

Technical University in Liberec

Textile Faculty

Major: Textile and Clothing Technology

**STUDY OF INFLUENCES OF FASHION TREND IN MODERN
APPARELS IN SOUTHEAST ASIA (SCOPE: CAMBODIA,
INDONESIA, MALAYSIAN AND THAILAND)**

KOD/2011/06/15/MS

Supervisor: Doc. Ing. Antonín Havelka CSc.

Scope of work:

Number of pages: 182

Number of tables: 2

Number of pictures: 71

Number of graph: 23

Liberec 2011

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Datum 4th May 2011

Podpis

Acknowledgements

At first, I would love to thank Allah to create my life give me the brain my soul and opportunities. Thank to my parent who raise me and support me in the great way. Thank to Doc. Ing Antonín Havelka CSc. and all the professors in Technical University in Liberec who help me in the exam and diploma work, all of my classmates for chances to be friends for last thanks for all the peoples who help me and brought me to the right way in my life and study.

جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ كُلَّ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا
الرَّحِيمُ

Oh my servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.

Abstract

The diploma work relate to the effect from the fashion trends which create from the many regions all around the fashion capital cities to the Southeast Asian in the scope countries (Cambodia, Indonesia, Malaysia and Thailand) by study from the influenced started from the history to know the basic ideas of the people in the regions and the influenced which came and changed the style of art and costume. And later the changed of the costume to the fashion and differences of fashion by the locate and another determinant.

Keywords

Southeast Asian history

Southeast Asian art and fashion history

Development of fashion

Trend influences

Cambodia

Indonesia

Malaysia

Thailand

Trend determinant

Annotace

Diplomová práce se zabývá módními trendy celého světa, které ovlivnily oblast jihovýchodní Asie od historických časů až po moderní dobu, a to rozsahem ve čtyřech zemích: Kambodža, Indonésie, Malajsie a Thajsko. Specializuje se na módní trendy a působení rozdílného původu, který ovlivnil vývoj trendů v hlavních módních městech na světě včetně vývoje trhu v rámci zemí. Hodnotí možnosti marketingu módních trendů na pochopení faktorů a limitů trendů, které by se mohly dostat nad rámec zemí.

Klíčová slova:

Historie jihovýchodní Asie

Historie umění a módy jihovýchodní Asie

Vývoj módy

Vliv trendů

Kambodža

Indonésie

Malajsie

Thajsko

Determinanty trendů

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List of abbreviations and term

ASEAN	The Association of Southeast Asian Nations
G-20	The group of twenty
GDP	Gross Domestic Products
GDP PPP	Gross Domestic Products (Per capita)
ICP	Indochinese Communists Party
J-POP	Japanese POP
J-ROCK	Japanese Rock
K-POP	Korean POP
PNI	Indonesian Nationalist Party
PKI	Indonesian Communists Party
RTW	Ready To Waer
SI	Islamic Union
UMNO	United Malays National Organization
VNQDD	Vietnamese National Party

Introduction

In every year the development of fashion industrial and trend development are stronger and influences to many areas around the world no exception for the Southeast Asian areas, the increasing number of the trend setters, fashion leaders, fashion innovation and fashion motivation are effect directly to the people because fashion is not just the clothing that we wear everyday but fashion could tell the story of the times and periods in each areas also each peoples in this world.

With the long history of the areas, art and the culture in Southeast Asia have no affinity with the art of other areas, the architecture, sculpture and the main costume in the mainland and the costume of the ethnic and native people. The influences which came have changing the way of development in the art and apparel in the way that we never though, until we started to called from costume to fashion and receive the effect from fashion trend worldwide, but also it depends on many factors including the receiver choice to choose the trend which they would follow.

Normally the fashion trends create by the big fashion company in the fashion capital cities all around the world but at the present time, the multimedia have strongly influence to the peoples the reason is the people do not follow just only the trend which is set by the trend setter companies but they do follow the fashion innovation and fashion motivation as the super stars from many countries and from the power of multimedia, many of the ethnic groups have changed they style from the influenced.

In this study have choose to scope in four countries from ten countries in Southeast Asia, and all the four countries are different in culture history, art, religion and ethnic people from time to time in history. The studies also cover the percentage of the receiver of the fashion trend in each country separate by the each determinant and the development of trend in the fashion marketing. The strongest determinant for the trend which expanded and could influence in the regions is the religions and the limit of multimedia users because the fashion do need the channels to communicate with the people and introduce the new styles to them. So, we could say that the strongest factors for fashion to expand is the fashion itself.

Theoretical part:

1. Southeast Asia

Southeast Asia is a sub-region of Asia, consisting of the countries that are geographically south of China, east of India and north of Australia. The region lies on the intersection of geological plates, with heavy seismic and volcanic activity.

Austronesian people predominate in this region. The major religions are Buddhism, Islam followed by Christianity. However, a wide variety of religions are found throughout the region, including many Hindu and animist influenced practices.



Picture 1. The map of Southeast Asia separate by the countries [51]

1.1. Geographical

Southeast Asia is geographically divided into two sub-regions, namely Mainland Southeast Asia (or Indochina) includes: Burma, Cambodia, Laos, Thailand, Vietnam and Peninsular Malaysia, and Maritime Southeast Asia includes: East Malaysia, Brunei, Indonesia, Philippines, Singapore and Timor-Leste.

1.2. Demographics

Southeast Asia has an area of approximately 4,000,000 km² (1.6 million square miles). As of 2004, more than 593 million people live in the region, more than a fifth of them (125 million) on the Indonesian island of Java, the most densely populated large island in the world. Indonesia is the most populous country with 230 million people and also 4th most populous country in the world. The distribution of the regions and people is diverse in Southeast Asia and varies by country. Some 30 million overseas Chinese, not including the heritage, also live in Southeast Asia, most prominently in Christmas Island, Malaysia, the Philippines, Singapore, Indonesia and Thailand and also as the Hoa in Vietnam.

1.3. Ethnic groups

According to a recent Stanford genetic study, the Southeast Asian population is far from being homogeneous. Although primarily descendants of Austronesian, Tai and Mon-Khmer-speaking immigrants who migrated from the Southern China during the Bronze Age and Iron Age, there are overlays of Arab, Chinese, Indian, Polynesian and Melanesian genes.

Remnants of the Mon group are found in parts of Burma and Thailand, the ethnic mixture there has been produced by overlaying Tibeto-Burman and Tai, Lao and Shan peoples. The contemporary Vietnamese population originated from the Red River area in the north and may be a mixture of Tai and Malay peoples. Added to these major ethnic groups are such less numerous peoples as the Karen, Chins and Nagas in Burma, who have other Asiatic peoples. Insular Southeast Asia contains a mixture of descendants of Proto-Malay (Nesiot) and paleoceanic who were influenced by Malayo-Polynesian and other groups. In addition, Arabic, Indian and Chinese influences have affected the ethnic pattern of the island.

In modern times, the Javanese are the largest ethnic group in Southeast Asia, with more than 86 million people, mostly concentrated in Java, Indonesia. In Burma, the Burmese account for more than two-thirds of the ethnic stock in this country, while ethnic Thais and Vietnamese account for about four-fifths of the respective populations of those countries. Indonesia is clearly dominated by the Javanese and Sundanese ethnic groups, while

Malaysia is more evenly split between the Malays and the Chinese. Within the Philippines, the Tagalog, Cebuano, Ilocano and Bicol groups are significant.

1.4. Climate

The climate in Southeast Asia is mainly tropical-hot and humid all year round with plentiful rainfall. Southeast Asia has wet and dry season caused by seasonal shift in winds or monsoon. The tropical rain belt causes additional rainfall during the monsoon season. The rain forest is the second largest on earth. An exception to this type of climate and vegetation is the mountain areas in the northern region, where high altitudes lead to milder temperatures and drier landscape. Other parts fall out of this climate because they are desert like.

Environment of all Southeast Asia falls within a warm, humid tropics, and its climate generally can be characterized as monsoonal. The animals of Southeast Asia are diverse, on the islands of Borneo and Sumatra, the Orangutan, the Asian Elephant, the Malayan tapir, the Sumatra Rhinoceros and the Borneo Clouded Leopard can be also found. Six subspecies of the Binturong or Bearcat exist in the region, though the one endemic to the island of Palawan is now classed as vulnerable.

While Southeast Asia is rich in flora and fauna, also facing severe deforestation which causes habitat loss for various endangered species such as orangutan and the Sumatran tiger. Predictions have been made that more than 40 percent of the animal and plant species in Southeast Asia could be wiped out in the twentieth first century. At the same time, haze has been a regular occurrence. The two worst regional hazes were in 1997 and 2006 in which multiple countries were covered with thick haze. Southeast Asia signed the ASEAN Agreement on Transboundary Haze Pollution in order to combat haze pollution.

1.5. Religions

Islam is the most widely practiced religion in Southeast Asia, numbering approximately 240 million adherents which translate to the 40 percent of the entire population, with majorities in Brunei, Indonesia and Malaysia. Countries in Southeast Asia practice many different religions.

Mainland Southeast Asian countries, practice predominantly Buddhism. Ancestor worship and Confucianism is also widely practiced in Vietnam and Singapore. In maritime Southeast Asia, people practice mainly Islam. Christianity is predominant in the Philippines because of Spanish colonization for more than 300 years, eastern Indonesia and East Timor. The Philippines has the largest Roman Catholic population followed very distantly by Vietnam. East Timor is also predominantly Roman Catholic due to a history of Portuguese rule.

1.6. Culture

The region's chief culture influences strongly from China and India, with Vietnam considered by far the most Chinese-influenced with many factors. Burma can be said to be influenced by both India and China. After a while until the Western Union start to rise the power cross the world, the influenced change the thinking, culture and living life of the people in Southeast Asia and rule the people with the colonial system.

From the colonial rules sometime could make people not so uncomfortable with some rules which play by Western Countries. There is the reason that why the Indian and Chinese culture still running wide through the blood of the Southeast Asian people. We still could see the people using chopsticks and drink tea normally in everyday life more than use the knife and fork.

1.7. The Art

The art of Southeast Asia have influenced from China and India directly when the Khmer Dynasty arise in the golden age and mixed both together. After that the kind of Khmer art were influenced all the region especially mainland countries and developed in their own way after that for a while. For example Cambodia royal ballet represent them in earlier of 7th century before Khmer Empire which highly influenced by Indian Hinduism called "Apsara dance", and expand to another countries in the same way of dance to Thailand, Laos and Burma areas. In another hand the art also developed by their own countries with the ethnic people for example "Wayang" from Indonesia.

The literature influenced both from China and India. Mahaparata from India are so powerful in the way of the literature, was also translate to many languages especially in the court. The Tai, which came later brought the Chinese artistic traditions but soon they shade to Khmer and Mon traditions. We could see still the style of the temple in some area in the Tai traditional style especially in the roof style.

In Indonesia and Malay Peninsula conversion to Islam opposed to certain form of art which by the normally in the Islam way of art they could not make any kind of human sculpture or human picture. So they are created the style which can call “geometric” with the perfect proportion.

1.8. Economy

Even prior to the penetration of European interests, Southeast Asia was a critical part of the world trading system. A wide range of commodities originated in the region, but especially important were such spices as pepper, ginger, cloves and nutmeg.

While the region’s economy greatly depend on agriculture, manufacturing and services are becoming more important. An emerging market, Indonesia is the largest economy in this region. Newly industrialized countries including Malaysia, Thailand and the Philippines while Singapore and Brunei are affluent developed economies. The rest of Southeast Asia is still heavily dependent on agriculture, but Vietnam is notably making steady progress in developing its industrial sectors. The region notably manufactures textile, electronic high-tech goods such as microprocessor and heavy industrial products such as automobiles. Reverses of oil are also present in the region.

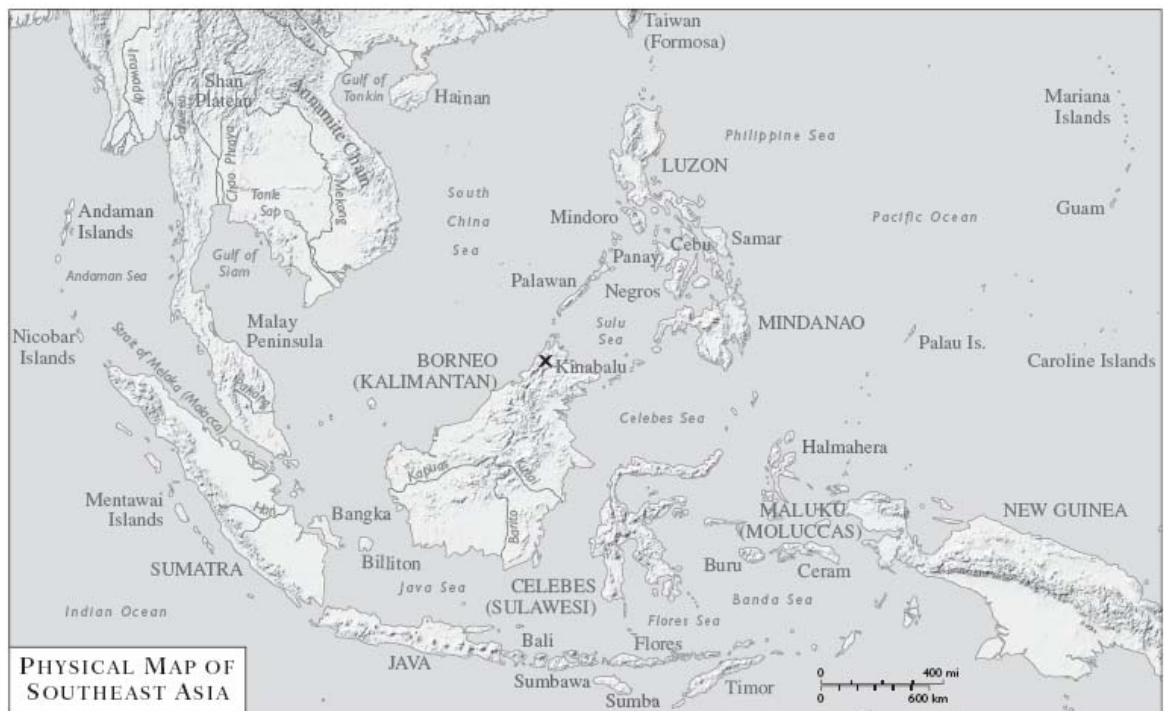
Seventeen telecommunications companies have contracted to build a new submarine cable to connect Southeast Asia to the U.S. This is to avoid disruption of the kind recently caused by the cutting of the undersea cable from Taiwan to the U.S. in a recent earthquake.

Tourism has been key factor in economic development for many Southeast Asian countries, especially Cambodia. In 1995, Singapore was the regional leader in tourism receipt relative to GDP at over 8 percent. By 1998, those receipts had dropped to less than 6 percent of GDP while Thailand and Laos PDR increased receipts to over 7 percent. Since 200,

Cambodia has surpassed all other ASEAN countries and generated almost 15 percent of its GDP from tourism in 2006.

Indonesia is the only member of G-20 major economies and considered as the largest economy in the region. Indonesia's estimated gross domestic product (nominal) for 2008 was 511.7 US\$ billion with estimated nominal per capita GDP was 2,246 US\$ billion and per capita GDP PPP was 3,979 US\$.

2. Southeast Asia history and the influenced from other areas and countries



Picture 2. The area of Southeast Asia in the Ancient time [51]

The history of Southeast Asia has been characterized as interaction between regional players and foreign powers. Each country is intertwined with all the others. For instance, the Malay empires of Srivijaya and Malacca covered modern day Indonesia, Malaysia, and Singapore while the Burmese, Thai, and Khmer peoples governed much of Indochina. At the same time, opportunities and threats from the east and the west shaped the direction of

Southeast Asia. The history of the countries within the region only started to develop independently of each other after European colonialization was at full steam between the 17th and the 20th century.

“Land of gold” and “Golden Peninsula” were the names which used to called Southeast Asia area before, the first name came from the ancient Hindu text which may have earlier referred to Southeast Asia as Suvarnbhumi, and the second name called by Ptolemy which made the Greeks known this area as Aurea Chersonesus in Greek language during the classic age. But there were not the beginning of the Southeast Asia.

The first step, we do believed that the aboriginal populations are generally considered to have been members of the Negrito and broadly defined Austro-Melanesian groups, and may have arrived as part of the hypothesized Great Coastal Migration from Africa via coastal India [51]. These groups now make up only a small minority of the Southeast Asian population.

The earliest population of Southeast Asia was animist before Hinduism and Buddhism were explored from the Indian subcontinent, China and India helped shape the culture in Southeast Asia as people and ideas moved cross border. After that in five centuries ago the first European ships arrived in Southeast Asia, and the following centuries the region became a major participant in the world economy, providing many valuable resources to European and North American. British Malaya for instance was a world’s largest producer of tin and rubber while the Dutch East Indies was the source of Holland’s wealth.

After southeast Asia been through the colonization, they started to asked for the independent but the way was not so easy, full of blood and tear torn inside the people, not just from the European countries but in World War II, Japanese was threaten following when the communist era grown up and expanded in Southeast Asia.

During the 1990’s, Southeast Asia emerged as the fastest growing economy in the world. Its successes have caused some to call Southeast Asia and economic miracle and Singapore one of the “Four Asian Tigers”. Through the Asian Financial Crisis struck in the late 1990s and left many crippled, the economy of the region has started to pick up against at a more sustainable rate as demand from the United States and People’s Republic of China soar.

2.1. The ancient Southeast Asia to ca. 200 BCE

The story of Southeast Asia began long ago. Around 2 million years ago, band of modern human's kind direct ancestor, *Homo erectus* ("upright human") began migrating out of Africa, carrying with them refined tools, sophisticated hunting skill, a group-oriented social life, and an ability to adapt to new environment. Skull and tools unearthed on Java during the past century suggest that *Homo erectus* may have been widespread in Southeast Asia by 1.5 million years ago and possible earlier. The discovered a species of human, dubbed "Flores Man" (*Homo floresiensis*), a miniature hominid that grew only three feet tall. Flores Man seems to have shared some island with Java Man until only 10,000 years ago, when they became extinct.

The discoveries bones and tools in Java and Borneo and also in Niah caves, Malaysia indicate that modern humans, known as *Homo sapiens*, who most scholar believe also originated in Africa, were setting in Southeast Asia at least 40,000 years ago. Another remain dated back to 9000 BC. dubbed the "Perak Man" and tools as old as 75,000 years have been discovered in Lenggong, Malaysia.

Dense rain forest once covered huge expanses of the land. The great river that flow through mainland Southeast Asia, carved out broad, fertile plains and deltas that could support intensive human settlement. The topography from sea and land both helped and hindered communication. The result is Southeast Asia has been a nexus of Asia seagoing trade from Ancient times. Geography also produced a cultural contrast between mainland and island realms. River valleys were more suitable for hunting, gathering and then agriculture than the often swampy coasts and some mountainous island, fostering denser populations and earlier state building on the mainland.

Rice was apparently first domesticated in the region that encompasses Northern Southeast Asia, southern China and Central China most probably in the Yangzi River valley by 7000 years ago Southern China and Northern Southeast Asia were closely linked in ancient times. The knowledge of rice agriculture may have gradually traveled south along the Red, Mekong and Irrawaddy rivers, perhaps as people migrated south. By 3000 BCE rice cultivation was becoming more common than before in Southeast Asia.

Rock art made by prehistoric people in Thailand reveals the daily life of these peoples as they shifted from hunting and gathering to farming. The art shows people hunting, fighting with wild buffalo, herding, plowing, dancing and engaging in ritual ceremonies. These drawings hint that women did more of the farming and pottery making and the men did more of hunting, and that both were equally involved in ritual activities suggesting a considerable gender equality.

Probably sometime after 2500 BCE, simple bronze working appeared in Southeast Asia, with the knowledge likely filtering in from China. People used bronze to make useful items such as pots and evidence from graves hints that women may have been involved in bronze casting alongside men. Unlike in other areas of Eurasia, archaeologists have found rather few bronze weapons, suggesting little organized warfare. Southeast Asia may have been traded to Mesopotamia as early as 2500 BCE to be used in making bronze there, and fine bronze was being produced in Northeast Thailand by 1500 BCE. The Dong Son culture, which arose in Northern Vietnam by at least 500 BCE and possibly much earlier, is renowned for its huge bronze ceremonial drums that have been found all over Southeast Asia as far south as Java and Bali and in Southern China, indicating complex trading networks. The Dong Son peoples also made beautifully decorated bronze basket-shaped containers, bracelets, necklaces, earrings and daggers with decorated handles.

Southeast Asia worked iron as early as 500 BCE, several centuries later than in Northern China. They used iron for practical purposes, such as making hoes and spears, but also for decoration, such as making jewelry, including rings and bangles. Iron weapons became more common and many villages were now surrounded by moats, suggesting increased conflict. There were also important local innovations regarding technology.

Archaeologists have begun to provide a better picture of these early farmers and metal workers. For example, Ban Chiang, located in Northeast Thailand, founded around 2100 BCE, whose inhabitants were also farmers some 4000 years ago. By 2000 or 1500 BCE Ban Chiang craftsmen also worked metals to make tools and ornaments. At first the metalworkers made bronze by mixing copper and tin. Later they made iron. Ancient Ban Chiang's artists, mostly women, fashioned necklaces and bracelets as well as many household items of metal and ivory.

Several wave of migrants, probably with them advanced agricultural technologies may have come into mainland Southeast Asia from China and Tibet sometime before the beginning of the Common Era, perhaps prompting some of the original people to migrate eastward through the island. The new arrivals probably mixed their cultures and languages with the remaining indigenous inhabitants, and this ethnic merging produced new peoples. The hundred of Southeast Asia languages and dialects fall into at least six languages families. Southeast Asia languages belong to such families as the Austronesian (including most of the languages of Indonesia, Malaysia and Philippines), Austroasiatic (including Khmer and Vietnamese), Tai (among them Thai and Lao), and Tibeto-Burman.

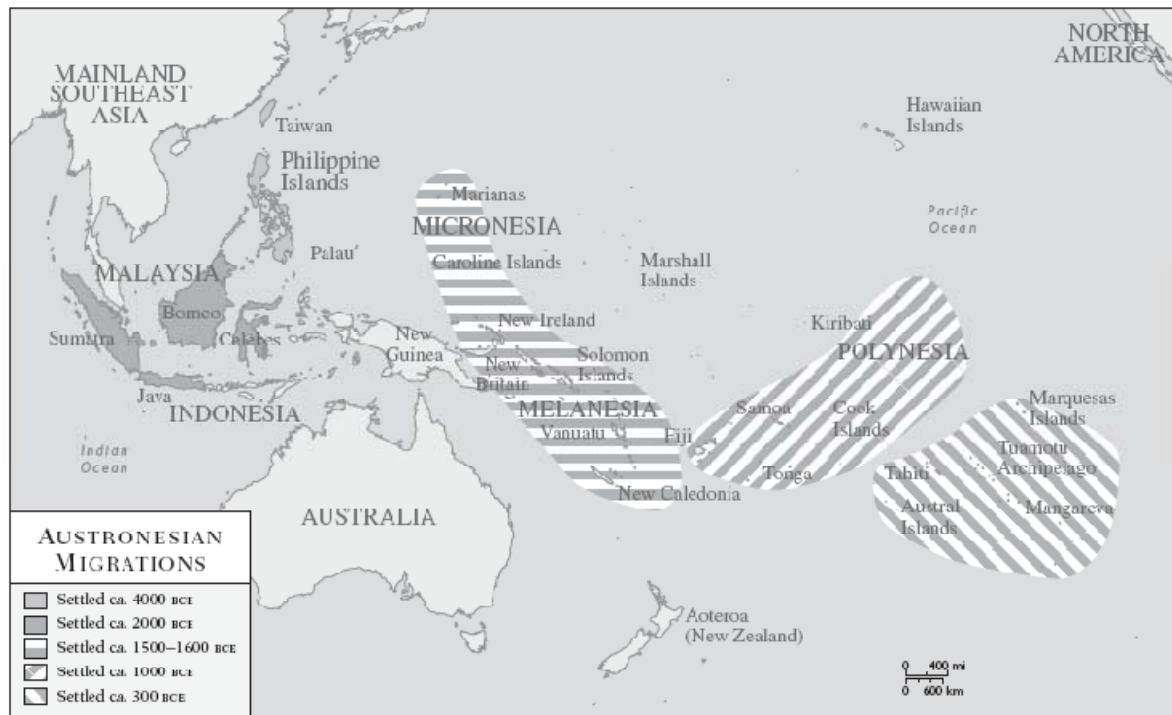


Picture 3. The dark gray earthenware Ban Chiang pot was incised with decoration around 4000 years ago. [69]

Some early Austronians built sophisticated ocean-going sailing vessels with multilayered hulls and maneuverable square sails known as balance-lugs. Oriented to the water, Austronesian culture was, and remains today, full of the symbols of the sea and of boats. Many societies buried their dead into boat-shaped coffins.

The peoples we know today as Indonesian and Malays were apparently the major seafaring traders and explorers of Eastern Asia before the advent of the Common Era, the counter parts to the Phoenicians in the Mediterranean basin. Skilled navigators who were

fearless in confronting the dangers of the open sea, Indonesian traded with India by 500 BCE and China by 400 BCE, and around the beginning of the Common Era, they carried goods between China and India.



Picture 4. The Southeast Asia in the time of Austronesian migrations. [51]

A few centuries later, travelling in large doubled-hulled outriggers canoes and possessing remarkable navigation skills, some Austronesians also sailed from Indonesia into the Pacific, often mixing with the Melanesians, who adopted their languages. By 1000 BCE Austronesian settlers had reached as far east in the Pacific as Fiji, Samoa and Tonga. Between 400 and 1000 BCE some of their descendants sailed southwest to New Zealand, becoming the ancestors of the Maori and North to Hawaii. Today there are some 1200 different Austronesian languages spoken more than 350 million people.

Using such boats, Austronesians obtained cinnamon grown on the China coast and carried to India, from where it eventually reached Europe. Cloves grown in Eastern Indonesia have been found in 3700-year-old Mesopotamian kitchens. Local and imported spices and peppers made Southeast Asian foods hot and spicy.

The Greek geographer Claudius Ptolemy in the second century CE wrote about the “golden peninsula” and its trading cities and products. By the time small coastal trading states based on lively port cities and emerged in the Malay Peninsula and Sumatra. This area had long enjoyed an international reputation as a source of gold, tin and exotic forest products. The Vietnamese created the first known Southeast Asian states between 1000 and 800 BCE and believed in a god, that according to their myths.



Picture 5. A bas relief of a sailing ship with an outrigger and tripod mast, typical of Indonesian ships was carved into a wall of the great Buddhist temple of Borobodur in central Java in the eighth century CE. Indonesians were among the finest ancient mariners a maritime tradition that continued of centuries. [69]

2.2. Classical Era ca. 200 BCE – 800 CE

Just period to the Common Era, China and India began exercising a strong influence in Southeast Asia. In the second century BCE the Han dynasty of China built a huge empire in East and Central Asia and conquered the already well-organized society of Vietnam, imposing a colonial rule that endured for a millennium and spread many Chinese customs and ideas. Chinese influence also reached into societies as Chinese traders regularly visited many other Southeast Asia states over the centuries. Some of those Chinese established permanent communities in trading cities and maintained networks living the region with Southern

Chinese ports. Between the fourth and sixth centuries the overland trading route between China and the West along the Silk Road were closed off by unsettled conditions when various tribal groups contended for control of Central Asia, increasing the importance of the oceanic connection through Southeast Asia.

Despite the region's longstanding trade connections to China, India exercised more cultural influence on Southeast Asia, except Vietnam. Some Indians settled in mainland and island states, where they married into or became advisors to influential families. At the same time, Southeast Asia sailors were also visiting India and returning with new ideas about religion and government. During Gupta Empire (320 – 550 CE) Northern India was enjoying its golden age and were perhaps then the world's most developed society in mathematics, medicine, astronomy, chemistry, technology and political organization. Gupta India provided a natural model for Southeast Asia.



Picture 6. The Hindu god of fire, was fashioned in the tenth century by the Chams, who lived along the coast of what is today Central and Southern Vietnam. The Chams were one of the earliest Southeast Asian peoples to adopt Indian religions, Hinduism and Mahayana Buddhism. [69]

The process by which Indian ideas spread into and influenced many Southeast Asians is often “Indianization”. Between around 100 – 1000 CE, Indian ideas mixed with local one and a mutual sharing took place, and so some historians prefer the term convergence to describe the pattern. For a millennium Southeast Asia peoples such as the Khmers in Mekong

basin, the Mons in Central Thailand, The Chams along the central coast of Vietnam, and the Javanese on the fertile island of Java were connected to India by economic and cultural exchanges. As a result some Southeast Asians took part in the general intellectual, political and economic trends of the Afro-Eurasian world more intensely than many of the peoples of Europe between 500 and 1400 CE.

The influence of Mahayana Buddhism in some Southeast Asia societies during this era was reported by a Chinese Buddhism pilgrim, who stopped of in Sumatra in 688 CE after some two decades of travel in India and Ceylon.



Picture 7. The kingdoms in the classic era of Southeast Asia. [51]

Indian influence was equally strong in government of many of the small states emerging in the early Common Era. Early leaders had superior spiritual qualities. Rulers anxious to control growing populations were attracted to the Indian concept of powerful leaders possessing supernatural power and to an unequal social system in which rulers enjoyed and unchallenged position. Perhaps the first important Indianized Southeast Asian state was Funan, which was founded in first century CE and flourished into sixth century. Whatever the truth of an Indian founder, Khmers probably dominated the government and society of Funan, which were centered in the fertile Mekong delta of what today Southern Vietnam and Eastern Cambodia. The Funanese were in regular contact with China, valued literacy, and linked their cities with canals, which may have been used for irrigation, aquaculture, drainage or transportation.

With its access to major land and sea trade routes, Funan was part of several large trading networks. Roman coins and trade goods such as glassware and ceramics from as far away as Arabia, Persia, Central Asia and perhaps East Africa have been found in its ruins, but these may have come east by way of India. Funan's people skillfully manufactured jewelry, pottery and trade goods and they also exported forest products such as ivory.

Another predominantly Khmer kingdom or grouping of city-states, called Chanla by the Chinese, seems to have emerged inland in the Mekong River basin around the fifth century CE and gradually outshone, and perhaps even conquered Funan. Chanla played a dominant regional role until the seventh century when it was destroyed during the civil war.

The Cham people, who lived along the coast of Central and Southern Vietnam were also among the first to establish Indianized states. The Chams became renowned as sailors and merchants, with Cham traders even based in China, Funan and Java. Like many other maritime peoples, during trade downturns they resorted to piracy. They also earned enemies by trying to control the increasingly dynamic coastal commerce between China and Southeast Asia. Cham's society was matrilineal, tracing kinship through the female line and also had element of matriarchy. Both men and women were allowed to have more than one spouse. Chams came into frequent conflict with the Vietnamese, because of their power and resource. Vietnamese continually pushing southward, forcing the Chams to shift their own settlement down to the coast.

Between the seventh and thirteenth centuries, many of the small trading states in the Straits of Melaka region probably came under the loose control of Srivijaya (the Sanskrit term for “Great Victory”) and empire based on the river port of Palembang in Southeastern Sumatra and a fierce rival of the aggressive trading kingdoms in Southern India, particularly the Cholas, Srivijaya used its gold, a natural resource in that part of Sumatra, to cement alliances, most importantly with the powerful Buddhist state ruled by the Sailendra dynasty in Central Java, a highly productive rice-growing region. Srivijaya’s system was not centralized but rather a federation of trading ports held together by a naval force that exercised considerable power over the region’s international commerce. The empire maintained close trade relations with powerful China.

Early Southeast Asian cities were cosmopolitan and offered refined living. Chinese visitors reported around 800 CE that, in the capital of Pyu kingdom in Burma, the men wore gold ornaments and jewels on their hats, while the women wore gold and silver ornament as well as pearl in their hair. The women dressed in blue skirts and gauze silk scarves and carried fans. Pyu were also described by Chinese visitors as fond of music and dancing, modest, decent, peaceful and courteous, greeting each other by grasping an arm with their hand and bowing. Their laws were humane and prisons unknown.

The family became the key social institution and most cultures emphasized close cooperation among family member. Indian and Chinese influence covered almost everything in Southeast Asia but the families ideas was not. Unlike in China or India, where people traced their descent through the father’s family (known as a patrilineal pattern) and older men hold most of power at all levels, Southeast Asian (with exception, such as the Vietnamese) developed flexible notions of family, emphasizing a large number of both paternal and maternal kin. This system, known as bilateral kinship, is similar to the customs in the modern Western nations. Before modern times, women in Southeast Asia also generally enjoyed a higher status and played a more active public role, including doing most of the buying and selling in local markets, than was true women in China, India, the Middle East and Europe. In many societies wives owned property jointly with their husbands and also had the right to initiate divorce. Women often endowed religious facilities. Sometimes women even became rulers, but this meant overcoming some gender biases about strength and power. Nonetheless,

few Southeast Asian societies cloistered women or devalued their contribution to their families and villages.

Even in these early centuries, Southeast Asians were open to the outside world. A third-century CE Chinese account described a kingdom on the Malay Peninsula that was a commercial hub between East and West. Some Southeast Asians benefited from the growth of seagoing trade between China and Western Eurasia, the most largest Southeast Asian states were multiethnic in their population, including foreign merchants in temporary or permanent residence. Seafaring Malay and Indian traders were common in Funan, indeed Funan's prominence was chiefly due to its highly productive farming. The enduring social and cultural traditions forged in Southeast Asia between 500 BCE and 800 CE influenced by China or India but demonstrating many unique characteristics, provided the frameworks for later societies that established even closer ties to the wider world.

2.3. The golden age, ca 800 – 1400

Around 900 CE and Arab trader arrived the port of Kalah on Malaya's west coast. He wrote on his travel accounts that the city was "very great, with strong walls, numerous gardens and abundant springs" Arab traders had begun visiting Southeast Asian port in the seventh century in search of tin and agricultural products to sell all over the Eastern Hemisphere. The era from around 800 to 1400 can be viewed, as it has been by many Southeast Asians, as a "Golden Age" in politics, economic prosperity and cultural development.

India had a strong influence on Southeast Asia until the fourteenth century, and many Southeast Asian states made selective use of Indian models in shaping their politics and culture. Rulers and their courts adopted Mahayana Buddhism and Hinduism, although animism remained influential among the peasantry. Hindu priests became advisers on ritual in the courts, presiding over coronation and serving as scribes, clerks, astrologers and in other offices. Indian scripture and architecture provided artistic models. Hindu Indian epics like the Ramayana, with their kings, gods and demons became deeply imbedded in various cultures.

Buddhism also spread more widely during this era. By 1000 CE the Buddhist world stretched from the Indian subcontinent and Sri Lanka (Ceylon) eastward to Japan and included much of Southeast Asia.

Indianized rulers declared themselves god-kings, reincarnated Buddhas, or Shivas (the Hindu god of fertility, life and death) worthy of cult worship. By maintaining order in this world, they ensured cosmic harmony. In theory, these god-king were absolutely rulers but their power faded with distance from the capital cities.



Picture 8. The picture show the area of the kingdoms in the golden age of Southeast Asia. [51]

From early in the Common Era a complex maritime trading system gradually emerged that linked the Eastern Mediterranean, Middle East, East African coast, Persia and South Asia with the societies of East and Southeast Asia. This system particularly benefited maritime states as Srivijaya in Eastern Sumatra, which maintained its influence as the dominant power in the Straits of Melaka and major hub of China-India trade well into the 1200s. Srivijaya was

also a major center of Buddhist observance and study, with thousand of Buddhist monks and student from other countries. However, destructive conflict with the Cholas and several Javan kingdoms reduced Srivijaya power and increasing competition from Chinese trading ships undermined Malay shipping. By the fourteenth century Srivijaya had lost much of its glory.

Inland states such as Angkor and Pagan, while not ignoring trade, were based largely on rice agricultures. New drought-resistant, early ripening rice seeds exported from Champa during the ninth and tenth centuries were productive enough to sustain large centralized states. Some successful peoples, including the Burmans, Siamese (Thai), and Vietnamese used irrigated rice technology, which may have helped them supplant rain-and flood-based wet-rice farmers like those of the Cham, Mons and Pyu. Meanwhile, maritime trading states used to open frontier of the sea to compensate for a swampy location unsuitable for intensive agriculture, such as that found coastal Malaya and Sumatra.

In the Golden Age kingdoms there was a clear social and political distinction between what anthropologists have termed the “great tradition” of the courts, based on the royal governments and capital cities, and the “little traditions” of the villages which persisted for many centuries. The Khmer dynasty rules Cambodia for the next six hundred years, expanding their empire into Thailand, to the border of Myanmar, into Northern Vietnam and south into Malaya.

Despite the split between city and rural life, the continuous migration and mixing of peoples were important for all areas of Southeast Asia. Ethnic and cultural frameworks were seldom rigid. Just as they blended diverse influences into coherent cultures, Southeast Asians throughout their history redefined social, cultural and ethnic identities. The Khmers, Burmans, Vietnamese, Siamese and Malays assimilated many of the people they dominated.

The largest and most powerful Golden Age state was the Khmer kingdom of Angkor in Cambodia, established by King Jayavarman II in 802. Jayavarman considered himself a reincarnation of Shiva, the Hindu god of destruction and fertility. His successors consolidated the kingdom and conquered Dvaravati, a heavily Indianized and largely Buddhist Mon state in central Thailand. Angkor flourished for half a millennium. At its height in the twelfth and thirteenth centuries, the kingdom was a loosely integrated empire controlling much of present-

day Cambodia, Laos, Thailand and Southern Vietnam. Angkor carried on an active trade with China, with many resident Chinese merchants.

The well-financed Angkor governments supported substantial public services including hospitals, school and libraries. The Khmer wrote on stone, palm leaf and hides, but only the stone inscriptions have survived the ravages of time and a tropical climate. Some kings were noted as avid patrons of knowledge and the arts. Theater, art and dance reflected Hindu value and stories. But military abilities were also highly prized, and the Khmer required and maintained their substantial empire by a skillful combination of warfare, diplomacy and pragmatism. Nonetheless, only the most powerful and ruthless kings wielded unchallenged power over regional governors, who usually had considerable autonomy. The government mixed political and religious power and priestly families held a privileged position and led a cult to worship the god-king. By the twelfth century the bustling capital city, Angkor Thom, and its immediate environs had perhaps as many as one million people, much larger than any medieval European city. This was clearly one of the major urban complex in the preindustrial world.



Picture 9. The hall of the Lepel Kingat Bayon Temple, the temples is the 200 faces on its tower of Lukesavar, the compassionate Buddha. [9]

Khmer society in this era was matrilineal, and women played a much more important role in the family, society and politics than the most other places in the world. Women went out in public as they liked, and Chinese visitors were shocked at their liberated behavior. Some royal women at Angkor were noted for intellectual activities. Women dominated the palace staff, and some were even gladiators and warriors. Women were also active in the arts especially as poets.



Picture 10. Angkor Wat, the greatest of the temple complex at Angkor and one of the world's most magnificent building, built in the twelfth century during the reign of King Suryavarman II, still inspires Cambodians and amazes visitors. The tallest spire, in the center of the main building, represents Mt. Meru, believed by Hindus to be at the center of the cosmos. [9]

In the Indianized states on Java, the adaptation of outside influences produced a unique religion and political blend often termed Hindu-Javanese. In Hindu-Javanese thinking, the earthly order mirrored and embodied the supernatural one and people must avoid disharmony and change at all cost. The purpose of the god-king was to prevent such deterioration by maintaining order in a turbulent human society and thereby harmonizing with the cosmic balance. King boasted of their success in such matters. Majapahit, the largest Javanese kingdom, was formed in 1292 and reached its peak in the mid-1300s under Prime Minister Gajah Mada, when it controlled Eastern Java and Bali, and according to Javanese chronicles, some sort of largest empire embracing much of present-day Indonesia and Malaya.

Although the women sometime ruled Javanese kingdoms, men usually dominated government at all levels. Kings bragged of their womanizing.

The Javanese courts may have splendid, but most people lived in villages, where life was substantially different from that in the royal capital. The village headman linked village and court. Each village had a meeting hall. The villagers' main link with the central government was through paying taxes and undertaking labor as ordered.



Picture 11. Many of the temples built in Java before the coming of Islam reflected Hindu or Buddhist influences. Perhaps the greatest example of Buddhist monumental was a huge temple mountain of Borobodur, in Central Java, which houses many status and images of the Buddha.

[69]

Not all Golden Age kingdoms reflected Indian cultural influences. Vietnam remained more a part of the Chinese cultural world than the Indian in this Era. In 939 CE, however, China was in turmoil with the collapse of the once-great Tang dynasty, and a rebellion finally succeeded in pushing the Chinese out of Vietnam. The new Vietnamese state, then called Dai Viet, began to play a more aggressive role in Southeast Asia, and it wisely maintained many Chinese political structures and philosophies. Vietnam even became a vassal state, sending regular tribute missions to maintain Chinese goodwill.

By early in the second millennium, Theravada Buddhism and Islam were filtering into Southeast Asia. In the late twelfth century some Pagan leaders adopted a revitalized version from Sri Lanka (Ceylon). Furthermore, this was a tolerant religion able to incorporate the animism of the peasant villages. It was already an important influence in Pagan by the eleventh century. By 1300s most of Burman, Khmer, Siamese and Lao peasants had adopted Theravada Buddhism as well and blended it with animism, while the upper classes mixed the new faith with the older Hindu-Mahayana Buddhist traditions. The other outside religion, Islam, spread widely from the fourteenth through seventeenth centuries, coming from the Middle East by way of India. The great majority of Muslims, including most Arabs, were Sunni and this branch also became dominant in India and Southeast Asia.

The new religion emphasized the equality of believers, which challenged the power of the ruling classes, and a theology that appealed to peasants and merchants in the coastal regions of the Malay Peninsula, Sumatra, Java and some of the other islands. By embracing Islam, rulers hoped to attract Muslim Arab, Persian and Indian merchant. Some people adopted Islam in a large orthodox form, while others mixed it with animism, Hinduism or Buddhism. The result was that, during the next several centuries, many Southeast Asians were drawn into the wider world of Islam.

2.4. New Cultures and connections, ca. 1300 – 1750

The collapse of the Golden Age kingdoms proved a prelude to a dynamic new era in which many societies, among them Melaka, became increasingly involved with world trade and the larger Eurasian realm. Theravada Buddhism and Islam spread widely throughout Southeast Asia, and new cultures emerged. New states and empires were founded on the legacies of older ones. Most Southeast Asians lived without one of three broad social and cultural spheres that had developed by fifteenth century: the Theravada Buddhist, the Vietnamese and the Malayo-Muslim or Indonesian. All these peoples flourished into the 1700s.

The Siamese were also an important Theravada Buddhist people. By the sixteenth century some Siamese began referring to their states as “Mueang Thai” (Thai country), although the nation did not adopt Thailand as its official name until the 1930s. Several Thai

state completed for power in the thirteenth and fourteenth centuries, among them Lanna, based in Northern Thailand, and Ligor in the Malay Peninsula. Another major Thai state, Sukhothai, appeared in the 1200s and eventually controlled much of the central plains of Thailand. According to Siamese tradition, Sukhothai's glory was established by Ramkamhaeng, a shrewd diplomat who established a close relationship with the dominant regional power, China, by sending regular tribute missions.



Picture 12. The map of the southeast Asia around CA. 1400 – 1600. [51]

By 1350 Sukhothai had been eclipsed by several neighboring states. Lan Xang united many Lao people on both side of Mekong with its capital at Luang Prabang and then Vientiane. Lan Xang survived for three-and-a-half centuries, occasionally repulsing invasions

by Siamese and Burmans. Ayutthaya was involved in maritime trade and developed and regional empire, extending influence into Cambodia, Malaya and some of the Lao states. Ayutthaya completed with the Burmans, Vietnamese and Lan Xang for regional dominance, occasionally leading to war. Its greatest rivalry was with Toungoo state, and indeed, in the 1560s, a Burmese army ravaged Ayutthaya, carrying back to Burma thousands of Siamese prisoners and their families. Burmese historical chronicles listed the occupations of these Siamese captives, and variety of the jobs indicates the sophistication of Ayutthaya's society: actor, actress, architect, artist, blacksmith, carpenter, coiffeur, cook, coppersmith, goldsmith, lacquerware maker, painter, perfume maker, silversmith, stone carver, wood carvers and veterinarian.

Ayutthaya eventually recovered from Burma's invasion, however, and flourished. The capital was open to merchants and creative people from all over Eurasia. Some 20,000 Chinese lived in the kingdom by the early 1700s, and one wrote that "Siam is really friendly to the Chinese" [33]. Although most foreigners were merchants, some Japanese and Chinese were doctored and several Persians served as government officials. Buddhist societies such as Siam had some of the highest literacy rates in the preindustrial world.

The Siamese society and culture had many similarities to those of other Theravada Buddhist peoples, such as Khmer, Burmans and especially Lao. The Siamese kings continued to be viewed as semidivine reincarnated Buddhas, and they lived in splendor and majesty, advised by Brahman priests in ceremonial and magical practices. The fierce competition of rivals for the throne on the death of king fostered considerable instability. Because kings had many wives and concubines, there were often many men with royal blood who wanted the throne.

Siamese society was composed of a small aristocracy, many commoners including most peasants, and many slaves, most of whom were war prisoners or those who became slaves to pay off debt. Despite the egalitarian trappings of Theravada Buddhism, Siamese culture encouraged deference to higher authority and recognition of status differences. Free women enjoyed many rights; they inherited equally with men and could initiate marriage or divorce. Women did not enjoy absolute equality, however, and were expected to show their respect for men. They also had fewer rights in law. But visitors from China, India, Europe and

the Middle East were often shocked at the relative freedom of Siamese women. In contrast to the extended families of China and India, most Siamese lived in small nuclear families.



Picture 13. A visiting French diplomat portrayed King Narai, a seventeenth century ruler of Ayutthaya, riding out of his palace on an elephant and his ministers prostrate themselves before him. Most Southeast Asian kings surrounded themselves with pomp and ceremony. Bibliotheque Nationale, Paris, Estampes OD. 59. [69]

In 1636 a Dutch traders, Joost Schouten, wrote an account of Siam that stressed the tolerance of Buddhists for other faiths, a contrast to the zealous proselytizing of Christians and Muslims in that era. Most Siamese desired to build up a stock of merit to help them progress toward nirvana. In many ways, Siamese society reflected Theravada values, which emphasized gentleness and meditation. In order to escape from the endless round of life, death and rebirth, believers were expected to devote themselves to attaining merit through commitment to the monastic life or generous deeds. Women could not become monks, although some became nuns. Laypeople could gain merit by supporting the minks. Buddhist monks played an important role in local affairs as teachers and advisers in social and religious life.



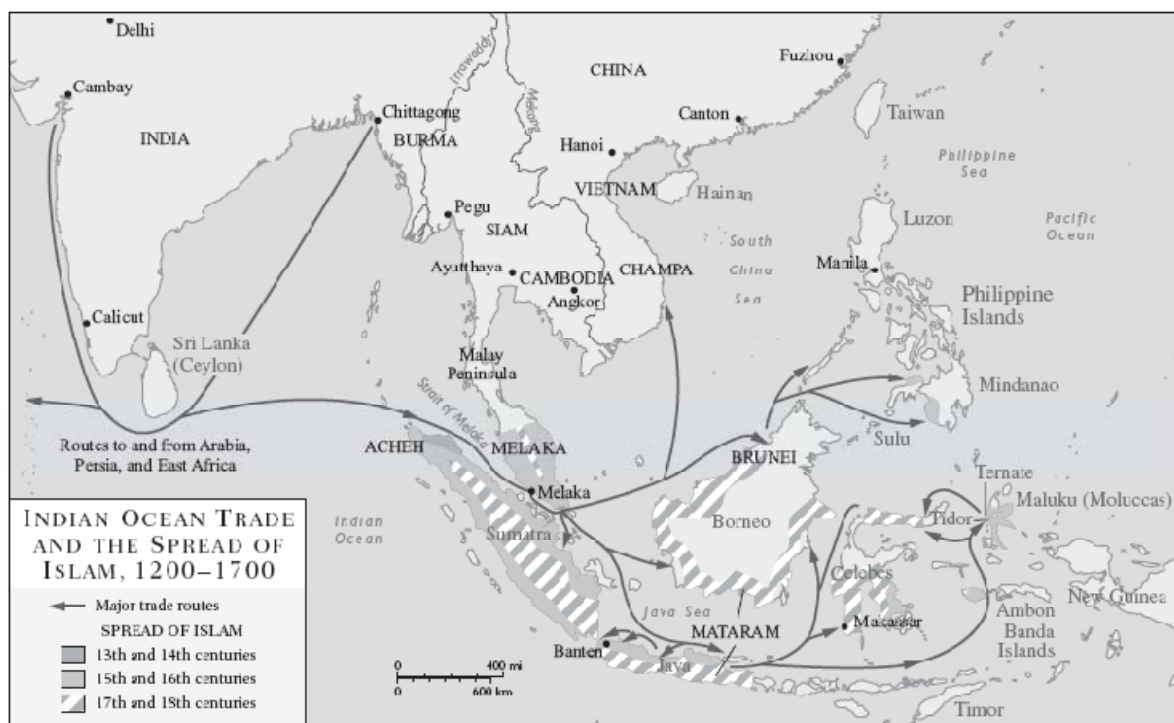
Picture 14. By the 1600s several European nation, seeking trade privileges and political influence, were active in Southeast Asia, prompting local leaders to deal with changing realities. Siamese kings general preferred diplomacy, such as granting an audience to a French ambassador in 1685. Snark/ Art resource, NY [69]

While the Theravada Buddhist and Vietnamese traditions were found on the mainland, the Malayo-Muslim traditions arose largely on the Malay Peninsula and the Indonesian Archipelago, where various states had merged, most of them closely tied to international commerce. Both Chinese and Arabs proved particularly skillful in seagoing technology and were active in Southeast Asian trade. However, this trade became part of a much larger commercial exchange as the Indian Ocean route between Southeast Asia and the Middle East became the heart of the most extensive maritime trade network in the world between 1000 and 15000.

Southeast Asia became an essential intermediary in the Indian Ocean trade network, which enhanced the value of regional ports like Melaka, Ayutthaya, Pegu in Burma's Irrawaddy delta, and Banten in West Java. Malays and Javanese, especially, played active roles in the seagoing trade. For centuries some Indonesians had even visited the northern coast of Australia, a continent then unknown to Europe, to obtain items. The growing trade throughout the region attracted merchants from afar.

Some historians refer to an “age of commerce” in Southeast Asia between 1400 and 1650, in which increase trade with China and across in Indian Ocean, marked by increases

demand for Southeast Asian commodities, encouraged the growth of cities and political changes. In the archipelago ports, merchants became a more powerful group in local politics. A new type of maritime trading state emerged to handle the increased amounts of products being obtained and transported. Revenue from trade became more significant than agricultural taxes in many states. This transformation in the maritime economy fostered more commercial prosperity than ever before as well as cultures more open to the outside world.



Picture 15. The map of the route of the Indian Ocean Trade and the Spread of Islam, 1200 – 1700. [51]

Islam became a major influence in Southeast Asia in part because of its close connection to interregional trade. In the late thirteenth century, the Achehnese of Northern Sumatra, who dominated Samudra, were among the first Southeast Asians to embrace Islam and became known for their devotion to the faith. In the 1400s some Hindu-Buddhist rulers of coastal states in the Malay Peninsula and Indonesian islands became anxious to attract the Muslim Arab and Indian traders. Impressed by the global reach of Islam, they abandoned their earlier religions and adopted Islam, converting themselves into sultans, rulers who promoted Islamic laws and customs.

The spread of Islam coincided with the rise of the great port of Melaka (Malacca), on the southwest coast of Malaya facing the Straits of Melaka. In the early 1400s the Hindu ruler, Parameswara, adopted Islam and transformed himself into Sultan. Parameswara's motivation was probably as much political and commercial as spiritual. Melaka became the main base for the spread of Islam in the archipelago.

Chinese records reported that in 1405 "the ruler of Melaka...sent envoys to pay tribute. AN edict was promulgated appointing.....the ruler were provided with seals and....suits of colored silks" [68]. These sea voyages, unmatched in world history to that point, involved dozen of huge ships and thousands of sailors, and they reached East Africa and the Persian Gulf. In exchange for Melaka's service as a naval base, the Ming emperor supported the young state in regional disputes. Soon merchants from around Asia traveled to Melaka, rapidly transforming the port into the Southeastern hub for the Indian Ocean's maritime trading network.

Melaka became one of the world's major commercial cities, very much a rival to other great trading port such as Calicut, Cambay, Canton, Hormuz, Aleppo, Alexandria, Genoa and Venice. An early fifteenth-century Portuguese visitor wrote that "no trading port as large as Melaka is known, nor any where they deal in such fine and highly prized merchandise" [36]. Melaka's rulers and nobles became actively involved in commerce, often operating their own private enterprises and accepting a percentage of a cargo's value as gift, a pattern that became common among the Muslim trading states.

During the 1400s Melaka was flourishing trading port attracting merchants from many lands. By the late fifteenth century Melaka's population, which some historian think was as large as 100,000 to 200,000, including 15,000 foreign merchants. The sultan appointed officials, often from the foreign groups themselves, to collect taxes and administer laws. Some 84 languages were spoken on the city's street. There were said to be more ship in the harbor than any port in the world, attracted by stable government and a free trade policy.

Beside its religious and economic significance, Melaka played a crucial role in the evolution of the Malay ethnic group. The mostly Islamic people of Melaka began calling themselves "Malay" (Melayu) in the fifteenth century. Over time a cultural designation

became an ethnic category spread throughout Malaya and parts of Sumatra and Borneo, a region that can be termed the “Malay world”. The culture of the Malays is often termed “Malayo-Muslim” because of the centrality of Islam.

As Islam spread from Melaka, sultanates appeared in many districts and islands, as rulers embraced the new religion for religious, political and commercial reasons. The king of Mataram, the large state that ruled most of Java, converted to Islam in 1641. Some Islamic states, like Aceh in Northern Sumatra and Brunei in Northwest Borneo, became regional power. Gradually many of people in these states, especially those involved in trade, followed the exam of their rulers and adopted Islam. As a result, the Malay Peninsula and Indonesian archipelago were joined to the wider Islamic world.

Various patterns of Islamic belief and practice, more diverse than elsewhere in the Islamic world, inevitably emerged as Islam was assimilated into far-flung island societies. Indeed, in many cases Islam did not displace older customs, and many pre-Islam political, cultural and artistic ideas remained influential. Among the Javanese, the aristocracy also tended to retain many mystical pre-Islam belief. As a result, the aristocratic bureaucrats became obsessed with practicing refined behavior rooted in mystical Hinduism with an Islam overlay. These aristocrats remained part of a rigid social order in which the sultans, like the Indianized kings before them, remained in their palaces, aloof from common society.

Javanese traditional religion reflected a culture that placed great value on maintaining a tranquil heart by avoiding interpersonal conflict and in which women played an important role in society but, especially for the elite, were also expected to maintain marital fidelity. Although a patriarchal faith, Islam did not entirely transform Javanese family life. Most Javanese retained close ties with both paternal and maternal kin and lived in nuclear families, in contrast to the matrilineal pattern common in Muslim societies outside of Southeast Asia. The Javanese and Malay religious show that Southeast Asian became an integral part of the global Islamic realm but also remained distinctive and creative in forging new cultures.

By 1500 Southeast Asia was a region united by a tropical environment, flourishing commerce and occasional wars between societies but also divided by diverse states, religions and cultures. This had long been a region where peoples, ideas and products met, and this

trend has continued into the present. The Venetian traveler Marco Polo passed through the region in 1292 on his way home from a long sojourn in China. He writing praised the wealth and sophistication of Champa, Java and Sumatra. These reported fostered European interest in these seemingly fabulous lands, and as a result, as the sixteenth century dawned, Southeast Asians faced the new challenge of colonization.

2.5. Western Expansion, 1500 – 1750

In 1509 five unknown but well-armed ships, each with banner bearing a cross and full strange, menacing pale-skinned men, lowered anchor off Melaka. The local people were curious about, but also wary of, these Portuguese in their uncomfortable-looking clothes. As the Malay Annals recorded: “The Portuguese saw that Melaka was magnificent, and its port was exceeding crowded. The people gathered around to see what foreigners looked like, they were all surprised by their experience. But these Portuguese are people who know nothing of manners” [58]. For a century the Portuguese had been seeking a sea route to the Orient around Africa. The Portuguese voyages inaugurated a new era of European activity in Southeast Asia and eventually led to the colonization of most of the region.

Portuguese intentions were unclear to the sultan. They did not act like mostly peaceful Asian merchants who arrived regularly in trading ships, nor did they bring the customary gifts for the sultan and his officials. The Portuguese visitors, ignorant of traditions such as bringing gift to the sultan, violated local customs antagonized local officials and alarmed influential local Indian traders, who feared competition. After the Melakans arrested 15 to 20 Portuguese sailors shopping in town, the remaining Portuguese force, unprepared to launch a full-scale assault on the heavily defended city, sailed away to India, vowing revenge. The Portuguese soon returned, making Malaya the first region to be severely disrupted by European power. Melaka became one of Portugal’s major outposts in a scattered Asian empire that included ports in Persia, India Sri Lanka and China.

The fall Melaka shattered the unity of the Malay world. Several strong and dynamic sultanates, including Johor at the tip of the Malay Peninsula and Brunei in Northern Borneo, took over some of Melaka’s trading functions, however, and flourished for several centuries.

Siam came to control some of the northern sultanates. The population of southernmost Thailand is still heavily Malay Muslim.

The Portuguese conquest of Melaka marked a turning point for Southeast Asia. In the next four centuries traders and colonizers from Spain, Holland, England, France and finally United States followed the Portuguese into the region. The Western world had rapidly been transformed and strengthened by expansionism, capitalism and later industrialization. The sixteenth century was an age of discovery for Western adventures. In the early 1500s the Portuguese brutally conquered the Maluku Island, thus gaining near total control of the valuable spice trade to Europe, but they also faced challenges from the Spanish and Dutch.

First the Portuguese and then the Dutch gained partial control of the Indian Ocean maritime trade by force, altering its characters and diminishing its dynamism. By the controlling a few Asian ports, such as Melaka, Macau in China, Goa in India and for a time Hormuz in Persia, the Portuguese created what historians term a trading port empire, organized around trade, rather than a true territorial empire. Eventually Europeans affected nearly all Southeast Asia in various ways. Still, states like Siam, Vietnam, Burma and Aceh were strong enough that it took 400 years of persistent effort for Westerners to gain political and economic control. The several conquests during this era and then the more ambitious Western colonization that followed in the nineteenth century ultimately made Southeast Asia a very different place from what it had been during the Golden Age, although many feathers of the traditional cultures survived Western domination.

The greatest Western impact before 1750 came in Philippine Island. When the first Spanish ships arrived they found these remote island inhabited by some one to two million people speaking more than one hundred different Austronesian languages and scattered across 7,000 island. Muslim occupied the southernmost islands, divided between several rival sultanates, and they were slowly extending their influence northward. The islands had received little cultural influence from India and China.

The Spanish, who were also conquering vast territories in the Americas, had both commercial and religious motives for colonizing the island. The Spanish also hoped to use the islands as a basic for trade with China and perhaps for conquest of Vietnam, which they

naively believed would be an easy task. But the Spanish never gained complete control over the Muslims in the south.

The China trade remained paramount until the mid-1700s, when Spanish policies more strongly encouraged an emphasis on cash crops for sale on the world market. The colonial economy created a permanent gap between the extraordinarily rich and the impoverished, resulting in a stunted economic growth dependent on the international market. Although the Spanish created a country, they did not build a cohesive society. Regional and ethnic loyalties remained dominant, and the decentralized Spanish government encouraged such regionalism. Stark inequalities also characterized this colonial society. In 1603 a Spanish observer described the daily promenade in Manila's main street of Spaniards gorgeously adorned in silks.

The Portuguese and Spanish were the first European to have an impact on Southeast Asia but they were not the last. Portuguese power survived for only a century, and their noneconomic influence never really extended much beyond the small island and ports they controlled. In Southeast Asia the Spanish were never able to extend their power beyond the Philippines. The major challenge to the Portuguese and Spanish in the 1600s came from the Dutch, who arrived in the region after establishing colonies in South Africa and Sri Lanka. At the end of the 1500s political and economic power in Europe shifted northward from Spain and Portugal to the Netherlands and England, both of which had developed the most dynamic and prosperous capitalist economies in Europe while acquiring advanced naval power. This shift in power was symbolized by the English defeat of the Spanish Armada in 1588 during a Spanish-English war.

In 1595 the first Dutch fleet visited Meluku and returned to Holland with spices. The architect of the Dutch empire in Indonesia was governor-general accountant, who ruthlessly sought commercial monopoly in the early 1600s. When the Dutch captured Melaka in 1641 from Portugal, the city had become a ghost of its former self. The Dutch tried vainly to revive Melaka as a trade entrepot but the city never recovered its earlier glory.



Picture 16. Marriages between Chinese and Filipinos in the Philippines produced a mixed-decent group known as Chinese mestizos, such as this nineteenth-century couple. Like most colonial cities Manila attracted a multiethnic population, including many Chinese. From Jean Mallat de Bassilan, *Les Philippines* (Paris, 1846). [69]

During the next several centuries, the Dutch gradually gained control of the Indonesian archipelago, except for the Portuguese-ruled eastern half of the island of Timor in Eastern Indonesia. Like the Portuguese, the Dutch often treated local populations harshly, and they gradually eliminated all competition, often by military force. The Dutch were ruthless, slaughtering thousands of Indonesians who opposed them as well as repulsing English force who were arriving in the region. In 1621 the Dutch killed, enslaved, or left to starve the entire population of the spice-producing Banda Islands some 15,000 people. In 1623 they massacred the resident of an English base on Ambon Island.

Most of Java was under direct or indirect Dutch control by the end of the 1700s, help by the Dutch policy of co-opting local rules and their official. The Dutch concentrated on consolidating and maximizing gains in Java and Maluku, especially after Batavia became a flourishing trading city. With trade as their major goal, the Dutch left administration to the Dutch East India Company, a joint public-private organization establish in 1602. Soon the company shifted in priorities from relying on the export of spices and making Java their primary source of wealth.

The Dutch introduced coffee planting to Indonesia as an export crop in 1696 and in 1725 began forcing peasants in the West Java highlands, and later in Sumatra, to grow the crop through a system of annual quotas. Between 1726 to 1878 Holland controlled between 50 and 75 percent of the world's coffee trade. The Dutch earned enough profit from coffee to finance much of their industrialization in the 1800s, including building the Dutch national railroad system. And coffee even came to be known in the West as “Java”.



Picture 17. The pro-Dutch king of Mataram stabs an anti-Dutch rival to death around 1680. The Dutch slowly extended their control throughout Java, marginalizing and co-opting the rulers of the various Javan states. KITLV leiden 48 M5 [69]

The Javanese merchant class, once major players in the world economy, was slowly displaced by Dutch and Chinese. In the developing colonial society, the Dutch occupied the top rung, followed by mixed-descent Eurasians and the local rulers and aristocrats who cooperated. The commercial merchant class was mostly Chinese. Like the Spanish, however, the Dutch feared and occasionally massacred the Chinese. However, many Dutch found Javanese culture seductive, taking local wives, owning slaves, dressing in Javanese clothes and indulging in the delicious and spicy curries, which became even tastier after the Portuguese introduces chilies from the Americans.

Despite success in Java, Maluku, Melaka and the Philippines, European imperialists faces numerous thwarted ambitions in Southeast Asia before 1750. In 1678, the Constantine Greek-born adventurer moved as a trader to the Siamese capital of Ayutthaya where king, Narai, was resisting Dutch economic pressure to secure more commercial right. Narai's reign was turbulent but prosperous and he promoted literature and the arts. He also sent three diplomatic mission to the French court to obtain Western maps and scientific knowledge. Employing foreigners in government was not unusual in Siam. A Persian-born Muslim had recently served as prime minister. Generally Chinese captained and crewed the royal trading ships to China and Japan. After the Constantine Greek-born adventurer was hired as an interpreter in Siam's treasury department, his British colleagues saw him as an ally in their competition with the Dutch for influence. His accomplishment there soon earned him a promotion to Superintendent of Foreign Trade.

Although now a trusted advisor to Narai, Constantine Greek-born adventurer secretly plotted with the French to expand French power in Siam. Meanwhile, French missionaries also arrived in the region, naively hoping to convert the king and then Siam to Roman Catholicism. After that the large French naval force in Ayutthaya, their demand for territory, endless quarreling among themselves, and obsessive proselytizing finally angered the Buddhist Siamese people. For the next few decades the Siamese, who once welcomed foreign influence and interaction, mistrusted the Europeans and refused to grant them any special privileges. But Ayutthaya remained a hub for trade with China and Japan, mostly carried out after 1688 by Chinese.

The French were involved not only in Siam but also in Vietnam beginning in 1615. The Vietnamese used the Chinese writing system, and the French missionaries created a Romanized Vietnamese alphabet to undercut Confucian and Chinese influence.

Southeast Asia became an even more crucial part of the developing world economy, with the Portuguese, Dutch and Spanish exporting luxury items. Some historians trace the birth of true world economy to the founding of the Spanish Manila in 1571, which became the first hub linking Asia and the Americas across the Pacific. There was little Asian demand for most European goods until the Industrial Revolution began in England in the late 1700s and created marketable products. The West did not come not decaying and impoverished Southern

Asia but rather a wealthy, open and dynamic region. But conditions changed significantly in the eighteenth and nineteenth centuries, as a growing European interest in obtaining minerals and growing crops for export began to overshadow other commercial activity.

2.6. The Western Winds of Colonialism, 1750 – 1914

In this era most of the Southeast Asian states faced various crises, leaving them less able to thwart the more intensive European penetration made possible by the military, technological and economic power generated by the Industrial Revolution. And capitalism in the West encouraged an endless quest to acquire new resources to be exploited and markets for industrial goods. The result in this era was a resurgence of colonialism, as all the major society except the Siamese felt the Western winds of conquest.



Picture 18. The map of early modern South and southeast Asia around 1500 – 1800. [51]

In Indonesia, the Dutch greatly expanded their power between 1750 and 1914. The Dutch East India Company was abolished in 1799 because of debts and corruption, replaced by a formal colonial government charged with making the land more profitable. The Dutch

colonial regime concentrated its economic exploitation on the two most heavily populated and fertile islands, Java and Sumatra.

Colonialism also fostered rapid population growth, particularly on Java, creating a terrible burden for contemporary Indonesia. In 1800 there may have been 10 million people on Java. The population grew to 30 million by 1900 and to 48 million by 1940, producing a landscape of densely packed villages and fewer trees. By the late nineteenth century there was also better health care available, and the people live longer. Economic incentives encouraged women to have more children to provide more labor for the field. The result of a rapidly growing population was more people cultivating smaller plots and an increasing number of people with no access to land.

During the 1800s the Dutch also began consolidating control of and exploiting the resources of the Outer Islands, especially Sumatra, Borneo and Sulawesi, sometimes resorting to violent tactics. Beginning in the 1840s the Dutch launched a series of brutal wars to annex the Balinese. The Dutch sent in more armed forces between 1906 and 1908 to crush the holdout Balinese state on Bali and Lombok. After their valiant resistance fails, the royal family of Klungkung in Eastern Bali, the last holdout kingdom, committed collective suicide, walking into the guns of the Dutch forces. The Balinese defiance and preference for death over defeat gave the Dutch no satisfaction in victory.

By 1900 the Dutch recognized the decline in human welfare and began building more schools and clinics under what they termed the Ethical Policy. But the improvement were limited, too little and too late. Few Indonesian had access to formal education, but those who did attend Dutch schools learned Western ways and the rhetoric of democracy and freedom. They could easily see that these fine ideas were not practiced in the colony.

Except in Portuguese and then Dutch-ruled Melaka, there was little Western in Malay Peninsula until the late 1700s. Then the British became interested in the area as they were consolidating their position in India. British was becoming the strongest European power thanks to its leadership of the Industrial Revolution. Penang rapidly became a major free trade port of Western and Indian products as well as for local commodities such as tin, pepper and spices. The local Malay population was soon outnumbered by Chinese, Indian and Arab

immigrants who came to trade and work. Each ethnic group practiced its own laws and customs, however and with its diverse population, Penang represented in miniature and image of the Malaysia to come.

Britain soon became more deeply involved in Malay world. In 1891 a British agent, Sir Thomas Stamford Raffles, capitalized on local political unrest to acquire sparsely populated Singapore Island at the tip of the Malay Peninsula. A fine harbor and strategic location at the southern end of the Melaka Straits, the midpoint of shipping between China and India, quickly made Singapore the center for Britain's regional thrust and a great source of profit. Singapore welcomed Chinese immigrants, and the island became the major base for Chinese economic activity in Southeast Asia. By the 1860s Singapore, with a mostly Chinese population, had become the successor to Srivajaya and Melaka as the crossroads of Southeast Asian commerce and the key China-India trade link. From Singapore, Britain now governed the three ports of Penang, Melaka and Singapore as a colony called the Straits Settlements. With the 1869 opening of the Suez Canal, linking the Red Sea and the Mediterranean, European markets for Malayan products such as tin became much more accessible.

Chinese steadily immigrated to the region, and in the early 1800s more Chinese than ever were settling in Western Malaya, where they contracted with local Malay rulers to mine tin and gold.

By 1909 Britain had achieved formal or informal control over nine sultanate, including several northern states acquired from Siam. By maintaining the Malay sultans and aristocracy as symbolic leaders of their states, the British furthered the idea that Malay occupied a privileged position in the colony. Under British rule millions of Chinese entered Singapore and Malaya, especially the western coastal states, to join the earlier immigrants and work as laborers, miners, planters and merchants. Through enterprise, cooperation and organization, many Chinese became part of an urban-based middle class controlling retail trade. Many Indian immigrants or sojourners also came to the Straits Settlements as traders, craftsmen and workers. And beginning in the 1880s the British imported Tamils from Southeast India to work on rubber and oil palm plantations, where they experienced the harsh realities and monotonous labor of estate life. By the 1930s there were 500,000 Indians in Malaya.



Picture 19. By the nineteenth century many Chinese settled permanently in Southeast Asia, raising families and often sending their children to local Chinese school, such as this girl's school in Singapore, photographed in the early twenties century. Some schools were sponsored by local Chinese organizations and taught in Chinese, with other were operated by Christian missions and used English, French or Dutch in instruction. [69]

British rule transformed Malaya socially and economically. By 1931 the Chinese accounted for around 40 percent and the Indians for 14 percent of Malay's population. Each group largely maintained its own culture, religious, language and custom. Most Malays lived in villages most Chinese in towns or cities, and most Indians on plantation. Separate Christian mission schools, Chinese schools and government Malay school systems meant that students mostly studied with their from their own ethnic or religious groups.

Meanwhile the British maintained their control of the colonies by governing the various communities through their own leaders. This policy of treating the main ethnic groups as separate communities transformed them into three separate ethnic bloc-Malay, Chinese and India – with profound consequences for national and social unity. Malay intellectuals became increasing concerned that Chinese immigrants might overwhelm the Malay culture.

Economic development occurred largely along the west coast, where the planting of pepper, tobacco, oil palms and especially rubber was encourages, mostly on plantations, to

meet Western resource and market needs. Ultimately some Chinese, Malays and Indians benefited from the development of this export economy, but many others experienced stagnant or falling living standards.

By 1897 the French had created their Federation of Indochina, an artificial unit linking a Vietnam now broken for convenience into three separately ruled territories with newly acquired Cambodia and Laos. Both Cambodia and Laos had very different social, cultural, political and historical legacies from those of Vietnam and relatively little in common with each other. The French maintained their rule by force and manipulation. By artificially dividing Vietnam, French colonial rule increased the cultural and linguistic differences between the regions but did not destroy the sense of common nationhood.

The changes instituted by the French in Cambodia and Laos were less dramatic than in Vietnam. Cambodia had long been dominated by Vietnam and Siam, which rankled Cambodian leaders. In the 1850s the Vietnamese emperor allegedly claimed that Cambodia was like a child that must be maintained by Vietnam as its mother and Siam as its father. By 1863 Cambodia's rulers welcomed the French offer to guarantee their independence from Siamese and Vietnamese domination. In the 1880s the French transformed Cambodia into a colony. But Cambodia remained a secondary concern for the French and, since it was largely ignored, experienced less exploitation than Vietnam, except for the many rubber plantations the French developed. The Khmer monarchy remained in place and most peasants retained control of their land, but some Cambodians resented French control. The French also brought in Vietnamese as administrators and merchants, increasing Khmer-Vietnamese tensions.

Vietnam, Cambodia and Laos were not the only mainland areas to interest the expanding European. Burma also fell under British colonization. It took Britain 60 years to conquer Burma. While Burma was being colonized, Siam became the only Southeast Asian country to maintain its independence. For the Siamese, Buddhism and the monarchy served as the glue to hold the country together. Furthermore, the Siamese had long been more involved in foreign trade, more open to immigrants, including many Chinese, and maintained close relations with China.

Geography and good luck also played a role. Because Burma bordered British India, it was engulfed in conflict with the West earlier than Siam. Siamese kings were aware that to the east the French were gaining control in Indochina while the British had ambitions to the south in Malay. Siam was a strong state, however, under the vigorous Bangkok-based Chakri dynasty that came powerful in 1781. During the later 1800s and early 1900s, farsighted Chakri kings understood the changing nature of Southeast Asian policies and the rise of Western power. They promoted modernization policies and economic change designed to ensure independence. Several treaties with Siam in the early twentieth century allowed Britain and France to make Siam a buffer state between their colonies. Siamese leaders also acquiesced to commercial agreement that opened the country to Western businesses. Nonetheless, the Siamese retained some control over their destiny.

The king Mongkut of Siam coolly calculated that if many Western nations obtain right in Siam, they would fight each other first, reducing the threat of invasion. Supported by other progressive officials, Mongkut, who hoped to divide European power, signed treaties with various Western nations that were often on terms unfavorable to Siam and invited Western advice to modernize his kingdom.

Siam's unique success in resisting colonialism and maintaining much of its traditional society and culture meant that Siamese did not face an identity crisis (unlike Filipinos), brutal challenges to cultural values (unlike Burmese) or severe economic displacement (unlike Vietnamese). Chulalongkorn's policies attempted to more closely integrate non-Thai peoples, such as the Lolo people living south of Mekong, the Malay-speaking Muslims in the far south, and the numerous Chinese immigrants, as well as highland peoples in the northern and western mountains, into the Bangkok-based state. Although success was mixed, a nation was being constructed by a centralizing government.

These decades also brought dramatic change to the Philippines, where export of agricultural products intensified after 1750. A revolution against Spain broke out in 1896. The revolution welcomed women into their movement, even while maintaining conventional attitudes. Despite the revolutionaries's heroic effort, the Spanish had mostly contained the revolt by 1898, although they failed to capture all the leaders to crush scattered resistance. In 1898 the U.S. sailed into Manila Bay and destroyed the Spanish navy. The rejuvenated Philippine

revolutionaries received initial U.S. support in their flight against Spain, soon Filipinos were in control of much of the country.

By 1920, with the revolutionaries defeated and many of the co-opted, the United States began governing its new colony. The U.S. occupying force established an elected legislature, filled mostly Filipinos. In contrast to most Western colonizers, the U.S. administration forced education, literacy and modern health care. And by 1930s Filipinos and U.S. leaders were negotiating the term for a transition to eventual independence, a situation that suggested that colonialism might not be a permanent condition for Southeast Asia.

2.7. Changing Fortunes, 1800 – 1941

From a global perspective, colonialism served primarily to link Southeast Asia more firmly to a world economy dominated by the West and to introduce Western ideas and technologies. But colonial policies also profoundly affected all aspects of life, and Southeast Asians responded to the challenges of colonial “ill fortune” in creative ways. The only colony with much self-government was the U.S.-ruled Philippines, which had an elected legislature.

The transformation of economic life, which linked Southeast Asian societies more tightly to the world economy, was at least as significant as that of political reorganization. By the early twentieth century, Western colonialism had brought a final end to slavery and forced labor, although both traditions had been declining for several centuries. King Chulalongkorn’s modernization policies had the same effect in Siam.

Many Southeast Asians became involved in growing crops such as rubbers, pepper, sugar, coffee, tea opium and palm oil; in cutting timber, mining gold and tin; or drilling oil for the world market. Their livelihood now became subject to unstable global demand and the resulting fluctuation in the world price for their commodities, determined largely by the whims of Western consumers and corporation. By the early 1900s thousands of acres of forest were cleared for rubber growing, much of it on European-owned plantation. Malaya became the world’s greatest exporter of natural rubber, supplying more than half of the world supply by 1920.

In the twentieth century Southeast Asia had become one of the world's most economically valuable regions, by 1950 exporting more than 50 percent of the world's rice and tin, 75 percent of its rubber, 20 percent of its palm oil and 75 percent of its coconut oil. Gradually Southeast Asians came to be integrated into the world economy as producers of raw materials and consumers of Western food import and manufactured goods. Industrialization was limited, however. In most of Southeast Asia, development occurred only well after independence from colonial rule and then only in some nations.



Picture 20. The map of Southeast Asia in the time of colonization. [51]

Under the colonialism, women experienced a different combination of hardship and opportunities than men. Traditionally women had dominated textile production, weaving, spinning, dying and often even growing the fibers. But after 1850 inexpensive factory-made textile flooded in from Europe, the most people switched from local hand-woven cloth to machine goods. Many women lost their livelihood and independence, putting them in a position of greater dependence on men. Perhaps women were impoverished or liberated by the decline of household weaving. Weaving was hard work, even drudgery, but it could be done at home with friend and relatives while caring for children. Poor families lost income but

could not afford to buy imported textiles. Today the factories in Southeast Asia are staffed largely by young, mostly unmarried women who live in crowded dormitories and work long hours. A few women were able by the 1930s to get a Western education and enter professions but men dominated the better-paying occupation in commerce, government and the professions and they developed myths of male superiority to justify the new gender division of labor. Men increasingly became family providers, while women faced cultural biases and limit on their advancement in modern occupations. Some women joined movement to assert their right, however. The European feminist movement had some influence in the late nineteenth and early twentieth centuries, but Southeast Asians adapted these ideas to their own sensibilities.

Colonialism opened Southeast Asia to increased immigration from nearby regions. Indian trading communities developed in most major cities and many Indians settled in Malaya and Burma, but the Chinese arrived much larger numbers. Between 1800 and 1941, millions of Chinese immigrated to the region to work as laborers, miners, planter and merchants. More than 20 million people of Chinese ancestry or ethnicity live in Southeast Asia today. Malaysia's population is 35 percent Chinese and Singapore's is 75 percent. Indonesia and Thailand each have between 3 and 5 million people of Chinese ancestry. Some Chinese blended local culture, in the form of clothing, literature, spicy food and language, with their own traditions such as Confucianism. But the majority preserved their own customs and languages. Overtime the Chinese were transformed from sojourners into settlers. A few became fabulously wealthy.

Colonial schools, where they existed, also fostered cultural and social change. Although colonizers often justified their rule as a way of bringing progress to Southeast Asia, few governments devoted many resources to improving education. The U.S.-ruled Philippines had the best record, with 25 percent of the total colonial budget spent on education and 75 percent of children attending primary school. At the other extreme was French Indochina, which spent little money on schools. As a result, literacy rates varied, and by 1940 ranged from 50 percent in the Philippines to 10 percent in French Indochina and Dutch Indonesia. Independent Siam made education widely available for both boys and girls.

The Western emphasis on individualism taught in the schools conflicted with traditional community values. To counteract influence, some Southeast Asians developed alternatives to Western education, often by expanding traditional religious school, such as Islamic schools in Malaya and Indonesia.

2.8. Fighting for National Freedom, 1900 – 1950

In 1930 the newly formed Indonesian Nationalist Party met to develop a platform for action, to respond to the challenges posed by colonialism. Their statement urged Indonesians to be zealous in the cause national freedom, which was the only way, they argued, that the Indonesian people could reshape the nation in their own interest. Nationalist movements originated in Europe in the eighteenth century and then spread to Americas and India before moving into Southeast Asia in the late nineteenth century. Nationalism involved a sense of common feeling transcending class and ethnicity among people who desire to express that wider community by establishing an independent country. Nationalism's first Southeast Asian stirrings came in the Philippines, leading to the ultimately thwart revolution against Spain in 1896. By the 1930s nationalism was a growing force in Indonesia, Vietnam and Burma, all places where colonial rule was particularly oppressive and unpopular. Nationalism also influenced Siamese politics but was weaker force in Cambodia, Laos, Malaya and the U.S.-ruled Philippines.

Some of the earliest nationalist activity emerged in the Dutch East Indies, where diverse new cultural organizations, representing a more modern way of thinking, formed in the early 1900s. Groups like Budi Otomo (Noble Endeavor), found by Javanese aristocrats in 1908, began to envision a unified nation. Other early nationalists sought national freedom while building a culture and language to unite the diverse population. New ideas about national identity and the perceived threat from Western culture also reshapes religious traditions. Some Muslims, impressed with but also resenting Western economic and military power, sought modernization by purging Islam of practices based on old Hindu-Buddhist influences. A movement called Muhammadiyah (Way of Muhammad), founded on Java in 1912, and its allied women's organization, Aisyah, represented this trend of Islamic thought, known as modernist. Muhammadiyah also attracted support the Outer Islands. In 1912 the

colony's first true political movement, a modernist Islamic organization called Sarekat Islam (SI; Islamic Union), was founded by Javanese batik merchants.



Picture 21. Sarekat Islam (the Islamic Union) was the major early nationalist organization in Indonesia. Its leaders, including these from Kediri in East Java, dressed in International Javanese clothing, were mainly merchant and devout Muslims who shared a disdain for Dutch rule and commercial competition from the local Chinese. [69]

After the Bolshevik victory in the second Russian Revolution of 1917, some SI members became attracted to Marxism, which derived from the ideas of the nineteenth-century German thinker Karl Marx. Marx viewed historical change as a result of struggles between opposing social classes, criticized capitalism for exploiting workers, and believed that socialism would eventually replace capitalism, thereby removing the ruling class. The most extreme Marxists, the communists, sought the violent overthrow of both capitalism and governments that oppressed the working classes. In seeking a more radical approach to confront colonialism, some SI members began working with Dutch communists. Finding the organization too conservative, Marxists left the SI and established the Indonesian Communists Party (PKI) in 1920, developing a more revolutionary strategy to achieve independence. The PKI attracted support chiefly from nominal Muslims in Java. And the government responded with massive force, crushing the uprising and executing the PKI leaders.

Organized women's groups arose originally with the goal of improving Indonesian women's lives, but in 1928 the Congress of Indonesian Women began openly advocating for

independence. More influential politically, the Indonesian Nationalist Party (PNI) was established in 1927 and mostly led by Javanese aristocrats. Sukarno (1901 – 1970), the key founder, was studied with the SI leader Tjokroaminoto and learning politics. Sukarno shown a tendency to bring together seemingly contradictory ideas. A splendid orator, the fiery, charismatic Sukarno attracted a large following though his use of Javanese religious and cultural symbols, and he became a mass popularize of Indonesia nationalism.

In 1928 Sukarno created the slogan “one nation-Indonesia, one people-Indonesian, one language-Indonesian”. The PKI was the first group to really think of Indonesian nation as a goal that could soon be reached.

The strongest nationalist thrust in Southeast Asia emerged in Vietnam by the early 1900s. Some nationalist there worked for reform or self-government within the French system. Activism shifted to groups like the Vietnamese Nationalist Party (VNQDD), whose members were drawn mostly form the urban middle class and traditional village leaders.

Now, with the elimination of most their rival, the communists, under the leadership of Ho Chi Minh, enjoyed a favorable position from which lead Vietnamese nationalism. Ho hated colonialism and dreamed of an independent of Vietnam. Eventually Ho became a worldwide symbol of national assertion, opposition to Western imperialism, and sympathy for the plight of the poor peasant and women in Asia. In 1930 Ho and his colleagues established the Indochinese Communist Party (ICP). The ICP developed its strongest followed in Northern and Central Vietnam. During the 1930 rebellions, ICP-allied groups, mostly comprised of peasants whose lives had been made even more desperate by the Great Depression. And also in the same time Ho’s relations with the Soviet Union ebbed and flowed, the ICP developed a strategy of including all nationalist forces in Marxist-led united front that worked toward revolution and independence.

As nationalism swept through Southeast Asia, it was not confined to the European colonies. It emerged in Siam, the push for nationalism began with the king Rama VI. He was first Siamese king to have extensive education abroad, including earning a law degree from Oxford University. Eventually Rama VI became a cultural nationalist pushing the revival of

Buddhism, attacking the Chinese minority, and negotiating an end to some unfavorable treaties force on his predecessors by Western nations.

By the 1920s a middle class of civil servants, military officers, lawyers, journalist and teacher had emerged in Bangkok. They wanted more influence, power and status and they resented the privileges and wealth of the monarchy and aristocrats. Although they talked about introducing democracy, the new leaders did little more than put in place a few of its trappings. The focus of national loyalty henceforth had three pillars: “Nation, Religion and King”.

Nationalism was much weaker in Cambodia, Laos and Malaya, which had experienced less disruption than Burma, Indonesia and Vietnam from colonialism. However some discontent simmered below the surface. Occasional rebellions broke out in Laos, such as Hmong movement in 1918 to establish a separate state, but the uprising never gained enough widespread support to seriously challenge French control.

A few Cambodian and Laotian leftists had connections to the better-organized Vietnamese communists, who supported their effort. Meanwhile, the deep ethnic divisions in Malaya discouraged the evolution of a nation movement that could challenge British authority. The Malayan Communist Party, organized in 1930, gained most support from poor Chinese residents. Malay nationalism had a chiefly cultural focus and debated whether Islamic practices, and Malay customs needed to be modernized to meet the challenges posed by a growing Chinese population.

The occupation of Southeast Asia by Japanese forces from 1941 to 1945 proved a turning point for the region, giving a boost to the forces of nationalism and weakening Western colonialism.

The great depression of the 1930s devastated the Japanese economy, resulting in a repressive military government that invaded China in 1937 in search of resources and markets. Now allied with Nazi Germany and fascist Italy, the Japanese wanted access to the oil, rubber and other resources of Southeast Asia. Japan bullied Thailand and the new pro-Nazi French government, which controlled Vietnam, to allow the stationing of Japanese troops. With superior naval and air strength, and with the British and Dutch preoccupied by the war in Europe, the Japanese easily overwhelmed the colonial forces there. Within a month the

Japanese controlled most major cities and heavily populated regions. Even today there remains some bitterness toward of Japanese, now directed against Japanese economic power. Japanese domination was brief, less than four years, and yet it generated much change. In many places, tension and conflicts between ethnic groups increased due to economic hardship and selective repression.

By 1944 living standards for most people were in steep decline, with severe shortages of essential goods. The Japanese drafted thousands of people, especially Javanese, to work as slave laborers in Burma, Thailand and Malaya. Few who survived were ever able to return. The Japanese also conscripted young women, especially Filipinas, to serve as prostitutes (called “comfort women” by the Japanese) for their soldier. As their war effort faltered, however, the desperate Japanese resorted to never more repressive policies, and Southeast Asian civilians increasingly experiences casual brutality. The Japanese sought to purge Western cultural influences and suppressed Christianity, closed mission schools and encouraged Islamic or Buddhist leader; these policies fostered a renaissance of indigenous culture. Literature flourished in Indonesia. The Japanese occupation “destroyed a whole set of illusions and falsehoods and left man as naked as when he was created in the garden of Eden” [63].

The Japanese also promoted nationalism, at least indirectly, through their recruitment of Southeast Asian leaders. Under colonialism most nationalist had been in jail or exile hence powerless. The Japanese tried to use them, creating an uneasy alliance between imperial authorities and nationalist such as Sukarno. The Japanese generally gave nationalist leaders little real power, however, and cynically saw them as window dressing to organize public support for the Japanese cause. Most Southeast Asians, who had little reason to support the colonial powers, hoped the Japanese might be an improvement. But the sense of liberation that the Japanese initially brought soon changed to widespread hostility as economic conditions and repression became worse. Resistance seemed hopeless but some Southeast Asians actively opposed Japanese rule.

The end of war allowed for immediate political change in Vietnam, Burma and Indonesia. Meanwhile the Viet Minh marched into Hanoi and declared the end of French colonialism. Burma emerged devastated from the Japanese occupation, with most cities

blasted into rubble by Allied bombing. In 1948 the British left, but newly elected Prime Ministry Aung San and several other top official were assassinated by a ruthless political rival. Soon many ethnic minorities, fearful of Burman domination, as well as several communist groups, declared their secession and organized armies.

Meanwhile, the Dutch had no plan to allow their most valuable colony, Indonesia, to become independent. The Indonesian Revolution of the late 1940s was a bitter and bloody conflict. Although the main nationalist leader, Sukarno pursued a policy of negotiation, the Dutch used massive violence to suppress the revolutionaries and the Indonesians fought back. The United States, fearing regional instability, pressured the Dutch, dependent on U.S. aid to recover from World War II, to give up the fight in 1950, and they did. The nationalist thrust had now produced several new nations in Southeast Asia. But the struggle for independence throughout the region, and building of states capable of improving the lives of their people, had only just begun.

2.9. Revolutionary and Nation Building 1950 – 1975

In 1950 a small group of leading Indonesian writers published a moving declaration promoting “universal humanism” and “human dignity”. Their beliefs were shaped by the nationalist struggle against the Dutch as well as their familiarity with European Enlightenment values such as a democracy, free thought and tolerance. They claimed, “We are the legitimate heirs to the culture of the whole world, a culture which is ours to extend and develop in our own way. We are born of the common people. For us, revolution implies the discarding of old and outmoded values and their replacement by new ones. Our fundamental quest is humanity” [41]. These writes hoped that Indonesia could combine the most humane ideas of West and East to become a beacon to the world, open to all cultures and showing respect for the common people. But the idealism was soon dashed by the realities of the year just after the end of World War II.

During the 1940s and 1950s most of the Southeast Asian countries gained their independence, but the euphoria proved short lived. The new nations now faced the severe challenges of overcoming economic underdevelopment, promoting national unity and ethnically divided societies, and dealing with opposite to the new ruling groups. The new

international situation helped shape Southeast Asian politics and relations with the wider world. The years between 1950 and 1975 were marked by impressive progress in many areas but also by war, revolution, insurgencies and dictatorships, among other problems.

The Vietnamese independence declared by Ho Chi Minh in 1945 faced formidable opponents. But the struggle Indochina beginning in the 1940s were indeed atrocious and involved many countries, including the United States. During the First Indochina War, from 1946 to 1954, the French attempted, with massive U.S. economic and military aid, to maintain their colonial grip. Worried about growing communist movement in Asia the United States shifted from supporting the Viet Minh during the World War II to opposing all left-wing nationalists in Southeast Asia while helping the French rebuild after the war.

The roots of the war were planted in 1940s when the United States emerged as the dominant world power. The Cold War between the United States and the Soviet Union, however, strongly influenced U.S. foreign policy, which focused in the 1950s on defeating communism around the world.

During the 1960s Vietnamese communist forces roamed the borders area while U.S. warplanes secretly bombed Cambodian territory. Sihanouk was powerless to stop either action. Sihanouk also faced growing problems in the form of economic stagnation, political corruption, and resentment of his autocratic power. The Khmer Rouge (Red Khmer), a tiny communist insurgent group led by alienated intellectuals mostly educated in French universities, concentrated on building a small support base of impoverished peasants in the northern mountain.

In 1970 while Sihanouk on vacation in France, beginning tragic era in Cambodian history, the small Khmer Rouge movement. Cambodia's new leader, the inept Lon Nol, was not consulted in advance about the invasion. His government lacked much legitimacy outside the capital city, Phnom Penh, and became increasingly dependent on U.S. aid for virtually all supplies. The army, paid and equipped by the United States, suffered from corruption and low morale. Meanwhile, to counteract the rapid deterioration of the government forces and the growing of the Khmer Rouge, U.S. planes launched an intensive air assault through the heart of Cambodia, where most of people living. The bombing killed thousands of innocent civilians

and terrified much of the remaining population. Amid the chaos and destruction, the Khmer Rouge, now cynically allied with Sihanouk, rapidly enlarged its forces, recruiting from among the displaced and shell-shocked peasantry. From 1970 until 1975 between 750,000 and 2 million Cambodians perished from the conflict between the Khmer Rouge and the U.S.-backed government.



Picture 22. Khmer rouge soldier, mostly from poor peasant background, were usually armed with Chinese-made assault rifles. Overcoming U.S. bombing and the Cambodian army, the Khmer Rouge came to power in 1975, soon depopulating the cities and launching a campaign to kill all Cambodians they believed to be their enemies. [69]

During these years the other nation of Southeast Asia avoided the destructive warfare rocking Indochina but faced serious challenges of their own. Given the diversity of islands, peoples and cultures, Indonesian leaders became obsessed with creating national unity. However, their national slogan “unity in diversity” expresses a goal more than a solid reality. During the 1950s and early 1960s Indonesia was led by nationalist hero but unpredictable president Sukarno, whose strength was bringing different faction together and creating solidarity in a huge nation in which villagers on remote islands and cosmopolitan city dwellers on Java knew little about each other.

Sukarno’s nationalistic but poorly implemented economic policies contributed to a severe economic crisis by the early 1960s, as well as deepening divisions between communists, Islam and military forces. By the 1965 Indonesia had become a turbulent mix of

explosive social and political pressures and experienced its greatest crisis as an independent nation. After the failed attempt to seize power by a small military with communist sympathies, a group of long-discontented conservative generals, angered at Sukarno's friendship with communist nations such as China and apparent favoritism toward the Indonesian Communist Party (PKI), arrested Sukarno and quickly launched a brutal campaign to eliminate all leftists. A government headed by General Suharto took power in 1966 and ruled until 1998, moving Indonesia in pro-Western and authoritarian directions.

Like Indonesia, Thailand struggled to create nationality and stability. Thai nationalist sought a Thai-oriented national culture, but ethnic diversity posed political problem. Many northeasterners looked on the Bangkok based national government with wariness. A communist insurgency backed by China emerged there in 1965, with the guerrillas capitalizing on the national government's neglect of the region's development. In the south, where many Malay-speaking Muslims resented Buddhist domination, various communist and Islamic insurgent groups also operated during the 1960s and 1970s.

Thai society has never been rigid, but it promoted respect for those in authority and valued social harmony, and this conservatism contributed to authoritarian governments and bureaucratic inertia. In 1970 King Bhumipol reflected the tension between conservatism and change when he warned against the idea that "the deconstruction of old established things for the sake of bringing about the new would lead to entirely good results, since surely there must be some good in the old-fashioned things" [31].

Not until the 1970s would a true mass politics develop as opposition movements challenged the long-entranced, corrupt and often repressive military regime. Many Thais resented U.S. influences and the various military bases, mostly in the northeast, that the Americans used to support their military effort in Laos and Vietnam. In 1973 the military regime was overthrown after mass demonstrations, bringing political liberalization. One student expressed the feeling of elation: "I sense freedom....Like many other Thais, I have wanted it for a long time, but now that we seem to have it, I feel bewildered. I don't quite believe it yet"[26].

Government proved more stable and somewhat democratic in Malaya after independence. After World War II the British established formal colonial control in Sarawak and Sabah while seeking to dampen political unrest in Malaya and Singapore. The United Malays National Organization (UMNO) formed to promote Malay nationalism and negotiated with the British about the Malayan future, and British agreed to federation providing special guarantees of Malay right.

British leaders suggested the idea of a Malaysia federation as a way of ending now burdensome colonial rule over Singapore, Sarawak and Sabah, even though the various states were historically and ethnically distinct from Malaya. The Malaysian federation, linking Malaya, Singapore and Sarawak, was formed in 1963 essentially as a marriage of convenience. In the years that followed, Malaysia struggled to create national unity out of deep regional and ethnic divisions. The new, hurriedly formed Malaysian nation faced many political problems, including some disenchantment in Sabah and Sarawak over Malayan domination. Singapore left the federation in 1965, becoming an independent state.

By the mid-1970s, only Malaysia and Singapore had at least partial democracies. Vietnam, Cambodia and Laos all had authoritarian communist governments. Indonesia and Burma had been under military rule since the 1960s and, after a brief of democracy, Thailand was again governed by generals. A dictator also governed in Philippines. And few of the countries showed much economic dynamism, but seeds of change had been planted. Nations were slowly being built, in the form of institutions and in people's minds. In the years to follow, the pace of change would accelerate in every area of life.

2.10. Changing Era from 1970

Southeast Asia changed dramatically during 1960s and 1970s and even more decades to follow. Some nations considerable economic development, as their leaders, inspired by the example of Japan's industrialization in late nineteenth century and then rapid recovery following World War II. They mixed capitalism with activist government to spur economic growth as "tiger" in the 1980s because of their economic dynamism. Likely market economies developed, but the government also played a major role in stimulating trade and growth and maintained somewhat authoritarian political system to ensure social stability.

However, many Southeast Asians have also resented the Chinese for their economic power, their pride in their ancestral culture, and their continuing ties China. Anti-Chinese violence has erupted occasionally, and some governments have tried to restrict Chinese business activities by favoring indigenous entrepreneurs strongly in Malaysia, Indonesia and Vietnam.

Such rapid economic progress also have negative consequences. Today forest are being rapidly cut down or flooded by power-generating dams to serve the needs. In 1997 most of these rapidly developing countries faces serve economic crises, part of a broader collapse for the Asian economies and a downtown for the world economy. The crises eventually bottomed out, and several countries began to put their economies back on a modest growth basis but the early twenty-first century, helping to raise living standard for their growing populations. By 2008 there were some 578 million people living in Southeast Asia, a huge increase from 20 to 25 million four centuries earlier.

Indonesia is now the colossus of Southeast Asia and also become dependent on the fluctuating world price for oil from Kalimantan (Borneo) and Sumatra. By the 1980s oil represented 80 percent of export earning. In many respects, however, the New Order improved Indonesian life, bolstering the country's economic position and fostering the emergence of the educated urban middle class. But one-third of the population remained very poor. Income disparities between classes and regions winded while corruption become major problem. Nonetheless, many Muslim blamed the government for poor living standard and what they viewed as immoral activities, a resentment enhances by the widely reported lavish lifestyles and massive corruption among some government and business leader.

By the 1980s Thailand had developed a semi-democratic system combing traditions of order and monarchy with Western nation of representative government and accountability. From 1970s until the late 1990s, Thailand enjoyed high rates or economic growth, which considerably expanded the urban middle class, many of whom supported a more open, democratic society. Many Thais enjoyed high per capita income and high standard of public health by Asian standard. But the wealth has been inequitably distributed among ethnic groups and regions. Perhaps a quarter of Thais are very poor, most of them in rural areas.

Malaysia's experiences were completely different from those Thais and even of neighboring Indonesia, achieving much more political stability and economic progress. Malays number slightly more than half of the federal population, allowing them to dominate politics and the bureaucracy. But most Malays live in rural areas. Chinese, more than one-third of the population, generally monopolize the urban economy. Indian, 10 percent of the population, are divided between urbanites and rural plantation workers. Lack of rural employment prompted many Malays to migrate to towns, where they worked in low-paying jobs. Many young women labored in electronics and textile factories located in urban free-trade zones where foreign companies only tax benefit to establish enterprises.

Cambodia faced an even more difficult challenge of reconstruction, as war was followed there by fierce repression and genocide. Agriculture had been badly damaged by the brutal fighting and U.S. bombing, raising the specter of widespread starvation. When the communist Khmer Rouge, hardened by years of brutal war, achieved power in 1975, they turned on urban population with a fury, deporting nearly everyone to rural areas in an attempt to revive agriculture and punish their urban enemies. The Khmer Rouge's impractical, radical vision of a landless, classless peasant society, combined with violence toward those who were believed to dissent or resist, soon led to thousands of refugees and what survivors called the "killing fields". Ultimately the Khmer Rouge and their brutal leader, Pol Pot, were responsible, directly for the death of between 1.5 and 2 million Cambodians in their attempt to create a new communist society and destroy traditional culture. The Khmer Rouge executed perhaps 500,000, many in gruesome death camps, including common people such as peasants and taxi drivers as well as westernized and educated people, such as doctors and artists, sparking comparisons with Nazi Germany. Many more died from illness, hunger and overwork.

A decade of international efforts to bring the surviving top Khmer Rouge leaders to trial finally resulted in trials of a few aging men in 2008. Life for the 13 million Cambodians remains challenging as they face everything from expensive fuel to poor education, problems that have spurred some people to organize in support of more democracy and to call attention to growing social problems such as prostitution.

After the beginning of the migrating through golden age until the age of colonial with Western countries influenced and the era which most of the countries need to fight against another countries even against their own peoples in their countries. But Southeast Asia still remain provides critical resourced needed by world. The region's role in the world economy has also change. Meanwhile, companies based in Malaysia and Singapore have operations around the world.

The mixing of old and new, local and imported, is perhaps most obvious in popular music and culture. In the past four decades Southeast Asians have developed a wide popular music styles, all with different audiences. Today in Indonesia, Thailand or Malaysia, at any hour you can hear the pop music in villages, shopping center and music store. Poster of pop stars are displayed in cities and remote villages, in the room of teenager or even adults.

3. The influence in art and costume in Southeast Asia

The art and costume in Southeast Asia at the prehistory time and ancient time were developed in the normal way of the geometric art, later developed in the own way. The first culture was arises in Southern China – Northern Vietnam, called “Dong Son culture”. They developed their own way of art and influenced to the most region in Southeast Asia.

Later, Indian and china strongly influenced through the Southeast Asian era, separated by the area. The Buddhism and Hinduism architecture are discovered in mainland even in the island in the classical era. In the textile and costume almost directly received from India but sometimes change the name of clothe to their own language. There are the unique technique of the textile which shown in this period with the thread and verities of warp and weft.

Started in the classic era, the idea of the king-god expanded from India Hindu-Buddhist effected directly to all the kingdom even in the style of cloth and textile. The textiles and apparels did not just “cloth” to wear or “just wearing” but they were the meaning of the status, situation in the social of the wearer even in some of the cultures were shown the sex, age or groups by the colors or motif. The Indianized era which we called golden age to the kingdom, the Khmer kingdom was the greatest kingdom in that ear, they were influence , strong, varieties of the cultures, art and traditions. But still running the influenced from India. Unfortunately, the evidence of textiles could not survive from the tropical weather and

monsoon. But there are the sculptures on the great architecture which found in many area from this kingdom period.

There are such a long period that Western countries try to expanded the power and started to control the maritime of the economic and build many port in Southeast Asia. They were not control just only the economic but some of them started by the friendly diplomacy, later they needed more from Southeast Asian. The colonial era were started after for a while. Some culture and style of art were faded by times in some area but some still keep running their own style and developed more and more.

From the golden age some of the kingdoms were felt down but some still survived by changed the area or escaped to new location which more safe, but later the small states challenged by the new coming above the imaginations.

The European style which in the same period in European were Renaissance, later by Baroque and Rococo. Most of their material for costumes and apparels were exported from Southeast Asia, and some were made in order to answer the needed of the European countries. Also in the other way, some of the European rulers were play their step by made the rules which included the way of how to dress in the colonial countries, and that were the changed of the style in Southeast Asia.

Some countries were ready to absorb the culture and the new style from European especially clothing style, but some turned themselves stronger with the anti-thinking after the hard time. The textiles were created in the local but most of all they were imported from India by the European base company for supported the changing. In many country campaign the nationalism and viral the heritage and there were also the changed time for textile also.

In the Industrial developed time, the textile factories slowly destroyed the traditional textile in many countries. Costume turned the page to be more fashionable and stylist with the influenced from the trend of fashion. The new generate, there are no more textile for the status and the situation in the social life, but there are just only fashion which running to catch the most “trendy” of the fashion victim. And the time of faded of the traditional textile in Southeast Asian countries.

3.1. The Pre history and Ancient time to ca. 200 BCE

The Stone Age was the first known period of prehistory human culture, during which work was done with the stone tools. The period began when the earliest human development, about two million years ago in the Paleolithic or Old Stone Age by Homo Erectus which migrate from Africa to the Southeast Asia.



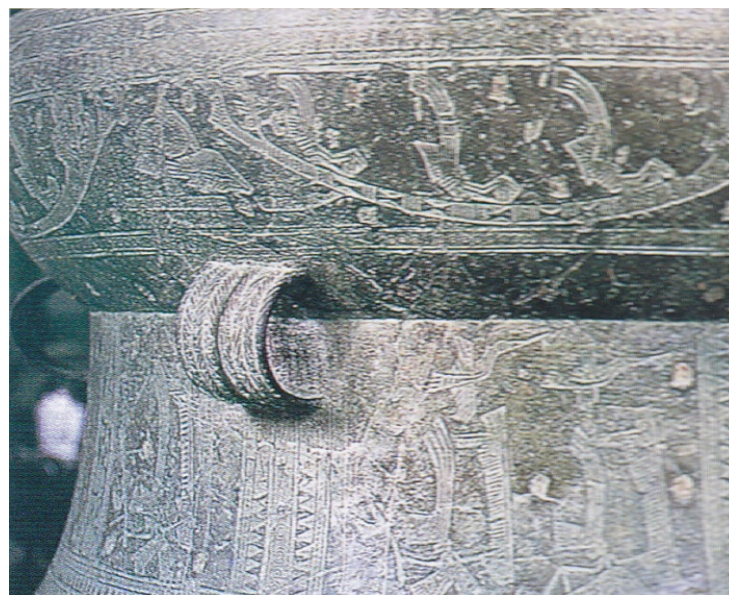
Picture 23. Rock art in the Southeast Asia, In this picture discovered in East Timor which shown the easy drawing of the shape of living things. [66]

There are unclear how can people in areas of Southeast Asia started to made the pottery and metal work, but there are some were discovered in the region and whether sites that have been excavated represent related or separate traditions. But there is the evidence of settlement in Northern Thailand 500,000 to 100,000 years ago by hunters and gather. Tools made of river stones have been found. From 300,000 to 7,500 prehistoric people and from 5000 to 3000 made more sophisticated a tools and settled in villages, undertook agriculture. Bronze and iron tools appeared 2,500 to 1,500 years ago.

The first actual textile, as approach to skins sewn together, was probably felt. The early textile method dated from 6500 BCE. Our knowledge of ancient textiles and clothing has expanded in the recent past thanks to modern technological developments. The knowledge of cultures various greatly with the climate conditions to which archeological deposits are

exposed. Early woven clothing was often made from loom width draped, tied or pinned at the place.

Archeologists have found evidences of weaving (by the use of tools made from clay) in regions of modern day Thailand, that day as far back as four thousand years. This indicates a long and rich tradition of weaving in material like hemp. These naturally occurring materials were ideal for the making of clothing. Silk dates to right around 500 BCE, and cotton to 300 BCE (they had to learn to making of cotton into fabric).



Picture 24. The drum detail's showing boat. Dong Son culture, c. 300 BCE – 300 CE, bronze.
Museum National, Jakarta. [38]

Unfortunately, textiles in Southeast Asia little are known about the early indigenous culture. The year is unclear how and when textiles were first discovering in this region. At the Vietnam area the raised cultural, Dong Son culture can be traced back to ancient bronze castings. The most well known is the Dong Son drum. The bronze drums were made in significant proportions in Vietnam and parts of southern China and were then traded to the south and west to places such as Java and the Bali islands. Thus it became valued by people with very different cultures. The Dong Son bronze drums exhibit the advanced techniques and the great skill in the lost-wax casting of large objects, the Co Loa drum would have required the smelting of between 1 and 7 tons of copper ore and the use of up to 10 large casting

crucibles at one time. Most scholars agree the dong Son drums display an artistic level reaching perfection that few cultures of the time could rival.

In Java the influenced by dong Son culture were shown on the object motif which similar with the drum. These comprise stars, geometric element like tri-angles and circles and the meander pattern like spiral. They also present images of ships, bird, warriors with plumed head-dresses.

There are Dong Son's some sculptures in Vietnam shown of peoples, The men in Bronze Age, Dong Son cultures are wearing the loin-cloth, half naked. And the women are wearing skirts, that expresses both artistic image and costume [3]. And the Dong Son style of clothing was influence flourished to other part of Southeast Asia including mainland and Indo-Malayan.



Picture 25. Bronze figurine, Đông Sơn culture in Vietnam, 500 BCE-300CE. Thailand. The normal topless with the agriculture style. [53]

Some evidence also wrote about the traded between India and Indonesia by 500 BCE show that India textiles used to be exported to Southeast Asia. There is archeological evidence from Mohenjo-Daro (the largest settlement in Indus Valley, India), which establishes that the

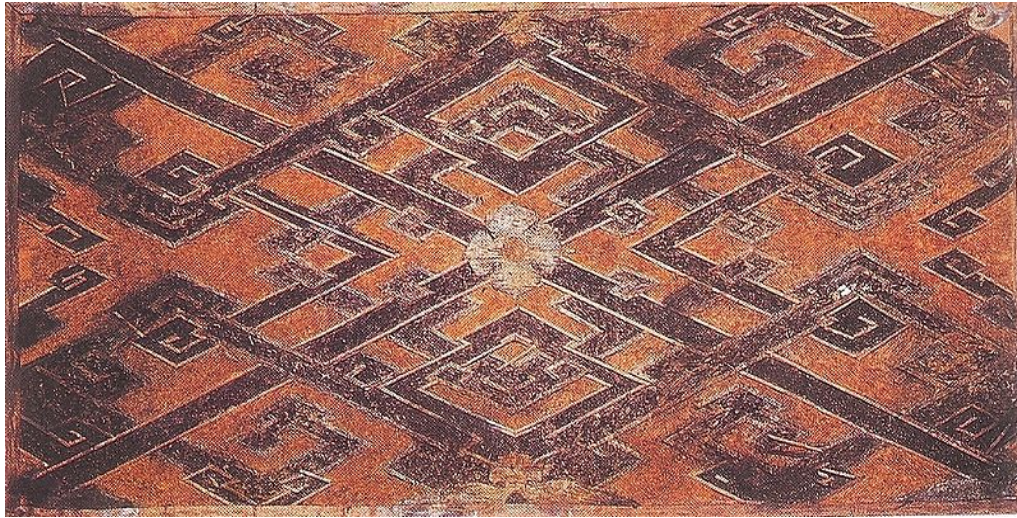
complex technology of mordant dyeing was being used in the subcontinent from at least two millennium B.C.A. And exported to many regions

From the trade route, some of the cultures were developed inside the area of the Island around Indonesia. With the link between the myths of original of Indonesian peoples, in which the ancestor are said to have arrived by water, and the depiction of boats, is clear. Boats are important symbols in an archipelago, and especially in the part of Indonesia where the Austronesia elements have remained strongest, namely, the areas where Hindu-Buddhist cultures did not penetrate so deeply. The famous ship cloths hung in the houses of more prominent families at the time of ceremonial transition, they are magnificent long “Palepai” that are through to represent ships of soul or the dead.

3.2. Classical world, developed of art and textile 200 BCE – 800 CE

In this period China and India began exercising a stronger influence in Southeast Asia. There are four kingdoms which raised in almost in the same time, Chanla base on Thailand and Cambodia, Funan in the Vietnam and Cambodia areas, Champa in Southern Vietnam and some part of Cambodia and Srivijaya in Malay Peninsula, some area of Indonesia and Sothorn of Thailand. Unfortunately, no textile in the early period could not survived from the tropical weather and monsoon climate of Southeast Asia, but there are some evidences from the sculpture which decorated on the architecture which shown some of the textile, costume and clothing used at that time.

In China, 2nd century BCE the Han dynasty build the huge empire and conquered the already well-organized society of Vietnam. And they were the beginning of the Silk Road. When the Han expanded the power with the military and also trade connections, Vietnam was the place which received the directly influence, The Vietnam resisted Chinese government, this finally ended in thirty-ninth century, Vietnamese revolts was led by the Tung Sisters. From the art which appearance about the Tung Sisters, the style of clothed was influenced by the cloth of Han style called Hanfu (silk robe).



Picture 26. Woven silk textile from Tomb No. 1 at Mawangdui, Changsha, Hunan province, China, dated to the Western Han Dynasty, 2nd century BC. [84]



Picture 27. Two traditional forms, the type of Han Chinese cloth worn by primarily women. [84]

While China influenced Vietnam, India settled in mainland and island states. During this time Indian enjoyed their golden age in the Gupta Empire. The style of art and culture even cloth style were spread into Southeast Asia and began the “Indianization” between around 100 – 1000 CE, The style of Gupta style art which came with Buddhism was appearance at Khmer Empire, the Mon in central Thailand and Javanese in Java.



Picture 28. Tung Sisters memory site in Vietnam, show the same style of the cloth which influence from Han Dynasty, China. [133]

The style of Gupta, sensuous modeling of faces and bodies, for a subtlety of expression and for the harmonious proportions of its figures. During this centuries the workshop a monastic complex built on the site of the Buddha's first sermon, became especially artistically influential. A particular type of standing Buddha image was produced here whose body is covered by a diaphanous robe, which clings to the figure while flaring at the sides. This was to become the prototype for a multitude of later images. The most interested art and architect in Gupta period are at the Ajanta cave, the painting shown the beauty of the figure of the human and the detail of the Jakata story (the stories of Buddha's former existences as Bodhisattva).

This Gupta art style appear in Southeast Asia from mainland to island states, at the Plaosan Temple, Java, Indonesia, most of the sculptures were show the art in the same way which influenced of India. Funan and Chenla is the best example of the blending of Indian Art with mixed with local traditional art of Southeast Asia. The style of the sculptures are hard with the big head proportion with the thick nose thick lips with aggressive face. In the costume influenced, most of the empire in the Southeast Asia, the costume for both women and men were topless which effect from the Indian style and the environment including the tropical climate, the average degree in this area is 25 Celsius degree to 35 Celsius degree.



Picture 29 - 30. Painting of Padmapani (bodhisattva who embodies the compassion of all Buddhas) with the crown and Vajrapani (He is the protector and guide of the Buddha) from cave number one at Ajanta cave. [85]

Funan in the Cambodia and Thailand area in now-a-day influenced by India mixed, Funanese king ordered the people in his kingdom to wear Sam-Pot at the request of Chinese envoys. Despite got some similarity on costumes style, both men and women had their own. Also they create the textile weaving style in the local, which learned from the Chinese.

The Funan sculptures reveal traditional Indian stylistic influences, one can also see that the Funanese artists strove to break away from their mentors. Moving away from the Indian tradition of sculpting in high-relief, the Funanese attempted to make free-standing statues, supported by an arch or by an attribute of the divinity (such as a piece of clothing or a hand-held object). The majority of the sculptures from Funan depict Vishnu, while another popular deity, Shiva, is usually symbolised by a linga (stone phallus). Pre-Angkorian sculptors often combined these two Hindu divinities into one deity, called Harihara. Statues of Buddha and other Buddhist divinities were also popular with pre-Angkorian artists of both Funan.

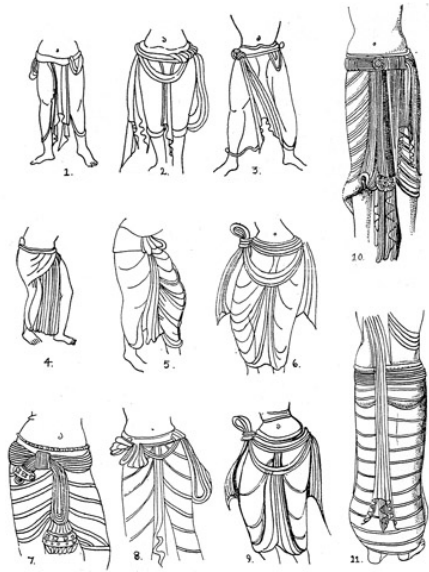
All men in the region had Indian influenced in their clothing. The people generally wore Sam-Pot Chang Kben. The noblemen, royalty and king prefer their own style Sarabat textile, imported from China. A bas relief evidence depicts that the wealthy people

worn their clothing, very same with Dhoti, as it tying around the upper part and tie the waist with a thin piece of clothes. Noble men and royalty wore Sam-Pot Kben in their daily life with the chest exposed. The variety of Yantra Tattooing had found in drawing script on their body in order for protection. The king always crowned with long corner in different color depict their royalty.



Picture 31.: The Gupta empire painting, shown the group of the musician, dressing with Sarong and hair- dressed with a lot of jewelry, waist belt, earring and crown which influenced directly to the Southeast Asian in many areas. [101]

The women, likely to suit themselves with Sam-Pot in different color and warp around with beautiful golden bealt at their waist. The most useful Sam-Pot Sarabap made from expensive light silk in the country. They led the upper part body naked but the women need to have Sarong Kor as a collar to praise their beauty jewelry allowed such as big triangle earring made from wood or gold and another kind of earring which similar with the bracelets. Being short straight hair and head hairstyle for average people while trying a chignon can seem for royalty. Unlike the average with rich people, poor people, servants and peasants look like naked person with just straw skirt cover around the waist or wearing skirt from animal's skin or from the cotton. They habitually have no jewelry but got a same hair style as rich people.



Picture 32. Styles of dhoti seen in Amaravati sculptures of the Satavahana dynasty (from 2nd century BCE to 3rd century CE). The draped waistbands are known as kamarbands (source of the Western cummerbund), and are sometimes accompanied by a buckle at the waist. [89]

Chenla called by the Chinese, was mentioned with the Sui dynasty at the first time but later was absorbed by the Hinduism by the Malay and Srivijaya Empire. The costume and textile were strongly received from the Indian mixed. According to Wat Phou, the traditional costumes noticed a high different with Funan, except head-dress which allow just only for the king.



Picture 33. The carving from Wat Phou, now based in Laos. Shown the style of hair and the bottom part called “Sam-pot”. [114]

The “Sam-pot” and loincloth were noted as clothing item. Some carving at the Wat Phou show the usage of shirt, jacket in addition with the lower clothing. For men, always tie one’s hair into chignon and crown it with Funan style’s headdress. Sam-pot still certainly wore by Chenla people but in different variation. The men enjoyed wear that kind of collar due to half undress, hold a sword meant for brave and being muscle for known as strong. For women, also tie a hair into a chignon, just like the men but suit the hair with beautiful flowers like jasmine or rose into chignon to described about the feminine or womanly. Otherwise, they likely to crown with round headdress made from gold with flower decoration instead. They also love to wear Sam-pot but sometimes women likely to wore Sarong with flower textile around with nice Pidan, match with golden belt the hold a new style of Khmer Sarong Kor below their neck despite naked their breast and stomach. The most important in Chanla period, the servant lady in the palace know to warps the left shoulder to their back and stomach by shawl like Sbai instead which is a symbol of Buddhism as well as royalty wore Sava, a loosely decorated band of beads worn crosswise.

No exception Champa was an Indic civilization. The artistic legacy of Champ consist primarily of sandstone scriptures – both scripture in the round relief sculpture – and brick building. The style of Champa’s art typical for various historical periods and different location. At the first period the style of art has been described as a highly original style of “artistic extremism” with exaggerate almost excessively stylized feature. The figure are characteristic by the thick nose, thick lips without smile. Later, the style influenced by the Javanese which move movement of the body and more realistic of the clothing. In Champa the way the people dressed were the same as the Chenla because they directly received the influence pass the border of the area.

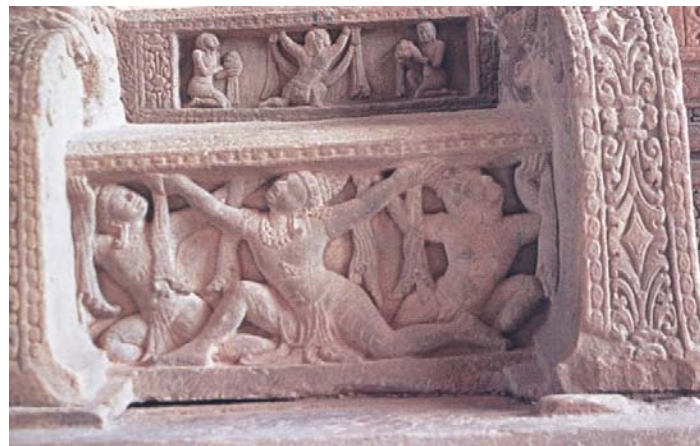
The sculpture of Champa mainly represent religious subject, and the clothing play is very important part in the meaning and in composition of the scene. In fact, there are no single fabrics in Cham sculptures, and because almost all that remains of the ancient Cham civilization is of a religious nature, In a sense, traditional textile are always concerned with the super nature, or with sacred value. The old Kingdoms of Champa were very famous for their wonderful fabrics, their woven silk and cotton, and for their embroideries. This information comes from the fifth century, and from as far as Japan. Therefore apart from the sculpture that

we can see, we know of textiles in old Champa thanks to the account of Chinese travelers or historians.



Picture 34. The sculpture of the Shiva the Hindu god. This is the typify style of Cham art. He wore the short warp which featuring with the long front pocket with an oblique upward curve, and a sash. Source: Standing Shiva or temple guardian (dvarapala) Vietnam -(Champa) (1987.478) Heilbrunn Timeline of Art History, The Metropolitan Museum of Art. [121]

Early as the fifth century, the Cham people cultivated mulberry trees for silk and cotton bushes for cotton. The women spun and wove the threads. They are known to have added golden threads in the weft. They knew how to weave fabrics with different motifs on each side. They perfumed their clothing with musk. Ordinary people usually wore a large piece of cotton from waist to the feet, which was wrapped around their body from right to left.



Picture 35. One of the masterpiece of stone carving Da Nang Museum, photo credit V.Combre. The carving shown the realistic of the textile. [9]



Picture 36. The ways of draping of Sam-Pot in Cham in seventh century. [9]

One of the masterpiece of art, and one of the oldest. It is a detail of one of the risers of a Shivaite pedestal dating to the mid of seventh century. It was found in the temple at “My Son” in central Vietnam. The scarves indicate the vertical lines, and when the faces of dancers look upward, the meaning is that they are looking towards the gods. The cloth is a Sam-Pot of which the upper part is tucked back up in the belt, while the other tail form an oblique pleat. This drape is typically Cham derived original from India and the stage in its evolution can help to date the sculpture.



Picture 37: Stone carving at My Son museum. The masterpiece of the sculpture, shows Shiva dancing with Skanda and Parvati [9].

The three drawing, take from Cham sculptures, show clearly how the cloth is adjusted (note the belt). This detail is important, because it also existed at the same time, in the representation of Sam-Pot in Pre-Angkorian Khmer art. However in Khmer example this style soon disappear, to remain only in the art of Champa. Most important are the long, narrow stripe.

On the piece which shows Shiva dancing with Skanda and Parvati. There are also two musicians and a skeleton-like figure. Shiva dancing on a pedestal behind his mount, Nandi. He wears a kind of short “Sarong” with a long tail with several pleats hanging from a belt made of fabric. In the detail from the tympanum, Parvati sitting with the child Skanda under a tree. Her apparel is one of the oldest representations of feminine dress in Cham art. Clearly visible are vertical bands of her skirt and the hanging ribbon or scarf, the evolution of which has helped to determine the successive periods of Indianized art. Usually the three types of the clothing represent in these sculptures are functional and very realistic. Each corresponds to a position of the body. So, there are three main position of clothing: dancing, standing and sitting. Dancer wear a kind of undergarment, which is very tight. The three drawing shown here are not in chronological order, but rather the development from simpler to more sophisticated designs.

Through the south, Srivijaya was a powerful ancient Malay empire based on the island of Sumatra, Malaysia and Southern Thailand. Srivijaya and by extension Sumatra had been know by different names to different people. The Srivijaya art reflects various infusion of style from India, Champa, central Java and some from China. The myths about boat motif, the three of life is also a universal symbol which created in Srivijaya and could see on the textile for hanging, both from Kalimantan and Lampung at the North of Indonesia, where Chinese influence. In such regions there is a clear predominance, in pattern connected with identity, of geometric motif derived from the Austronesia sources the resemble proto-Chinese design. In Baun and Savu in the east, woven cloth contain coded information about the social group, position, age and sex.

The sculpture and architectural relics confirm that Mahayana Buddhism was predominate. The style reflects close resemblance to Indo-Javanese art also showing influences from India. The sculpture very beautiful in the golden age of Srivijaya with very

beauty movement of the body and also the clothing are shown the draped of the textile. The Srivijaya costume for both men and women were half-naked. From the sculpture, both used Sarong with the decoration of textile. Warp the waist with the golden belt. On top have the necklaces which cover from the collar until the breast.



Picture 38. The most well-known sculpture from the Srivijaya period was found in Chiya, Southern Thailand. The sculpture was topless with a lot of jewelry from the Indian influenced. [128]

There were the traditional textile called Songket which means "to hook" It has something to do with the method of Songket making, to hook and pick a group of threads, and then slip the gold threads in it. A fabric that belongs to the brocade family of textiles of the Island of Southeast Asia. It is hand-woven in silk or cotton, and intricately patterned with gold or silver threads. The metallic threads stand out against the background cloth to create a shimmering effect. In the weaving process the metallic threads are inserted in between the silk or cotton weft (latitudinal) threads. Songket weaving is production techniques could have been introduced by Arab and Indian merchants. However, Terengganu weavers believe that Indian traders brought Songket weaving technique to Palembang and Jambi where it probably originated during the time of Srivijaya Kingdom.

Songket is a luxurious textile that required some amount of real gold leafs to be made gold threads and hand-woven into exquisite fabrics, hictorically the gold mines are located in

Sumatra hinterland; Jambi and Minangkabau highlands. Although gold threads was found buried in the Srivijaya ruins in Sumatra, along with unpolished rubies and pieces of gold plate, there is no corroborating evidence that the local weavers used gold threads as early as 600s to early 700s CE [128].

Many kingdoms increased number of the populations and economic with the stable political and strong militaries power. The technique of arts were developed to the next period. The peak through “golden age” was show the strongly idea and characteristic of social and cultures



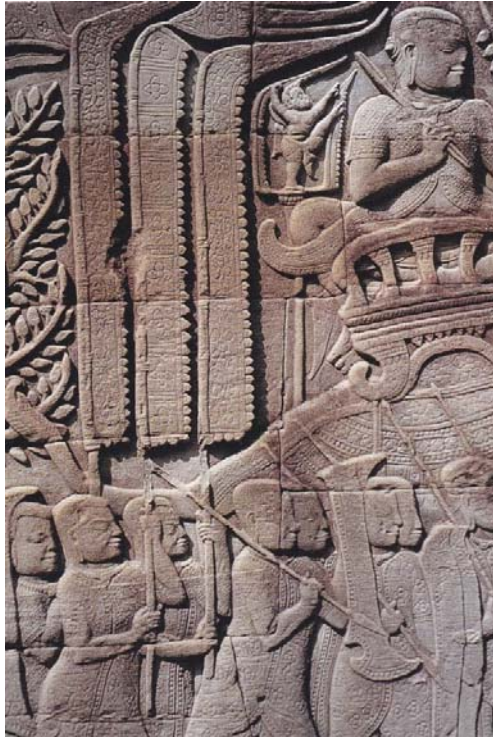
Picture 39. Minangkabau songket, the pattern in the lower third representing bamboo sprouts. [3]

3.3. The golden age of Southeast Asian art 800 – 1400 CE

The Golden Age kingdoms, there was a clear social and political which influenced strongly by India by mixed with their own traditional, they distinction between what anthropologists have termed the “great tradition” of the court base on royal government. The largest and most powerful Golden Age state was the Khmer kingdom of Angkor in Cambodia, considered a reincarnation of Shiva, the Hindu god.

Khmer existence was totally dictated by Hindu beliefs, astrology and subjugation to the Gods and their God Kings. The role of architecture was to demonstrate these beliefs for the believers and enforce by demonstration the system to those subjugated to the system. Architecture was based on a system where boundaries, axes, and other architectural

parameters have measurement or size based on their physical extent and internal divisions but where additionally these structures contained calendar and cosmological concepts. The monuments and art exhibited at Angkor are extensive and to better appreciate and understand these some understanding of Khmer beliefs, architecture and art form and subject matter is important.



Picture 40. Victory banners, bas relief, Bayon twelfth century AD. The used of the textile for clothing, decorate and animal trapping. [9]

The art in Angkor kingdom at first was influenced directly from India, later in the Angkor kingdom they created their own style by mixed with the Indian-Hinduism. The evidences of art in Angkor period pointed to the Angkor Wat and other temple in the area, the reliefs carved into stone, provided glimpses of daily life, showing fishing boats, midwives attending a childbirth, festival jugglers and dancers, the crowd at a cockfight, men paying chess, peasant bringing goods to market, and merchant stalls. Architecturally, the elements characteristic of the style include: the ogival, redented towers shaped like lotus buds; half-galleries to broaden passageways; axial galleries connecting enclosures; and the cruciform terraces which appear along the main axis of the temple. Typical decorative elements are devatas (or apsaras), bas-reliefs, and on pediments extensive garlands and narrative scenes. The statuary of Angkor Wat is considered conservative, being more static and less graceful

than earlier work [130]. Other elements of the design have been destroyed by looting and the passage of time, including gilded stucco on the towers, gilding on some figures on the bas-reliefs, and wooden ceiling panels and doors [25].

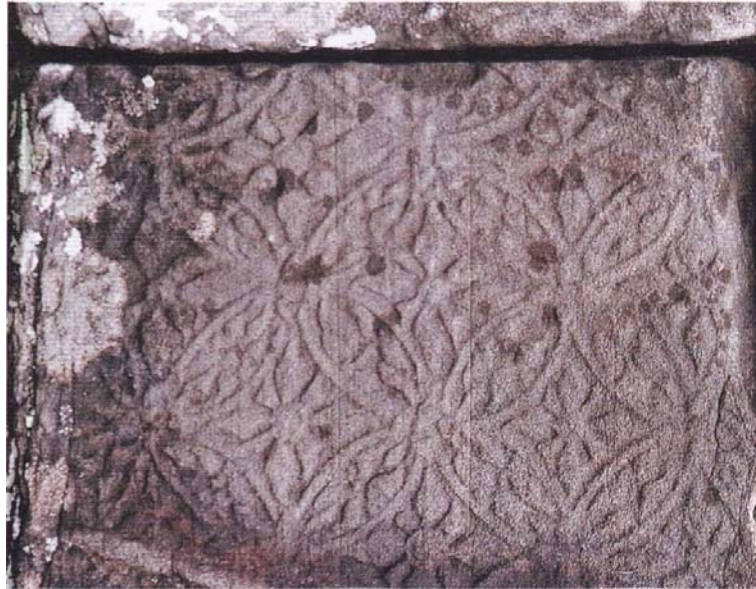
Looking at the detail in the evidences, textile are used in two broad contexts; decorative and utilitarian, mainly in the form of royal regalia and finishing in palaces, temples and costumes. For example, warrior king into battle roofed liters made by attaching a piece of fabric to carrying poles balanced on porter's shoulders become transport the royal princesses while elsewhere, a Brahmin can be seen borne along his helper. Animal trappings are part of royal regalia. Round, patterned clothes are see in the back of horse, water buffalo, and elephants.

From the description of Zhou Daguan, the Chinese ambassador in Angkor, descript that "When the king goes out, troops are at head escort; then come flags, banners and music. Palace women, numbering from three to five hundred, wearing flowers cloth, with flower in their hair, hold candles in their hands, and form the troupe. Even in broad daylight, the candles are lighted. Then come other palace women, carrying lances and shields, the king's private guards, and carts drawn by goats and horses all in gold, come next. Minister and princes are mouthed on elephants, and in front of them and can see, from afar, their innumerable red umbrellas. After them come the wives and concubines of the king, in palanquins, carriages, on horseback and on elephants. They have more than one hundred parasols, flecked with gold. Behind them comes the sovereign, standing on an elephant, holding his sacred sword in his hand. The elephant's tusks are encased in gold"[25].

There is another group of furnishing textiles whose presence is more subtle because at first glance may appear to be merely decorative bas relief patterns on temple walls, may well represent textile hangings. In particular representations of two pattern illustrate this point. One, made of interesting roundels enclosing a floral motif, is carved on stone bas reliefs both a Angkor Wat and the Bayon.

At Angkor Wat the pattern appears on the inside surface of doorframes and at the Bayon on blinds partially covering a number of blustered windows. The pattern itself is ancient, as evidenced on a four thousand year-old ceramic pot excavated from Mahendjo Daro

in the Indus Valley. A number of examples of this pattern created in different media are contemporaneous with the Angkor period. The motif is remarkably similar to that on a thirteenth century Chinese silk canopy cloth embroidered with an almost identical image.

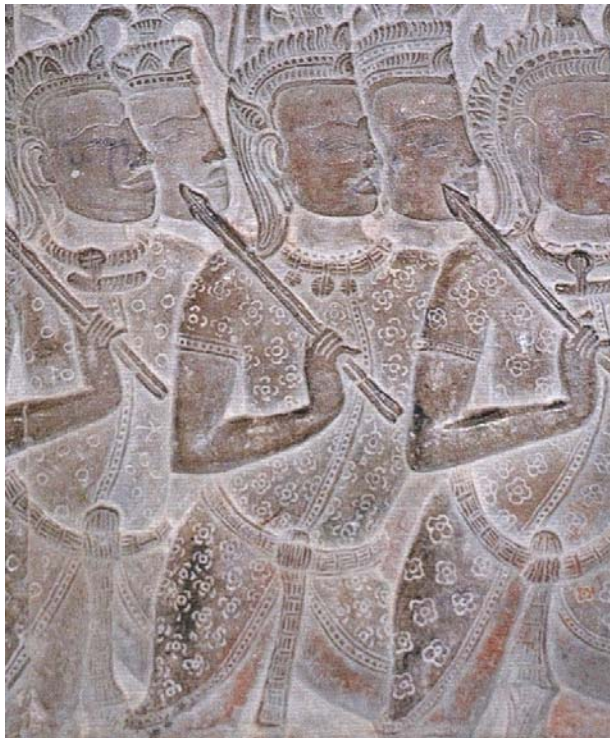


Picture 41. Close up of intersecting roundel pattern on a door frame, bas relief, Angkor Wat, twelfth Century AD. [9]

The costume uses of textile in daily life, upper body covering, except perhaps for jewelry, are not worn by the Khmer except in the case of warrior kings and soldier who wear upper body garment of two quite specific forms. One is a short bodice with the lower edge ending above the waist, and the second a longer jacket reaching to the hips. Both form are short-sleeved. Pattern motifs are varied: four-petal flowers, “solar discs”, spots looking remarkably as through resist-dyed, and floral motif contained in bands or squares. Most also have a characteristic feature of a row of small disc, perhaps shiny pieces of mica, along the edge.

Hip-wrappers may be worn by two basic forms, the different relating to the way of cloth is actually draped on the body. One is Sam-Pot Chawng Kbun a length of cloth wrapped around the waist and knotted at the waist. The simplest form constructed with a narrow length of plain cotton, is knotted at the back, then one of the ends passes between the legs to the front and that end slipped under the waistband cloth and allowed to hang down to front. This

minimal form of Chawng Kbun is seen on bas relief of rank-and-file soldiers, probably slaves of hill tribe origin: on captured Cham soldiers. The other form is termed a skirt cloth Sam-Pot which differs from Sam-Pot Chawng Kbun in that the cloth hangs unhindered from waist to ankle. Consisting a short length of fabric simply wrapped round the body, skirt cloths are cinched either with a bet or being knotted at waist. If a length is used, the vertical end panel may be pleated into a bundle, folded over at the waist, and the fold, tucked in at the waist, allowed to drape forward.

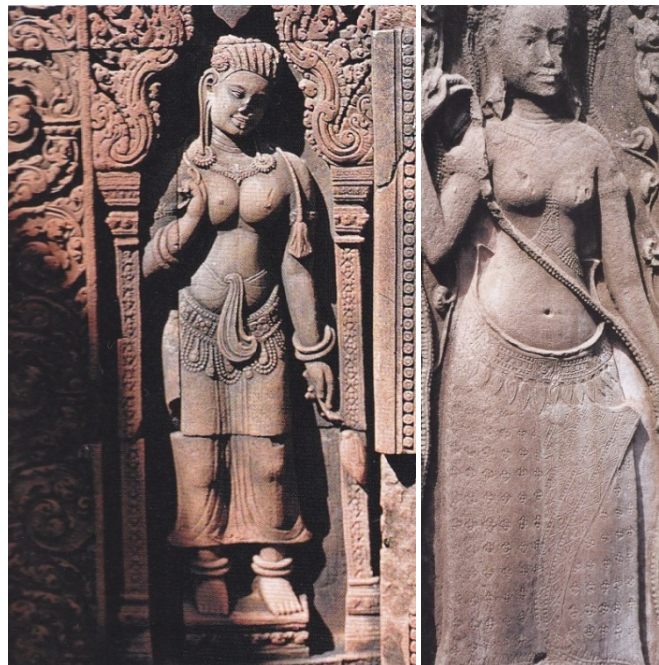


Picture 42. The Khmer soldiers wearing belted, long jackets with an all-twelfth Century AD. [9]

In the case of Apsara's costume, a possible explanation can be deduced from the meticulous depiction of their garment on bas relief images. The arching panels at the waist are invariably shown emerging from underneath the waist edge of the skirt cloth. One may speculate that the subject were wearing not one but two garments, one on top of the other. Suppose the underneath garment was tied in Chawng Kbun and its two long ends. The underlying cloth does not need to be wide piece of fabric as apparent, whereas the overlying skirt cloth clearly is constructed from a length wide enough to extend from waist to ankle.

New style, it seems, were motivated by influences from abroad. Evidence indicating that Indian costume forms themselves were a major impetus for these new styles can be

deduces from comparison with Indian forms. Moti Chandra analyses depictions of costumes and textiles on Indian sculpted and painted image and from linguistic sources going back to antiquity. Comparing traditional Indian forms with Khmer forms analyses in the same way, remarkable resemblances can be seen. It can be argued the Khmer Sam-Pot Chawng Kbun form equates to the Indian “dhoti” and that the Khmer pendant sash mimics the Indian “Patka”. Khmer skirt cloths, with a bundle of pleats tucked in at the waist, resemble the Indian “Sari” and the skirt cloth simply knotted at the waist, the Indian “lungi”. The cropped bodice and jacket style worn by Khmer warrior kings and soldiers conform to the style and usage depicted on Kushan and Gupta image of Indian kings.



Picture 43 - 44. The skirt cloth knotted at waist, worn with an elaborated belt by an Apsara, relief Banteay Srei, tenth century AD. [9]

In the Champa, the art style subject-matter of Cham sculpture is drawn mostly from the legends and religion of Indian civilization. Many of the sculptures are representations of particular Hindu and Buddhist deities, most prominently Siva, but also Lokesvara, Visnu, Brahma, Devi, and Shakti. Such sculptures may have served a religious purpose rather than being purely decorative. Any sculpture in the round of an important deity that is completely forward-oriented, not engaged in any particular action, and equipped with symbolic

paraphernalia, would have been a candidate for ritual or devotional use. Cham sculptors also created numerous lingas, phallic posts linked symbolically with Siva (if the cross-section is a circle) or with the trimurti (if the post is segmented, consisting of a lower square section symbolic of Brahma, a middle octogonal section symbolic of Visnu, and a top circular section symbolic of Siva). The ritual uses of the linga are familiar from modern Hinduism.

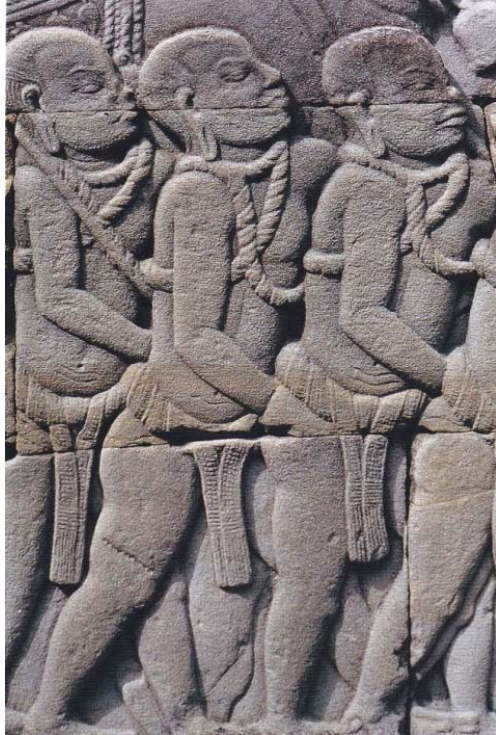
The Khmer's style of clothes were influenced in many of the region in that period, east to Champa and west to the Pagan. There were the golden age of the Khmer Empire which covered through the another areas by the economic power and military power. Most of area of the Champa kingdom were occupied by Khmer Kingdom in the time of Jajavarman II. In Khmer kingdom were many of the Chmapa prisoners. Later still at the end of thirteenth century the Chinese traveler Zhou Daguan noted that Cambodia wove only cotton and canvas and imported textiles from Siam and from Champa.

The Cham in Khmer Kingdom era still running their own king, in the year 1076 AD the Song Che described the Cham King Harivarman IV as follow: "The king is thirty-six years old. He eats much. He wears a robe or a long tunic of damask with flower motifs on black or green backdrops. This tunic was fastened up with seven golden ties, not with the buttons. The undergarments were of very thin white cotton trimmed with embroidered braids or golden fringes.

The elementary costume on the curious rider squatting down on the horse and dancing or making a sort of acrobatic movement, a representation unique in Cham sculpture. The original piece from which these drawing were made is now in the museum in Da Nang and dates back to the beginning of the tenth century. Such elementary items of clothing were used by servants and by attendants of the gods or demigods. Dating back of the middle the tenth century. Two male attendants, possibly children, join their hands to pay respect to the other people in the scene of the breaking of the bow. They are both wearing what appear to be small brief. However, their belt is a double woven cord or braid, more decoration than functional.

Most experts in the art of Champa have concentrated more in styles of clothing seen in the sculptures than in textile themselves. Professor Boisselier the prime exponent of Cham art, has theorized that as at the Indianized courts, Cham clothing would develop over time.

Comparison with the Indian and Indo-Javanese evolution of clothing tend to support this theory. If we examine the development of the different styles, we can discern seven period.

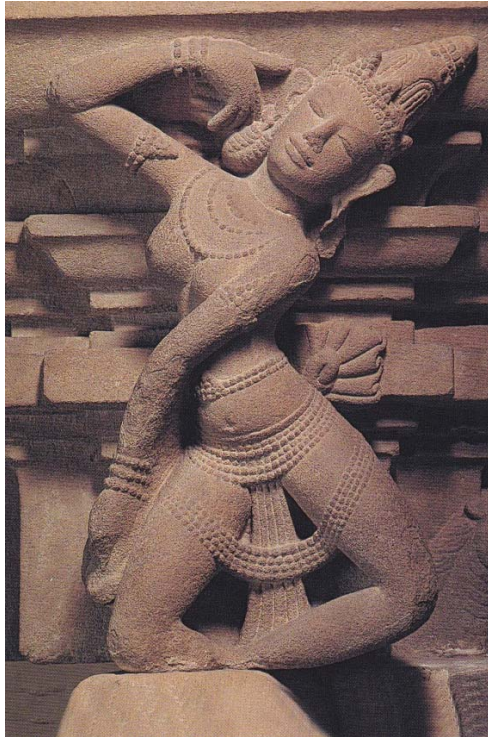


Picture 45. Minimal Chwang Kbun worn by prisoners, bas relief, Bayon, twelfth Century AD. [9]

The main types of material found in Cham sculpture are bands of fabric which are draped vertically, laterally and horizontally. Unfortunately, the color can only be conjectured at because there were any paint sculptures. However, the easiest evidence of red, Indian Carnelian beads were reported in excavations of the Huyn culture, which immediately preceded the Champa. There were green, red and yellow textile, local indigo blue and turmeric used as the sacred color and dye for Vishnu. The old Indianized courts of Champa depended upon maritime activities and thus received trade textile from abroad.

The thickness of the textiles shown in the sculpture vary with the thinnest resulting in skirt-tight clothing as seen in famous dancer from the tenth century Tra Kieu pedestal, called the “pedestal of dancers”. The dancer is not naked, but is portrayed wearing a very thin, almost invisible cloth, whose diaphanous appearance is reminiscent of fine muslin. But the large bronze statue of Tara was found in 1978 in Dong DOUNG. In contrast to the dancer, her Sarong is very thick, even stiff, more suitable for formal regalia. No motif is discernible on the fabric.

When the Cham style of the costume and textile developed by mixed between Indinized and Khmer in the Angkor Kingdoms to their own style which could not seen in the Southeast Asia before, another side of Angkor Kingdom, or the Western Angkor Kingdom, there are raised of Sukhothai when the Angkor Kingdom was faded for the power. The Sukhothai Kingdom now based in Northern and Central Thailand.



Picture 46. Dancer, Da Nang Museum.
(photograph: V. Combre) [9]

The Sukhothai Kingdom controlled by the Siamese peoples, is directly influenced by the Khmer Angkor empire. Sculpture bronze, stucco and stone were inspired by Theravada Buddhism which created a new style in which spiritual serenity is merged with human form and reflected in the numerous images of the Buddha. Sculptors did not base their images on strict human form but on interpretations of metaphors from religious verse and Pali language scriptures. Accordingly the artists created images that were intended to reflect the compassionate and superhuman nature of the Buddha. During this period bronze images of Hindu gods were also caste. These Hindu gods are crowned and wear royal attire and were cult objects in royal court rituals performed by Brahman priests.

In addition, Sukhothai was famous for ceramics “Sangkhalok ware”. There were two forms, the monochromes in brown and white and the celadon and painted wares. The later have dark brown or black designs and have a clear glaze.

Written records that make reference to Siamese taste textiles being to appear as early as beginning. Men were topless as usual, and the kings and royalty decorated themselves with the gold jewelry at the top. The material to make the Sarong or sometimes for Sam-Pot made by silk which made in the local. The women sometimes topless but some were dressed by the Sbai with many color from the cotton and muslin material. For the dancer in the court there worn the ruffle skirt with the five layers from the waist, made by very thin material. The material were export from the China and India.

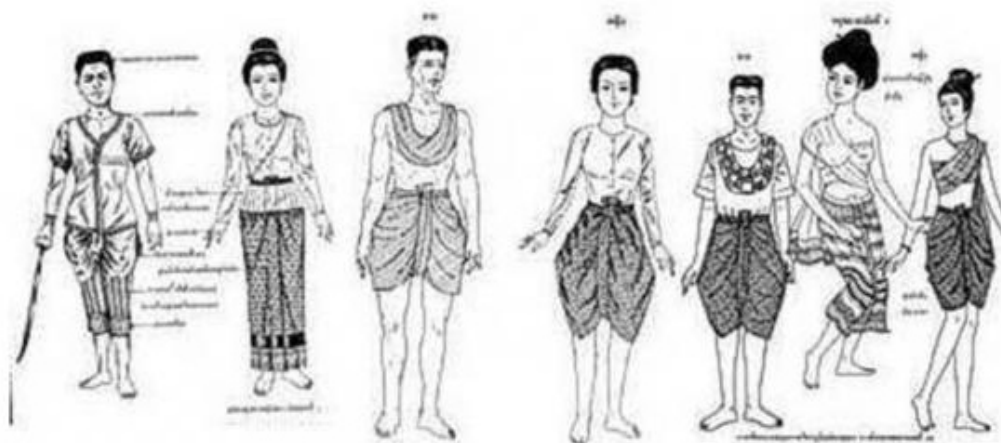
From the achieves of the Chinese envoy, There are some evidences about the textile which used in the Sukhothai period “The textile for the king, three long one-hundred centimeter which made from gauze five colors, the shoes for king made from gauze in the red color. White material wrapped around the head or used the hat from gauze or velvet. Dressed with the material with five colors in the gold in the warp thread”. From the achieve, in this period they were used silk, gauze, velvet and cotton. And the meaning of the five colors material is the top technique of weaving in long period ago, five colors consisted black, white, red, green and yellow.



Picture 47. The tribute was sent from China to Sukhotai in thirteenth century. [96]

Chinese called Siamese people in Sukhothai, “Sian”, that is means the group of the people whose know how to weave and sew very well. From the note of Zhou Ta Gwan “ Siamese people weaved the black thin material to used for women,.....when there were the monk from China came, the king order to put the five colors material on the ground which not let him to step on the ground directly.....or when the king walking there were the carpet in everywhere he went” [95].

Women in Sukhotai worn Sarong made from variety fabric could be silk to cotton with the flower motif cover with many colors the length to the ankle. In the front part there were draped of the fabric and used the belt on Sarong again. For the noble women, the belt made with the Prahmiam pattern and also with Ouba chain but for normal women could be belt or sash from the fabric. The married women were worn the just Sbai cover the left shoulder and breast. The single women or noble women worn the top with long-sleeves and cover again with Sbai in case that they went to the temple. There were variety of the hair style, some had short hair with scan center and made the ponytail in the back side or the hair like a ball on the top of the head and decorated with the flower.



Picture 48. The style of apparel in Sukhotai period, both men and women. [130]

For men, some of them were topless but have the long sash for lean the shoulder both two side and worn the loincloth or some top with the square collar the pattern like the tunic made by cotton. For the nobleman or king worn the top with the gold decorated and gold jewelry with

the loincloth at the bottom. And for the soldiers were worn the tattoo top and separated the group of the soldiers by the colors.

As in Sukhothai kingdom, the Buddhism in Pagan kingdom showing the living life also about textiles and costumes, they exactly similar like in Siam even in the five colors of gauze for the noblemen and noblewomen.

Hindu-Buddhist values were also reflected in stories and other art in Srivijaya, such as the shadow puppet play (Wayang Kulit), which was popular by the twelfth century with of all ages. Using leather puppets illuminated by the oil lamp behind the cloth scene, the Wayang puppeteers wove engaging about the world of gods, demons, princes and clowns. Many of the stories were based on Hindu epics such as Ramayana but with local content as well. The puppeteers, at once storyteller and philosopher, gave life to the characters and developed the stories to teach manners and morals, usually with much humor, poking fun at local notable and even sometimes national leaders. Version of the Wayang Kulit also became popular in Balinese, Malay and Siamese cultures.



Picture 49. The Wayang Kulit made from leather from animal or painted, flat woodcarvings with movable arms. The head is solidly attached to the body. [7]

There are some evidence from Chinese merchant, were in the Java's north coast port descript about the costume "The king wears his hair in a knot, on his head is a golden bell; he wears a silken robe and leather shoes. His throne is a square seat, and his officers as their daily audience bow three times when withdrawingPloughing is done with buffaloes. They also

pay attention to the raising silkworms and the weaving of silk; they have various colors brocaded silks, cotton, and damasked cotton gauzes. They cast coin in an alloy of copper, silver, white copper and tin [25].

The influenced of cosmogony in the diagram of the cosmos, which can be in mandala form, with the circle set in indented squares, or in circular form implying infinity. This motif is one of the most important in Central Javanese textile called “Batik”. But the Batik in this period not so well-know but made to use in just some locate, especially in the court of Java.

3.4. The Western connection 1300 – 1750 CE

The Sukhothai had been eclipsed by several neighboring states. A rival state dominated by the Siamese emerged in the plains of Southern Thailand, with its capital at Ayutthaya, and was involved maritime trade and developed a regional empire, extending influence into Cambodia, Malaya and some another states.

After the Siamese conquered Angkor, they brought many Khmer captives back to Ayutthaya. Some of these had been officials or craftsmen at the Khmer royal court and Ayutthaya's rulers adopted many Hindu practices that had been followed by the Khmer, including the concept of the ruler as god-king. The king acquired powers of life and death over all his people. Only members of the royal family could gaze upon his face and he had to be addressed in a special language used exclusively for royalty. The power of the ruler was enhanced not only through symbolic and ideological concepts drawn from Khmer-Hindu beliefs about the god-king but also through the centralization of political power. The Siamese developed a state in which the ruler stood at the centre of a series of concentric circles. The outer circles were governed by hereditary lords, while the inner circles were administered by office-holders appointed by the king.

At its height, Ayutthaya was one of the wealthiest and most cosmopolitan cities of its day. Although it lay inland, it was easily accessible to oceangoing vessels traveling up the Chao Phraya River, and it became a thriving international trade emporium. It was during this period that European traders and travelers first started coming to Siam. The Portuguese reached Siam as early as 1511, following their conquest of Malacca on the Malay Peninsula.

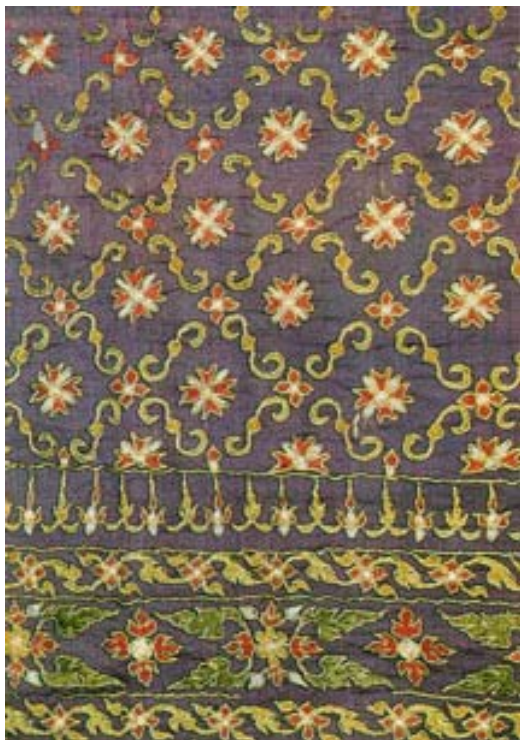
They were followed in the seventeenth century by Dutch, English, Spanish, and French traders and missionaries.

Tome Pires, the Portuguese based at Malaka on the Malay Peninsular from 1512 to 1515, observed that among the merchandise taken from Melaka to Thailand were “Kling cloths in the fashions of Siam”. The term of “Kling” referred to Tamil-speaking merchants from the Coromandel Coast, most particularly associated with the ports of Masilupatam and Pulicat. Pires’ observation is the first direct evidence of India cloths being designed expressly for the Thai market. Another contemporary commentator, Duarte Barbosa, states that the ports of Thailand and the kingdom of Pegu in lower Burma received large quantities of Indian textiles from both Pulicat and Cambay (Western India), and that these Indian textiles were highly valued. The Coromandel was especially famed for its production of the finest quality painted textiles. At their best, they combine fine cotton fabric with the most refined brushwork and skill of dying, achieving a brightness and fastness of color unrivalled anywhere in the world. It was from these workshops, situated in the hinterland of Golconda and served by the port of Masulipatam, that the agents of the kings of Siam secured that cloths they desired, fashioned.

The use of the material in Ayutthaya period was almost the same in the period before, Sukhotai. They were still exporting some material from China and India, but in this period there were materials from England or Holland appeared in Ayutthaya. In Ayutthaya there were many places which sold the material called “material street” in each street sold each kind of the material. In Ayutthaya, the material fabric was very important, even the material could be compared with the price when sold the slaves from each nobleman to nobleman. The issue of dating Thai-market Indian painted cotton textiles presents special problems. Specific designs can be linked to datable objects. Mural paintings from the late Ayutthaya period provided some useful comparisons.

Somdet Phra Narai, one king of Ayutthaya Kingdom, controlled the rule of the fabric material trading to another part of Southeast Asia and each trade route port there were the warehouse of the fabric which sold the material to the normal peoples.

In Ayutthaya Kingdom, the fabric was told the status and the position of the wearer. The officer whose had the favor, the king would gave the reward to them, and one of the rewards was the fabric called “Som-Pak” is the silk fabric which have motif in the middle of the fabric, also the fabric could gave as the salary from the king. Peoples in Ayutthaya Kingdom did believed in the in the color of the fabric from the idea of the fairy in the Hindu-Buddhism, seven days should wear seven colors from each fairy, for example red for Sunday, green for Wednesday or black for Saturday.



Picture 50. The silk material, embroidered by the flower motif from Ayutthaya period. [98]

The style of the costume did not faded with the power of the trading from European countries but still kept the style from the previous period, just some of the item of clothes were change but normally they were remained the same. The loincloth and Sarong decorated with the flower with geometric motif still remain for both men and women for the normal life. Later the loincloth are influenced by the Khmer style but were changed just a little bit. The women used undergarment under the Sbai and used pleated Sbai wider than the previous period, also changed from short hair to long hair.

While Ayutthaya Kingdom, enjoyed the peace life with the increased economic, politic and culture. The Angkor Kingdom which ascendant almost six hundred years started to faded

their power since Thais sacked in fourteenth century. Chatomok period at its earliest time (Now-a-day Phnom Penh) maintain the highly invader of Buddhism rather than Hinduism influenced since King Jayavarman VII, the great reign. This post-Angkor era submitted a power achievement dress contact with Buddhism and abandoned some style substitute to Hindu such which had came through three period already. Legacy Deva's Apsara's crown among the one. According to unsure evidence for clothing habit of Khmer People during Chartomok, some thoughts supposed its style fade to Lovek region. However it then report that Chartomok People acquaint as great extraordinary fashion style than Lovek.

After a long lost war, Cambodia Survivor aware to lost an original way of living but then created the new-style with the influence from its neighborhood Country s into uniquely Khmer thinking. Different of first three kingdoms in Cambodia, Cambodian had no tops exposed again but the nice fabric cover around beautifully for Lady.

Most of Men preferred Shirtless unless they were more wealthy to find a top to suit their body. Ordinary Khmer male's attire known specific as a wrapping like Chang Kben in several color but more up to their thigh and strong hugging lower body, left them easily to work. The Noblemen or lord always worn round collar shirt with a long pleat at the front and obtain four pockets at both side. At the period, most of male people had their hair long.

Lady for this era satisfied themselves with high decoration garment. The Young lady consumed to wrap a wide fabric which about two meter around their body in Chang Pok style showed up the small part of stomach. This fabric is likely to decorated with several colors and many piece of silver, made by both heavy and soft cotton depend on rich or poor. The poor had to bandaged their body by joined the ends at middle of chest, drop the remain tail, length to their navel. In contrast, the rich lady tied their self in Chang Pok style more firmly by bride the bit of its upper hem at the left of another side, surely as it was hugging. However, it then developed to more tight, used a strong and solid cotton to weaving a fabric then covered their tops and join it end at left or right side of their body but sewed it to one piece which made the wearer decreased their worried for its accidentally drop off. They also tie a lovely, big and soft shawl around their shoulders or down to the centre of their back but hold it on their arm instead. They worn with wrap around skirt called Sam-Pot Samloy in their favorite color and textile especially flora print called Kean or in the light silk and more strong cotton. Sam-Pot

Samloy always worn by kept the front pleat, holding one side more up to make a knot at the top, secured with a golden or metal belt. Their hairstyle announced as worn their hair up in a bun or scatter the hair, raised the hem of hair at temple then drop over it shoulder to back with beautiful flower cover the hair or pinch it with nipper. As well as young lady, the old first class lady enjoyed wearing the fabric around their upper body but in weak decoration and not so charming color. They worn it with their favorite Sam-Pot Samloy generally in front pleat by only put its top hem to another side top or worn in Sarong included some head jewelry as Bracelets, necklace and earring, made from silver, gold and metal. Astonished from young age, the female older, performed their hairstyle out as Chignon style only. In contrast, the third class or average female, had the some style of clothes to the upper class but with black color the most and usually wearing Sarong with no decoration and Shawl but Krama is a useful fabric.

To Began in Monarchy, the fashion must be the most elegant of all. The King worn a long sleeves shirt at the top sewed with a hugging arms in rich embroidering, with a collar in sometimes round decoration and some in a little sharp tips. It had sort of epaulette that is a piece sewed with the shirt arching upwards like Indra's bow, represent a Chinese Style dressed influenced used during Tang Dynasty. There were Criss-crossing the front is the Kse-Sangvar of chains of rank which forms an 'X' as they cross over one another, on top of the Kse-Sangvar a diamond shaped pendant is worn. At the lower part they worn a knee length hugging trouser with some decoration at the hem, covering by a Chang Kben which kept at thigh and had a belt at the waist. Another accessory included one rectangular loin-cloth at the front and sometimes two others on the side that look like fish tails. These three pieces was traced to Angkor era. The King need to crown with a similar crown of Angkor period but more sharp tip and high.

In the last breath of Ayutthaya Kingdom was fought with the Nguyen Lords (Vietnamese rulers of South Vietnam) for control of Cambodia starting around 1715. But a greater threat came from Burma, where the new Alaungpaya dynasty had subdued the Shan states [129]. The last fifty years of the kingdom witnessed a bloody struggle among the princes. The throne was their prime target. The town was burn and destroyed, the people went out to stayed outside the capital city. From the determinant, was effected directly to the

apparel and textile development. The clothes changed, women had very short hair like men and worn loincloth shorter for easier movement, some of women turned to be the warriors. The exported of the fabric and textile were decreased almost stop. Men remain almost the same, just in the later period most of the men worn topless without any decoration.

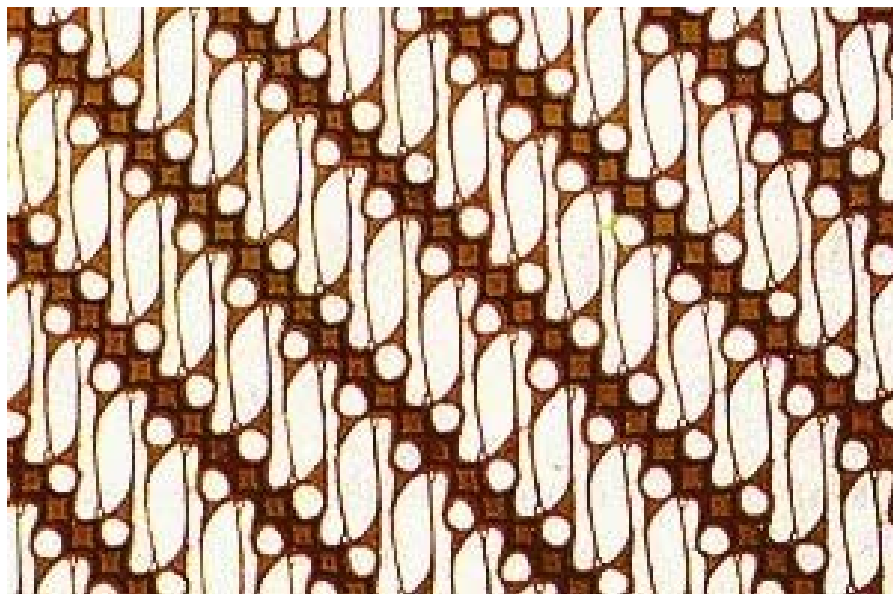
At the southern of the mainland and the islands, the Srivijaya Kingdoms started to declined in the thirteenth century, and the Majapahit Empire is considered to be one of the greatest and most powerful empires before the Islamic expanded in the history of Indonesia[11]. The nature of the Majapahit Empire and its extent is subject to debate. It may have had limited or entirely notional influence over some of the tributary states in included Sumatra, the Malay Peninsula, Kalimantan and eastern Indonesia over which of authority was claimed in the Nagarakertagama [20]. Geographical and economic constraints suggest that rather than a regular centralized authority, the outer states were most likely to have been connected mainly by trade connections, which was probably a royal monopoly. It also claimed relationships with Champa, Cambodia, Siam, southern Burma, and Vietnam, and even sent missions to China.



Picture 51. The graceful Bidadari Majapahit, golden celestial Apsara in Majapahit style perfectly describes Majapahit as "the golden age" of the archipelago. [94]

Majapahit Empire was the period that Batik in Indonesia was known for all around. Batik is produced all the early eleventh century. Batik initially worked in the palace alone are limited and the results for clothing of the king and his family and followers. Because many of the followers of the king, who lived outside the palace, the art of batik was brought by them from the palace and place of each work. Long batik art was imitated by the people closest and then expanded in the work of women in the household to fill his spare time. Moreover, batik clothes that only the royal family used, it became a popular folk clothes, both women and men. White substance that is used when the result of hand-woven. Medium used dye materials consist of plants native to Indonesia, which among other things made of: Noni tree, tall, Soga, indigo, and the material is made of soda ash and salts from Tanahlumpur.

Majapahit batik era that has become a culture in the Majahit could be traced in Mojokerto and Tulung Court. Mojoketo are areas closely related to the Majapahit Empire during the first and the origin of the name Majokerto nothing to do with Majapahit. Regarding the development of batik Majapahit Agung is grown in Tulung batik development history of this area can be extracted from the legacy in the days of the Majapahit kingdom.



Picture 52. Batik with the motif called “Parang Rusak” is one of the “Garis” which used just only for the noblemen and royalty. [117]

The golden age of Majapahit Empire, the developed of art including textiles. Batik became the real traditional textile for Island Southeast Asia and Sothern Southeast Asia. Most of the motif on Batik was about superstition, for example the motif for protection from the evil or for the lucky of the wearers. The secret meaning of the motif on Batik include the technique of drawing or canting made Batik more certificate and significant, especially the Batik from Java. Later Java become the center of the Batik making, with the beautiful of the motif and the character which free in the created of the design, and export to another part of Island Southeast Asia, Malay Peninsular and another countries followed. Even the influenced of the foreign countries were come to the local but most of them could apply with the traditional and the old philosophy by not effect to the old cultures. The oldest motif on Batik called “Banji patter”, applied from the “Swastika” in Sanskrit language means happiness, long life and safe. And “Banji” id Chinese language in the same meaning.



Picture 53. The “Banji” pattern motif in Batik, which apply from “Swastika” sign. [117]

Beside batik turned to be the remark, Kebaya which originated in the court of Java Majapahit Empire as a means to blend the existing female *Kemban*, torso wrap of the aristocratic women to be more modest and acceptable to the newly adopted Islam religion [48]. Kebaya is associated with a type of blouse worn by Indonesian women, slowly it naturally spread to neighboring areas through trade, diplomacy and social interactions to Malacca, Bali, Sumatra, Borneo, Sulawesi and the Sultanate of Sulu and Mindanao [61]. Some women worn Baju Kurung, a loose-fitting full length dress, consisting of a skirt and a blouse.

The skirt is made from a long cloth with foldings on one side; the blouse is collarless, has long sleeves, and extends to between the hips and knees.

The Cekak Musang shirt for men also normally has three pockets – two at the bottom, and one at the upper left breast. The Teluk Belanga shirt normally has only two pockets both at the bottom. The Baju Melayu is a loosely fitting shirt with long sleeves, worn with long pants with a "Samping" which is wrapped around the middle of the body from the stomach to the knee and sometimes lower. This Sampin is usually a three-quarter length or full sarong-style cloth made of Kain Songket, Tenun Pahang Diraja or other woven materials with traditional patterns.

Moreover, there were appeared another type of Sarong, different from the mainland by the way of using. A large tube or length of fabric often wrapped around the waist and worn as a kilt by men and as a skirt by women. The fabric most often has woven plaid or checkered patterns, or may be brightly colored by means of batik or Ikat dyeing.

The types of the textiles and style of the apparels or the way they worn in this period, there were some connection between. But In the area of Island and Southern of Mainland of Southeast Asia started to improved the different of the textiles by the technique, but some still remained.

3.5. The Colonialism and expanded of the power of industrial 1500 – 1750 CE

As normal when the thing go up its need to come down, as the Island and Malay Peninsular enjoyed the golden age of the Majapahit Empire, the spread of Islamic came strongly. The spread of Islam was driven by increasing trade links outside of the archipelago in general, traders and the royalty of major kingdoms were the first to adopt the new religion. Dominant kingdoms included Mataram in Central Java, and the sultanates of Ternate and Tidore in the Maluku Islands to the east. By the end of the thirteenth century, Islam had been established in North Sumatra, by the fourteenth in northeast Malaya, Brunei and among some courtiers of East Java and the fifteenth in Malacca and other areas of the Malay Peninsula. Although it is known that the spread of Islam began in the west of the archipelago, the

fragmentary evidence does not suggest a rolling wave of conversion through adjacent areas rather, it suggests the process was complicated and slow.

After turned to Islamic areas, the first Europeans came and Ternate were part of the Portuguese expedition of Francisco Serrão out of Malacca. In 1602 the Dutch was a chartered company established The Dutch East India Company. The Protestant Dutch spent little money on the Christian mission, but in the court still remain strongly Muslim and inward to more concentrate on their traditional culture. The royal dances became fantastically fluid, graceful, and stylized. Their Batik fabrics became more splendid and intricate. The Javanese became even more preoccupied with status. Peasants were encouraged to treat aristocratic officials even with even greater awe and respect.

Most men among the Islamic religion prefer to wear Jubbahs and pajamas as they are very comfortable and hygienic as climatic conditions in Asia, where it is very hot and humid in most parts of the year. For women wear the salwar-kurta and black Burkha over the face. The clothing of boys and girls are similar to clothing of their parents.



Picture 54. Wearing traditional Sasak Garb and armed with traditional spears and shields as well as modern rifts, these local leaders on the Indonesia Island of Lombok, photographed in 1865, faced many challenges as the Balinese, Dutch and native Sasak people contended for politic dominance on the island. Whether led by pre-colonial kings and chiefs or Western

colonial rulers, national governments often used local leaders to enforce their politic and collect taxes. [69]

In the way of textile and apparels, just the small group of the peoples are started to learn the European way of the dressing but most of the peoples in period of the colonialism were try to kept their traditional or even more pay attention with their nationality or started “nationalism” of the thinking. Some textile have developed the motif for exported and answer the needed of the European countries, for example the batik from Pasisir started to made the flower motif on the batik.

The maritime and the Island Southeast Asia were enjoyed the increased of the economic, the mainland still rampage with the war and the land to located or created the new capital city. In Cambodia were the dark age. After a long series of wars with neighboring kingdoms, Angkor was sacked by the Ayutthaya Kingdom and abandoned in 1432 because of ecological failure and infrastructure breakdown [16], [2]. The court moved the capital to Lovek where the kingdom sought to regain its glory through maritime trade. The attempt was short-lived however, as continued wars with the Ayutthaya and Vietnamese resulted in the loss of more territory and Lovek being conquered in 1594. During the next three centuries, the Khmer kingdom alternated as a vassal state of the Ayutthaya Kingdom and Vietnamese kings, as well as short-lived periods of relative independence.

Not different from the Cambodia, the destroyed of the Ayutthaya Kingdom, The royal palace and the city were burnt to the ground. After the execution, the commander in chief assumed the throne of Thonburi Kingdom as King Ramathibodi or Rama I. King Rama I removed his royal seat across the Chao Phraya river to the village of Bang-Koh (meaning "place of the island") which he had built. The territory was occupied by the Burmese army and local leaders declared themselves overlords including the lords of Sakwangburi, Pimai, Chanthaburi, and Nakhon Si Thammarat. Chao Tak, a nobleman of Chinese descent and a capable military leader, made himself a lords and staged the legendary sack of Chanthaburi. Based at Chanthaburi, Chao Tak raised up the troops and resources and marched a fleet to the mouth of Chao Phraya taking Thonburi fort. In the same year, Chao Tak was able to retake Ayutthaya from the Burmese only seven months after the fall of the city [2].

The development of textile and clothing are totally stop in this dark age of the Southeast Asian mainland. But the technique of the weaving and textile still running in previous period in Thailand when the time heal everything to be better but not including in the Cambodia. After they lost the power of the Angkor Kingdom, the small states need to fight to survived, were move to the east of Cambodia to run the Champa empire as the small state, but after fifteenth century was attacked by the Annam Empire came to take refuge in Cambodia. As they did not own land, men worked as sailor or fishermen, women as weavers, continuing the rich textile traditional. For a while Malay immigrants, or Javanese, settled down in the area and effect to Cham and they converted to Muslim. They created elaborate weaving such as weft-patterned multi-color silk for wedding ornaments, or weft-patterned silk weavings (following the Malay and Sumatra traditional) to make turbans and men's wedding trousers. The Sarong of Muslim men, Cham and Mala, were made using warp Ikat. In this case, it was the warp thread itself which was dyed, using a series of bindings made with banana fibers: the weaving was then simple, the design appeared already on warp threads.

The entire surface of the silk skirt worn by women at festivals id designed with geometrical or floral pattern. The most beautiful one, which are long and difficult to make, are produced by the Khmer and Cham people. The motif include animals, crabs, dragon, bird surrounding around the tree as well as angel and Kinari, which are the same as those known in the ancient art of Iran.

3.6. The wind of the Western European 1750 – 1914 CE

Still running the dark age for the Cambodia, in 1863 king Norodom signed an agreement with the French to establish a protectorate over his kingdom. The state gradually came under French colonial domination. From that time, Norodom and the future kings of Cambodia were figureheads and merely were patrons of the Buddhist religion in Cambodia, though they were still viewed as god-kings by the peasant population. All other power was in the hands of the Resident-General and the colonial bureaucracy. Nonetheless, this bureaucracy was formed mostly of French officials, and the only Asians freely permitted were ethnic Vietnamese, who were viewed as the dominant Asians in the Indochinese Union. The economic in the Cambodia countries almost stop, in the area of the Cambodia country was turn to be the source land of the French. The textiles in this time in Cambodia were making for

used just only in the family, not for economic, exported or even imported. Included with the style of the apparel, normal plain Sarong was the basic used in the everyday life both men and women. The jewelry and decorated were less and less. But some of the noblemen and royal family especially men style were influenced by the western military uniform, which decorated almost exactly in the same way in used in European countries.



Picture 55. King of Cambodia, Norodom I (1860-1904) worn the European military style. [91]

In the border of Thailand, capital city of Bangkok were raised the fourth kingdoms of Siamese “Rattanakosin Kingdom or the Kingdom of Siam”. Rama I restored most of the social and political system of the Ayutthaya kingdom, promulgating new law codes, reinstating court ceremonies and imposing discipline on the Buddhist monkhood. His government was carried out by six great ministries headed by royal princes.

In the early Rattanakosin Kingdom were especially inclined to do as a means of acquiring legitimacy through association with the ancient Cambodia kingdoms. This association of the king with Indra is repeatedly referred to in the imagery of the deity that occurs in many of textile designs. One of the most dramatic examples shows Indra on his elephant Erawan, surrounded by adoring celestial figures. In the early Bangkok period numerous works of sculpture were brought to Bangkok from war torn areas and little new

works were created. It was about salvaging the past. Works created later were ornate and the simplicity of the earlier period gave way to ornamentation and some suggest, a loss of spirituality in the images.

The Khmer derivation of this designs, and of the concept of kingship which underlay it, are underscored by the border design which depicts ferocious monkey-warriors with aquatic tail, a motif directly echoing late-Angkorian relief decoration. The centre-field trellis pattern is read across the textiles, selvedge to selvedge, not along its length, indicating that this cloth was not intended to be worn, but rather was intended as a hanging, perhaps as a screening or curtaining device. The iconography of the design certainly suggests that it would be most appropriately hung within the palace.

The restored the social and political system of Ayutthaya kingdom also included the rules of clothing of the normal people, noblemen and also royal family. Rama I made the enactment about the fabric which could and could not used “Som-Pak-Tong-Nak, robe, which decorated at the collar and cuff at the sleeves could used just only for Ministry of the Interior, Ministry of Defense and in the married day of the noblemen. Normal officer could used just only the rode which decorated at the collar and used the belt” [131]. Thus the used of the clothes and jewelry in the early Rattanakosin Kingdom period was used for the status and position in the sociality. Some of the fabric made in the local but some were imported.

Designs incorporating celestial deities and demi-gods from Hindu mythology were much favored for court. Such device served to evoke the other worldliness of the royal palace, and of its principal occupants. Designs incorporating the attendants of the heavenly realms were especially popular, featuring combinations of Devas and Thepanom (celestial devotees) , Kinnara and Kinnari (male and female half-bird creatures), Apsara and Naga. A cloth associated with royal use was that with golden Thepanom on the white ground, bordered by flame-motif and flower cartouche designs.

Early in the reign of Rama I, a nobleman from Thalang (Phuket), on the southern peninsula, placed an order in 1787 with the English country trader Francis Light to procure in India “cloth of a special pattern for the king”. The official was to Yokrabat, third in the rank in provincial government and appointed by central government to enforce loyalty to the centre.

In the same Lady Chan, wife of the governor of Phuket, was engaged the procuring Indian textiles from Light, which she proposed to pay for in tin. Officials of this rank would have had a clear understanding of the textiles appropriate for presentation to Bangkok court on the occasion of the annual royal evidence. Among the textile named by Lady Chan which could clearly have been secured in India were “flowered chintz” and “patterned white muslin” both renowned products of the Coromandel Coast and Bengal respectively.

The crown regularly received Indian, Chinese and regional textiles from those officials required to demonstrate their allegiance during the annual sojourn to Bangkok and the royal audience. The court records of the regions of the early Bangkok period from 1782 to 1868 make clear that the gifting of textile by the crown was an essential part of court protocol and the political infrastructure that it supported.

Later in Bangkok, the art were developed became more realistic and human in a general retreat at the time for historical accuracy. This is reflected in more human body form, hairstyle and type, and pleated toga style robes. The period is rich in mural paintings. Following the creation of Bangkok the ornamentation of temples flourished. Painting of religious scenes was regarded as an act of merit but also served the function of educating moral lessons through graphic illustrations of the life of Buddha, from the Jataka Tales, the Buddha's Former Lives. The murals in Thai art have a total lack of perspective in the western sense. To enable devotees to recognize scenes or people of significance certain conventions are constant, such as the use of color, giving Buddha gold skin and red robes. The images merge the real with mythical beings, the known world with beings from celestial regions, allegories for states of being attained through meritorious rebirth and spiritual excellence, reflecting the traditions of Buddhist and Hindu cosmology.

In the period of Rama II, there were one kind of textile which popular, There were the fabric which have the printed from another country some made for the ordered, but some were made in the local but with the gold threads.

The jacket or shirt had long been introduced for formal wear, believed to have been inspired by attire of the Persian embassies, in the later seventeenth century. Their use was largely confined to formal occasions and winter wear. Nonetheless, in the reign of Rama III

(1824-1851) a waist-cloth alone was acceptable at court, presumably worn in the more formal drawn-up manner Sarong.

The technique of the weaving now could returned to the capital city especially in the court of the royal family. In the early period the noble women worn pleated Sbai made from silk mixed with gold thread and had short hair. Noblemen worn topless excepted appear before royalty in the winter and used Sarong. For ordinary women, dressed Sarong with the Sbai with many colors.



Picture 56. The fabric which made by silk mixed with the gold threads, decorate with the wings of the Metallic wood-boring beetle. [111]

The style of fashion did not change in the Malay Peninsula and in Indonesia with the reason of Muslim traditional clothes. Women dress in conservative earth-tone colors such as green, blue, gray, as well as the usual black and white. Beyond this, there are no specific meanings behind the choice of color. Some colors or clothing styles are more common in certain parts of the world, based on local tradition. The clothes for women made by the beautiful geometric motif Batik. For men, worn the normal long length tunic with the plain color with the Muslin hat. In the court or officer, ruler or leader dressed by the Persian rope style with the decorate at the collar and sleeves.

3.7. Nationalism or Modernism 1850 – 1915 CE

During the colonialism and later, traditional women had dominated textile production, weaving, spinning, dying and often even growing the fibers. But after 1850 inexpensive factory-made textiles flooded in from Europe, and most people switched from local hand-woven cloth to machine goods. Many women lost their living-hood and independence, putting them in a position of greater dependence on men. A Javanese noblewomen, Raden Ajoe Mangkoedimedjo, wrote in a 1909 essay that “little by little women feel their life is no longer of such value, considered by men only as ornaments as they are no longer contributing to the household coffers”[51]. Poor women now faced the challenge of preserving their families while fulfilling all their other responsibilities.



Picture 57. A portrait of a French artist Auguste Rodin drawing Cambodian dancers in Marseille, France in 1906. [13]

Some countries which passed through the hard time during the colonialism started to campaign the nationalism idea to protect their cultures and traditions. But some chose to absorb the new cultures from different countries and open the idea of thinking. There were like the sword with two sharp sides, in Cambodia after in 1863, King Norodom signed an agreement with the French, later Cambodia's situation at the end of the war was chaotic. The Free French, under General Charles de Gaulle, were determined to recover Indochina.

Sihanouk's "royal crusade for independence" resulted in grudging French acquiescence to his demands for a transfer of sovereignty. The Geneva agreement also stipulated that general elections should be held in Cambodia during 1955 and that the International Control Commission should monitor them to ensure fairness. Sihanouk was more determined than ever to defeat the Democrats. The peoples could able to started to do something more as the result of the developed and democracy, but some of old traditions and cultures already faded down during the French colonial times.

During the time of the colonial some noblemen used the textiles which imported to served the French officer which located in Cambodia, some peoples mixed cultures by worn normal shirt with Sarong some worn pants but for women they still worn Sbai with Sarong but not for pants. Perhaps this could show the absorbed of the Western thinking that women could not wear pants. Thanks to the ethnic group located in Cambodia or some peoples who did not live in the uptown of the Cambodia. They still running the old technique and the secret of weaving from generation to generation even sometime they need to stop for the political position. The oldest ethnic group in Cambodia is Cham, living in the western border between Cambodia and Vietnam. Some of them converted to Muslim. Cham peoples still keep the technique of the textiles.

While Cambodia had the hard time in the colonialism period, in Siam the king Rama IV started to open the country which open mind to adopt the western culture directly. The first step he hired the English teacher from Britain to teach English language, politic, cultures and some western idea to his children. But the main textile cultures outside palace even in the court still strongly move in the normal way, just sometime some of the princesses were wearing the European style dress, just for take a picture or in some parties, not for going out or living life in the court.

Up until the mid-nineteenth century the essential element of court dress remained unchanged. Traditional Siamese dress was largely a non-tailored tradition, utilizing length of cloth. The standard garment, typically measuring 800 cm x 4 meters, was worn in a number of configuration. At its simplest, it was used by both men and women as a waist-cloth or drawn up between the legs in the Dhoti-like style. Women could also wear it as a front pleated skirt.

Later, when Rama V came back from the visiting European countries, the noblewomen and royalty were the first group to changed the way to apparel. From the draped Sbai, they worn blouse similar or almost the same the top in 1890s style, with the leg o'mutton sleeves, mixed with the Rarong in silk material, later the king would to keep some traditional, he mixed the European blouse with the Sbai, later made Sbai smaller and turned to cordon. The women would need to wear high sock and shoes. Some princesses of the king worn the same style as the European. The servants in the palace and ordinary people still worn normal Sbai and Sarong outside the court. The material for blouse of the noblewomen, were imported lace from European countries, also some jewelry. Like women, normally they worn the topless and Sarong fro worker, but in the palace they worn top with the turtle neck, long sleeves mixed with Sarong and high sock with shoes.



Picture 58. The princesses of Rama IV of Siam, dresses with the European style dress and drinking tea. [101]

Indian and Chinese silk and gold and silver brocades were favored, especially in Indian gold brocade, satin with gold or silver design and silk with a woven metal thread striped designed. These textiles were expensive and were confined to court use. Brocades, imported by the court of Benares, were the preferred fabric for the tailoring of jacket in the reign of Rama V and for the “royal-shirts” devised by Rama V for court dress. Later, the style was changed again by the European influences. The cordon was ordered from European and

imported with the special velvet for royalty used. Indeed, also imported the perfume, pearl necklace and used more jewelry than before.



Picture 59. The picture of two of wives of king Rama V of Siam and the foreigner, dressed the European style with the accessories. [101]

The hair early period, they worn short hair but later the length were longer around the shoulder but for a while they worn short hair again or no hair. The peasant and servant still worn Saron and Sbai which made more comfortable to move.



Picture 60. Group of the prince and princesses, worn the mixed of the European style and traditional style of clothing. [101]

After Siamese play the European style since the period of Rama V, they were keep the follow and running follow. The European magazines, some jewelry, some pieces of cloth were bring from the abroad student or noblemen who went to European countries.

Still the same for Malay Peninsula even the British ruled but the Islam is so strictly with the idea of the people. All the Muslim still worn the Muslim traditional clothes. And small groups of Chinese immigrated also still keep the traditional Chinese suit as well. And there were the same as in Indonesia.

Thailand is the open countries which even the leader also love to change the style to talent himself with the style of clothes, but for the Cambodia with the still time of the colonial they did not change the style of clothes. For Indonesia and Malaysia, because of the main Muslim religious of the countries, the style could not change to the modern way. The influenced from the Western countries and the effected from the European style shown both negative and positive sides to Southeast Asian countries. The negative were about the traditional textile and clothes were faded from times to times for the open mind countries, for example in Thailand after the changed the Thai textile almost forgot by the Thai people, the textiles houses closed or change to another business to earn the income. Also the countries which not open for the new style, in the fashion way they were late for the new develop but they could keep the traditional which is the gift of the countries. In another way, even how you run fast with the fashion but fashion run faster.

4. Time to Change from Costume to Fashion

The fashion is general term for a currently popular style or practice, especially in clothing, foot wear or accessories. Fashion references to anything that is the current trend in look and dress up of a person. The more technical term, costume, has become so linked in the public eye with the term "fashion" that the more general term "costume" has in popular use mostly been relegated to special senses like fancy dress or masquerade wear, while the term "fashion" means clothing generally, and the study of it. For a broad cross-cultural look at clothing and its place in society, refer to the entries for clothing, costume and fabrics. The term of fashion also should be the clothes with the practical used for all the peoples in the society in the same way but could be the different style of the individual taste.

The time for fashion in Siam, could said that in the period of Rama VII, the same period of 20's style of European. The style in the court inspired exactly in the same way of European. But different from the previous period because all the style, design, textile and variety of fabric which came European countries were play just only in the court by the royal families, noblemen and noblewomen. But in this period of Rama VII all the style were worn for all the Thai people in the countries which could have money to support the need of the cloth, and could call the “needed of fashion”.



Picture 61. The noblewoman worn the cloth in the European 20's style but made by the typical Thai textile and motif, with the short hair and banded round the head. [101]

In the time of Rama VII, most of the rich people offered the educated to their children and most sent them to study abroad. Most of them had the European thinking and idea, later they asked for the democracy in the country. Directly effect to the clothing, from the idea of democracy was the reason why the developed of fashion did not run by just only in the court as always, normally without the status in the society which had the democracy idea thought that they also could have the same style and the freedom how to get dress in everyday. But there also were some old-fashion thinking still worn some pieces of the clothes like in the previous period.



Picture 62. The picture of Thai women after the World War II, wearing the fashion dress in 50's style. [101]

The women worn the straight-line chemise topped by the close-fitting cloche hat became the uniform of the day. Women "bobbed," or cut, their hair short to fit under the popular hats, a radical move in the beginning, but standard by the end of the decade. The men's shirt and trouser are designed the same as in European countries. Used the material in the local the most but some exported from India textile. In Thailand running fashion followed the European countries even in the time of the World War II or when the Japanese occupied the area of Thailand.

Until around 1950, when the recent Prime Minister in that time promoted "nationalism" with the slogan "Thai make, Thai use, Thai develop" to built the Thai nation. He ordered that "women need to worn the Sarong in the form of normal narrow skirt, worn hat and shoes if some women did not do the need to pay the penalty or go to jail". But after down for the power, every rules were canceled.

Thai people enjoyed the first television in the year of 1955, later after the Prime minister in that time had speeches, there were also the first fashion show in the first day of the satellite. The power of the television and programs effect in the fashion. Thai peoples had the freedom to follow in the trend of European. In 60's they were Mod style, with very short skirt with boot or the hair style like the Beetle, or some women in Thailand in that period could screaming for the Elvis Presley. The music and the movies are in the period of the peak time, everybody changed the style of the traditional music to the "Disco Groove" or danced in the way of 60's style. Some new generation peoples in Bangkok even never wear Thai traditional

clothes or used Thai traditional textiles, but some worn in the married day or important day like the national day. The power of European were flow around Bangkok rapidly.



Picture 63. The cover of the record in 60's style in Thailand. [101]



Picture 64. The time of the 16th October revolution in Thailand. All these students fought with the soldiers and polices without weapons for real democracy. They worn the uniform of the college and university in the wide-legs style trousers. [101]

Around 1990, the queen of Thailand realized about the Thai traditional textile, she started to reduced the style and more created for the Thai national clothes and campaign to the Thai people about the Thai traditional cloth. She design and apply the Thai traditional costume

to look more fashionable and easy to use, also supported some of the groups to develop the textile in the traditional way to keep the traditional textile. Now some of the government officers wear the Thai textile or Thai national cloth to the important meeting or even some to go to work.

The same time that in Thailand turn the page of costume, people crazy about the American stars, in the late of 80's the Cambodia, with the raise of Khmer Rouge. Everything stop, they worn just the cloth which they could find in that time, no weaving, no dying no more textile develop. All the people need to worked as the farmer with the words of the leader "No work No eat, everybody are the same". Most of the peoples who served the leader had the military style with the plain green cotton.



Picture 65. The young soiders of Khmer rouge worn the military style. [34]

After the Khmer Rouge loose all the power, the raising of silk was still important in Cambodia again. A large number of farmers produced on their own the silk yarn necessary for weaving, despite a Buddhist interdiction not to kill any living being, mostly places of raising are outside Phnom Penh by the river side and also another important centers were in the Cham village surrounding Kompong Cham. The dying of yarn generally done by the weaver by themselves. There are no dying specialist. Vegetable dyes were still well known, for example the yellow color was made from bark of Prahout (*Garcinia Villersiana*), which was used as the

base for other colors r the red color from cochineal (Laccifer Lacca). The black dye were used especially to make trousers for the Chinese and the Vietnamese heritage.

The technique used was the weaving of two or three smooth rows to make cotton scarf krama or the silk skirts. Each pieces of cloth have each style of the design, Sin cloth with design at the lower end with flower design in silk, silver or gold, or Tcharebap, woven with golden or silver thread, with eight additional smooth rows to make the design.

In country side of Cambodia still running the textile home-make, in the Phnom Pehn, Cambodia, started to bring back everything but sometime the hard time not that easy to take it out from their mind. The Cambodian still have the killed field in their mind. Around 1990 Cambodia started to open the border to Thailand and receive some of the style from Thai series, Thai movies stars. Now, The teenager keep follow the trend of fashion. They worn jeans, hanging out with friend to Karaoke or shopping in the department store like in another Southeast Asian countries.



Picture 66. Modern Muslim clothes, fashion show in Malaysia. [111]

In the same way in Thailand but different style of clothes, in Indonesia and Malaysia were some designers represent the traditional Muslim clothes for men and women which refer to the fashion trend by the color and material by the reason. They create how could Muslim women follow the trend with no wrong with the religious. There are some of Indonesian and

Malaysian are present themselves as the modern Muslim and do not wear the traditional clothes.

During most of the cities in southeast Asia enjoy to play the trend of the fashion strongly influenced from Japan, Korea and some American Idols in the modern day, some of the part of Southeast Asia, some ethnic groups still keep doing the traditional textile of their groups, especially the Cambodian people who living in the downtown or countries side. After the destruction, which occurred during the war and under Khmer Rouge government, silk weaving has today become very important once again in Cambodia. However, a large variety of textiles have now disappeared. The weaving traditional was lost, and the most difficult techniques are not practiced anymore.

5. The Modern and Effect from the Trend Fashion

5.1. The Development of the Fashion Trend in Fashion industry

Fashion means clothing generally, and study of it. For a broad cross-culture look at clothing and its place in society, refer to the entries for clothing. Fashion is a general term of a currently popular style or practice, especially in clothing, footwear and accessories. Fashion references to anything that is the current trend in look and dress up of a person.

Fashion often used as a synonym of the terms “adornment”, “style” and “dress” [78]. Breward describes fashion as an important conduit for expression of social identity, political ideas and aesthetic taste [74]. Perna defines fashion as “an expression for time” [74].

Change is fundamental requirement of fashion, Traditionally change has been framed by season although the phenomenon of “fast fashion” has made by bi-annual season an irrelevance for some brands as new fashion stories or mini collections are refreshed monthly. The fashion industry trends to be primarily focused on those business involved in the design, production, sale and promotion of clothing, accessories and footwear, refers to need for people to be social and individual at the same time and that fashion clothing are ways in which this complex set of desires or demands maybe negotiated.

Trend is the general direction in which something tends to move or the current style which happen in the current time. The term fashion trend refers to aspects of the appearance

and construction of fashion products that relate to a particular season. Such trends are manifest in the appearance of fashion products, which are designed and manufactured prior to being delivered in a season. Fashion trends provide insights into the style and color direction that future fashion products will take in their final form. The notion of a fashion trend will vary according to the kind of business using it, in particular where they are in the clothing supply chain and what their information needs are. Also, there are long-term trends that underpin future designs, such as a move to less structured garments or performance fabrics, and short-term trends usually associated with a particular season, for example a particular print or style of bag.

A fashion garment possesses various attributes that can be manipulated to reflect changing fashions. Each attribute is potentially able to reflect a very strong fashion trend in its own right, which could show in color, fabric, print, silhouette, style detail and trim.

In the recent past, a fashion garment would sell, all things being equal, if it were the ‘right’ color. By the same token, a fashion range would suffer if it did not contain colors that were the right shade for a season. Now it is not so important to have the right shade so long as a version of the ‘on-trend’ color palette is included in a season’s range. The early 1990s saw many consecutive seasons of neutral tones in women’s wear, with an explosion of bright and pastel colors occurring in the mid-1990s.

Although trends in fashion are reflected through a variety of design elements, it is believed that customers respond to color first. There are a number of reasons for this, including strong social and cultural semiotic associations that are learned and, more simply, because a color is obviously noticeable as it covers the surface of the product. Fashions may also be strongly reflected through fabric qualities (e.g. performance related, faded, sheer), fabric patterns, product silhouette, product styling, trims and packaging. Color is the attribute that is agreed upon earliest in the trend development process, some 18–20 months prior to a season.

Fashion trends may vary in longevity, with a particular ‘look’ crossing many seasons. This could be a color, a fabric attribute (e.g. sheer) and a garment shape (e.g. neck line or skirt

length). It could also be a focus on a part of the body such as the midriff, which may generate a variety of designs utilizing different garment shapes.

When examining fashion trends, the issue of fashion seasons emerges as a context in which the trends can be understood. The term 'season' refers to a period of time during which fashion products are sold. Historically, there have been two clearly defined and traditional fashion seasons, which are Autumn/Winter and Spring/Summer. Changes to the nature of a fashion season arise partly from changes in consumers' lifestyles.

Global climate change is believed to be creating a general warming of the local climates in many northern hemisphere countries and as such fashion retailers and brands can often be caught out by unseasonable weather. The problems seem to be most acute in the autumn as later warm weather means that consumers are reluctant to begin purchasing heavier clothing. Although this maybe a merchandising issue it is likely to have an impact on product design and ranging for autumn collections in the future.

The process for the develop forecasters reflect the earliest views on trends some 18–20 months in advance of a season. At this stage, color is a crucial consideration for yarn mills that need to know what the needs of fabric weavers and knitters will be. It is also the focus of discussion among others who have an interest in very early trend decision-making. An illustration of the sequence of decision-making is shown in Table 9.2 and reflects the wide range of diverse and specialist inputs that contribute to a season's fashion look. These vary from specialists meeting among themselves (e.g. the various color groups) to a progression of trade and fashion shows. Fashion forecasters combine the views emerging about color and fabric from the early yarn and fabric trade shows with their own socio-economic and cultural analysis. Major trends in lifestyles, attitudes and culture, in particular music, art, architecture, sports, film and television, are used to predict changing consumer demand.

French companies based in Paris have traditionally dominated fashion trend forecasting. Although a number of the larger ones are still French and based in Paris, many with satellite offices around the world, a number of new niche forecasters have emerged offering their own specialist combination of products and services. Some of the better known trend forecasters currently include: Promostyl, WGSN, Fashion scout, Sacha Pacha, Peclers

and Trend Union. Promostyl is a global trend forecasting business with a client base that extends beyond fashion clothing brands. It offers both a customized consulting service to clients as well as a range of trend books for each season. Their trend books provide detailed forecasts about color fabric and styling for various market sectors, including women's wear, men's wear and children's wear. The books also provide a quick and effective global overview of major evolving trends.

Social and cultural changes are major determinants of emerging fashions. However, they are themselves affected by other drivers of change that include globalization of world markets and the accessibility of more sophisticated communications technologies. The latter has provided people with fast and flexible access to more ideas and influences from other cultures and societies, driving demand for wider choice in fashion products.

Textile Level	Development
Fiber	Amicor – a modified acrylic with anti-bacterial capabilities that is designed to eliminate odour and skin irritation.
Yarn	Improved cotton spinning processes producing a softer handle
Fabric	Gore-Tex fabric which uses a hi-tech membrane sandwiched between outer and inner layers of fabric to allow skin to breathe whilst protecting against wind and rain
Finish	Chemicals added to woven fabric to provide crease resistant benefits (e.g. Teflon finish to provide dirt resistant effect)
Color	Development of vegetable dyes/fox fiber – natural colored cotton

Table 1 shows that not all product improvements are derived solely from the development of new fibers, as innovation can occur across the entire textile development process.

New technologies are a common driver of fashion change. At fabric level electro-conductive textiles offer a range of product applications for clothing and accessories such as Spyder's ski jacket with iPod controls. Similarly the Air Zoom Moire collaboration between Nike and Apple illustrates the role of technologies in driving new fashion products. Some may well argue that Apple's iPod is itself a fashion product arising from MP3 technology. The Internet provides enormous scope for the production, distribution and consumption of fashion and fashion products. Consumers can engage in free on-line fashion communities such as that

provided by the specialist trainer magazine www.sneakerfreaker.com. On-line gaming is also providing new opportunities for marketers as in-game advertising offers unique ways for brands to capture the attention of gamers.

Frequently, the development of a completely new product is the result of a particular functional need, like a 'trainer sock' or a 'body', but often it is driven by the benefits offered by a new fabric. Specialist forecasters like Line Creative Partners (UK) make the point that technology is changing the range of benefits that designers can build into garment products through the textiles used in construction. As more functions and properties are integrated into their structures, textiles can provide a new range of benefits for garments, including greater protective capabilities, body enhancing qualities and the benefits associated with 'smart textiles' like Amicor, from Courtaulds.

In the UK, the process really begins with the British Textile Color Group (BTCG) meeting, where around 25 representatives of a range of companies from different industry sectors, including car, retail and forecasting, meet to discuss color and their views on factors likely to affect the season's fashion trends. Two representatives are selected to attend the Intercolor Group meeting, which is traditionally held in Paris, but occasionally moves to other countries. Here, the equivalent representatives from many countries around the world, including Europe, Asia and the Far East, meet to exchange views on the likely development of trends and especially the development of color. The UK representatives then return to the UK for a review of the global position with the rest of the BTCG. Some forecasters such as WGSN then make their color palette available for clients.

The final 'fashion look' for a season is therefore the result of a process of development that combines the evolved views of forecasters, textile and product trade shows, designers, buyers and RTW shows. Like a collage, the final picture emerges after the various layers have come together. Prior to the (fashion week) RTW shows, proposed new looks for a season have not been subject to broad media scrutiny and so are mostly unknown to the end user consumers. Even though the runway shows at the international fashion weeks have an impact on some last minute high street and fast fashion ranges, their major impact is mainly on directing final views of trends close to or within a season. These tend to be the views of fashion journalists writing for a variety of media including specialist fashion glossies, mens'

and womens' lifestyle magazines and the fashion/style sections of the press. Crucially, the media coverage of the various RTW and Couture shows is another important dimension in the trend development process as it highlights fashion trends that fashion editors believe will be strong in-season. Such 'authoritative' coverage of the media, focusing attention on aspects of fashion, including 'must-have' looks, colors and products, influences consumers' acceptance of hot trends for a season.

Significant and structured 'trend' coverage of the shows is principally delivered to the consumer through the pages of the monthly women's magazines, including Vogue, Elle, Marie Claire, Cosmopolitan, Grazia and many more. Table 2 shows the relationship between the timing of the RTW shows and the monthly magazines' issue deadlines.

Month	RTW Fashion Shows	Monthly Magazine Deadlines	Retailer Promotion
September	New York, London	December edition	Press days: Availability of press/PR samples
October	Milan, Paris	January* edition	
November		February* edition	
December		March* and April* edition	

* In the next calendar year.

Table 2. UK monthly magazines' production deadlines and coverage of fashion weeks for Spring/Summer season.

As we know that there are 4 main fashion capital cities and each city has the each style which can separate. In New York, the fashion RTW brands and fashion designers keep running the "minimal" feeling from years to years, the minimal of the color, shape, cutting, pattern and silhouette. The main New York brands like Calvin Klein, Donna Karen or Anne Klein, working on the minimal and classy style strongly. But in New York also show the variety, while RTW designers doing minimal the retail brands for example GUESS or Juicy Couture have more interested in the "fast fashion" which running follow the runway but not for the minimal.

Another side of the world, in Europe, there are another 3 main fashion capital city which run the fashion world, Milan, Paris and London. In London, some people still have conservative thinking about the using of color (not include teenager and street fashion), most of the style are strongly calm and luxury by the cutting, dark colors are popular for the self protection. For Paris fashion is art for example Jean Paul Gaultier or Viktor & Rolf, everybody have a great mix & match, they could mix something from the runway with the street, color play but not for Italy which we know as “perfectly beauty” all the items from the runway could make every girls beautiful, and they not need to have fashion knowledge to mix & match, color theory like Dolce & Gabbana or Versace.

In the fashion industry, they separate the people in 6 groups. Each group has each character for fashion and each idea which thinking about fashion and clothes, some of the groups could effect to the fashion directly.

- The fashion leader: this group is the leader of the fashion trend also they could be the trend setter. They are the group of the people which searching for the new inspiration and present to the fashion industry. They confident of their new idea and not need and not listen to the comment. Just only few designer could be the fashion leader, for example: John Galliano, Alexander McQueen, Issey Miyake etc.
- The fashion innovator: they present the fashion and idea of fashion in their own way to sell in their own shop or boutique. They have the unique style or could be the sub-culture style in the way of fashion. The customers are just the small group. For example: Besty Johnson, Vivien Westwood, etc.
- The fashion motivator: is the group of the celebrity, singer, actor or the popular people in the society. Or could call the “role model”
- The fashion victim: “the slave of fashion” they are the group of the people which not think before buy only thing about “new item” and not think about their style.
- The fashion follower: is the group which follow fashion by pass the thinking before, and ensure that the items are fit with them.
- The fashion non-interest: this group is not interested in fashion, not care about how they would wear in everyday life, not make-up and not care about another people thinking and comment.

5.2. The influenced of fashion trend to the area from 20's – 90's

The modern fashion clothing style came into Southeast Asian countries, started around twentieths. Normally the influenced have cross the coast to Southeast Asian from America or Europe by the merchants , travelers, ambassadors or the groups of the students. Around twentieths not just royal family could send their royal blood to studied in another countries like the period before, the wealthy family also started to give their children better education in the reason of limit of university in southeast Asia still had small amount. Most of the students brought varied back home including the American and style of fashion and clothing.

From the started the influenced of fashion and clothing style was popular just only small number of people in the region, most of all were accepted by the royal family and high situation in the societies in capital cities in Southeast Asia. The new feeling did not changed rapidly in the ordinary people, they are still conservative for the new style and kept the traditional style of clothing, especially if that countries have the special determinant.

From times to times, the style of fashion and clothing had faded to the new blow of fashion taste, shirt, blouse, T-shirt or jeans are acceptable and seem normal in the middle of the period.

5.2.1. The First Influenced before World War II

Around twentieths, the first evidenced the new style shown up in Thailand, by the queen of Rama VII (the seventh king of the present dynasty) had received the I-line, loose waist line and the art deco accessories in the style of European countries, by mixed with the local textile. Almost every women in the high society had bob short hair and the flapper style with the pearl accessories mainly. The style would bring from European and America not just changed in the women clothing but for the men the suit was more common and useful in many ritual. The interested point is the women style did not changed because of the groups of the student brought them back in the reason of the women still could not have the good education in another countries, most of them studied housework to be the good wife, the style came to them because of the foreigners and the queens.

The style was changed in Thailand but in the east side neighbor, Cambodia still in controlled of French colonial period, just only the wife Narodom Srihanuk and the princess

had supported to follow the European style which French brought in their colonial countries. French ambassadors and wives enjoy playing the fashion clothing style in the tropical countries. The ordinary Cambodian did not faded to the new items and still kept the traditional style by the reason of economic situation. The average of income was lower than another neighbors, also the textile was the home-made in the local believe even some of French introduced new technology to Cambodian.

In the Cambodia, the reason of the economic and colonialism were the main reason of un-changed of the clothing style but for the down south countries, Malaysia and Indonesia the main reason is the religious. Indonesia is the biggest Muslim countries in the world, and also before World War II, Indonesia were promoted the nationalist movement formed Sarekat Islam founded by the batik trader in Java. Later they promoted the modern Muslim but still in the Nationalist. Later, the Indonesian communist were substantially. In the Era of Nationalist followed by the communist, Indonesian were strictly follow the rules from Quran, which promoted including from both sides. Women strongly covered themselves in the ways of Quran by the local textile especially Batik even some did not worn Hi-Jab or the veil which cover the hair for Muslim women in the normal life, for men they worn shirt sometime, but most of all they used “Sa-Rong” (the long skirt) with the traditional Batik material also. Completely different from the Foreigner in Indonesia, they worn whatever they want, fashionable and stylist. Later, the mixed of the ethnic were flow all around, The foreigner married mixed couple with the local girl and gave birth to the mixed children, the big group of them were promoted the modern mixed.

The changed and influenced in Indonesia mainly came from Dutch, which have the Dutch East-India Company located in Indonesia, but for another Muslim country like Malaysia was been in the British colonial since seventeenth century. In the early of twenties century, Malays would become a minority in their own country because of the strong economic power from Chinese emigrated and British company. Most of the Chinese started their survived for living in the immigrated countries by married Mayas people. But for the Indian immigrated were less success, and still had the low income and down in the group of the societies. Most of the Malays loss some of their traditional prestige, particularly among the increasing number of the Malays with the western education. The big mixed of Malay-Indian-

Chinese with British, Malaysian were more modern than Indonesia in the part of fashion especially in the capital city and in the trade route town. But most of all the middle age until old age ranking still worn their traditional style clothes or material by the reason of familiarities. The new generation enjoyed themselves to follow the European style. The variety of the ethnic was the main reason for the differences of the sociality.



Picture 67. Wedding picture KNIL sergeant and his Indonesian-Javanese wife, the mixed of the ethnic or called “Indo-Eurasian” [100].

All of the scoped countries enjoyed the modernism and followed the new trend fashion from European in the period before World War II, but just in limit of the society, in the capital cities or the trade route were totally different from the countries sides, also the differences by the earning from each family. Almost every women in the countries sides in Malaysia and some people in some island located in the area of Indonesia were still topless, the small town of the countries sides the ordinary peoples worn the normal traditional item which could found or made in the local with the local traditional knowledge.



Picture 68. The Indian worker in Sarawak, Malaysia, worn the traditional Indian style [98].

In the period later before the World War II, The fashion was flow widely, used more and more. In the town, the merchant enjoyed to find the new style, material and clothes to present their customers. The main fashion in the capital cities leaded by the groups of the high position society including the foreigner which worked in the Southeast Asian countries, they enjoyed to accepted the new trend, almost every of new generation flow with the new modernism crossed the coast and flow around Southeast Asian area. Until the time of the World War II, the war expanded to the Southeast Asian area, the changed of the society affected by the Japanese Army which occupied most areas in Southeast Asian.

5.2.2. The period during the World War II

Japanese started their conquest of Southeast Asia in December 1941. After ended the Dutch rule in Indonesia, the Japanese invasion and subsequent occupation during the World War II. Not just only in Indonesia Japanese army was succeed almost every regions in Southeast Asian. Sukarno, Indonesian first president accepted offer from Japanese to rally the support in public in support of the Japanese war effort. For Indonesian under Japanese and Dutch ruled were totally different, because for Dutch they did the business in the variety of Indonesian resources but for Japanese they wanted the resources and also they would do everything they wanted to. Many of women were in the experienced of the sex slavery and torture by the Japanese soldier, some were arrest and execution and other war crime.

Thousands taken away from Indonesia as war laborers suffered the died and illness. People of Dutch and mixed Dutch-Indonesian descent were particular targets of the Japanese occupation.

The status in Indonesia was changed and effect to the fashion clothes style directly. In this period, The Muslim were dressed followed Quran under the Sukarno's government which promoted the nation under the Japanese. For non-Muslim believer should better stay home and be quite was the best way for them.

British-Malaysian under British government also defeated to the Japanese naval power also, but the Japanese had the racial policy as the British did for Malays. Most of the Sultans also collaborated with the Japanese, although they maintained later that they had done so unwillingly. But not for the Chinese-Malaysian, up to eighty thousand were killed, Chinese businesses were expropriated and Chinese schools either closed or burned down. Japanese was offered the Malays nationalism and bring up the Muslim and the ethnic tension was raised. The traders were stopped their business and most of them were Chinese-Malaysian. No economic growing and under controlled, not need to talk about the fashion or clothes or luxury life style, because almost every high situation of the Malaysian were Chinese-Malaysian, they just needed to survived.



Picture 69. Japanese troops moving through Kuala Lumpur during their advance through Malaya [69].

From the Malaysia, The Japanese naval occupied Thailand from estuary in the South side of Thailand up to the capital city, Bangkok. And from the East there are French, and not too long, was started the French-Thai War, and the French won the battle. There were no results excepted that Thai people need to gave some of the east areas to French. The Japanese invaded Thailand and engaged the Thai army, and then they were in controlled. After Thailand and Japanese signed a military alliance to help Thailand regain territories lost to the British and French. From the un-stable of the situation, Thai peoples were back to the normal life. For the fashion also stopped. But for the women's situation, was the same as in Indonesia.

Different situation for Cambodia, the Japanese allowed the French government that collaborated with the republican opponents and attempted to negotiate acceptable terms for independence from the French. But the economic and politic in Cambodia still not better. The fashion and clothes still running by the traditional style during this period.

The colonial countries ruled, French, British and Dutch had differenced style of controlled the countries, also the differences of the style which happened in the countries. After the Japanese defeated in the World war II, some of the Southeast Asian were dependent but some still been in the colonial as Malaysian-British and the British help them to developed Malaysian, that is the reason why Modern Malaysia were developed in advance.

5.3.3. After the World War II – Nationalism – communism – Modern

After the World War II in Southeast Asia, Japanese defeated in the mid of fiftieths. The communist expanded to south around beginning of sixtieth. And the power of media were expanded but changed the provenance from European to America, because after the World War II, most of the European countries needed to rebuild the town after many bomb during the war, the poles of the power of the world was changed.

In Thailand the Communist was expanded pass Vietnam, and took the long time until ninetieth, in communist period, the corruption run deep down until being the basic system in Thailand. The technology was grown up, the first television in Thailand was around the end of fiftieth, the media communicated widely to the people in Bangkok. The film also popular and could directed by the Thai director and became the gold time of film. The communist did not

effect to the fashion, the fashionista could found the boutique to make the stylish clothes for the customer in the modern style.

The main influenced changed from European countries to American with the American boom of the American film, and American music started to grown and expanded all around. The mini skirts were worn all around Thailand, especially in the group of the actors. They followed the American trend step by step. Until the time in the seventieths, the Hippie style and the fashion of the protest of Vietnam War groups were flowed with the flowers or floral motif with the long hair and the wide legs trousers.



Picture 70. The ball night in Bangkok, the girls and guys were dancing [110]

In the Communist time was the hard time for Cambodia, but before the communist the Cambodia had the golden time for the film, more than 300 films were directed by the Cambodian directors with the help from French. But the fashion did not go that far as the film business, most of the film told the traditional story and in the film they were dressed in the traditional style. Later, around mid seventieths Cambodia was in the communist time, after Thailand around seven years. The main ideas of the Communist in Cambodia totally changed from Thailand Communist. In Thailand there were freedom for the life, did not like in Cambodia, everything were closed by the government with the ideas of Communism “free society with no division or alienation”, the leader of Cambodia interpret that “no education, no company, no religious even no money” or in another way “work is food”. In Cambodia, the

communist period everybody needed to work even too young or too old to work. The clothes were worn just the items which could found in that time.

Indonesia was guided the period after the World War II with the democracy election as Cambodia but they were promoted the nationalism side by side. The economical of Indonesia continued to deteriorate. There were the politics problem, affected to the living life of the people. The Muslim-Indonesian started to acted more modern and flow the era by the hungry of the real democracy under the dependence problem of some part of Indonesia which controlled by Dutch still. Almost at the same time with the blow of the resisted for the Vietnam War around the world, the effected were more and more influenced for the Indonesian Hippie style. The Indonesia around mid seventieths until around ninetieths were followed the trend more free than another Muslim countries in the Muslim part in the word, Middle East Asia, The women not need to wear the Muslim veil which covered their hair, also because of the traditional Indonesian clothing before the Muslim era expanded, so the peoples were used to worn something with the freedom, but some were strictly with the Muslim rules, so there were not look strange if you went to Indonesia and saw such a variety of clothing, mixed between traditional clothing, Muslim clothing and the trend from American, but the main of fashion were not reveal much of the bodies normally.



Picture 71. The picture taken in Ipoh in the 1950s, post independence days, shows a multi-racial of the youths of Malaysia, where Chinese, Malays and Indian make up the biggest ethnic groups [76].

Since British announced would Malaysia soon become the dependent, there introduced the elected to defeating the communist expanded. At a time of the independence, Malaysia had

a great economic advantage than another scoped countries, The plan from Malaysian government was the twenty years plan for improve the quality of the Malaysian. Great economic, great society, great education came to all the new generation, the modern student were educated the democracy with the freedom mixed of the ethnic and religious. The Indian started to had more educated but some still worked as the laborer, The Chinese hold the strong family businesses. All of the population was enjoy life under the independent government. The Malaysian had the freedom to followed everything they wanted, the film, American film and song flow all around Kuala Lumpur. They could dressed in the modern ways as the American stars.

Not just for the developed the countries, the Malaysian government were also promoted “One Malaysia” which hoped to stop the different and the tension between the ethnics, and there were great results about one nation of Malaysia. Most of the textile business in Malaysia holed by the Indian ethnic, including the boutique but the most of the customers still choose the shop which sell by the same ethnic as them with the reason of the traditional style and used to it without no any problem between them.

The communist could not effected to the Malaysian people and their ideas, they developed more modern and more open for the long plan. The modern Muslim also in the Indonesia but because of the politic reason, the style in Indonesia did not feel any eightieths feeling, they were skipped to the style of ninetieths with the normal T-shirt and jeans era as in Malaysia, the people still had the seventieths look and went to the period of jeans. They might know who is Madonna or Michael Jackson, but the “like a virgin” or “thriller” style which POP all around America did not arrived to these counties including Thailand which democracy already flow all around the country with the freedom neither Malaysia or Indonesia. The people were more style themselves with the jeans and colorful t-shirt also in Cambodia but Cambodian were more less chance to find the good items after the big killed of Rouge Khmer.

The multi media and world-wide and cross cultures were influenced all the regions after the World War II. The sub-cultures also started, but most of all the peoples into the “life country song” which sang about the life with the real democracy and resist to the communist or the rock group, the teenager with the long hair. The rapidly developed of the fashion and

trend was faster from each ten years to each years, the star from American influenced more and more, also the trend from the top designer of the world.

5.3. Development to Modern from Hollywood Star to the Local Star.

The modern development were complete with the economy between the countries, some of them have the great economic until another countries could call them “Asian Tiger” because they were developed fast and maintained. The new generations have better education, the time which everywhere could hear the English songs from American in the capital city could find the new items which seem like they just cut it out from the American Magazine. Some of the singers were created their characters with copied the style from the American but another influenced were came from Asian country which has their own character like Japan.

The golden time started for all of the Southeast Asian especially in the scope countries including Singapore with the technical development but not for the Cambodia. Post-occupation, UN offered the peace efforts and free election. Until in the mid-nineties the country formed the royal system with the prime minister but note that long there were the cashed in Cambodia between the royal supporters and the government party. The Cambodian moved from Phnom Penh, capital city to the border which waiting for the immigration.

5.3.1. The General Style in Scope Countries in Southeast Asia

5.3.1.1 The style during 1991 to 2000

Uncertainly of the society and political also with the economy were effected to the fashion directly as we known. The peoples were accepted the clothes from the donation from the European countries, the top brands arrived to the Cambodia but when the people got the donated clothes, they did not want it because they did not think about the style, the new trend or the fashion, but they needed the money so they were opened the big-second-hand market at the border between Cambodia and Thailand, from that the style in the Cambodia still run by the normal items like jeans, easy T-shirt but most of all were worn the traditional blouse with the tube skirt which made in the local by the local people.

From the border second-hand market, the brand name items were crossed to Thailand easily in the cheap price for the people who not have money in the country side and also for

the wise seller who buy for sell in the capital city for the people who crazy for the brand name. In the capital city, people were stylish with the colorful dress and clothes with many styles, sub-cultures were grown up by times to times. The big hit around 1991 from “Black and White” by Michael Jackson was shaken the peoples. The guy with the shoulder length hair was popular with a little bit of the punk-rock style which also came from another side of the world, Japan. The fashion punk-rock from Japan expended stronger than the American style or could said they came together at the first time.

In Malaysia with the variety of the ethnic groups, three mains with Malays, Indians and Chinese, each one has they style by the characters and by the history. The Malays and Indians were closed by the time of the history and the Bollywood dancing movie styles were influenced all around, Indian-Malaysian were accepted directly with the style of clothes, net t-shirt for guys with the fit trouser colorful with a little bit shine, either for women but they love to worn short and sexy also for some of the Malays-Malaysian and some were worn in the Muslim style with the cotton tunic and “Sa-Rong”. For the Chinese-Malaysian, the Hong Kong movie stars were influenced them by the Chinese action styles, Gauze materials were still popular in the Chinese group. Some of the modern style in Malaysia still running with the high waist blue jeans and t-shirt with short-sleeves.

Bollywood also expanded strongly in Indonesia, the music that they were listen in the beginning of the ninetieth was the Indian music or the Indonesian band which effected the style from the Indian by the history. Some of the Indonesian were the traditional blouse and “Sa-Rong” or cotton tunic for men, some of the modern group were worn jeans and the T-shirt especially for the university students. In the comparison for the Muslim countries, Indonesia and Malaysia were more opened for the fashion and the living life than another Muslim countries, the women in Malaysia and Indonesia could wear the swimming suit in the public beach but not for women in the Middle East, the big Muslim part in the world even Indonesia is the first place for the Muslim population.

The mid of ninetieths, the British girl-group call Spice girls were started the POP culture with the different characters of members, soon the Southeast Asian music company created the POP start which influenced by the girl bands or boy bands from the west coast. The very short skirts, singlet-tee and creepers shoes were worn by many Thai girls. Thais girl-

bands collated the released their album and copied the style of the POP American. Just for the singers, actress and the some of the girls were worn this style because the parent could not accepted this kind of trend and also because of the traditional also Asian manner that their children still needed to be in controlled.

Even there are more open but around 1998 in the time of new POP princess like Britney Spears came with the song “Baby one more time”, whole around America were started to wear the low-waist jeans until very low-waist and now the religious and conservative people came to resist this fashion trend. For the Muslim, they told that too open for the Muslim women to wear such a low-waist which reveal the skin and attracted to the men eyes and for the Buddhist country, Thailand were shown up the conservative groups which said that kind of the fashion is the dangerous and risk for the women’s safety. But the Thai peoples have the identity for the resist especially for the teenager, when some groups shown up about some fashion, the teenager would followed the trend more and more, and the low-waist jeans were popular in Thailand.

In the time of ninetieths, the media communication were strongly influenced the ideas of the clothes and fashion. The number of the owners of television were increased and also income of the population but in Cambodia, they are poor country which could not developed the technology followed another countries in the regions. Later, the internet came into the regions and the people could use it more easily in the capital and big main city.

5.3.2.2. The style in the late ninetieth to new century.

For all around ninetieths, the trends were influenced from the American at the started but later in the late ninetieths, J-Rock and J-POP were come from the east. They were strong and powerful for the teenager in Southeast Asian especially in Thailand, Malaysia and Singapore. Rock was expanded and influenced to the local rock bands and widely, from the kids to the late middle age were listen to the rock song from the local brands some of the teenager listen to the J-Rock bands, the most popular was X-Japan and they are still the legend of the Japan Rock for all the time.

Most of the men were into the rock screen style t-shirt with the black colors, a lot of rivet with the skinny jeans some of them were worn the black leather jackets with long hair.

For women rock music was not the answer for them but the rock star, absolutely YES! The girls were worn the T-shirt with the skinny jeans. This J-Rock led the way for the Japanese trends, many Japanese translated magazines were published and represented the Japanese fashion and gossip news about the Japanese POP boy bands. The colorful hairs were popular in the beginning of the twenty century.

Lead of J-POP turned to K-POP from South Korea, around 2004 the Korean government started to promote their country and started to support the entertaining business. The Korea series were shown in the Southeast Asian television programs, also the girl-bands and boy-bands from Korea gradually came to have the concert in Southeast Asian countries. The Korea trend still running and widely expanded for all the rank of the age start from very young around ten years to fifty years old including the fashion. The Korean styles of clothes have their own characters. There are all the same for the Southeast Asian, could except for Cambodian and some of the Middle age Muslim which grew up with the Bollywood style.

For men, the metro-sexual style is the main, the many variety colors of very skinny jeans with the easy V-neck T-shirts. The guys are wearing more accessories for decoration themselves. Or could have another items with the suit jacket with colorful interlining. They have variety of hair, from very short to asymmetric hair style most of all copied from the K-POP stars. Some guys are make-up with the eyeliner or some foundation. The style could be mixed between rock-pop-metro sexual, dark colors or could be very colorful.

Among the guys are crazy about the metro sexual, the girls are stylish themselves with cutely style. For the first around 2006, the girls were worn cute dresses, blouses or jumpsuits. Make-up with the pink color which is the most popular color, long curly hair with very white skin and colored their hair to be more browns with a lot of shades. Until the Bohemian trend came from both Japan and Korea, many girls dressed with the maxi-dress and make up more with the rose color, make the big eyes.

Some of the girls were followed more for the K-POP stars by the music video. This kind of girls changed fast and act like the fashion victim and the K-POP stars is their fashion motivators. For Cambodia this kind of fashion seen like could Many people lost their traditional style, some of them even not know about the real traditional clothes style look like.

5.3.2.3. The growing of the percentage of the accepted the trend during twentieths to ninetieths

For the countries which main population are not Muslim like Thailand, Thai people are the Buddhism for 94.6 percent and Cambodian, holding 92.4 percent for Buddhist, they are more freely to choose or receive the fashion how they want. But there are the conditions for the country like, the golden age for the entertainment, the first film was in the cinema around 1920 by French and after that around 1950 they made the Cambodian first film by the oversea students. Around 1960 more than 300 films from Cambodian made were published. Cambodia, after the Rouge Khmer fail, the population of the country decreased, they need to rebuild new system of the society, political, education, economic even their traditional.

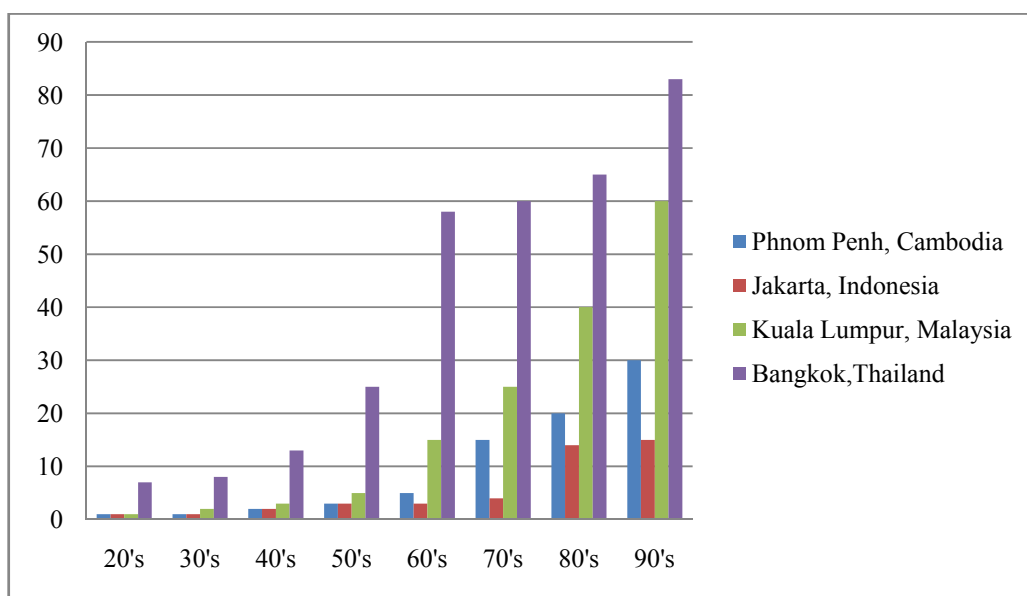
Including the fashion, the European and American style did not affect that much in the Cambodia area just some few people worn the same style but not with the same material, but for men the shirts are widely used and acceptable for the normal life than before. In Thailand, from the beginning around 20's until 90's, the fashion from European countries was effect directly to the studies countries. From the small groups of the student to the first media communicated in Southeast Asia, the fashion was penetrate to the people, and they did not feel about that so fast, until everything were changed automatically.

The first television in Thailand happened around 1958, The rapidly increased of the European and American style came by the media. The percentage of the population in Bangkok are increased, the same with the coming of fashion. Around 1960, was the peak time for European-American trend, mini-skirt was popular with the short hair style for women. Following the increased of the number of the growing, more population followed more about the fashion especially in the capital city.

The comparison for the accepted would show the different from 4 scope countries. The percentage compare between the received of the European and American trend. By many reasons the American trend was more effect to the scope countries by the media. Many American movies and music came around 50's.

From the graph, shows the very different percentage of the population in the age between 20-35 years old in Thailand, they were accepted the trend from European and

American countries. But for the Cambodia, the people could not follow the trend in the limit media in their country. From the un-stable political in their country show up in the represent of dressed, the traditional textile used widely and most of them are home-made. For Muslim countries like Malaysia and Indonesia, just the small percentage of the population which follow the fashion trend from outside most of them need to follow the Muslim clothes style follow in Quran. Another interested, which shows in the graph is the strong ascendant and power of the media effected through the people thinking, especially in open country like Thailand. After the World War II, a lot of the cinema and music are presented in this region followed by the series and own created directing for the local film, in the local stories. But the main ideas are still about American. Superstar like James Dean, Elvis Presley, Sean Conenery, Al Pacino and The Beetles follow influenced to the Southeast Asia region through their movie. Everybody would love to follow the style of clothes and hair style especially in Thailand.



Graph 1. The comparison for the accepted trend in the scope countries

From the History, the influenced first came from the countries around which expanded their power and controlled the area of the scope countries. China and India are enjoyed the times in the region and fluent their style and introduced to the people. Most of the system of politics, religion came language came from India and the economic always run by the Chinese first.

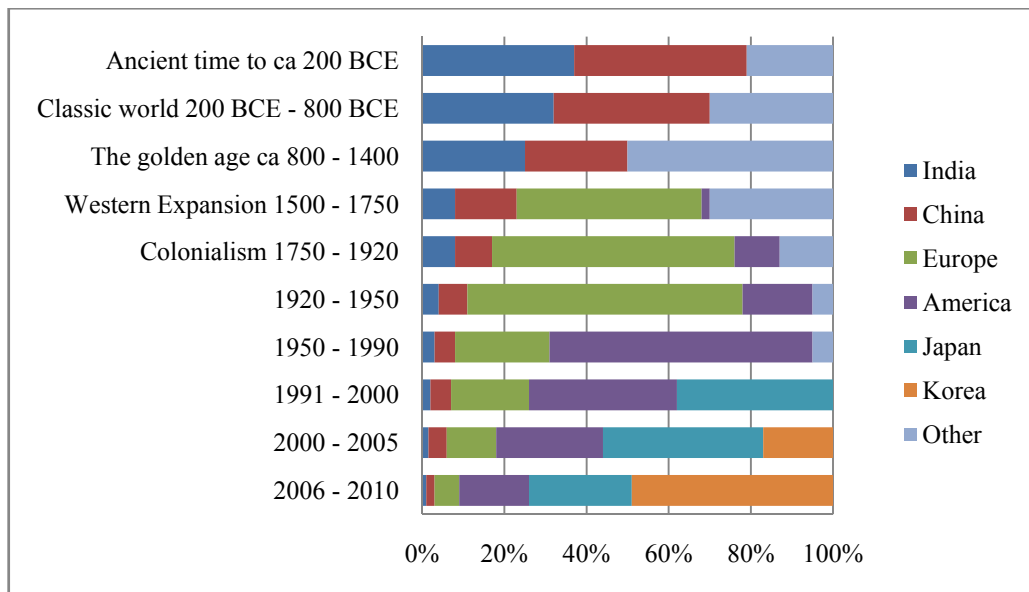
Later the people were developed themselves in their own way by the mixed the culture, art styles and the clothing. With the limited of the material and the knowledge of the people, most of the material still needed to import. Until the Islam expanded to the South part of the scope countries and could coverage the Malay-Peninsular and Indonesia islands. Changed of the believed, the people in the Muslim area changed their style again to follow the Quran.

Until the time of the European discovery period, the European came and introduced the new technology not just for living but in the late of eighteen century the textile industrial are more widely in the regions. The mixed of the cultures made many countries changed the style of clothes to be more modern to welcome the foreigners. The style are more widely extreme and totally changed, the European style were worn by the high society in each countries in the scope countries.

In the modern time most of the countries were in depended and start developed by their own with their style. But the people still follow the trend from outside by the trend setter, trend innovation, trend leader and trend motivation in the fashion market.

Modern apparel, most of the peoples are follow the fashion trend by follow the fashion innovation especially from Korea, also some were create the fashion as we called “street sub-cultures” but all the scope countries (except Cambodia) are strongly influenced by the Asian fashion countries as we know Korea and Japan. Both of them working as the middlemen who received the fashion trend from out of Asia, absorb and develop for the Asian manner, environment and passed to another areas.

The graph shows the influenced which came from many countries outside to the scope areas in each period. The style of each countries are different but they was mixed them to area and change them to suit more for the people, cultures, traditional, politic, religions, ideas and climate.



Graph 2. The percentage of the trend which came from outside the scope areas countries

The reason of the Indian and Chinese were extremely faded since in the period of Western expansion was not only because of the Western countries could influenced to the people more but because of in that time the Indian and Chinese were already in the southeast Asian people blood and merge to the single traditional and cultures. But the small affect and trend could came to the Indian and Chinese ethnics peoples which have some the numbers in the areas.

The others in the graph means the small groups of culture and trend which brought to the regions and influenced as in the Ancient time, the others included the Vietnamese culture and Myanmar cultures which came on the way back home from warriors and prisoners of war. Or in the newly century, the others could be another wave for example, in Thai royal ceremony on 2008, one of the Bhutan prince came and most the women were shock just because of he is beautiful in their style. The reason from the Price of Bhutan trend shown in many the cover of the Thai magazines and some women start to learn more about Bhutan countries.

European came to the regions with the strong army power, and brought the blood to the people and let them choose that they would follow to the direction that they leaded or dead. The experiences teach many of the people in the regions but there are some mixed of the

people and some of them were choose to follow. Later the American strongly influenced to the regions after the World War II, and expanded their style pass the media, also the media have strong influenced to the people and could go through the thinking and ideas, introduced of modern life was the main.

J-Rock and J-POP from Japanese introduced the street wear to the regions. People are more choose the comfort style as the T-shirt with cool print screen and blue-jeans and the shoulder length hair for men as the rock star. The POP star were the choice for women because of Rock were more hard for them. Cawaii (cute) style were the best but not that best for the fashion theory, the Southeast Asian population more than sixty percent have the white-yellow tone skin, but the most of Japanese have white-pink tone or they made the tan skin color, when the trend came they do not realized that some of the item or the make-up or hair style did not fit to every peoples so, they were wrong by the fashion theory.

Strong and Supported as Korea are the most needed in the Southeast Asian, K-POP got the variety of the style and could lead both men and women in the high percentage. They are supported by the government and contact to the local government in the regions. These support are totally work in the regions because the only trend of fashion, media, song or much more could cover the people from the capital cities to the countryside, from the youngest people to the old people and also from every class of the society including every type of job. The style are easy, chic and comfort to many type of people and serve in every style from normal people to the hard rock groups.

In the future, the Korea would be still strong in this region and even could be stronger because of another trend from another areas do not understand and have the supported from the government even the population as Korean did. And this might could teach another how to make it work in the new area with the Southeast Asia people.

5.5. The Origins of Trends, came to Scope Countries in Southeast Asian

Many changed in Southeast Asia affect from the time running and developed of the technology all around the world, and most of all also came from outside especially European in the beginning of ninetieth, they strongly influenced to the Southeast Asian areas by the reason of the colonial countries and the foreign companies. Some countries still was the

colonial before the World War II, in the scoped countries: Cambodia – France, Indonesia – Dutch and Malaysia by British. Many of the foreigners lived in the countries for the respond of the colonial government, some took the families with them but some married the local people and most of them were the women.

In the beginning of ninetieths the European and American fashion trend were spread to all the Southeast Asian region, many of the fashion cities as Paris, London or the new born town like New York were developed the fashion style by the legendary designer. Later, after the World War II the American POP stars were strongly inspired the fashion ideas and worked as the fashion motivation to all around the world with no exception.

But not for longer, the Japanese fashion came with the ROCK music to the Southeast Asian region easier and more open than before. Later the Korean POP stars were started to present themselves out of the local but the government support.

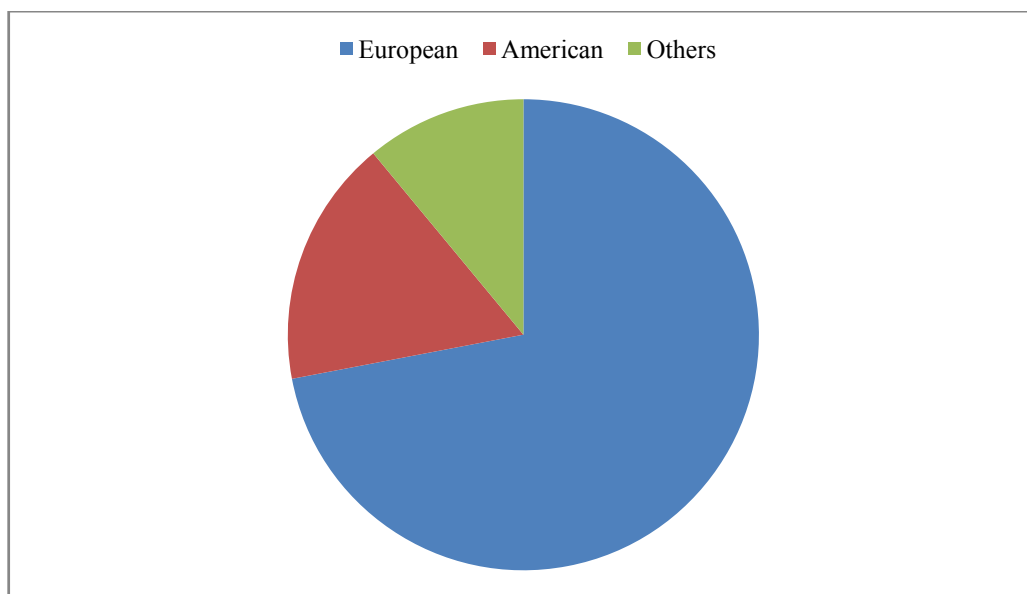
The each areas have the different main style for the fashion depend on the history, inspiration and the development of each countries. The main origins of trend are

- China
- European fashion cities (London, Paris, Milan)
- Indian (Bollywood)
- Japan
- Korea
- United states

From the first fifty years of nineteen century, the European was influenced to the Southeast Asian countries and the main reason was about the colonialism. Most of the Southeast Asian countries still did not have the independent before World War II, also with the European companies employees who relocated themselves to the areas of Southeast Asia had brought the new style of fashion to the areas. The changed of the cultures and the open mind of the local peoples were developed the style and mixed together all around.

In America also received the fashion trend from the European and expanded to the Southeast Asians less than European. An also for the others areas which effected to the regions

possibly were Chinese and Indian effect which came from the immigrated peoples and mixed to the local peoples. The Chinese immigrated and Indian immigrated were always keep the traditional style and brought them to the regions.



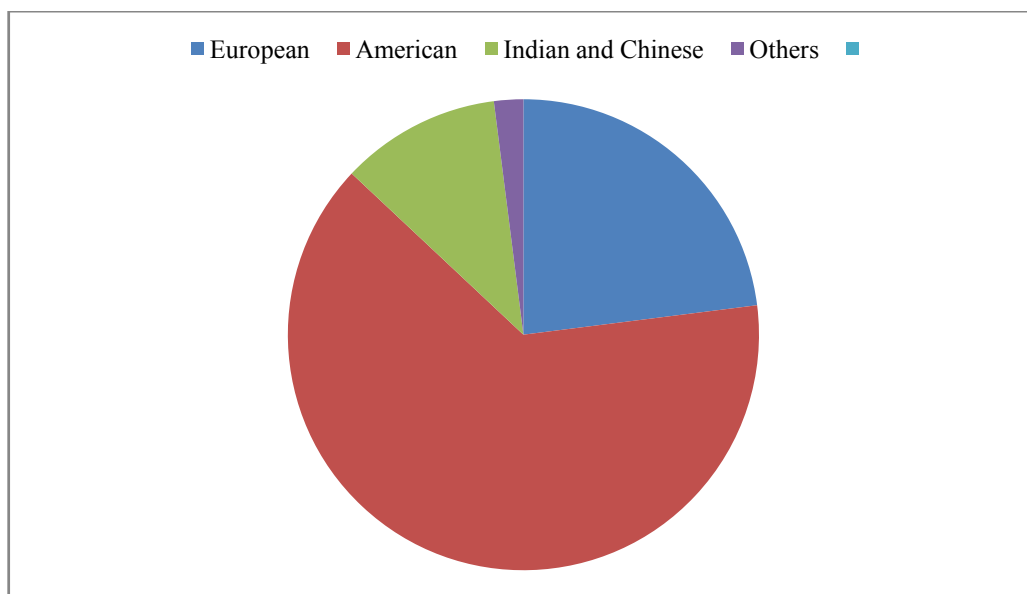
Graph 3. The percentage of the origins of trend which came to the scope countries in Southeast Asian between 1920 - 1950

The style in Southeast Asian started to be more modern but most of them were mixed with the local material and fabrics because of the tropic climate. The style was received by the high-society class especially in the courts and the business families from the started and flow down to the normal peoples later.

After the World War II, American films and music were presented to the Southeast Asian areas also with the sub-cultures of the actors and the singers. The movies stars were inspired the peoples and strong motivated them to the way of fashion with introduced of fashion trend. Also the peoples were open mind more than before and they accepted the new design from many countries.

The televisions and theater and cinemas built all around the capital cities and turn to the center of the teenagers, student or university student, the foreign effected directly to this young peoples. From the media, the American starts were strong effect more and more.

But still some of the European affects like ABBA or The beetles. The Mod's group around sixtieths from European especially from United Kingdom was strong affected to the Southeast Asian regions.



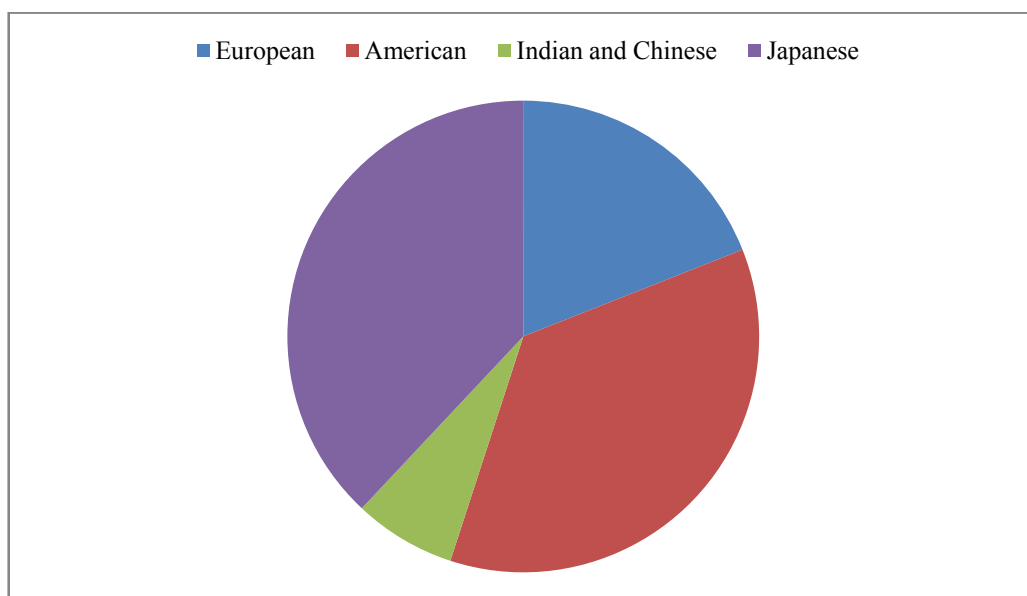
Graph 4. The percentage of the origins of trend which came to the scope countries in Southeast Asian between 1951 - 1990

The Indian Bollywood were came from the Indian movies, by the characters of them, there are not so hard to get through the peoples in the regions by the original style of dancing. The Indonesian Muslims are the big market for the Bollywood also for Malays-Malaysian and Indian immigrated, they were love the style which not appeared in the films from another countries. The Chinese golden times for the action starts, the action movies from Hong Kong were started to expanded and later worldwide to many areas.

For the two percent of the all foreign fashion were came with the Japanese who married to the women in the regions during the War times, most of them went back to Japan by the political reason of the war defeated but some still stay in the regions even not shown in the big numbers. The style and fashion were faded but some could keep them.

In these ten years (1991 – 2000) of changed of fashion, the variety of trend came from many corners of the world. The Japanese were rapidly strong influenced to the regions passed by the Rock song, the craziness about the rock band called “X-Japan” were fluent flow all

around. Also with the Japanese Manga (the Japanese cartoon animation) came to the teenagers and some age ranks with the variety style of the comics like romance, the story about food, war, fantasy even the biography . In Southeast Asians started to dress like the Manga in the center of the shopping street in the big number, the inspiration from the characters in Manga were draw them to another style of fashion.



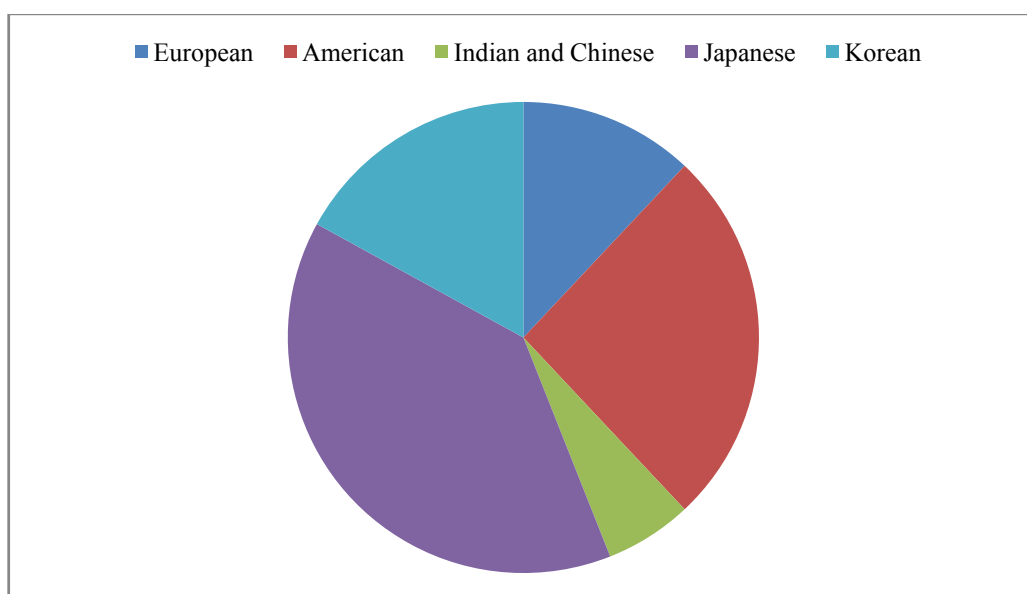
Graph 5. The percentage of the origins of trend which came to the scope countries in Southeast Asian between 1991 - 2000

The American fashion penetrated to the scope countries by the boy-bands and girl-band including young POP stars. Many names still well-known until today as N'Sync, Britney Spears, Christina Aguilera or Justin Timberlake. The low-waist jeans rock the fashion all around the world also in the Southeast Asian, but some of the Malays-state and for the Indonesian strict Muslim were announced that the low-waist fashion is the immoral for the Muslim. But for Thai young people the low-waist jeans is the new needed item that every women in the age rank needed to HAVE them. The fashion in Thailand were run to the way of progressive.

The European-British girl-bands and boy-bands also rock them, the name of Spice Gilrs, A1, Westlife and others inspired the characters of the local stars in the regions. They were created the groups almost with the same characters and dress in the same style.

Not that much differences between POP stars fashion from American and European-British. The way of the developed faded in to almost in the same way as peoples in Southeast Asian called “The western style”.

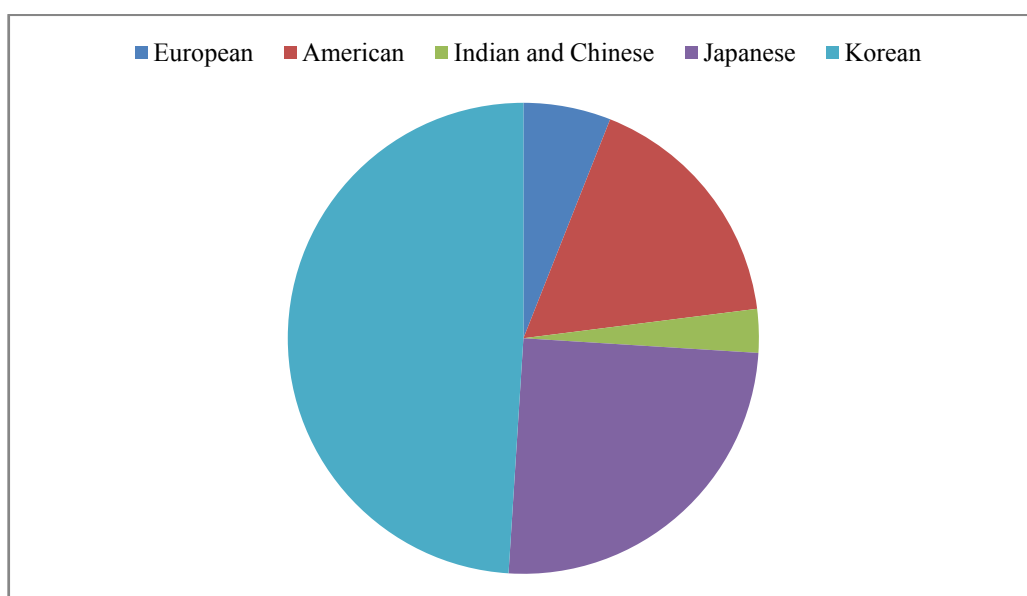
The Chinese and Indian still influenced to their native people which immigrated to the areas of Southeast Asia. The fashion of traditional clothes were not running fast as the fashion, they just changed the colors and some pieces of the pattern to be more modern but did not changed the form of them.



Graph 6. The percentage of the origins of trend which came to the scope countries in Southeast Asian between 2001 – 2005.

The European, American, Indian and Chinese fashion trend need to dodge to the Japan fashion and the new born influence as Korean, both two were more stronger than never been before. In the Book store, the percent of the magazine from European and American decreased the number of published, some of them were closed by the reason of the marketing place. The book and magazine companies started translated and ordered more for the Japanese magazine. The Manga turn to be the main link for the Japanese fashion to the young generation in the regions. Later the Korean star and series were covered the region by the opportunities of the opened media, also came with the fashion.

The reason of the American and European could not grow in the high number might be because of the prime time of Hip-Hop, not so much in the Southeast Asian listen to that kind of that music also because of the Black-Stars were dress to much progressive and also because of the old-believed of the skin color but not so violent as the racism. Including the reason of the climate, the Bling-Bling and the loose clothes of the Hip-Hop does work out with the peoples in the tropical zone, not for the main but shown in the sub-culture around the street. For the Chinese and Indian families were still the same, influenced to the Indian or Chinese native people, who immigrated.



Graph 7. The percentage of the origins of trend which came to the scope countries in Southeast Asian between 2006 - 2010

The Korean styles were stronger by the support of the government, and they could get through every types of the social class more easily and widely. From the capital cities to the country-sides, every corner of the houses have the Korean series DVDs. More than 1000 internet shops imports the clothes from Korean and sold in the regions, also the normal clothes shops were affected the Korean style by the trends. Normally, the differences between Korean and Japanese were shown in the style. Koreans are more street and mix between the cute style of girl with the sexy types but the Japanese style are more crazy and a little bit harder to follow but the Japanese make-up trip are powerful and creative, they could use the miracle of the make-up to changed the people's faces like another.

Another reason which made the Korean trends were flow since 2004 is they understand the Asian type of market more than the American and European, also the trend from Korean already pass the sorption and they act as the middleman who receive the trend from the American and European and pass through the consumers in the generous quantities ways.

The Japanese dodge to the Korean trend but not for all, more than 7 of translated Japanese fashion magazine and another 10 of the Japanese fashion and trend magazine still could work in the market share. Differences from the European and American fashion trends even in the book store have around 7 magazines which are named from the international magazines but there are just purchased the copyright but the whole column in the magazine are created by the Thais.

Another of the strongest fashion from the Japanese trend is Manga, the Japanese comic drill to many people from the basic school to the working officers. The story of the first love or love at first sight until the rock stars are draw them and absorb the fashion Unconsciously.

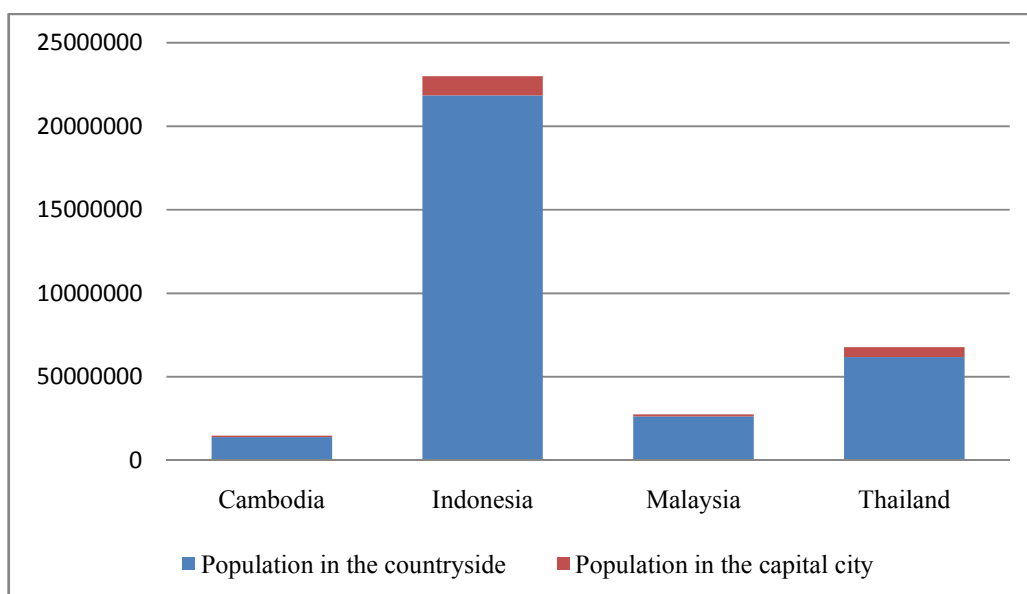
But in the film market share, the American films were came to the regions more than the Korea, Japanese or Chinese film but the percentage and the often of the people which go to cinemas always less than they could get the trends and influenced from the television. The graph follow could show the number of the multi-media user in the year 2010, more than 50 percent of the Malaysian are use the 3 mains of the media following by Thai. The Cambodians are the lowest of the users percentage in the reason of the economic and politic problem in the country different for the Indonesian, may island still have no electricity and also because of the big percentage of the ethnic groups mixture, around 17 main ethnics built in the Indonesia and there are still more than 90 groups of the native peoples who live in the far away islands, some of them even still live as the jungle man and topless.

5.6. The differences of fashion between capital cities and country-sides

The capital cities in the scope countries holding the high number of the population, most of them were immigrated from the countryside to find the better job with better income but the living cost in the capital cities higher than the countryside as usual. Most of the working ages were stay and work and most of the population in the countryside are the old and

teenager age. In the graph follow show the different number of the population between countryside and capital cities in the scope countries in the year 2010.

For the fashion trends, most of them are received in the age between fifteen until thirty-five and they are in the capital by the relocated for working and studying. By this, the style of the fashion and the fashion trend are different by the area. Also because of the marketing reason, some of the monthly magazine would sell in the book store in the countryside later than normally in the capital cities from three until seven days.



Graph 8. The different of the population in the countryside and capital cities in 2010

The different between the timing of fashion trend made the fashion in the countryside go in the way of biased to the traditional clothes. Also because of the population in the countryside more than fifty percent are the young people who study in the basic school until the elementary school and old people who work in their own job or the retires, from all the reason the movement of the fashion are low and did not get through the people like in the capital cities. The people did not make fashion or fashion trend as the important things to follow but for them there are the unnecessary for that. But some of the teenager choose to study at the local college than go to study in the good university in the capital city, and they are follow the fashion trend and their inspiration is the local super stars which they could see in the movie or television.

For all of the four scope countries, the style of the people in the countryside could separate in 2 styles by location and the history. First style is the style of Cambodia and Thailand (except Southern of Thailand), for young people they wear short and t-shirt normally without any information of fashion or trends, and for teenagers they wear some item which similar as the local stars but in the cheaper price. For old people in the age over than forty, they wear the sleeveless traditional blouse call “Ko-Gra-Chao” with the “Sam-pot” (the long length skirt which make from cotton material in the form of circle. This style also wear by some young Cambodian but for young Thai people they not prefer to wear them. for the Southern of Thailand by the history we were influenced from the Malays-Muslim and also some of the areas were controlled by Malaysian before and the style of clothing are still running as usual.

The second group for the Southern of Thailand, Malaysia and Indonesia (except the part of native peoples), they wear with the influenced of the Muslim style, the blouse with the long sleeves or short sleeve from the cotton material and batik long length skirt (exactly in the same pattern as “Sam-pot”. The length could be shorter than normally if they go out for working but just few centimeters. All the ranking of the age still wear this kind of the style because of the religious reason.

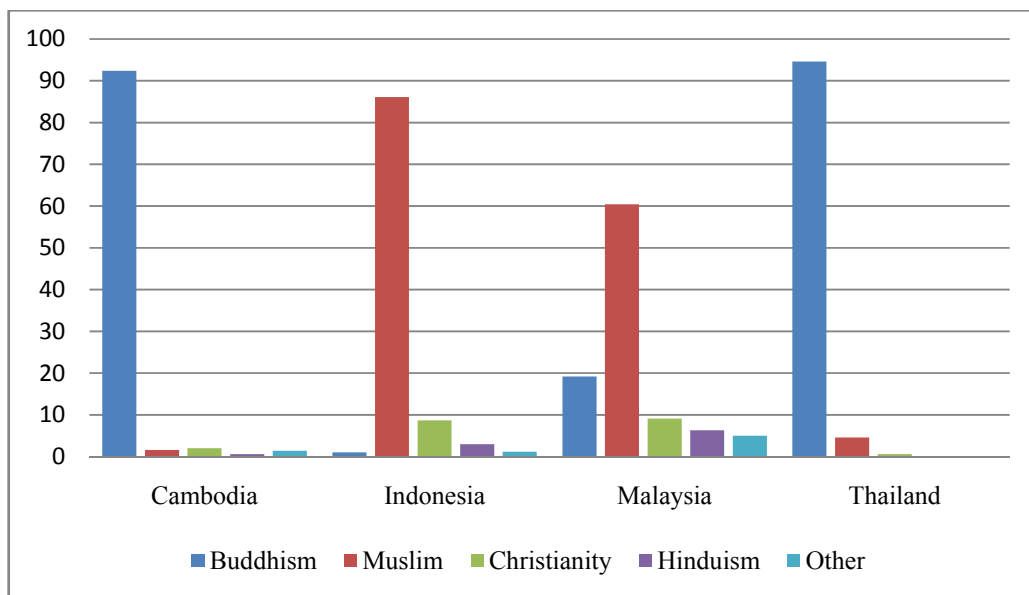
The clothing in the capital cities is wearing for fashion but different for the countryside side which is fashion is the unnecessary or not need to follow it. The old people are more believe in the right color in the right day especially in the Cambodia and Northeast of Thailand. They believe that they should wear the color follow the seven angles which take care of the seven days by the superstition. The percentage holding not over than fifty percent in the countryside would follow the fashion as the peoples in capital city.

5.7. The determinants which effected to the changing of fashion

The changing of the fashion depend on many factors as we know that fashion could show everything around or even what is going on in that countries also show the history. The fashion could change from many factors as the fashion could show also. The changed need to use the time or it could happen in just one day because the fashion is run fast and change fast and fashion need to step forward but some of the fashion could show in the wrong way and wrong time also. The determinants which effect to the fashion and changing them depend on these six main factors.

5.7.1. Religious

The religious could be main factors especially in the Muslim countries. For the Indonesia, they are holding the first place of the biggest Muslim country in the world, with the area and the number of the population. But Indonesians are more open than other Muslim countries in the Middle East. The Indonesian could wear the swimming suit in the public beach if they would to but for the ideas not so much people would do it.



Graph 9. The percentage of the religions holding in scope countries in 2010

Eighty-six percent is the highest percent of all the Muslim country also including Malaysia which holding around sixty percent of Muslim but because the variety of the religious in Malaysia the people are mixed and open their mind, there are no big problem between the religious as in Indonesia.

For both high percentage Muslim countries, they are more conservative about the fashion in the strict Muslim families. By the research the Muslim all around the world number are increasing with the married or convert by the believing. In the countries side of both countries, the Muslim people even the teenagers they still fear to wear very short skirt or the sleeveless tee.

The Buddhism peoples are more freely for the fashion, In Cambodia and Thailand especially in the capital city they would follow the fashion how they would love to but there are some conservative groups of people which control in the fashion as in Thailand there is the Ministry of culture and there is some department which try to control the direction of the fashion in the right and suit to the classy culture.

For the changed of the fashion, religious is effect directly, for example last month the campaign of H&M who try to publish and introduce the brand to the Middle East Muslim area need to make the Photoshop on the some of the campaigns in the sleeveless and short item to the Muslim world. This could show how the religious are strongly effect to the fashion. In another hand, religious could effected or inspired the collection for the fashion designer or superstar. As in the fashion show many years ago from Hussien Chalayan with the Muslim inspired, he shown how and what he thought about the Muslim women suit in the different way, but his pieces of design are showing in the conceptual style of art.

The religious could be as the drive of fashion and could be the erosion for the fashion also. The changed from the religious are quite pretty big effect to the. The running of the fashion would changed the way because of the religious but there are some more determinant which make the fashion change.

5.7.2. The limited of the media

In each areas in the scope countries are limited the media by locate and the development, especially in the many areas of Cambodia and some far small islands in Indonesia. The Cambodian people still need to walk pass through the forest to get to their home without any transport, the same as in small Indonesian islands.

As we know that fashion could get through the peoples in Southeast Asia and scope countries by the media mainly. But what would happen if the area have no media like television, telephone, cinema or internet, the answer is they could not receive any of the newly style or even the basic news from all around. From the limited of the media there are two effects directly to fashion. First, the fashion could not develop in the direction that it could be. This is including to the technology of fashion and textile. If there are no development the fashion and the style could not move forward but it could backward to the basic needed as it

was. For the second, the style of the traditional clothing is not change and could keep to the new generation and let them see what exactly the real tradition.

From the second effect, there also the problem that the Ministry of Cultures try to announce or promoted to the new generation in the scope countries because the some of the new generation do not know about the traditional of their countries but they received the new trend and style from many modern influenced.

Not just only basic media as television could bring the fashion and new trend to the people but the magazine also is the strong influenced media. Many magazines planed their market place limited in each locate. Some of them do not sell in many places and some sell but later than in the capital city. When the people get the media late, it could show in the fashion and trend also. Many of item already out in the normal trend also in the capital cities, but for many areas the people still think that the items still in-trend and seem modern, there is the wrong model for fashion system.

5.7.3. Political, economical and society

All the politic, economic and society all affect directly to the fashion, clothing and trend. They are the main part and the elements of the countries. As we could see the changed of fashion which affected from them in many periods in the history, we could say that they are strongly shake the fashion and the trend. For example, not that far in the time of World War II, the nylon materials needed to serve the military item and clothing for the soldiers and in the market places did not have nylon to make the tight or stocking which was the fashion around fortieths to fiftieths so most of the women used their eyeliner made the line at the back side of their legs to shown that they were worn the stocking and still trendy.

Some of the laws could effected to the fashion. For example, in Florida, America: men do not allow wear the coat without waist-belt for all kind in the public or in France that the women must not have the veil cover her face and this law effected directly to the strictly Muslim women because follow the Quran the women should cover their hair and their face in the public places. Also in the scope countries, there is a politician proposed the law to not allow the people in Thailand wear the red tops, but this law did not pass the council.

From the power of the political, the economic also leads the high fashion to another direction. Current economic climate is decreasingly, the retail world is in the midst of crisis, there is the dark cloud over the high fashion industry. More people shopping at the lower prices retailers for cheap and chic item, Neiman Marcus announced a \$668 million loss for the year and Saks Fifth Avenue reported a sixteen percent drop, same as Versace, Donatella Versace announced that Versace selling percentage had decreased since 2007 and needed to close the Japan retail office. .

You are what you wear, that is what society affected to fashion. The clothes could tell who we are in society and tell others about the personalities, wants, needs, talents, dispositions and destination. It is said that ninety eight percent of what you say does not come out of your mouth. If so, then clothing is a silent but powerful communicator. Without a doubt, fashion is a prominent facade of the wellbeing in society.

To consider fashion a reliable mirror requires the assumption that the individual is honestly and reliably dressed in a fashion that socio insides with his or her own socio-economic scenario. Celebrities, politicians and royalty have the most influence on fashion and people blindly follow them regardless of their socio economic standing. So to classify an entire society as celebrities or politicians would be ridiculous. Most people adopt celebrity fashion, especially today. So to stereotype society into the rich and powerful would not be reliable or accurate. One cannot consider individuals to be rich and powerful just because they are dressed like those who are. According to magazine polls, most people can't even afford what they buy today. A woman would buy a Versace outfit and then realize that she can not pay her cell phone and gasoline invoices for the month.

With today's changing pattern, fashion is becoming more and more important and conflicting with reality. Nowadays, people are not dressing up according to reality. Girls like dressing up the same as Victoria Beckham or Beyonce. These celebrities style themselves in Salvatore Ferragamo glasses and their lowest dip would be Ray Ban's. Most girls would look for cheaper substitutes and buy them so one can call this a mirror of society, but not a reliable one, as an onlooker may not know that the individual is wearing a cheap copy and would think 'ah same expensive glasses'. So in conclusion, one can say that fashion is a mirror of society.

5.7.4. History, cultures and traditional

The long history of Southeast Asia still effect to the people and make them more conservative than the people in another areas with a lot of manner in the society. With the manner and many manner rules, many of places in Southeast Asia controlled how the people should dress to get inside moreover most of that places are the popular places or the usual places which people should go often. Including the cultures and the culture system in Southeast Asia that the younger people need to respect the older people with the seniority everywhere, even the younger people could not span cross the feet of older people.

Many un-necessaries of the manner rules affect and make fashion could not forward with the normal cycle. The sleeveless and mini-skirt are unusual item for the people in Southeast Asia area especially in the Muslim countries, they could open their mind in the acceptable limit which decide by the people eyes all around.

Many women love to wear HOT items to the party or wear two-pieces swimming suit at the public beaches, but they always be commended by the peoples around but there is the exception for the foreigner, and this situation also could happen in the very open mind Buddhism as Thailand.

Not just for women, the men also could have the reflect from the society and people around, the men with make-up or as we call “metro-sexual”, they would dressed with a lot of accessories and some of them have eyes make up as women or more than women in the normally way. The people with the old style fashion could blame them by the reason of the contrary to the good traditional and cultures of our long history country.

Some of the Southeast Asian decided that the fashion which too short, too much, too open are the destroyers and erosion for the beautiful cultures, traditional and long history of their regions. But most of the people when somebody say “NO” they always have the opposite reflection.

The fashion and design could able to show in the runway in this region, but for the real wearing on the street normally could think twice for the item if care from the eyes staring from other peoples. In the fashion industrial and the trend, this situation is also erosion to the

development directly and the trend could not go to the area hundred percent as in the trend cycle.

5.7.5. Variety of ethnic groups

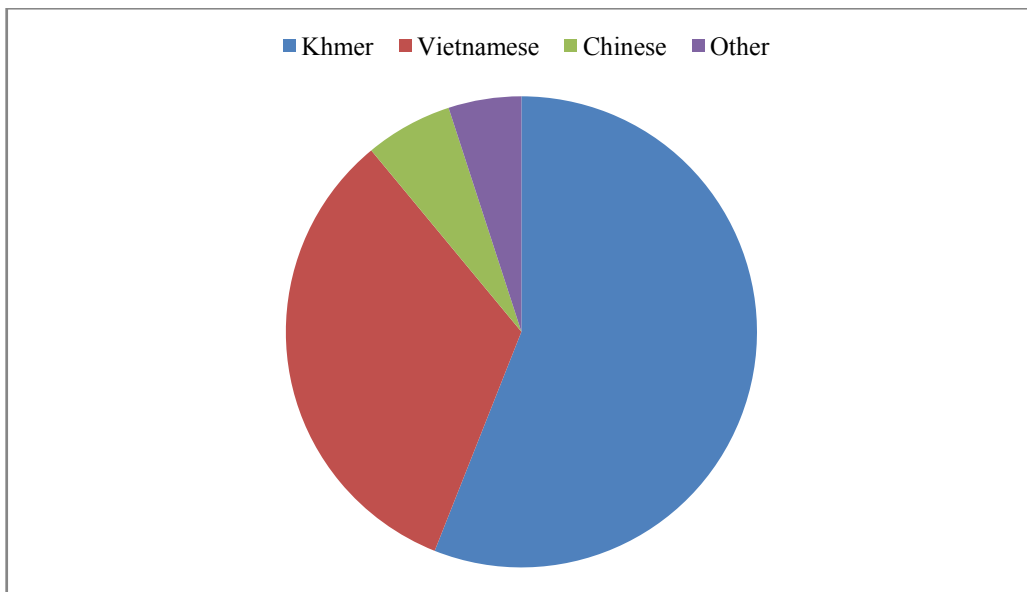
The Ethnic groups in this research are including the native people, who normally live in the closed area as forest, island or mountain. They have different tradition and characteristics by each of them.

Each ethnic group has each style for clothing, and they always relay the style and the technique of the textile and clothing to the new generation, especially the ethnic group from the far away location. The specific and characteristic of textile and clothing are the mystery of each group and from the strong preserve the new style fashion and the new trend cannot get though the people in the ethnic groups easily.

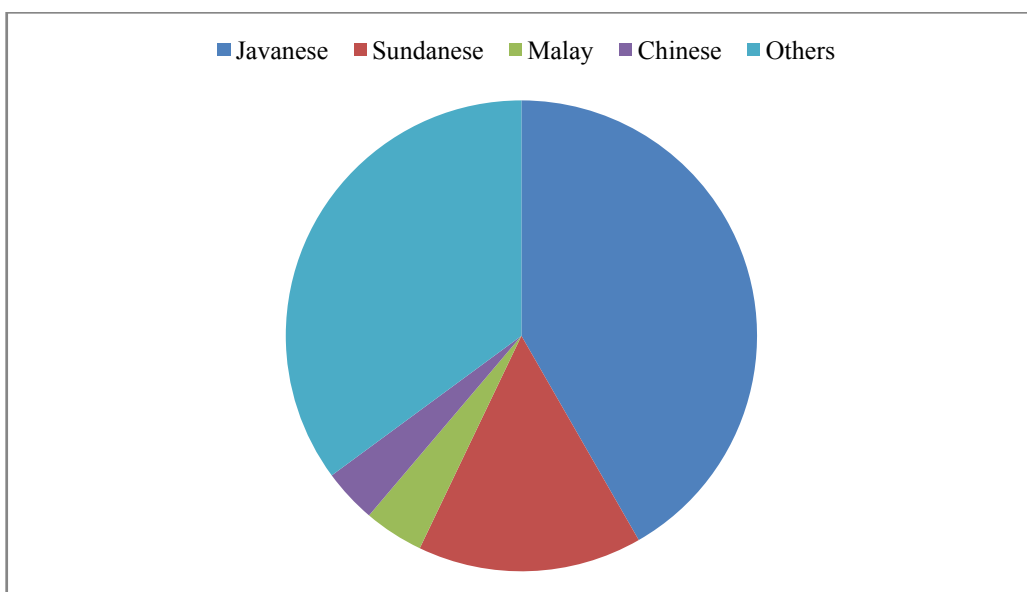
Moreover, some of ethnic from another countries people relocated themselves to the new places in the history times, or to find the better job with the better income in the capital city, they still strong keep the style of them as the signature. But the Vietnamese in Cambodia, they influenced by the Chinese from the long history, and most of them have the Chinese family blood from the beginning.

Normally in countries, in the other groups of ethnic would include not more than 15 of the ethnic groups, but in Indonesia, there are more than three hundreds of the ethnic groups all around. The variety of them make the Indonesia have the different cultures and traditional in each other areas, also with the textile and clothing.

For example, the noticeable Indian peoples in the scope areas as in Thailand, Indonesia or in Malaysia they still keep their traditional of clothing and could live in the normal society without any problem. The Indian people in Thailand and in Malaysia are different, in Thailand, Indian population are in the high social and middle social and most of them working in the textile industrial and textile company. Even they running the textile business but when they

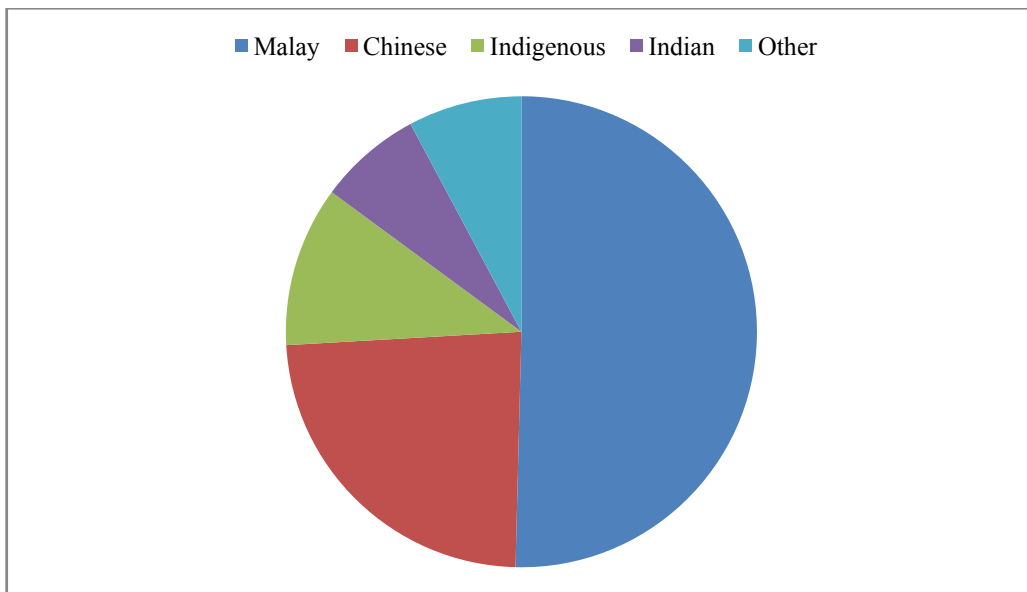


Graph 10. The Percentage of the population divided by the ethnic groups in Cambodia



Graph 11. The Percentage of the population divided by the ethnic groups in Indonesia

dressed, they do in the traditional way of Indian style. But the Indian population in Malaysia, they live in the lower class, they work in the working class in society, from the scavenger to labor, not so much Indian could be the high class in the Malaysia because of the Chinese and Malays play the business harder than normal.



Graph 12. The Percentage of the population divided by the ethnic groups in Malaysia

The Indian is the good example for the determinant from the variety of the ethnic groups, but the most powerful nationality which could found everywhere all around the world with no exception is Chinese. There are Chinese town in everywhere and the Chinese people are always running the business and stay in the middle society to the high society in many countries.

In Thailand, there are just only three main ethnics groups (not include the native groups between the Thailand and Myanmar border areas) are Tai, Chinese and Indian. The small number of variety in Thailand did not make the people feel different and they are think that they are all Thais people.

5.7.6. Climate

The tropical climate in the Southeast Asia area could break down the fashion system, normally the collection could separate to two main seasons and one special collection as:

- Spring/ Summer
- Autumn/Winter
- Resort Collection

But in the Southeast Asian, the Autumn/Winter collection could not bring all the items and develop in the normal way as the trend setter set for because of the average temperatures are around twenty to thirty degree. The winter clothes from the runway or from other countries which influenced to the areas could wear just only in the television or in some movies but not for the normal life around the street.

5.8. The received of fashion trends from 1990 – 2009 in each scope countries

The received of the fashion trend could separate in the three groups; by age, by the location and by the religions. For each group shows each characteristic of the peoples would effected to the newly trends from foreign countries. The reflect to the trend are different and most of them are depended by many factors as we know. The received of the trend also go in the same direction.

5.8.1. By age

The different age of population could show the different of the trend could influence the people. By the age rank normally the young people, teenager, university student and newly working people are open for the new trend and the new technology more easier in the comparison with the older people.

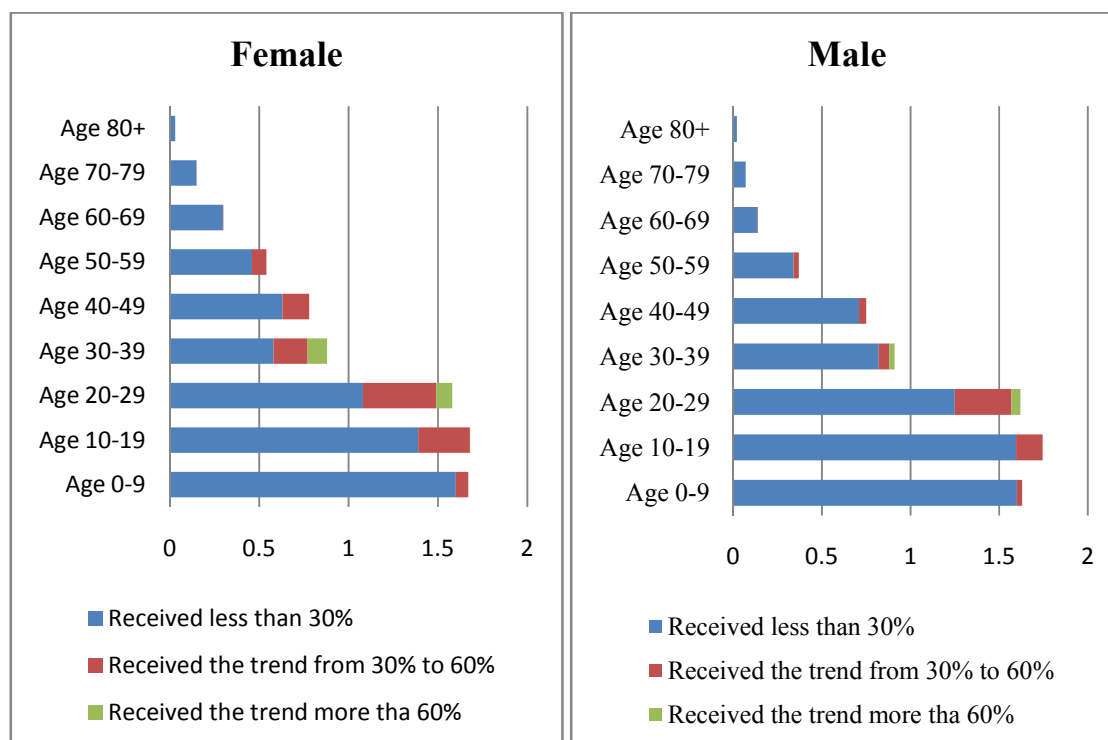
Most of the Southeast Asian countries, the population graph in age rank in Southeast Asian population pyramids are lower growth rate in Thailand, Cambodia and Malaysia but in Indonesia the growth rate are rapidly increase, but the death percentage are higher infant mortality and death rates for all in the scope countries.

The Cambodia female populations do not follow the trend in the high number, most of them just received some and the trend were came with the multi media as television, film, song or magazine. The most percentage of the new trend followers are in the age rank between twenty to twenty-nine. Up to forty, there are few percentage who would follow the fashion trend and received more than sixty percent.

Male holding lower percentage, by the culture and gender, in Cambodia fashion is the un-necessary also they are late in the normal fashion system because the technology and the media did not widely open in the Cambodia. As we could see in the music video of the girl-

band, they all copy the song mainly from Korea or other counties with the same rhythm just changed the lyric to Cambodian language.

The late of the trend and the limited of technology make the Cambodian still could keep their traditional style from their long history, many of new generation wearing the normal traditional clothes as normal and use to them.

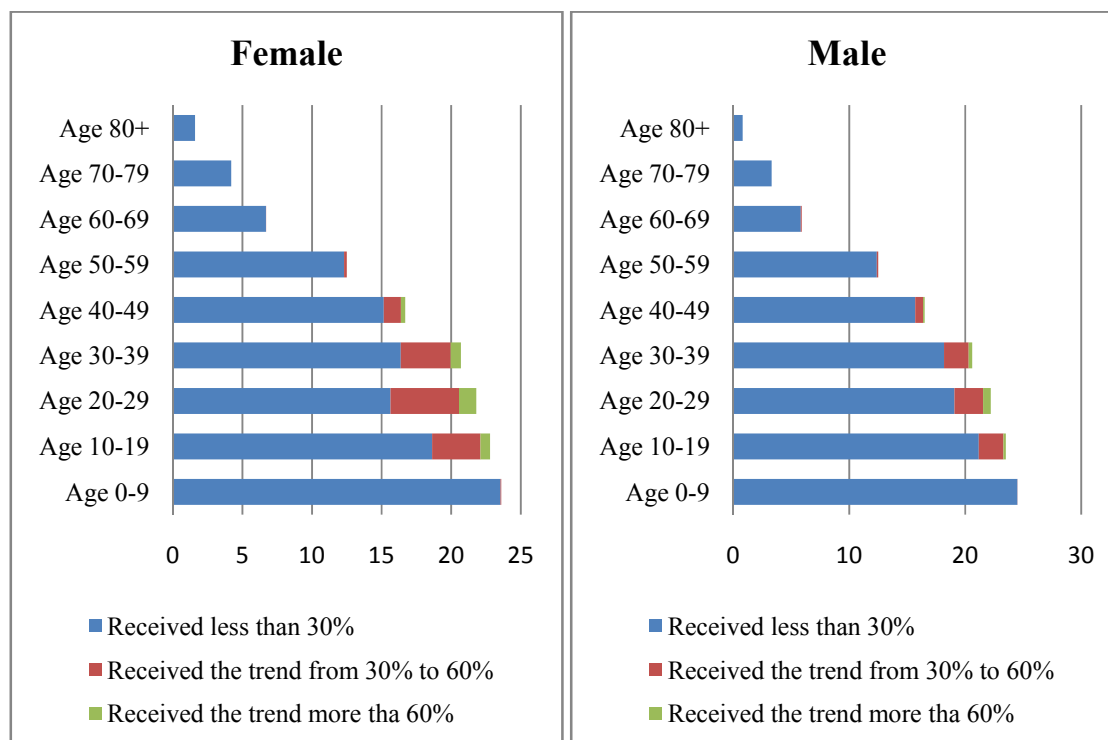


Graph 13 - 14. Cambodian male and female population (in million) in trend received percentage in 2010

In Indonesia is different process, with the rapidly increase of the population and holding more than two hundreds millions and also most of them are Muslim by the basic of the families. The percentage in the comparison which shows in the graph follow seem like people are follow the new trend less than Cambodia but in the practice with the population number, the Indonesian are more received the trend than Cambodia pass through the media.

Half of populations in the country have television and almost every house in the capital city have the internet. Many foreign concerts in Jakarta, the Jakarta fashion week the fashion in Indonesia seem more develop than in Cambodia. With the religions, Muslim still strongly

affect, on the runway some of the fashion designer choose to create the collection to serve the Muslim needed especially for women.



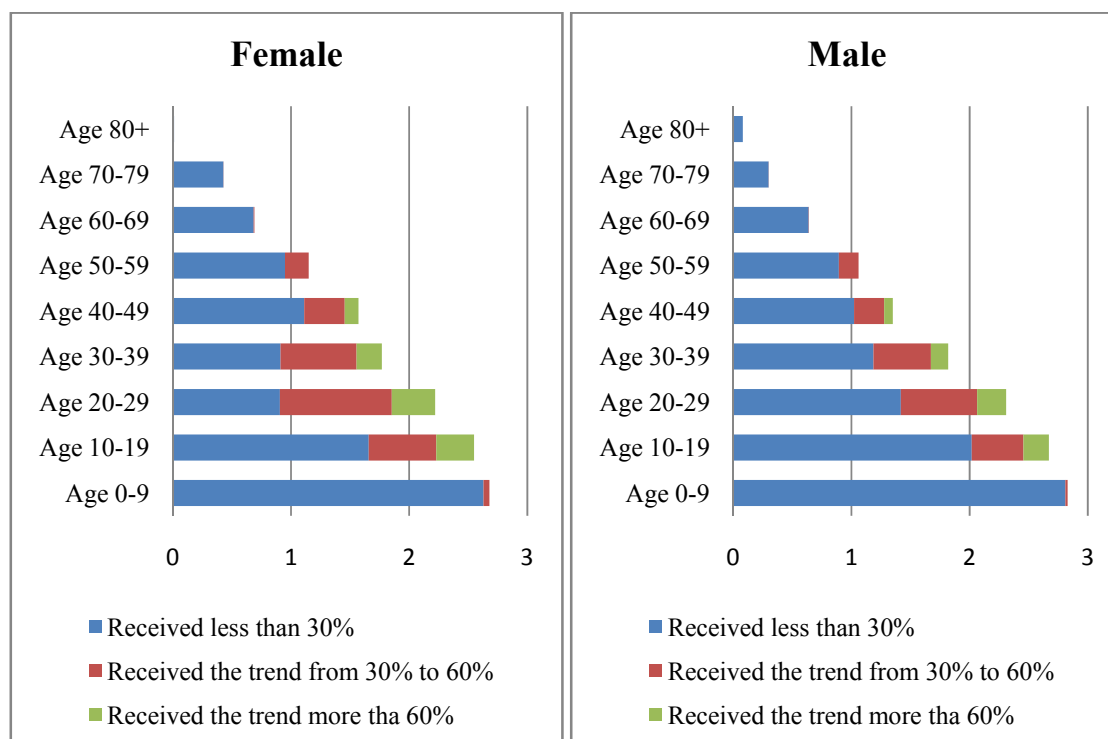
Graph 15 - 16. Indonesian male and female population (in million) in trend received percentage in 2010

For men, some of them chosen to follow the trend but not for the metro sexual style by the reason of the religion, most of them into the Indian Bollywood movies and love to wear some item in the Indian style or follow the local stars style.

The Muslim strongly effect to the people, and in this countries, religions is the main part because of they are Muslim country and use the Muslim law from Quran. To serve the fashion needed allow in the modern time and some part but in the ceremony or some of event most of all still need to follow in the Muslim style or could say that religion in Indonesia is the determinant for development of fashion trend and intercept the new trend from other countries.

Even the biggest Muslim country is Indonesia, but another country as Malaysia also holding more than fifty percent of Muslim also. But there are more variety of the ethnic groups and mixed in the same country as “one nation one Malaysia”. Quarter of the Malaysian

are the Chinese immigrated family, and also around eleven percent of Indian, the influence from outside are more easily go to Malaysian people because of many reason as they are open country with the new development of technology and Chinese and Indian also holding the high number population also with the modern Muslim who not wearing the clothes follow Quran in the normal life but they do in the Muslim ceremony.

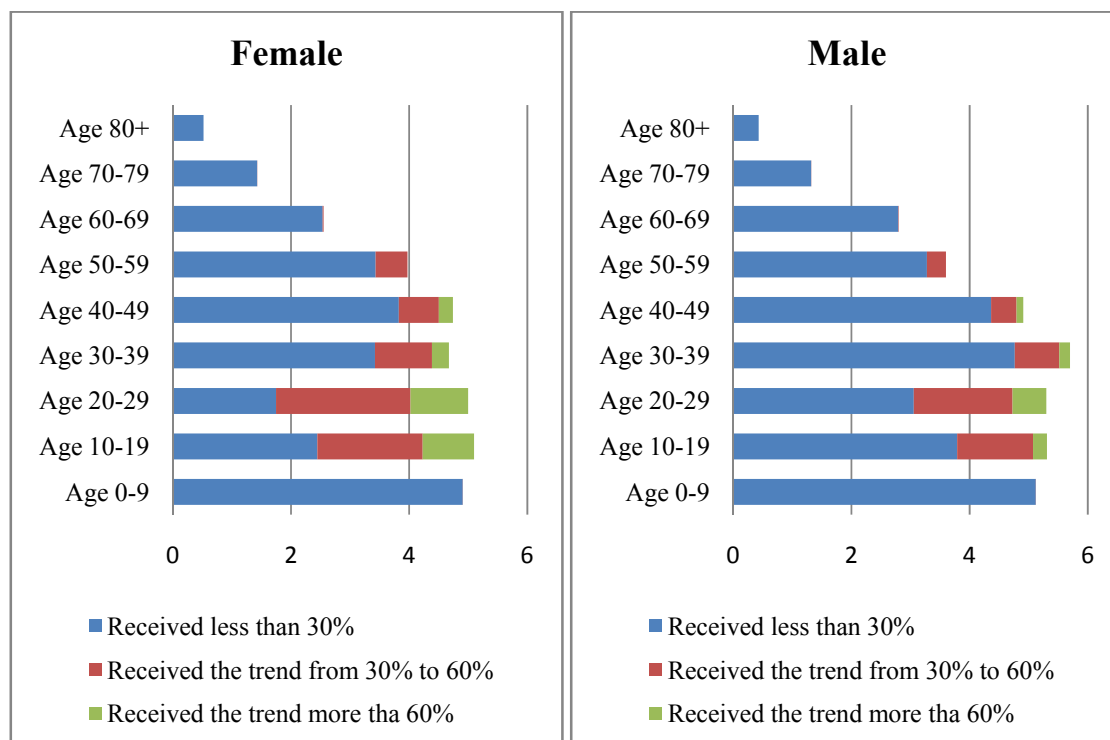


Graph 17 - 18. Malaysian male and female population (in million) in trend received percentage in 2010

Almost half of the people in the age around twenty to twenty-nine are follow the new fashion and their motivation and inspiration come from the local stars and the foreigner singer who promoted in their countries, also Malaysia is the top five destination of the world tour concert of many stars and the MTV Asian music video awards are also represent in Malaysia, Singapore and Thailand.

With more open mind and most percentage in all the scope countries about the multimedia users, almost everybody have television for their own, mobile phone and more than half of country have internet and the percentage is increasing each year. The good

technology help people received more about the news and the new, and this is helpful for the fashion trend system.



Graph 19 - 20. Thai male and female population (in million) in trend received percentage in 2010

Either with Thais, the technology and multimedia as television and mobile are the needed for them but for the internet not everybody have internet to use in their house but internet cafés are not hard to find.

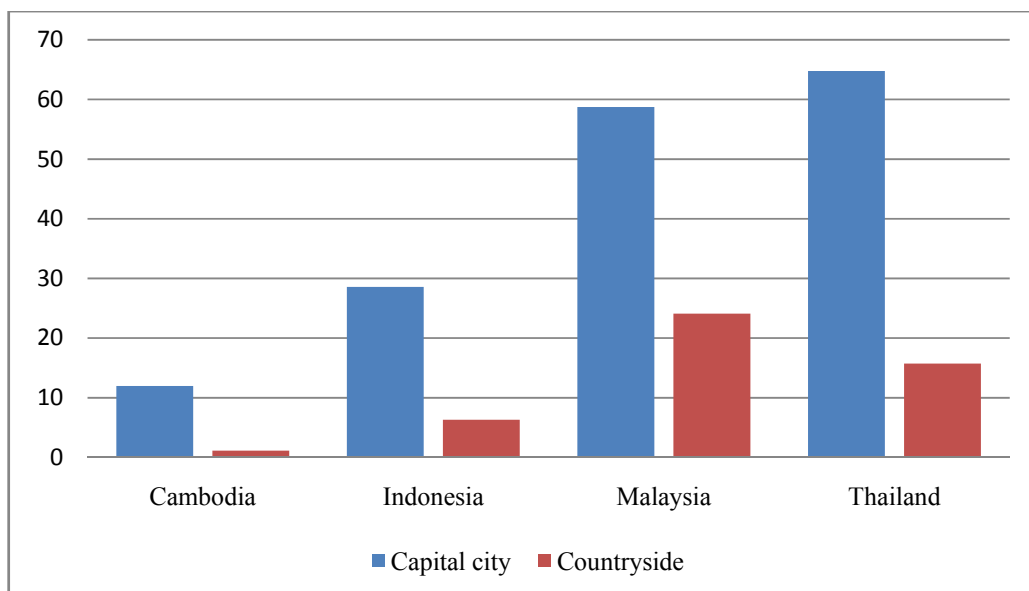
From the graph, the high percentage of the trend follows stay in the twenty age rank both men and women because of the open Buddhism country make the men could follow the metro-sexual trend more easier than others but some of them are in control by the family.

In normally, in the age between fifteen to thirty are the age of the followers the fashion, trend and new technology. By the reason of the age, the fashion is more widely expanded and growing in more percentage each year.

5.8.2. By the location (capital cities and country-sides)

As we know the different number of population between capital cities and in the countryside in each country from the graph 8. In the limited of the location, the peoples in some locate cannot received any news and new technology even the new trend and they also do not absorb the new style because of limited of the areas.

From the graph follow could show the percentage of the deferent of the number of the people compare in the areas of capital cities and countries side in each scope countries that how much the people could received the trend of fashion and could follow the fashion in 2010.



Graph 21. The percentage of the receivers of the new trend compare between capital cities and countryside in scope countries

The interested result shows in the percentage between Malaysia and Thailand, in Bangkok-Thailand, more than fifty percent of the population chose to follow the fashion trend because the population in Bangkok in the most population lay in the working age rank (20 – 45years old), and they have need, ability and support to follow the trend more easily than in countryside of Thailand with the many department stores, market places or the magazine and media serve, in Kuala Lumpur there are the working age rank also but most of them are Muslim, Chinese and Indian working and running to catch the best for their life, and the Muslim population could show in the lower percentage, for the countryside in Malaysia, the

percentage are higher than in Thailand with the technology and good communicate multimedia, the number of the people who own the multimedia are the top for the scope countries.

The low percentage of Cambodia is all because of the situation of the economic, political and society. The people do not care that much for the fashion but some do. The GDP of Cambodians are very low and the most of the people have the job but not in the good paid, many of them work in the foreign company and most of them are the textile and sewing based company to decrease the cost and they paid for Cambodian worker in the low rate.

In the comparison for locate in each countries, the multimedia is the main factors because they could bring the new technology and new trend to the people in many areas. Following by the reason of main religions in the countries, if Malaysia not the Muslim country the percentage of the follower and the people who received the trend might higher than in Thailand and this also work for Indonesia.

5.8.3. By the religious in each scope countries

Religions is the believing and faith of the people all around the world, some of them have no religion but most of the Southeast Asian they do believe in the differences way. Two of the scope countries are the Buddhism countries from the long history and another two are the Muslim countries since around thirteen century by the Islam expanded, and one of them is the biggest Muslim country in the world.

The Muslim affect directly to the fashion because of the Muslim already regulate the clothes for both men and women, but for another religion, the clothes style did not regulate but there are the clothes which suit to the traditional, culture and faith.

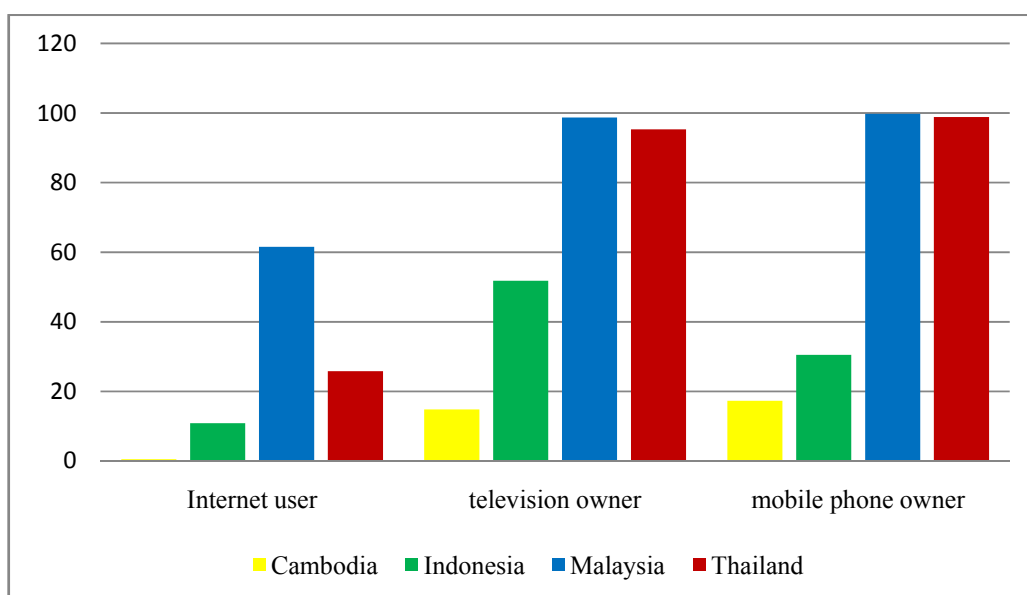
From the religions influenced, the people have limit to chose the clothes to wear and the also could show in the limit of the receiver to receive the new fashion style. The graph below shows the number of the people in each three main religions: Buddhism, Muslim and Christianity in each scope countries.

Buddhism and Christianity are the religions which the believer are more received the new trend than another, and in Thailand there are the most open wide, in the opposite the

Muslim are seem like they are closed to received the new trend which came around with the reason of Quran.

5.9. The channel of expand the fashion trend (multimedia)

As we know that the multimedia help the new trend and new technology and introduced the world to the people all around the world. The number of the multimedia users could also show the percentage of the people who could receive also by the three main ways.

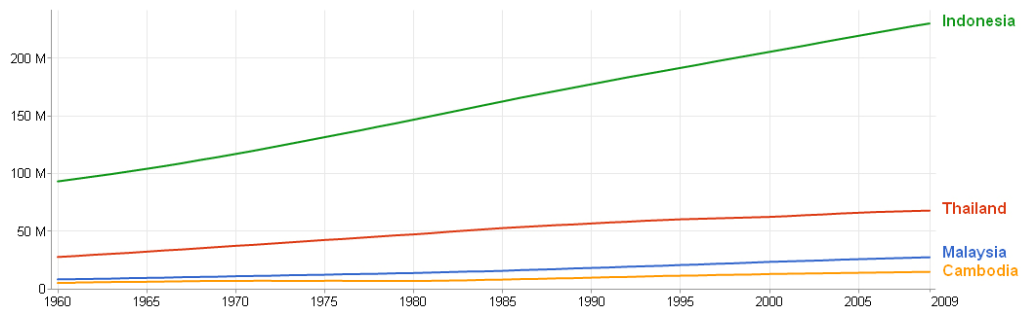


Graph 22. The multimedia users in the scope countries in 2010

Even the Cambodian holding the lowest percentage of the multi-media users but the follow in the same direction of the increasing of the population, Cambodian population increased in the small number since sixtieths in the comparison to another scope countries. But the Indonesian are rapidly increase the number without any control. The graph follow shown the increase number of the population in the scope countries from 1960 to 2009.

In Indonesia, the population rapidly increased but the technology and media are not develop in the same direction. The number of the television owner in Indonesia still just half of all the population. The point is another half never watched the television which is the basic of the media in this century. The same with the Cambodian, in the countries side some of

Indonesian still use stove to cook or no light to use in the night time. Some of them even not know what is going on at their borders or who is the president of America.



Graph 23. The growing number of population in the scope countries

In the modern period, the fashion trend could get through the people by the multimedia and they are stronger and more varieties. Many of the countries try to promote themselves as the fashion leader or fashion center but they could not be. From last five years, the media from Korean with the government support are open wide to the people even in the country sides. Many of them turn to be the Korean fashion's slaves and the members are more and more. The increasing number could be the infinity as unexpected.

Conclusion

From the research and the statistics show us that the fashion trend influenced to the Southeast Asian (scope countries) since the history period. At first in the history, China and Indian were strongly influenced and help this region built and developed their traditional cultures until many kingdoms in the golden age created the basic and foundation of the society, political, economical including art style by themselves. Moreover, The Chinese and Indian also get to the people times by times, many people do not feel different about both influenced or could say that “they are already in the Southeast Asian peoples blood”. Also for fashion, in all the scope countries effected the traditional clothing mostly from Indian (not including the Chinese ethnic).

Relate to the influenced from the outside the region, the long period of the colonialism in the discovery age in the European, all the scope countries accept Thailand were in under controlled, the foreigners came and took the resources bring that to their home and in the same time, they brought their fashion style to the regions. The style was changed totally around 18th century especially in Thailand, in the court they changed the style of costume and looked more European by mixed with the local material.

Later in the modern time, the people started to worn the clothing for fashion since the 20’s style from Europe came by follow the fashion trend from the student who went to European and American countries as their fashion motivation. But the big changed were after the World War II, the multimedia came and the people could able to enjoyed the new lifestyle and the teenagers could hang out at the cinemas all around in capital cities in the scope countries. The fashion style turns to more “street” and easy to wear.

In the modern time the fashion came by passing the media channel, the people watch television, go to cinema and concert from many artist from all around the world and that is the big innovation for fashion. In the region normal people who not work in the fashion industrial do not follow the trend by the trend setter book from the trend setter companies or either runway but they do follow from the singers, actors and actress or some celebrities, all of them are introduced the new style of fashion. But by the long history of the people in Southeast Asia with their ideas which are mixed between cultures is the main factor and its make the effect

directly to the fashion development especially the religions factors. The religion is the main determinant for the trend fashion from outside could not get inside the regions easily.

The fashion of men and women are changing rapidly by the Korean influenced. They are the strongest influenced from almost last 10 years follow by Japanese. The introduced of metro sexual for men and many styles of fashion to women, they got more choice to choose than the European style which introduced in the same time, also because the Korean and Japanese fashion trend are more understand about the location, traditional, social, cultures, people idea and the traditional style than European. Also Korean and Japanese working as the middlemen to received the trend from the runway or real fashion leaders in the fashion world, adsorb it and then passed them to another region by their medias.

The modern apparel in the scope countries received the fashion trend more than fifty percent from Korean fashion and the percentage are increasing by the support of both side government (Korean and local government). This support could destroy the wall of all determinants and the factors ad the people could received more fashion trends passed by Korean as we could see in the graph 7.

The fashion do not developed from the region but they are received from many origins outside some of them still can keep the real traditional as Muslim groups in Indonesia but some already lost them to the new. The influenced of fashion trend to the Southeast Asian regions (scope countries) changed by many waved of the foreigners influenced but the modern trend after the World War II is the American fashion trend but later for last 20 years, the Asian trend were covered the regions. The Korean came and introduced their eyes for fashion to the regions strongly as we could said that in the scope counties the teenagers are the Korean slave of fashion.

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