

Theoretical Analysis of ‘Classical Conditioning Learning’ in Influence Fashion: The Case of the Kandyan Kingdom of Sri Lanka

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Abstract

This paper aims to find out how learning affect on influence fashion. Learning has been descriptively defined in psychology. Green F. Psychologist says that learning is only one in influence in behavior. The selected study setting of the research is the Kandyan era of Sri Lanka (15th Century AD to 1815). Kandyan Kings as the first civil category of the society exerted considerable Western influences was selected for the research. The influencing process was over the Kandyan setting and ample visual, written evidences reveal their fashion attitude. Therefore, Kandyan period is remarkably noteworthy with very significant signs of foreign influenced fashions. Historical analysis explored how new royal costume of the Kandyan Kingdom was invented by learning. Many historical records, temple murals testify that foreign costumes had been considered by the Kings of the Kandyan Kingdom as a symbol of displaying their high social status to the society. The dress became the vehicle to reach the high society. Exquisite dresses were coupled psychologically with good social status. The royalties predicted that foreign cloth had coupled with foreigners and their good social status then they tended to wear foreign cloths to achieve good social status. Finally, reinforced philosophies were compared with formally established theories. Methodology of the research was based on ‘Grounded Theory Method’. The methodology uses set of procedure of data analysis, begins with observational study then proceeds by memoing, coding, concept mapping to discover patterns of concepts. The analysis is explored through actual descriptions made by observational - participants, historical records, murals of the period and finally comparing with the elements of theories of former philosophers. Scrutinized theory is assessed according to the learning process ‘Classical Conditioning’ by Russian psychologist Ivan Pavlov in order to validate the found theory.

Keywords: Classical Conditioning Learning, Foreign Influences, Kandyan royalty, Kandyan Kingdom of Sri Lanka

1. Introduction

Influence is defined in the Oxford dictionary as ‘the affect a person or thing has on another’. Further it says that it is ‘moral ascendancy or power’. The Kandyan era had ample of foreign influences on dress during the reign. Kandy was the last Kingdom of ancient Sri Lankan administration which extended from the 15th century to 1815 AD. During its reign South Indian, Western (Portuguese, Dutch, British) and Far East such foreign influences entered the Kingdom. These foreign influences caused a huge impact on Sri Lankan society in every aspect especially in dress. During the Kandyan kingdom fashion was totally influenced by external forces. Various foreign fashion and design elements were introduced by foreign trade and through gifts. The whole period faced different western influences. At the beginning South Indian features gradually descended from the Gampola Kingdom. Portuguese colonial occupation impacted for almost 130 years. Then next influence, that of the Dutch lasted for 163 years and the British for 33 years. As a result of colonial occupation , from the 16th century

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onwards the native fast embraced western cultural values. As a result the Kandyan dress showed a hybrid formation of Western, Sinhalese traditional sartorial features. The fashions resembled neither foreign nor local dress. Western and Eastern dress components were mixed together. Sewing techniques and unsewn dress arranging methods were mixed together. The dress became an amazing blend of eastern and western dress items. They combined different foreign dress items together and made their own one.

2. Literary Review

2.1 Arrival of the Portuguese

Western influences brought novel dress experiences to native styles than did the Eastern influences. The identity of westerners was instrumental in bringing forth influences on Sri Lankan native dress. In fact, East and West marked clear demarcations in their culture, religion and society. The differences of the westerners were fast affecting natives as a visual delicacy. Their physical appearance, dress patterns, designs, sewing techniques, materials and trimmings exerted much influence on Kandyan dress. They were long lasting fashion trend setters among the Sri Lankans from the 15th Century AD.

The Portuguese were the first European nation that was able to build a solid economy, naval, military, civil and administration in the East for the first time. Therefore, even their dress became a symbol of power. Many historical records and temple murals testify that foreign costumes had been considered by locals as a symbol of displaying their high social status in society. The dress became the vehicle to reach the high society. This need was clearly shown among Kandyans.

Written records show that the native Sri Lankans at their first encounter with a European nation, the Portuguese during the early 16th Century AD felt that the foreigners were superior humans and they belonged to a higher society than theirs. The message of their superiority was strongly communicated visually to natives.

This first impression is wonderfully expressed in the *Rajavaliya* where various accounts around the late sixteenth and seventeenth centuries were written down. According to these descriptions the dress, gestures and behavior of the Portuguese were narrated with exaggeration as follows (Gunasekara 1990, 73).

'There is in our harbour in Colombo a race of people fair of skin and comely withal. They don jackets of iron and hats of iron: They rest not a minute in one place: they walk here and there; they eat hunks of stone and drink blood: they give two or three pieces of gold and silver for one fish or one lime; the report of their cannon is louder than thunder when it bursts upon the rock Yugandhara. Their cannon balls fly many a gawwa and shatter fortresses of granite.'

It can be suggested that the Portuguese were indeed the most curious experience the natives ever had. Their physical appearance was a novelty and the way of their expenditure would have been attractive. Hence Robert M., Raheem S. and Colin-Thome P. (1989,3) suggest that the visual novelty of the Portuguese appearance, was submerged by other features, such as their restless energy and shattering power, their demonic potency and greediness. Their ironware and their thunderous cannon added weight to their alienness.

The early phase of the Kandyan Kingdom showed more western influenced dresses. During this period designs, patterns, fabrics, accessories of royal attire were more related to western sartorial standards. According to the descriptions in the literature and rare sketches, Portuguese dress items can be identified; caps, coat, *kastane* sward (ceremonial sward) , *kamesa* (shirt), beeches were mostly influenced dress items. Two important Portuguese dress items are described by O.M da Silva (1967, 48) as *cabaya* and *barrette*. *Cabaya* means a long coat worn by men. *Barrete* is a cap of European

style. O.M da Silva (1990, 490) has identified five kinds of Portuguese caps such as Chapeo, Sun- hat – The author suggests that this may be the cap with a wide brim called the sombreiro, Barrete, Carapuco and Night cap.

Da Silva suggests that short trousers or breeches which were worn for work, usually worn by sailors on a ship. According to de Silva S. Jayasuriya and Wijetunge R's research on 'Portuguese borrowings in Sinhala' (1998, 8) they found that the Sinhala term of *kalisa(ma)*/trouser was derived from the Portuguese word of 'Calcao'. Da Silva (1990,490) also describes some other accessories of Portuguese males such as doublet or coat (*giboa*), stockings (*meias*), shoes (*sapatos*), boots (*botas*), slippers (*chinelas*) and a long cloak. The Kandyan King's costume was heavily influenced by these dress items. He suggests that Portuguese Captain-generals would have worn hats with plumes. Robert Knox remarks that King Rajasimha II used to wear a cap with plumes (feathers). It is obvious that the Portuguese doublet and breeches would have been very much in vogue. Breeches were generally fastened above the knees in the 16th century. It is obvious that powerful westerners who were richly clad with exquisite dresses were definitely subjected to thorough observation by natives. Except the king of Portugal nineteen Portuguese captain generals visited Sri Lanka during the 15th Century A.D (Silva 2005, 743).

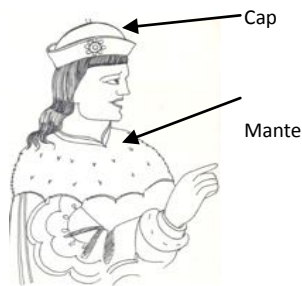


Figure 1 - King of Portugal (1495-1521), Dom Manuel the Fortunate. (Ferguson D., 1907,The Discovery of Ceylon by the Portuguese in 1506, *Journal of Royal Asiatic Society (C. B)*,Vol.XIX,No.59,p284).

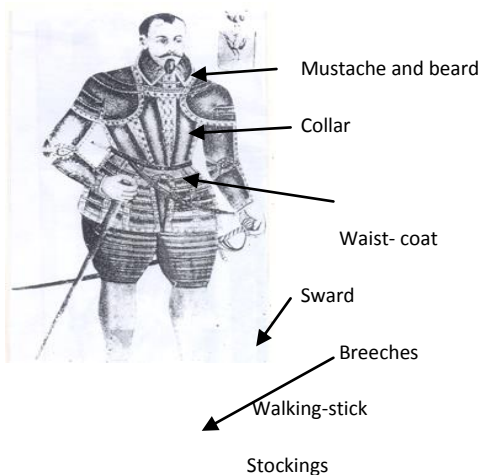


Figure 2 - Portuguese Captains-General ,Jeronimo de Azavedo. Baultjens A.E. and Cantab B.A., 1898,Don Jeronimo De Azevedo Governor of Ceylon from 1594 to 1611 AD, *Journal of Royal Asiatic Society (C. B)*,Vol.XV,No.49,p.207.

Western culture was highly appreciated by the upper crust of society. The early royalties such as King Vimala Dharma Suriya I (1591-1604), King Rajasimhe II (1635-1687), Queen Dona Catherine (1602-1613) wore western dresses. The foremost reason for it was the most of the Kandyan royalties were brought up by Westerners. At the beginning the royalties expected political protection from the powerful foreigners to safeguard their sovereignty from their clan (Don Peter 1983, 145). As the protection of their sovereignty always depended on foreigners the latter had great power to influence over the King. Most of the early kings of the Kandyan Kingdom from their childhood grew up under Portuguese protection. The people who were brought up by the Portuguese were instrumental in bringing about a real change. Konnappu Bandara (baptismal name was D.Joao and he had later taken the name of Vimala Dharma Suriyal (Don Peter 1983,143-144), Kusumasana Devi (baptismal name was Dona Catherine) and Yamasinha Bandara (at his Baptism he had taken the name of Dom Plilip (Don Peter 1983,143) were educated, instructed and their acts enforced by the Portuguese. These royalties and elites who grew up under Portuguese protection embraced all the influences of the Portuguese, then took over the Kandyan throne (Perera 1930, 483). Therefore Vimala Dharma Suriya I showed more western oriented dress styles than his ancestors of the Kandyan Kingdom.

On the other hand, in Kandyan society the king was the head of the civil institutions. The king maintained a close friendship with foreign diplomats. Diplomatic relations affected the king to have a passion for foreign clothing attainments because they had direct communication and a chance to consume the foreign dress habits very closely. Therefore western influence first affected in changing the King's etiquettes. The earliest evidence of it on the king's attire in the Kandyan kingdom is provided by King Vimala Dharma Suriya I (1592-1604). Designs, patterns, fabrics and accessories of royal attire were more related to Western sartorial standards. His complete costume is described by Coomarasvamy (1956, 33) as follows,

'The Sinhalese king wears a jeweled crown surmounted by a trisula, and having a Buddha figure in the front; a jacket and 'mante' and a patterned tuppotiya, probably of muslin with gold or silver thread .He carries a sword hanging by a bandolier over the right shoulder. A lotus flower is in the left hand. The jewellery worn includes earrings, two neck laces with jeweled pendants, armlets and anklets '.

The king's attire is a hybrid formation of western and traditional Sinhalese dress. It seems that apart from the most important symbols of royalty needed to signify his kingship, the king prepared it by himself according to his wish. It is for instance completely different from the traditional royal dress code of King Bhuvanekabahu IV (1341-1351) who ruled at Gampola (The kingdom before the Kandyan kingdom) .The king of Gamopla wore a lower garment well adorned and arranged as a long piece of cloth with frills on the front and bare upper body (Schroeder U Von 1990,438)



Figure 3- King Vimala Dharma Suriya I (1592-1604)(Paranavitana, K.D. trans.1997.*Journal OfSpilbergen: the first Dutch envoy to ceylon 1602*.Published by the Author,plate 2

It is possible that King Vimala Dharma Suriya I introduced the jacket as an upper garment for Kings as *hette* or jacket (with long sleeves) which may have been adapted from the Portuguese. There is some basis for this hypothesis because the name of the jacket as stated by Codrington (1910, 19) as *juwan hette*, had derived its name from Vimala Dharma Suriya I's baptismal name of Don Juan Vimala Dharma Suriya I. Since the jacket was also known as, *kameesa hette*, *mante hette*, Sinhalese oriented names, it shows clearly that they are derived from the Portuguese.

The headdress of King Vimala Dharma Suriya I's is more like a cap. According to early records caps were an essential sartorial item of Portuguese dress. It is said that in 1498 Vasco da Gama presented fifty scarlet *barret* caps to the king of Calicut (Codrington 1910, 19). In 1506 Dom Lourenco da Almeida gave six scarlet *barret* caps to one of the state officers of Ceylon (Ferguson 1907, 355). thus Codrington (1910, 26) suggests that the early Kandyan hat is not unlike the *barret* caps of the early Portuguese period'. Therefore it can be suggested that the king would have worn a headdress which was arranged like the Portuguese caps.

Education was imparted to princes with a knowledge of the manners and customs of royalty in the West. During the young age of Dom Joao (Vimala Dharma Suriya I) he was sent to Goa from the commissary of fathers of Colombo. He remained in the College of the Magi for fifteen years. It was recorded that "he learnt not only Catechism and good customs but also to read and write Latin" (Perera 1930,708). It was the first time that a Sri Lankan prince was given an education in Western disciplines. For the first time they learnt European languages and had an acquaintance with the literature (Portuguese and Latin) and they were introduced to Western culture. They were able to familiarize themselves with and even imbibe Western thoughts, ideas and attitudes (Don Peter 1983, 157,158). Prince Vijayapala(prince of Matale District) was completely converted in the western way of life. Prince Vijayapala said "Though I am a chingala by blood I am a Portuguese in my ways and my affections" (Pieris 1927,10). Once he wrote to the King of Portugal remarking, "With the instruction of my Portuguese mentor I learnt very good customs and etiquette and some special habits which royal persons employ" (Pieris 1927, 31).

The western dress habits were carried from generation to generation. Even though the first generation of royalties was converted to a western life style coercively, the next generation was taught and trained in western culture by their parents. Queen Dona Catherine kept Franciscan friars at the royal palace to teach the Portuguese language and western etiquettes to her children.(Don Peter 1983,156/157.)

King Rajasimha II (1635-1687) was the best example to a native king who completely dressed as westerners. King Rajasimha II (1635-1687) devoted much attention to his apparel. He had his own ideas about fashion. Robert Knox (1966, 62) expresses, "He wore as a westerner. He wore a shirt and a waist coat, a trouser, nevertheless he wore shoes and stockings".According to Robert Knox's description (1958, 62) his costume is described as follows,

'his apparel is very strange and wonderful, not after his own country fashion, or any other, being made after his own invention. On his head he wears a cap with four corners like a Jesuits three tears high, and a feather standing upright before, like that in a head of a fore –horse in a team, a long band hanging down his back after the Portuguese fashion, his doublet after so strong a shape,....the body of one, and the sleeves of another colour, he wears long breeches to his ankles, shoes and stockings'.

In fact, his costume differs from the early king's costumes. He is richly clad as a European gentleman. Unlike other kings he wore shoes, stockings and trousers. The trousers drape straight from the waist to the ankles. The trousers seem to be a loose garment. The lower ends of the trousers are tight and fastened with buttons. As Robert Knox claims the headdress indeed is not a crown but a cap.



Figure 4 King Rajasimha II (1635-1687). (1635-1687 AD) Knox, R.1966.Historical Relation of Ceylon.Colombo:

TissaraPrakasakayo)

It is evident that royalties and nobles learnt western languages for both communication and prestige. Marcellis Boschewer says that King Rajasinha II could read, write and speak Portuguese. Indeed, at this time he was closely involved with foreigners, as he was fighting or negotiating with Portuguese, Dutch, French and Danes at various times. As a participant observer Robert Knox reported his habits and western etiquettes (Knox 1966, 62,67.) The foreign population gradually increased as a result of prisoners, deserters and officers who were appointed by the King for administrative purposes. Hence there was enough of a foreign population to stimulate western favour among locals. Robert Knox (1966, 250) states that there were already about 30 British captives in the Kandyan Kingdom.

The first queen of the Kandyan era was Queen Dona Catherine (1602-1613 AD). Direct Portuguese influences were manifested in her dress habits. When Karalliyadde Bandara, (The father of Queen Dona Catherine and the King of the Kandyan Kingdom 1552-82) was expelled to Mannar by King Mayadunne of Sitawaka, Karalliyadde Bandara and his two children accepted Baptism under Portuguese political protection. Then Dona Catherine grew up under Portuguese patronage and protection and gradually followed western culture, religion and customs (Lankananda 1996:73,76 verses).She wore a long robe like a draped dress. These kinds of garments were known as 'roppilios' which indicates a large loose garment in Portuguese (Ferguson 1927, 396). Lace work was an exquisite Portuguese influenced item of Sinhalese ladies' dress during the 16th century. She tied her hair at the top as a knot. She might have arranged her hair in the Portuguese fashion.



Figure. 5: Queen Dona Catherine – (R.K. de Silva. Beumer W.G.M, Illustrations and views of Dutch Ceylon, Serendip Publications, London, p.16)

3. Materials and Methods

The research is a qualitative approach. Historical details about the Kandyan dress are well documented visually more than in earlier administrative eras. As well as, there are plenty of visual records to study the background of this study setting such as sketches and descriptions made by observer – participants of the period, historical murals, carvings and sculptures of the period. Original written sources and true pictorial evidences were used for the research. The study began with observational study of temple paintings, sculptures, sketchers of the period. Reliability of the data which was incorporated in the research is of much concern. Therefore, pictorial data were cross checked with different literary sources such as temple murals and particular literature. Finally the reinforced concepts were compared with formally established philosophies in order to forward timely necessary concepts.

The focus of the research is to generate theories of influence on fashion of costumes. Therefore the methodology of the research should be articulated towards development of theories. “Grounded theory methodology” well accomplishes the target goal and was selected to the research. It is a systematic data analyzing process. It consists of memoing, coding, concept mapping to discover patterns of concepts. Grounded theory study begins with observational study of data.

Research study started with data gathering and observation. Strauss states (1967, 35) that ‘the element of theory that are generated by comparative analysis are, first, conceptual categories and their conceptual properties, and second, hypotheses or generalized relations among the categories and their properties’. Data pertaining to costumes of royal category and their social, cultural, economical and political influences were gathered and observed. Information was gathered and analyzed in a way that different cultural fashions could be identified. Observational study leads towards identification of co – theoretical concepts (basic). Making a distinction between category and property indicates a systematic relationship between these two elements of theory. A category stands by itself as a conceptual element of the theory. A property, in turn, is a conceptual aspect or element of a category (Strauss 1967, 36). Observation of westerner’s high social status was delivered to royalty through many considerations. One of the major points was their skillfulness. Their financial strength, administrative skills, naval experiences and military strength made them superior than natives. Kings of the Kandyan Kingdom showed clear demarcation between native Sinhalese and foreign officers through their attitudes. Kandyan royalty admired western gifts and considered they are the best and eventually changed into western sartorial etiquettes. At this point the memo of classical conditioning stands positively with strategic approach of Kandyan royalty following of westerner’s etiquettes.

This stage was identification of co – theoretical concepts. Both categories and properties are concepts indicated by the data (and not data itself) (Strauss 1967, 36). In the beginning one’s hypotheses may seem unrelated, but as categories and properties emerge, develop in abstraction, and became related, their accumulating interrelations form an integrated central theoretical framework (Strauss 1967, 40). This awakened incentive was accelerated to a visual delicacy at the imperial ceremonies. Their superior status was expressed at ceremonial occasions where many of fashion fanatics could easily gaze at them. As a result of that the royalties might have predicted that foreign clothes were the most suitable dresses for displaying good social status. Foreign costume is automatically coupled with its superior status.

When these co- concepts are studied deeply conceptually sound theories (detailed organized concepts) appeared. Exquisite dresses are coupled psychologically with good social status. The royalties predicted that foreign clothes were coupled with foreigners and their good social status so then they tended to wear foreign clothes to achieve good social status. At this stage conceptually sound theories (detailed organized concepts) appeared.

Revision of theories were needed to validate the theory This developed theory was compared with formerly established theory "Classical conditioning learning' founded by Russian psychologist Ivan Pavlov. The theory which was developed through the Kings of the Kandya era was well matched with Pavlov's theory. Having comprehensively described the adaptation by the Kings and Queens of the Kandyan Kingdom of foreign fashions, a theoretical analysis of the phenomenon will be dealt with below.

4. Results and Discussion

4.1. Theoretical Analysis

As a preliminary study the differences between native dress and the foreign dress was studied visually. Then newly introduced foreign dress elements, foreigners' power over native royalties and native's attitude towards foreigners and their dress were examined.

Observation of westerner's high social status was delivered to royalty through many considerations. One of the major points was their skillfulness. Their financial strength, administrative skills, naval experiences and military strength made them superior than natives. Nevertheless, they fast established a solid economy through their trade companies one after another.

The Sinhalese King also showed his wealth to the King of Portugal to maintain his demeanor of equality as he might have felt some inferiority. King Rajasimhe II (1635-1687) addressed the King of Portugal in his letters as 'lord'. Thus the Sinhalese royalties' psychological paradox of feeling that they are lesser than foreigners was visible through their attitude towards the natives. Captain Ribeiro an eye-witness gives (Pieris , 1927 pp.11) the following description about Prince Vijayapala's normal behaviour as, 'he was always very cheerful and friendly with the Portuguese: but when he spoke with the natives, his bearing was royal, austere, and very stately'. The royalties eagerly expected their advice, friendship and guidance in their decisive moments. According to Pieris P.E's collection of letters by Prince Vijayapala of Matale (1634-1654) (brother of king Rajasimha II (1635-1687) pleaded advices from the foreign King as follows (Pieris 1927, 27), 'I seek your friendship because you are a people of good faith, generous nature, great intelligence, and high reputation, such as no other nation possesses'.

This awakened incentive was accelerated to a visual delicacy at the imperial ceremonies. Performing occasions seems to be regular events at the royal palace. Most of the foreign diplomats participated in many official and many other ceremonial occasions at the royal palace with the patronage of the Kandyan King. Their superior status was expressed at ceremonial occasions where many of fashion fanatics could easily gaze at them. Ferguson Donald made an interesting observation about the first Dutch visit to Kandy. The procession and exquisite dresses of both local and foreign participants were well described by Ferguson (1927, 380-81) and also he describes how natives gathered around and examined the occasion. Mons Jonville surveys general MacDowall's embassy to Kandy in 1800 AD. He (Mons Jonville 1948, 18) explains how the event of *dakuma* (Show) took place and the retinue and their fabulous dresses. Once he describes how the embassy prepared for the event with a great care as follows,

'Some newly dressed for the ceremony of the embassy had been clothed in red, they had also been given hats ,some four pointed and some fragments of imitation gold braid.The colonel of the corps was the most striking spectacle. His uniform was a long coat 'afal falalas' and long trousers. The whole enriched with imitation gold braid four inches wide'.

Robert Knox describes several ceremonial occasions held by King Rajasimha II (1635-87) in the company of foreigners during the late 16th Century AD. He (Knox 1966,156p) explains that the King was always thoroughly concerned to get prepared with his best apparel when he visited ambassadors.

‘To see them brought before him in fine apparel, their swords by their sides with great state and honour, and that the ambassadors may see and take notice of the greatness of his majesty’.

Therefore, ceremonial events were the most elegant and richest events where both foreigners and locals met each other in their exquisite outfits. The above description is well justified by vivid colorful painting of the conference between the Dutch governor and the Kandyan ambassadors in 1772. Therefore with the foreigners’ wealthy, skillful, powerful background, it can be suggested that locals might have felt inferior to them. As a result of that the royalties might have predicted that foreign clothes were the most suitable dresses for displaying good social status. Foreign costume is automatically coupled with its superior status.



Figure 6 - Annual embassy of the king of Kandy, at Colombo in 1772.

(Silva R.K de, Beumer W.G.M, *Illustrations and views of Duth Ceylon*, Serendip Publications, 48 Up Lands ways, London)

Foreigners’ → good social status

Foreign clothes → good social status

Social gathering of foreigner → Impression of high social status

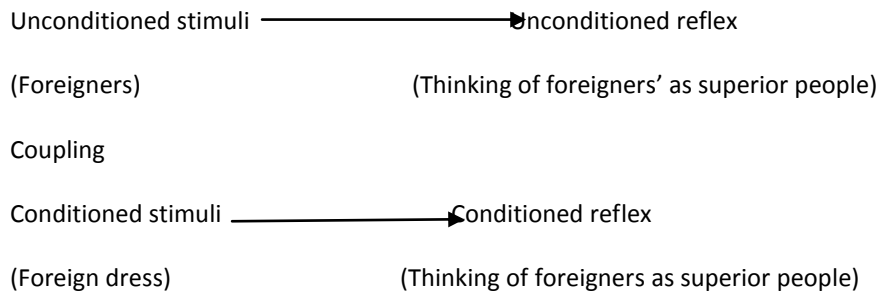
Foreigners’ costumes → Impression of high social status

Kandyan Kings’ portraits provide incisive examples of their desire for western fashion. The trousers, waist coat, *mante* jacket (tippet or collar), *kastane* swards (ceremonial sword), sandals, stockings, handkerchief and hat symbolised their prediction of good social status. The validity of these novel dresses was also protected by social rules. According to the sumptuary law, customs and norms of the Kandyan Kingdom neither of the dresses was strictly allowed to commoners under any circumstances.

Exquisite dresses are coupled psychologically with good social status. The royalties predicted that foreign clothes were coupled with foreigners and their good social status so then they tended to wear foreign clothes to achieve good social status. Therefore, three main points that were associated with good social status, foreign costumes and occasions where they were displayed were often amalgamated together, and then as a result, the locals’ prediction became a reality through foreign dress.

This prediction is described as a classical conditional learning process analyzed by Russian psychologist Ivan Pavlov. He explains that this learning process or previously neutral stimulus becomes associated with another stimulus through repeated pairing with that stimulus (Nolen-Hoeksems E.E, Smith S and B.L, Loftus Fredrickson R.G, 2003, 253). The dress was the neutral stimuli. When this neutral stimulus was associated with the foreigners, the dress became the prediction of high social status. The royalty learned to associate the sight of the foreign clothes with the impression of good social status.

The dress would be a neutral stimulus which does not cause any sensation to natives if it is presented devoid of a dresser. Thus, if foreign dresses had not been worn by foreigners at this point even a feeling of high social status would not occur. By pairing and repeatedly and constantly presenting both foreigners and their dresses gave validity to a previously neutral stimulus. Ivan Pavlov explains this process as 'when an outcome occurs as a result of some stimuli the same out come will occur if he can couple another stimulus with that original stimulus' (Nolen-Hoeksems E.E,Smith S and B.L,Loftus Fredrickson R.G, 2003,253). The stimulus is the foreigners and the outcome is the thought that foreigners have good social status. The desire of gaining good social status is encouraged by seeing foreigners. The original stimulus is called the unconditioned stimulus that appears naturally. The outcome of the thought that foreigners have good social status is called unconditional reflex which appeared as a result of the original stimulus. The sensation of high social status is improved by seeing, coupling and pairing with foreign dress repeatedly. Pavlov says that the same out come will occur when coupling pairing and repeating the original stimuli with other stimuli. This status is called conditional stimuli which never give results without unconditional stimuli. The result of conditional stimuli is called a conditional reflex which results from obvious reasons.



4.1.2. Important Elements in learning

Learning has been an invariable tool of influencing people since time immemorial. It is necessary to identify how the process of learning occurs. Utmost attention, memory, intelligence, the ability to reproduce the model and constant motivation to reproduce the model are the essential elements of productive learning (Puri, B.K. & Tyler, P.J., 1998, 311). Therefore memory and intelligence are important features of a human in learning.

The concept of intelligence has been one of the most contentious issues in the history of psychology and continues to be so even today (Smith E.E,Nolen-Hoeksema S.,Fredrickson B.L,Loftus R.G.2003,427). Some theorist have argued that intelligence does not exist as a real entity, but simply is a label of what intelligence tests measure. Other theorists suggest that intelligence involves the ability to learn from experience, thinking in abstract terms and dealing effectively with one's environment(Smith E.E,Nolen-Hoeksema S.,Fredrickson B.L,Loftus R.G.2003,427). Intelligence is developed through education. It is obvious that the royalty who had the privilege to be educated, were fashion fanatics of the kingdom. The implication of education in intelligence is more ample to day than then. Scientists have proved that intelligence is an essential element in exerting influences in humans. According to scientific research there is a system of measuring intelligence. This system is shown in a Gaussian curve (Swinscow.1980.7p).It is described that 'Intelligence behaves in the community according to the Gaussian curve. According to the Gaussian curve the average of the intelligence of the people in the community is 95%.

Memory is defined in the Oxford dictionary (Thompson D, (Edit.), 1995, 850) as 'the faculty by which things are recalled, or kept in the mind. Further it is described that this faculty in an individual is one's store of things remembered'. According to scientific biological researches memory is suggested as 'mental facilities we possess with regard to our ability of operation as humans (Smith E.E,Nolen-

Hoeksema S.,Fredrickson B.L,Loftus R.G.2003,267). Memory has been catogorised into three stages in biology as sensory memory, short term memory and long term memory (Smith E.E,Nolen-Hoeksema S.,Fredrickson B.L,Loftus R.G.2003,267). These memories are defined as follows, the long term memory is important. Short term memory lasts only for a few seconds. Sensory memory remains only for a fraction of a second (Smith E.E,Nolen-Hoeksema S.,Fredrickson B.L,Loftus R.G.2003,267).

5. Conclusion

The scrutinized theory focuses very much on one's learning capacity. This learning procedure will accomplish one's expectations. According to the influencing process which is described, it was anlyed that people tended to learn that their expected social status is always coupled with a dress item. Many evidences showed that native royalties were eager to be a wealthy, powerful, high standing persons like a foreigner. Gradually natives observed and learnt that these high standard people wore exquisite dresses, and followed some standard etiquettes. Therefore natives gradually adapted to follow western dresses and etiquettes. It was analysed that the natives learnt that westerners power, wealth, social standards ,skillfulness, financial strength and administrative skill were always associated with their dress. As a result of this observation the natives began to be influenced by various foreign fashions.

This process is possible even today. When a certain fashion is introduced to the market that fashion should be coupled with the expectations of the target group. Therefore it is important to identify the natural stimulus of those expectations. The dress itself can be a natural stimulus. Even though it wouldn't be an attractive one it is possible to inspire or learn the idea of beauty. One such learning strategy could be repeated presentation of the prevalent fashion in a beautiful model.

The theory that was first speculated is characteristic of the Kandyan era. It has links to the Kandyan era. This theory only applies to the study setting but it has very little ability in applying it to the future. It is obvious that without finding the basic theory in influences there is no survival value or methodical approach to building new fashion concepts. Therefore, the theory was further analysed to remove links from the study setting for the refining of the theory according to 'Classical conditioning' learning theory. This theory cut across time factors and introduces basic theoretical approaches to the present and the future. The final basic theory is simple, logical and is not confined to the study setting. Even though the political, social and economical factors of the Kandyan era were different from today the derived theory is valid for ever. However, as this theory is purely philosophical, should be reinforced by practical experiments. As a result of that it would be possible to find the applicability of these theories. Therefore this logical and rational analysis needs further discussion in fashion industry.

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