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## Ixora's Cultural Aspects and Pattern Creation for Use in Benjarong Manufacture

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### Abstract

*Thailand's national flower is called ixora, and it has Indian roots. The Thai people have employed this type of flower in their daily lives since it was planted along the house's fence. To apply Ixora to the creation of the Benjarong pattern, this research seeks to explore cultural characteristics in relation to meaning, beliefs, rituals, knowledge, and traditions. In the area of descriptive analysis, this research employs qualitative methodology. Three flower specialists are the ones that supply the knowledge on the subject matter of the data research about Ixora in Thailand. The researcher gives them an interview form and asks them to observe in order to gather data for the analysis of the research's findings, which is then used to create a pattern for Benjarong manufacture. The study's findings indicate that Ixora has four different cultural dimensions. Perspicacity is the meaning of the name Ixora. In terms of views, it refers to wisdom across the board, not just in one area. Because of its pointed shape, sharpness, intellect, and stunning hues like red, white, and yellow, Ixora's qualities are used to compare intelligence. Its stamens also offer sweetness concealed inside, proving that Ixora possesses values in addition to wisdom and sweetness hidden inside. Ixora is utilized in ceremonial rites that are meant to be auspicious and to show instructor's respect. In fake art, such as pendant necklaces and Chinese tassel uba, Ixora is used to represent wisdom. In terms of customs, Ixora is utilized at the Wai Khrui ritual. Using the idea of C - CAT: FMB, which stands for bringing cultural identity to merge with pattern design process, bloom Ixora is utilized as an inspiration in the creation of patterns. Benjarong is then developed for tableware items and home decorations.*

**Keywords:** Cultural Dimensions, Ixora, Pattern Design, Benjarong

### 1. Introduction

Thai characteristics of art and culture are the valuable heritage that are recognized by the world stage and internationalism. The values of Thai culture mold Thai society into a society of decent people that have cultural foundation in the aspects of conservation and development. The current drastic change of technology makes people in Thai society lives in excellent technology, leading to gaps of cultural foundation and effects on the cultural values of society that have lasted for a long time. (Çakmakçioğlu, B. A. 2017). Therefore, cultural foundation must be applied for developing country because cultural values and cultural capital determine the efficiency of innovation and domestic economic development (ZHU, HABISCH, and Thøgersen, 2018). The country development brings cultural foundations to develop by using cultural capital as a driving force under the concept of culture that creates good people, good society, revenue, images, and dignity of Thailand in the world stage. In driving the development

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of the country by using cultural capital, several factors that affect operation were found such as 1) Due to presently the diversity of culture in society, this makes it easy to lose identity and traditional culture (Samoraj, 1998). Therefore, we should instill young people to love, cherish, and pride in identity of local culture. 2) Upgrading the management level of handling heritage and cultural capital to create economic added value. 3) Enabling cultural capital and local wisdom to add values to goods and services according to market demand. 4) The development of cultural learning sources and building of the right knowledge and understanding about history, traditions, several cultures. 5) The development of the format and techniques of Thainess expression to be modern, interesting, and recognized by international standard and 6) The enhancement of social immunity in cultural dimensions (Culture Department, 2539). According to 6 driving forces previously mentioned, when they are synthesized with human way of life in the aspect of building values of various traditions by bringing Ixora to link with culture and living, the cultural transmission through art is the method to transmit cultural identity of human sustainably and permanently (Wangboje 1986). Learners can bring the beauty of Ixora to link with changes in present daily life by using cultural capital of flower together with transmission to build knowledge. Ixora is used as the foundation of cultural capital that related to creative economy in developing products in the period of Thailand 4.0.

Ixora is a kind of tiny shrub. 3 to 5 feet is the height of the trunk. Branches from it will grow into bushes. With a circumference of around 4–1 cm, the trunk is either solitary or forks into little, spherical stems. The dark, smooth trunk has green upper branches that branch straight up. At the top of the shrub, in the shape of inflorescences, are where you'll find its blooms. Small blooms form the tube of each inflorescence. At the tube's end, there are four to five petals. Each petal's end has a pointed shape. There are many different types of flowers and hues. Flowers are in bloom all year round. Ixora promotes aesthetic principles in Thai culture, which are the cornerstone of craftsmanship and elaborate art. The intellectual worth, artistic/cultural identity, and capital of elaboration art are all connected to the empirical beauty of Ixora. Through the extension of the creative economy, craftsmanship adds value to appearance, identity, and the perception of Thai ness by contributing cultural capital, the cornerstone of Thai knowledge. As a result, Ixora, the economic foundation of cultural capital, leads to Ixora science and art, which produce income and give rise to new professions by using cultural capital as a source of intelligent property to advance to internationalism while upholding the continued continuity of Thai ness value.

## **2. Research Objectives**

To look for cultural influences in the elements of meaning, beliefs, rituals, knowledge, and traditions associated to employing Ixora for pattern creation for Benjarong

## **3. Literature Review**

The study of art and design views that cultural capital is highly valuable (Stirckfaden & Heylighen, 2010) because the history of culture that lasts for a long time can be examined from design (Bertola, P., Vacca, F., Colombi, C., Iannilli, V. M., & Augello, M. 2016). However, presently when we mentions of design, the role of culture is normally not mentioned (Asino, T. I., Giacomo, L. A., & Chen, V. 2017). Therefore, the most important thing in the era of change is the integration of traditional culture with current period (Shin, M. J., & Westland, S. 2017). The relationship of flowers in cultural dimensions is mentioned in the aspects of

meaning, rituals, beliefs, wisdom, traditions related to using flowers. The area of Suan Sunandha Rajabhat University was formerly a part of Suan Sunandha, which is the royal area within Dusit Palace which His Majesty King Chulalongkorn ordered to build as a place for relaxing instead of visiting to other cities. His Majesty wished this garden to look like a forest garden, therefore His Majesty ordered to find various good and rare plants that gave flowers and fruits to grow in this garden as well. The source of this garden's name derived from the name of Indra's garden in the Daowadung heaven - "Sunandha Park" and the name of Her Majesty Queen Sunandha Kumariratana Phra Borommaratchathewi, his dearest consort who died from a shipwreck during a visit to Bang Pa-In Royal Palace, Phra Nakhon Si Ayutthaya Province. In addition, His Majesty ordered to build a place as the residence of ladies of the court. The construction did not finish because His Majesty passed away. When King Rama VI ascended to the throne, His Majesty thought that the area in the inner Grand Palace was cramped, thus it was inappropriate to be the residence of the royal family. His Majesty ordered to build 32 places and buildings in Suan Sunandha area as the residence of consorts, Chao Chom Mother, Chao Chom, and the daughters of King Chulalongkorn, as well as the residence buildings of the officials. Her Royal Highness Princess Saisawali Phirom Krom Phra Sutta Sininat Piyamaharat Padivarada lived at the Saisutthanapadon Palace (Building 27) from 1924 to 1929 (died at the palace in an abandoned garden). Because in those days, nobles, government officials, honored people normally brought their daughters and grandchildren to offer to Her Majesty the Queen in large numbers, therefore Her Majesty the Queen ordered to build "Niphakan School" in Suan Sunandha. The school taught according to the educational curriculum at that time including training etiquette, manners, and craftsmanship to be a lady. In 1932, there was a change of governance, the royal family in Suan Sunandha are afraid of the danger from politics. Then they gradually left from Suan Sunandha. Some left for cities and many of them took political refuge to live abroad. Niphakan School stopped to operate implicitly. Since then, the once beautiful Sunandha Park has been abandoned and lack of caring. Various palaces deteriorated and other areas were abandoned and empty. Later in the reign of King Ananda Mahidol, Board of Regents thought that Suan Sunandha was abandoned and useless. Therefore, they suggested that it was appropriate for the Prime Minister to use it as the residence of ministers and representatives. But the House of Representatives only asks for an area outside the wall next to Samsen Road to be built as a residence for members of the House of Representatives. The Council of Ministers therefore voted that this place should be used for educational benefits and gave to the Ministry of Public Instruction (Ministry of Education at present) to establish a national educational place and kept the former name of the place to be commemorative purpose as "Suan Sunandha Wittayalai School" and started to operate since 1937 until now like the motto of the university: "From the Royal Park to the Suan Sunandha Rajabhat University Institution".

According to the research of flowers in Suan Sunandha, researcher selects 15 types of flowers decorating in Suan Sunandha to study consists of jasmines, crown flowers, gardenias, white champakas, orange champakas, jum-poons, amaranths, roses, marigolds, Ixoras, orchids, chrysanthemums, lotuses, lignum vitages, and butterfly bushes. The relationship of flowers in cultural dimensions in the aspects of meaning, beliefs, wisdom, traditions are related to Ixora.

The meaning of Ixora is perspicacity. In the aspect of belief, it means perspicacity in all subjects, not limited to only one subject. Ixora characteristics are used to compare to intelligence because Ixora possesses pointed, sharp shape, intelligence, and has beautiful colors like red, white, and yellow. In addition, its stamens provide sweetness hidden inside, which can be mentioned that Ixora not only possesses intelligence but also sweetness hidden inside, and also has values. In

the aspect of rituals, *Ixora* is used in auspicious rituals and paying respect to teachers. In the aspect of wisdom, *Ixora* is used in artificial art such as pendant necklace and Chinese tassel uba. In the aspect of traditions, *Ixora* is used in Wai Khru ceremony.



**Figure 1.** *Ixora*.

**Source:** Rosjana Chandhasa and Atcharaporn Yodkeeree – Drawing Artists.

#### **4. Research Methodology**


Regarding processes to success of finding the relationship of flowers in cultural dimensions in the aspects of the birth path of flowers, rituals, beliefs, wisdom, traditions which is eminent and unique in the dimension of pattern design toward creative arts, researcher employ qualitative method with descriptive analysis, which its sequences are showed as following:

1. Study and collect from document, books, textbooks, and researches related to the relationship of flowers in cultural dimensions in the aspects of rituals, beliefs, wisdom, traditions related to using flowers.
2. Study and collect field data from study area which is Suan Sunandha, Dusit district, Bangkok. History data of culture related to 15 kinds of flowers are collected in the aspect of meaning, beliefs, wisdom, traditions with the following methods
  - 1) Interview by using In-depth Interview and Group Interview. The flower experts provide data.
  - 2) Observation includes each type Thai flower form and decoration.
  - 3) Study, analyze concepts, theories in the aspect of comparison and linkage.
3. Summarize research results of finding the relationship of *Ixora* in cultural dimensions toward pattern design and applying to Benjarong.

#### **5. Results and Discussion**

*Ixora* is used in cultural dimensions and living. Cultural transmission through art is the method for transmitting human cultural identities sustainably and perfectly (Wangboje 1986) which depends on using with beliefs, rituals, wisdom, and traditions suitably.

**Table 1.** Finding the Relationship of Flowers in the Cultural Dimensions.

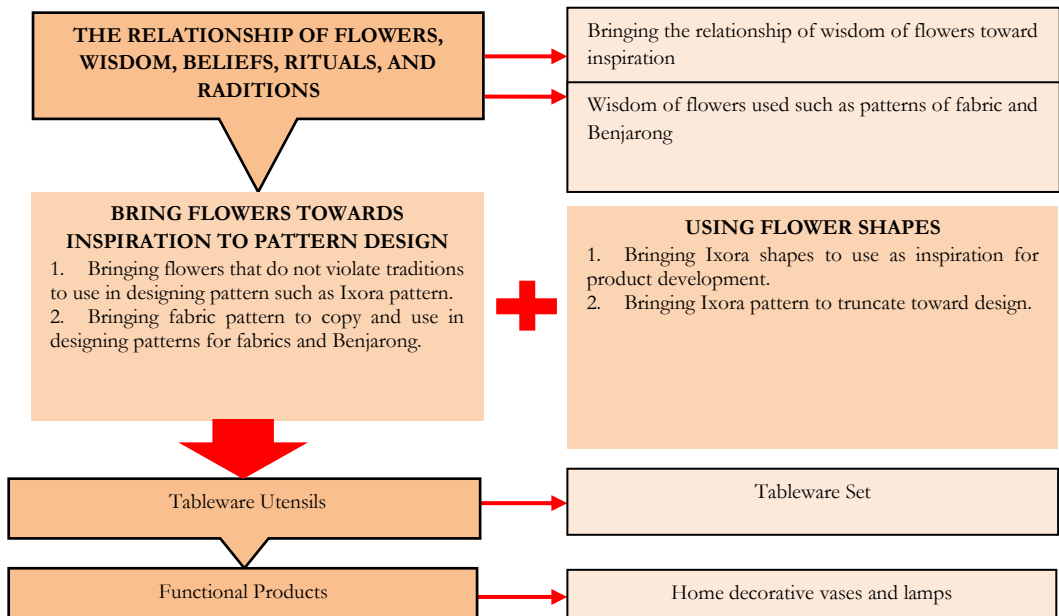
No.	Flower	Relationship of Flowers in the Cultural Dimensions					Strength Of Flowers Toward Utilization
		Beliefs	Rituals	Wisdom	Traditions	Relationship	
1.		✓	✓	✓	✓	4 aspects: beliefs, Rituals, wisdom, traditions	<p>1. Flower that obtains influences from india</p> <p>2. Flower represents for prosperity</p>

According to Table 1, finding the relationships of flowers in the cultural dimensions shows different relationships as following:

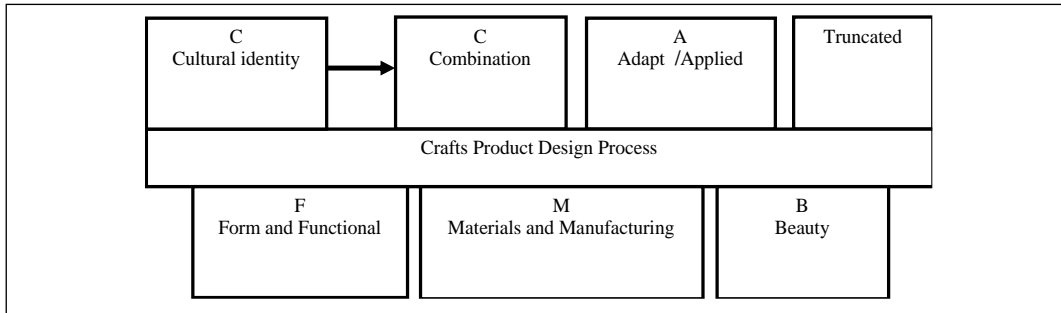
Ixora has the relationship of flowers in the cultural dimensions in 4 aspects consisting of beliefs, rituals, wisdom, and traditions. The strength of Ixora is that it represents for perspicacity.

1. Beliefs: The characteristic of Ixora is its pointed flower shape. It is believed that if Ixora is used for paying homage to monks and paying respect to teachers, this will make our intelligence to be sharp like Ixora.
2. Rituals: Ixora is popularly arranged for paying respect to things that we respect which are arranging vases for Buddha and altars for paying respect to teacher.
3. Wisdom: Ixora is popularly dried for making tea and food.
4. Traditions: Ixora is popularly used for paying respect to teachers.

Building a creative linkage model toward the development of cultural capital products from flowers and the linkage of bringing flowers to the inspiration in designing patterns and tableware products and utensils to communicate the meaning are shown in the picture.

**Figure 2.** Concept of Linkage to Design.

In designing pattern of Benjarong, researchers use the concept of C -CAT :FMB which is design process and product development. Researcher uses C -CAT :FMB as techniques for designing pattern and products. C -CAT :FMB means bringing identity to combine with pattern design process and product development which is the technique of design process using in developing products as following:



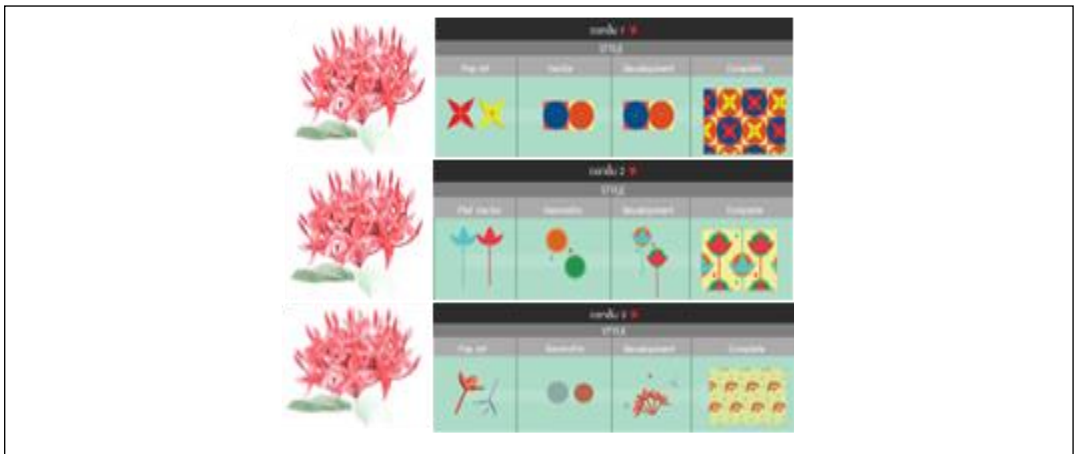
**Figure 3.** Bringing the Idea of Cultural Capital to Combine with Design Process and Product Development.

Concept of C-CAT :FMB pattern design process and product development are summarized as following:

<b>C</b>	<b>Cultural identity: Consider cultural capital of bringing flowers to use in daily life.</b>
C	Combination: Combine shape used in design and production material.
A	Adapt/Applied: Adapt or apply toward designing patterns and shapes from flower-inspired toward product form development.
T	Truncated: Truncate shape from inspiration used in design according to shape structure and inspiration.
Design process must consider the guidelines according to conceptual framework	
F	Form and Functional: Regarding shape, must consider utilities and congruent with products.
M	Materials and Manufacturing: Must consider material and production method that cause complexity and do not modify traditional production.
B	Beauty: Must consider the beauty of pattern and product and express the identity of the applied cultural capital.

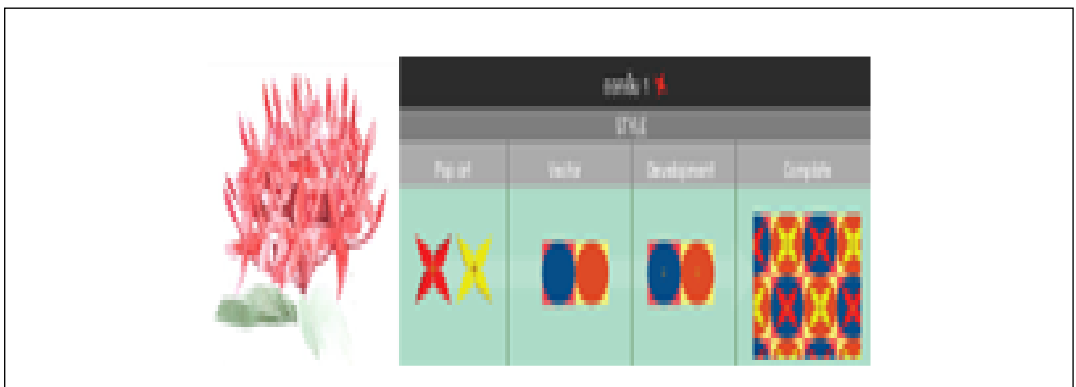
Pattern design obtains inspiration from Ixora. Ixora is the flower that has good and auspicious meaning. Its meaning is perspicacity; thus it has been used in Wai Khru ceremony. The disciples will pray to have perspicacity like Ixora flower shape, thus Ixora has the nickname of "Flowers for paying respect to teachers". Using a virtual design, composition techniques by repetition and movement, balanced composition of images and backgrounds make the highlight of the picture. In addition, geometric shapes and lines are used to make compositions in order to add weight and rhythm to the picture. The use of hot castes 90% consists of red, orange, and yellow and cool castes 10% consists of blue, green, and blue.





**Figure 4:** Pattern Design.

**Source:** Rosjana Chandhasa – Designer.



**Figure 5:** Pattern Design.

**Source:** Rosjana Chandhasa – Designer.

According to Picture 5, researcher selects pattern1. The compositions of pattern design are congruent with the concept of C - CAT: FMB to bring this pattern to arrange compositions on Benjarong further.



**Figure 6:** Pattern Design of Ixora for applying to Benjarong (Tablewares).

**Source:** Arnut Siripithakul– Designer.



**Figure 7.** Pattern Design of Ixora for applying to Benjarong (Lamps and Vases).

**Source:** Arnut Siripithakul – Designer.

## 6. Conclusions

With the culture in the aspect of conservation and development, but the drastic change in current technology causes people in Thai society live under excellent technology. This leads to gaps in the aspect of cultural foundation and effects on cultural value of society that has lasted for a long time (Çakmakçioğlu, B. A. 2017). Therefore, we have to bring cultural foundation to develop country because the cultural value and cultural capital are the determinants of the efficiency in innovation, including domestic economic development (ZHU, HABISCH, and THØGERSEN, 2018). To drive Thailand development by using cultural capital, there are several factors that effect on operation such as 1) Because of the present various cultures in society, this makes it easy to lose the identity and traditional culture (Samoraj, 1998).

To drive the country development employs cultural capital. Normally humans use flowers in all ages. We can observe that all local cultures are related to flowers in the aspects of beliefs, rituals, traditions, and decoration for beauty and happiness. The importance of flowers and these values are Thai important cultural capital that can extend in the art aspect and diversity in many sciences. Researcher realizes the importance and values of the channel that will build values according to creative economic government policy by linking wisdom value, identities of culture and art, and the capital of craftsmanship and elaborative arts together to build value added in the form of appearance, identity, and image. Thainess brings cultural capital which is the foundation of Thai wisdom to build on creative economic, as a result; science and art of Thai flowers can generate revenue and build new professions for community economic. Then community economic is strong and can compete others. To inherit the concepts and beliefs hidden in the meanings of different types of flowers, using cultural capital as the source of intellectual property toward internationalism whereas maintaining the value of Thainess to continue further and including arts and culture learning through cultural product design (Boonpracha, 2022) to help finding in the relationship of flowers in cultural dimensions in the aspects of meaning, beliefs, rituals, wisdom, and traditions that related to using flowers. The summary of research result shows that Ixora has 4 cultural dimensions. The meaning of Ixora is perspicacity. In the aspect of beliefs, it means perspicacity in all subjects, not limited to only one subject. Ixora characteristics are used to compare to intelligence because Ixora possesses pointed shape, intelligence, and has beautiful colors like red, white, and yellow. In addition, its stamens provide sweetness hidden inside, which can be mentioned that Ixora possesses not



only intelligence but also sweetness hidden inside, and also has values. In the aspect of rituals, Ixora is used in auspicious rituals and paying respect to teachers. In the aspect of wisdom, Ixora is used in artificial art such as pendant necklace and Chinese tassel uba. In the aspect of traditions, Ixora is used in Wai Khru ceremony. Regarding pattern design, bloom Ixora is used as inspiration in designing pattern by applying the concept of C - CAT: FMB, which means bringing cultural identity to combine with pattern design process and product development of Benjarong: tableware products and home decorations.

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