

Eureka Journal of Humanities and Social Research (EJHSR)

ISSN 2760-4934 (Online) Volume 01, Issue 02, December 2025



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/4>

FROM HYGIEIA TO WELLNESS: THE HISTORICAL AND PHILOSOPHICAL EVOLUTION OF THE HEALTHY LIFESTYLE CONCEPT

Gadoyeva Lobar Ergashevna
Bukhara State Medical Institute

Abstract

The concept of a healthy lifestyle has undergone profound historical and philosophical transformations, evolving from ancient holistic understandings of health to contemporary wellness-oriented frameworks. This article examines the conceptual trajectory of health from the ancient Greek notion of *hygieia*, grounded in balance and harmony, to modern interpretations of wellness shaped by medicalization, consumer culture, and self-optimization. Through a historical-philosophical analysis, the study explores how health gradually shifted from an ethical and anthropological condition of human flourishing to a normative social ideal and personal responsibility. Drawing on classical philosophy, medieval moral thought, and modern philosophical critiques, the article argues that contemporary wellness discourse often obscures the philosophical depth of health by reducing it to instrumental practices and market-driven norms. Reconstructing the historical layers of the healthy lifestyle concept enables a more critical and ethically informed understanding of health as a value-laden, culturally mediated, and existential dimension of human life.

Keywords: Healthy lifestyle; *hygieia*; wellness; philosophy of health; historical philosophy; ethics; philosophical anthropology.

Eureka Journal of Humanities and Social Research (EJHSR)

ISSN 2760-4934 (Online) Volume 01, Issue 02, December 2025



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/4>

Introduction

In contemporary societies, the idea of a healthy lifestyle is increasingly framed through the language of wellness, self-care, and optimization. Health is no longer perceived solely as the absence of disease but as a continuous project of self-management and improvement. While this shift has expanded public awareness of well-being, it has also raised philosophical questions about normativity, responsibility, and the meaning of health itself. The concept appears self-evident, yet its historical and philosophical foundations remain largely unexplored.

The origins of health discourse can be traced back to ancient Greek philosophy, where *hygieia* represented a state of balance between body, soul, and environment. This holistic conception embedded health within ethical life and practical wisdom. Over time, however, the philosophical depth of the concept was gradually transformed through processes of medicalization, rationalization, and institutional control. The modern notion of wellness reflects these transformations, combining scientific knowledge with cultural ideals of productivity, autonomy, and self-discipline.

This article seeks to reconstruct the historical and philosophical evolution of the healthy lifestyle concept, focusing on the transition from *hygieia* to contemporary wellness discourse. By examining key philosophical stages—from classical antiquity through medieval moral thought to modern critical philosophy—the study aims to reveal how health became a normative and often moralized category. Such an inquiry is essential for understanding both the promises and limitations of modern wellness culture.

In ancient Greek thought, *hygieia* signified harmony and proportionality within the human organism and between the individual and nature. Hippocratic medicine conceptualized health as equilibrium among bodily elements, maintained through moderation in lifestyle. Philosophers such as Plato and Aristotle extended this understanding by linking health to ethical order and rational self-governance.

Eureka Journal of Humanities and Social Research (EJHSR)

ISSN 2760-4934 (Online) Volume 01, Issue 02, December 2025



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/4>

Health was not an isolated biological condition but a prerequisite for virtue and human flourishing (eudaimonia).

Medieval philosophical and theological traditions preserved the holistic dimension of health while reinterpreting it within a spiritual framework. Bodily health was regarded as a relative good subordinated to the salvation of the soul. Thinkers such as Augustine emphasized moral discipline and humility, while Thomas Aquinas integrated Aristotelian naturalism with Christian ethics, affirming the moral responsibility of caring for the body. Health thus acquired a distinctly ethical and theological orientation.

The rise of modern science marked a turning point in the conceptualization of health. Health became increasingly defined through objective medical criteria, statistical norms, and institutional practices. The healthy lifestyle emerged as a set of standardized behaviors promoted by public health systems. Philosophical critiques, particularly those influenced by Michel Foucault, have highlighted the biopolitical dimensions of health discourse, emphasizing its role in regulating bodies and populations.

In late modernity, the concept of wellness has expanded the scope of health beyond medicine into lifestyle, identity, and consumer culture. Wellness emphasizes self-care, emotional balance, and personal fulfillment, yet often reinforces normative ideals of success and self-optimization. This section critically examines wellness as a cultural and philosophical phenomenon, questioning whether it restores holistic meaning to health or further instrumentalizes it.

The historical evolution of the healthy lifestyle concept carries significant philosophical and ethical implications for contemporary understandings of health, responsibility, and human flourishing. As health has shifted from a holistic condition grounded in harmony and moderation to a normative ideal embedded in wellness culture, its ethical meaning has become increasingly complex and

Eureka Journal of Humanities and Social Research (EJHSR)

ISSN 2760-4934 (Online) Volume 01, Issue 02, December 2025



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/4>

contested. This transformation requires careful philosophical reflection in order to avoid reductive or moralizing interpretations of healthy living.

From a philosophical standpoint, the modern healthy lifestyle often operates within a framework of instrumental rationality. Health is treated as a means to productivity, efficiency, and social success rather than as an intrinsic dimension of meaningful human existence. Such an approach risks reducing the human body to an object of optimization and control, thereby undermining the classical understanding of health as balance between physical, moral, and existential dimensions. When health is instrumentalized, the ethical significance of vulnerability, limitation, and diversity in human life is diminished.

Ethically, contemporary wellness discourse frequently places disproportionate responsibility on individuals for their health outcomes. While personal agency and self-care are important, an excessive emphasis on individual responsibility obscures structural, social, and cultural determinants of health. This moralization of health can generate stigma toward those who fail to meet prescribed lifestyle norms, framing illness or bodily difference as personal failure rather than as complex human conditions. Such tendencies raise serious ethical concerns regarding justice, inclusion, and respect for human dignity.

The normative pressure embedded in healthy lifestyle ideals also affects personal autonomy. Although wellness culture often promotes freedom of choice, it simultaneously imposes subtle forms of obligation through social expectations, institutional policies, and media narratives. Individuals are encouraged to continuously monitor, regulate, and improve themselves, which may lead to anxiety, self-surveillance, and ethical self-judgment. Philosophically, this tension reflects a paradox in which autonomy is pursued through conformity to socially constructed health norms.

Reconsidering health through a philosophical-anthropological lens allows for a more ethically grounded approach. Health should be understood as a dynamic process rather than a fixed ideal, acknowledging the plurality of human

Eureka Journal of Humanities and Social Research (EJHSR)

ISSN 2760-4934 (Online) Volume 01, Issue 02, December 2025



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/4>

experiences and life circumstances. Such an understanding emphasizes care, moderation, and relational responsibility instead of performance and optimization. It also restores the ethical insight present in classical and medieval thought, where health was inseparable from virtue, practical wisdom, and meaningful participation in social life.

Ultimately, the philosophical and ethical implications of the healthy lifestyle concept call for a shift from prescriptive normativity toward reflective judgment. Health policies and cultural narratives should be guided by ethical principles that balance individual responsibility with social justice and collective care. By integrating philosophical reflection into health discourse, contemporary societies can promote well-being in a manner that respects human dignity, diversity, and the ethical complexity of living well.

The historical and philosophical reconstruction undertaken in this article demonstrates that the concept of a healthy lifestyle is neither timeless nor purely scientific. From the ancient Greek notion of *hygieia*, grounded in harmony, moderation, and ethical self-regulation, to contemporary wellness discourse shaped by medicalization, individualization, and consumer culture, health has continuously reflected dominant philosophical assumptions about human nature and the good life.

Classical philosophy situated health within a holistic framework that integrated bodily well-being, moral virtue, and rational order. Health functioned as a condition for *eudaimonia*, inseparable from ethical practice and practical wisdom. Medieval philosophy preserved this integrative vision while reorienting health toward spiritual and moral responsibility, emphasizing care of the body as a means of fulfilling higher ethical and religious ends. These traditions reveal that health was historically conceived as a value-laden and meaningful dimension of human existence rather than a mere technical state.

The transition to modernity marked a decisive conceptual shift. Health increasingly became an object of scientific measurement, institutional regulation,

Eureka Journal of Humanities and Social Research (EJHSR)

ISSN 2760-4934 (Online) Volume 01, Issue 02, December 2025



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/4>

and social normalization. In contemporary wellness culture, the healthy lifestyle is often framed as a personal project of self-optimization and continuous improvement. While this shift has broadened awareness of well-being, it has also introduced new forms of normativity, moral pressure, and exclusion, transforming health into a marker of social success and individual worth.

This analysis underscores the need for a philosophical re-evaluation of contemporary health discourse. Without critical reflection, wellness risks losing its ethical depth and becoming an instrumental and market-driven ideal. By recovering the philosophical roots of health in harmony, moderation, and human flourishing, it becomes possible to articulate a more balanced and humane understanding of a healthy lifestyle—one that acknowledges biological realities while remaining attentive to cultural meaning, ethical limits, and social responsibility.

In conclusion, the evolution from *hygieia* to wellness reveals that health is best understood as a dynamic and culturally mediated concept, shaped by historical contexts and philosophical worldviews. A philosophically informed approach to healthy lifestyle discourse offers not only conceptual clarity but also ethical guidance for contemporary societies seeking to promote well-being without reducing health to mere performance or obligation.

References

1. Nazarov, Sh. (2021). Philosophical views on the integration of traditional values into modern health culture. *Uzbek Journal of Philosophy*, 29(4), 67–82.
2. Nussbaum, M. (2011). *Creating Capabilities: The Human Development Approach*. Harvard University Press.
3. Sen, A. (1999). *Development as Freedom*. Oxford University Press.
4. Tojiboev, A. (2020). Historical and cultural factors shaping lifestyle practices in Central Asia. *Journal of Anthropological Studies*, 12(3), 89–104.

Eureka Journal of Humanities and Social Research (EJHSR)

ISSN 2760-4934 (Online) Volume 01, Issue 02, December 2025



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/4>

5. World Health Organization. (2021). Global Report on Healthy Lifestyle and Well-Being. Geneva: WHO.
6. Yunusova, D. (2023). Health culture as a component of national development: Philosophical reflections on New Uzbekistan. *Philosophical Review of Central Asia*, 5(2), 100–118.
7. Alievna C. M. Ontological And Axiological Foundations Of An Inclusive Society //Emerging Frontiers Library for The American Journal of Engineering and Technology. – 2025. – Т. 7. – №. 10. – С. 72-74.
8. Zholdasov, U. (2022). The role of education in shaping healthy lifestyle behavior. *International Journal of Pedagogical Innovations*, 4(1), 32–41
9. .Гадоева Л. Э. История развития понятия «здоровый образ жизни» в Узбекистане //Наука, техника и образование. – 2020. – №. 11 (75). – С. 46-49.
10. Gadoeva L. ETHNOSOCIAL ASPECTS OF A HEALTHY LIFESTYLE //Theoretical & Applied Science. – 2019. – №. 9. – С. 446-449.
11. Gadoeva L. E. Questions of humanism in the works of academician I. Muminov //International journal of humanitarian and natural sciences. – 2018. – №. 5-2.
12. Gadoyeva, L. E. (2018). Voprosy gumanizma v rabotakh akademika I. Muminova. *Mezhdunarodnyy zhurnal gumanitarnykh i yestestvennykh nauk*, (5-2).
13. Гадоева Л. Э. ТАЪЛИМ ВА ТИББИЁТ СОҲАСИДА ЭРИШИЛГАН ЮТУҚЛАРНИНГ ФАЛСАФИЙ МОҲИЯТИ //УЧЕНЫЙ XXI ВЕКА. – С. 82.