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REQUIREMENTS FOR TRANSFORMATIONAL CLOTHING IN POSTMODERN SOCIETY

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Abstract

The fashion with the transition of humanity into the information sphere, demonstrates other principles of the society life and establishes new conditions for the personality self-realization in it. The rapid growth of scientific achievements, paradoxically, exacerbates the problem of «human» interpersonal relationships. The cardinal changes of the fashion from the end of the 19th to the 20th century, occurred with the loss of spirituality, particularly affected the inner world of the personality. A representative culture in the sphere of costume design, in terms of the post-human manifestation, has undergone a tremendous shift under the influence of established social transformations. The analysis of the philosophical discourse of postmodernism culture, affecting modern fashion and human existence is carried out.

Keywords: Fashion, postmodernism, transformation, communication, information society, virtual reality.

Introduction

Initially, fashion was personified with the concept of "beauty, but deceptive beauty". Fashion extends to all cultural phenomena and is one of the forms of mass communication. Awareness of fashion is impossible without the participation of a person - the subject of fashion, understanding his social significance and transforming his behavior in accordance with the principles of technical development in force today. Modern fashion, developing in the environment of information technology, fully reflects a similar principle, supporting the environment of the formation of the "post-human". Information is not only a means of awareness of the world and a way of adaptation to it, but also a part of human consciousness and self-awareness. Increasingly, in the information environment of modern society, man is perceived as Homo informaticus, an elementary particle of the information universe of modern society. Man is an internal cause of the implementation of various information needs, existing in two parallel worlds: traditional and virtual. Increasingly, the main priority is meeting information needs - from news to entertainment information. Accordingly, an individual reinforces his education in clothing in the information world, in the aggregate of servers and networks. As a result, there is an alienation of the human essence from society and from the person himself in favor of the digital world.



This process affects many aspects of human existence, and first of all the spiritual aspect, moral and ethical principles change, culture becomes impoverished, universal human values are replaced by pseudo-values. The transformation of social reality gives rise to a special form of human cultural existence. A person becomes an electronic-virtual being, a consumer of electronic culture, globality gives rise to anonymity of communication, the possibility of participating in the formation of content, remoteness of interaction, hypertextuality, the absence of social hierarchy and strict rules, technocracy, innovation. Electronic culture creates the availability of searching for fashionable clothes via the Internet, the virtuality of choice in the information network. A person is increasingly freed from activity, long-term storage and trips to the store for clothes. A society disintegrating from the monosociality of collectivism or individualism into more complex pluralistic (most often, palliative) forms of transsociality inevitably brings with it an excess of information and the blurring of its own boundaries. Microanalysis of the individual existence of the era, carried out by social researchers, inevitably encounters a change in communication, and in the search for means of its analysis very often stops at metaphor. The emergence and affirmation of the concept of theoretical decentration of the subject significantly affected the concept of the "individual" in the traditional concept of "individuality" for Western discourse. The integrity and uniqueness of individuality, the stable autonomy of the personality, reflected by centuries-old philosophical practice, on which many socio-philosophical theories were based, are violated. Freud S., "splitting" the once holistically understood personality, laid the foundation for criticism of the traditional approach. Lacan J. developed the idea of three mental instances, which continued the process of decentering the subject and forming ideas about it as a "divide", not identical to one's own consciousness, internally torn and framed. The philosophy of existentialism also contributed to the fact that the concept of "personality" is increasingly being replaced by "personal" and "social personality", where a radical demarcation of the "personal", social and biopsychic principles of human activity occurs.

If such profound transformations affected the individual, they could not but affect the study of society, since the social lives by the constant transition of the human into the public and vice versa. Moreover, the differences between the social and the human are not removed, they are obvious, only the starting positions change: in place of society they put "the system, structure, institutional statics, and in place of a person - the life world, everyday life, individual-volitional dynamics". At the same time, there is an understanding that the ontological independence of these differences is still relative, it fades in the face of the end-to-end social unity of social and human diversity. Postmodernist theory predicting the "end of the social" most often describes modern social reality in terms of "transsociality". Its essence comes down to the study of the masses, which in their content cannot be reduced to the concept of population, nor defined as a corporation or social communities. The mass has no real referent and is designated as some kind of statistical sediment, and cannot describe and designate sociality. Baudrillard J. notes the transition to sociality, set in motion by the "technique of the social". The social stands in the way of complete and therefore destructive chaos of human existence. At the same time, it is very plastic, or inclusive. Pluralization and singularization of individual positions, perspectives and lifestyles are not suppressed by it, on the contrary, they are encouraged in every possible way. In other words, the ontology of our existence today is built on the basis of difference (differences), and not unity (unities). It is not the social as such that is coming to an end, but our previous understanding of it. Although we can



probably talk about the dying out of some forms of the social - those that are outdated and do not meet the tasks of today. In this context, it is more reasonable to pose the question not about the "end of the social", but about the "new sociality". In modern social theory there has been a reorientation from Marx to Weber, and this tendency cannot be assessed as either positive or negative - it is a current trend, a spirit of the times. "... Cultural factors are steadily becoming an increasingly important component of everyday experience as we move from a "scarcity society" to a world in which the human factor will play an increasingly significant role compared to the external environment, opening up an expanded range of possibilities for individual choice". If the economic, political, etc. are considered forms or structures, then the social is a kind of "formless form", according to K. Castoriadis, an unstructured structure. It is, using a metaphor, like light that allows one to see individual things, but itself remains invisible. The modern world has focused its attention on a certain type of visual-interactive actions and has formed a procedure and means of identifying entry into the circle of those who are the bearers and adherents of this action. In addition to this circle, there are a huge number of people who are unable or unwilling to consider themselves part of the society of spectacular visualization, or in a borderline environment, using traditional means of communication. Social research, of course, should not leave them outside its borders. As a result, social framing occurs, a break with partial involvement and displacement of large groups of people from intensive information exchange. This process is largely chaotic, difficult to study, especially since this involvement affects the deep essence, affects the anthropological characteristics of the individuals themselves who find themselves in it.

Thus, it can be noted that the communicative properties of clothing reflect the code of individuality, the code of belonging to a group, nation or era, expanding the possibilities of a creatively free person to demonstrate their abilities in the information society. We become observers of changes in clothing, changing our perception in its traditional sense. It can also be concluded that, starting from the second half of the twentieth century, the socio-psychological analysis of human behavior in relation to his indirect participation in the development of fashion guidelines and concepts comes to the forefront in understanding the sign system of fashion. Mass fascination with the new idea of the game of things becomes the essence of fashion of a modern social phenomenon. The newest objective reality, determined by the actions of the subject of fashion and the subjective experiences of a multidimensional formed reality, becomes the main principle of fashion development. Fashion as a growing system has a certain set of laws, rules and determines a person's attitude to the external and internal boundaries of culture, forming their expansion with new patterns. The observed trends are: simplification of the cultural code, impoverishment of meanings, distortion of taste and, as a consequence, the task of a deeper study of all facets of the socio-cultural life of society with the direct participation of not only fashion creators but also consumers is outlined. Obviously, the costume of the information age, projecting new semantic information of the inner world of a person, reflects the search of a person for his "I". The solution of these problems will allow changing the idea of fashion not only as a sphere of social activity, but will also transform the image of a consumer person into an image of a creator person.

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