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REVIEW ARTICLE

Concept “Health Culture” in System of Categories “Culture” and “Health”

Authors' Contribution:

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A – Study design;

B – Data collection;

C – Statistical analysis;

D – Data interpretation;

E – Manuscript preparation;

F – Literature search;

G – Funds collection

¹ National Academy of the National Guard of Ukraine, Ukraine² Kharkiv Regional Public Organization “Culture of Health”(KRPOCH), Ukraine³ Scientific Research Institute KRPOCH, Ukraine**Received:** 17.01.2019; **Accepted:** 17.02.2019; **Published:** 30.03.2019**Background and Aim of Study:****Abstract**

The research deals with studying the concept “health culture”. The scientific papers which concern interpretation of the definitions “culture” and “health” as well as their types, have been analysed. The aim of the study: to define the place of the concept “health culture” in the system of categories “culture” and “health”.

Materials and Methods:

Methodology of the system approach to studying the concept “health culture” has been applied, as well as a set of theoretical research methods such as deduction and induction, analysis and synthesis, abstraction, comparison, generalisation, systematisation, results interpretation.

Results:

Configuration of various knowledge and opinions on culture and health indicates that there is a close connection and correlation between culture and health. The literature analysis in psychology, medicine, philosophy and pedagogy allows researching scientists' views on this matter. The place of the concept “health culture” is determined and graphically illustrated in the system of categories “culture” and “health”. The aspect analysis of the concept “health culture” has been applied in order to indicate genus and species relationships of its components, determining correlation between them and grounding their necessity and sufficiency.

Conclusions:

The methodology of the research has allowed studying the categories “culture” and “health”. Their image has been changing historically during several centuries. The concept “health culture” is presented as one of the elements of the concepts system, that has a close correlation with such concepts as physical, psychological, social and spiritual culture as well as physical, mental (psychological), social and spiritual health, etc. A set of theoretical methods has allowed studying the concept “health culture” and determining within the philosophical area its aspects, such as gnoseological, anthropological, axiological, and ontological. The essential characteristics of the concept “health culture” are ascertained and its place in the system of categories “culture” and “health” is determined.

Keywords:

culture, health, health culture, classification of definitions, system of categories.

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Introduction

The phenomenon of health culture is a complicated interdisciplinary entity that refers to a wide range of scientific disciplines, various categories and concepts. The scientific literature deals with definition of the concept "culture" and research of the philosophical aspects of culture (Eshich, 1984; Florenskij, 2017; Freud, 1924; Gurevich, 2001; Kroeber & Kluckhohn, 1952; Polishhuk, 1993; Sokolov, 1972; Stepin, 2003, and others); the essence of the concept "health" has been determined and the problem of maintaining and improving a personality's health has been researched (Amosov, 2002; Anohin, 1980; Apanasenko, 1993; Bulych & Muravov, 1997, and others). The scientific papers have been published that deal with determining the essence of the concept "health culture" (Gorashchuk, 2003; Kryvosheieva, 2001; Melnyk, 2002; Shakhnenko, 2002; Skumin & Bobina, 1994; Svyrydenko, 2000; Treshheva, 2003). However, there is still an unsolved problem, which concerns determining the content of essential characteristics of the concept "health culture", integrity of its components as well as their correlation. It results in the necessity to research the essence of the concept "health culture", indicating its place in the system of categories "culture" and "health".

The aim of the study. To define the place of the concept "health culture" in the system of categories "culture" and "health".

Materials and Methods

The methodology of the system approach has been applied to the concept "health culture", as well as a set of theoretical research methods: deduction and induction, analysis and synthesis, abstracting, comparison, generalisation, systematisation, interpretation of the results.

Results

The research of the concept "health culture" requires specification of its essential characteristics (genus and species relationships) and a well-grounded analysis of its elements. The aspect analysis to the concept "health culture" allows taking into account the criterion of "completeness", that provides the possibility to determine the necessary and sufficient elements of this concept, as well as ascertaining correlation between them. Methodology of the system approach to studying the concept "health culture" allows specifying its connections with other concepts: "health", "culture".

The categories "health" and "culture" are complicated interdisciplinary definitions. Namely their complexity allows revealing correlation and inter-influence of their separate elements (e. g. between physical culture and physical health, or between social and spiritual health, or other components) as well as all elements together. The analysis of these categories and their elements has allowed ascertaining interdetermination between the definitions of culture and health and indicate the place which in our opinion is taken by health culture among other concepts that is illustrated in Figure 1.

Configuration of various knowledge and views on culture and health indicates that there is a close

connection and correlation between culture and health. The literature analysis in psychology, medicine, philosophy and pedagogy allows considering scientists' opinion on the role of culture in maintaining and improving a personality's health. Interconnection and correlation between culture and health are presented in scientific papers of pedagogues, psychologists and psychotherapists, medical professionals, physiologists, sociologists, culturologists and other scholars.

The representatives of neofreidism (Burmenskaja & Panfilova, 1995; Fromm, 1930) indicate the roots of negative influence of culture on health (mental). In their opinion, neuroses are resulted not only from certain negative emotions of a person but also from specific cultural conditions they live in. Horney (1994) emphasised the role of family atmosphere where a child is grown up. She outlines certain culture-based conditions which provoke neurosis, namely specific factors in a child's surrounding which put their mental development under pressure.

Health dependency on culture in which a person is formed and in which they live, was indicated by Bertalanffy (1959). Thus he stated that culture is not a person's toy as an animal or luxury of the intellectual class, but rather the real spine of the society and besides all other things it is the most important psychohygienic factor.

The correlation between culture and health has been repeatedly indicated in works by Yelena and Nikolay Rerih. So, Rerih (1992, p. 54) in the article "Health" states that "...physical movements done in the open air are healthy to some extent. But body health improvement requires another, more careful attitude rather than just some rough regulation of the stomach or primitive and mostly one-sided sport. A human being strives for culture". While considering the essence of health and culture, Rerih (1992, p. 55) states: "That is why if we are told that when we speak about culture we care only about the divine, we will answer: "No, we do not. We care about the body as well, so that it is really healthy, that conforms to the requirements of the genuine Culture". So in his article Rerih (1992, p. 57) indicates the synthesis of the concepts of health and culture, body and spirit: "Bright minds call for creative synthesis, in which the old testament "in corpore sano mens sana" acquires a special meaning, and one can really understand that clear creative spirit can only inhabit a clear health organism".

This idea is followed by Skumin too (1995, p. 17), who indicates that "health culture is a creative synthesis of high concepts of culture and health". He also states that "only development of lightful spiritual basis as really a human quality can provide not only animal brutal health but inspired human health as well". Scientists Skumin and Bobina (1994) combined the concepts of culture and health, and for the first time gave the definition of "health culture". Let us consider the definitions of health culture proposed by them (Melnyk & Sviachena, 2002) and other authors, which are summarised in Table 1.

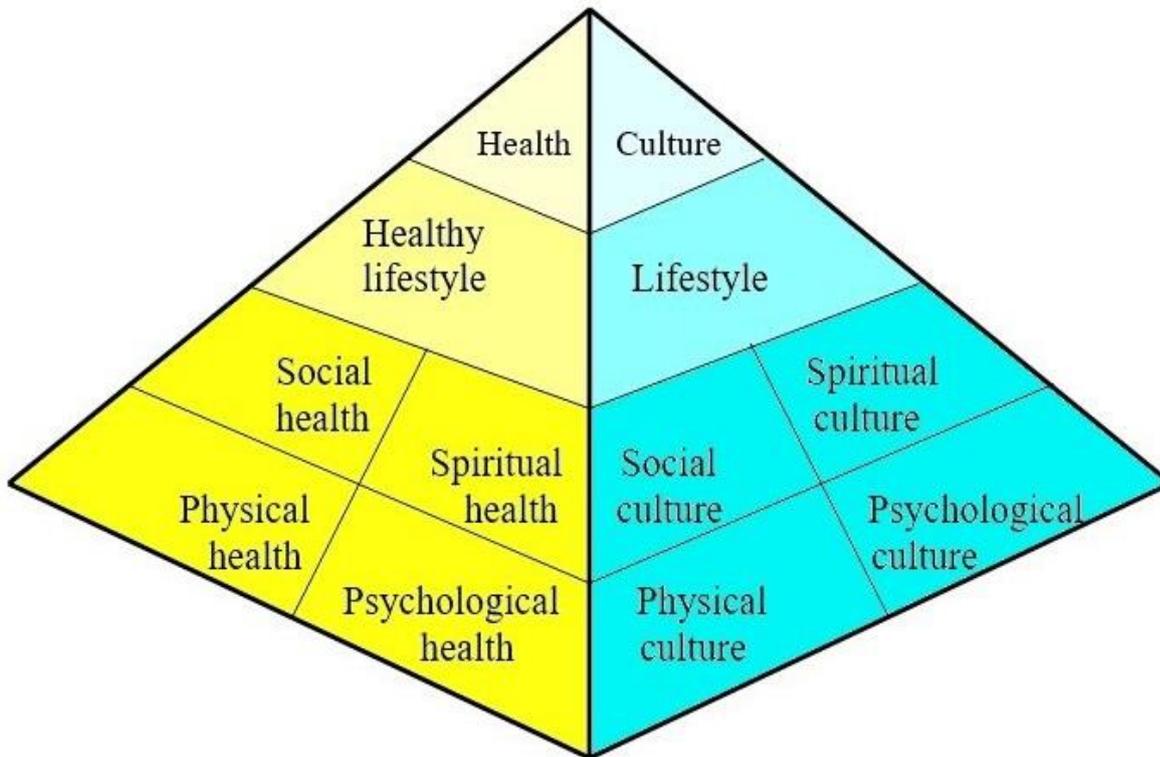


Figure 1. Connection between definition of health culture and other concepts.

Table 1. Formation chronology of concepts of culture and health.

Health culture is:	Authors
– an integral sphere of knowledge that develops and solves theoretical and practical tasks of harmonious development of people’s spiritual, mental, and physical strength, health improvement of biosocial environment that provides a higher life creative level on this basis	Skumin and Bobina, 1994, p. 21.
– a historically determined level of skills and habits, development, which favours maintenance, improvement, strengthening, renovation of a person’s health, and realisation of inner organism reserves with this aim	Svyrydenko, 2000, p. 135.
– certain level of medical and valeological literacy of population, a state of social well-being, a level of creative forces development, physical, mental and intellectual facilities of a person that are revealed in organisation of their life activity, in their attitude to themselves, to other people and nature	Kryvosheieva, 2001, p. 35.
– a clear structure of total knowledge, habits and skills which favour health formation, maintenance and improvement, increasing the organism resistance to illnesses, development of physical and spiritual forces, maintaining optimal physical and working capacity, high spirits, wide and various interests, stamina in unfavourable conditions, certain difficulties in life	Shakhnenko, 2002, p. 18–19.
– a culture element of humanity, that encompasses total knowledge in philosophical, pedagogical, psychological and medical areas, enriches a person’s spiritual, social, mental, physical life, favours formation of personal attitude to health and life activity, their comprehension of the life being paradigm	Melnyk, 2002, p. 39.
– the most important component of human culture – one of the main forms of mastering by a person external and internal nature, a way of creating harmony of their existence in the broadest sense	Treshheva, 2003, p. 177.
– an important component of a person’s general culture, stipulated by material and spiritual environment of a society’s life activity, it is revealed in the system of values, knowledge, demands, skills and habits as for formation, maintenance and improvement of their health	Gorashchuk, 2003, p. 167–168.

The detailed content analysis of the given definitions of “health culture” allows making the following conclusions. Each author who considered the definition “health culture” did it in frames of their research, that is why some definitions have narrow subject nature (Svyrydenko, 2000). Other definitions are quite broad, without clearly determined genus differences (Treshheva, 2003). The analysis of genus features of the definition “health culture” indicates that some authors (Shakhnenko, 2002; Svyrydenko, 2000) define it as a certain level of a person’s academic achievements (knowledge, skills, habits) or population literacy (Kryvosheieva, 2001), while others (Melnyk & Sviachena, 2002; Gorashchuk, 2003; Treshheva, 2003) define it as an element of a person’s culture. The analysis of genus differences of the definition “health culture” shows that they are quite various, but mostly not systematised, without certain components in the content (thus, social health as a component of individual health is absent in definitions by Gorashchuk (2003); Shakhnenko (2002); Svyrydenko (2000); Treshheva (2003), in whose basis there are sometimes non-essential though proper features, the hierarchy of the given components is not given. The latter three definitions should be considered separately. The genus feature of them is specified as “...element of human culture...” (Melnyk & Sviachena, 2002), “...an important component of a person’s general culture...” (Gorashchuk, 2003) and “...the most important element of general human culture...” (Treshheva, 2003). This tendency in considering the phenomenon “health culture” is quite important, as it gives the possibility to implement the concept “health culture” in the class of the concepts “culture” that will favour its categorisation. The analysis of the definitions “culture” and “health”, their matching and contrasting, specifying the components content of these concepts and their correlation, as well as analysis of the definitions “health culture” allow clarifying the paradigms (“person-oriented” (anthropological) and “knowledge”), within which the phenomenon “health culture” is considered.

On the basis of these paradigms let us classify the given definitions “health culture” and determine the aspects of the concept which are essential for this object – health culture. Thus, within the “knowledge” paradigm the definitions of “health culture” were given by: Kryvosheieva (2001); Melnyk and Sviachena (2002); Shakhnenko, (2002); Skumin and Bobina (1994); within the “person-oriented” paradigms the definitions were given by Gorashchuk (2003); Svyrydenko (2000); Treshheva (2003).

It should be noted that the paradigm approach to the essence of health culture indicates the possibility to apply a number of paradigms in the research of this phenomenon. Taking into account this peculiarity of the phenomenon “health culture” provides research objectivity of its essence, construction validity of models, technologies etc. That is why there is a necessity to specify the research paradigms, to provide the aspect analysis of the concept “health culture” and specify the essential features as well, clarify the aspects of studying this phenomenon according to the scientific branch and problem of the research.

The determined above paradigms, used by scientists while researching the phenomenon “health culture”, should not be contrasted, but rather combined. Thus we based the research on both paradigms, namely: “the knowledge one”, within which the content of the concept “health culture” as specified (Melnyk & Sviachena, 2002), and “the person-oriented one” – in order to define the concept “a personality’s health culture” (Melnyk, 2004). It has become the grounds for theoretical development of the model of a personality’s health culture (Melnyk, 2004), technology of its formation (Melnyk, 2007; Melnyk, 2017; Melnyk & Stadnik, 2018; Melnyk, 2019).

Logic of the concept construction of “health culture” (Melnyk, 2002) and its aspect analysis in the philosophical area has allowed determining such aspects as: gnoseological, anthropological, axiological and ontological. It is illustrated in Figure 2.

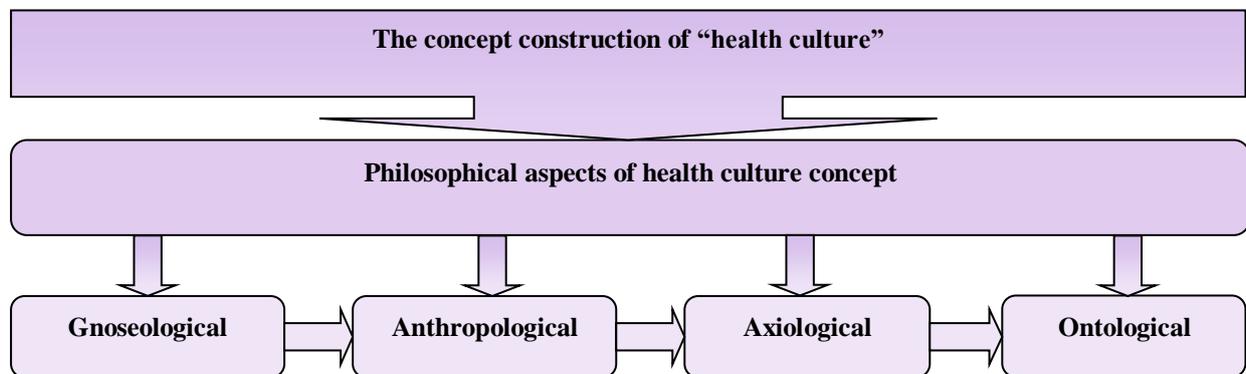


Figure 2. Logic of the concept construction of “health culture”.

The genus feature of the health culture concept is an element of human culture that involves the total of special knowledge, cognition theories in the categorical opposition “subject – object” (the gnoseological aspect). The genus feature of the health culture concept is an individual’s life spheres both in their variations and unity (the anthropological aspect), attitude of a person to health and life activity as the highest value (the axiological aspect), comprehension of life being essence (the ontological aspect).

The determined aspects of the concept make it fixed and limited in content that is quite important if to take into account the principle of uniqueness (Zhelezovskaja & Eremina, 1999). It has enabled us to account for the criterion of “completeness”, that provided determination of the necessary and sufficient elements for constructing this concept, as well as establishing correlation between them.

Form the point of analysing the construction of the “health culture” concept, it should be noted that in our opinion it reveals its essence in an adequate and logical way. It is stipulated by the fact that first of all we tried to take into account the logic laws by organising it. Secondly, we tried to account for the “lexical” factors by unification. Thirdly, we tried not to use borrowing from other languages. A significant importance is acquired by the health culture concept defined by us, also by such dimension as term formation (derivation), i. e. the possibility from a concept (term) of a certain rank and level to form concepts of further levels, which are higher or lower by rank.

Discussion

The term “health culture” involves two elements, i. e. a term-word combination, whose elements have their own significance. That is why we are bound to consider the definitions: “culture” and “health”.

In scientific literature in philosophy, pedagogy, psychology, sociology and culturology there is a great number of definitions of the concept “culture”. Polishhuk (1993) states that there are over 400 different definitions of culture. Kroeber and Kluckhohn (1952) tried to classify the definitions of culture, dividing them into ten groups. Let us consider some of them. The first group involves describing definitions. The second group emphasises the meaning of social heritage, traditions, indicates that culture is a socially inherited set of practices and beliefs that determines the bases of our life. The third group indicates the importance of rules for culture, which favour organisation of a certain way of life. Also there should be a group in which culture is directly connected with the process of learning and up-bringing. Such a classification shows multifacetedness of this definition that allows determining various aspects by researching the phenomenon of culture, and further – health culture.

Let us consider several definitions of culture with the aim of their analysis and indicating the main approaches.

“Culture (Lat. cultura – cultivation, up-bringing, education) is a system of suprabiological programmes

of human activity, which develop historically; behaviours and communications which are a condition of reproduction and changes of social life in all its basic demonstrations” (Gricanov, 2003, p. 527). In this definition it is emphasised that culture is a suprabiological system of activity that is transmitted historically in the social experience of mankind. Such a view on defining the concept “culture” is mostly encountered in philosophical and encyclopaedia dictionaries. It is common for philosophers, pedagogues and other scientists who emphasise the meaning of the social factor. Let us give some of such definitions: “culture is a sum total of practical, material and spiritual achievements of the society which reveal a historically achieved development level of the society and man, and which are implemented in the results of productive activity” (Shynkaruk, 1986, p. 320); “culture is a concept that reflects symbolic, non-biological, i. e. the acquired life aspects of the human society” (Andrushchenko, 2002, p. 246). Still it should be noted that in psychology, in particular among representatives of psychoanalysis there is a contrary opinion concerning this matter. Thus, in Psychological Dictionary it is stated that “culture – according to Freud is the whole sum of achievements and institutions that distinguishes our life from life of animal ancestors; its aim is to give protection from nature and regulate relationships” (Golovin, 1998, p. 249-250). Freud considers culture not as a result of social progress but as a product of biological appeal. So, the scholars’ understanding of the concept “culture” does not only differ by its nature, but also indicates absolutely opposite views. It results in the necessity to analyse in more detail the concept “culture” for further grounding the essence of the concept “health culture”. One of the most evident ways to analyse the concept “culture” is to consider it within the basic philosophical views.

Gurevich (2001) outlines the following “specific approaches”. The philosophical-anthropological approach considers culture as an expresser of human nature and estimates it as developed phenomenology of a person (successive philosophical-anthropological approach to culture is used very rarely due to understanding of culture phenomenon which is not derived from biological nature of a person). The philosophical-historical approach is bound to reveal mechanisms of origin of the very human history (it is based on philosophical ideas of anthropology, very often such an approach is called activity-oriented). The sociological approach interprets culture as a factor of organisation and way of life of any society (based on such rules: each society has its own culture and each person is cultural in that sense that they live in this or that culture) (Gurevich, 2001, p. 19–25).

The literature analysis (Melnyk, 2005) in this problem proves that researchers, who tried to give definitions to culture, did it within the mentioned approaches. It is mostly stipulated by their orientations in studying the phenomenon of culture. Hrynova (1998), while researching the essence of the concept “culture”, states that “as it is practically impossible to cover all aspects

of culture, in our opinion, none of the existing approaches can formulate the universal definition" (Hrynova, 1998, p. 9). We agree with this idea. So it is necessary to clarify not the concept "culture" itself, but rather those approaches, concepts, paradigms within which the concept "health culture" will be considered. In the work by Eshich (1984) the main types of culture concepts are outlined: subject-value, activity-oriented, personally-attributive, society-attributive, informative-sign, systemic sub-system of the society. In our opinion, each of the proposed types of culture concepts can be used to some extent, as they are connected with the phenomenon "health culture". Still, lately some new views have appeared concerning classification of the notions and concepts of culture.

Among the existing approaches to classification of notions and concepts of culture the work by Stepin (2003) should be considered. He states that the variety of cultural phenomena of all levels, notwithstanding their dynamics and relevant autonomy, are organised in the integral system (Stepin, 2003, p. 528). Moreover a systemic factor is marginal bases of each culture. They are presented by worldview universals (culture categories), which in their interaction and cohesion indicate an integral general image of the human world. The author has determined two large interconnected clusters of culture universals, between which there is always mutual correlation, which reflects connections between subject-object and subject-subject relations of human life activity. The first cluster of culture universals encompasses categories which fix the most common attributive characteristics of objects, included in human activity. Their attributive characteristics are fixed in such categories: "activity", "content", "quantity", "degree", "time", "movement", "relations", "occasionality", "necessity", etc. The second cluster of culture universals involves categories that fix in most common form the experience of a person's involvement in the system of social relations and communications that has been historically accumulated. It deals with such categories as "knowledge", "beauty", "freedom", "conscience", "duty", "society", etc.

The analysis of the culture phenomenon according to the given two universals clusters has enabled us to determine the basic approaches and paradigms, within which in our opinion the phenomenon "health culture" should be considered. Let us concentrate in more detail on one of the aspects of culture understanding that has direct significance for revealing the essence of the "health culture" phenomenon, namely on that one in which culture is indicated as a sum total of society achievements, as something that is man-made, created by a person. It is a traditional view in philosophy, where culture is understood as "the second nature". Gurevich (2001) indicates that "in the traditional perception of culture as "a second nature" there are fundamental contradictions. Researchers' interpretations of culture as something that is built over nature have given grounds for the effect of their mutual subtraction. There is a paradoxical stream of thought: in order to create culture it is necessary to distance marginally from nature. Are there not the roots of

predatory and destroying attitude to nature in this view on cultural creativity? Culture is first of all a natural phenomenon at least because its creator – a person – is a biological creature" (Gurevich, 2001, p. 27–28). Florenskij (2017) believes that culture and nature exist not separately, but only with each other, i. e. together. It happens because culture has never been given to us without its spontaneous real basis that served as its environment and materia. In the basis of each culture phenomenon there is a certain natural phenomenon which is elaborated by culture. A person as a bearer of culture does not create anything but only forms and transform the spontaneous. We share the ideas of Gurevich (2001), Florenskij (2017) and others as for interconnection between culture and nature and consider it to be expedient to apply this thesis by considering the definition of health culture.

Thus, a question may arise as for any connection between culture and health. There also can be some contraction of this concepts from each other. It is relevant to refer to psychologists of humanistic sphere, who treated culture very cautiously. Thus, Maslow (1961) indicated that the feature of a healthy person is resistance to "acculturation", the ability to defend their own tendencies of development under the influence of culture. We can say to this that in our opinion culture and health are also in dialectic interconnection due to the same reasons that culture and nature, if to understand health as something that is given to us potentially from our birth (we mean not only physical state but also all sphere of a person's being), i. e. natural; and if to understand culture as integrity of common achievements i. e. man-made. Culture and health are considered by us as two interconnected phenomena on the basis of the fact that a person is a creator of health culture, and health culture creates preconditions for development of a person, maintenance and improvement of their health. So, to our mind, a person's health state depends directly on the individual culture level, in particular health culture, that in its turn is the grounds for their further development on all levels.

It is important to note that in science there are such concepts as "culture systems, development, golden age and decay of cultures". Sokolov (1972, p. 18–20) indicates that "the concept of culture refers to fundamental ones in the modern social studies. It is difficult to find the word that would have as many connotations. Such word combinations as "culture of mind", "culture of feeling", "culture of behaviour", "physical culture" sound quite common to us.

Thus there is a necessity to consider types of culture (physical, psychological, social, spiritual), that are elements of the mankind culture. In our opinion they are directly connected with the phenomenon of health culture.

Stepanenkova (2001) gives the following definition: "physical culture is a part of general culture of the society, one of the spheres of social activity directed at improving health, development of a person's physical abilities; combination of material and spiritual values of the society in the field of physical perfection of a person... So, there are all reasons to emphasise that

physical culture is understood as creative activity whose aim is to transform and improve a human nature with the help of physical exercises... Physical culture is oriented at “enculturation” of the body and its health improvement” (Stepanenkova, 2001, p. 6–7). The given definition of physical culture emphasises the cause-and-effect relationships between physical culture and health.

The encyclopaedia dictionary gives the following definition: “Psychological culture is a technology of mental activity. Physical and mental health of a modern person influences the life quality, that is why there is a problem of adaptation of a person’s mentality to technologies, which constantly get more and more complicated, in particular of social technologies to the society’s life which also gets more and more complicated, as there is uncertainty and risk” (Volkov & Polikarpov, 1999, p. 338). In the given definition there is quite an important aspect. It deals with a statement about interconnection between a type of culture (psychological) and types of health (physical and mental), that proves the interconnection between definitions of culture and health. Besides, it directs further consideration of definitions. Moreover the role and value of the social factor are emphasised that indicates the necessity to consider the concept “social culture”.

For the first time the term of social culture was highlighted in the book “Theoretical Bases of Up-bringing and Teaching” (Lozova & Trotsko, 1997). Analysing the issues of Lerner’s concept, the authors emphasise that “...the global function of teaching is transmission of social culture content to the young generation for its preservation, reproduction and development” (Lozova & Trotsko, 1997, p. 203–204). Kostenko (2010) defines a person’s social culture as “a level of conformity of its will and consciousness to natural laws of people’s social life”.

“Spiritual culture” is a logical continuation in the list of culture types in this context. The encyclopaedia dictionary gives the following interpretation: “spiritual culture is a total of customs, values and norms that regulate a person’s life – their attitude to themselves, to other people, to the world on the whole...” (Andrushchenko, 2002, p. 162).

The analysis of scientific literature as for the second element of the term “health culture”, namely for the definition of “health” has shown that by nowadays there is no universal classification of definitions to the concept of health, as for two thousand years there have been accumulated more than a hundred of such, especially in the second half of the XX century.

Kal’ju (1998), researching the variability of the concepts “health”, cited 79 definitions of a person’s health, that have been formulated by representatives of various sciences in different times. He has proposed the following conceptual models to defining the concept “health”: “a medical model of health”, “a biomedical model of health”, “a biosocial model of health”, “a value-social model of health”. Besides, the scholar has outlined the following features of essential elements of health definitions: “an ordinary function of the

organism at all levels of its organisation...”, “absolute physical, spiritual, intellectual and social welfare...”, etc. Among the variety of the given features of defining health, let us concentrate on the latter, because in our opinion it is the broadest one as for the quantity of its elements and potential possibilities of its application in various scientific fields concerning the problem of health (pedagogy, psychology, sociology, medicine etc). Still, we believe that it needs specification as first of all the mental sphere is revealed insufficiently in it; secondly, the interconnections between these elements are not depicted. Besides, the conceptual models and features of essential elements to the concept definition of “health”, that were outlined by Kal’ju (1998), do not allow considering the definition of health as an integral system.

Bulych and Muravov (1997, p. 35–52) give “health definitions proposed by specialists from different countries”. The analysis that was realised by us (Melnyk, 2005) concerning the definitions of “health” in the work defined above, has enabled us to research their genesis as well as to outline those features that can be components of health culture. In our opinion the classification of definitions to the concept “health” on the grounds of the system approach has allowed us to clarify its most characteristic features. Among them are external functional components that associate a person’s health with their adaptation to demands of the environment (natural conditions, social sphere); internal functional components that indicate the value of balance of organs and systems in a person’s organism, harmonious development of qualities; structural components, in which health elements are indicated (physical, mental, social, moral).

The analysis realised in the research concerning the concepts “health” that constitute its structural components, has allowed us to reveal and conventionally distinguish the following basic elements of a person’s health: physical (in definitions: biological and body development); mental (in definitions: psychological, an individual’s mentality, intellect, emotions); social (in definitions: social-natural, social-labour, social-cultural activity); spiritual (in definitions: moral behaviour and a person’s spiritual needs). Besides, it has enabled us to compare and generalise them on this basis.

Grounding on the principle of functional unity of the organism (according to Anohin, 1980), that stipulates interconnection and inter-influence of all the elements of a person’s health, let us consider them in more detail.

Let us start with the modern definitions of health that match with the outlined element of health, namely: physical, mental, social and spiritual.

The Valeological dictionary considers “physical health” as “the state of a person’s perfection in self-regulation of the organism functions, harmony of physiological processes and maximal adaptation to various factors of the environment (Torohova, 1999, p. 80). Ovcharova (2003, p. 5) proposes the following definition: “Somatic (biological, physical) health is absence of chronic diseases, physical defects,

functional disorders, which limit social activity of a person". Let us remark that in this definition the author has used a term "somatic (biological, physical) health", by which she tackled the issue concerning identity of these terms, as well as indicated their interconnection with the social sphere.

The definitions of mental health which exist nowadays also have social orientation and indicate the value of a person's harmonisation with the surrounding environment. Let us refer to some of them. The Pedagogical dictionary indicates that "mental health is balance in perception of people's surrounding activity; adequate and positive reaction to various distractions and relationships" (Postovyi, 2002, p. 161). The Encyclopaedia dictionary defines: "Mental health is a state of complete spiritual and social welfare, but not only absence of diseases or defects of the central nervous system" (Andrushchenko, 2002, p. 373). The Valeological dictionary provides the following definition: "Mental health is a person's ability to react adequately to external and internal excitators, the ability to balance oneself with the environment" (Torohova, 1999, p. 80). To our mind, such social orientation to defining the mental health is insufficiently grounded, as the term "mental" derives from Greek *psychikos* – soul and "social" from Latin *socialis* – social, public. Such views on mental health have been formed due to the fact that social health has mostly been considered separately, without being included into health elements or was considered in combination with mental health.

The Valeological dictionary defines: "Social health is a level of social activity, activity-oriented attitude of a human individual to the world" (Torohova, 1999, p. 80). As for the latter element of health, i. e. "spiritual health", the work by Orzhekhovska (1997, p. 189) should be considered in which she gives the following definition of it: "strive for love, justice, truth, goodness, discovery of the new; ability to treat others with love, feeling a part of wildlife and inanimate nature". The analysis of the given concepts of health elements indicates that they are complicated objects which are characterised by corresponding criteria that need specification according to the research problem.

The analysis of development of science trends, which study the problem of health, indicates that a lot of attention has been given recently to the concept of health in the field of education, psychology, medicine. This tendency has found its reflexion in the preventative work in formation of healthy life-style (HLS). The analysis of scientific papers in the problem of culture and HLS formation (Gorashchuk, 2003; Kryvosheieva, 2001; Melnyk and Sviachena, 2002; Shakhnenko, 2002; Skumin and Bobina, 1994; Svyrydenko, 2000; Treshheva, 2003) allows establishing logical links between these concepts, as well as formulating our own author's thesis – "culture of a personality determines their life-style", and thus, a person's HLS is a result of their health culture. That is why the concept of health culture should be broader in meaning in relation to the HLS concept and higher in rank.

Conclusions

So, the research methodology has allowed studying the categories "culture" and "health", whose image has been changing historically during centuries and is still being improved today. The concept "health culture" is one of the elements of the system of concepts that has a close interconnection with such concepts as: physical, psychological, social, spiritual culture, as well as physical, mental (psychological), social, spiritual health etc. A set of theoretical research methods has allowed us to research the concept "health culture" and outline in the philosophical area its aspects, such as gnoseological, anthropological, axiological and ontological. The essential features of the concept "has culture" have been clarified and its place in the system of categories "culture" and "health" has been determined.

Multifacetedness and mutidimensionality of the phenomenon of health culture reveals large perspectives for research in this field. Determining connections of health culture with other concepts and aspect analysis of the phenomenon "health culture" allows outlining certain aspects of its study (philosophical, social, pedagogical, psychological, medical), that foster development of methodology and formation of the phenomenon "health culture" as a category. Elaboration of theoretical and methodological bases, technological and methodological support will favour formation of the phenomenon "health culture" as an individual scientific sphere.

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Поняття “культура здоров’я” в системі категорій “культура” та “здоров’я”

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Анотація

Вступ: Дослідження присвячено вивченню поняття “культура здоров’я”. Проаналізовано наукові публікації з питання тлумачення дефініції “культура” та “здоров’я”, а також їх види.

Мета дослідження: Визначити місце поняття “культура здоров’я” в системі категорій “культура” та “здоров’я”.

Матеріали і Методи: Використано методологію системного підходу до вивчення поняття “культура здоров’я”, а також комплекс теоретичних методів дослідження: дедукції та індукції, аналізу та синтезу, абстрагування, порівняння, узагальнення, систематизації, інтерпретації результатів.

Результати: Конфігурування різнопредметних знань і поглядів на культуру та здоров’я вказує, що між культурою та здоров’ям існує тісний зв’язок і взаємозалежність. Аналіз літератури з психології, медицини, філософії, педагогіки дозволяє дослідити

погляди науковців з цього питання. Визначено та графічно зображено місце поняття “культура здоров’я” в системі категорій “культура” та “здоров’я”. Застосовано аспектний аналіз поняття “культура здоров’я” для визначення родовидових відносин його складових, встановлення взаємозв’язку між ними та обґрунтування їх необхідності та достатності.

Висновки: Методологія дослідження дозволила здійснити вивчення категорій “культура” та “здоров’я”, образ яких протягом століть історично змінювався й продовжує вдосконалюватися сьогодні. Поняття “культура здоров’я” виступає як один із елементів системи понять, що має тісний взаємозв’язок з такими поняттями, як: фізична, психологічна, соціальна, духовна культура, а також фізичне, психічне (психологічне), соціальне, духовне здоров’я тощо. Комплекс теоретичних методів дослідження дозволив дослідити поняття “культура здоров’я” та визначити у філософській площині такі його аспекти: гносеологічний, антропологічний, аксіологічний, онтологічний. З’ясовано сутнісні характеристики поняття “культура здоров’я” та визначено його місце в системі категорій “культура” та “здоров’я”.

Ключові слова: культура, здоров’я, культура здоров’я, класифікація дефініції, система категорій.

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