

Socio-Philosophical Factors in Forming Fire Safety Culture Among Youth in Uzbekistan

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Abstract: In this article, the formation of a fire safety culture among the youth of Uzbekistan is a very important task, because it not only helps to protect the lives of young people, but also helps to educate them as responsible and conscious citizens. Social and philosophical factors are of great importance in this process.

Keywords: Fire safety culture, youth of Uzbekistan, socio-philosophical factors, safety values, moral consciousness, education and upbringing, socialization process, identity and safety, reflection and motivation, philosophical approaches. *носьть и безопасность, рефлексия и мотивация, философские подходы.*

Introduction: The historical heritage and culture of Uzbekistan influence the formation of fire safety culture. Various fire incidents that occurred in different historical periods, their consequences, and the safety measures of those times have been preserved today as moral and cultural values. This heritage serves to shape young people's attitudes toward safety.

Young people's attitudes toward fire safety are formed within the family and society. The approach of parents and adults to safety culture serves as a positive example for youth. In addition, spreading awareness of the importance of safety culture across different segments of society helps to strengthen moral values related to safety among young people.

The formation of a safety culture in youth can be ensured through the introduction of special courses and lessons on fire safety within the education system. Conducting practical training on fire safety in schools and universities, alongside theoretical knowledge, helps to develop practical skills. Furthermore, various events, training sessions, and seminars organized by government agencies and NGOs contribute to improving young people's knowledge and skills regarding safety.

Philosophical and moral values play a crucial role in shaping fire safety culture. These values help young people understand the significance of safety not only for their personal lives but also for society as a whole.

Moreover, by developing moral consciousness, youth learn to approach safety rules with responsibility.

Enhancing young people's knowledge of fire safety contributes to the formation of a responsible civic position. It encourages them to feel accountable to society, strengthens their efforts to protect themselves and those around them, and fosters skills in mutual protection and expressing their views on safety issues among peers.

Community engagement is important in fostering fire safety culture among youth. Through public events, social advertising campaigns, and mass media, safety culture can be widely promoted, helping young people develop a solid understanding of fire safety.

Thus, socio-philosophical factors play a special role in forming fire safety culture among the youth of Uzbekistan. These factors help shape young people's attitudes toward safety and contribute to strengthening safety culture in both their personal lives and society.

METHODOLOGY

The scientific-philosophical principles of studying young people's behavior and attitudes toward fire safety serve to gain a deeper understanding of their relationship to safety culture and to identify the factors influencing it. These principles, which take into account the psychological, moral, social, and philosophical aspects of youth, provide a scientific foundation for

examining their approach to fire safety. The main principles are outlined below:

The holistic approach envisions studying young people's behavior and attitudes toward fire safety in a general context. According to this approach, their attitude toward safety is analyzed together with their personal characteristics, social environment, family upbringing, and level of education. This helps reveal the interconnection of various factors shaping safety culture in youth.

The anthropocentric principle emphasizes understanding young people's behavior and attitudes toward fire safety through their personal experiences, values, and humanity. Youth, as individuals, must feel responsible for ensuring both their own safety and that of others. This approach helps cultivate a sense of responsibility toward safety rules within their consciousness.

Moral and ethical principles are of great importance in studying youth behavior and attitudes toward fire safety. They require examining their actions through the lens of moral values and norms. Young people should have ethical awareness of how their behavior and decisions affect not only themselves but also others.

The principle of social influence holds that young people's attitudes toward fire safety are shaped by their social environment, including family, friends, school, and community. This principle helps explore how the surrounding environment affects the development of safety culture among youth.

The philosophical-anthropological approach focuses on the relationship between young people's self-awareness as human beings and their perspectives on safety. Their philosophical worldview and understanding of humanity are reflected in their attitudes toward fire safety. This approach helps study the fundamental ideas and values that shape safety culture in the consciousness of young people.

Psychological principles are significant in analyzing youth behavior and attitudes toward fire safety. They involve examining their psychological traits, such as needs, experiences, sense of safety, and attitudes toward risks.

The principle of philosophical and methodological pluralism implies studying youth attitudes toward fire safety through diverse philosophical approaches and methods. Pluralism ensures the integration of various perspectives and theories, allowing for a deeper understanding of youth behavior and safety culture.

In conclusion, the scientific-philosophical principles of studying young people's behavior and attitudes toward

fire safety form the foundation for building and strengthening their safety culture. By exploring their personal, social, moral, and philosophical aspects in depth, these principles help cultivate a responsible attitude toward fire safety among youth.

The issue of studying youth behavior and attitudes toward fire safety requires an in-depth analysis of contemporary safety philosophy, the formation of moral consciousness, and the processes of socialization. Attitudes toward fire safety, especially in the consciousness of the younger generation, are determined not only by knowledge and skills but also by values, moral principles, and cultural-social norms. A philosophical approach to this issue, above all, demands identifying the ontological position of human beings toward danger. Within M. Heidegger's concept of *In-der-Welt-Sein* (being-in-the-world), safety is understood as one of the fundamental concerns of human existence: "Man, through his existence, is thrown into the world and lives in a constant state of choice before dangers and uncertainties." (Heidegger M. *Sein und Zeit*. — Tübingen: Max Niemeyer Verlag, 2006. — p. 183).

This conceptual perspective makes it possible to link attitudes toward fire safety with ontological anxiety. In particular, for youth, the emergence of this anxiety, strategies for overcoming it, and the formation of internal motivations for safety are especially relevant issues. The attitude of young people toward fire safety must also be analyzed within the framework of socio-cognitive theories. According to A. Bandura's "Social Learning Theory", "Behavioral patterns, particularly safety-related habits, are formed largely through social observation, imitation, and reinforcing evaluation." (Bandura A. *Social Foundations of Thought and Action: A Social Cognitive Theory*. — Englewood Cliffs: Prentice-Hall, 1986. — p. 47). Thus, young people's attitudes toward fire safety are not merely a matter of personal choice but manifest as a product of the socialization process.

In this regard, P. Berger and T. Luckmann's theory of "social constructivism" is particularly relevant, as they emphasized that "all social knowledge, including notions of safety, is socially constructed through everyday life interactions" (Berger P., Luckmann T. *The Social Construction of Reality*. — New York: Anchor Books, 1966. — p. 52). Based on this approach, in studying young people's views on safety, special attention should be paid to the communicative space, the social environment, pedagogical organizational structures, and elements of mass culture.

In the process of assimilating safety norms, young people often rely on abstract motivations, emotional

reactivity, and individualistic interpretations. This situation can be explained through E. Fromm's theory of "escape from freedom": "a person, especially the younger generation, in the face of complex social demands and dangers, withdraws socially, which in turn strengthens indifference or passivity toward safety" (Fromm E. *Escape from Freedom*. — New York: Holt Paperbacks, 1994. — p. 138). Therefore, in shaping young people's attitudes toward fire safety, it is not enough to merely provide information; a pedagogical environment that awakens existential awareness, social motivation, and moral reflection is necessary.

Moreover, young people's psychological and cultural behaviors regarding safety are linked to their social identity. As A. Erikson pointed out, "an individual's identity, especially during the developmental period, is reinforced by a sense of loyalty, trust, and safety" (Erikson E.H. *Identity: Youth and Crisis*. — New York: Norton, 1968. — p. 122). The internalization of fire safety culture into young people's consciousness is most effective when it is connected to the process of personal identity formation.

From a critical perspective, many modern safety programs, especially in the school and college system, possess a declarative content that does not correspond to the real psychological needs and cultural mindset of young people. Such campaigns are aimed only at ensuring external discipline and do not create a foundation for independent reflection on safety in young people's consciousness. On this matter, I. Ilyasov states: "if safety training is declarative and not connected with personal life experience, young people perceive this knowledge not as a social benefit, but as an obligation" (Ильясов И. *Psychology of Youth Socialization*. — Moscow: Prosveshchenie, 2009. — p. 88).

RESULTS AND DISCUSSION

The issue of studying young people's behavior and attitudes toward fire safety represents a complex socio-phenomenological process that has not only a practical-pedagogical but also a profound philosophical-methodological basis. This is because safety culture, particularly in the context of fire safety, is closely linked with the level of moral consciousness of young people, their capacity for social reflection, and their existential position. In this regard, it is especially relevant to interpret the issue based on philosophical approaches that enable the perception of safety as a cultural phenomenon, in particular axiological and existential approaches.

In the axiological context, safety is interpreted as an integral part of the system of human values. According to A. Schütz, "a person's everyday activity acquires

meaning through the hierarchy of values that regulate it, in which safety plays a fundamental role" (Schütz A. *The Phenomenology of the Social World*. — Evanston: Northwestern University Press, 1967. — p. 118). From this perspective, in analyzing young people's attitudes toward fire safety, it is important to determine the place of the concept of safety within their system of life values and how it is prioritized.

In shaping the philosophical and moral foundations of safety in young people's consciousness, their social identification is a crucial factor. As C. Taylor emphasized, "a person's self-identification is not merely a social role, but an inner position grounded in significant value norms" (Taylor C. *Sources of the Self: The Making of the Modern Identity*. — Cambridge: Harvard University Press, 1989. — p. 27). Concepts of fire safety and responsible behavior toward it are formed precisely on the basis of this self-understanding, which means effectiveness can only be achieved when young people perceive safety as an internal necessity.

In studying young people's attitudes toward fire safety, the philosophical analysis of their normative behavior and social positions can be based on G.H. Mead's concept of the "I" and the "Other." According to him, "a person sees himself through others and evaluates his behavior on the basis of collective representations formed in society" (Mead G.H. *Mind, Self, and Society*. — Chicago: University of Chicago Press, 1934. — p. 138). Thus, young people's attitude toward safety culture is determined by the social feedback and expectations they receive.

However, in the modern socio-cultural context, young people often perceive safety not within the framework of technical or formal-bureaucratic norms, but rather as a subjective phenomenon, frequently received in an emotional-aesthetic manner. This situation can be interpreted within J. Baudrillard's theory of simulacra and hyperreality: "in postmodern conditions, concepts of danger and safety have turned into a play of signs and symbols in mass culture, rather than a reflection of real conditions" (Baudrillard J. *Simulacra and Simulation*. — Ann Arbor: University of Michigan Press, 1994. — p. 42). This leads to gaps between young people's knowledge about safety and their actual behavior.

Furthermore, in analyzing young people's motivation toward fire safety, K. Gilligan's theory of moral development is also important. According to her, "young people's moral decisions, especially in matters of safety, are determined by empathy, care, and loyalty to social connections" (Gilligan C. *In a Different Voice: Psychological Theory and Women's Development*. —

Cambridge: Harvard University Press, 1982. — p. 73). Thus, programs promoting safety should be aimed not only at preventing violations but also at fostering qualities such as social solidarity, care, and mutual trust.

From a critical perspective, in current practice the formation of a safety culture among young people is often characterized by narrow approaches, declarativity, and a sanction-based nature. Instead of turning safety into an internal value, this leads to its interpretation as obedience based on external compulsion. Based on the above-mentioned theories, it becomes evident that working with young people requires multilayered and differential approaches that take into account their existential needs, axiological orientations, and social reflection.

The issue of studying young people's behavior and attitudes toward fire safety emerges in modern socio-philosophical thought as one of the pressing epistemological and axiological problems. This is because the question of how a safety culture, particularly in the context of fire safety, is formed in the consciousness of young people—the most dynamic and formative stratum of society—is, at first glance, a practical-pedagogical matter, but in essence, a phenomenon with ideological-aesthetic, moral, and ontological roots.

To comprehensively address the issue, it is first necessary to pay attention to the philosophical essence of the concept of safety. In this regard, V. E. Kagan's concept of "the safe form of human activity" can serve as an important theoretical foundation. Kagan emphasizes: "safety is an axiological criterion of human existence directed toward stability and self-preservation; it is not only the elimination of external dangers, but also the comprehension of existence and its ethical embrace" (Kagan V.E. *Philosophy of Culture*. — St. Petersburg: Piter, 1996. — p. 314). Thus, young people's attitude toward fire safety is connected with their internal forms of consciousness related to maintaining the security of existence.

In the philosophy of youth behavior, the issue of self-awareness and attitude toward danger is reinforced by M. Mamardashvili's views on the complex dialectic between consciousness and passions. He writes: "a person responds to danger not only through consciousness but also through passions and their moral regulation, in which intellectual reflection remains secondary" (Мамардашвили М.К. *Classical and Non-Classical Ideals of Rationality*. — Moscow: MSU Publishing, 1984. — p. 152). Thus, young people's attitude toward safety culture is formed not only through knowledge and skills but also through socio-

emotional states, self-regulation, and inner reflection.

CONCLUSION

Young people's perceptions of safety are in many cases linked with their psychosocial stages of development. According to E. Erikson, "an individual's identity is formed in an environment of safety and trust, and when faced with danger, he responds with a sense of inner stability and responsibility" (Erikson E.H. *Childhood and Society*. — New York: W. W. Norton & Company, 1963. — p. 248). Therefore, the indifference toward fire safety observed among young people often indicates either the weakness of their identity or the insufficient internalization of social safety norms into individual consciousness.

Another important aspect is the epistemological foundation on which knowledge and skills related to safety are formed in the minds of young people. In this regard, M. Foucault emphasizes: "knowledge is a form of power in social discourse; what dangers people recognize and how they interpret them is determined by the discourses instilled into their consciousness by the social structure" (Foucault M. *Discipline and Punish: The Birth of the Prison*. — New York: Vintage Books, 1995. — p. 27). Based on Foucault's theory, young people's attitude toward fire safety should be shaped not through sanction-based or authoritarian discourses present in their consciousness, but through analytical knowledge harmonized with free and social awareness.

However, in practice, much of the activity conducted with young people regarding fire safety is based not on the philosophical and social essence of the issue, but on simplified scenarios framed by external order and discipline. As a result, the culture of safety is perceived not as substantive consciousness but as a formal process, almost a "formalized obligation." Evaluating this critically, it is appropriate to recall J. Deleuze's concept of "differential pedagogy." He states: "true knowledge becomes genuine activity only when it can establish a connection between a person's inner world and social reality, that is, when it is assimilated through perception" (Deleuze G. *Difference and Repetition*. — New York: Columbia University Press, 1994. — p. 178).

The issue of studying young people's attitudes toward fire safety, from a philosophical perspective, is determined by the individual's comprehension of existence, identification with social values, and the reflective possibilities of safety in social consciousness. To study this attitude in depth, it is necessary to apply a complex of philosophical approaches based on hermeneutics, phenomenology, communicative axiology, and epistemological constructivism.

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