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Новое понимание здоровья и здорового образа жизни: холистический и экзистенциально-гуманистический подход

Противостояние вызовам современности, особенно пандемии COVID-19, и стремление создавать наполненное надеждой будущее – эру жизни и активного долголетия – определяют в масштабе человечества настоятельную необходимость реализации принципов гуманности и обретения нового понимания здоровья и здорового образа жизни соотнесенных с фундаментальной ценностью уважения достоинства жизни. На основе концептуализации идеи взаимосвязи здоровья и здорового образа жизни через самоценность личности, воплощающей самоценность жизни, были выявлены базовые противоречия: противоречие между пониманием здоровья как состояния физического, душевного и социального благополучия и здоровым образом жизни, который фокусируется на актуализации в основном физического аспекта здоровья, полностью нивелируя духовную составляющую; противоречие между предлагаемыми многочисленными стратегиями реализации здорового образа жизни и отсутствием основополагающей цели, которая выражает его ценностно-смысловой результат. В аспекте философско-методологических представлений о здоровье и здоровом образе жизни определен их сущностный связующий элемент – благо, воплощающий результат конечного (предельного) стремления человека. Разрешение базовых противоречий, выявленных при анализе философско-методологических представлений о здоровье и здоровом образе жизни, позволило представить новые уточненные дефиниции здоровья и здорового образа жизни: здоровье – это благо, позволяющее человеку воплощать ценность жизни в конкретную реальность; здоровый образ жизни – это образ жизни человека, в котором он основывается на уважении достоинства жизни и созидает благо «для себя и других», обретая радость существования. Была разработана новая концепт-идея здорового образа жизни, определившая в качестве его основополагающей цели радость существования, реализуемую человеком в процессе жизнотворчества через созидание блага «для себя и других» в системе социокультурного и природного взаимодействия, основанного на уважении достоинства жизни.

Ключевые слова: дефиниция здоровья, дефиниция здорового образа жизни, стратегии реализации здорового образа жизни, радость существования, процесс жизнотворчества, холистический подход, экзистенциально-гуманистический подход

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A new understanding of health and a healthy lifestyle: a holistic and existential-humanistic approach

Confronting current challenges, especially the COVID-19 pandemic, and striving to create a hopeful future – an era of life and active longevity – determine an urgent global need to implement the principles of humanity and create a new understanding of health and a healthy lifestyle, correlated with a fundamental respect for the dignity of life. Based on the idea of the relationship between health and a healthy lifestyle through the inherent value of the individual, embodying the intrinsic value of life, basic contradictions were identified: the contradiction between the understanding of health as a state of physical, mental, and social well-being and a healthy lifestyle, which focuses on the physical aspect of health, omitting the spiritual component; the contradiction between the numerous proposed strategies for a healthy lifestyle and the lack of a fundamental goal that expresses its value-semantic result. In the aspect of philosophical-methodological ideas about health and a healthy lifestyle, their essential binding element was defined – the good that embodies the result of the ultimate aspiration of a person. The resolution of the basic contradictions revealed in the analysis of philosophical-methodological ideas about health and a healthy lifestyle made it possible to present new, clearer definitions of health and a healthy lifestyle: health is a good that allows a person to embody the value of life in a specific reality; a healthy lifestyle is an individual way of life, which is based on a person's respect for the dignity of life and creates a benefit to him/herself and others, gaining the joy of existence. A new concept of a healthy lifestyle was developed, which defined the joy of existence as its fundamental goal, implemented by a person through the creation of good for oneself and others in a system of socio-cultural and natural interaction based on respect for the dignity of life.

Keywords: definition of health, definition of a healthy lifestyle, strategies for a healthy lifestyle, the joy of existence, life-creation, holistic approach, existential-humanistic approach

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Introduction

In the first 20 years of 20th century, humanity has not only failed to achieve sustainable progress in addressing the issues related to environmental pollution [31], climate change, and the loss of biodiversity [29], threatening its very existence, but also met challenges of an unprecedented scale of deaths as a result of natural and man-made disasters, epidemics and pandemics [32; 37].

Crisis situations that have arisen in all spheres of human life, including the COVID-19 pandemic affecting millions of people around the globe, can only be overcome jointly and on the basis of the humanistic principles [39].

Respect for the dignity of life is one of the most important principles of humanity. According to Toynbee, such dignity cannot be replaced. It represents the unique essence of each person, embodying the value of the dignity of life. Toynbee notes that “a person [...] loses his own dignity if he does not respect the dignity of other people” [22, p. 413].

Manifesting his or her own unique essence in the various contexts of sociocultural and natural interaction, a person embodying the value of the dignity of life is capable of withstanding a variety of negative influences, including in a pandemic.

According to Bakhtin, “the body denotes a spatial dimension of a person, the soul is his temporal dimension, the spirit is a semantic dimension of a person, the area of his existence together with others” [3, p. 165]. A person’s inability to fully satisfy the most important bodily and existential needs can initiate a state of existential frustration and lead it to a specific neurosis that arises not on psychological grounds, but in the noological sphere, i.e. the sphere of human existence. This causes a decrease in the quality of the person’s life, and in his or her social efficiency.

All of the above determines the urgent need to search for foundations and clear guidelines that allow a person to meet contemporary challenges, to act appropriately in everyday interactions, and to create a future filled with hope. Such life-creation will oppose what is reasonably considered a threat to humanity’s existence at the most fundamental level and contribute to the development of human life, thereby creating an era of active longevity. In this regard, we turn to the value of health and present a new understanding of health and a healthy lifestyle in the value-categorical matrix of existence.

The research purpose is to give a new understanding of health and a healthy lifestyle on the basis of the theoretical provisions of the holistic and existential-humanistic approaches. A number of objectives are accomplished:

1. to identify the basic contradictions in the relationship between health and a healthy lifestyle;
2. to determine the essential connection between health and a healthy lifestyle and to propose a solution to the basic contradictions identified in the analysis of philosophical-methodological ideas about health and a healthy lifestyle;
3. to present new definitions of health and a healthy lifestyle and a new concept-idea of a healthy lifestyle.

Materials and methods

When considering the philosophical-methodological foundations of health and a healthy lifestyle, determining the structural components and strategies of health and a healthy lifestyle, a generalization of the philosophical, psychological, sociological, culturological, and pedagogical literature on the research problem was applied. During the research, the ideas about health and a healthy lifestyle were analyzed, their essential characteristics and the relationship between health and a healthy lifestyle were determined. The choice of research methods is determined by its goals and objectives, conceptual approaches implemented in the research to ensure a comprehensive study of these multidimensional phenomena in the ontological aspect.

The methodological basis of research was the integration of the holistic and existential-humanistic approaches. Using a holistic approach, an assessment of the properties of hierarchical multidimensional systems – health and a healthy lifestyle in general – was carried out, with a subsequent study of their parts.

The use of the existential-humanistic approach made it possible to consider the phenomenology of health and a healthy lifestyle through the value of a person's identity, due to each individual's unique internal worldview and uniqueness.

Results

In Russian, the word “zdorov'e” (health), derived from “dorvo” (tree-shaped), is a reflection of an archaic collective consciousness. It traces the connection of a person with the world, perceived as a whole. An example of such a worldview, expressing the understanding of health through the image of a tree, is found in medieval Russia in the form of the oak symbol [17]. Being a part of nature as a tree, i.e. part of the whole, the oak is used as a symbol to express the concept of health, which has an essential connection with this whole. The concept of health is expressed as the unity and completeness of being at different levels of existence.

Within the synergetic approach, the essential characteristic of existence is the ability to self-organize. According to the theory of fractals, the large system (Being-Cosmos-Absolute) determines the structural organization of the embedded systems [18]. With regard to the individual as a system embedded in the existence of space and society, the principle of self-organization is transformed into the principle of self-fulfillment. It follows that the most important ontological characteristic of a person in health and a healthy lifestyle is his or her ability to self-organize, i.e. to self-construct, showing his or her capacity.

The ontological development of a person occurs through the disclosure of all layers of his or her essence: physical (a somatic dimension of essence implementation, where a person acts as an individual), social (a collectivist dimension: a person fulfills his or her potential as a personality), mental (an emotional-sensual dimension: a person as an individuality), spiritual (a transcendental dimension: a person as a microcosm). Such self-fulfillment is a necessary condition for designing and actualizing individual strategies for a healthy lifestyle and is integral human health.

Holism, as an independent doctrine of integrity, presents the result of a stepwise creative evolution, guided by an immaterial and unknowable “factor of integrity” [14,

p. 1109]. In his works, Maslow identifies a person's holistic view of the world with a natural, healthy state [11].

When explaining the essence of health, the holistic approach allows the removal of the opposition between the material-bodily and spiritual-mental spheres in a person, actualizing the problem of his or her responsibility for the state and development of health as a manifestation of life potential. From the standpoint of the holistic approach, health is an important condition for a subject's self-fulfillment [23].

The key idea of a holistic understanding of health is the optimal functioning and development of a person in the individual contexts of his or her life activity: spiritual, cognitive-informational, psycho-emotional, and bodily. For example, conscious supra-individual responsibility from social systems of life activity up to the biosphere and noosphere manifests itself in a person's spiritual ideas and views. The attitudes towards health-creating activity and reasonable optimism are directly related to the cognitive-informational aspect of life. Emotional balance and opposition to frustrating situations affect the psycho-emotional context of a person's life. Finally, the energy and physical capabilities of the human body can manifest themselves in a biological context. In this hierarchy, these levels of human life play a decisive role. For this reason, mental and psychological factors can have a more significant impact on the indicators of a person's somatic health than the physical state, as evidenced by numerous triumphs of the spirit over physical disabilities (the ascetic practices of antiquity, Alexander Suvorov, Charles Darwin, Stephen Hawking, paralympians, etc.).

The importance of the cognitive aspect in the motivation for health preservation and health creation notwithstanding, the emotional component of human health in its holistic understanding should also be emphasized. Describing the features of the motives of behavior, Leontiev identified two groups of such motives. The first group includes the known motives of behavior. The second group includes the effective or potential motives [10]. He claims that the emotional component contributes to the transition of the first type of motive into the second and ensures the integrity of the subject's assessment of the present and future situation, and the presence of a reaction corresponding to various aspects of life. Leontiev argued that emotions needed to be controlled and managed by the subject in such a way as not to violate the integrity of health, but to strengthen it.

Revealing the understanding of health and a healthy lifestyle through the holistic approach, it is advisable not only to place them in the context of bodily processes but also to study subjective representation in cognitive and emotional forms, and to consider their spiritual significance. The hierarchy of these contexts is not accidental; each subsequent context transcends the previous one.

This pattern is primarily related to the interaction of biological and mental contexts of human life. The ethologist Dolnik emphasizes that in order to explain mental processes, "human biology must not only be recognized, it must be known" [6, p. 132].

Relying on the philosophy of Barthes, Tkhostov offers an original psychological and semiotic concept of the psychology of corporeality and consciousness, considering bodily phenomena as sign-symbolic categories that are represented in human consciousness. In his concept, he pays attention to the mechanism for transforming bodily phenomena into mental ones [23, p. 4].

Along with the bodily factors, the mental representations of disease and the body significantly influence the state of health. According to Barthes, these representations acquire a certain meaning in the context of the health-disease myth, where the symbol is separated from the signified object and becomes something with another meaning [21, p.

5]. In this regard, it can be argued that bodily processes that respond to a particular impact within the physical culture (interpreted as concern for one's own well-being and body development) are more reflected in certain mental forms, as a result of which they acquire a positive or negative spiritual meaning in the process of self-transcending the limitations of one's corporeality and psyche by expanding responsible self-identification with ever wider spheres of existence. In this interpretation, spirituality also acts as an immanent potency in the very phenomenon of life, which has a full and purposeful (conscious) embodiment in a person in the processes of harmonization, opposing the forces of entropy.

This understanding of spirituality expresses the process of fulfilling a person's potential, including health and a healthy lifestyle. That is why health creation refers to the manifestation of a person's true spiritual culture. In this regard, there are often cases when a person, starting with taking care of the body, comes to realize the need for spiritual development, in the form of spiritual practices, trying to integrate them in forming an individual trajectory of a healthy lifestyle.

The core of human health and a healthy lifestyle in holistic and existential-humanistic approaches is selfhood. According to Jung, "consciousness and unconsciousness are not necessarily opposite to each other, but mutually complement to the whole—selfhood" [26]. Selfhood is in a continuous process of development, understood as transcending, dialectical contradictions-oppositions (conscious-unconscious, friend-or-foe, female-male, good-bad, etc.) [9]. The culmination of this process is the acquisition of true integrity by a person—individuation [25].

Maslow, identifying selfhood with a person's ego, considers it the essential core of personality [12]. According to him, self-actualization, associated with mastering the ability to attune with one's own inner nature, ensuring optimal functioning and health (bodily, psychological and spiritual), is a manifestation of selfhood in life. It is a constant process of the subject revealing his or her capabilities, including health. This gives grounds to assert that selfhood is closely interconnected with the potential of health creation, which finds its disclosure exclusively in the active interaction of the subject with the world in the form of his or her own corporality, in social relationships and in action. This postulate is crucial for determining the essential characteristics of a healthy lifestyle.

Assagioli describes self-actualization in the context of psychosynthesis, characterizing it as a process of self-fulfillment, involving self-knowledge and the revealing of potential, "experiencing and realizing oneself as a synthesizing spiritual Center" [2, p. 30]. However, he emphasizes that self-actualization does not always have to include the spiritual level.

Meneghetti considers selfhood as the existence of an individual in itself that is transcendental to the existential dimension [13].

In the theoretical provisions of existential psychology, the task of a person in the field of health creation is understood as revealing the positive potential of his or her existence in interaction with the world. The fulfillment of health-creating potential is directed to the outside world and is self-directed as a part of self-care.

According to Foucault, self-care is one of the most important personal characteristics, which was first recognized and proclaimed in the ancient period [24]. Analyzing this phenomenon in the teachings of Socrates, Epicurus, Epictetus, Seneca, and Marcus Aurelius, Foucault concludes that self-care has become the value-semantic core of ancient philosophy, which postulated the idea of the art of existence.

Body resacralization is expressed in hypertrophied body care, including medical cults [19]. However, in such cults there is no desire to preserve and strengthen health, and they are

accompanied by soul desacralization. This is fundamentally different from what occurred in antiquity, when no fundamental distinctions were made between body care and the healing of body and soul. In Pythagorean introspection – “reasoning about matters” and critical thinking – the need for soul care was emphasized along with body care. The Stoics (Zeno, Chrysippus, Seneca, Aurelius) proposed various forms of healing and self-healing, paying significant attention to self-healing methods. They integrated health and a healthy lifestyle in individual strategies of life-creation. According to Foucault, these concepts and schemes were equally suitable for bodily medicine and for soul therapy, and not only allowed the application of a unified approach to the theoretical analysis of physical disorders and moral licentiousness but also involved the same course action, or intervention: “both kinds of “damage” should have been repaired and, if possible, cured” [24, p. 64].

Existential ideas imply the self-design of a person, in which the decisive role is played by the alienation of free existence, conditioned by the past, the present or his/her own unconscious, or in the context of the personality’s ideas, by the future. The world-project of a person serves as the basis for an individual style of being-in-the-world, determines his or her ideas about him/herself, about the world and typical reactions [16]. This kind of self-design reveals the potentials of personal health-creation and forms individual strategies for a healthy lifestyle.

According to Velensky and Gorshkov, such individual strategies for a healthy lifestyle include mental health, physical activity and sports, a healthy diet, the refusal to consume tobacco or alcohol, justifying this by reducing the risk of developing non-contagious diseases [5]. Druzhilov, characterizing a healthy lifestyle, focuses on its functions of health preservation, disease prevention, and strengthening the human body as a whole [7]. Almagambetova and Garipova define a healthy lifestyle as behavior based on adherence to the rules reasonably recommended by science, emphasize its health-preserving function and activating the defenses of the human body, maintaining a high level of productivity and active longevity [1]. Dudchenko focuses on personal activity, using the opportunities provided for health and harmonious development [8, p. 358].

In other studies, healthy behavior includes a wide range of activities that contribute to health promotion: diagnostic measures (visiting a doctor, rehabilitation, etc.), physical activity and a healthy diet, medical and protective measures (vaccination, the use of contraceptives, etc.), avoidance of actions that are potentially harmful to health (the use of alcohol, drugs, or tobacco) [27; 28; 30 etc.].

Two approaches can be traced in the interpretation of a healthy lifestyle. The first approach emphasizes behaviors that allow a person to maintain his or her health. In the authors’ opinion, it is reasonable to say that any behavior, affecting his or her health and other people’s health, can be considered health-related behavior. The second approach asserts that a person’s activity aimed at health preservation and maintenance is necessary for a healthy lifestyle. However, in the behavior associated with the formation of individual strategies for a healthy lifestyle, the determining role is played by the moral and ethical values of an individual, which are rarely taken into account.

In this regard, the definition of a healthy lifestyle by Brilyonok [4] as the unity of all types of human activity seems reasonable. It is also considered important that he considers a healthy lifestyle in unity with the sociocultural and natural conditions and believes that it is aimed at developing all areas of human life. In fact, a healthy lifestyle is presented as a process of life-creation in a socio-cultural and natural context. However it is not possible for a person to implement such a healthy lifestyle on a personal level. For this purpose,

Brilyonok proposes “social practice”, in which the leading role belongs to social institutions. Perhaps he wanted to emphasize the importance of the social context of a healthy lifestyle. However, the essential core of this interpretation contains doubts about a person’s ability to reveal his or her inherent life potential, thereby diminishing the value of the dignity of life.

In the identified problems, the reasoning about health by the philosopher Ikeda is of interest. He thinks that being healthy does not mean being completely free of physical ailments. According to Ikeda, a person is healthy when he/she has an unshakable determination to fight, accepting the challenges of life, to create and develop continuously. Continuing his reasoning, he emphasizes that by having such a spirit and by taking action, a person is able, through the experience of illness, to open an understanding of his or her mission, to realize more deeply the value of life in all its manifestations, and enjoy a dignified existence. Explaining the essence of health, Ikeda considers it inextricably linked with the lifestyle of a person who reveals his or her boundless potential: “Genuine health is the state in which both body and mind are vigorously and soundly engaged in the process of creation. Real health is the ability to overcome every form of adversity and use even the worst of circumstances as a springboard for new growth and development” [33].

A holistic and existential-humanistic understanding of health, multifaceted and simultaneously comprehensive, considers health in the context of biological, psychological, and spiritual phenomena. However, attention to the bodily aspect of health is traditional in medicine, physical culture, and in those contexts ideas about a healthy lifestyle are also formed, while the emotional and spiritual components of health and a healthy lifestyle are downplayed. There is a contradiction between the understanding of health as a state of physical, mental, and social well-being and a healthy lifestyle, which mainly focuses on the mainstreaming of the physical aspect of health. There is a second contradiction between the numerous strategies for the implementation of a healthy lifestyle and the absence of a fundamental goal that expresses its value-semantic result.

Discussion

When discussing the resolution of the first contradiction – between the understanding of health as a state of physical, mental, and social well-being and a healthy lifestyle, which focuses on achieving mainly physical well-being – the authors consider that such a resolution needs to be based on a holistic and truly humanistic approach embodied in the understanding of health, which can serve as the basis for the formation of the theory and practice of health creation in all spheres of human life. In this regard, the strategies of a healthy lifestyle aimed at maintaining physical health, with all their proven value for prolonging an active life and improving its quality, do not fully implement the humanistic principle: true equality in the implementation of a healthy lifestyle for everybody, regardless of the quality of physical health or disability. In addition, the essential binding element between the spiritual-subjective, cognitive, and bodily components of human health and a healthy lifestyle has not been defined. Such a binding element is the value of a good that embodies the result of a person’s ultimate aspiration.

Summarizing the ideas of health from the standpoint of holistic and existential-humanistic approaches, the authors propose a new refined definition of health in the context of the value-categorical matrix of existence: health is a good that allows a person to embody the value of life in a specific reality.

The resolution of the second contradiction – between the strategies for implementing a healthy lifestyle and the absence of a fundamental goal that expresses its value-semantic result – seems to follow from the name “healthy lifestyle”. However, if health is defined as such a fundamental goal, the essential connection between health and a healthy lifestyle will not be revealed. Meanwhile, Nikiforov points to “a concentrated expression of the relationship between a person’s lifestyle and health” [16, p. 272]. It should be borne in mind that the very concept of lifestyle in philosophy is not fully defined [15; 20].

The cause-and-effect relationship between health and lifestyle, which is interpreted as a “healthy lifestyle”, is ambiguous. In addition to the fact that health is a goal-consequence of a healthy lifestyle, it can also be its cause and in some cases a necessary condition. For example, the desire to regain health after suffering a serious illness may be the reason for the use of recommendations for a healthy lifestyle in the form of giving up bad habits. Another example is physical activity in the form of 8–10,000 steps per day. For its implementation, a person should have a certain quality of health, which is a necessary condition for walking.

Each person has an inherent potential and can manifest it in their reality of being in accordance with the principle of self-organization of life. Thus, a healthy lifestyle can be implemented by an individual in the process of life-creation. As for the identified definition of health, considering a healthy lifestyle in the broader context of the creation of good as a manifestation of the potential inherent in an individual seems to be reasonable. However, can this be the creation of good only for oneself? Then this implies an isolated existence, which will contradict the way a person exists, namely in a community of other people. Can a healthy lifestyle be a good created only for others? In this case, it will show a person’s refusal from his or her own life-creation, disrespecting the dignity of life. This will result in the impossibility of creating the value. Thus, a healthy lifestyle is neither a benefit only for oneself nor a benefit only for others, since it includes both of these in an indissoluble unity. In other words, a truly healthy lifestyle is possible only when it is a process of creating the good for oneself and others, embodying respect for the dignity of one’s own life and that of others’.

It follows that the goal of a healthy lifestyle can be determined only when being correlated with the value of life, namely, as the embodiment of this value through the creation of good. The life of a person who creates benefits for him/herself and for others is filled with the joy of existence. This category is revealed by Ikeda as the joy from material and spiritual aspects, and from the very fact of existence due to true positivity and vital forces that a person discovers by finding their source within his or her own life [22, p. 403].

The joy of existence is not only an ideal but also an actual state that can be manifested by any person. This allows us to consider the joy of existence as the fundamental goal of a healthy lifestyle, expressing a humanistic orientation and value-semantic result.

Based on the foregoing, the authors propose a new detailed definition of a healthy lifestyle: a healthy lifestyle is a lifestyle, which is based on respect for the dignity of life and creates the good for oneself and others, gaining the joy of existence.

In addition to defining a healthy lifestyle, it is important to identify the true basis for the actions that ensure sustainable progress in its implementation.

Speaking about health as a good and a healthy lifestyle as creating this good for oneself and others, one can conclude that the resulting relationship between them reveals the idea of intrinsic value of the personality, which embodies the intrinsic value of life. Therefore, the authors propose that respect for the dignity of life is the basis for actions to implement

a healthy lifestyle. From this perspective, a healthy lifestyle can be represented using the traditional symbol of a tree, in which the ideals of health creation are its trunk and branches, and the role of the roots that feed the tree and serve as support is the universal value of respect for the dignity of life. If the roots are an abstract concept, the tree will not receive the necessary nutrition for growth and development, and it will not be able to show resilience in adverse conditions. Therefore, in order to support a healthy lifestyle, it is very important that a person experiences respect for the dignity of life as his or her own life experience or course of action. Thus, the intrinsic value of life will be implemented in the intrinsic value of the personality.

Intrinsic value, which is an integral state of the personality, unites emotional experiences and the attitude towards oneself and others, based on harmony, the integrity of one's own image, the full acceptance of oneself and one's various manifestations. The intrinsic value of a person contains not only evaluative and pretentious areas; congruence is important in it. Congruence ensures the harmonization of a person with the world and him/herself, an organic integration into the contexts of interaction (socio-cultural and natural ones), and the integration of life-creation strategies.

A congruent person is open to feelings and experience, he or she is rational and characterized by a lack of desire for self-defense, is involved in the existential process of life, always takes responsibility, has a creative attitude towards life, accepts other people as unique personalities, has high self-esteem, reacts openly and freely on the basis of the direct experience of events.

Therefore, in the process of forming a healthy lifestyle, actualization and the subsequent acceptance by a person of the the dignity of life is important. This will contribute to the successful formation of individual strategies for a healthy lifestyle and the implementation of its main concept-idea – gaining the joy of existence by revealing the potential of the individual in the process of life-creation through the creation of good for oneself and others in the system of sociocultural and natural interaction based on respect for the dignity of life.

Conclusion

Confronting current challenges, especially the COVID-19 pandemic, and striving to create a hopeful future – an era of life and active longevity – determine an urgent humanity-scale need to implement the principles of humanity and gain a new understanding of health and a healthy lifestyle, correlated with a fundamental respect for the dignity of life.

Based on the relationship between health and a healthy lifestyle through the intrinsic value of a person who embodies the intrinsic value of life, the following basic contradictions were identified: 1) between the understanding of health as a state of physical, mental, and social well-being and a healthy lifestyle, which mainly focuses on the physical aspect of health; 2) between the numerous strategies for the implementation of a healthy lifestyle and the absence of a fundamental goal that expresses its value-semantic result.

The essential binding of health and a healthy lifestyle is determined by the good that embodies the result of the ultimate aspiration of a person. Correlation of a healthy lifestyle as the creation of the good for oneself and others with the value of life, made it possible to identify and substantiate its fundamental goal – the joy of existence, integrating the joy of the material and spiritual aspects of life-creation and due to true positivity and life force gained by a person through revealing the potential of his or her own life.

The resolution of the basic contradictions revealed in the analysis of philosophical-methodological ideas about health and a healthy lifestyle made it possible to present detailed new definitions of health and a healthy lifestyle and develop a new concept of a healthy lifestyle, defining as its fundamental goal the joy of existence implemented by a person in the process of life-creation through the creation of the good for oneself and others in sociocultural and natural interaction based on respect for the dignity of life.

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