

**Aleksandra Ewelina Matulewska**

Adam Mickiewicz University in Poznań, Poland

aleksandra.matulewska@gmail.com

ORCID ID: <https://orcid.org/0000-0002-2045-5972>

## Legal and Non-Legal Image of Fox Hunting and Shooting – the Impact of Globalization on National and International Perceptions of the World

**Abstract:** The aim of this paper is to provide some insight into legal definitions of fox hunting in the United Kingdom and *polowanie na lisy* in the Republic of Poland and to scrutinize the differences in the legal meaning of the two terms in question and their social perception. The goal of the study is to show that apparently similar concepts may in fact differ significantly and treating them as equivalents may lead to miscommunication. The author will apply the following research methods: the comparative law analysis of legal concepts of fox hunting and *polowanie na lisy*, and the lexical analysis of the terms in question in legal and non-legal genres. The research findings strongly indicated that globalization and social media have a massive impact on perceptions of various phenomena by people, who frequently stereotype the reality, assuming that well-distributed and popularized “foreign” is identical to “native”. The misunderstanding of such culture-bound terminology may have serious consequences which are already visible in social debates and may negatively affect the legislative process.

**Keywords:** culture-bound terminology, interlingual communication, legal language, legal translation, system-bound terminology

### Introduction

Words, which in linguistics are called signs, in general enable us to communicate. However at the same time one needs to realize that words create our perceptions, and in order to communicate effectively we need to have the same associations when hearing a given selection of words constituting a message. Therefore some lin-

guistic theories distinguish communicative communities<sup>1</sup> or discourse communities,<sup>2</sup> that is to say groups of people who use a specific language which is understood by a given group of people and may not be properly understood by other people who are community outsiders. The process of translation is the process of effective communication in interlingual settings. In order to ensure efficiency of the process of communication between participants communicating in two different natural languages one needs to resort to the help of a translator or interpreter. When focusing on interlingual communication, translation scholars turn attention to the fact that in order to understand messages we need to know the culture of the source and target language communities. Without profound knowledge of those two cultures the transfer of meaning from one language into another may be unsuccessful due to the distortions of meanings. That phenomenon has been described in reference to numerous languages for specific purposes that are significantly affected by local cultures. Among such languages we may enumerate language of history, the language of the law, the language of ethnography, culinary language but also the language of zoology and botany as well as the language of hunting. In accordance with the Sapir–Whorf hypothesis the languages we use affect our perception of the world. In other words, languages are sort of lenses through which we perceive the surrounding world. The more the languages and cultures differ, the more difficult it is to translate messages from one language into another, and consequently the more knowledgeable the translator must be to successfully translate texts and avoid traps awaiting him or her. The extra linguistic knowledge is necessary to properly decode messages in one language and convert them into messages in another language. As it turns out the extralinguistic knowledge is on the one hand separate from the source and target languages but it is on the other hand affected by them to some extent. Therefore, not only does the structure of used language affect the perceptions and cognition of humans, but also does the culture, tradition, legislation, climate, geographical location, environmental features and many others. The purpose of this paper is to provide some insight into the difficulty of avoiding the negative impact of globalization on the perception of culture-bound concepts and their translation.

The author provides an analysis of the English term *fox hunting* (also sometimes spelled *foxhunting*) and the Polish term *polowanie na lisy* (literally translated “fox hunting”) together with their connotations in the British and Polish hunting and legal realities. The terms are compared, despite their differences, because in numer-

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1 L. Zabrocki, *Wspólnoty komunikatywne w genezie i rozwoju języka niemieckiego. Część I. Prehistoria języka niemieckiego*, Wrocław/Warsaw/Kraków 1963.

2 J. Porter, *Audience and Rhetoric: An Archaeological Composition of the Discourse Community*, New Jersey 1992; J.M. Swales, *Genre Analysis: English in academic and research settings*, Cambridge 1990; J.M. Swales, *Reflections on the concept of discourse community*, “ASp La revue du GERAS” 2016, vol. 69, pp. 7–19.

ous papers and books that are translated from English into Polish they are used as translational equivalents although they should not be. The authors of works on animal rights and the ethical treatment of animals frequently refer to fox hunting as the term denoting various methods of fox killing, which indicates that they do not fully understand the meaning of the terms referring to the issue at hand.<sup>3</sup> The aim of the paper is to show why they are not equivalent nowadays. Therefore, the essential and accidental characteristics of the two concepts are compared to prove that they are not translationally equivalent. What is more, the impact of globalization and the internet is highlighted to show how negative perceptions of a foreign phenomenon may affect human attitudes to native culture and tradition. For this purpose, the social and legal semiotic framework is established to analyse the issue at hand.

First the author will describe research methods and material. Second, a brief insight into the semiotic context of the issue at hand will be provided. Third, the legal regulations on hunting foxes in the United Kingdom and the Republic of Poland will be scrutinized and the essential and accidental characteristics of the meanings of the two terms will be juxtaposed. The terms have been selected because there are more and more publications condemning hunting nowadays. As far as Polish literature in that respect is concerned, authors who represent humanities and social sciences (law, philosophy, ethics) very frequently turn out not to be well versed in the Polish model of hunting and they frequently give examples from the UK or USA as if they were Polish hunting practices<sup>4</sup>. Possible translations of the two terms from English into Polish and from Polish into English aiming at avoiding communication distortions will be provided. Fourth, the impact of globalization on human perceptions of various concepts will be discussed. When deliberating the problem of misunderstanding culture-bound concepts such as Polish and UK fox hunting methods one cannot forget that consequences may be dire especially when they are used in legal settings or in social debates with inappropriate meanings attached to them. For instance if the terms are not properly understood, acceptable hunting practices may be banned and non-acceptable ones legalized. To be more exact, one of the consequences of not understanding the differences between the UK concept of fox hunting and the Polish *polowanie na lisy* results in some authors referring to the ban in England and Wales introduced by Tony Blair's government and expecting the same ban to be enacted in Poland<sup>5</sup>.

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3 E. Probučka (ed.), *Etyczne potępienie myślistwa*, Kraków 2020.

4 *Ibidem*.

5 *Ibidem*.

## 1. Research Methods and Material

The main research methods applied included (i) the legal semiotic analysis of provisions concerning fox hunting in Great Britain and Poland, (ii) the comparative diachronic and synchronic analysis of the meanings of the terms *fox hunting* and *polowanie na lisy*, and (iii) the sociolinguistic analysis of perceptions of fox killing in Poland and Great Britain on the basis of pop culture products (such as movies), pertinent literature, blogs and internet sources (including comments under newspaper articles and on social media).

The research material encompassed (i) repealed legislation on hunting in Great Britain, (ii) legislation in force on hunting in Great Britain, (iii) repealed legislation on hunting in the Republic of Poland, (iv) legislation in force on hunting in the Republic of Poland, (v) pertinent hunting-related literature on fox hunting in both Great Britain and the Republic of Poland, and finally (vi) the internet sources. The relevant legislation is listed in the references.

## 2. The Semiotic Context Resulting from the Perceptions Affected by Social, Economic and Political Transitions

The first human societies were hunter-gatherers. When human beings learnt how to cultivate plants and domesticated animals, the period of agrarianism started. With the development of societies, economists and sociologists started talking about the pre-industrial period<sup>6</sup>, superseded by industrialism (in the course of which technological revolution enabled the construction of tools for mass production)<sup>7</sup> and finally post-industrialism<sup>8</sup>. The 19<sup>th</sup> and 20<sup>th</sup> centuries turned out to be the epoch of the development of information transmission tools starting with the telegraph, radio, cinema and television and ending with the internet. That way humans started living in information societies in the epoch called informationalism (or the information age<sup>9</sup>). Social transformations resulting from the presence of ubiquitous internet and social media in our lives led to the creation of a new concept, which is the network age and network society<sup>10</sup>. At the same time the awareness of humans concerning the impact of human activity, especially industry and technological development

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6 P. Crone, *Pre-industrial societies: Anatomy of the pre-modern world*, London 2015.

7 Cf. C. Kerr, F.H. Harbison, J.T. Dunlop and C.A. Myers, *Industrialism and industrial man*, "Int'l Lab. Rev." 1960, vol. 82, p. 236.

8 D. Gibson, *Post-industrialism: prosperity or decline?*, "Sociological Focus" 1993, vol. 26, no. 2, pp. 147–163.

9 Cf. M. Castells, *The information age*, "Media Studies: A Reader" 2010a, vol. 2, no. 7, p. 152; M. Castells, *The Rise of the Network Society*. Chichester 2010b; A. Aneesh, *Informationalism*. The Wiley-Blackwell Encyclopedia of Globalization, New York 2012.

10 M. Castells, *The Rise of the Network Society*, Chichester 2010b.

(including new means of transportation and other pollution sources), has led to the emergence of the concept of ecologism,<sup>11</sup> which assumes the sustainable exploitation of nature and natural resources. The catastrophic visions of the end of the world as a result of environmental disasters led to the increased emergence of various pro-environmental movements. Green parties started being founded in numerous countries. Though initially they were treated as a sort of idiosyncrasy, with the flow of time they have gained social support and sufficient votes to be heard and to start impacting legislation. That has also resulted in people paying attention to the well-being of animals, and their mistreatment and exploitation<sup>12</sup>. Consequently, the increasing numbers of people are turning to vegetarianism and veganism for ideological reasons, that is to say saving the lives of animals and stopping their mistreatment. Some vegan movements aim at banning meat consumption as they perceive it as non-civilized behaviour that should be banned as it violates animal rights in the same way as slavery breached human rights. Simultaneously, the fiascos of numerous national and international initiatives aimed at introducing environment- and climate-friendly changes have led to the emergence of post-environmentalism and its transition into post-ecologism denying the possibility of implementing the principles of sustainable environment management<sup>13</sup>. All those transitions affect the world in which we live nowadays and the way in which we perceive the surrounding reality. One of the human activities that has been greatly affected is hunting. An activity which at the time of hunter-gatherer societies was a must, enabling the survival of the community, is now very frequently perceived as a blood sport, undertaken by people who enjoy killing animals and derive pleasure from their suffering. That led to the emergence of opposition to blood sports including hunting<sup>14</sup>. Nevertheless, hunting is far from being black and white, as the answer to the question whether hunting should be legal or not affects various groups of people<sup>15</sup>. There is no denying the fact that hunting no longer can survive as a sport or entertainment. But the urbanization of the Earth

11 Cf. T. Luke, Informationalism and ecology, "Telos" 1983, vol. 56, pp. 59–73; D. Anderson, Productivism and ecologism: changing dis/courses in TVET, (in:) Work, learning and sustainable development, Dordrecht 2009, pp. 35–57; J. Goodman, From global justice to climate justice? Justice ecologism in an era of global warming, "New Political Science" 2009, vol. 31, no. 4, pp. 499–514.

12 H. Salt, Animals' Rights, London 1892; P. Singer, Animal Liberation: A New Ethics for Our Treatment of Animals, New York 1975.

13 I. Blühdorn, Post-ecologism and the politics of simulation, (in:) Liberal democracy and environmentalism, London 2004, pp. 45–57; Ch. Certomà, Post-environmentalism, (in:) Essential Concepts of Global Environmental Governance, London 2014, pp. 174–175.

14 Cf. M. Tichelar, The History of Opposition to Blood Sports in Twentieth Century England. Hunting at Bay, London/New York 2017; E. Griffin, Blood sport. Hunting in Britain since 1066, New Haven and London 2007.

15 M. Conover, Resolving Human-Wildlife Conflicts. The Science of Wildlife Damage Management, London/New York 2002; M. Moulton and J. Sanderson, Wildlife issues in a changing world, London/New York 1999.

and the need to feed the growing population of humans are factors that cannot be ignored. Wild animals inflict damage to agricultural crops and farm animals, they are involved in road collisions, and their presence in towns and cities is very frequently perceived as a nuisance or even a danger to human life and health. The conflicts between humans and wildlife have led to the emergence of a new branch of natural sciences which is the science of wildlife damage management<sup>16</sup>. Wild birds also pose a lethal threat to people travelling by planes and their presence in the vicinity of airports must be limited to ensure safe take offs and landings. The Geneva Canton in Switzerland is given as an exemplary animal-friendly territory where hunting has been banned, but it is not really the case as wild animals are still legally killed there to protect crops. What has changed is the methodology, nomenclature, organization and financing of hunting<sup>17</sup>.

Taking all that into account, the author aims at providing some insight into varying modern hunting traditions practised in Great Britain and the Republic of Poland with respect to foxes, which have been perceived for centuries as pests killing farm birds (e.g. chicken, ducks, geese) and other small game species (hares, rabbits, partridges, pheasants). From the farmers' perspective they inflict economic damage, from the perspective of environmentalists their increasing numbers may threaten the existence of other species because of the predator pressure, which is a threat to species biodiversity in a given territory. As a result of rabies vaccination programmes implemented in many European countries the population of foxes is no longer affected by that deadly disease, which means that their survival rates are much higher than three or four decades ago. So there is pressure on the one hand to save those beautiful animals and on the other hand to limit their numbers to keep the biodiversity and damage under control. As the Genevan example illustrates, sometimes it is not the act of killing animals itself, but the mode of it that is unacceptable to society. Therefore, one cannot deny the fact that modern people should aim at limiting cruelty towards animals and abandon practices that serve only the purpose of entertainment, sport or trophy acquisition<sup>18</sup>. But an overly emotional approach to environment-related issues may also lead to the extinction of species that are affected by the pressure of other invasive (destructive) or predatory ones. Hunting may be necessary, and that is why it is necessary to realize that local hunting practices vary one from another and they cannot be assessed through the prism of global popular culture products. Emotional actions of animal rights activists releasing animals farmed for fur from cages in the 1960s and '70s led to the emergence of invasive species in Europe which have been negatively affecting native flora and fauna ever since (more examples in the books

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16 M. Conover, *Resolving Human-Wildlife Conflicts. The Science of Wildlife Damage Management*, London/New York 2002.

17 R. Probert, Roy, *Hunt-free Geneva combats wild boar population*, 2001.

18 G. Beattie, *Trophy Hunting. A Psychological Perspective*, London/New York 2020.

by Conover<sup>19</sup> and Moulton and Sanderson<sup>20</sup>). Nature is a complex phenomenon in which each organism has a role to play. Any change in the natural balance is going to have consequences, some of which will be beneficial and some of which may be dire. Humans have frequently made decisions that initially seemed to be good but in the long run turned out to be destructive to the environment. Thus, one cannot escape the conclusion that the road to hell is paved with good intentions. For that reason we need to communicate clearly and unambiguously. Otherwise, we are not going to understand each other and our environment-related decisions, including legal ones, are going to be based on misperceptions, stereotyping and prejudice.

### 3. Discussion and Findings on the Rough Road to Amendments of Law in the UK and Legal Status Quo in the Republic of Poland

Fox hunting in Great Britain was for a long time considered a national sport. Though extremely cruel it was not ostracized until the 20<sup>th</sup> century. The first opposition against cruel sports actually affected “hunting tame stags and bagged rabbits and hares, as well as wider animal welfare issues, such as vivisection, which attracted stronger public support, especially from elements within the Church of England.”<sup>21</sup>. The impact of the Humanitarian League set up by Henry Salt<sup>22</sup> cannot be forgotten in that respect<sup>23</sup>.

“By the turn of the twentieth century, the royal family was very firmly identified with most forms of hunting – including fox hunting, which benefited from the patronage of King Edward VII – boosting blood sports’ respectability and guaranteeing their survival. In particular, fox hunting thrived because it enjoyed both aristocratic and popular support, despite ongoing concerns about the funds that were required to keep the sport solvent. By the late nineteenth century, it had become an attractive means for social advancement among non-landed urban society as well as a growing number of farmers who had become owner-occupiers. According to the poet John Masefield, author of the famous poem *Reynard the Fox* (1919), fox hunting’s survival into the twentieth century was due to its ability to bring all the ranks of society together on equal terms in a shared venture. Among their number were female riders who had started to participate on an increasing scale in equestrian activities, including fox hunting, in order to advance strong independent identities for themselves. According to one historian, hunting ‘also helped to create and reinforce a specifically British national identity through horse sports’.”<sup>24</sup>

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19 M. Conover, *Resolving Human-Wildlife Conflicts. The Science of Wildlife Damage Management*, London/New York 2002.

20 M. Moulton and J. Sanderson, *Wildlife issues in a changing world*, London/New York 1999.

21 M. Tichelar, *The History of Opposition to Blood Sports in Twentieth Century England. Hunting at Bay*, London/New York 2017, p. 10.

22 H. Salt, *Animals’ Rights*, London 1892.

23 M. Tichelar, *The History of Opposition to Blood Sports in Twentieth Century England. Hunting at Bay*, London/New York 2017; E. Griffin, *Blood sport. Hunting in Britain since 1066*, New Haven and London 2007.

24 M. Tichelar, *The History of Opposition to Blood Sports in Twentieth Century England. Hunting at Bay*, London/New York 2017, pp. 23–24.

In 1978 a survey was carried out by the League Against Cruel Sports which found that 60% of respondents actually supported a ban on fox hunting. The next surveys that were carried out in 1980 and 1984 in fact reflected the change in social attitudes to hunting with the support for a ban on fox hunting rising to 75%<sup>25</sup>. With such huge support for introducing a ban on fox hunting and the equally cruel stag hunting the change of legislation was unavoidable. Nevertheless it still took quite a long time to enforce new legislation due to the social composition of the British Parliament. The most obvious factor affecting the social attitudes to fox hunting and stag hunting were identified as the cruelty towards animals. It was not the act of killing the animal itself but the way in which the death was inflicted to the animal. The issues related to hunting in Great Britain are also affected by the fact that a right to hunt is connected with the ownership of land<sup>26</sup>. There are no nationwide limits on wild game (Game Act 1831; Wildlife and Countryside Act 1981; Deer Act 1991, etc.). Nevertheless the manifesto of the Labour Party published in 1978 finally started being implemented in the late 1990s. As a result the Hunting Act 2004 was enacted, in accordance with which “hunting wild mammals with a pack of dogs (3 or more)” became illegal in England and Wales on 18 February 2005.

“1. Hunting wild mammals with dogs

A person commits an offence if he hunts a wild mammal with a dog, unless his hunting is exempt.

SCHEDULE 1 Exempt Hunting

*Stalking and flushing out*

1(1) Stalking a wild mammal, or flushing it out of cover, is exempt hunting if the conditions in this paragraph are satisfied.

*Use of dogs below ground to protect birds for shooting*

(...) each dog used in the hunt is kept under sufficiently close control to ensure that it does not injure the wild mammal.”<sup>27</sup>

Similar legislation was passed for Scotland in 2002 – hunting with dogs was banned in Scotland under the Wild Mammals Protection (Scotland) Act 2002 under which “A person who deliberately hunts a wild mammal with a dog commits an offence” (sec. 1.(1)) and “It is an offence for an owner of, or person having responsibility for, a dog knowingly to permit another person to use it to commit an offence” (sec. 1 (3)). However, under sec. 2 it is no longer an offence to use “a dog under control to stalk a wild mammal, or flush it from cover (including an enclosed space within rocks, or other secure cover) above ground” for the following purposes:

“(a) protecting livestock, ground-nesting birds, timber, fowl (including wild fowl), game birds or crops from attack by wild mammals;

(b) providing food for consumption by a living creature, including a person;

(c) protecting human health;

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25 *Ibidem*, p. 36.

26 T. Russ and J. Foster, *Law of Field Sports*, London 2010, p. 8.

27 Hunting Act 2004.



- (d) preventing the spread of disease;
- (e) controlling the number of a pest species; or
- (f) controlling the number of a particular species to safeguard the welfare of that species, but only if that person acts to ensure that, once the target wild mammal is found or emerges from cover, it is shot, or killed by a bird of prey, once it is safe to do so.”

It should be stressed here that the type of fox hunting banned is the one in which specially trained hounds and horse riders take part as a result of which the animal is killed by the dogs.

Analogously, it is not an offence to flush the animals from below – and above-ground covers.<sup>28</sup>

However, opposition to fox hunting in Northern Ireland has not been strong enough to enforce the amendments of law in respect of fox hunting with hounds. Thus it is still legal in that territory. The latest bill banning fox hunting in Northern Ireland was rejected by the Northern Ireland Assembly in December 2021<sup>29</sup>.

In the past, hunting with hounds, including greyhounds, was practised in Poland too. But the present models of British and Polish hunting differ significantly. This is due to the fact that since 1954 hunting management has not been connected with land ownership. What is more, the communist nationalization of land and economic transformations led to the abandonment of some types of hunting methods. Hunts with greyhounds are now forbidden in Poland. Additionally, the usage of hunting dogs has been limited significantly. Furthermore, the purpose of hunting in Poland is to protect crops and forests as well as endangered species of animals. Thus the na-

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28 “Sec. 2. (2) Where a person is using a dog in connection with the despatch of a wild mammal, being of a pest species, with the intention of flushing the wild mammal from cover or from below ground in order that it may be shot or killed by lawful means, that person does not commit an offence under section 1(1) by virtue of the dog killing that wild mammal in the course of that activity.

(3) A person does not commit an offence under section 1(1) by using a dog under control to flush a fox or mink from below ground or by using a dog under control to flush a fox from an enclosed space within rocks or other secure cover above ground, but only if that person—

(a) does so for one or more of the purposes specified in paragraphs (a) to (f) of subsection (1);

(b) takes reasonable steps to ensure that the fox or mink is flushed as soon as reasonably possible after it is located and shot as soon as possible after it is flushed;

(c) takes all reasonable steps to prevent injury to the dog including steps to prevent the dog becoming trapped underground and, if it does become trapped underground, steps to ensure it is rescued as soon as is practicable;

(d) is in possession of a firearm for which the person holds a valid firearms or shotgun certificate; and

(e) either—

(i) is the owner or lawful occupier of the land on which the activity takes place; or

(ii) has the permission of the owner or lawful occupier of that land to undertake that activity.”

29 A. Gough, Fox hunting still legal in the UK? Stormont vote rejects ban in Northern Ireland, 8 December 2021.

ture of hunting for foxes is changing at present. In the past, these animals used to be hunted for entertainment and to limit the damage in farm animals. Today however, the reason for hunting is quite different and focuses on limiting the spread of infectious disease such as rabies as well as the protection of rare species from a predator (the fox). The fox, which is a species living in numerous parts of the world, is hunted almost everywhere. There are different practices of hunting those carnivores. In the USA in Alaska one may catch foxes in traps of various types, including irons. In Ireland one can hunt the animal with hounds, letting them tear the animal apart. In some regions the animals are poisoned. In many other countries foxes are killed with rifles, shotguns or bows. The approach to hunting methods that are allowed or forbidden by law varies from country to country and is based on tradition, ethical issues, technical possibilities, economic issues and laws on animal rights<sup>30</sup>.

In Poland there is no tradition of such hunting due to a completely different approach to wildlife. In general the animals used to be killed for a variety of reasons. First of all the meat of wild animals was a source of food. Therefore stag hunting with hounds could be organized only if the dogs were trained in such a manner that they could hold an animal in one place but were able to refrain from biting it and wounding it. The second reason for hunting was to obtain the fur of animals, which was used for clothing and other purposes. This was the main reason why foxes were not hunted with hounds tearing them to pieces. It was important to damage the fur of the animal as little as possible. The next reason for hunting was of course connected with reducing the damage inflicted by animals to crops and farm animals. Additionally, Poles wanted to protect some species that were negatively affected by the abundance of other (predatory, invasive, etc.) species. But there was a period in the Polish history when animal hunting for entertainment was practised and that fashion arrived in Poland with foreign kings and aristocrats (the so-called *par force* hunts)<sup>31</sup>. Usually more than one reason affects the manner of hunting and that is undeniably the case of Poland. Under the influence of research in natural sciences<sup>32</sup> the approach to hunting has changed in Poland. Hunting with greyhounds, using traps, and administering poison to animals became forbidden techniques of killing animals. Instead of hunting for entertainment, the idea of sustainable hunting management has gradually been introduced to ensure the proper balance of biodiversity in a given territory and limit the damage inflicted by animals to crops, forests and other species of animals<sup>33</sup>. As a result a system of drawing nationwide annual and multi-annual hunting

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30 Cf. W. Daniłowicz, *Prawo polowania*, Warsaw 2018; M. Conover, *Resolving Human-Wildlife Conflicts. The Science of Wildlife Damage Management*, London/New York 2002; M. Moulton and J. Sanderson, *Wildlife issues in a changing world*, London/New York 1999.

31 K. Szpetkowski, *Historia łowiectwa na ziemi krakowskiej*, Warsaw 2002.

32 Cf. W. Szczerbiński, *Łowiectwo. Podstawy ekologiczne. Skrypty WSR w Poznaniu*, Poznań 1962.

33 Cf. W. Radecki, D. Danecka, *Prawo łowieckie. Komentarz*, Warsaw 2019; Rakoczy B., Stec R., Woźniak A., *Prawo łowieckie: komentarz*, Warsaw 2014.

plans based on the populations of animals and damage caused by them developed in the territory of the Republic of Poland. The detailed premises of hunting are included in the Polish Act of 13 October 1995 Hunting Law<sup>34</sup> in articles 1, 2, 3 and 4 which are as follows:

“Art. 1. [The concept of hunting]

Hunting, as an element of environmental protection, within the meaning of the Act, means the protection of game animals (game) and the management of their resources in accordance with the principles of ecology and the principles of rational agriculture, forestry and fishing.

Art. 2. [Ownership of game animals]

Wild game animals, as a national good, are the property of the State Treasury.

Poland

Art. 3. [The purpose of hunting]

The purpose of hunting is:

- 1) protection, preservation of diversity and management of game animal populations;
- 2) protection and shaping of the natural environment to improve the living conditions of animals;
- 3) achieving the highest possible individual condition and quality of trophies as well as the appropriate number of populations of individual game species while maintaining the balance of the natural environment;

4) ...

Poland

Art. 4. 2.

Sustainable hunting means:

- 1) tracking, shooting with hunting firearms, catching live game,
- 2) catching game with birds of prey with the consent of the minister responsible for the environment  
– intended to acquire it.
3. Poaching means an activity aimed at acquiring possession of wild game in a way that is not hunting or in violation of the conditions of admissibility of hunting.”

At present there are a few methods of hunting foxes in Poland. They may only be shot with firearms either during individual or group hunts<sup>35</sup>. Polish law does not allow the use of bows for hunting purposes. Dogs cannot be used to kill the animals either. They may only assist hunters in finding and flushing the animals from cover. It is possible to wait in ambush for the fox on a hunting stand. During individual hunts, hunters may call foxes using mouse or hare calls. It is also possible to use dogs for finding the burrows of foxes and other predators or flushing them from below-ground and above-ground covers including haystacks into open space (under ar-

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34 The Act of October 13, 1995 Hunting Law (Journal of Laws of 1995, No. 147 item 713 as amended).

35 Cf. The Act of October 13, 1995 Hunting Law (Journal of Laws of 1995, No. 147 item 713 as amended).

ticle 14a of the Regulation of the Minister of the Environment of 10 September 2019 amending the Regulation of the Minister of the Environment of 23 March 2005<sup>36</sup>)<sup>37</sup>.

The completely different approach to the use of hounds for hunting purposes has resulted in the creation of a special term in the Polish language describing a flaw frequently disqualifying a hound for hunting purposes. The term in question is *narzynacz* (“biter”) and it denotes a hound which bites, or even roughs up, jars and devours slaughtered game. Such a dog is a serious problem and is considered unsuitable for hunting purposes<sup>38</sup>.

Therefore, *fox hunting* and *polowanie na lisy* are indeed different. The terminological analysis presented below will provide some insight why those terms cannot be treated as equivalents. In order to achieve that aim, we need to focus on the similarities and differences between those two concepts of two realities, that is to say Polish and English. Thus, if we were to compare the essential features of British and Polish fox hunting and shooting (in accordance with the three-level scale developed by Šarčević<sup>39</sup>), we certainly find some common features, which include the fact that the quarry is a fox, as a result of both practices the animal is killed, and the main reason for the application of a lethal measure is pest control. The similarities end there. The methods of killing in the two cultures differ significantly. In the British tradition the animal is torn to pieces by hounds. In the Polish tradition the animal is shot dead in order to save its fur coat. Certainly, it is disputable whether any act of killing may be called humanitarian but having the animal torn to pieces by hounds is in general a much more cruel method of killing than shooting it dead. The juxtaposition of essential features is provided in the table below.

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36 Regulation of the Minister of the Environment of 10 September 2019 amending the Regulation on detailed conditions for hunting and marking carcasses (Journal of Laws of 2019, item 1782).

37 D. Danecka, W. Radecki, *Prawo łowieckie. Z komentarzem do wybranych przepisów*, Warsaw 2021; W. Daniłowicz, *Prawo łowieckie*, Warsaw 2020.

38 S. Hoppe, *Słownik języka łowieckiego*, Warsaw 1970, p. 113; H. Okarma and A. Tomek, *Łowiectwo*, Kraków 2008.

39 “[...] when concepts A and B share all of their essential and most of their accidental characteristics (intersection) or when concept A contains all of the characteristics of concept B, and concept B all of the essential and most of the accidental characteristics of concept A (inclusion) [...]. In the majority of cases functional equivalents are only partially equivalent. Partial equivalence occurs when concepts A and B share most of their essential and some of their accidental characteristics (intersection) or when concept A contains all of the characteristics of concept B but concept B only most of the essential and some of the accidental characteristics of concept A (inclusion). [...] If only a few or none of the essential features of concepts A and B coincide (intersection) or if concept A contains all of the characteristics of concept B but concept B only a few or none of the essential features of concept A (inclusion), then the functional equivalent can no longer be considered acceptable. In such cases, one speaks of non-equivalence. Furthermore, non-equivalence also occurs in cases where there is no functional equivalent in the target legal system for a particular source concept. In such cases one speaks of exclusion.” S. Šarčević, *New approach to legal translation*, The Hague 2000, pp. 238–239.

Table 1. Juxtaposition of essential and characteristic features of the terms *fox hunting* and *polowanie na lisy* (the author's juxtaposition)

	Fox hunting	Polowanie na lisy
Aim: killing the animal	yes	yes
Method: animal torn to pieces by hounds	yes	no
Method: animal culled	No	yes
Reason: pest control	yes	yes
Number of animals killed determined on the basis of valuation	No	yes
Can the animal carcass be used in any way?	No	yes
- Veterinary or medical purposes	No	yes (detection of rabies; <i>Echinococcus granulosus</i> – dog tapeworm, etc.)
- fur coat	No	yes (also for educational purposes)

The question may be posed here what shall we do with the terms in question when translating them from English into Polish and from Polish into English? The key issue is the difference in the approach to hunting in the two countries under scrutiny. Hunting in Poland is not considered a sport, a mode of spending leisure time. It is an element of the nature protection and conservation system. Therefore, if an animal is killed, it must be justified by the purposes of nature conservation, veterinary epidemic control or agricultural damage limitation. Killing for pleasure is unacceptable. Moreover, the death of the animal should be as quick as possible and without unnecessary pain and suffering (paragraph 34 of the Regulation of the Minister of the Environment of 23 March 2005). The British tradition focuses more on pest control and entertainment. Therefore, in order to reveal those differences in the process of translation it seems to be reasonable to translate the English term *fox hunting* using the technique of a descriptive equivalent: *tradycyjne angielskie polowanie na lisy (konno) z psami bez broni*, which may be literally translated into English as “traditional English fox hunting with hounds and without hunting weapon”. The Polish term *polowanie na lisy* should be translated as *fox shooting* or *fox culling* to put some emphasis on the manner of killing the species. Such equivalents, juxtaposed in table 2, would be much less deceiving than associating British fox hunting with its Polish counterpart as they differ significantly and connotations cannot be ignored.

Table 2. The juxtaposition of Polish and English equivalents of the terms *fox hunting* and *polowanie na lisy* respectively (the author's juxtaposition)

English	Polish
fox hunting	tradycyjne angielskie polowanie na lisy (konno) z psami bez broni
fox shooting, fox culling	polowanie na lisy

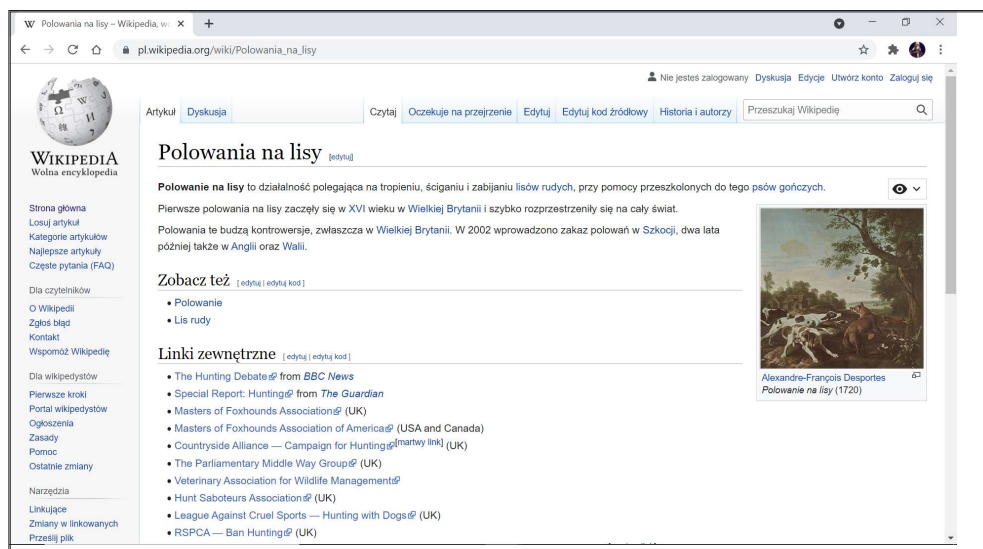
#### 4. Impact of Globalization on Human Perception

As already mentioned, modern societies are said to live in the so-called information age, which means that the one who has access to information and means of spreading it (no matter whether the information is true or false) has power and resources sufficient to affect the perceptions and cognition of humans and influence people and laws. One of the most frequently used sources of information is undeniably Wikipedia – which is an enormous database, a sort of multilingual electronic encyclopaedia. The analysis of the Wikipedia entry *fox hunting* and its Polish counterpart *polowanie na lisy* reveals the problems connected with cultural differences and the impact of globalization. Figure 1 is a screenshot of the English-language Wikipedia entry. Figure 2 in turn is a screenshot of the Polish-language Wikipedia entry.

Figure 1. Screenshot of the entry “fox hunting” on Wikipedia (date of retrieval 1 June 2021).

The screenshot shows the Wikipedia page for "Fox hunting". The page title is "Fox hunting" and it is part of the English Wikipedia. The page content includes a disambiguation note: "This article is about hunting the animal. For other uses, see Fox hunt (disambiguation)." The main text describes fox hunting as an activity involving tracking, chase, and killing of a fox, often on horseback. It mentions that the activity originated in England in the sixteenth century and was formalized. A ban on hunting with hounds was passed in England and Wales in 2002, but it remains legal in Northern Ireland and several other areas. The text also notes that the sport is controversial, particularly in the United Kingdom, with proponents viewing it as an important part of rural culture and useful for conservation and pest control, while opponents argue it is cruel and unnecessary. A table of contents is visible, listing sections: 1 History (with sub-sections 1.1 Europe, 1.2 United States, 1.3 Australia) and 2 Current status. An image on the right shows a "Master of foxhounds" leading a pack of foxhounds through a stone archway at Powderham Castle. The image caption reads: "Master of foxhounds leads the field from Powderham Castle in Speakers' Headquarters: 100%".

Figure 2. Screenshot of the entry “*polowanie na lisy*” on Wikipedia (date of retrieval 1 June 2021).



The analysis of both entries reveals that the Polish entry is in fact a summary translation of the English one. It does not contain any information about the Polish tradition of fox hunts and the differences between hunting practices of Brits and Poles in that respect. What is surprising is the fact that the author of the paper has been in touch with two Polish hunters who wanted to develop the Polish entry so that readers could learn about the differences, but Wikipedia administrators refused to introduce such modifications.

In the modern world, human perceptions are affected on an unprecedented scale by global products of pop culture such as movies, but also internet culture products, which include bloggers' posts and films, social media posts, etc. As a result of the globalization of economies and cultures people all over the world have access to Hollywood cinematography. American products dominate and shape perceptions of lesser known phenomena, customs, habits and traditions. They frequently supersede what is national or local, in a way overwriting foreign content and day after day becoming more familiar and recognizable than what is native. The native meanings are first relegated to the sidelines, and then they become replaced in people's conscience with foreign (usually American) meanings. School coursebooks contain information about other countries, problems of other nations. We also live in a world in which we experience the effects of the so-called information flood, information silence, information noise including purposeful infodemic or fake news.

There is no denying the fact that movies such as *The Belstone Fox* (1973), *The Fox and the Hound* (1981), *The Fox and the Hound 2* (2006), *The Fox & the Child* (2007)

and *Fantastic Mr. Fox* (2009) have a visible impact on children in numerous parts of the world and shape their perceptions of hunting and predator–prey relationships. The anthropomorphization of animals is ubiquitous in popular culture products. Animals are attributed human feelings, motivations and actions. They behave like humans, think like humans and speak human languages. Some predatory animals even become vegans in children’s movies and literature, which is not possible under the laws of nature. Empathy towards animals is growing, whereas empathy towards humans is decreasing. More and more people prefer the company of dogs or cats than other human beings.

## Conclusions

To sum up, images of niche activities depicted in global products (e.g. Hollywood movies) affect the perceptions of people living in other parts of the world, frequently making them believe that “foreign” is “national”. The consequences of such misperceptions shaped by dominant foreign cultures are sometimes hard to predict. However, they are very frequently negative. The fact that the Polish tradition of fox shooting is perceived through the prism of the British blood sport may lead to a ban on fox hunting in Poland and increased poaching of the species. When local is replaced by something globally promoted, social attitudes change. Sometimes the changes are positive and members of society become more tolerant, open-minded, less xenophobic. But there are also instances when the effects are negative and they result in the creation of misperceptions, stereotyping, abandonment of valuable local traditions and denial of national identity. As has already been mentioned, one of the consequences of treating the UK concept of fox hunting and the Polish *polowanie na lisy* as identical, equivalent makes some people believe that English-style fox hunting with hounds is nowadays practised in Poland. From the perspective of translators and linguists, terms start functioning with two sets of meanings: one of the sets is traditional but known only to a narrow group of people knowing a given domain well, and the second set, which is much more widespread but tinted with foreignness. Translation in such instances is difficult. From the social and legal semiotic perspectives the problem is even more complicated, as the element of foreignness starts dominating and affecting laws enforced in one country as a result of false perceptions. But using terms that differ with respect to their essential features as equivalents is not professional and leads to communication distortions that usually have dire consequences.



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