

Representation of this group of patients is usually associated with an implicit evaluation stipulated by the requirements of professional ethics.

Another subcategory – “wealthy clients” – in most cases shows positive evaluations associated with commitment to new values in relation to one’s body: “Those who have been rich for a while and picked up some western trends get rid of duck lips and remove the excess voluptuousness. They have gone beyond this hypertrophied beauty” [23]. «Well-to-do clients are nice in a certain way: they usually know precisely what they want... Such clients usually trust the surgeon and follow his recommendations meticulously” [17].

In the “celebrities” thematic unit the content of the axiological presupposition is a need to preserve and maintain a natural condition of the body and a rejection of unnatural interference with human nature. In the narrative excerpt that follows the negative evaluation that makes this value judgment explicit is foregrounded on two levels: that of utterance (evaluative vocabulary, description of negative facts) and that of modality when the speaker’s attitude to the phenomenon in question is stated directly (regrettably so).

“Celebrities are also just people who want to look good. At that, they strive to look different, which results in an unjustifiably high number of operations. Onstage, good makeup and well-regulated lighting conceal all shortcomings, but if you look at this face at a close range, all becomes clear: these faces, are, let’s put it that way, expressionless, short of lifeless; they lose all attractiveness, vivacity. In many, traces of endless surgeries are visible even on the TV screen, and this can’t be helped, unfortunately” [17].

The present study showed that ideals of the modern society reflecting the values of corporeal culture in Russia include esthetization and idealization of the body; they are realized in various corporeal sociocultural practices: activity to organize a healthy lifestyle and a balanced diet, resorting to the services of cosmeticians and plastic surgeons to attain the standards of ideal beauty, etc. An analysis of the content of individual and organizational narratives related to issues of human embodiment within the framework of Russian linguoculture has shown that in both types of narrative there are metanarratives as universal axiological presuppositions regularly reproduced in the narrative space. Metanarratives functioning within one linguoculture are concentrated conglomerates of meaning or generalized ideas objectivized in the form of an axiological presupposition; they are reproduced with certain frequency in the hypertextual narrative space of different levels. Metanarratives made explicit in the present study were such universal meanings as the human body as an unvarying attribute of physical wellbeing, success, and a high quality of life [24].

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