The Characteristics of Constructively and Rationally Organizing Youth Fire Safety Culture and Modeling Its Prospects

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A R T I C L E   I N f O

A B S T R A C T

This article discusses the issue of organizing youth fire safety culture on a constructive-rational basis and modeling its prospects as an object of analysis that integrates modern safety philosophy, theory of social consciousness and normative communication methodology.

Keywords: Fire safety culture, safety model, technological innovations, social cooperation, legal and regulatory framework, civic responsibility.

INTRODUCTION

The essence of the constructive-rational model lies primarily in interpreting fire safety culture not merely as a "set of disciplinary obligations" but as a system of reflexive behaviors formed in accordance with the cognitive and axiological potential of youth. Within the framework of social constructivism proposed by P. Berger and T. Luckmann, this phenomenon is defined as: "social reality is created and legitimized in people's consciousness through constant communication" (Бергер П., Лукманн Т. Социальное конструирование реальности. — Moscow: Medium, 1995. — p. 89). Thus, young people internalize a conscious attitude toward fire safety not only through external coercion but also through internal social dialogue and cultural experience.

One of the main principles of the constructive approach here is the necessity of developing a culture of safety in close connection with the system of values within social consciousness, on the basis of a differentiated approach. Referring to K. Popper's views on the "open society," it is stated that "human experience is never singular or final; it must always be enriched through repeated discussion and rational justification" (Popper K. The Open Society and Its Enemies. — London: Routledge, 1966. — Vol. 1. — p. 223). Accordingly, youth should perceive fire safety culture as a cultural phenomenon to be assimilated in an open, democratic, and reflexive environment.

The prospective modeling of fire safety culture, in turn, based on G. Simmel's theory of "social forms," makes it possible to present safety in the consciousness of youth as self-awareness, a sense of responsibility, and social adequacy. As Simmel notes: "a social form is a specific type of expression of content through which an individual perceives himself within the social structure and adapts to it" (Simmel G. The Philosophy of Money. — London: Routledge, 1990. — p. 144). From this perspective, forms related to fire safety should also be reinterpreted in youth consciousness at aesthetic, moral, and communicative levels.

METHODOLOGY

The issue of modeling should be approached not through a technical-deterministic lens but on a communicative-axiological platform. According to J. Habermas, "communicative consciousness shapes shared interests such as safety through rational discussion, mutual understanding, and

social legitimacy" (Habermas J. The Theory of Communicative Action. — Boston: Beacon Press, 1984. — Vol. 1. — p. 95). Thus, creating an effective model of safety for youth must be based on their active discursive participation, opportunities to express opinions, critical abilities, and the coordination of their cultural competencies.

At the same time, from a socio-realistic perspective, the modeling process can be built upon social information systems, digital communication, and simulation-based training. J. Baudrillard points out the dual nature of this process: "the over-information of safety models detaches them from real danger and makes them exist as hyperreality" (Baudrillard J. Simulacra and Simulation. — Ann Arbor: University of Michigan Press, 1994. — p. 35). Thus, if the modeled concept of safety is not harmonized with real experience, it risks turning into mere formalism in the minds of youth.

The issue of constructively and rationally organizing youth fire safety culture and modeling its prospects today represents a theoretical and practical process aimed at determining how this is integrally connected with the paradigm of social consciousness regarding safety. It is insufficient to analyze this issue solely within pedagogical or organizational frameworks; it also requires a philosophically grounded, socially-constructive, and epistemological approach. This is because a culture of safety in the minds of youth is formed through values, freedom of choice, responsibility, and social reflection. In this respect, constructivism and rational choice theories may serve as important methodological foundations.

The essence of the constructive approach lies in shaping fire safety not merely through external disciplinary norms but through youth's conscious acceptance of social reality and the development of corresponding behavior models. P. Lynch states in this regard: "Culture is a form of intergenerational continuity and spiritual adaptation, and the culture of safety is reinforced through a system of rational reflections embedded within it" (Линч П. Социальное проектирование и формирование культуры безопасности. — St. Petersburg: Nauka, 2015. — p. 114). This approach advances the idea of forming fire safety culture for youth as an interactive, communicative, and consciously social experience.

In terms of organizing fire safety culture on a rational basis, the conceptual approach of Y. Babosov is also noteworthy. He writes about the rational structure of safety culture: "Safety culture is a socio-humanitarian immunity developed by the individual and society toward danger, governed through moral values, spiritual decisions, and functional mechanisms" (Бабосов Е.М. Социальная безопасность: философско-социологический анализ. — Minsk: Belarusian Science, 2007. — p. 88). Thus, the rationality of this culture is manifested not in its anti-risk function but in its role of regulating social consciousness.

In modeling the prospects of this culture, E. Morozov's system-analytical approach plays an important role. According to him, "modeling is the forecasting of the structural transformation of the existing state of safety, through which opportunities are created for forming innovative, communicative, and managerial strategies" (Морозов Е.А. Моделирование культурной безопасности личности. — Moscow: Logos, 2014. — p. 73). From this perspective, youth must be engaged in safety culture processes not merely as participants but as initiators and agents who create models.

Another relevant approach is A. Maslow's concept of "growth motivation." He states that "an individual perceives the need for safety not only as a means of protection against external dangers but also as an important social support in the path of self-development and self-actualization" (Maslow A. Motivation and Personality. — New York: Harper and Row, 1970. — p. 91). This conceptual approach enables fire safety culture to be embedded in the consciousness of youth as an integral part of personal development.

From this point of view, the constructive-rational model presupposes the following key principles for the formation and deepening of safety culture among youth:

1. Axiological coherence – aligning safety with the system of personal and social values;
2. Communicative legitimacy – ensuring that decisions and actions regarding safety are accepted by social consciousness;
3. Modeled interactivity – achieving visible effectiveness of active educational and technological processes in the field of safety.

Based on this approach, fire safety culture is elevated not merely to a set of information but to the level of cultural competence.

The issue of constructively and rationally organizing youth fire safety culture and modeling its prospects is currently analyzed in modern safety philosophy in connection with multifaceted social, cultural, and epistemological factors. This issue is not limited to promoting fire prevention

measures; rather, it advances the necessity of forming a rational position on safety in youth social consciousness, engaging them as active subjects of modeling, legitimizing their moral decisions, and building a constructive environment oriented toward socialization. Shaping fire safety culture within the constructive-rational model presupposes turning it from a normative-administrative instrument into a socially recognized system of moral and cognitive values.

In forming this approach, K. Jaspers's existential pedagogy serves as a valid foundation. He emphasizes: "the education of a person becomes possible only when he perceives himself as an existence responsible before life" (Ясперс К. Смысл и назначение истории. — Moscow: Respublika, 1994. — p. 214). This viewpoint indicates the necessity of considering youth attitudes toward safety not merely as a reaction to external danger but as a form of cultural consciousness based on personal responsibility and existential choice.

Developing these ideas further, G. H. Mead's sociological construct of the "social me" and "my self" can be applied in the context of fire safety. Mead writes: "an individual's social behavior is based on the expected reactions of others, which compels him to see himself from the perspective of others" (Mead G. H. Mind, Self, and Society. — Chicago: University of Chicago Press, 1934. — p. 135). Within this framework, fire safety culture for youth may be shaped as internal reflection, social self-identification, and a socially recognized role of responsible citizenship.

Within the framework of the constructive-rational model, it is necessary to employ the main principles of the theory of social axiology in the process of modeling. According to A. Schutz, "social reality always occurs in the shared space of meaning among people, through which their attitude toward values is determined" (Schutz A. Selected Works: The World Shining with Meaning. — Moscow: Respublika, 2004. — p. 312). Thus, any rational model of safety should not merely be a system of technical or administrative signs, but must be formed in a space of social communication that grants meaning to youth and provides the possibility of moral choice.

RESULTS AND DISCUSSION

In analyzing the issue of prospective modeling of fire safety culture, E. Toffler's "Third Wave" paradigm is of particular relevance. He states: "the paradigm of the future will be shaped on the basis of knowledge, information, and skills, wherein safety institutions should rely more on social adaptation than on technological tools" (Toffler A. The Third Wave. — New York: Bantam Books, 1980. — p. 312). This viewpoint substantiates the priority of informational and communicative methods, especially interactive platforms, in shaping a culture of safety among youth.

From a critical perspective, most existing practical programs present safety culture as a system of declarative and formal norms; however, this state is not connected with the individual thinking, psychological needs, and social identity of young people. On the contrary, within the constructive-rational model, safety culture is embedded in the youth's "inner cognitive matrix," turning them not only into "knowers" of safety but also into "creators" of safety. As A. Grechin notes, "culture is not merely a socially learned system of information, but a normative adaptation that has become an internal value" (Grechin A.P. Culturological Foundations of Life Safety. — Moscow: RAGS Publishing, 2009. — p. 104).

Thus, in organizing fire safety culture among youth through a constructive-rational approach, a three-level model is of crucial importance:

at the first level — ontological identity and responsibility toward risk;

at the second level — interactive communication and social codification;

at the third level — technological adaptation and modeling based on social reflection.

Within this model, safety culture becomes not only a form of protection but also a means of cultural development.

The constructive-rational organization of fire safety culture among youth and its prospective modeling, against the backdrop of changes in contemporary social consciousness and safety paradigms, requires a renewed scientific and philosophical interpretation. This issue necessitates understanding safety not merely as a technical and regulatory activity, but as a social phenomenon aimed at the cognitive, intellectual, axiological, and cultural development of youth. Organizing safety culture within a constructive-rational model primarily involves awareness of risk, formation of a moral stance toward it, and the acceptance of safety as a universal human value.

In this direction, I. Prigogine's concept of uncertainty, disorder, and self-organizing systems can serve as a methodological foundation. He emphasizes: "as a human being lives in a

dangerous environment, he is compelled to develop socio-moral compensation mechanisms in order to regulate his activity and ensure survival" (Prigogine I., Stengers I. Order Out of Chaos. — Moscow: Progress, 1986. — p. 213). From this perspective, forming safety culture in the consciousness of youth means creating a personality who regulates himself socially, acts on the basis of reflective and rational decisions.

In modeling fire safety culture, the participation of youth requires an integrative approach that combines innovative, empathic, and normative-communicative means to stimulate their cognitive activity. In this regard, A. Bandura's social-cognitive theory is a significant basis. He asserts: "human behavior is not merely a response to external stimuli but is governed through self-observation, evaluation, and regulation" (Bandura A. Social Learning Theory. — New York: General Learning Press, 1977. — p. 138). Thus, the rational formation of fire safety culture initiates a mechanism through which safety becomes an internal necessity for youth, via self-observation and evaluation.

In this direction, the concept of modeling should also be examined within the framework of "rational choice theory." G. Homans, on the basis of this theory, concludes: "in acting within a social environment, a person evaluates the consequences of each action and follows the principle of maximizing benefit and minimizing risk" (Homans G. Social Behavior: Its Elementary Forms. — New York: Harcourt, 1961. — p. 75). From this perspective, in shaping fire safety culture, it is essential to create an interactive environment where young people are provided with an understanding of the individual and social benefits of adhering to safety norms, along with the opportunity for conscious choice.

However, in practice, technical standards and sanction-based measures remain dominant in the creation of safety culture. This indicates that the fire safety culture does not fully adapt to the real needs of modern society. In this regard, the analysis within the framework of G. Alchian and H. Demsetz's "institutional economics" is important: "any social institution is a system of regular, voluntary, and stable relationships among people, governed by norms and values" (Alchian A., Demsetz H. Production, Information Costs and Economic Organization. // American Economic Review. — 1972. — Vol. 62. — p. 777). Likewise, fire safety culture must be formed as such a social institution that is based not only on normative

requirements but also on moral and civic values within the consciousness of youth.

In a critical approach, it should be emphasized that when the culture of safety is organized only through external regulators, young people perceive this culture as mere formality. The constructive-rational model, however, is based on modeling fire safety culture through personal experience, conscious need, social interest, and rational choice. On this point, F. Hayek writes: "Human activity is governed not only by laws but also by moral orders, cultural values, and rational intuition" (Hayek F. A. The Constitution of Liberty. — Chicago: University of Chicago Press, 1960. — p. 68).

Organizing the culture of fire safety among youth on a constructive-rational basis and modeling its prospects emerges as a pressing scientific-theoretical issue in the changing dynamics of current social development and the security paradigm. The formation of safety culture should not be limited merely to institutional disciplinary mechanisms, technical means, and normative-legal requirements, but should instead become a value in social consciousness, elevating itself to the level of moral responsibility in the minds of young people. In this process, the constructive approach means shaping safety-related knowledge and behaviors in harmony with the social environment, while the rational approach transforms this relationship into a conscious choice. Fire safety culture should thus be regarded as a rational social identity at the intersection of these two approaches.

Young people should be viewed not as passive consumers of safety culture, but as its active creators. In this regard, L. Kohlberg's theory of moral development serves as an important theoretical foundation. According to him, "the ability to make moral decisions is determined by the individual's level of conscious reflection through rational communication with the social environment" (Kohlberg L. Essays on Moral Development. — San Francisco: Harper & Row, 1981. — Vol. 1. — p. 112). Thus, in the process of shaping fire safety-related behaviors, the moral stance of youth, their level of social self-awareness, and the social dialogue space based on civic engagement are considered necessary conditions. The constructive-rational model, ensuring that young people become independent subjects in making safety-related decisions, by its very nature enables the formation of a system of values in social consciousness on the basis of intersubjective

communication and anti-risk reflections. In this regard, J. Habermas's theory of communicative action is of particular relevance. He states: "Normative compliance in society is established not only through administrative sanctions, but also through the actors' willingness to rationally justify social decisions" (Habermas J. The Theory of Communicative Action. — Boston: Beacon Press, 1984. — Vol. 1. — p. 137). Therefore, safety culture is formed in the minds of youth as an epistemic field where social decisions mature through dialogue.

In the constructive modeling of fire safety, G. Allport's theory of social connectedness may also be applied. He evaluated safety as part of social identity, writing: "The more an individual connects himself with society, the more inclined he becomes to place social responsibility above his personal needs" (Allport G. The Nature of Prejudice. — Cambridge: Addison-Wesley, 1954. — p. 230). Thus, young people's attitude toward safety is closely linked with their level of social cohesion, civic responsibility, and empathy toward others.

Most safety policies adopt a one-sided and paternalistic approach toward youth. This leads to perceiving safety culture not as subjective, but as an external and formal instrument of discipline. Critically analyzing this, H. Marcuse writes: "Modern technocratic societies seek to create safety not through personal experience, but through normative reforms of administrative apparatuses, which limits the individual's conscious participation" (Marcuse H. One-Dimensional Man. — Boston: Beacon Press, 1964. — p. 72). Therefore, the constructive-rational model must be based not only on external control, but also on the internal moral-social reflection of youth.

The prospects of this model can be expanded through enrichment with innovative technologies, simulation-based training, gamified educational systems, and cognitive trainings. On this point, H. Eckstein notes: "The future model of safety should become a flexible, information-rich, and self-sustaining system open to the multifaceted interactions of actors in society" (Eckstein H. Regarding Politics: Essays on Political Theory, Stability, and Change. — Berkeley: University of California Press, 1992. — p. 98).

CONCLUSION

Organizing the culture of fire safety among youth on a constructive-rational basis and modeling its prospects requires analyzing safety as a multilayered form of human activity within a socio-philosophical context. This process, on the one hand, is based on understanding safety not merely as a system of external norms but as the individual's inner moral stance and rational social choice; on the other hand, it necessitates interactive and reflective modeling technologies to transform this culture into a social value in the consciousness of youth. The constructive-rational approach to safety culture essentially presupposes evaluating risk at an axiological level, developing the competence to manage it both individually and collectively, and directing it toward social cognition.

From the perspective of constructivism, the formation of safety culture is regarded as the result of people creating social reality through mutual communication. On this point, P. Berger and T. Luckmann conclude: "Any concept in social consciousness is a constructive unity that has become social reality through institutional communication among people" (Berger P., Luckmann T. The Social Construction of Reality. — Moscow: Medium, 1995. — p. 104). Based on this approach, it becomes clear that issues of fire safety in working with youth must be formed within the field of social communication, social trust, and intersubjective reflection.

The rational approach, meanwhile, connects safety with human choice. Based on the theory of rational choice, J. Coleman writes: "Human action is always a search for optimal consistency between goals and the means of achieving them" (Coleman J. Foundations of Social Theory. — Cambridge: Harvard University Press, 1990. — p. 292). This approach shows the need for motivational foundations to ensure that in forming fire safety culture, young people make conscious choices and accept safety not as personal benefit but as a criterion of social stability.

In the modern interpretation of modeling concepts, it is important to describe safety as a model of social systems. On this point, N. Luhmann notes: "Society develops safety as a model of anticipated actions in system variability, wherein norms and values become regulators forming social responsibility" (Luhmann N. Society as a Social System. — Moscow: Logos, 2004. — p. 241). According to Luhmann's model, youth can develop safety-related behaviors as subjects of a self-organizing social system, provided they are given a socio-cultural platform and a reflective environment.

At the same time, there are psychosociological foundations for sustainably forming fire safety culture. E. Fromm analyzes safety as an ontological need of human existence and concludes: "Man establishes safety as a fundamental ontological support to regulate his life, find its meaning, and avoid danger" (Fromm E. Escape from Freedom. — Moscow: AST, 2006. — p. 119). This approach links the formation of safety culture with an individual's existential need, indicating that in the constructive-rational model, fire safety should be interpreted not merely as a preventive measure but as a personal life strategy.

From a critical approach, however, the fixation of safety culture on normative models slows its cultural dynamics. On this point, P. Bourdieu criticizes the tendency of safety-related norms and initiatives to fall into a state of "institutional inertia": "If the concept of safety exists in culture in a repetitive-technical rather than a reflective form, it loses its axiological power" (Bourdieu P. La Distinction: Critique sociale du jugement. — Paris: Les Éditions de Minuit, 1979. — p. 123). Therefore, the constructive-rational model is significant in that it preserves safety culture within a process of constant reflection and renewal.

In conclusion, organizing the culture of fire safety among youth in a constructive-rational manner and modeling it means shaping safety in harmony with the axiological, gnoseological, and communicative forms of social cognition. This model consolidates safety as an integral part of civic thought, transforming youth from passive recipients into active producers.

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