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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE ROLE OF FASHION AND DESIGN IN THE GENESIS
OF MORAL VALUES**

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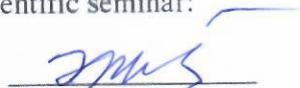
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GENERAL DESCRIPTION OF THE RESEARCH

Relevance of the topic. In modern times, the increasing speed of events and processes in society and the complexity of the system of interaction have made it more interesting and important to approach the same issue from different angles. It is clear that in modern societies few parameters remain stable and sustainable. They are dynamic and constantly changing. It is difficult to say unequivocally whether the stability of socio-cultural parameters is a positive or negative situation for society as a whole. Because the speed of the internal development of society and its interaction with other societies in many cases requires the mobility of socio-cultural parameters. There are several manifestations of this, one of which is the changing place and role of fashion in modern societies. Intensive research is now conducted in the West on the concept of fashion and its socio-cultural nature, its impact on public life and national-moral values, ethical behavior. The point is that in modern conditions, fashion is becoming one of the social regulators of the social behavior of the general population. Of course, there are many reasons for this. Among them, the intensification of scientific, technical, and technological changes in the life of modern humans, occupies one of the main places. Innovations enter public life so rapidly that it is necessary to form models of behavior following this process. Man must adapt to this process independently of himself. He/she must adapt to changes embracing society so that the contradictions between his/her appearance and his/her inner world do not escalate. In other words, the transformation of the basic social qualities of the personality is required. Only the transformation of these qualities allows a person to adapt to the new conditions of social life. Thus, the growing role of fashion in modern society is due to the fundamental changes in the socio-cultural nature. On the one hand, society as a whole has different evolutionary dynamics (due to scientific-technical and technological innovations), on the other hand, the criteria of individual behavior are subject to transformation. The synthesis of the processes taking place at these two levels generally makes the fashion factor more important, which makes it relevant to study this issue from philosophical, sociological and political, etc. aspects. One of the important points in terms of philosophical and sociological analysis is that fashion is one of the regulatory mechanisms in the structure of socio-cultural relations. This is a serious claim. However, one of the evolutionary features of modern societies is the rise of the status of new parameters. Fashion in the XIX century had not yet penetrated the socio-cultural structure, unlike today. In modern societies, all

spheres of life have become so interdependent that factors of importance at the individual level can be equally important at the collective level. In this sense, fashion has great potential by influencing various areas of life. In this context, the role of fashion in the socialization of personality is interesting. Researchers have begun to pay close attention to this aspect of the issue [19, p.73-92]. Scientists are interested in fashion as a normative system in this regard. That is, fashion affects the life of modern man to such an extent that it plays a major role in determining the norms of public and private life. In this quality, fashion rises from a purely individual framework to the level of a parameter that affects the basics of the socio-cultural environment. Fashion cannot be belonged to any field - social, economic, or psychological. It is a complex and ambiguous phenomenon in modern societies. Therefore, to study fashion in any framework of science is not satisfactory. This phenomenon is being studied by various sciences, and it is difficult to draw a line between them. Thus, fashion has a multifunctional nature in modern societies, and its study requires an interdisciplinary approach. This point automatically leads to the conclusion that it is more correct to accept fashion as one of the main parameters that ensure the evolutionary dynamics of society. All this confirms the importance of studying modern scientific imaginations about fashion and its function in society.

National-moral values have a wide scope. This includes the language, religion, behavior, morals, customs, traditions, folklore, art, literature, philosophy, science and moral culture as a whole of the people as a whole. Moral culture, which has such a wide structure, implies a complex process such as the creation and use of the moral resources of society. Moral culture is an important part of national culture and a key indicator of the existence of a nation as a national-cultural entity. In general, the phenomenon of culture includes all areas of human activity, its results and the sum of its resources. The development of culture is conditioned by the creation, development, and protection of the best examples of national-moral and cultural heritage.

Fashion and design, in turn, are closely linked to moral values, social relations and the nature of the social structure, and are one of the means of promoting human values. Fashion and design in one way or another reflect the characteristics of each structure, people's thoughts, and behaviors. From this point of view, fashion can be

considered as a factor that affects all spheres of public life and regulates social relations, motivating them to constant development and the search for more progressive forms.

Fashion should be viewed through the prism of tradition and heritage at the same time. This dual system of the internal content of fashion does not allow it to completely separate from tradition, but also encourages it to constantly innovate effectively. Tradition here also conditions ensuring cultural inheritance. By ensuring inheritance, national and cultural values are passed down from generation to generation, stand the tests of time, play a very important role in the formation of the individual, the people, and the nation, and determine national identity. Thus, fashion is the basis of the historically formed national culture of the people. Fashion acts as a value and regulator of values and ensures the logical connection between periods and generations, the integrity of historical memory, and its educational significance in the process of historical development. Cultural values, in the creation and enrichment of which are actively involved in fashion, imply a set of values that, as a result of intellectual activity, create the conditions for cultural evolution that are suitable for meeting the moral needs of the individual. Such values permeate all spheres of human life and activity and act as a criterion of cultural quality.

In recent days, it has been engraved in the memory as one of the glorious pages of Azerbaijan's history. In just 44 days, the brave Azerbaijani Army, under the leadership of Supreme Commander-in-Chief President Ilham Aliyev, liberated our occupied territories for 30 years and cleared our lands of terrorists. The people-army-state unity also played an important role in achieving victory in the war. Our people watched every step of our army with great joy and encouraged it. It also manifested itself in clothes. From children to the elderly, especially young people wore T-shirts, boots, hats from the accessories of our national army, thus sending messages of unity, solidarity, heroism, courage, and friendship to our soldiers, reflecting our national and moral values. Kharibulbul brooches, a symbol of freedom and victory, and symbol of Shusha city, made by Azerbaijani craftsmen with great pleasure and respect after the Great Patriotic War,

add beauty to clothes, strengthen our attachment to the homeland and express our loyalty to our values.

In general, world-class events, sports and music competitions, games, Olympics, international tournaments, anniversaries, festivals, and their symbols are also reflected in clothing as they become fashionable over a period of time inviting people to friendship and emphasizing the need to uphold ethical values by propagating a culture of peace. This year, Azerbaijan celebrates the 880th anniversary of the great poet and philosopher Nizami Ganjavi with great solemnity and propagates the creativity of the thinker. Exemplary expressions, thoughts which are the product of our wise poet, written on T-shirts, hats, bags, have already become fashion accessories, our young people use these clothes in fashion, they have deep respect for the poet's ideas that reflect our values.

In modern times, culture develops and changes following ethical and aesthetic principles. Fashion, one of the main driving forces of cultural development, creates favorable conditions for the consistent, comprehensive, and harmonious development and assimilation of moral values, acting as a set of scientific knowledge, progressive ideas, high moral and aesthetic views. The above-mentioned issues make it important to study fashion and design in connection with moral values.

The dissertation analyzes the social essence of fashion and design, ethical features, compliance with the attitudes of consumer society, which are relevant issues in modern times. Various aspects of fashion and design, their versatility, variability, temporality, relevance to the socio-historical context are noted. The relationship between fashion and interdisciplinary sciences, the impact of fashion on social relations, the processes of formation of collective consciousness, national-moral values, and their interaction are also studied.

Degree of study of the topic. Fashion and design, their role in the life of society, in the Soviet era were studied following the ideology of the Soviet era. Among them, several studies¹ can be given as examples.

In the post-Soviet period, the Western approach to the issue began to dominate. This is clearly reflected in the works of a number of authors ².

In the context of general development tendency in Azerbaijani philosophical thought, such as modernization, integration of Western and Eastern cultures, globalization, national culture has been analyzed from the socio-philosophical point of view in the works of a number of authors and valuable considerations have been put forward¹.

In recent years, the Institute of Philosophy and Sociology of ANAS has been conducting consistent scientific research in the direction of studying the ethical and moral resources of society and identifying more organized ways of their protection². This type of research is conducted to ensure the active participation of the concept of moral value in the future life of society.

Although this topic is not considered as a separate philosophical problem in Azerbaijan, in many philosophical works we come across ideas and opinions that are related to the issue in one way or another. During the research, the scientific results, valuable ideas, and considerations obtained by philosophical science in this direction were used.

The purpose and tasks of the research. The main purpose of the research is to show the nature of the formation of our national and moral values as a complex and contradictory process, to determine the

¹Dünyamalıyeva, S. Azərbaycanın ənənəvi xalq geyimlərində etnoqrafik, fəlsəfi və psixoloji amillər// S.Dünyamalıyeva.–Bakı:Elm və həyat,-sayı 5.-1996;Əliyev, R. İslamda ailə və nikah münasibətləri/R.Əliyev. Bakı, -1999; Eminov, A. Şərq ailəsinin sirləri/A.Eminov. Bakı,-1992; Мамедзаде, И. Введению в этику/И.Мамедзаде. - Баку:Муаллим,-2004,-160с.; Мəmmədзаде, İ. Bir daha fəlsəfə haqqında. Müasir yanaşmalar. Təmayüllər. Perspektivlər / İ.Məmmədзаде. - Bakı: Təknur, -2012.- 216 s.; Мəmmədзаде, İ. Qloballaşma və müasirləşmə şəraitində fəlsəfənin aktuallığı haqqında /İ.Məmmədзаде. - Bakı:Təknur, - 2009.-226 s. ²Ağayeva, K.C. Azərbaycan cəmiyyətində sosial-əxlaqi davranışın etik-gender təhlili/fəls. dokt. dis. avtoferatı/-Bakı, 2009. - 26 s.; Abdullayeva, N.Ə. Azərbaycan xalqının milli-mənəvi dəyərlərinin formalaşmasında İslamın yeri və rolu/fəls. dokt. dis. avtoferatı/-Bakı, 2010.- 26 s.; Əhmədov, T.T. Azadlıq ideyası: hüquqi və əxlaqi aspektlərin müqayisəli təhlili:/ fəls. dokt. dis./-Bakı, 2006.-173 s.

place and role of fashion and design in this process. To achieve this goal, the following tasks were considered important in the research:

- to study the evolutionary dynamics and development of our moral values from the philosophical-historical aspect;
- to clarify the role of fashion and design in the formation of our moral values;
- to analyze the role of national, religious, and Western factors influencing the development of fashion and design;
- to analyze fashion as a system of signs and explore the unity of denotation and cannongality in signs;
- To disclose the current state of fashion and design in Azerbaijan in the context of the globalization process.

The main provisions submitted for defense:

1. Fashion and design provide information about the characteristics of society and the individual as the most important socio-cultural and ethical phenomenon that encompasses the diversity of society.

2. The role of fashion in the socialization of the individual, and its rise in this quality to the level of a parameter that affects the foundations of the socio-cultural environment from a purely individual framework are described.

3. Azerbaijani fashion and design culture and the moral values formed in connection with them were influenced by its beliefs.

4. Fashion and design are of great importance in the formation and preservation of moral values.

5. After the division of human society into different peoples and nations, clothing styles also changed due to changes in customs and traditions, morals and behavior, environment, history, and geographical conditions. Patterns on clothes, colors, choice of fabrics, cutting, sewing, etc. reflect the ethical and philosophical thinking and outlook of nations.

The object of the research is the study of the ethical and philosophical essence of fashion and design, which is a complex system.

The subject of the research is to determine the role of fashion and design in the genesis of moral values.

Scientific novelty of the research. As a result of fulfilling the goals and tasks set during the research, the following scientific innovations were obtained:

-The dissertation clarifies the concept of fashion and design and their ethical and philosophical essence, distinguishes its limited and broad meanings, clarifies the structure, examines it as a complex system that develops in connection with various pressures and influences;

- The role of fashion and design in the development of moral values was clarified;

-In the research, the analysis of the cultural level of society in modern times concerning the existing reality was assessed as an important condition for the development of our national and moral values as the optimal action and behavior of fashion and design;

- The concepts of eco-fashion and fashion consciousness, their content-essence were analyzed in detail in the ethical-philosophical direction;

- fashion and design were studied as a factor that forms value-creating parameters and directs the value aspects of the evolution of culture, giving it a specific direction;

- Taking into account the role of fashion and design in national and moral development in modern times, the impact factors were assessed and certain proposals and recommendations for the protection of social and moral health were developed.

Theoretical basis of the research. In the dissertation work, the scientific studies of the scientists of our republic and foreign countries related to the problem in one way or another were used as a theoretical basis. The views of prominent representatives of the history of philosophical thought on the issue, their considerations were taken as a source to determine the theoretical basis of research. The main theoretical and methodological basis of the research is the Azerbaijani ideology. During the research, serious attention was paid to the provisions expressed in the reports, speeches, and interviews of our national leader Heydar Aliyev and President Ilham Aliyev, who had a special contribution to the formation of this ideology, and were based on conceptual and strategic approaches. At the same time, the

methodological basis of the research is the principles of a systematic and comparative approach to the studied problem, historical, analogical, analytical, and synthesis methods. Along with the application of these methods, the principle of causation was widely used in the analysis of issues reflecting the evolution of national-moral processes.

The theoretical and practical significance of the research is that the ethical and philosophical essence of fashion and design was explained in detail, their impact on national and moral values was studied. The text of the dissertation can be used in the preparation of lectures on social philosophy, ethics, cultural studies, the study of art in universities, the preparation of special courses, the development of programs.

Approbation of the work. The dissertation was performed at the Department of Ethics of the Institute of Philosophy and Sociology of ANAS. The main provisions and results of the dissertation are reflected in the author's speeches at national and international scientific-practical conferences, round tables, seminars, and published scientific articles.

Structure of the dissertation. The dissertation consists of an introduction (16,009 characters), 3 chapters (Chapter I - 77,565 characters; Chapter II - 71,570 characters, Chapter III - 86,187 characters), 10 paragraphs, conclusion (9,231 characters) and a list of references (13,593 characters). The total volume of the dissertation is 274,155 characters, excluding the list of references, 260,562 characters.

CONTENT OF THE WORK

The introduction presents the actuality of the topic, studies the degree of use, specifies the object and subject of the research, defines goals and objectives, shows scientific novelty, notes theoretical-methodological bases, scientific-theoretical and practical significance.

The first chapter of the dissertation is entitled "Fashion and design in the historic-cultural, cultural and ethical-philosophical context". This chapter includes three paragraphs. The first paragraph, entitled "**Philosophical-ethical and cultural meanings of the concept of fashion**" studies the concept of fashion, its philosophical-ethical content, the attitude of individual philosophers to the concept. It states that fashion is complex and multifaceted, and ideas related to fashion are explored in various fields of science. In philosophy, fashion has been studied in the context of universality as a phenomenon of consciousness. As an internal factor of the socio-cultural organism, it affects a person's thinking, behavior, imagination and status in society. In sociology, fashion is studied as a mechanism of social regulation and self-regulation of human behavior. In culturology, fashion is studied in a broader context. It is perceived as a separate phenomenon and analyzed in different contexts. In the same quality, fashion is investigated in the status of imitation, likeness, satisfaction of needs, social support, etc. Philosophy also seeks answers to questions that arise in this regard. In culturology, fashion is also considered as one of the mass forms of communication. In this case, its peculiarity is to study the change in the attitude of different social classes to their traditions, moral values. At this point, the philosophical and ethical study of fashion and the cultural study intersect in the theoretical and methodological fields. For philosophy, too, fashion, as a phenomenon of consciousness, takes place in the context of interaction with customs and traditions, and moral values.

Fashion informs about the characteristics of consumer society and the individual as the most important socio-cultural and ethical phenomenon that encompasses the diversity of society. This leads to the conclusion that the study of fashion at the present stage is a serious

ethical-philosophical, social, and cultural significance in the study of fashion as a means of intercultural communication. In this regard, the approaches of Y.M. Lotman, Y.M. Zimmel and many Western philosophers, culturologists, and sociologists are used³. In these approaches, fashion is seen as a communicative phenomenon in two contexts - fashion as a form of interpersonal dialogue and fashion as a synchronously organized dynamic process of cultural renewal.

Fashion changes over time, it is historical, dynamic, and adequate to the time. Information and technological "advances" change the nature of fashion, update, make additions, promote, make it more accessible, and set requirements that justify the expectation of ethical values for fashion by various social communities.

According to the dissertator, fashion research can be divided into two groups from a philosophical point of view: 1) substantive research of fashion; 2) communicative research of fashion. The substantive research expresses the study of fashion as a separate phenomenon, in itself in the context of essence and content. The communicative aspect focuses on the study of this phenomenon in the interaction of various factors in the socio-cultural environment.

According to researchers, pre-modern notions of fashion differ from modern times in terms of content and socio-cultural function. According to researchers, a modern era created fashion theories that can be called classic. T. Veblen, G. Zimmel, G. Tard, and V. Zombart are mentioned here. Their theories explored the dual nature of fashion (desires for imitation, resemblance, and distinction), the guiding function of fashion, and the relationship between economics and fashion.

According to G. Blumer, the social function of fashion is to create and provide opportunities for innovation to overcome the past. This happens under the influence of the collective selection process.

³Лотман, Ю.М. Несколько мыслей о типологии культуры //Языки культуры и проблемы переводимости. -Москва, -1987

In this way, fashion brings order, movement and development to social life⁴.

The second paragraph of the first chapter of the dissertation, **"Fashion: its structure, functions, and historical transformations of its role in society,"** states that fashion has great potential to influence various spheres of life. In this context, the role of fashion in the socialization of personality is interesting. Researchers have begun to pay close attention to this aspect of the issue. In this context, fashion rises from a purely individual framework to the level of a parameter that affects the basics of the socio-cultural environment. The dissertation states that the word "fashion" is derived from the French words "mode" and Latin "modus", and has such shades of meaning as "measure", "image", "method", "rule". Fashion is defined as the temporary domination of a particular style in any area of life or culture. For a certain period of time, fashion defines the style of clothing, idea, behavior, bi, lifestyle, cuisine, etc. in society. One of the main features of fashion is that it is associated with innovation. If any event or object is fashionable and loses its novelty, it becomes obsolete. It is necessary to dwell on this feature of fashion in detail, because the question of the impact of rapidly changing factors on the life of society may not be unequivocally assessed. The manifestation of any of them may be due to the content of another factor. The rapid change of a person's clothes is closely connected with his outlook, the main features of his lifestyle.

Fashion is a factor that requires a very serious approach in modern society because it also affects the economic and social development of society. Fashion belongs to the category of events that arise from random cases that are not controlled by any rational factor. Therefore, fashion change over a short period of time appears to be mixed (stochastic), while regular changes are seen over a large period of time. It is possible to predict changes in fashion. Predicting allows

⁴Блумер Г. Мода: от классовой дифференциации к коллективному отбору//Социальные и гуманитарные науки. Отечественная и зарубежная литература. Сер. 11,Социология: РЖ/РАН.ИНИОН.Центр социал. науч.-информ. исслед. отд. социологии и социал. психологии. Москва, 2008. № 2, - с.129.

us to observe the reaction of different segments of the population to fashion, which is used in the scientific study of modern societies as a whole.

Thus, fashion can belong to all events of socio-cultural life, primarily to the moral and ethical parameters. All manifestations of financial and moral values can be evaluated in terms of fashion. Design is a cultural field in which fashion mechanisms are actively working. In all developed countries of the world, design occupies a key place in the construction of various facilities. The quality of the design is the main aspect of the beauty of the object. Design theory is now one of the most widespread fields in the West.

The function of fashion in the socio-cultural environment is closely related to its structure. Researchers distinguish 4 components of the structure of fashion. They are: 1. Fashion standards; 2. Fashion objects; 3. Fashion values; 4. Fashionable behavior. A fashion standard is a method or pattern of behavior or action. Fashion objects can be things, ideas, words, and their characteristics. Every manifestation of fashion allows its supporters to strive for certain values. This case can be described as "in fashion", and "out of fashion". They distinguish the primary (internal) and secondary (external) values of fashion. Modernity, universality, demonstration, and play are considered to be the internal values of fashion. Fashion is more dynamic among young people, it is constantly updated because young people are always in search and waiting for new fashions. And this is understandable, they are in favor of innovation in fashion, as everywhere. So, in their opinion, the fact that the same clothes have been in fashion for several years worries tastes, they demand a change, as if they are ordering it from society. As this desire of young people is in the center of attention of businessmen, they try to build their activities properly in this direction. Here are two issues. First, they are interested in taking into account national characteristics, national and moral values in the application of the new fashion, and second, they are interested in the market, ie the amount of economic income. Because, as we mentioned before, fashion is also closely linked to the economy. Not to take this into account can bankrupt fashion companies.

Experts note several functions of fashion. The first is the **regulatory function**. It helps people to adapt to the changing world. **The regulatory function** can cut off a person's connection to the recent past and prepare him or her for the near future. In other words, a regulatory function can prevent a person from being isolated from the evolutionary dynamics of society. Fashion can play a significant role in the integration of a person not only into a specific field of fashion but into the socio-cultural environment as a whole. Having an aesthetic taste in clothing, behavior, socio-cultural life and other areas can help a person find a place in society as a whole. It should be noted that along with the social and cultural aspects of the issue, there is also a psychological side. The second is the **psychological function**. Fashion is a method of emotional release as an element of the defense mechanism against psychological stress. It offers ready-made examples of personality behavior on a mass scale. The third is the **social function**. Fashion connects people with social and cultural heritage. In addition, fashion regulates social tension by performing a regulatory function in society. At the same time, it emphasizes and masks social inequality. The fourth is the **prestige function**. Fashion either demonstrates a high social status or creates the illusion of a higher social status. Fashion helps to overcome the feeling of imperfection by imitating the objects of elite social groups, and fashion standards. The fifth is the **communicative function**. Fashion is one of the forms of mass communication. The sixth is the **economic function**. Fashion is a form of consumption and advertising of new products. It is also a regulator of consumer behavior and a means of expanding sales. Fashion influences human behavior in the field of consumption, the formation of a certain structure of consumption. In the field of fashion, consumer standards and social images of things are developed. The seventh is the **aesthetic function**. Fashion meets aesthetic needs by reflecting the characteristics of mass aesthetic taste. It is a way of spreading and changing aesthetic evaluation in society. Modern fashion reflects the changes taking place in society. These changes coincide with the transition from an industrial society to a post-industrial society. The post-industrial society denies the hierarchical system of norms and assessments. Diversity has led to the

fact that modern fashion does not have a single fashion standard for everyone, unlike the previous years

The third paragraph of the first chapter is entitled "**Design: the interaction between structural-functional and communicative aspects**". The dissertation states that each nation has some experience in the history of culture in the field of traditional modeling and design. In the traditional cultural history of the Azerbaijani people, the attitude to design has been modeled in the form of "Look before you leap". To behave, to talk, to dress, to eat dimensionally formed our national decency norms and moral principles. The dimensionality of everything has played a significant role in the emergence of concepts of national and moral values, in the genesis of traditional ethnic morality. Such a careful approach to dimension gives an idea of the national roots and sources of design work. Being dimensional of each work means that it is carried out following national design rules. If we pay attention to the essence of the design, it becomes clear that its main meaning is dimension. In this sense, there is no boundary between our national "dimension" and international design. Therefore, we should look for design work in dimension in the national context. In our aesthetic model of traditional culture, there is an expression "Fine feathers make fine birds". This means that we attach great importance to beauty. In addition to the meaning of clothes, the meaning of a dress also expresses the external. Therefore, along with expressing the importance of external beauty and beauty created, it is also intended to create beauty. The concept of "design" has existed in England since the XVI century. Currently, the term "design" is used to describe the nature of an artistic process or artistic and technical design. Researchers, especially philosophers, view this XX century art event differently in terms of its purpose, task, and prospects.

Of course, you don't have to ask a designer to create a new collection. On the contrary, he should make an effort to find a new way of combining the old with the new, to find new aspects of beauty, and to know the style. New ideas are always based on the old, so the old can not be completely denied. As stated in the law of negation, one of the most general laws of philosophy, it is necessary to work on the

ancient and create a new one. In this case, of course, following the values should not escape the attention of the designer.

The research identifies the philosophical aspects of the design concept: the main categories and areas. Today, design is a widespread and creative field used to define the formal qualities of industrial goods.

The second chapter of the dissertation "**The role of fashion and design in the formation of the concept of moral value**" consists of three paragraphs. The first paragraph, "**Fashion and decency in traditional culture**" explores the role of fashion and decency in preserving moral values. It states that fashion gathers the positive aspects of all cultural activities in the life of society, presenting them as role models for a certain period of time. The forefront of cultural achievements is becoming fashionable. The wealthier sections of society perform perfectly in clothing, behavior, and set an example for others. Usually, at all times it is realized by the upper class of society, the aristocratic people, and the elite introduce new standards and norms to the masses. This belongs not only to material things but also to non-material activities. In addition to dressing well, looking good, living in a good house, as well as speaking well, behaving well, and having good morals can be fashionable. In fact, society tries to turn aesthetic success into ethical norms, and this manifests itself as a natural law of cultural development. From this point of view, active cultural example-fashion is closely connected with moral values, including decency and morality. The connection here is mutual. On the one hand, certain values become fashionable and remain for a certain period of time, on the other hand, these values are kept under the dictation of decency and moral norms and determine their frameworks. However, the connection is not enough, it covers a wider range. This includes the transformation of certain standards of decency and morality into a norm of behavior, a habit. Because they become fashionable before they become a habit and form the basis of the future tradition. At the same time, decency and morality themselves change, and the criteria, dimensions, and principles of moral values are determined in different periods. Newly formed progressive norms and principles first become fashionable and then become commonplace

and out of fashion. But this does not mean that it will leave the life of society.

We noted that fashion and decency interact and influence each other. One of the categories involved here is decency, which refers to the norms and principles of behavior accepted by society. Decency is a word of Arabic origin and has entered our culture along with Islamic culture. Decency combines many moral qualities. In this sense, decency is used in both broad and narrow senses. Decency in a broad sense includes ethnic and religious ethical categories and acts as a set of ethical values. This includes also morality as a concept of decency. In a narrow sense, decency considers the rules of cultural behavior. Among the main components of decency, nurture and morality have a special place. *"Fashion is a periodic change in the external forms of a culture that arises and repeats itself under the influence of many social factors (economic, social, psychological, cultural, moral, aesthetic)"*⁵. Fashion can be long-term or short-term. Fashion in certain periods belonged to the external form of cultural style, customs, services, party behavior, cars, clothing. When modeling a costume, the figure of a woman and a man is taken into account and they are reflected in the dress. Fashion is significantly influenced by prevailing social norms and customs.

In the second paragraph of this chapter - "**Fashion and design in the ethical philosophy of the people**", the author tries to show that ethical philosophy, various sayings, and beliefs play an important role in fashion and design. Azerbaijanis are the bearers of Islamic morality. One of our core ethical values is to be "green" when shopping, ie not to waste. The green color, a symbol of our sacred religion, also urges us to be frugal and not to waste. You don't need to update your wardrobe every season to look good and fit because old and new well-chosen brand items can perfectly complement each other, which is related to the level of a person's conscious fashion outlook. Models, signs, and colors of the brand, which follow ethical fashion, are harmoniously combined with each other, regardless of the year of

⁵Эстетика: Словарь /Под общей редакцией А.А.Беляева и др. - Москва:Политиздат, -1989,с.209

collection. Ancient Turkic culture is closely connected with moral values and folk beliefs. There were various forms of interaction between them. Folk beliefs, as in all times, have had a conservative effect on culture in ancient times. As culture renewed by its nature, it found its way into conservative beliefs. That is, not only beliefs influenced culture, but also culture influenced beliefs. When we look at it in the context of a general approach, we can see that the advanced part of culture plays an important role in the formation of moral values. As in all times, in ancient times there were cultural values in society, and they had an impact on the moral world of people.

The ancient Turkic culture, which stands based on our culture, is closely linked with moral values. Clothes, decorations, holidays, festivities, and ceremonies are of special importance in the ancient Turkic moral culture. The ancient Turks developed a lot in the field of clothing and other cultural spheres, and also contributed to world culture. The leading part of the culture of the ancient Turkic society introduced new fashions and dimensions (design) to the society. Of course, ancient culture is not as diverse in terms of its material patterns as it is in modern times, but it does not lag behind it in terms of functionality. Because the same cultural function is carried out through different quantitative objects.

The ancient Turkic ethical values such as virtue, hospitality, greatness, honor, courage, bravery, debt, intelligence, and their expression in fashion and design are widely studied in the dissertation.

Azerbaijan's fashion and design culture and the moral values formed in connection with them were influenced by its beliefs. From ancient times, Azerbaijanis have believed in one God and are known as one of the world's monotheistic nations. Traces of the religious belief in divinity can be seen in ancient Turkic written monuments, as well as in the manuscripts "Oghuzname" reflecting the Oghuz history and moral world of the Middle Ages. We find such traces in "Kitabi-Dada Gorgud". Especially, divinity is clearly expressed in religious folk philosophy. The connection between fashion and wealth is a direct connection with the realization in the face of the affluent part of society.

Thus, from the analysis of the materials reflecting the philosophy of the people, we can conclude that in traditional culture, fashion and design, fashion and morality are interconnected and organically united. Ethical and philosophical views of the people take an active part in the formation of the concept of moral value.

The third paragraph of the second chapter in the title "**Ceremony and Fashion**", analyzes the dynamics of the interaction between fashion and ceremony in the ethical and philosophical direction. The author notes that the visual language of clothing includes its own sign system, which contains certain codes, some traditional and some modern. There are many stereotypes in the first one. Fashion responds to art and technology changes quickly. Clothing performs several important functions in society. One of the main ones is communication, conveying information about a relevant person using signs.

It is known from the history of the world that people have created special clothes and behavior to distinguish themselves from others. For example, red ties indicated that a certain group of people belonged to a particular club. How you dress in diplomatic ceremonies is very important. This tradition has always existed. Then we can say that the interaction between fashion and ceremony, firstly, has a historical character, and secondly, the close relationship between them has always had a specific content.

One of the primary sources of fashion is ritual. The relationship between them has long been the focus of ethical and philosophical research. Ritual, as the main mechanism regulating primitive culture, occupies a very important place in the life of ancient societies. The main task of ritual in primitive culture is to sanctify the world. The methods and means of doing this may vary from nation to nation, and from time to time. But in all cases the function is the same, to solve problems by these means, mobilizing magical, mystical, and religious resources for the protection of society. This is the general picture of the ritual.

Dressing fashionably means looking good and having a positive aura at a particular historical stage. Of course, in the history of mankind, this criterion can be broken, and there are such cases we

meet. For example, in modern times, dressing fashionably does not evoke positive emotions in others. The historical and cultural context must be taken into account here. Thus, the establishment of a close connection between fashion and dressing well as a principal issue since ancient times requires a deep ethical and philosophical dimension. The dissertation pays special attention to this aspect.

The third chapter of the dissertation is entitled "**The relationship of fashion and design with moral values in the context of globalization and modernization**". The first paragraph of this chapter entitled "Traditional clothing styles and moral values", states that it is necessary to think about the protection of the elements that make up the main mass of Azerbaijani clothing culture, national spirit, national morality, national and moral values in order not to be damaged by these processes. There is a serious need to study the socio-philosophical and moral-ethical aspects of our society, to determine the main tendencies, trends and directions of the existing ethical and philosophical processes in order to ensure the attachment of Azerbaijani youth to traditional culture or to prevent them from losing these values. The study of traditional clothing culture, the definition of its symbols and functions is one of the main ways to return to ethnic origins, and national roots. It is clear from the symbols on the clothes that in the recent past, in the twentieth century, traditional elements were observed in the clothes of many ceremonies (weddings, holidays, various collective festivities).

Thus, it is known that ceremonial clothes retain maximum symbolic functions. Each element of clothing, in addition to performing a specific function, is associated with a person's practical movement system. For example, the birth of a child is celebrated with certain ritual forms, because the child must be placed in a marginal place. The baby passes from the world of nature (biological code) to the world of culture (cultural code). The newborn enters the world of clothing in the culture of clothing. In our national costume culture, there are different options for swaddling a baby. There are swaddling clothes, swaddling bands, shirts, etc. At the same time, regional and local features are observed in the swaddling.

The number of symbols in the clothes increases until the child grows up, ritual plays a significant role in the structure of the clothing complex, and these changes are reflected in the form of clothing patterns and their symbols. Thus, the number of clothes increases, and their symbolic elements increase. There is a special place for the semantics of decoration and color. Decorative elements add additional colors to this symbolic system. The process of enriching clothes, both in number and decoration, continues until the wedding and then begins to decline. This feature has long left its mark on various garments. These are mostly reflected in the color symbolism of headdresses and outerwear. Thus, there are certain differences in the colors of the clothes and ornaments between children, adolescents, young people, and adults. Children's clothes are more colorful, young people's clothes are less colorful, and adults' clothes are more monochromatic. This one-color dress is traditionally called "monochrome". For example, wearing completely black, dark colors such as gray and brown combine both morality and fashion for older people. Monochrome is a monotonous dress, far from special colors and symbols. But the monochrome dress itself is based on traditional forms of clothing and is strongly linked to tradition. Here, of course, the role of ceremonial dress is quite big.

The section of this chapter entitled "**Moral and ethical aspects of traditional Azerbaijani clothing**" states that clothing contains information about a person's age, ethnicity, gender, profession, and social status. Thus, it is not difficult to learn with clothing, when it was created, the country where the user lives. Clothing is a kind of social code that transmits information from the past to the present. A garment, understood as a kind of text, hides a person's identity or reveals his mask. In most cases, clothing characterizes not only a person's position in society but also his way of thinking.

Clothing is one of the ethical and cultural means that reflects the ethnographic features of the people. As ethical and aesthetic thinking develops, changes take place in the national dress of nations. Therefore, the appearance of clothes of different peoples and nations should not be considered a coincidence. After the division of human

society into different peoples and nations, clothing styles have also changed due to changes in customs and traditions, morals and behavior, environment, history and geographical conditions. Patterns on clothes, colors, choice of fabrics, cutting, sewing, etc. reflected the ethical and philosophical thinking and worldview of nations. Over the centuries, as a result of geographical and historical conditions, people's ethical norms and aesthetic tastes have been formed.

Thus, it is clear that clothing culture and different types of clothing influence moral values, participate in their genesis, reflect the philosophical and ethical views of the people, and, depending on these views, realize their own dimensions, and application.

The third paragraph of the last chapter, entitled "**Modernization and Fashion**", notes that since the end of the last century, the speed of development of all areas has increased. All this scientific and technological development takes place in an environment of contradictory events and processes that occur in society. Rapid pollution of the environment, ecological imbalance, increasing social contradictions in society, overpopulation, evacuation of villages, expansion of the urbanization process create new problems that require urgent measures to address. The cultural factor, modernization, and fashion in culture play an important role here.

In the study of integration processes at different levels of culture, the identification of factors determining the dominant trend remains relevant. Because the view of the concept of culture shows different features both diachronically, ie in terms of historical sequence, and synchronous, that is, in a certain period and time: These are reflected at the local, regional, national and global levels.

The relationship between fashion and design is also closely linked to economic factors. The economic condition also plays a role in people's clothing and other items they use. Thus, the purchase of material things necessarily requires a certain amount. The attitude to this amount is determined by the possibilities. Therefore, it is difficult to keep up with fashion. Because often fashion prices rise and make things more expensive.

The fourth paragraph of the third chapter, "**Globalization and Fashion: The Relationship between National and International**"

examines the interrelationships between both national and international attitudes toward fashion in the context of modern globalization.

Fashion is a widespread concept in modern society. At present, there are such forms of fashion as "eco-fashion", "green fashion", "sustainable fashion", "fashion consciousness". As modern fashion culture develops and takes shape, along with it, the ethical views of the people also act as a factor influencing this process. In the context of such a struggle, the notion of ethical fashion emerges in the conflict between modernity and conservatism. Because ethical designs accepted by society participates as an effective tool in fashion design. As a result of this participation, fashion is formed as an ethical fashion under the influence of ethics, which influences fashion and plays a role in determining its design, and this concept is more popular. Because ethical fashion has social and environmental significance". According to ethical fashion, women's, men's, and children's clothes are produced and spread rapidly. Along with sportswear, street style, fashionable decorations, and jewelry, shoes, bags, etc. items are also included.

Another feature of ethical fashion is that natural materials are used here. For example, cotton, wool, silk, leather, and other products of animal and plant origin. Synthetic materials and metals are also used in clothing. All this is chosen primarily in terms of human health. Because clothing impacts on human health. At the same time, the design of the dress is also important.

One of the main features of ethical clothing (headgear, body wear, footwear) is that these clothes are made of natural material and do not rot and become rubbish when thrown away after the expiration date.

The issue of fashion consciousness has also received increasing attention in the field of education. In the courses and trainings of the Sustainable Fashion Academy established in European countries, students are taught fashion requirements, ethical fashion, fashion consciousness within the general program. All this can be considered as an inventive PR movement. In fact, this issue is "not a matter of choice, but a matter of necessity." This is not just about

environmental problems and climate change. The demand for fashion consciousness is formed by the consumer himself.

The "Conclusion" part of the dissertation summarizes the scientific-theoretical provisions obtained in the research chapters and concludes the research. It is stated that the formation of moral values has passed a great historical and cultural path and has been subjected to many influences conditioned by both internal and external factors, and these influences have manifested themselves both in fashion and design, and in the formation of the concept of moral values. Fashion and design provide information about the universality of the consumer society and the characteristics of the individual as the most important socio-cultural and ethical phenomenon that includes differences in society. We can conclude that the fact that fashion is a means of intercultural communication in the study of fashion at the present stage is also of serious ethical, philosophical, social, and cultural significance. The fact that fashion and design embody the modernity, universality, communicativeness of socio-cultural environment, and dialectic of innovation with tradition shows that it can influence virtually all aspects of modern human life at the individual and social levels. A group of similar examples of fashion and design is a universal model. Such examples recognize no language, geography or ethno-cultural boundaries, and are present in the culture, ethics and aesthetic philosophy of many nations. The existence of such common values is primarily due to the typology of human thought. People who live in different places and speak different languages have similar living conditions. Such a similar lifestyle brings together views on fashion and design. The result of the analysis of fashion and design is that people reflect their thoughts, outlook, beliefs and religion, customs and traditions, morals and spirituality, daily life and everyday life in their material culture, in the model of the cultural world they have created. Philosophy of fashion and design is an indicator of national culture, a rich source of information about the outlook and mentality of the Azerbaijani people. Measurement and fashion have shaped national and moral values throughout historical and cultural development, and in modern times, as a concept of moral value, decency must control

fashion and regulate its measurements according to moral boundaries.

List of published scientific works on the topic of the dissertation:

1.Ənənəvi mədəniyyətdə mərasim və moda/Проблемы изучения и преподавания башкирской и тюркской филологии. Сборник материалов международной конференции, посвященной 75-летию со дня рождения профессора Б.Б. Гафарова. Казань, 2013, s.27-29.

2.Geyimdə kompozisiyanın rolu/ 2013-cü ildə Azərbaycan Dövlət İqtisad Universitetində yerinə yetirilmiş büdcə təyinatlı elmi-tədqiqat işlərinin yekunlarına həsr edilmiş elmi-praktiki konfransın tezisləri. Bakı, -2013. -s.239-141. həmmüəllif: Əzizzadə N.B.

3.Ənənəvi xalq geyimlərinin simvolikası və onların funksiyaları // Sivilizasiya jurnalı. Bakı Avrasiya Universiteti, -2015, №6, s.157-162 .

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5. Dəb və ədəb: qarşılıqlı əlaqələr kontekstində/Литература и художественная культура тюркских народов в контексте Восток-Запад. Международная научно-практическая конференция. - Казань, -2017, с.18-26.

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9.Tarixi zəfərin modaya təsiri / Pandemiyanın dünya ölkələrinin sosial-iqtisadi inkişafına təsiri problemləri. Ulu öndər Heydər Əliyevin anadan olmasının 98-ci ildönümünə həsr olunmuş

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10.Символика традиционной национальной одежды и ее функции/ Гілея,Науковий вісник. Випуск 160 (№1-2) ч.2. Філософські науки. Київ, - 2021, -с.14-20.

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