

MODERN PROPERTIES OF MATERIALS FOR WORKWEAR

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Annotation: The basis for data analysis is modeling. Modeling is a universal way of studying the world around us. These relationships are important for discovering, loading knowledge, predicting, managing, and solving many other problems. It is observed that intellectual analysis through data modeling is a guarantee of high efficiency and accuracy in the implementation of other tasks.

Key words: Suit, material, design, technology.

Technological requirements include properties that provide the possibility of making clothes by sewing production methods, and the reliability of the finished product in operation. Cotton fabrics meet the basic hygienic requirements for workwear by their properties. They are hygroscopic, air- and vapor-permeable, which creates conditions for heat exchange between a person and the external environment. To improve the protective properties of natural fiber fabrics, various synthetic fibers are introduced into them. Thus, cotton fabric with the addition of polyamide fiber is most resistant to abrasion. The improvement of the protective properties of fabrics is also achieved by impregnating materials with various substances: resins, emulsions, solutions of mineral salts. Impregnations impart new properties to the starting materials: increased water resistance, resistance to acids, oils, oil, petroleum products.

Protective and hygienic properties of special fabrics are provided by manufacturing technologies, composition and processing method. 100% cotton is most often used to make clothes for indoor work. Mixed and membrane fabrics are used for sewing work clothes for a variety of purposes. Depending on the operating conditions of the clothing, these fabrics can be treated in a special way. To protect against oil and water pollution, Teflon and Fluorocarbon coatings are used, and to protect against fire, the fabric is covered with a fire-resistant Proban finish. High protection is provided by fabrics using special fibers, they also have high strength and durability.

Tecasafe fabric made of cotton using modacrylic and antistatic fibers protects against static electricity. Kevlar fabric consists of flame-resistant paraamide fibers, which ensures the fabric's resistance to tears and sudden bursts of flame. Maximum protection from fire, high temperatures and static electricity is guaranteed by a fabric consisting of flame-retardant aramid fibers Nomex manufactured by Du Pont. Clothing made of this fabric is three to five times more durable than ordinary work clothes made of cotton or mixed fabric with a special coating.

Specialized fabrics can be subjected to repeated industrial washing and chemical cleaning. Fabrics resistant to chemical reactions intended for physicians, chemical and food industry workers can also be boiled and chlorinated. At the same time, they retain their properties, and their clothes have an attractive appearance for a long time.

When designing workwear, such properties of fabrics and materials as thickness, stiffness, surface density, shrinkage, abrasion resistance, tear and tear strength, breathability, hygroscopicity, vapor permeability are taken into account.

The absolute values of the indicators of these properties may be different depending on the requirements for a particular type of workwear.

Along with the general operational requirements for the quality of materials, such as wear resistance, long service life and simple and rational care, workwear materials must meet any application conditions from a functional point of view.

Workwear as a means of personal protection of the worker must provide its wearer with sufficient safety and prevent the negative influence of dangerous and harmful production factors, such as cold and mechanical influences.

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In addition, it must meet the normalized hygienic requirements.

Each type of society generates corresponding forms of social regulation, i.e. such forms that contribute to the preservation, strengthening and development of its basic features. Custom in traditional societies is a universal form of social regulation. In these static and closed societies, it plays the same regulatory role as fashion plays in dynamic and open societies (called conditionally modern).

As already noted, historically fashion has grown out of custom, and Adam Smith also compared these two regulators with each other. But the greatest importance was attached to the comparative analysis of fashion and custom by the French sociologist and social psychologist Gabriel Tarde, who made a number of deep and subtle remarks about the relationship of these two phenomena. In the theory of Tard, imitation is not the mechanism of assimilation and dissemination of custom and fashion, as is commonly believed, but, on the contrary, custom and fashion are successive means and forms of imitation. This is explained by the fact that the French scientist considered imitation to be the main social progress of universal importance.

The term "custom" is often identified with the terms "tradition" and "rite" ("ritual"). However, if we strive for accuracy in terminology, it is important to keep in mind that we are dealing with different concepts here. Tradition covers a much larger range of social phenomena, to one degree or another it extends to all societies and areas of social life. The scope of the custom is much more narrow: it is only the most rigid and steady implementation of traditional prescriptions.

Custom performs a number of important social functions. It serves as a means of introducing individuals to a certain social and cultural experience (the function of socialization), transmits it from generation to generation within a society or group (the function of culture translation), regulates the behavior of individuals (the function of social control), supports social and intra-group cohesion (the function of social integration), sanctifies social relations and various objects, both real and imaginary (sacralisation function).

What do custom and fashion have in common? First of all, it is, of course, their regulatory role, the fact that for the corresponding types of society they act as mechanisms of social regulation of behavior. Both custom and fashion represent certain ways, rules of behavior, desirable (social values), on the one hand, mandatory (social norms), on the other.

The value-normative nature of both of these regulators also determines their property of being generally accepted. However, in the custom, this general acceptance is ubiquitous, covering all members of society (group) at the same time, and in fashion it is incomplete and non-simultaneous, since at any given moment only a part of the fashion participants is connected to a certain fashion standard. Both in custom and in fashion, there is often a high degree of internalization, "internalization" of social norms and values, which as a result are not felt by individuals as something external, alien and oppressive. Both custom and fashion in one way or another give rise to the standard stereotypical character of cultural patterns.

And yet there are more differences than similarities between custom and fashion. If one of the main values in fashion is modernity, then in the custom, which by definition is perceived by previous generations, the main thing is the past. Hence the widespread motive of behavior in traditional societies, often recorded by ethnographers: "Our ancestors always did this." The precepts of the ancestors, real and mythical, serve as a constant reference and standard for traditional behavior, and social control is carried out as if from the past. Unlike fashion, the burden of choice and responsibility for certain acts and standards of behavior is transferred to the past. Hence the leading role of the older generation, the prevalence of gerontocracy in traditional societies; after all, the elderly are the living embodiment of the past and a model for the future. This situation also contrasts with regulation through fashion, in which young people play an important role in the formation and dissemination of cultural patterns.

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