnaja founds are worth mentioning. First, he found that Muslim Americans perceived that they are being racially profiled not only at airports, but at other locations throughout the Unites States. Second, he also found that Muslim men were not as supportive in having beards or typical Islamic clothing while flying. The overall finding of his study is that it was totally unfair to stop and search Muslim people because of their physical and personal appearance (87).

Ghafur declares that he has got tired of seeing Muslims misunderstood and misrepresented everywhere around. The rejection of the American society to Islam annoyed him extremely. So he decided to give up studying medicine to become a teacher. He wants to teach Islamic history to both ignorant Muslims and non-Muslims. He has this decision after thinking in a way to illuminate Americans about the reality of Islam. He

deducted that most of the Americans and even the Muslim extremists neither know the history of Islam nor the real rules and instructions of it. If the extremists know the real instruction of Islam, they would not kill innocent people in explosions or attacks. Ghafur decided that he wants to take part in reforming his Pakistani community and illuminating the American society.

> GHAFUR: (*Calmly*) I'm not doing medicine.
> SALMAN: You're... You're what now?
> GHAFUR: Inshallah, in history with emphasis on the Middle East, Islam, and Arabic. It would be ideal to be tenured at a prominent university like Harvard, Columbia, or Berkeley, but if I can't be, then Allah knows best. I'd even teach elementary or high school
> FATIMA: (*Taking GHAFUR's side*) Yeah, they need good teachers, especially at the inner-city schools by our college. There are a lot of Muslim kids there who don't know anything—
> GHAFUR: Why not? Like Fatima said—at least I'll get the opportunity to make people unlearn all the misinformation they've been force-fed their whole lives about Muslims, Islam, Arabs, and the Middle East. And inshallah, Abu and you will get the blessings of my work. (54-55)

Ghafur explodes his own bomb and shocks his family who has built great dreams upon his being a doctor. In most of the world's societies, the profession of a physician is a high standard and highly appreciated one. Although Salman is an engineer, yet it seems that the family suffers from rejection and disrespect so they wish that their son would force the society to respect and appreciate them. Physicians' income is to some extent high in most of the world's countries especially America. The family wants Ghafur to be a doctor to achieve their dreams not his. They are waiting for him to transform them into a better standard of living.

> KHULSOOM: How could you decide this? When? Why wouldn't you *tell us* about your decision? Why are you ruining your future? All our plans we had for you—
> GHAFUR: All *your* plans for *my* future.
> SALMAN: (*Snaps*) Your future *is* our future! It was decided long ago! We made a decision—that's why I pay that goddamn money for that goddamn private school. (52-53)

9/11 attacks did not destroy the two towers and the Pentagon or the lives of Americans only, it also destroyed lives of hundreds of Muslim families who live in America. The institutional, structural, interpersonal and state violence that they faced turned their life into a hell. Abualnaja states, "The aftermath of the terrorist attacks in September 11, 2001, made Muslims under twofold dangers. One is the governmental policies that targeted Muslims and the local violence against Muslims in the U.S.(18). Reed and Ali announced in the introduction to the play that they have got tired from the misrepresentation and accusation of Islam and Muslims of extremism, so Reed directed Ali to write this play. He urged him to offer the American society an insight into the life of a Muslim family. Ghafur as well reached the same degree of rage that Reed and Ali reached before creating his character. Ghafur did not choose to join radicalism but he chose to try to reform the society around him. He tries to solve the problem radically through illuminating the society by the reality of Islam.

Since September 11, 2001, Muslims have faced discrimination as a minority group. However, they maintain that the majority of the culture is ignorant about Islam. Muslims have faced different types of racism, at work, at schools, singled out for harassment, etc. Furthermore, "racial profiling o f Muslims has become a debatable issue since September 11, 2001. People start looking to profiling Muslims as a tool of counterterrorism" (Abualnaja16). Ghafur represents Wajahate Ali, Ishmael Reed and other Muslims who try to clear the wrong image of Islam after 9/11. The institutional structured state violence against them as ethnic and religious minority provoked them to take part in resisting and fighting this violence positively. Ghafur says, " Perhaps there are better ways to heal the world than to become a doctor in this day and age"(42). Ali says in an interview about *The Domestic Crusaders*:/

> You want this play to inspire that kid who shouldn't be a doctor but, because of pressure from his parents or the community, is paralyzed to pursue his real dream of becoming a writer or an artist, and slowly, bit by bit, help contribute to an artistic renaissance in which we take off our blinders, get our heads out of the sand, and bust out of our cultural cocoons.(1)

The third generation discusses the reasons behind Islamic extremism most of the time. They want to understand why a Muslim would explode others including himself. It is known that Islam prohibits killing or destruction. Prophet Mohammad (PBUH) banned killing of women, children, and old aged people, destroying places of worshipping, destroying properties of people, or cutting trees (Bukhari 257). Sal cannot find a logical reason for terrorism, but Fatima and Ghafur grasp the main reasons for it; they are oppression and underestimation.

> SAL: Yeah, join a multinational corp. Voilà. I'm telling you—technology and globalization will unite, not destroy, the world. (*Makes triumphant operatic noises*) Ahhhh haaa aaahh ahhh...
> FATIMA: I don't know whether to laugh at your naïveté or your ignorance.
> GHAFUR: Come on, Sis. Back off. I mean, Bhai has a point—usually people with food and homes don't go around blowing themselves up.
> SAL: Except terrorist suicide bombers—
> FATIMA: Or a people so brutally oppressed they have nothing left to lose—
> GHAFUR: Except their lives, or maybe their humanity, I don't know (42)

It is obvious that most of the family did not revolt against the violence before 9/11. Ghafur reacted after 9/11. The only one of the family who reacted earlier is Fatima. She is politically active to defend the minority rights and to revolt against the violence and discrimination against Muslims before 9/11. Sal does not see the Muslim minority as victims; on the contrary, he sees them as foolish terrorists who deserve this treatment.

> SAL: My opinion. In the end, it's economics. Simple economics. Always has been, always will be.
> FATIMA: And how about morality and ethics?
> SAL: For. Sale. Morality? Please. I'd rather have these "reborn" Christians than those militant Muslims, all right? One group can hold hands, do some koombayas, and cry like babies over a campfire and the other can prepare for *jihad.(49)*

Fatima fully comprehends the reasons for terrorism; oppression and discrimination along with the absence of justice could provoke people to act criminally. Some oppressed people would react negatively while others may react positively. Ghafur could have joined radicalism after being racially profiled at the airport but he has chosen a positive reaction and has decided to teach the truth of Islam. It may be cathartic and psychologically empowering for those in low-power groups who feel enraged and humiliated by their oppression. They may not find other ways to release their rage and resentment other than explosions and destruction. The structural violence of the society overwhelmed the family. In a violent reaction to Ghafur's decision, the father slaps him angrily. Sal attacks his father to beat him. A violent scene dominates the stage to reflect that violence begets violence and that the family is an extension of the society.

> Salman: He's destroying his life before it can even have a beginning!
> GHAFUR: At least I'll be responsible for my own downfall—
> *(SALMAN suddenly and loudly slaps GHAFUR. SAL explodes off his chair and runs to defend his*
> *brother. Everyone gets involved in stopping the fight.)*
> SALMAN: So, you're going to fight your father again?!
> SAL: If I have to! (57)

In the United States in particular, freedom of religion is a constitutionally protected right provided in the religion clauses of the First Amendment which prohibits the federal government from making a law respecting an establishment of religion, or prohibiting the free exercise thereof. Along with this, The Fourteenth Amendment to the United States Constitution also guarantees religious civil rights. It prohibits discrimination, including on the basis of religion, by securing "the equal protection of the laws for every person". Yet, the issue of freedom of religion has become a hot button topic as the 2016 presidential election has candidates addressing who exactly this freedom of religion should apply to. Or rather, if certain people should be subjected to specific laws and restrictions because of their chosen religion. This is aimed particularly at those who practice Islam, as anti-Muslim rhetoric has taken center stage when addressing the so-called "war on terror." Since the Paris attacks by ISIS- a group that proclaims itself to be Islamic- there have been at least 42 violent attacks, threats, assaults, protests, and instances of vandalism against Muslims in America.

There has also been another rise in anti-Muslim rhetoric within the Republican Party as top presidential candidates Donald Trump debate temporarily banning Muslims from entering the country. Trump went on record calling for "a total and complete shutdown of Muslims entering the United States." Whereas President Obama, in a speech given at the Islamic Society of Baltimore in February of this year spoke out against anti-Muslim rhetoric, stating "We can't be bystanders to bigotry. Together, we've got to show that America truly protects all faiths"(Robinson 1). However, the Twenty-second Amendment to the United States Constitution prevents the incumbent president, Barack Obama, of the Democratic Party, from being elected

to a third term. The future of American policy against Muslims within and outside the American society recently depends on who will win the election.

The Domestic Crusaders begins with exposing violence of the media against the minorities and ends with exposing violence of the Middle Eastern among each other through the story of grandfather Hakim which asserts that violence begets violence and hatred begets hatred. His story began two days after the official partition of the British from India. Colonialism left his country divided and tormented into religious, political and regional groups who fight and kill each other. Hindu group slaughtered Hakim's friend before the whole village. Then they cut open his stomach and let his guts hang out. They kept killing Muslims. The police was involved and did not arrest them. Hakim joined a group who began to revenge; he killed those who were involved in killing his friend.

> HAKIM: The first life you take is the hardest—that one you can never forget. After the first, the rest became routine. I hunted each and every one of them. I grabbed one while he slept next to his wife. His baby girl was there, too. It did not matter to me. All I knew was that he was the one who killed Amir with a knife, so I knifed him—right in the chest. (99)

Hakim's hidden secret shocks Sal, Fatima and Ghafur. They get angry and reprove their grandfather. Each one of them suggests a solution to him instead of the killing. Ghafur says, "But you didn't have to lie. I mean—all those men killed. You could have forgiven them, or made them pay blood money"(102). Fatima suggests another solution on her turn, she says " Or taken them to court. Or used the justice system. Bribed them, just like the others paid bribes. You could have used diplomacy or talked to them (102). Third generation of *The Domestic Crusaders* does not accept bloodshed even if it was justified. They believe in other solutions than killing. Ali's message at the end of the play is a twofold one. On one hand, Hakim's story implies that structural, state, interpersonal violence leads to more violence. When violence surrounds a minority group in society and the state becomes involved, people resort to extremism. Hakim stressed the role of the state through the negative reaction of the police in his story. He says, " And they kept killing and killing. One more Muslim and then another. And since the police chief was involved, of course his men did nothing"(98). State violence is the worst type because people lose social justice and do not find a legal method to get their rights. On the other hand, Ali exposes the opinions of young Muslim men and women about terrorism and destruction. They totally refuse it and believe in either peace and forgiveness or justice. The play begins with a structural institutional violence from the state and its agents and ends with interpersonal violence. Hakim, the sound of wisdom in the play, declares that violence begets violence, and hate begets hate.

The female characters Delilah, Tamam and Aiesha in *The Black Eyed* as well as Hakim in *The Domestic Crusaders* were victims of imperial structured state violence that practiced rape, torture, oppression, murder and finally led to the characters' death. The Architect was excluded from the imperial violence to face

state structured violence against her as an ethnic minority citizen in the modern era in the United States of America. She was depicted as the one who reap the legacy of mutual hatred and violence from the imperial period.

Postcolonial Feminist Approach

The Western writers' distortion to the image of Muslim and Arab women is a type of structural violence that has been practiced for years against Middle Eastern women. The two female characters in *The Domestic Crusaders* violate these distorted images. They also prove Mohanty's theory that categorizing the Muslim women within one category characterized as ignorant, powerless, male-dominated and submissive is an intended false generalization and a form of structural violence against Islam. Fatima, neither oppressed nor submissive, is critical of the men and women in her community and prefers to spend her time protesting at political rallies despite her older brother, Salahuddin, mocking her activism as a "crusader fad faze"(10). The rebellious young woman has fully understood the flaws of the Pakistani and the Americans. She criticizes every blemish she faces. Fatima is deeply consistent with the postcolonial feminist point of view that Mohanty refers to as:

> Feminists having an oppositional stance started questioning their inferior status and asked for amelioration in their social position. As such it calls for equal justice and equal opportunities for females. In short feminism as a concerted attempt aims to get the nature of gender inequality, gender politics, gender roles and relations, power relations and sexuality. (130)

Fatima is the first character to revolt against the wrong attitudes of the American society on one hand and the Pakistani society on the other hand. She protests against the prejudice and discrimination of the American society against the Arabs and Muslims. She sticks to her Islamic rules, wears the hijab and bravely faces the prejudice against this hijab in the West. She scoffs at her mother's wishes for her to learn to cook and be a good housewife and instead attends law school and concerns herself with global conflict, specifically Palestine.

> KHULSOOM: Tell them that on top of what they, and Allah knows who else, has already heard of you? My only beti, twenty-four years old. Still single! No proposals from anyone. Instead of attending her law-school classes, goes to these rallies. Once such a nice girl, now wearing hijab, giving controversial speeches, getting arrested at the university protest, going out on the town with blacks—
>
> FATIMA: Okay! Can we get over this already? Who cares? It's not a big deal! And (in a South Asian accent) the "blaycks" are people, too—they're Muslim! Remember, no color barrier in the religion? You guys are so—so—obtuse! There are more important things than my stupid "bio-data marriage application". (3)

Fatima violates the stereotypical image of Eastern women spread by the Western Feminism which Mohanty referred to as," a homogeneous notion of oppression of women as a group is assumed, which in turn produces the image of an average third world woman who leads an essentially truncated life based on her

feminine gender and her being third world; ignorant, poor, uneducated tradition-bound, domesticated, family-oriented, and victimized(62). Fatima does not care about marriage, cooking, or how to be a wife; on the contrary, she has other priorities; namely defending her freedom and others' rights.

> FATIMA: (Sarcastically) Yes, I can manage that. (Not really doing as her mother requests, as it will be throughout the day) Sorry if some of us have other things to do in life besides learning how to cook desi food, Ami. Sorry if learning to cook for my future husband isn't my number-one priority. Sorry if I'm not "well-trained, Muslim desi housewife" material.(6)

Western Feminism's view to the Muslim veiled women is also based on illogicality and false generalization according to Mohanty's views. Mohanty clears that Western feminism generalized the oppression of veiled Muslim women in each Muslim family. They are powerless and have no control over their bodies. She says that Deardon generalizes the matter of hijab saying: "the greater the number of women who wear the veil, the more universal is the sexual segregation and control of women"(4). Similarly, a large number of different, fragmented examples from a variety of countries also apparently add up to a universal fact. For instance, Muslim women in Saudi Arabia, Iran, Pakistan, India, and Egypt all wear some sort of a veil. Hence, this indicates that the sexual control of women is a universal fact in those countries in which the women are veiled(66). Fatima wears the hijab but she is neither submissive to her father nor any other male individual. She is the most talented character; she understands that assimilation and acceptance in the American society can be achieved only through maintaining one's original identity. She decided to wear the hijab to stick to her Islamic identity. That is why she is the most mindful and attentive character.

> FATIMA: Ami, for the last time, I really don't care what "men" like. Muslim men are all boorish, sexually frustrated, horny juveniles. Plus, we all know they don't like "a good Muslim girl who can cook." All these FOB guys want is (in one breath) a good Muslim girl with light skin tone, an MD degree, long hair, stunning looks, among her other assets, and who must cook like their mother. Life doesn't revolve around marriage. Tell that to your gossipy aunty squad.(6)

Mohanty analyzes Deardon descriptive generalization about the veiled women arguing that, "However, it is the analytic leap from the practice of veiling to an assertion of its general significance in controlling women. While there may be a physical similarity in the veils worn by women in Saudi Arabia and Iran, the specific meaning attached to this practice varies according to the cultural and ideological context"(66). Fatima defies this notion. She is neither oppressed nor sexually segregated. On the contrary, she is the strongest character in the play. She is aware of her duties as a Pakistani girl. She is also aware of her rights as an American citizen. In addition, she is completely different from her mother and she cannot be placed with her in one category. She is also a political activist and a reformer. She rebels against discrimination and calls for the Palestinians' rights. She is aware that the Palestinian crisis is one of the main reasons for the anger of Arabs and Muslims against the silence and bias of the West. She says courageously "Hate our people? Oppress Palestinians? Own Hollywood, distort the media?(27)

Peek confirms Mohanty's view in his study about the backlash against Muslims and Arabs following 9/11. He found that the long misrepresentation of the Western writers for Muslim women is another type of violence against them. He interviewed many Muslim women about hijab and its hardships in the American society; one of them told him:

> The most interesting thing is everyone assumed that I was forced. Americans think that either my husband oppresses me, or my brother or my father told me to do this. I had teachers come up to me, "your husband did this; tell me if he did it!" I couldn't understand it. i keep telling everyone, "my mom doesn't do it." One person thought that i had bruises on my face. The stuff about women, I'm sure every single one of us has had to explain that we're educated. no, there is no man that beats us to make us wear this. no, we do not have bruises under this. [Points to hijab.](50)

The above quote illustrates that people who believe that Muslim women are forced to wear the headscarf also tend to assume that Islam does not value education, that the women are oppressed at home, and that they are being beaten. These particular stereotypes had dire consequences for some of the women.(Peek 50) Fatima refutes all these falsehoods and she seems to be the spokeswoman for the author. Ali reflects his own character through her. Her social and political activities, her enthusiasm to defend Muslims are similar to Ali's. Fatima understands that the West are the oppressors and responsible for the extremism of some Muslims because they increase the anger of Muslims by their implied acceptance on the aggression of the Israeli occupation to Palestine. The war against Iraq also is another motivation to increase the fury against America.

> CNN headline news: (Voice-over) The Soldiers of Peace, an Evangelical group with a loyal membership headed by Reverend Edwards, spiritual counselor to the president, say they are ready to send over two thousand, as they call themselves, "lovers of Christ" to help preach the gospel as soon as the army decides it is safe for American citizens and missionaries to reside in Iraq—
> FATIMA: Soldiers of Peace—at least they're not subtle about it. And I thought this wasn't a crusade.

Fatima is one of those who respond positively to the waves of hatred and discrimination even before 9/11. She tries to prove that Muslims and Arabs are not terrorists. She protests according to the demonstration Laws in the United States to defend her rights as an American citizen. She does not only reform her society but she also tries to reform her family. She urges her older brother Sal to think about the people of the middle East and to take part in their struggle.

> FATIMA: (To SAL) You'd probably let your wife teach your kids that the Palestinians are rock-throwing terrorists. And every Arab kid is a potential ticking human time bomb. And the Israelis (in a baby-like voice) obviously are poor, defenseless innocents who just happen to have one of the world's strongest militaries, nuclear capabilities, M16s, and Apache helicopters thanks to direct support from your United States of America!(28)

Fatima is a sharp critic of her Pakistani community as well. She does not like Pakistani women's intrusiveness. She objects to traditional marriage (in Muslim countries, women recommend girls to young men to marry them without previous recognition). Fatima's character proves that she is the representative of Wajahat Ali in the play. In order to deliver his message clearly and objectively, he impartially criticizes his Pakistani community showing its defects and deficiencies.

FATIMA: Yeah, Ami. Everyone and their mother goes to Jumaa prayers on Friday. Everyone from alcoholic, Qu'ran-spouting Doctor Uncle to skanky, sixteen-year-old hoochie mamas. … this Zeeshan dork doctor, goes to prayer, smiles that fake plastic smile at parties, and comes from a "good family," that they're all pious. Yeah, right. Their parents are so gullible. They think they're raising little angels, when those kids really go clubbing and binge-drinking every Saturday night. I refuse to succumb to that insincere, plastic nonsense, and I'm hated….The aunties all whisper behind my back—at that wedding—… because I wear the hijab and they just stick some tissue paper on their heads when they hear the call to prayer at parties. They can't stand it that I'm actually making something out of my life instead of becoming an obese, wrinkled, backbiting gossip hag. (31-32)

Khulsoom also violates the Western feminism stereotypical image of women. In spite of being an uneducated house wife whose main interests are in cooking and searching for a suitable groom for her daughter and brides for her sons, she tells us that she loves Tom Jones and often went to his concerts with her mother once they touched America. She cares about music and appreciates arts.

KHULSOOM: Your daadi, Allah bless her soul, couldn't get enough of him. Remember—
FATIMA: Yes, yes, yes—you've told us a thousand times. When you and grandmother first came here, Abu took you all to the Tom Jones concert. You and grandmother, in your shalwar khameez and dupatta, the only desi FOBs there.(3)

Khulsoom also knows exactly what she wants. She is not such an ignorant housewife who has no opinions in anything; in contrast, she shows her point of views and tries to force her children to embrace them. She discusses politics and often shows a distinct opinion in any topic. She defends her Pakistani origin saying, " Well, as long as they don't call us Little Kabul, I don't care. At least Little Karachi, or Little Islamabad—even Little Bombay, or Little Delhi, but no Kabul! These Afghanis, they all come here on asylum, taking the government's money, sitting cozy.(17) According to Mohanty, writings about Eastern females is scientifically uncritical because universalizing different groups of women from different countries and different cultures is logically unaccepted. Western feminism does not pay attention to the unique experiences of women residing in postcolonial nations. In the other words, she refutes Western feminism regarding all women as a homogeneous group without having any sense of difference pertaining to race, class, and circumstances. Khulsoom and Fatima in *The Domestic Crusaders* support Mohanty's attack because both of them are from the same family and have the patriarchal kinship; however they are completely different. At the same time, both of them cannot be categorized in one group. Neither of them is powerless or exploited by the men of their family. Mohanty states:

A homogeneous notion of oppression of women as a group is assumed, which in turn produces the image of an average third world woman who leads an essentially truncated life based on her feminine gender and her being third world(ignorant, poor, uneducated, tradition-bound, domestic, family-oriented, victimized. This, I suggest, in contrast to the implicit self representation of western women as educated, as modern, as having control over their own bodies and sexualities, and the freedom to make their own decisions.(62)

Khulsoom's relation with her husband is not based on exploitation and male domination; on the contrary, it is based on equality and symmetry. She often gives him orders concerning housework and he obeys

silently. When they discuss something, it often ends with her victory. Furthermore, when they quarrel, he submits to her decisions. Iadicola and Shupe have excluded women like Khulsoom from the form of family violence stating that, "There may have been exceptions in individual households where strong-willed women "ruled the roost" and basically made the key decisions instead of men" (123). Khulsoom manages the house according to her own volition. She decides what they eat, wear and do even if they opposed her.

> KHULSOOM: Of course—only if she is pretty. The White Hourain sent from heaven, beguiling with her light-skinned beauty. With her bee-lond hair and blue eyes—so beautiful compared to the dark-haired, dark-skinned woman. We're just boring and common.....No reason to respect us, or treat us like a princess. But—oh, no—when Ms. Goree bee-lond woman comes, (mimicking) then there comes the combed hair, the suit and tie... May I open the door for you, Ms. White Hourain? May I get you your food, Ms. White Hourain? May I light your cigarette, Ms. White Hourain? All of you colonized men—all the same with your hypocrisy!
> SALMAN: No one has ever colonized me! Speak for yourself and your own people—Punjabis! .....
> HAKIM: Their ancestors sold more than that when the British first came.
> KHULSOOM: Yeah, they sold their pride! And they sold their respect for their women—which they never had in the first place.(28)

Khulsoom also proved to be a courageous woman, even more courageous than her husband. When she discovered that he did not get the promotion he deserves at his work, she bravely urges him to rebel, to fight for his right and not to give up easily. She does not accept discrimination and racism against them. She says bravely, "This is not fair. This isn't right. This is exactly what you said—racism! Discrimination! We can talk to the ACLU or CAIR and tell them you were passed over for" (80). She is brave enough to announce that they are not obliged to bear the hysteria of violence and discrimination against them. She prefers to go back to Pakistan than to live in a society that humiliates them.

> KHULSOOM: I've never seen you quit in my life! If you think I'm going to sit here, as your wife, and watch you deflate like a—a *naan*—then you don't know your wife and you don't know yourself, either! Leave that job! We don't need them! Alhamdulilah, I make enough money right now to tide us over until you find another job. Ghafur and Fatima have grants and scholarships, we can sell this house—with these kids all marrying white women or black men, we're going to end up in the old senior-center home, anyway. (*Endearingly and coaxingly*) Let's just go back home to Pakistan. Like we always said we would, remember? When we first bought this house, fifteen years ago, we said we'll wait for the kids to finish college, and we'll just go back home. Finally visit Kashmir. Let's leave and start again there.(80-81)

Both Fatima and her mother Khulsoom refute the Western view of Eastern females which categorized them all within one submissive, powerless, and male dominated group. Fatima's struggle to define herself beyond culturally imposed gender roles may seem misguided to many because she also chooses to wear the Muslim headscarf. However, despite the oppression that many associate with the head covering, the audience comes to know Fatima as one of the strongest personalities in the family. There are many dramatic moments in the play when Fatima's conviction and determination come to the fore – and some of the most intriguing instances of this are when we hear how drastically Fatima's opinions differ from her own mother's. In fact, if

it is a general frustration that seems to keep the fire burning inside Fatima, Kulsoom, seems to peacefully and happily embody much of the traditional femininity that Fatima looks upon with such distrust.   Both   of the women's characters force audiences to reevaluate their old perspective towards Eastern feminism. The contradictions between Fatima's and Kulsoom's understanding of womanhood are truly rich.

Trauma

Due to the previous types of violence practiced against the members of the family, Post Traumatic Stress Disorders (PTSD) are present with most of the members. In fact, Ali's play frames a family saga against the trauma of post 9/11 America. It is a uniquely powerful, urgent and particular view of race, identity and culture at a time when the world continues to be shaped by the after-shock of 9/11. The play was succinct in identifying the three ways children cope with psychological injury when culture becomes destructive. Each of the children in this family personifies an archetypal mechanism of coping with that unprocessed rage, and living with the injury: emulation, transference, and internalization.

Abu-Ras outlines that trauma involves the experiencing, witnessing, anticipating, or being confronted with an event or events that involve actual or threatened death, serious injury, or threat to the physical integrity of one's self or others. The event or events lead to a response involving intense fear, helplessness, or horror. Children may express this response in disorganized or agitated behavior(395). To a great extent, trauma responses can be understood as normal reactions to abnormal stress. The three generation in *The Domestic Crusaders* passed through various violent events during their life in America that have led them to suffer from post traumatic stress disorders. Each generation has a different traumatic background and history; and each character responded to his/her trauma differently.

The first generation, grandfather Hakim, suffered from the violence of colonialism and its aftermath. He was living in India during the British colonization. It is well known that the historical accounts of British colonialism substantiate that violence was perpetrated against the Indian population extremely. Discrimination, abuse, racism and other forms of violence were used against them. The case of India was more sophisticated than other colonized countries because its divided into several religious groups; Hindu, Muslims, Sikh, and others are found even before colonization. After the independence, these groups indulged into fight among each other. When a Hindu killed Hakim's friend in his neighbourhood, he could do nothing to save him, he says:

> I had never seen a man die before—and my friend Amir, .. not deserving to die. And they killed him, and I
> did nothing! I was so afraid I couldn't move. We were all witnesses, and testified to the police. We waited
> one day, two days, they did nothing. We went again, and they told us to mind our own business if we

knew what was good for us. One week later, Umair was found hanging from a tree. They cut open his stomach and let his guts hang out. And I did nothing. And they kept killing and killing.(98)

The murder of Hakim's friend was enough to make Hakim suffer from a post traumatic stress disorder for the rest of his life, but the following events were worse. Hakim became a killer to revenge to his friend, and already cut throat many people. He tries to atone for his bloody history by rejecting violence and practicing many Islamic rituals. He wishes to repent and to atone for his misdeeds. Abu-Ras states, "individuals who have already experienced trauma (survivors of war, immigrants, refugees, or those who have lived through periods of unemployment or discrimination) are more vulnerable to severe stress reactions following a traumatic event"(395). When Salman slapped Ghafur, it awoke his memory and he decided to recite his secret story to his grandchildren in order to teach them that violence destroys one's life and leave him distorted and traumatized.

The trauma of the second generation, father Salman and his wife Khulsoom, concentrates on immigration and its hardships, building a career in a America, in addition to problems of integration and assimilation into the society. Abu-Ras describes their situation saying that "many Arabs and Muslims have experienced the hardships of migration can be a very stress-inducing experience , one that can lead to various social and mental health issues ranging from social isolation and adjustment limitations to depression and anxiety"(395). The two parents have the feeling of anxiety which make them depend on their youngest son Ghafur to achieve their dreams. They wish he could become a famous physician, a high standard and appreciated job in society, to force the society to respect them. Their lack of assimilation and rejection from the society provoke them to decide their son's future.

Abu-Ras records that "racial discrimination against immigrants and minority groups has long been a part of the American experience, linked to the acceptance of race theory, which claims that some races are superior to others, and places non-Europeans, including Arabs and Muslims, in an "inferior" category"(396). These problems of racial identification and citizenship have traumatized the Arab and Muslim community for years in this country and the resulting discrimination, stereotypes, and prejudice have negatively affected the quality of life wherever Arabs and Muslims have settled. The traumatic anxiety and stress categorize the couple's life in *The Domestic Crusaders* and are reflected in their relation with their children. Abu- Ras says, " Trauma can contribute to the manifestation of intense feelings of vulnerability, anger, depression, physical illness and increased difficulty in interpersonal relations"(394). There is a lack of understanding between the parents and their children. The father is not inconsistent with his oldest son, Sal; and the mother is always engaged in fight with her daughter, Fatima. Ghafur is the only obedient one to his parents; however, later he stopped being the obedient son and explodes a bomb in their faces. The relation between the parents and each one of their children is based on fear and anxiety. Khulsoom wishes that her children marry Pakistani brides

and grooms and tries hard to maintain the Pakistani traditions. The father sticks to their higher education in order to be respected in the American society.

Abu-Ras also implies that individuals who have already experienced trauma (survivors of war, immigrants, refugees, or those who have lived through periods of unemployment or discrimination) are more vulnerable to severe stress reactions following a traumatic event. She states, "These individuals may be at greater risk for mental health problems, including depression, anxiety, and PTSD. Furthermore, PTSD symptoms may generate ongoing insecurity and fear of exposure to danger, or the threat of danger, which may impede daily functioning"(394). Khulsoom warns Ghafur all the time to shave his beard in order not to be racially profiled, She tells him, " Didn't I tell you to shave your beard before you came? Who gave you the brilliant idea to keep a beard? And you wore the *topi*? Oy, uloo! Why didn't you hold a sign saying, I'm an extremist. one way ticket to Abu Ghraib, please " (41). The parents may give up some of the Islamic instruction in order to avoid more violent actions. The PTSD symptoms of the parents are manifested in insecurity and fear of exposure to danger or threat of danger to them or any one of their children.

Each one of the children reacts totally different to their PTSD. Abu-Ras describes different reactions to violent events saying," Reaction to traumatic events is also varied among individuals and groups, depending on character, belief system, spirituality, coping methods, language skills, and the quality and availability of supportive medical, mental, and social services"(395). Salahuddin's reaction is reflected through denying his Pakistani origin. He abandons his ancestors' traditions and describes himself as a bull amongst cattle. He does not like his name 'Salahuddin' and reduces it into an American name 'Sal'. Salahuddin is the most confused and perplexed character. He neither identifies himself as a Pakistani nor does the society accept him as an American. He does not eat Pakistani food, often eats McDonald's and fries and befriends white girls. Sal does not believe in Islamic instructions and rituals. He disguises his sister's hijab and his brother's beard. He says, " What is this? (*SAL looks at GHAFUR's kufi.*) And what is this disgusting mess? (*SAL looks at the beard on GHAFUR's chin.*) This filth. You put Velcro on your face?"(35) He is not convinced that the Middle Eastern are his people and does not care about whether they are oppressed or not. Barker comments on Sal's character saying:

> He adopted a creed of hedonism and social Darwinism. He is concerned only with economics, and is irreverent toward all. He demonstrates emulation by responding to the aggression of his childhood by becoming an aggressor himself. If his injury is virtuous he will abandon virtue. The victim of emotional trauma who emulates his aggressor mitigates the risk being victimized again by victimizing others.(1)

Sal suffers from the refusal of the American society. He is well assimilated but unfortunately, unaccepted. He feels ashamed of their Middle Eastern ancestry. He announces that he is inclined to America more than Pakistan. He says, "Typical Muslims—blame America for everything. Whine, whine, whine, nag,

nag, nag. Listen up, Hij-Abbie Hoffman—people are still dying, just like they always have, and just like they always will. Enjoy it while you can, sis. It's all going to hell soon enough"(10). Consequently, Sal does not practice any Islamic rituals or tradition. He does not wear their traditional clothes in Pakistani celebrations or eat their food. It is impossible for him to marry a Pakistani girl. He does not mind marrying a Jewish girl and attacking his family as being -anti Semites.

> SALMAN: Sha! Elaine. Of all the girls—couldn't find one decent Muslim one
> SAL: So what if she's Jewish? Who cares?
> FATIMA: Hate our people? Oppress Palestinians? Own Hollywood, distort the media?
> HAKIM: (Grimaces) Just—they have never respected us and our ways—they will never... adopt our customs and beliefs.
> SAL: Great—I'm listening to anti-Semites in my house. Unleash the swastikas! (26-27)

There is a great contrast between Fatima and Sal. Both of them struggle in dissenting directions. While Fatima fights against Israel, her older brother does not mind marrying an Israeli girl. Furthermore, Fatima struggles to convince the American society with the Arab and Muslim's victimhood; Sal argues that America is not to be blamed and that Muslims are terrorists.

> SAL: Well, I don't see anything wrong with it at all. Doesn't matter if she's Jewish, Christian, vegan, or whatever. He loves her, she loves him. End of story. So what if they aren't hard-core? Probably it'll work out for the best. (Looks to FATIMA) Their kids won't be 28 poisoned with deranged propaganda, at least. Heck—who knows, I might find me a nice Jewish girl!
> FATIMA: (To SAL) You'd probably let your wife teach your kids that the Palestinians are rock-throwing terrorists. And every Arab kid is a potential ticking human time bomb. And the Israelis (in a baby-like voice) obviously are poor, defenseless innocents who just happen to have one of the world's strongest militaries, nuclear capabilities, M16s, and Apache helicopters thanks to direct support from your United States of America!
> SAL: I'd teach 'em that both of 'em are nuts!(28)

Fatima and Ghafur are totally different in their perception of their traumas and their coping methods from Sal and the parents. Following 9/11 attacks, Muslims responded in various ways to the increased Islamophobia with which they were confronted. The increased negative experiences have led to an increase in religious practices such as praying, reading religious writings, fasting and mosque attendance. Many Muslims reported tolerance, forgiveness of others, and faith as their coping strategies. Some Muslims instead asserted their Muslim identity by wearing specific clothes. Others engaged in interfaith dialogues, used the media to teach the public about Islam, or increased their political engagement.(Abu- Ras," The Impact of the September 11" 218). Fatima and Ghafur applied the last two coping methods. Fatima wore hijab and indulged in more political engagement while Ghafur also wore Islamic clothes, released his beard and read religious books. Later, he revealed his desire to make interfaith dialogues.

As for Fatima, she attends protests, gets arrested for her activism and rails against every injustice in the American society. She wears hijab as a coping method to stick to the Islamic instruction. At the same time, she

refuses to marry a Pakistani man. Fatima's anger is not only against the American society, but it is also directed against the Pakistani community who stopped defending their rights long ago and is engaged in trivial and trifling matters. Fatima attempts to reform the society around her; however, she does not try to reform her family or her Pakistani community. She believes that neither her father nor her mother will be changed. Barker describes Fatima's trauma saying:

> She protests against every injustice except one, her own childhood trauma. She demonstrates transference by responding to the aggression of her childhood by seeking out an insurmountable evil which can serve as a repository for infinite rage. Unwilling to confront the true source of her injury, she transfers that anger toward a foe which she can confront but never defeat. Though she claims to want to change the world she believes that people, specifically her parents, can never change.(1)

That is what Fatima asserts in her dialogue with Ghafur. She confirms that their community including her family would never comprehend their methods of coping to their dilemmas in the American society. She believes that traditions are barriers that handicap change. Salman and Khulsoom disapprove of Fatima having a black boyfriend, even though he is a Muslim. "Everybody's equal in Islam," Fatima shouts at her mother. Meanwhile, Fatima's older brother Salahuddin, to the chagrin of his parents, drinks and has a preference for white women. She expresses her opinion in her community frankly and clearly in the following quotation:

> FATIMA: People don't change, Ghafur. No one changes. In their head they think they've changed. … I think I changed—evolved into a better Muslima, a stronger woman, more liberated, more fearless, ready to fight and take on the world—but it's all pointless delusions in the head. You just take temporary vacations from yourself, time to time. But you always come back home. Everyone—always, in the end, comes back home. Sometimes people just don't want to learn. Or unlearn. Their perspective—lifestyle, whatever you want to call it… It's their only reality even if it is narrow and ignorant and racist and an endless pile of denials and lies upon lies. For them—for us, for *me*—it only matters if it works… as long as it's safe and reliable.(68-69)

Despite the similarities between Ghafur and Fatima's PTSD, Ghafur is more hopeful than her. In addition to his Islamic clothes and appearance, he adopted more realistic method to cope with his PTSD. He forgives the American society for their misunderstanding of Islam and their violence against Muslims. He is not angry for his racial profiling at the airport; on the contrary, he says, "it's okay— you can't blame 'em—it's their job. I mean, it's America—we're scared of everything. Who knows, maybe I'd be the same way if I was Average Joe American" (41). He also decides to find a job that may help him to reform and illuminate the society with the truth of Islam. He deserts medicine in order to be a teacher. He wants to teach Islamic history with concentration on the Middle East region. He chose to engage himself in interfaith dialogues and wishes to become an superstar Muslim educator. He says, "What if I create a new profession: the International Muslim Bollywood Educator Superstar. Professor by day, dashing, FOB heartthrob by night. I'll drink my chai in slow motion, rip off my clearance-sale Calvin Klein, and whisper sweet nothings to my bee-u-ti-ful heroine"(68). That way, Ghafur feels that he vents his anger in a positive and correct method of coping. Barker comments on Ghafur's coping method saying:

The youngest son Ghafur is viewed as "the golden son" for his willingness to fulfill his parents' dreams, specifically of raising a doctor. He demonstrates internalization by responding to the aggression of his childhood by allowing himself to be crushed into a meek obedient perpetual child. The child who internalizes emotional trauma convinces themselves that they deserved the injury, thus preserving the fantasy of their parent's virtue. Ghafur alone confronts this vicious cycle by attempting to overcome his cultural scar tissue. He takes his destiny in his own hands by abandoning medical school and studying to become a history teacher, thus forcing a physical confrontation with his father, and rousing the anxiety of all.(1)

Although each one of the third generation of the family reacted in a distinctive method to their PTSD , Sal, Fatima and Ghafur share one reaction; their anger towards their Pakistani community. They do not attempt to reform the faults and weaknesses of the Pakistani community. Fatima defends their rights and Ghafur wishes to illuminate the society about the truth of Islam but no one of them attempts to serve or reform their community. The third generation accuse the first and second generation of being negative in accepting humiliation and underestimation silently. Ghafur addresses his father saying, " no Muslim does anything—we just sit and complain. Why don't we go out and tell them how it really is? You could do it. (*Looks at his dad*)..... You can! Call over all these neighbors—do a potluck"(49). They are all angry with the American society for being racial and violent towards them and with their Pakistani community for their silence on the violation of their rights.

Abu-Ras also states, "Arab and Muslim Americans also suffer more from a lack of social support because many of them come from countries which appreciate the social support systems"(399). The concept of social support in community refers to "the helping transactions that occur among people who share the same household, neighborhood, or community"(Abu-Ras399). A study of 14 separate risk factors predicting PTSD and other stress reactions to traumatic events found that lack of social support during and after trauma has a stronger effect on people than other pretrauma risk factors. Members of Arab and Muslim collectivist societies usually depend emotionally on each other for social support. When Arab and Muslim immigrants in the U.S. find themselves without such customary support systems, isolation and loneliness set in, which can impede adjustment to a new society, and can increase vulnerability to stress reactions to trauma. Similar to the negative effect that high levels of discrimination may have on their mental health, Arab and Muslim Americans likewise suffer from lack of the social support systems to which they had always been accustomed. Each member of family in *The Domestic Crusaders* expresses his/ her anger from their neighbours. Fatima, Ghafur, and Hakim have recited situations about the neighbours which reflect lack of social support. Ghafur says, " We've lived here fifteen years and I don't even know most of their names"(40). The neighbours are not only a source of violence but also one of the reasons for the family's trauma and stress.

Fatima is somehow similar to the Architect in *The Black Eyed*. Both of them are educated and talented characters. Both of them are Muslims and understand the real reasons behind the mutual hatred between the

West and the East. Each one of them has briefly summarized these reasons and their consequences. Both of them have repeated the following words 'oppression', the Palestinian Crisis, Iraqi War, and the West's interest in oil as main reasons for the rise of radicalism. However, the Architect is not as brave as Fatima to face the rejection of the American society. While Fatima has resorted to protestation, the Architect has resorted to daydreams and fantasy. They have adopted different methods of coping with their traumas. While the Architect's life has ended tragically, Fatima still lives with hopes to change this tragic situation of racism and violence against the Muslims and the Arabs and will continue to fight for her rights.

In brief, each generation in *The Domestic Crusaders* suffer from PTSD due to violent events that they passed by through their life. Grandfather Hakim has his own PTSD due to colonization and its aftermath. The second generation suffer from PTSD due to immigration hardships and difficulties to assimilate in a new society, in addition to the different types of violence — discrimination, racism, underestimation..etc —they faced. The third generation who was brought up in a racial society which refuses to accept them and gives them their full rights as Americans also has its own PTSD. Each member has his/her own coping methods. Some of them will succeed and others will fail in maintaining their coping methods. It depends on the future which Ali leaves for the readers' imagination.

Marginalization of Arabic and Muslim Writers

Wajahat Ali as well as Betty Shamieh, Yussef El Guindi and other Arab and Muslim playwrights have suffered invisibility and marginalization before 9/11. As well as Muslims and Arabs who were hidden at homes avoiding the anger of the American society, writers also were afraid to expose their production which normally reflects their recent status. For years, Ali thought he might never get to stage the play at all. With many theater companies and producers turning him down, he had to be content with occasional readings — funded by his parents — in restaurants around Berkeley. He wrote the play in 2001 but it was never performed on stage before 2005. Ali states in an interview with Afsan:

> fear is twofold: will a play with brown characters be well received by white people, and will there be a backlash because the play is about Muslims? ... Sixty percent of Americans don't personally know a Muslim. ... Theater is actually very conservative in the audience, and the gatekeepers are mostly white males.(1)

Ali says that there has been hesitancy in New York from artistic directors, wondering not about its quality or authenticity, but whether it would be accepted by a Broadway audience. Ali also declares the importance of Muslim-Americans engaging in the arts and other fields where Muslims are substantially underrepresented. ." Playwrights say the negative images surrounding 9/11 helped accelerate the rise of Muslim theater. "Muslims see themselves working hard, raising a family, paying taxes and being good citizens, and then they turn on the TV and all they see is 'dirty rag-head,'"said Mr. Ali, who started working

on the play shortly after 9/11. "When you belong to a minority that is so demonized, you have a responsibility to use your voice and speak." The playwrights take on a number of sensitive themes, from discrimination and civil rights abuses, to problems specific to Muslim communities, such as materialism, misogyny and racism. Ali says, "I have to write stuff that I didn't agree with, but forced myself to write it because I know the characters would say it"(Sacirbey 1). He also sees Muslim-Americans' gravitation towards a subset of high-paying, prestigious professions as a barrier to non-Muslim Americans understanding Islam and the cultures that Muslim-Americans come from. He reflected this attitude in Ghafur's character that deserts studying medicine in order to serve Islam:

> If you are unwilling to engage and invent and participate, then you shouldn't complain about being an outsider. Don't just be a cultural consumer; you also have to contribute by being a cultural creator. ... It's a tragedy in part of our own making. But if we don't stand up and take the risk, no one else will. If we don't do it, who will and how will things get better? Our parents took the risk of leaving their homeland. Our risk is taking the untrodden path of breaking into these new fields.(5)

When a Hollywood producer told Ali that he would only stage the play if he "changed" it, he laughed. "'Change' was a code word for making the characters less Muslimy and brown," he wrote in his Huffington Post blog. After spending a year travelling the country to raise funds and generate awareness for the play, he had the chance to perform the play. And on this 9/11,2005 a fateful day forever reminding the world of the tragic consequences of extremism, madness and violence, *The Domestic Crusaders* made its New York City debut and reminded the Americans that stories not only have the power to entertain and educate, but can also create bridges of understanding and healing.(Javad 4)

An interesting aspect of the family dynamic is the role of food throughout the play. Salahuddin says it plainly when he observes that the family would rather sit and drink tea than address their problems. Though they will disagree on every subject they repeatedly come together to share food. Food, especially cultural food, acts as a kind of crutch for a broken family. So, while culture may be the culprit at the center of their conflict, it also provides a release valve for the escalating tension. But it's only a temporary solution. Food may alleviate the immediate symptoms of the family dysfunction. It also seems to be an easy distraction whenever the risk of real family dialogue emerges.

Throughout the play references are made to T.S. Elliot's poem, The Love Song of J. Alfred Prufrock, specifically the line, "Do I dare disturb the universe?" Though it could be taken to mean the world at large, the global conflict, and the pursuit of destiny, it has a double meaning. To the child, the family is the whole universe. This question is meant to ask the audience, of every culture and every creed, "If you want to heal the world, do you dare disturb the family? " It may also provoke another question; can the attempts of these young men and women change the world, or they should not dare to dream.

The play is poignant in identifying the problems faced by many families. The closest to actual healing the family comes is when Hakim, the grandfather, tells his harrowing story of life in Pakistan, but any potential instantly takes a back seat to the birthday cake. Still, there is a vague sense of optimism. Ghafur remains resolved in pursuing his own dreams. Khulsoom, the mother, gives some indication that she is softening to Fatima's choice of spouse. Salahuddin and his father, Salman, seem poised for some kind of reconciliation. The play remains unresolved, which might seem pessimistic. Ali genuinely asks several questions as mottos for his play; dare anyone disturb the world? Are these individuals of the family domestic crusaders? What are the reasons behind radicalism?

The following chapter presents the reaction to violence from an Arab American perspective, namely Yussef El Guindi as presented in his play *Back of the Throat*.

THE STUDY OF SATISFACTION OF THE DEVELOPMENT OF GRADE VALIDATION SYSTEM BASED ON CURRICULUM STRUCTURE, UNDERGRADUATE STUDENTS, SUAN SUNANDHA RAJABHAT UNIVERSITY

Aphichart Kampoomprasert* & Wanwika Sattaworn**

Academic Services Division, Suan Sunandha Rajabhat University, Bangkok, Thailand
E-Mail: *Aphichart.ka@ssru.ac.th, **Wanwika.sa@ssru.ac.th

ABSTRACT

The purposes of the study entitled 'the Study of Satisfaction of the Development of Grade Validation System based on Curriculum Structure, Undergraduate Students, Suan Sunandha Rajabhat University' include 1) to study the satisfaction of the development of Grade Validation System based on curriculum structure, undergraduate students, Suan Sunandha Rajbhat University, and 2) to develop Grade Validation System based on curriculum structure. Research tool is a questionnaire for evaluating the level of satisfaction prior to and after the use of Grade Validation System based on curriculum structure. Samples include 699 persons divided into two groups; 30 personnel in Academic Support Division from all Faculties and Collages, and 669 undergraduate students, Suan Sunandha Rajabhat University supposed to graduate in academic year 3/2015 from 3 Faculties and 2 Collages. Statistics employed in data analysis include Percentage, Mean ($\bar{x}$) and Standard Deviation (S.D).

The research findings disclose the needs of both personnel in Academic Support Division and students to use the developed Grade Validation System to validate data for graduation by accessing websites of the Registrar's Office (http://reg.ssru.ac.th) at the menu; Grade Validation based on curriculum structure. The system users' satisfaction of the developed system is divided into 4 aspects, namely information, form, procedure, and total satisfaction, and the satisfaction is evaluated prior to and after the use of the Grade Validation System based on curriculum structure. The users' satisfaction of the system prior to the use of the system is in high level with Mean Scores at 3.76 and S.D. at 0.62, while the users' satisfaction of the system after the use of the system is in highest level with Mean Scores at 4.32, and S.D. at 0.48.

Keywords: satisfaction, Grade Validation System based on curriculum structure, undergraduate students,

INTRODUCTION

Nowadays due to the fast growing Information Technology and its essential roles in various areas especially in Education, lots of both private and government universities use IT to serve the students and faculty members in various level of education as learning tools supporting effective education. Educational institutions have developed IT to connect global network so that students can access variety of information and news for academic purposes and information retrieval from the outside world to achieve the planned target goals and to increase efficiency and strength in educational services. These institutions have made use of IT in their operation for convenient and fast student services.

Suan Sunandha Rajabhat University is an organization emphasizing the convenience and speed of service satisfying the needs of both internal and external customers by the implementation of IT for management ranging from new student enrollment process to student graduation process, namely online new student enrollment, computerized entrance examination, grade validation based on curriculum structure, and graduate name list verification, etc. The use of IT for administration and management leads to the convenient and fast service and the reduction of the operational steps of the assigned staff.

Education Service is one of the divisions making use of IT to support additional learning of the students because of the problems concerning the validation of the graduation results. That is because the students lack the information about course lists in the curriculum of their programs leading to misunderstanding about their learning plans, such as incomplete registration required in the complete

curriculum structure. In the past the solution to this problem was that when a student proposed the request to complete his education and the staff responsible for processing the complete study found the problems, the staff would notify the problem to the student and this resulted in the delay of the student' graduation time.

In the academic year 2015, Division of Education Service designed Grade Validation System based on curriculum structure as a tool for students to primarily validate their grades based on their curriculum structure. The system groups the courses the students completed in accordance with curriculum structure as planned by the students' program of study so that the students could manage the problems in time prior to the time when students are required to complete their study and they could graduate in the specified time. After the design, Division of Education Services conducted a study entitled 'the Study of the Users' Satisfaction of the Grade Validation System Based on Curriculum Structure, Division of Education Service, Suan Sunandha Rajbhat University'. The research results disclose the students' total satisfaction of the Grade Validation System based on Curriculum Structure, (pre-usage) is at high level ($\bar{x} = 3.56$), and (post-usage) is in highest level ($\bar{x} = 4.31$). However, more problems are found in the students' registration process, namely the errors of incorrect registration in the continuation courses, and incorrect course codes. This is caused by the system limitation in unavailability of such information leading to the delay of the student' graduation time. In addition, based on the report of the staff responsible for processing the students' graduation, among students proposing for graduation in the past academic year 2015, 165 students are found making incorrect registration based on curriculum structure.

Division of Education Service has, therefore, developed additional Grade Validation System based on curriculum structure in which the incorrect registration of continuation courses, and incorrect registration will be presented including correct course codes based on curriculum structure so that students can manage to solve these problems in time before submission for their graduation. Moreover, the study of the students' satisfaction of Grade Validation System based on curriculum structure, undergraduate level, Suan Sunandha Rajbhat University will be studied so that the research results will be useful for the further improvement of the system to mostly satisfy and benefit the students.

OBJECTIVE

1. To study the satisfaction of the development of Grade Validation System based on curriculum structure, undergraduate students, Suan Sunandha Rajbhat University

2. To develop Grade Validation System based on curriculum structure

RESEARCH CONCEPT

The definition of satisfaction

Kanchana Khunarak (1997: 14) defines 'curriculum' as projects or specific plans including principles, goals, structure, activities and various materials for instructional purposes to develop learners abilities and learning by supporting individual differences to the highest capacity. [1]

Uthaiphan Sudjai (2001: 7) Satisfaction means someone's feeling or attitude towards a particular thing which could be estimated as positive or negative feeling or attitude. [2]

Pimon Meaksawas (2007: 11) defines the quality service as the distribution of good service at the right time, place and form. In terms of psychology, it is the use of human labor to satisfy the needs and expectation of customers and to gain the highest satisfaction from the service with positive impression from customers who would become returned customers, and inform others of the positive points leading to positive images of the service, as well. [3]

Related Researches

Payonthorn Sumrejkitcharoen, (2015) This research aims to compare the thinking skills academic achievement before and after group process learning technique and to study satisfaction of student from group process learning technique. Research tools consist of questionnaires and thinking skills academic achievement test. The population of this study was to use minor business computer students, faculty of management science. These are twent people. Questionnaires were distributed to gather the data. The data of this study were analyzed by using mean ($\bar{x}$), standard deviation (S.D.), and paired samples t-test.

The results of the research were as follows: (1) The thinking skills academic achievement after used group process learning technique was higher than previous used with statistical significance at the .01 level

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and (2) The students satisfaction in group process learning technique were the most level ($\bar{x}$=4.27). After item analysis, all of them showed mean score in the most level including learning activity ($\bar{x}$=4.33), and content ($\bar{x}$=4.21), respectively. [4]

DEFINITION OF TECHNICAL TERMS

Satisfaction means the pleasant feelings of the personnel responsible for academic affairs, and supporting academic affairs, 1st – 4th year undergraduate students and post graduate students from all faculties, collages, and learning centers both in and outside Suan Sunandha Rajabhat University towards the provision of the development of Grade Validation System based on curriculum structure, under the Office of Education Service, which is evluated by the questionnaire constructed by the researcher.

The development of Grade Validation System based on curriculum structure means the addition of data processing in Grade Validation System for the students registered by grouping grade results of all courses based on curriculum structure, and the system will show the registered courses not in accordance with the curriculum structure with the suggested courses the students should register to complete the curriculum as a part of the study in Suan Sunandha Rajabhat University.

Service Users means personnel responsible for academic affairs, and supporting academic affairs, 1st – 4th year undergraduate students, and post-graduate students from all faculties, collages, and learning centers both inside and outside Suan Sunandha Rajabhat University.

METHODOLOGY

Samples include 767 subjects divided into 36 members of personnel responsible for supporting academic affairs from all faculties and collages, 731 graduate students expecting to graduate in the academic year 3/ 2015 from 3 faculties and 2 collages including 31 students from Faculty of Industrial Technology, 43 students from Faculty of Humanities and Social Sciences, 59 students from Faculty of Science and Technology, 414 students from Collage of Logistics and Supply Chains, and 184 students from Collage of Innovation and Management.

Research Tools

Part 1 General information of the respondents including close ended questions or check-list of personal data; gender, ages, and state and faculties/collages/learning centers.

Part 2 Questions asking about the satisfaction of the development of Grade Validation System based on curriculum structure including 4 aspects, namely information, form, steps of usage, and the overall level of satisfaction of the system.

Part 3 Open ended questions including suggestion and comments for improvement and development.

ANALYSIS CONCLUSION

In terms of personal information of the respondents, it is found that 282 respondents or 40.30 percent are male, while 417 or 59.70 percent are female. In terms of ages, most of the respondents or 677 respondents or 96.90 percent with ages between 20-30 years of age, followed by 18 respondents or 2.60 percent with ages between 31-40 years of age, 3 respondents or 0.40 percent with 41-50 years of age, and 1 respondents or 0.10 percent with more than 51 years of age, respectively. In terms of state of the respondents, it is found that most of the respondents including 514 students or 73.50 percent are full time students followed by 155 part time students or 22.20 percent, and 30 educational academicians or 4.30 percent, respectively. Moreover, most of the respondents including 436 students or 62.40 percent are educated at Logistics and Supply Chains Collage followed by 156 students or 22.30 percent from Innovation and Management Collage, 42 students or 6.00 percent from Faculty of Science and Technology, 35 students or 5.00 percent from Faculty of Humanities and Social Sciences, 19 students or 2.70 percent from Faculty of Industrial Technology, and 4 students or 0.60 percent from Faculty of Management Sciences, and 3 students or 0.40 percent from Faculty of Education, respectively.

Table 1 Information; Comparison of the satisfaction of the development of Grade Validation System based on curriculum structure (Pre-usage) and (Post-usage), Office of Education Service, Suan Sunandha Rajabhat University, classified by items

Aspects of Satisfaction	Pre-usage			Post-usage		
	$\bar{X}$	S.D.	level	$\bar{X}$	S.D.	Level
1.1 Information in the system is correct, complete and relevant to the needs	3.87	0.68	high	4.70	0.46	highest
1.2 Information can be used effectively.	3.83	0.69	high	4.35	0.48	highest
1.3 Information can be grouped by the system	3.90	0.71	high	4.24	0.68	highest
Total	**3.87**	**0.61**	**high**	**4.43**	**0.44**	**highest**

Table 1 shows that the overall level of the satisfaction of the development of Grade Validation System based on curriculum structure, undergraduate students, Suan Sunandha Rajabhat University, pre-usage, is in high level ($\bar{X} = 3.87$) and (S.D. = 0.61) while in terms of post-usage, the overall level is in highest level ($\bar{X} = 4.43$) and (S.D. = 0.44). However, in terms of item analysis of pre-usage, the students' satisfaction is in high level, and the item with highest mean scores includes the grade can be grouped by the system based on curriculum structure clearly ($\bar{X} = 3.90$) and (S.D. = 0.71), followed by the information in the system is correct, complete and relevant to the needs ($\bar{X} = 3.87$) and (S.D. = 0.68), and the information can be used effectively ($\bar{X} = 3.83$) and (S.D. = 0.69), respectively. Additionally, in terms of post-usage, the students' satisfaction is in highest level. The item with highest mean scores includes the information is correct, complete and relevant to the needs ($\bar{X} = 4.70$) and (S.D. = 0.46), followed by the information can be used effectively ($\bar{X} = 4.35$) and (S.D. = 0.48), and the information can be grouped by the system based on curriculum structure clearly ($\bar{X} = 4.24$) and (S.D. = 0.68), respectively.

Table 2 Form; Comparison of the satisfaction of the development of Grade Validation System based on curriculum structure, pre and post usage, Office of Education Service, Suan Sunandha Rajabhat University, classified by items.

Aspects of Satisfaction	Pre-usage			Post-usage		
	$\bar{X}$	S.D.	Level	$\bar{X}$	S.D.	Level
2.1 The layout of various elements of the system is easy to understand.	3.83	0.67	high	4.23	0.69	highest
2.2 The form used for presenting information is suitable.	3.83	0.70	high	4.24	0.70	highest
2.3 The design, the colors, and font size are suitable.	3.84	0.70	high	4.22	0.72	highest
Total	**3.83**	**0.60**	**high**	**4.23**	**0.61**	**highest**

Table 2 shows that the overall level of satisfaction of the development of Grade Validation System based on curriculum structure, undergraduate students, Suan Sunandha Rajabhat University, pre-usage, is in high level ($\bar{X} = 3.83$) and (S.D. = 0.60), and in terms of post-usage, the overall level is in highest level ($\bar{X} = 4.23$) and (S.D. = 0.61).

However, in terms of item analysis, pre-usage, the students' satisfaction is in high level. The item with highest mean scores includes the design, the colors and the font size is suitable ($\bar{X} = 3.84$) and (S.D. = 0.70), followed by the form used for presenting information is suitable ($\bar{X} = 3.83$) and (S.D. = 0.70), and the layout of various elements of the system is easy to understand ($\bar{X} = 3.83$) and (S.D. = 0.67), respectively. Additionally, in terms of post-usage, the students' satisfaction is in highest level. The item with highest mean scores includes the form used for presenting information is suitable ($\bar{X} = 4.24$) and (S.D. = 0.70), followed by the layout of various elements of the system is easy to understand ($\bar{X} = 4.23$) and (S.D. = 0.69), and the design, the colors, and font size is suitable ($\bar{X} = 4.22$) and (S.D. = 0.72), respectively.

Table 3 Steps of Usage; Comparison of the users' satisfaction of the development of Grade Validation System based on curriculum structure, pre and post-usage, Office of Education Service, Suan Sunandha Rajabhat University, classified by items.

Aspects of Satisfaction	Pre-usage			Post-usage		
	$\overline{X}$	S.D.	Level	$\overline{X}$	S.D.	Level
3.1 The information can be accessed quickly.	3.74	0.71	high	4.12	0.76	high
3 .2 The system is easy to use not complex.	3.76	0.69	high	4.15	0.72	high
3.3 Document / Handout is clear and understandable.	3.80	0.69	high	4.19	0.71	high
Total	**3.76**	**0.62**	**high**	**4.15**	**0.66**	**high**

Table 3 discloses that the overall level of satisfaction of the development of Grade Validation System based on curriculum structure, undergraduate students, Suan Sunandha Rajabhat University, pre-usage, is in high level ($\overline{X}$ = 3 .7 6) and (S.D. = 0.6 2), and in terms of post-usage, the overall level of satisfaction is in highest level ($\overline{X}$ = 4.15) and (S.D. = 0.66). However, in terms of item analysis, post-usage, the students' level of satisfaction is in high level. The item with highest mean scores includes the document / handout is clear and understandable ($\overline{X}$ = 3.80) and (S.D. = 0.69), followed by the system is easy to use not complex ($\overline{X}$ = 3.76) and (S.D. = 0.69), and the information can be accessed quickly ($\overline{X}$ = 3.74) and (S.D. = 0.7 1), respectively. Moreover, in terms of post-usage, the students' satisfaction is in high level. The item with highest mean scores includes document / handout is clear and understandable ($\overline{X}$ = 4.19) and (S.D. = 0.7 1), followed by the system can be used easily not complex ($\overline{X}$ = 4 .1 5) and (S.D. = 0.7 2), and the information can be accessed quickly ($\overline{X}$ = 4.12) and (S.D. = 0.76), respectively.

Table 4 Comparison of the satisfaction of the development of Grade Validation System based on curriculum structure, pre and post usage, Office of Education Service, Suan Sunandha Rajabhat University, classified by aspects.

Aspects of Satisfaction	Pre-usage			Post-usage		
	$\overline{X}$	S.D.	Level	$\overline{X}$	S.D.	Level
1. Information	3.87	0.61	high	4.43	0.44	highest
2. Form	3.83	0.60	high	4.23	0.61	highest
3. Steps of usage	3.76	0.62	high	4.15	0.66	high
4. The overall level of the use of Grade Validation System based on curriculum structure	4.07	0.70	high	4.79	0.41	highest
Total	**3.85**	**0.54**	**high**	**4.32**	**0.48**	**highest**

Based on Table 4, it is found that the overall level of the satisfaction of the development of Grade Validation System based on curriculum structure, undergraduate students, Suan Sunandha Rajabhat University, pre-usage, is in high level ($\overline{X}$ = 3.85) and (S.D. = 0.54), and in terms of post-usage, the level of satisfaction is in highest level ($\overline{X}$ = 4.32) and (S.D. = 0.48). However, in terms of item analysis, pre-usage, it is found that the students' satisfaction is in high level, and the item with highest mean scores includes the overall image of the use of Grade Validation System based on curriculum structure ($\overline{X}$ = 4.07) and (S.D. = 0.70), followed by information ($\overline{X}$ = 3.87) and (S.D. = 0.61), form ($\overline{X}$ = 3.83) and (S.D. = 0.60), and steps of usage ($\overline{X}$ = 3.76) and (S.D. = 0.62), respectively, and in terms of post-usage, the students' satisfaction is in highest level. The item with highest mean scores includes the overall satisfaction of the use of Grade Validation System based on curriculum structure ($\overline{X}$ = 4.79) and (S.D. = 0.41), followed by information ($\overline{X}$ = 4.43) and (S.D. = 0.44), form ($\overline{X}$ = 4.23) and (S.D. = 0.61), respectively. Aspects of steps of usage is in high level ($\overline{X}$ = 4.15) and (S.D. = 0.66).

CONCLUSION

1 . General Information: The samples include 699 respondents consisting of 282 males or 40.30 percent, and 417 females or 59.70 percent. In terms of ages, most of the respondents or 677 respondents or

96.90 percent with ages between 20-30 years of age, followed by 18 respondents or 2.60 percent with ages between 31-40 years of age, 3 respondents or 0.40 percent with 41-50 years of age, and 1 respondents or 0.10 percent with more than 51 years of age, respectively. In terms of state of the respondents, 73.50 percent of the respondents are full time students followed by 22.20 percent of part time students, and 4.30 percent of educational academicians, respectively. Moreover, 62.40 percent are educated at Logistics and Supply Chains Collage followed by 22.30 percent from Innovation and Management Collage, 6.00 percent from Faculty of Science and Technology, 5.00 percent from Faculty of Humanities and Social Sciences, 2.70 percent from Faculty of Industrial Technology, and 0.60 percent from Faculty of Management Sciences, 0.40 percent from Faculty of Education, and 0.30 percent from Collage of Allied Health Sciences, and Suan Sunandha International School of Art, respectively

2．The overall level of the undergraduate students' satisfaction of the development of Grade Validation System based on curriculum structure, Suan Sunandha Rajabhat University, pre-usage is in high level ($\overline{X} = 3.85$), while that of the post-usage is in highest level ($\overline{X} = 4.32$). In terms of item analysis, the total level of the satisfaction of Grade Validation System based on curriculum structure, pre-usage, in all items is in high level. The item with highest mean scores includes the overall pre-usage of the Grade Validation System based on curriculum structure ($\overline{X} = 4.06$) followed by Information ($\overline{X} = 3.87$), Form ($\overline{X} = 3.83$), and Steps of Usage ($\overline{X} = 3.76$), respectively. However, the overall level of the satisfaction of Grade Validation System based on curriculum structure, post-usage, in all items is in highest level. The item with highest mean scores includes the overall post-usage of the Grade Validation System based on curriculum structure ($\overline{X} = 4.79$) followed by Information ($\overline{X} = 4.43$), and form ($\overline{X} = 4.23$), while Steps of Usage is in high level ($\overline{X} = 4.15$).

DISCUSSION

1. Since a group of respondents include educational academicians responsible for supporting faculty academic affairs, these academicians are invited by the Office of Education Service to join meetings to study steps of the usage of Grade Validation System based on curriculum structure, to publicize the preliminary information about how to access the system to the students, and to solve the problems by giving basic instructions to the students. This is an additional channel of informing the students of the Grade Validation System based on curriculum structure. Moreover, since the Grade Validation System based on curriculum structure is designed for the students or most of the respondents, the additional functions added by Office of Education Service include the information concerning the incorrect registration of the continuation courses, and incorrect course code of the registered course with the correct code based on curriculum structure, and this could serve the needs of the students.

2．Based on the findings that the overall level of the undergraduate students' satisfaction of Grade Validation System based on curriculum structure, Suan Sunandha Rajabhat University, pre-usage is in high level, while that in post-usage is in highest level, the number of students with incorrect registration of continuous courses, and incorrect course code registration is decreasing. That is based on the report about graduation students by personnel in Graduation Processing Unit in the academic year 2015, the errors in incorrect registration of continuous courses, and incorrect course code registration are cause by 165 cases while in academic year 2016 these errors are caused by 125 cases. This shows that the students pay high attention to access the system, and it is regarded as addition channel for students to validate their grades leading to self-validation and in case there are errors, students will have enough time to manage to solve the problems in time to submit the request for graduation prior to the announcement of name lists of the graduates in that academic year.

3．In reference to the undergraduate students' satisfaction of the Grade Validation System based on curriculum structure, Suan Sunandha Rajabhat University in terms of item analysis, it is found that the item concerning steps of usage is in high level (pre-usage) ($\overline{X} = 3.76$), and for post-usage, this item is also in high level ($\overline{X} = 4.15$). However, the items concerning information and form are in high level (pre-usage), and in highest level (post-usage). This points out that there is an increase in the satisfaction. For the item concerning the overall usage of the system, the satisfaction of this item is in high level in both pre-usage and post-usage, but the mean scores of post-usage is higher. Anyway in terms of in-depth notice it is found that the mean scores of the item concerning the information can be accessed quickly is lowest. That is because a

lot of online activities through Registrar's Office www.reg.ssru.ac.th , namely advisor evaluation, and grade result checking for each semester, etc. are required to be completed at nearly the same period of time, a large number of students access the university websites and this leads to the delay of the system, and some students' inability to access the system. However, today Registrar's Office added more Servers to increase the speed and to allow more students to access the websites at the same time.

ACKNOWLEDGMENTS

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DEVELOPMENT OF A SOLUTION TO THE TRAFFIC ISSUES INSIDE SUAN SUNANDHA RAJABHAT UNIVERSITY

Wicha Khankham* & Dr.Komol Paisan**

Suan Sunandha Rajabhat University, Bangkok, Thailand
*E-mail: *wicha.kh@ssru.ac.th, **komol.pi@ssru.ac.th*

ABSTRACT

The purpose of this study was to develop a solution to the traffic issues inside Suan Sunandha Rajabhat University. The components in this study were divided into the following two parts: the solution developed to resolve the traffic issues inside Suan Sunandha Rajabhat University where the entry-exit passes are handed out and the guideline for vehicle entrance and exit that affects the traffic solution. In addition, the researcher was determined to study and analyze for the purpose of finding a developmental method for the solution to the traffic issues inside the university to ensure the safety of lives and assets of public users. Furthermore, the sample group for the study was composed of 22 people involved in solving the traffic issue. The study used a specific questionnaire before and after the development of the solution. The research was conducted as follows:

1. A sticker was placed on each vehicle categorized by vehicle type to check the number of cars going through the university. Traffic regulations were enforced, while drivers were warned and encouraged to practice traffic discipline and penalties for traffic violations were enforced.

2. Parking spaces were standardized and improvements were made in the parking facility for more parking space.

3. Concerning convenience and service provision, work efficiency increased in addition to knowledge about duties and attention to work and services.

4. On traffic safety, there were stringent measures for maintaining traffic discipline in drivers to ensure the safety of lives and property.

5. On other aspects, notifications, announcements, readiness meetings were organized to reaffirm effective and efficient work and coordination.

Keywords: Model, Management, Traffic Problem.

BACKGROUND AND SIGNIFICANCE OF THE PROBLEM

At present, traffic problems are a significant issue in Thailand, especially in many major urban areas such as Bangkok, Chiang Mai and Khon Kaen, where traffic jams, accidents, traffic law violations and lack of discipline are frequent occurrences often appearing on the news. Although responsible agencies provide traffic system management to solve problems by various means such as expanding road networks, constructing tunnels and overpasses at every intersection, and constructing highways to cover the entire Bangkok Metropolitan Region, a permanent solution seems impossible in the eyes of the agencies responsible. Furthermore, previous public administrators simply thought the traffic problems of Bangkok could be resolved by expanding road networks, constructing tunnels and overpasses at every intersection and constructing highways to cover the entire Bangkok Metropolitan Region. However, these administrators failed to consider the conditions, time, financial investments, economic growth and the Traffic Problems Development and Solutions Plan for Bangkok of 2014 (Metropolitan Police Bureau). Bangkok traffic is a major problem for the Metropolitan Police Bureau and one that has continuously attracted interest to take actions toward making improvements and resolving traffic problems. However, Bangkok is currently a megalopolis with rapid growth and expansion in urbanization. For example, part of Suan Sunandha Rajabhat University is adjacent to Ratchathewi Road with a rather narrow entrance-exit. This

makes it inconvenient to enter and exit the university. Ratchathewi Road is the main road for entering Suan Sunandha Rajabhat and the only route from the University for entering Bangkok's city center. Therefore, traffic is obstructed because vehicles enter and exit the university on a daily basis. According to a specific monthly survey dated 31 December 2016, a total of 954 vehicles entered and exited the aforementioned university, especially during rush hours. From 6:00-9:00 am and from 4:00-5:00 pm, there were 878 vehicles that entered and exited the university during the aforementioned rush hours. As a student responsible for duties concerning the aforementioned issue, and due to the aforementioned information, the researcher's interest is directed at conducting a study on the development of models to resolve traffic problems at Suan Sunandha Rajabhat University.

RELATED CONCEPTS AND THEORIES

Management means work supervision and control (as defined by the Royal Institute Dictionary, 1999). Henri Fayol (Fayol, 1949) stated that management is a process composed of the following five key phases: Planning, Organizing, Commanding, Coordinating and Controlling.

Furthermore, the Systems Theory of Ludwig Von Bertalanffy (1968) consisted of three components, namely, input composed of resources such as people, knowledge, vehicles; process such as problem analysis, model construction, actions and revisions; and output, which is the product of participation of networks and product of improved work performance.

TRAFFIC MANAGEMENT MODEL

The one-way street system is a road traffic management system where vehicles travel in one direction without traveling in the opposite direction. The purpose is to increase road capacity, decrease traffic cut-off points and reduce accidents. Hence, studies should be conducted on the feasibility of the system and environmental conditions beforehand, especially concerning city planning. Furthermore, a one-way street system requires parallel streets and intersections to connect parallel streets and ensure connectivity with good results such as convenience and traffic safety services in addition to other aspects.

OBJECTIVES

1. Develop a model for resolving traffic problems at Suan Sunandha Rajabhat University.
2. To compare performance during, before and after development.

Sample Group

The key informants in the present study were selected by purposive sampling based on the inclusion criteria set by the researcher. The key informants played important roles in the development of management models for solving traffic problems at Suan Sunandha Rajabhat University.

Research Instrumentation

This study employed a qualitative independent study design. Interview forms consisting of questions created by the researcher were used as guidelines in the interviews. The questionnaires prepared broad questions in advance. Interviews were concerned with different aspects involved in the management of traffic problems at Suan Sunandha Rajabhat University such as traffic, parking space, convenience and services, traffic safety and other aspects. The questions in the interview forms were open-ended questions to allow key informants to provide answers freely.

Model Developed to Solve Traffic Problems at Suan Sunandha Rajabhat University

1 . A Facilities and Services Department work team was established in which members could congregate to work together toward achieving the team's objectives and attempt to enhance the effectiveness

of the organization by creating official structures and defining clear relationships between members. Furthermore, the team had officially appointed leaders and work section supervisors for each role and duty. 1. Team members were able to come together from different backgrounds to share knowledge and skills in working together. 2. Members had standards and rules in working together in the organization. 3. Members were awarded for performing their duties to provide good role models. 4. Members also had to work systematically and have relationships that involved formal and informal communication in order to promote interactions within the team and combine the abilities of each team member together to help one another achieve set objectives.

2. Knowledge was provided for all target groups. The Facilities and Services Department provided knowledge about work in the organization apart from work involved in routine duties. The information received during work operations was submitted to upper management in the form of news, problems, performance, reports and recommendations. At the same time, information from upper management was successively passed on to lower management. The central administrator translated the goals and policies provided by high-ranking executives into objectives and strategies, while the lower administrators transformed the objectives and strategies of the central administrator into objectives and practices.

3 . The capabilities of networks were improved for the Facilities and Services Department and organize groups of individuals under the Facilities and Services Department to exchange information with one another or participate in activities together with established organizations in the agency members who were independent from outside the university to create a sense of need for a network. Different situations affecting success based on the objectives of the cooperative network were assessed jointly to demonstrate crises and opportunities for success and opportunities with promotion of new ideas as well as new and positive actions combining successes into trends for change. As thinking began to change, structures and policies were quickly revised in line with reaffirmation of confidence.

4. Network work guidelines were formed to become a culture for good work performance stemming from cooperation and adherence to shared objectives between staff and students combined with good leadership and effective management demonstrating inter-agency cooperation leads to accomplished objectives. Additionally, jointly invent mechanisms and methods for developing leadership and producing a new generation of leaders in the cooperation network.

5. Regulations, legal notifications and rules were considered important criteria for government work and acted as tools to facilitate good internal control within the organization. Therefore, the Facilities and Services Department was able to create an organized database to make it convenient to gain understanding and conduct searches to create benefits for work as a source of learning information for the organization's personnel. In addition, the database had to be maintained systematically to be correct and up-to-date at all times.

5 . Corrections were made in places where traffic jams occur after a survey was conducted on the traffic problems occurring at the entrance to U Thong Road outside the Demonstration School due to large numbers of parents picking up and delivering their children at school every day. Furthermore, cars from outside use entrance-exit routes caused other traffic problems that led to congestion at the exit to Samsen Road. This was consistent with the survey findings in that the times that resulting in the most traffic problems are from 6:00-9:00 am to 4:00-5:00 pm. The Facilities and Services Department through the Traffic and Security Section must inspect the access card of every vehicle before entering the university in the mornings and evenings to resolve traffic jams inside the university and advise parents picking up or dropping off their children to make preparations to ensure flexible traffic.

6 . Public announcements were made on a regular basis to provide accurate, clear and sufficient information of the organization regarding its policies, objectives, activities and other issues. The Facilities and Services Department and the president's office provided constant public announcements to target groups, staff, students, the public and nearby areas to establish perception and understanding as well as mutual positive attitudes to provide important channels of communication between the organization and different

populations involved with performance of management duties to support the organization in line with set policies in addition to achieving set objectives and goals concerning traffic at Suan Sunandha Rajabhat University.

**Steps for Development Work to Resolve Traffic Problems at Suan Sunandha Rajabhat University**

Step 1: Analysis of the existing implementation model and conduct the study with analysis of the information on traffic at the university and information from the agencies involved in order to jointly identify risk areas and analyze causes.

Step 2: Merging of the information obtained from all parties to solve each issue and create supporting projects to resolve traffic problems inside the university.

Step 3: Implementation of the new model, conduct monitoring and performance evaluation continuously and use information obtained to make improvements and develop implementation methods and models.

Step 4: Summary of performance by subjecting information and knowledge obtained from the beginning of implementation to processing and analysis. Then create a summary as a new model for eliminating traffic problems.

Process for Applying for Access Cards of Suan Sunandha Rajabhat University
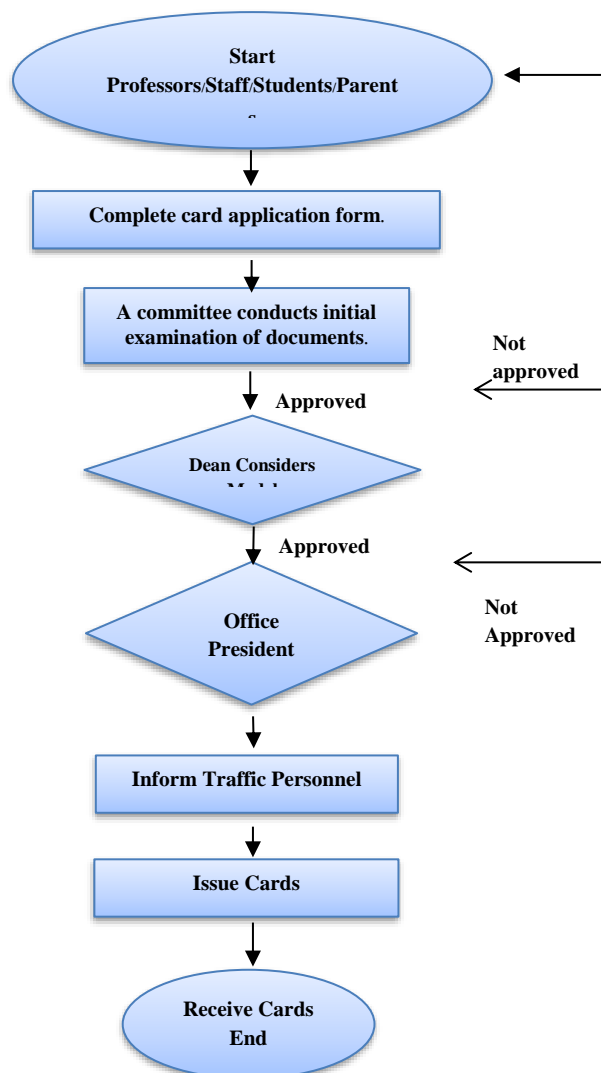
Practice Guidelines for Vehicle Access

The guidelines are aimed at ensuring that access and parking cards for vehicles at the university are created in an orderly manner. Thus, access and parking at the university can be controlled effectively.

1. The university authorizes and grants usage rights for access cards to educators, officials, staff, special class students and parents of students at the Demonstration School only.

2. Cards are to be displayed and attached to vehicles in a clearly visible location for convenience and order in the services provided by officials.

3. The university allows vehicles with access cards to access and park in the university in the areas designated by the university only, with exception of official contacts with the university, in which case drivers can exchange cards with the university's officials upon arrival.

4. Agencies inside the university intending to have a bus enter or exit the university to pickup or deliver students, graduates, officials or staff of the university, will need to inform the Traffic Department in advance for traffic convenience.

5. For overnight parking at the university, if a driver needs to park a car overnight at the university, a letter will need to request permission from the university, unless the aforementioned parking is for performing duties and activities associated with university as assigned.

6. In cases where an outside person is found to falsify rights by attaching a false access card to their vehicle, the university will terminate the privileges of the aforementioned card immediately.

7. If any person violates the traffic management regulations in this notification by parking a vehicle without permission, parking a vehicle in a no-parking area or on a footpath or obstructing traffic, the university will use a wheel clamp and issue fines. If no one contacts the university in the aforementioned case, the university reserves the right to take further legal action. Details of fines are to follow the notifications of Suan Sunandha Rajabhat University

8. The traffic management at this university is only a convenience provided to ensure traffic order. If vehicles are lost or damaged, or if property inside vehicles is lost, the university will not take any responsibility in any case whatsoever.

Boom Barrier Locations

1. Building No. 11, Faculty of Education.
2. Building No. 26, Faculty of Science and Technology.
3. In front of Building No. 27, Office of Arts and Culture.
4. Building No. 32, President's Office.
5. Building No. 31, Technology and Information Building.
6. Building No. 38, Health and Sports Center.
7. Courtyard of Building 58, Faculty of Arts.

Access Checkpoint: Gate No. 3

Vehicles without access cards are prohibited from entering the university and are to make a turn to exit at Gate No. 3 on Samsen Road.

University Traffic during Rush Hours

In order to ensure flexible traffic during rush hours at the university and minimize impact, the two following locations should be avoided:

Location 1: In front of Secondary Demonstration School from 6:00-9:00 am and 4:00-5:00 pm.

Location 2: Do not park in front of Technology and Industry from 4:00-5:00 pm.

Data Collection

The study group directly collected all information in three stages as follows: Before, during and after the implementation of the new model. Research data were analyzed, and data that had been verified and complete were also analyzed.

Statistics Used

Descriptive Statistics and Content Analysis

Instruments Used in Data Collection:

1. University car access record form
2. Registration of the staff operating at the university
3. Reports on traffic jams

RESEARCH FINDINGS AND DISCUSSION OF THE FINDINGS

Each group of persons involved in solving traffic problems offered interviews. The data obtained from the interviews were processed, organized and summarized in each section, and the opinions obtained from interviews were analyzed. The characteristics of the problem were obtained, and the aforementioned problem was solvable. In terms of outcomes, reduction of traffic problems in line with the new model developed by the researcher was better than the outcomes of the previously existing model as follows: 1. The number of vehicles entering and leaving the campus decreased and 2. Network participation occurred between all agencies in the university and outside the university and every agency cooperated in solving traffic problems.

On analysis of the traffic problems at Suan Sunandha Rajabhat University, the aspects of traffic, parking facilities, conveniences and services, traffic security and other aspects formed a part of the solution in solving traffic problems to which the Facilities and Services Department applied information obtained from interviews and requirement survey to create a development plan to manage the traffic problems at Suan Sunandha Rajabhat University.

RESEARCH FINDINGS

The findings of the study on the development of a model to solve traffic problems at Suan Sunandha Rajabhat University based on interviews and requirement surveys of various components were compared before and after the development of the model, which can be summarized as follows:

Discussion of the Research Findings

Table 1: Development of a Model to Solve Traffic Problems at Suan Sunandha Rajabhat University

Traffic Problems at Suan Sunandha Rajabhat University	Development Model to Manage Traffic Problems at Suan Sunandha Rajabhat University
Traffic - Footpaths and vehicle routes were shared throughout from Gates 1 to 4. Vehicles were parked too closely to the road. There were no directions signs. And there was no observance of traffic rules.	**Traffic** - Traffic was organized in a way that prohibited cars from parking along the roadside. Signs were made clearly to designate parking areas. Stickers were made for all cars and categorized by type to check the number of cars entering and exiting the campus. In following internal traffic regulations, vehicle users were reminded to exercise discipline, and strict penalties were administered to violators.
Parking Facilities - There were few parking spaces in the shade. Parking lots underneath buildings had overnight parking. And ordinary parking lots had staff or outside persons parking their vehicles overnight. In addition, floors were uneven, and there were no clear parking guide lines or slots.	**Parking Facilities** - Parking facilities were modified to meet general standards. Underground parking lots were improved. The staff was prohibited from overnight parking and ordered to follow the regulations of the university. In addition, modifications were made for parking lots to meet safety standards.
Conveniences and Services - Traffic officials and security guards do not pay attention at intersections, and advance announcements	**Conveniences and Services** - Work effectiveness was increased for personnel to

are not made when blocking parking lots to organize activities. - There was an absence of a control system of vehicles entering-exiting university parking lots. **Traffic Safety** - There were no public announcements on rules and regulations or campaigns against driving in the wrong direction, and parking lots underneath buildings were too dimly lit. **Other Aspects** - The traffic rules at Suan Sunandha Rajabhat University were not observed. - There was little inter-agency communication inside the university.	know their duties and pay greater attention to service through training provided about services to traffic personnel and security guards. - In system services, cards were scanned for all personnel entering and leaving university parking lots. **Traffic Safety** - Measures became more stringent, regulations were enforced, and drivers were regulated to observe traffic discipline. In addition, increased lighting was provided to underground parking lots, and CCTVs were installed to ensure safety for lives and property. **Other Aspects** - Notifications, public announcements and readiness meetings occur when activities are organized. - In communication on the system… … … of different agencies, the LINE application was used to communicate with personnel providing services to ensure rapid service provision.

RECOMMENDATIONS

Based on the interviews on traffic at Suan Sunandha Rajabhat University, the researcher has the following recommendations:

1. On the use of parking spaces in each area of parking lot buildings and parking lots, the personnel should act in compliance with notifications and seriously observe the traffic rules inside the university.

2. Agencies should follow traffic regulations and cooperate with card inspections on every entry-exit to the campus in order to reduce traffic problems at the university.

ACKNOWLEDGMENT

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ROLE OF PROVINCIAL GOVERNOR IN CONTROL OF LOCAL ADMINISTRATION ORGANIZATIONS: CASE STUDY NONGBUALAMPHU PROVINCE

Barameeboon Sangchan & Asst. Prof. Dr. Sudabhorn Arundee

Collage of Innovation Management, Suan Sunandha Rajabhat University, Bangkok, Thailand
E-Mail: Barameeboon.sa@ssru.ac.th, Barameeboon.tik@gmail.com

ABSTRACT

This research is aim to study 1) both official and informal role of Nong Bua Lumphu governor in directing and controlling of Local Administrative Organization. 2) To study the problematic and the obstacle of directing and controlling of Local Administrative Organization. The official role is under the Constitution of the Kingdom of Thailand B.E. 2540 and B.E. 2550, including Determining Plans and Process of Decentralization Act, B.E. 2542. The informal roles are relying on personal leadership on 1) the informal role in economics 2) the informal role in society. 3) the informal role in politics.

The problematic and the obstacle are 1. Poverty is one of the problems that pull down the development, lack of infrastructure for basic administration. 2. Budgets management: local governments have authority to set priorities and make expenditure allocation decisions. Governors have limited authority to approve. 3. The lack of understanding with regard to fiscal decentralization within the government is the result of weak dissemination of information. 4. Governors are usually immediately transferred to another province during their term this suspended the administration.

Suggestion to this study 1) shall reorganize the budget administration in proper with law and regulation. 2) shall reconstruct and adapt the master plan of Local Administrative Organization to suit for each different area. 3) shall set up the permanent administration term for each governor and stop the immediately transferred to another province during their administration. 4) Shall reform governor administration, Local Administrative Organization and public sector to realize the will and the truly meaning of decentralization.

Keywords: Local Administration, Personal Leadership, Official Role, Informal Role, Directing and Controlling

INTRODUCTION

Strengthening local government was identified as a policy priority in the Government's 7th National Economic and Social Development Plan (1991-1996) and Eighth Plan (1997-2001) The 7th Plan emphasized developing local infrastructure facilities, providing credit to expand and improve local services, and assisting local authorities in mobilizing capital and formulating development projects. The 8th Plan emphasized strengthening the management and budgetary capability of local institutions, and supporting decentralization. The Department of Local Administration within the Ministry of Interior has an ongoing training program to enhance local capabilities in three areas: (i) local administrative systems (i.e., staff regulations, accounting systems, etc.); (ii) developing tax and property maps to enhance local revenue collections and increasing local tax rates; and (iii) training local personnel.

Local government in Thailand had a lack of development; after the Black May of 1992, political atmosphere brought high attention to decentralization. The major movement on decentralization after the 1992 was elected provincial governors. This movement stirred widespread debates and discussion among civil servants, politicians and academics as well as public attention concerning decentralization and local

government reform. Political parties such Democrat Party, New Aspiration Party and Chatthai Party included decentralization in their policy platforms. Some parties went further to propose the election of provincial governor. Local government in Thailand are statuary bodies of national government. There are about 7,951 units of local authorities, which can be classified into five forms. They include;

1. Provincial Administrative Organization (PAO),
2. Municipality,
3. Sub-district (Tambon) Administrative Organization (TAO),
4. Bangkok Metropolitan Administration (BMA), and
5. Pattaya City.

The Decentralization Act defines six functions to be transferred to local administrative organizations: (i) infrastructure; (ii) promotion of quality of life; (iii) maintenance of social order and peace; (iv) planning and investment promotion, commerce and tourism; (v) management and conservation of natural resources and the environment; and, (vi) arts, culture, tradition, and local wisdom. These functions will be transferred based on the powers and duties of various local administrative organizations, ranging from small organizations like municipalities, to larger provincial administrative organizations, to special organizations like the Bangkok Metropolitan Administration.

The Decentralization Act also issued under the Decentralization Act, 1) Functions that are identified as appropriate to local governments must be transferred and that such transfer is mandatory for the central agencies currently involved; 2) The government must allocate a sufficient portion of the budget from the central revenue to local government units so that such units could perform the transferred functions; 3) The establishment of the National Decentralization Committee (NDC) to monitor the progress of decentralization and to ensure that devolution is taking place as planned. Thailand tries to reorganize her local government last two decades that decentralization and local government has been an active issue. The new decentralization era in Thailand started in 2540 B.E. the 2540 B.E. Constitution was promulgated to "decentralize powers to localities for the purpose of independence and self – determination of local affairs." the 2550 B.E. Constitution has still sustained the decentralization process. Determining Plans and Process of Decentralization Act, B.E. 2542 is regarded as the starting point of the decentralization of the state to local administrative organizations. Governor's roles have been changed due to Determining Plans and Process of Decentralization Act, B.E. 2542. The decentralization sharpens governor's authorities to control and direct Local Administrative Organization.

OBJECTIVE

1. To study both official role and informal role of Nong Bua Lumphu governor in directing and controlling of Local Administrative Organization.
2. To study the problematic and the obstacle of directing and controlling of Local Administrative Organization.

METHODOLOGY

This study is a qualitative and quantitative study. Research had set up the research methodology as follow;

1. Content analysis.

1.1 To analyzed the Constitution of the Kingdom of Thailand B.E. 2540 and B.E. 2550, including Determining Plans And Process Of Decentralization Act, B.E. 2542

1.2 To analyzed both formal and informal administration role of Nong Bua Lumphu governor in directing and controlling of Local Administrative Organization.

2. Population and sample.

This research had interviewed in Nong Bua Lumphu province such as (1) governor (2) ex-governor (3) scholars and (4) local administrator.

Theoretical Framework

Decentralization is a set of policy reforms aimed at transferring responsibilities, resources, or authority from higher to lower levels of government. The concept is not used as an adjective to qualify a given political or fiscal system. Decentralization is a set of state reforms. As such, decentralization does not include transfers of authority to non-state actors (as in the case of privatization reforms) . In general, Decentralization policies classifies as belonging to one of three categories — administrative, fiscal, and political — depending on the type of authority devolved:

1. Administrative decentralization comprises the set of policies that transfer the administration and delivery of social services such as education, health, social welfare, or housing to subnational governments. Administrative decentralization may entail the devolution of decision-making authority over these policies, but this is not a necessary condition. If revenues are transferred from the center to meet the costs of the administration and delivery of social services, administrative decentralization is funded (and coincides with fiscal decentralization) . If subnational governments bear the costs of the administration and delivery of transferred services with their own pre-existing revenues, administrative decentralization is not funded.

2. Fiscal decentralization refers to the set of policies designed to increase the revenues or fiscal autonomy of subnational governments. Fiscal decentralization policies can assume different institutional forms. An increase of transfers from the central government, the creation of new subnational taxes, and the delegation of tax authority that was previously national are all examples of fiscal decentralization.

3. Political decentralization is the set of constitutional amendments and electoral reforms designed to open new—or activate existing but dormant or ineffective—spaces for the representation of subnational polities. Political decentralization policies are also designed to devolve electoral capacities to subnational actors. Examples of this type of reform are the popular election of mayors and governors (who were previously appointed), the creation of subnational legislative assemblies, or constitutional reforms that strengthen the political autonomy of subnational governments.

The conceptual framework of decentralization was analyzed and followed the collapse of the developmental state and accompanied the move toward free-market economies characteristic of the last quarter of the twentieth century. Finally, as defined here, decentralization may take place in authoritarian as well as democratic contexts, which means that the concepts of decentralization and democratization should not be conflated.

Background history of Provincial Administrative organization (PAO)

Provincial Administration Organization is the largest body of Thailand's provincial administration; each province has one, except Bangkok. The PAO covers the area of the whole province, set up with an aim to manage and provide public services within its province, helping the works of municipalities and the sub-district administrations; it does so by collaborating with other administrations within the same province to avoid power redundancy and appropriate budget allocation.

Provincial Administrative organization（PAO）consists of two administrations. The first is the administrative body led by the chair of the provincial administrative organization; he or she is responsible for all the administrative affairs of the province. The second is the legislative body where members of the provincial administrative organization issues rules and regulations as well as monitor the management of the provincial organization.

There is only one chair of each provincial administration organization; he or she is elected by the people in the province. The main duty is to monitor and manage the provincial administration organization led by the permanent secretary of the organization who functions as the top executive of the organization. The chair appoints his or her assistants who are not members of the provincial administration council to help him or her running the administrative affairs of the organization. The assistantship serves for four years. Their duties include managing and monitoring of the provincial administrative affairs, making sure that the administration is done in accordance with the provincial acts and regulations and the provincial development plan. Other duties include planning for the development of the province, setting up the annual budget to be submitted to the provincial administrative council, and reporting the performance and expenditures to the provincial administrative council.

Members of the PAO are directly elected by the people; they are elected to a four-year term. Their duties and responsibilities include enacting rules and regulations to be used within a particular province or district such as regulations on petrol and tobacco taxes, monitoring of the administration of the PAO, and monitoring and evaluation of projects' expenditures. Their roles and responsibilities also include their roles in approving the provincial development plan which is a collection of plans and projects submitted from municipalities and sub-district administration organizations. The plan may entail road construction or other infrastructures. They also take part in approving the province's annual budget, which is the management of the public money, managing the collected taxes levied from the public; the taxes include property tax and indirect taxes such as trade and business taxes. These collected taxes, in principle, would return for the development of the province or city.

Background history of Nong Bua Lam Phu

Nong Bua Lam Phu is famous as the spot where in the 16th century Naresuan, the king-liberator of Siam, came to learn of the outcome of a war between the Lao and Burmese in the area of Vientaine. This place was long a Lao stronghold. During the existence of the Lao kingdom of Lan Xang（1354–1707）, Nong Bua Lam Phu was traditionally given to the crown prince Uparat to rule. It was the birthplace of the principal wife of Chao Siribunyasan, the last independent king of Vientiane.［2］In 1827, Chao Anou of Vientaine designated Phagna Narin to be governor at the onset of the Laotain Rebellion of 1826-1828. Under Thai rule, the province originally consisted of five districts in Udonthani Province.

Nong Bua Lam Phu is a province. Established on December 1, 1993, it is the 76th province of Thailand . Before separation, Nong Bua Lam Phu once was part of Udon Thani. Although the province was just established recently, it has long history. Archeological artifacts found in this area indicate that there were human's settlements in Nong Bua Lam Phu since in the pre-historical era. About 200 years ago, a town was established by Laotian people from the left side of Mekong River. The boundaries of Nong Bua Lam Phu is about;

North: connects to Udon Thani

East: connects to Udon Thani

West: connects to Loei

South : connects to Khon Kaen

The name Nong Bua Lam Phu appears in historical record as a rest venue for Siamese Army during their march to fight against Vientiane in both Ayutthaya and Rattanakosin era. Besides picturesque nature namely Phu Phan Range and beautiful lake, Nong Bua Lam Phu is rich of cultural attractions, such as

archeological sites and interesting local handicrafts. The province acquires total area of 3,859 square kilometres and it is divided into 6 Amphoes namely Mueang Nong Bua Lam Phu, Non Sang, Si Bun Rueang, Na Klang, Suwanakhuha, and Na Wang.

Directing and Controlling on Local Administrative Organization

Nong Bua Lam Phu had good opportunities to try some new administration methods since Nong Bua Lam Phu was a new born province. The official roles of Nong Bua Lumphu governor are follows;

1. The Official Role.

The official role rely upon Constitution of the Kingdom of Thailand B.E. 2540 and B.E. 2550, including Determining Plans and Process of Decentralization Act, B.E. 2542, as follow;

1.1 manages, directs and controls government authorities under the laws and regulation.

1.2 manages, directs and controls government authorities under cabinet or prime minister.

1.3 manages, directs and controls government authorities under the inspectors

1.4 manages, directs and controls provincial or none provincial administration in province except military, judiciary, attorney, civil service in university, police and education service.

1.5 cooperates with every government authorities in province.

1.6 reports the projects and manages the budget to Ministry of the Interior

1.7 direct and control Local Administrative Organization

1.8 direct and control government and none government authorities.

1.9 promote and penalty the official by the assignment of permanent secretary.

The official role is to check and balance between provincial administration and Local Administrative Organization. Local accountability must be enhanced for decentralization to succeed that because the decentralization hasn't been completed transfer smoothly. Local residents and organizations— local administrations, the private sector, and civil society as best know and understand local problems. One reason that governors are still play a major role in provincial administration is local administration consisted of local officials directly or indirectly elected by the people. Local administration members are temporary, there is vacuum in administration while waiting for the election. a governor, who was a permanent civil servant under the Ministry of Interior was appointed take care local administration in between.

2. The Informal Roles

The informal role was beyond the law and any regulations by Constitution of the Kingdom of Thailand B.E. 2540 and B.E. 2550, including Determining Plans and Process of Decentralization Act, B.E. 2542. It's depending on governor's leadership and how governor perform that role. The informal role behaved through power and influence. The informal role is about personal leadership and natural leadership, for example.

1. The informal role in economics. The Constitution of the Kingdom of Thailand B.E. 2540 and B.E. 2550, including Determining Plans and Process of Decentralization Act, B.E. 2542 allow local government manage their own affairs such as tax management, personal management etc. That means local government has authorities to manage and plan how to spend their budget. Governors had no direct authorities to deal with this management. But governors have roles to support local economics by giving local government some advises and control them through legal process.

2. The informal role in society. Governors are the linkage role and leading role to organize the administration in Nong Bua Lam Phu. Governors had roles to support the art and culture in Nong Bua Lumphu provice each year. Thai local culture always respects governors as a leader in any way.

3. The informal role in politics. The biggest change of decentralization in Thailand happened in 1997, there was a deep concern that this rush might bring severe political conflicts or conflict of interests to the country. Some were afraid that the people were not ready for decentralization. Governors had roles to make the compromise in local politics. The informal role in politics is mostly concern about personal management. Governors have roles to manage, control and direct every government function in provincial working in the correct ways under the law and regulation.

The problematic and the obstacle of directing and controlling of Nong Bua Lumphu

Governors have problematic and the obstacle of directing and controlling of Nong Bua Lam Phu such as;

1. Poverty is one of the problems that pull down the development, lack of infrastructure for basic administration.

2. Local governments have authority to set priorities and make expenditure allocation decisions. Governors have limited authority to approve local government's budget. Decentralization designed badly or is introduced without strong local participation and accountability. It can lead to macroeconomic instability, declining service levels, heightened conflicts, corruption, and collapse of the safety net.

3. The lack of the understanding with regard to fiscal decentralization and personal administration within the local government is the result of weak dissemination of information.

4. Governors are usually immediately transferred to another province during their term this suspended the administration.

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CONCLUSION

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The public sector in Thailand has undergone dramatic changes since the Constitution of 1997 mandated certain public sector reforms. One mandate was the decentralization and devolution of certain responsibilities from central agencies to local governmental units (LGUs). The decentralization is depend upon the Constitution of 1997 and 2007, the Determining Plans And Process Of Decentralization Act B.E. 2542 (1999). It specifies the functions to be devolved from central government agencies to local authorities and the time-frame for doing so. Three directives were issued under the Decentralization Act, 1) Functions that are identified as appropriate to local governments must be transferred and that such transfer is mandatory for the central agencies currently involved; 2) The government must allocate a sufficient portion of the budget from the central revenue to local government units so that such units could perform the transferred functions; 3) The establishment of the National Decentralization Committee (NDC) to monitor the progress of decentralization and to ensure that devolution is taking place as planned. This change had the effect to governor's roles in both official role and informal administration role of Nong Bua Lumphu governor in directing and controlling of Local Administrative Organization.

1. The official role is relying upon the Constitution of 1997 and 2007, the Determining Plans and Process of Decentralization Act B.E. 2542 (1999), such as manages, directs and controls government authorities under the laws and regulation, direct and control Local Administrative Organization, directs and controls government authorities under cabinet or prime minister. manages, directs and controls government authorities under the inspectors, manages, directs and controls provincial or none provincial administration in province except military, judiciary, attorney, civil service in university, police and education service.

2. The informal role is relying upon personal leadership.

2.1 The informal role in economics because of local government manage their own affairs such as tax management, personal management etc. Local governments spend their budget on their own

policies to support local economics. Governors had roles to support by giving them some advice on how to manage in a proper way.

2.2 The informal role in society. Governors had roles to support the art and culture in Nong Bua Lumphu provice each year. Thai local culture always respects governors as a leader in any way.

2.3 The informal role in politics. The decentralization in Thailand happened in 1997 let a lot interest groups join local politics. Governors had roles to make the compromise in local politics. The informal role in politics is mostly concern about personal management. Governors have roles to manage, control and direct every government function in provincial working in the correct ways under the law and regulation.

3. The problematic and the obstacle of directing and controlling of Nong Bua Lumphu

3.1. Poverty is one of the problems that pull down the development.

3.2. Governors have limited authority to approve local government's budget.　　.

3.3 The lack of the understanding with regard to fiscal decentralization and personal administration within the local government is the result of weak dissemination of information.

3.4. Governors are usually immediately transferred to another province during their term this suspended the administration.

Suggestion to this study

1. Shall reorganize the budget administration in proper with law and regulation. Local Administrative Organization needs improving the fiscal status. The main challenges are to balance responsibilities with resources, accountability and capacity; and create incentives for the implementation of decentralization to match formal decentralization arrangements.

2. Shall reconstruct and adapt the master plan of Local Administrative Organization to suit for each different area. Local administrations must both incorporate this collective with governors and help these each other to participate more effectively in public affairs by increasing their access to and understanding of public information.

3 . Shall set up the permanent administration term for each governor and stop the immediately transferred to another province during their administration.

4. Shall reform governor administration, Local Administrative Organization and public sector to realize the will and the truly meaning of decentralization.

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ACTING AS A TOOL TO EXPRESS POWER OF MEDIUM

Kusuma Teppharak

Department of Performing Arts, Faculty of Fine and Applied Arts,
Suan Sunandha Rajabhat University, Bangkok, Thailand
E-Mail: kusumar.ta@ssru.ac.th

ABSTRACT

This article is in the title of "acting" as a tool to express power of medium. Moreover, it is the documentary research with the objective to study the acting as a tool to express power of medium from the fan page of Royal maid Srisuwan Phiromphakdee. Similarly, it has the research steps ; namely, studying from documents following by studying from social media and videos and using content analysis with arrangement and descriptive presentation. In addition, according to the outcome it was found as this following:

1. Tool expressing of the power comprising classifying into 1.1 Using of the power through verbal language in general words of medium and identity words to be used repetitively in the medium group and 1.2 Using of the power through non-verbal language with 7 attributes ; namely, 1.2.1 face , 1.2.2 sights ,1.2.3 posture 1.2.4 areas for both positions and levels 1.2.5 distances 1.2.6 sound and 1.2.7 things.

2. Patterns of using the power. In this case, we will find the using of the power or showing of the power through the medium on 2 channels; namely, the aspiring person to receive the power through the medium in direct way which should reserve for the queue first before meeting and performing rituals. Then, after the meeting the participations would use the power as the above tools. On the same way, the medium may use the power in indirect way as well by allowing the teamwork to post the rituals clips on facebook. Thus, it can persuade people to believe in him or her after seeing the phenomena. However, the advantage is the belief through the rituals , but the disadvantage is the anti-power on social media. Therefore, the medium might judge on the discredit group of people that they shouldn't be the one to care for. On the contrary, it is the personal belief , so the medium who performs good can take overlook to the disturbing ones. In addition, his or her other rituals can be broadcasted on facebook as well.

3. The outcome of using the power which can classify into 2 patterns ; namely, people who believe in mystery for respecting and acting with the requirement of the medium. What's more, on the fan page of the medium there are both of several friend people admiring for the medium and others to giggle him or her by viewing as the deceiving one. Therefore, according to the result on the fanpage of Royal maid Srisuwan Phiromphakdee it was found that the acting is the significant tool for building the confidence of the medium in doing rituals. Thus, it can increase for the power of communication and command the participations to perform with steps and faith in easier ways. Lastly, according to the suggestion of this research it involves with the presenting of people to develop their expression skills for performing to be the medium in acting. In this case, it includes with much variety on speaking in the dialogue and the expression on different faces with the expected emotions in each varied rituals. Thus, it includes with the practicing on the sound project or the building of the echo sound by themselves. Similarly, it can reduce for the usage of amplifier for giving more power on the god belief remaining inside the medium. As the result, this term can support the way to use the power to the participations and the members on the fan page of the medium in more increasing and effective way.

Keywords: Power, Medium, Acting, Tool, Express

INTRODUCTION

Originally, it was appeared as the power for the leader to act with the subordinate. However, nowadays the power is belonging to everyone. In addition, on the reference of Michel Foucault it refers to the concept idea of Theerayut Bunmee in A.D. 2008 to view that the power can be changed to be as another way without the certainty. Therefore, Foucault didn't see the power as the concrete and normal thing or the

belonging of any people , any group , any class or any institute. On the contrast, it had been viewed as the techniques , the strategies or the tactics to be used to create the good social relationship. In this case, Foucault didn't emphasized on the questioning about the power to belong with whom including of its origin. On the other hand, he emphasized on the questioning of the way to use the power in the pattern including of its techniques or its tools and its outcomes. Similarly, Foucault views for the two attributes of power ; namely, the oppressive way and the supportive way no matter of the resistance and the giving of freedom with the destroying and the creation. Therefore, he views that it still has the relationship of the resistance power . However, everyone is always closed to the power in the case of being the users or the servicers alternatively.

OBJECTIVE

To study the acting as a tool to express power of medium retrieved from the fan page of Royal maid Srisuwan Phiromphakdee.

LITERATURE REVIEW

Drama seems like the media to bring the concept idea of creator to the audience. In addition, there are several of dramas in the world no matter of tragedy ,comedy , melodrama , realist , surrealist and others , Chutima Maneewattana , A.D. 2007.

Sodsai Phanthumkomon (A.D.1988, page 3-4) claimed about the drama objectives in 3 levels:

1. Emotional level: it is believed that every pattern of drama or performing still has the objective to entertain people. Besides, most audiences requires to watch drama or the performing to make relaxation as well as making the good mood to be ready for live in their tough daily life which is called as the pleasure.

2. Brain level: apart from responding to the emotion drama or performing has the role as the brain food to the audiences in order to think and use the intelligence. Then, this brain level is not only to response to the emotion , drama or performing but it also has the role as the brain food to the audiences for thinking and using the intelligence. Therefore, the perceiving in this brain level can improve the intelligence of the audiences as another way.

3. Spirit level: the second objective is to give the value on spirit or the soul of human that is to enlighten the new experience for human to know and understand the world and the nature. Therefore, it is in the way of washing the soul to be pure. Similarly, the last step of perceiving is called as the way to bring the soul onto the audiences in the highest level.

In this case, it can represent to the tool for bringing the emotions , the feelings and the thoughts of the actors to the audiences , Treedaew Aphaiwong , A.D. 2008. However, in this day there are several influencing Medias to become as the communication tool for everyone increasingly. Thus, the word as actor isn't limited in only television medias , movies or stage play only. On the other hand, everyone can be the performers in every time and one of this character is called as the medium with showing of the outstanding role for being the actor of belief or the leader in soul. Therefore, in this case it shouldn't not only for hoping anyone to make the pleasure in this field , but it also aims to develop the intelligence and bring the souls of some people in the group to be as the targeted goal. As the result, in other words we might find this power hidden with these acting which the researcher will claim in the next section.

METHODOLOGY

This is called as the documentary research with the steps ; namely, studying from documents , studying from fan page of Royal maid Srisuwan Phiromphakdee and using the content analysis with arrangement and descriptive presentation.

Besides, the group sampling is the medium of Phramae Srimahaumatheweechonburi. Similarly, the tool used to collect day is the note to be found from using the contents analysis retrieved from Fan page of Royal maid Srisuwan Phiromphakdee as well as the videos and camara to record the performing pictures of the medium in video.

OUTCOME

According to the outcome , it was found as this follows:

Acting as a tool to express power of medium

The researcher has noticed that "ghosts" on earth are either realistic or surrealistic or fantasy ghosts. The appearance of the ghosts will be at nighttime, which we will perceive them through direct or secondary experience from people's telling. Another way in which they appear is through what we called "medium". At present, mediums are increasingly coming into sight on social media, but we cannot tell if they have been dwelled by ghosts or gods, or not. The thing that they have in common is surrealism, beyond the expression by ordinary people. This is, in part, due to the wish to make it different between gods or ghosts and humans, so there is a difference in their expressions. The expression of the mediums has an objective to get across the meanings, wishes, emotions, and different personalities, which might finally bring to themselves the power.

If we aply the theory of Michel Foucault to the expression of power by mediums, the findings are as follows.

1)Tool of power expression

Normally, acting is the tool used by people to communicate thoughts, emotions, and feelings. But in this research, mediums use the acting as a tool to express power on the others.

1.1 The power expression through verbal languages

Means the power express through speeches which can be categorized into general words, repeatedly pronounced words used among mediums, and identity words. This can be detailed as follows

1.1.1 General words

The words repeatedly pronounced by mediums, which are known as mantras, similar those in Indian and are used in several rituals. This can create the beliefs in the mediums, as from Indian characters. As they would lose the credibility, if they carried out in Thai, which, in turn, forces them to use languages other than those communicated in daily life. And if the words sound meaningless, it signifies the deity, creating the common emotions more easily.

1.1.2 Identity words to create uniqueness

From the samples, including the medium of Goddess Sri Maha Uma Devi in Chonburi, it was found that the use of "Ong Nai", a god dwelling in the mediums, is a way to express the special status. After the ritual is finished, the mediums will ask the attendees "how are you, sons or daughters?". The power that comes with the word "goddess" and the use of the words "sons or daughters" will make the attendees feel protected and cared for. The most frequently used questions are "can you feel the power?" and "how do you feel when you have you received my power?". The words, "relieved" and "power received" are widely found as rhetoric to make attendees feel better as if there were a mother repelling bad things and boosting positive energy.

Besides, when an attendee answered the medium's questions in a positive way, others would follow the path by repeating the same words, which were recorded on video and went viral on social media. If the mediums act such way, "Group think" will influence the attendees and bring about the common reactions. This can be classified as a persuasion technique which can finally make people believe.

1.2 The power expression through non-verbal languages

This can be thought of as vertical power usage. That is to say, the mediums as a deity can repel bad things or give a blessing. Non-verbal languages can be characterized as follows,

1.2.1 face

The mediums of Goddess Sri Maha Uma Devi often shows emotionless facial expression, but they will express a smiling face to differentiate what is before and after the ritual to reflect the different levels of powers in gods and just humans.

1.2.2 sights

The mediums will yield a friendly eyes. They would be dressed up to look like an Indian. Such looks will give attendees the sense of warmth, and protection, as given by mothers, making attendees believe more easily.

1.2.3 posture

The mediums will dance in Indian style with speeches as part of "Nadharaj" rituals to obtain the powers from "Ong Nai" by attendees. In addition to this, there is a hand coordination with the mediums to directly obtain powers to make it more intimate and experience body-to-body feeling in the same way as gods pointed finger to touch men.

The postures used by the mediums are both positive and negative. More often, they prefer positive postures, like smiling, extending powers, opening hands, but there are negative ones also as hands shutting mouth or feet shutting attendee's mouth, which can be interpreted as impediments.

1.2.4 area in both positions and levels

The mediums often stand or sit at the ending position to give the attendees the farthest sight. And the position of the chairs are always above the attendees to reflect superiority.

The medium of the Goddess Sri Maha Uma Devi in Chonburi often sits in the luxurious sofa with red velvet and gold decorations, which gives the sense of luxury, power, and beauty. At the back was decorated with the Buddha's image and goddess. The use of symbols enhances the deity status for themselves when the attendees look towards the bed.

1.2.5 distance

The mediums usually use intimate social distance to reiterate the mercy of the mother.

1.2.6 sound

More often, the mediums use musical instruments called "Trae" like horns and "Ranard" like xylophone to build the sacredness. The medium of Goddess Sri Maha Uma Devi in Chonburi uses trae as a way to create sacredness and Indian songs in the dancing rituals to obtain power as a way of entertaining to feel released and be into the roles of participants while in rituals.

1.2.7 objects

The mediums mostly use flowers for lucks and belief that The life will be more better when offering such beautiful things. The medium of goddess Sri Maha Uma Devi in Chonburi often uses the tray with pedestal, made from banana leaves, with lotus on the top, and tosses the Marigold's petals. for luck and prosperity. Pouring the holy water and milk is believed to be a way to obtain the power. Most of the famous mediums coming from India will use milk in rituals.

Besides, in the rituals, the mediums will use wireless microphones to recite and confirm the ritual's procedures. The combination of belief and technology could decrease the credibility among attendees. But surrealism makes anything possible. The attendees need to dress up in traditional Indian style in order to participate in the rituals. The dressing up process helps facilitate the role performance. In rituals of high importance, there will be a red carpet on the floor as a walking path of the mediums. A big wand and head decorations, all are to enhance the deity status which is far different from the ordinary people.

Considering the three levels of aims in drama, we will find that at the fundamental level which is about entertaining, the mediums have reached this target, whether in terms of clothes, music, dancing, and rituals. On the higher level which is cognitive, we will notice that at the end of the ritual comes the teachings

in Buddhism. The highest aim is catharsis as can be noticed from the questions like "did you obtain power?" or "did you feel relieved?" to induce positive cognition in participants.

2)The ways of power expression

As the mediums use facebook to manifest miracles, we will often find that they exert the power through two channels which are direct and those seeking power from the mediums. The latter need to queue up to make an appointment, so they can perform the ritual. The facebook will be utilized with the attendees directly and indirectly by downloading clips to persuade people to believe in miracles and see the good in the rituals

As for the opponents, they are dismissed by the mediums and the latter advise those followers to proceed with good deeds, however The facebook is still in use to broadcast the rituals.

3)Outcome of using the power

There are those who believe in superstitions and follow whatever the mediums need. In the fan page, there will be followers as friends. And those who do not believe in such things will think of them as ridiculous and deceptive.

In conclusion, the acting is a tool to enhance the credibility in the mediums carrying out the rituals so as to increase the communication power and order the attendees to follow the procedures more easily.

Normally, the mediums perform in different ways, but the medium of the Goddess Sri Maha Uma Devi in Chonburi, who is very famous currently, will express in more merciful way when compared with others often expressing ferociously. This medium stresses the positive energy to make the attendees follow more easily. But in the rituals of high importance, the elements are quite complete in terms of performance, acting, dancing, reciting, melodies, changing clothes, and setting, all of which are matching and making the beliefs stronger.

The suggestions would be developing the skills in expression to be more realistic, as more varieties of speeches and facial expressions to meet the aims of the rituals and an increase in vibrant voice by the mediums to reduce the use of loud speakers which will decrease the beliefs in the deity dwelling in the mediums.

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EQUIPMENT DESIGN TO CREATE TIE-DYE FABRIC PATTERN

Tanutpong Phriwanrat

Lecturer, Craft Products Design, Faculty of Fine and Applied Arts, Suan Sunandha Rajabhat University, Thailand
E-Mail: tanutpong.ph@ssru.ac.th , human_anatomy@hotmail.com@hotmail.com

ABSTRACT

The purpose of this research is to explore the tie-dye fabric's information and analyze pattern creation approach in order to have an equipment making's guideline. This study focused on detaining color in a various techniques, the result of staining by the basic technique found that coloration by tying, folding, pinching or even a crease were affect to a part of textile fiber that has been compressed in various approaches. Color is unable to infiltrate into a high density fiber. On the other hand, less compression will cause less color insertion and generate a gradient from dark to light respectively. After the assumption, the researcher designed a pattern-making equipment by using a basic color detaining method as a guideline. The experiment has shown that a tie-dye pattern can be made according to the equipment.

Keywords: Design, Equipment, Tie-Dye

INTRODUCTION

Handicraft product or "CRAFT" is a creation work from human hands. Crafting is becoming more popular. This is evidenced by the significant value of creative industries in handicrafts section, which are worth up to 8.7 billion Baht in 2014. Moreover, the value of Thai handicraft export in decorative, textiles, utensils, and ceramics is worth up to 5.85 billion Baht. These mentioned figures highly grow apart from Thailand's overall economic circumstance, which indicates that handicrafts trend has more popular than before. [1]

Tie-dye fabric from a natural color is an indigenous knowledge which maintains its uniqueness style and color; natural cotton fiber, design process creates a simply pattern and natural color. These knowledge has been passed on generation to generation. But this simplicity identity does not satisfy Thai people as much as it could or make them proud at all. In conversely, it is very popular among foreigners. In these days, most Thai people rarely to see the beauty from natural dye fabric and perceive it as an old-fashioned. [2]

The analysis of handicraft for the future; a human being are a skilled craftsmen who have inherited an indigenous knowledge from the ancestors. There are unique techniques that create an identity of each product, by think outside the box from the old habitude, and focus on telling an important story behind the product in order to have a value-added. In some case, a craftsman's creativity can build on a business by use the combination of inherited knowledge and material with a modern innovation and technology. These approaches generate a gorgeous, applicable, and be more international handcrafts. [3]

Creating new thing with a creative design process and new synthesis. This is a collection of a several existing works that have been synthesized to become a new success. [4]

Product design is part of product development to add value to the product. The word "Product Design" does not mean about the physical product only, but it is also a process design and technique design. Last but not least, an equipment design in order to make a new products and diversified for satisfy consumer's need.

OBJECTIVES

To study tie-dye fabric techniques or processes in order to design a pattern-making equipment

METHODOLOGY

The researcher studied a related information from books, journal, conceptual framework and tie-dye researches to analyze. This study has been recorded by notes and recording tool. Divided into two sections; the study of 5 tie-dye basic processes and the experimental of pattern-making equipment which has the step as followings;

Step 1. Study about tie-dye information and product design

The information that the researcher used in this study comes from two sources:

1. Primary Data was collected from the experts by the researcher. The collection has been done by an interviews, questionnaires and observations are the important tool for the data collection in this study.
2. Secondary Data was relevant to this study. The researcher collected from other sources or any other institute has been collected such as reports, researches, thesis, journals, books, newspaper or websites.

Tools creation and development

1. Study the data recorded, documents, books, related researches in tie-dye fabric and product design.

    1.1 The researcher studied books, documents and related researches in tie-dye fabric and product design.

    1.2 Summarize and record all main content in order to use in pattern-making tools. For the further tie-dye fabric development, the researcher collected data from the study of books, documents, and related researches in the form of notes.

2. Data Analysis

The researcher analyzed the data from the record logs gathered from the studies, books and journal. Then, summarized as a content analysis.

Step 2. Tie-dye techniques experimental

1. Data Sources

    1.1 Documents, books, and related researches in tie-dye fabric.

2. Recording Tool

    2.1 Notes

Tools creation and development

A study of tie-dyeing techniques to design a pattern-making tools, the researcher have defined the creating and developing steps as follows;

1. Notes, documents, books, journals and related researches in tie-dye fabric.

    1.1 Study the related contents, articles and related researches.

    1.2 Summarize the main point and make it as a guideline for an equipment design.

2. Experiment and data collection.

    2.1 In this study, data has been collected by recording the study of tie-dye basic process experimental result in a form of notes.

3. Data Analysis

    3.1 The researcher analyzed data from the experiment of creating a pattern maker tool. Then, summarize the technique and apply as a design method.

Step 3. The prototyping procedures

Summarize the result of the equipment experimental in making tie-dye fabric pattern.

1. Source of information

     1.1 Documents, books, articles, journals, related researches in tie-dye fabric and the result from the experiment.

2. Recording data tools

     2.1 Notes

     The prototyping procedures

     Tie-dyeing techniques that have been applied to design a prototype pattern-making tools are defined as following steps;

1. Study the data recorded, documents, books, related researches in tie-dye fabric and product design.

     1.1 The researcher studied books, documents and related researches in tie-dye fabric and product design.

     1.2 Summarize and record all main content in order to use in pattern-making tools. For the further tie-dye fabric development, the researcher collected data from the study of books, documents, and related researches in the form of notes.

Research Findings

The results of the study and data analysis of 5 basic tie-dyeing techniques are as follows.

Table 1
Table of Scrunched up technique Analysis
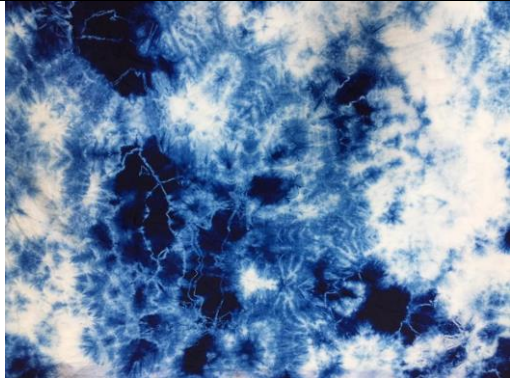
Technique	Results

Table 2
Table of Pull a fabric on the pipe technique Analysis

Technique	Results

Table 3
Table of Tie with rubber band and rope technique Analysis
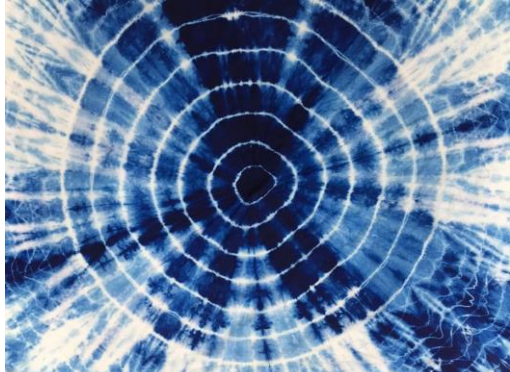
Technique	Results

Table 4
Table of Folding and pinching technique Analysis
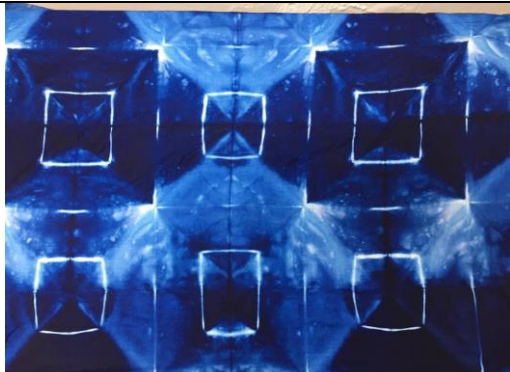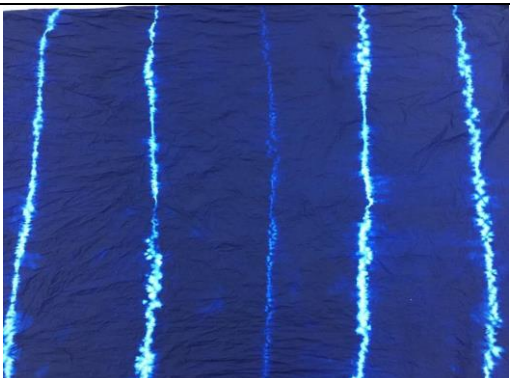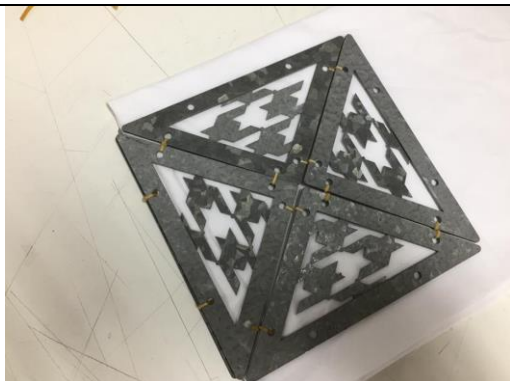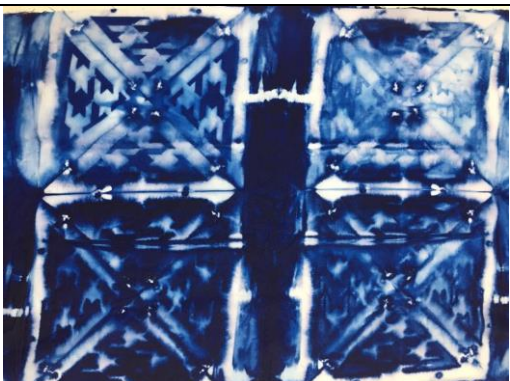
Technique	Results

Table 5
Table of Pulled by a rope technique Analysis

Technique	Results

From the basic experimental study, it was found that the color gradient from dark to light respectively caused from color infiltration capability. These approaches, tying, folding, pinching and making a crease affect to a part of textile fiber that has been compressed.

Table 6
Table of pattern-making equipment technique Analysis

Technique	Results

Experimental results of design pattern-making equipment

The researcher combined a designed equipment with rubber band because of it has a heat resistant characteristic. After dyeing process, the researcher removed the fabric to see a pattern from the equipment.

DISCUSSION

After studied many techniques, the researcher used detaining color by folding and pinching techniques to have an obvious pattern and enough selected space for color insertion. With the design concept of pattern-making tools, it can be assembled into pieces based on the fabric size.

The discussion result found that the researcher can create a tie-dye pattern by using a designed equipment, which is similar to Chanoknart Mayusoh. By using a tying, folding, and pinching techniques to create a pattern but some part did not show obviously as much as it could. Due to the material of a pattern-making

equipment was a metal, which has low flexibility. Thus, the result of fabric compression was not good as it should, causing the color insertion was disorganize. [5]

      From the research result, there are the recommendations as below;

      1.   This study focused on design a pattern-making tools for tie-dye fabric, which be able to apply into creating another pattern.

      2.   It should have other study in a different techniques and materials for design equipment in order to have more effective.

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WICKERWORK PROCESS ANALYSIS APPLY FOR HOME DECORATION DESIGN: PRANEE HANDICRAFT SING BURI THAILAND.

Akapong Inkuer

Lecturer, Creative Products Design, Faculty of Fine and Applied Arts,
Suan Sunandha Rajabhat University, Thailand
E-Mail: akapong.in@ssru.ac.th

ABSTRACT

The purposes of this study were 1) to study the production process of Pranee Handicraft Sing Buri Thailand 2) to analyze the production process of Pranee Handicraft Sing Buri Thailand apply in home decoration design. The research find that. The process of producing basketry consists of 3 steps: 1) the preparation of the material 2) the steps of the structure and the weave 3) Procedures to maintain the condition of the basketry and the approach to apply of wicker for product design is three ways. 1) Products that weave first structure 1 And weave the second structure (pattern) 2) The product from finishing the top of basketry part.

Keywords–Wickerwork, Wickerwork Process, Home Decoration Design

INTRODUCTION

Wicked work is one of the handicrafts closely related to the way of human life and local wisdom in Thailand. Passage from generation to generation Experience the skills and expertise in creativity.

Currently, the competition trend of wickerwork is higher but it is not a wicker work, as it is understood in the past. Daily necessities have been transformed into new meaning. More popular like Aquaculture tools. It is no longer a fishing device, but it has become a lamp, which is responsible for lighting and decorating the house. Must adapt to current context.

John Howkins' creative economy definition is the creation of human-valued for the manufacturing sector. Developed into Creative economy It is called the creative industry. Refers to a group of production activities that rely on creativity as a key ingredient. Must be based on the use of knowledge, education, creativity and the use of intellectual property is linked to society, culture and technology. Modern technology has transformed slow lifestyles to faster pace. The development has added a variety of things to the world; thus traditional Thai values and wisdoms have constrained to survive.

Researchers have attitude against the process and the craft model. If expanded by based on the manufacturing process with locally available technology. The present simple technology is not complicated. Accompany with culture and local wisdom. It can help to increase the value of the task. Local handicrafts are hugely popular. Most importantly, it opens up the view that villagers can improve their skills and their products with skill, production process and simple technology as well as Industry management for commercial value expansion into a revenue generating business. Especially "Production process" is based on culture as a cost and can generate revenue, create production processes. Labor efficiency with time to create a variety of the product should be developed to suit the current situation as a sustainable development.

OBJECTIVES

1. To study the production process of Pranee Handicraft Sing Buri Thailand

2. To analyze the production process of Pranee Handicraft Sing Buri Thailand apply in home decoration design.

METHODOLOGY

I. Data Collection

Procedures and methods for collecting knowledge from the academic papers on wickerwork and the manufacturing process, book or textbook, research or thesis academic, article, research paper and data were collected by surveying and interviewing process of Pranee handicraft Singburi Thailand.

II. Data Analysis

1. The basketry process.

The core of the woven process is the skill of folk wisdom: "weave" and "knit" to shape. These skills are often passed from one generation to the next, depending on their creativity.

Pranee's minuscule handicraft production process is also based on traditional weaving techniques that have been passed down from generation to generation. There are three important steps:

1) Material preparation step

2) Steps to structure and weave the pattern.

3) Procedures to maintain the basketry.

Figure 1
Pranee's minuscule handicraft.

Table 1
Table of The Pranee's minuscule handicraft production process

Steps	Characteristics	Patterns
Material preparation step	Make model to do template.	
	Bamboo cutting.	
	sharpen	
	split bamboo into strips.	
	Boil and dye.	
	Break the strips to about yarn size.	
Weave		
	Weave the first structure.	Khat pattern.
	Weave the second structure.(patterns)	The prototype pattern
	Finishing the top of basketry part.	Jungnaung pattern. Rattan bundle.
	Woven piece.	The prototype pattern
	Assemble pieces of wickerwork	Jungnaung pattern. Rattan bundle.
	Assemble the parts into the desired product.	Rattan bundle.
Maintain the basketry.	Building materials assembly such sedan wood.	
	Neatness check.	

RESULTS

From the data analysis of production process of woven work groups, carefully crafting makes it possible to create solutions in the production process is 2 category.

1. Divide the duties in the production process, clearly.

2. The use of certain characteristics, is featured in the product.

Can be explained as follows:

1) Dividing the duties in the production process. The function in the process of being the craft analysis can be segregated into (1) group prepared raw materials (2) the weave the first structure (3). The weave the second structure (4) woven pieces (5) working group to finishing the top of basketry part. (6) Assemble pieces of wickerwork / Building materials assembly/ Neatness check. All these 6 processes in the production of handicrafts.

1.1 Group (1) means the raw materials used in the production of high-quality but low price should be.

1.2 Group (2), (3), (4), (5) refers to the production process that are ready. With expertise in human resources, including tools,

Group (6) mean yields will have to pass quality inspection, the most high-quality products.

2) Use of certain characteristics, is featured in the product. Considering that it can be seen that the Group (2), (3), (4) and (5) is a group of techniques used in basket weaving, especially, which requires skill and dexterity. The breakdown into groups the workers will have a specific skill, job, make no mistake, and compared with the time that is likely to take less when more expertise. On the other hand, if the use of these techniques combined with the design process, it should be able to create products that arise from these specific skills or techniques. This means that it will be able to get the products resulting from technical processes woven 3 groups:

2.1 Products form weave the first structure and weave the second structure

2.2 Products form woven piece.

2.3 Products form finishing the top of basketry part.

Figure 2

The resulting from technical processes woven 3 groups (a) Products form weave the first structure and weave the second structure (b) Products form woven piece. (c) Products form finishing the top of basketry part.
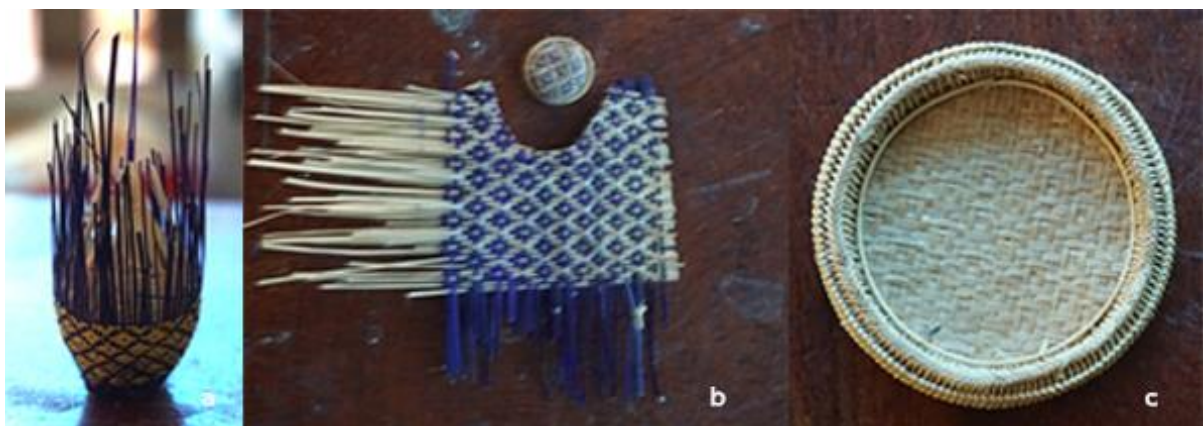
When considering the advantages and disadvantages of such a process, technique, found that the Group made form the first structureand weave the second structure (pattern) There are size, shape, there are equal in size due to the use of templates in. The size of the shape, very similar is considered good quality control is required to use the template in the production of the workpiece. Group of products arising from a

woven The advantage is that it can be woven into cloth-like canvas, waiting to be woven as raw material in the production of many. The downside is that is making it difficult to make up the structure and caused mouth finish. The work products are beautiful and tidy as a point of comparison, one. The downside is that the knitting store it must be drilled to knit, so may not be available in all materials, such as glass, etc.

Table 2 Table of advantages and downside of The Pranee's minuscule handicraft technique.

Technique	Advantages	Downside
Products form weave the first structure and weave the second structure(patterns).	The shape size is same.	To use the templates in production.
Products form woven piece.	Knitting a blanket to keep the raw material in the manufacturing process.	Difficult to make up the structure.
Products form finishing the top of basketry part.	Make a neat product.	The knit store the top part need to be drilling might not be available in every material.

DISCUSSION

Study on the production process of such basketry. The study is fundamental in the development of products from local wisdom, to be applied to contemporary home decor products design.

Researchers use a process of design in the products of creative home decorations by weaving production process and choose which technique is appropriate. Design guidelines by incorporating the materials. Based on the art and practicality of the product as a preliminary approach in driving the value of the job comparison. It must be adapted to the current social condition, lived the traditional wisdom only some of the updates were.

The added value of the basket. The manufacturing process is complex and time-consuming. My estimate is that draws young people to become interested in local handicrafts to continue on to Thailand. One possible approach

ACKNOWLEDGEMENT

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