

Hunting as a Mirror of a Person in the Discourse of Specialized Magazines: Linguocultural Studies of Media Text

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Abstract

Recently, research based on its own cultural traditions, one of which is hunting, is becoming important worldwide. We consider the media, including specialized magazines, as mediators of the communicative and cultural memory of a person. The paper presents a linguocultural analysis of the discourse of magazines. Basic instinct, Russian hunting magazine, Safari, hunting and game ranch. Based on the analysis of more than 250 media texts of different genres published from 1972 to 2018, we determined the main frames in the conceptual domain of hunting. Hunting is classified as demanded geographic surroundings, as a social and cultural construct reflecting the person's needs in direct and indirect contexts. The key image of the concept is the hunter's personality. This multifaceted image demonstrates awakening of the personal potential by means of hunting, recognition and discovering oneself when dealing with nature.

Keywords: Media text • Hunting concept • Culture • Self-actualization • Linguoculturological analysis

Introduction

The concept of "discourse" is not limited to the actual frame of the text, it necessarily includes the social context of communication that characterizes its participants, the processes of speech creation and perception, taking into account the background knowledge of the communication partners (subjects). Discourse depends on the personal characteristics of the author and interpreter. The modern media discourse is a complex combination of science and practice, a combination of philosophical and existential discourses, a kind of summative composition of different media reality that allows understanding different phenomena or objects of human activity in multiple ways. Media discourse is a professional industry producing information that addresses the cognitive, emotional and behavioral levels of a person's perception.

Cognitive linguistics considers any text as an indefinite information matrix, functionally implemented in the context of the manifestation of "collective intelligence", acting as the formative principle of modern sociocultural human life. The triad "concept-meaning-text" provides the ability to successfully represent any results of human perception and thinking. At the same time, modern media text is the main result and also the main tool of modern communicative influence, which ensures the formation and transfer of reality in the social sphere.

Using the cognitive stereotypes, the linguistic personality of the author of the media text saves creative efforts in understanding the processed texture and in an effective dialogue with the consumer. The linguocultural pattern is associated with apperception, which is the internal readiness of the author and consumer to perceive and interpret any object or episode in a certain way, which, in turn, helps to maintain sociocultural stability. Representation of existing concepts in the media allows to protect the traditions, views, beliefs and values of a particular country, it creates a good environment for the identification and preservation of "We" image. Media text activates cultural memory. In the modern world of globalization, the promotion of national identification models is paramount, the most significant task is to form the mass identity [1].

Literature Review

On the one hand, the media discourse on hunting appears as content for a narrow interested audience, on the other hand, hunting itself is a symbolic space whose initial meanings are "lost" in the distant past. Hunting is a unique phenomenon of modernity, in its "being" hunting has a history that commensurates with the existence of not only man but also all living things.

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Over the years and centuries, the semantic core of hunting was commercial and in Russia, these traditions are still not completely lost. Hunting for food (trade) is an occupation aimed at obtaining benefits that can help a person to keep the family fully or partly, this is the income necessary for the life of the hunter and his family. But hunting continues to exist in modern conditions as a deep idea, expressing the basic biological meaning of life-the necessary aggression and adaptation to the environment, which is not always realized, but unconsciously represented in the language of a modern man, increasingly "deprived" of contact with nature.

Turning to the wild nature, a person gets on the territory of meanings' perception. Only in nature, in this natural synergy that exists without us, a person begins to realize himself in a new way; he feels a deep penetration into something unusual. He brings back his real sensitivity and individuality that were lost in society, becomes capable of revelation and knowledge of the innermost things. Hunting from the existential point of view means passion, aimed at acquisition animals-wild animals and birds-in various ways, but the dialogue between man and nature remains essential in the process of hunting. And this means that each individual comprehends nature alone, as it used to be a century and a millennium ago. Hunting accompanies a person from the beginning of his appearance, it is the base of his memory [2].

For most consumers of the media, it is obvious that hunting is a natural phenomenon and it is aimed at tracking down and driving game, it is an instinct inherent not only in man (there are also "carnivorous plants"). Freud believed that aggressive instinct is the determining physiological motive in human behavior. Within the framework of classical psychoanalysis, aggressiveness is not just a reaction to irritation, it is an impulse due to the nature of homo sapiens. A person needs situations that allow not only to satisfy an instinctual principle but also to establish a "we-feeling" in society, including among people with common interests through fear, violence and aggression. But in the process of the research, the authors came across an interesting fact, in the media discourse of magazines, the aggressive instinct of a hunter is verbalized through positive meanings of a social nature, for example, through family history or national traditions of his people. In the general media text, the concept of hunting appears as a specific socio-cultural construct reflecting the essential needs of the hunter and the person as a whole, both in their conscious direct expression and indirectly in the context of a certain statement, opinion and comprehension of experience. The conceptualized sphere of "hunting" objectifies actual desires and values, the person's potential is revealed in an atmosphere of commune with nature and native land.

Hunting helps to "get away" from the usual social and working environment, confidently replaces the accents of life, leaning toward the truth that interested philosophers. Nature and hunting are the core of that very first animal, lurking somewhere in our unconscious when the life itself depends on such a contact between man and nature is the key concept in which the only reality of the soul (psyche) of man exists. Each contact gives a novelty that always attracts a person; curiosity, passion and desire for creativity were initially put in hunting. That is why it is impossible to have two identical stories about the same event from different eyewitnesses; nobody knows it better than hunters and fishermen.

The creation and perception of the media text are inextricably linked with the problem of reality interpretation. Any connection with the world is a game in which the images of real objects act only as marks and symbols that are the triggers for the work of imagination so that all memory can be on, the world can come to life, begin to move, discover its hidden depth, its invisible sides. Scientists emphasize the special role of language in human life and social community, language is perceived as a cognitive tool for understanding the world, storing and representing the cultural experience and values of the people. Thinking and language are tools for the practical and subject-cognitive activity of man. In the course of his life, there is a deep, meaningful dialogue with the world in which language is the most important mark and guide.

Language has a clear social conditioning, it sets up the specifics of human being in a particular society. In the framework of cognitive linguistics, the conceptual domain of the text is the result of the creative work of the author's language identity, which, in the process of perception and interpretation of reality, uses cognitive models of national culture that have developed over a long period of time. Recently, linguistics shows its interest in the study of the interaction of linguistic potential, the semantics of the text with the background knowledge of man, the global problem of the relationship between language and consciousness in the processes of text construction and text perception is formulated. In this sense, meanings do not belong to lexical units, but to consciousness, which is expressed through language systems and the semantics of a word is only a way of storing knowledge and social experience [3].

The basic units to build a view of the world, a global unit of human mental activity, a quantum of experienced knowledge are hypothetical entities, concepts that allow processing, storing and transferring information. The concept is a term that serves to explain the units of mental resources of our consciousness and that information structure which reflects the knowledge and experience of a person. The creator of the text divides a wide layer of reality into parts, conceptualizes, highlights the most relevant elements that correspond to his personal perceptions and are conditioned by the national view of the world.

Wierzbicka points out the special importance of keywords for a single culture and such ones can be analyzed as the central points around which whole areas of culture are organized. These central points represent certain language stereotypes which are typical for a certain nation and culture, with the activation of which a whole cognitive map is displayed in the human brain, this map allows us to identify the specific features of a particular concept.

This paper is aimed at a linguistic and cultural analysis of the "hunting" concept in the discourse of specialized magazines, from the point of view of objectifying the specific media texts of dominant ideas and meanings in the language. Also, functional analysis is used, aimed at revealing the essence of value categories and media text components in the process of text construction in certain social conditions. Discourse and pragmatic analyzes allow us to evaluate the media text in the historical and sociological context, to see it in real communicative and social action arising from reality (representation of national values) and creating reality [4].

The research discourse of the paper is based on well-known works of a socio-philosophical and socio-psychological nature devoted to

the problem of the impact of a media product on the addressee's values and mind. The empirical basis of the study contains more than 90 texts of the magazines "Basic instinct", "Russian hunting magazine", "Safari" in 2003-2018. The total number of magazines is 142.

Also, one of the objectives of the study was to identify the retrospectives of the production and transfer of the meaning of commercial hunting on the pages of the most popular mass edition for hunters "Hunting and game ranch." The study is based on a set of 120 issues of the magazine printed in 1973-2018. Characteristic linguocultural components of media texts were selected on the basis of systematized principles that are the most characteristic for commercial hunting. As already noted, the language not only activates the perception and correlates the system matrix of various cultural and social codes of a person, but also makes it possible to identify the deeper aspects of commercial hunting.

In the texts, a variety of lexical techniques were distinguished: Comparisons, associations, gestalt, metaphors, archetypes, reproducing the various meanings of the hunting phenomenon, demonstrating its multi-aspect nature and polysemy. A special emphasis was placed on the genre of the interview, which allows us to accumulate speech constructs of mental activity both of a central figure of the interview, a hunter, amateur or professional and a journalist who organizes the conversation process and presents the possible results of the interview in its text. Text space of the interview contains a succinct summary of the hunter's statements, preserving his personal characteristics, as well as the journalist's attitude to the fact.

The selection and ranking of needs, represented in the media text, was carried out on the basis of the well-known concept of A. Maslow. In the hierarchical model of needs, also called the Maslow's pyramid, the personality is considered as a whole, but formed under the asymmetric influence of factors and conditions of the surrounding natural and social environment. In neurophysiology, the concept of needs was developed as an obligatory function of living systems on the basis of which one can distinguish a special "information need" and as a consequence, its social construction in communication, cognitive, aesthetic and other human activities.

Hunting as a reflection of a person of a certain culture

The modern researchers in their scientific papers underline the national identity of the conceptual domain of hunting. This concept includes the idea of the significance and value of the national life, its nature, culture, history and destiny of each person. The hunting construct is inseparably linked with the nature-earth construct, their undoubted interdependence causes some kind of universality of the hunting concept, which reveals the potential of the man himself and gives the opportunity to consider hunting as an essential expression of the homo sapiens ethnocode. Spatiality is inherent in man, he must be inside the place, as if immersed in it, to be able to give it a meaning. Lotman focusing on the semiotic recognition of meanings, states that the view of the world is built on the basis of a certain spatial model of organization of its structure at all levels and this vision is a universal cultural aspect of human perception and the formation of a cultural landscape.

The conceptual domain of hunting in a media discourse demonstrates the condition of an agreement between human and spatial continuum, reveals his deep understanding of the world and inner himself. Hunting for man is equal to nature and in order to acquire something, as well as survive, a person has to perform a special act-to conclude an agreement with space. Nature is a cognitive platform for introspection and reflection. Man interacts with space and time continuously throughout the entire existence of mankind. Numerous works of Russian literature and art has reflected the sacred relationship between man and nature. The image of the mother earth (womanlike birch, mighty oak, etc.) can be found in Russian epics, proverbs and fairytales, which everyone knows from childhood [5].

Discussion

In the study, during the semantic analysis of the interview, the authors identified 336 expressions which represented human needs. Rarely, one of the hunters stressed the urgent need for acquisition and driving game. Almost a quarter of all statements were related to the need for respect and self-esteem, as well as the social need of a person, with a feeling of love for the closest ones (parents, grandfathers, uncles) and gratitude to people who were mentors in hunting. Obviously, hunting is built into the semantics of the iconic realities of nature, it involves the spiritual structure of being, the cognitive system of feelings and mind, soul and body, part and whole, nature and man. And therefore it is no accident that nature, "covered with a native word" becomes one of the dominant themes of the media discourse on hunting.

In the media discourse, positive meanings about the land and nature prevail, the personification is used: Sincere, live/awakening, picturesque, delightful, beautiful nature/earth; fertility, awakening, blooming, sleep, communication of nature/earth, etc. The Gestalt (whole image) of Russia is able to unite three images: Mother of God (mother who gave a man life in torment)-earth mother (holy, virgin, live-bearing)-bride and wife (which the man impregnates with his logos, his manly, luminous and formative Yang).

The space-time continuum of nature remains by the laws of eternity, according to the unchanging taboo of harmonious existence. Another territory of the wild world makes its demands and generates value-based self-reflection, expanding the "inner self" of man. In the Russian view of the world, the attitude to the earth was always characterized by special awe. In Russia, they said "Prince (master)-father, land-mother", the people's talismanic phrase read: "You, sky-father, you, land-mother." People swore on earth, putting it on their heads. They apologized to the earth for "tearing its breast" with a plow. The earth had a namesday-on the day of the Holy Apostle Simon the Zealot. In the old Russian "The tale of bygone years" the living being of the earth is represented as a "giving birth to everything", as the source of all that exists. The greatness of the earth, its great outdoors and overwhelming natural wealth, the effulgent beauty of forests, steppes, lakes and rivers are widely met images of media text [6].

In the national view of the world, the great outdoors of Russian land has never narrowed to the level of a geographic object. The soul of a Russian person needs not only to create something on earth but to suffer and be in torment on the spiritual paths of earthly life. Mother

earth, nature in Russia-A. Gachev writes-"mystical substance, text, tables of the covenant, which the people should read and respect, understand and realize in the course of history in their land". The associative pattern of this theme is structured by archetypes "gift", "miracle" and "temple": A gift of nature, the temple of great nature, the great nature of the Yenisey, a unique surprise, a skillful gift of nature, the vibrant songs of the spring dawn as a miracle, a fabulous fishing, a sudden/miraculous salvation, the purest energy of nature, a beautiful picture on the edge of summer and autumn, untouched earth, etc.

It is known that the archetype is a complex structure that incorporates immaterial, abstract, generalized ideas. The space of archaic generalizations can be extensive and multifaceted, but at the same time the integrity of the basic, typical scheme of the archetype, which is concentrated in a rigid system of meanings, is undoubted. Separate impressions should result in a universal thesis. The archetype manifests itself in the tendency to form ideas around a single central idea. Jung writes, images may differ considerably in details, but the idea underlying it remains unchanged. In the media text of hunting magazines, the indicated archetypical comparisons and associations, like some a priori, innate forms of intuition, reproduce a picture of nature and native land, they are structured around the semantic axis of an unusual, rare, sudden sensation of joy and delight of a person, hunting is a big holiday for me. Any kind of hunting. Communicating with wildlife, with friends-all that is very emotional. I like my job. Hunting is something special that you want to share with people you care about. Just when hunting, you get a real opportunity to spend time with your loved ones beyond the majority of the distractions of our modern world.

The authors of the media text in their linguistic view of the world emphasize a special relationship to nature and it multiplies the number of lyrical digressions in the narrative: A hunter, if he truly loves nature, cannot do anything but admire such a simple and pretty picture: A view of the autumn forest, a few naked birch trees, a low pine tree and on it-two birds of pale (silver and pink) colors, which is incomparable with any of the most exquisite watercolor pictures. In the deep taiga forests of the west siberian plain the pelym river flows. On both sides of the river, you can see the boundless smooth surface of taiga lakes. The biggest one is Tuman lake. In the majority of texts, there are commercial hunting territories, and the natural-geographical characteristic of hunting is just about obligatory.

In the media discourse, "hunting" is always the attitude of a person towards himself, others and surrounding reality. This is an opportunity to tell, first of all, about his view of the world in the manifestation of his own feelings and thoughts. Hunting in the media text is a vast semantic space. The journalist asked the owner of the game ranch stepan bobrov about his attitude to the hunting: Dealer selling hunting weapons cannot treat hunting and hunters without respect. Hunting is, in fact, a much larger story than simply acquiring the necessary tools. It is no accident that when talking about hunting people use the word passion. The story about hunting is also a story about the preservation of the animal world [7].

Hunting as a realization of human needs

The results of the research showed that the conceptualized "hunting" scheme consists of a number of diverse human needs: Physiological (hunting as a basic need for food, protection, in the

implementation of an aggressive instinct-tracking down and driving game); recreational (hunting as a kind of leisure and recreation); social (hunting as employment, as demonstration of a certain status, as a profession that generates income); including cultural (hunting as a ritual act, as a tradition of individual nationalities); cognitive, the need for self-actualization (understanding yourself and the world through hunting). On the pages of magazines, interviewees often talk about family traditions and their childhood. The tenth part of the needs identified during the research was related to the cultural and ethnic aspects of hunting. Another territory of the wild world makes its demands and generates value-based self-reflection, expanding the "inner self" of man. The hunters' monologues represent an intensive work with meanings, they are built on the basis of the axiology of life, on reflection in relation to the key meanings of existence.

In the media discourse, the human attitude towards core spiritual constructs is represented: Good-bad, good-evil. Hunting as an exciting activity is associated with the aspiration to know, feel and identify yourself with the core meanings of life and the universe, it regulates the moral standards and gives a person the freedom of choice in one or another extreme situation during hunting. A bear stalking is a serious hunt and it also needs a certain selectivity. Firstly, you shouldn't shoot a small animal. Secondly, of course, the bear sow with the cubs is also not considered as a trophy. Well, finally, I do not go to the bear's lair. I believe that hunting in a lair is just a murder: The animal has no chance. The resulting moral statements are built on the basis of categorical judgments and recommendations: Negative emotions, pressing the trigger you feel for sure, a living being is alive, it's better not to take any trophy than even accidentally kill a she-animal, every hunter must have his own attitude to the matter, the main thing is not to violate the rules, if you kill on the hunt, then only superfluous ones, that nature doesn't need [8].

Classical theme of "spiritual man" usual for fiction unfolds the media narrative about hunting. In Lithuania, an interview was conducted with a priest-hunter who shared his thoughts: Hunting taught me to respect the animal, to respect nature, to respect all that the Lord gave us, what he created for us. After all, this is a miracle that, unfortunately, most people simply do not notice.

Moral and social taboos are the widespread ideas of the media discourse of specialized magazines, actively accompanied by discussions and debates: What is the right hunting? In my opinion, this is not just a hunting for an approved kind of game, at the allowed time, in the permitted place and in compliance with established norms of catch. It is also a hunting, which is conducted according to the rules and traditions established many centuries ago.

On the pages of magazines, they consider new ways of game ranch development, such as hunting tourism, the moral positions of people are especially vividly encountered here. In the letter of the game manager and economist yevgeny baranov, published under the heading Source of currency proceeds it is noted: The development of foreign hunting tourism is of great importance for the country as a powerful source of currency proceeds. You also should not leave out of account such a positive factor as newly created jobs in remote areas. Hunting tourism can contribute to the preservation of the unique national cultures of indigenous arctic ethnic groups. Next, to this publication, the editors posted a critical article say "No" to sale and purchase by the other specialist, Ph.D., Biology, Yu. Yanish

and further other polemical materials: We trample on the golden field, do not dare touch the Taiga.

The media text of specialized magazines presents the relationship of characters to honor: For example, in the possible conditions of competition with nature on equal terms. The world of wild nature is equal to the collisions of society, communication with it is personified, personal and visual: My attitude to the wolf as such is very complicated. I think, what is known about the code of behavior of the wolf pack, is very interesting. On the one hand, the wolf is a wild animal that inspires respect, because it is smart, calculating, knows how to work in a team and on the other hand, absolutely wild cruelty is inherent to the wolf: If it gets into a herd, it will kill everyone [9].

Hunting in the modern world is following certain principles, it also implies moral and social dignity, which inspires respect and support among people: They also say that the rose is a rose. Hunting is not a place where one should pull ranks: Hunting is a form of leisure, implying equality of participants. A respectful attitude towards each other must be present always and everywhere, regardless of positions, ranks and another regalia.

Another emotional construct of "fear" allows emphasizing the eternal meanings of existence. Fear sharply escalates the moral identification of a person in the paradigm of "life and death" [10].

In the explanatory Ozhegov dictionary, fear is described as a very strong fright or when a person is afraid of something. Fear is a depressing, painful state of mind caused by a danger that threatens a person and a feeling to be at the mercy of it. The word has a close etymological relation to the words from other languages, for example: With Lithuanian *stregti*, *stregiu*-grow numb, turn into ice; or Latvian *stregele*-icicle. Some cold, non-existence brings the specified lexeme closer to the Latin word *strages*, which literally means desolation, defeat, humbled in the dust. Stepanov notes that the internal form of the concept of fear includes different etymologies. The Russian, old church Slavonic and old Slavic lexeme *strakh* (fear) contains the same root as *stradat* (suffering), *strast* (passion or horror) (compare "Horror stories were told about these places"). Contradictory senses emphasize the double-meaning and depth of fear cognitive field.

In the media discourse, numerous attempts are made to cope with and overcome the all-absorbing sense of danger for one's own life when facing a wild boar, a bear and a wolf. Hunters in different ways depict situations of genuine horror, fear, panic, which they often have to overcome successfully, at the same time assessing their capabilities and force of character: And suddenly I felt that someone was looking at me. I saw two eyes, but I could not understand who it was. As it turned out, there was a wild boar in the bushes in front of me. It stood like that, looked at me and then it ran into the depths of the forest, breaking the bushes! and I was still standing with a gun and did not know what to do. [11].

Also, the media discourse represents the hunter's attitude to luck, unpredictable and always expected, which is the key to successful hunting: Barbary sheep-Luck on the third try. That's how differently the hunters get their trophies!

Hunting awakens collective consciousness and gets back to the sources of being and the family values. Only in nature, we come back to ourselves, to our inner child, to ourselves-to the natural, primitive man, to ourselves, who remembered past life, family generations,

distant epochs. In media discourse, the topic of hunting is closely related to the fate of the family line, to the traditions of different nations. The magazines actively provide brief information from the family biography of the characters and draw a succinct commercial hunting image: The daughter of a hunter, the wife of an honorary hunter-the holder of order, Maria Spiridonovna has spent 20 years of her leisure time hunting. She has more than 60 sables, several hundred squirrels, a lot of foxes, hares, ermines, wood grouses, partridges and other game under her belt.

As a rule, hunting has ethnic roots, it is conditioned by folk psychology and reflects national self-consciousness, it has a unique spiritual appearance: Hunting in Yakutia, in the Volga region, Siberia, Kamchatka, Australia, Africa, America, etc.

The ethnic specificity of the commercial hunting areas is embedded in numerous narratives: Local Mansi and Russian hunters hunt for sable, marten, squirrel and other valuable fur game in the taiga forests; Gvasyugi village is situated on the bank of the Khor river, a tributary of the Ussuri, among the hills covered with taiga. Its population is Udege, people since ancient times, living near Khor river. This nation is not numerous, but the fame that the Udege people are excellent hunters and the most experienced trackers is widespread in the far east.

In media texts, national features of hunting are represented due to detailed descriptions of the nature and specifics of the climate of a particular region: Among the hard-to-reach rocks of the Olekmo-Vitim mountain system, where the Chara river separates the range of mountains, there are taiga lands of the Evenki collective farm Zarya. Then the author draws attention to the objective difficulties: The severe conditions of hunting in the north of the Chita region: Frost often reaches -50°, the northern winds blow almost all winter.

It should be emphasized that the relevance of these materials is associated with global processes of the disappearance of small-numbered peoples'. Ethnic groups, which are mentioned in the magazines, are traditional farming based on renewable natural resources (hunting, wildcrafting, reindeer herding, fishery and maritime trade) [12].

Hunting as a breath of life research statistics

In general, in the dominant information flows, the value of one's own personality is traditionally measured by the results of hunting. The need for hunting as a sphere of leisure and recreation took almost a fifth part of the samples in the media text. The need for self-actualization is about 32%, the need for communication with nature was 33%. Hunting as the realization of a purely physiological human need (aggressive instinct, the thrill of catch- catching the beast, need for food) was poorly represented in the media text space- about 11% of the overall context of the magazines [13].

A certain part of the media space is devoted to materials about hunting as a profitable profession. The authors share their experience of professional hunting, knowledge of the lifestyle of commercial hunting fauna and the ability to organize such hunting. So, bright examples are the articles of S. Bogatov from Irkutsk. "The squirrel hunting with a husky", Aleksey Blyuma "Commercial hunting with a small-caliber rifle", N. Vekhova "Commercial hunting huts" etc. The format of hunting in fenced territories is sharply

criticized, for example: "Only murder is inside the fence", "Do you call it hunting?", "Do not fence me," "Bloody business" etc.

Looking through the editions of the new millennium, it should be noted that the commercial hunting topic becomes a rarity rather than a mass product. The previous volume of texts on the production and commercial hunting topics is replaced by general articles. The desire to publish more texts on the biology of hunting birds and animals, culture, history, is still more noticeable and the "literature-like pages" are still prominently featured. The former format of "commercial hunting discourse" is more and more actively replaced by the topic of trophy hunting, hunting tourism, new organizational and legal forms of hunting.

In the magazines, interviewees talk about the unique role of hunting, that enriches their lives greatly. The hunting immerses into the primeval world of nature, is the fresh source of new meanings, ideas and solutions, it awakens the true capabilities of man. Significant trophies symbolize not only the efficiency but also the number of personal qualities of the hunter. The significance of the trophy depends directly on the hunter's invested efforts, on his eagerness, diligence, skills and experience. According to the apt remark by one of the interviewees: "Hunting reinforced my understanding that the world is not divided into black and white" [14].

Hunters call it a miracle—a real fusion with the world, a deep understanding of it from within. Hunting in the wild changes a person physically, develops him socially and mentally. In contrast to the imaginary freedom of modern civilization, nature brings up a wise wholeness in the style of fresh "air" (the breath of true life) through conflict with the pragmatic interests of the megalopolis. Characters of media texts admit: "Hunting in my life has brought a whole chain of things to my life. I can not say that in everyday life I'm fond of photo and video shooting. And while hunting, I always have a video and a photo camera. Photo and video, in turn, caused a desire to master the computer and this accordingly led to photo albums and short films that we make ourselves".

Such life stories mark the person as a part of the living world of nature, which makes him better and more perfect. "After graduation, my wife and I were directed to tiksi and the interest in traveling, discovering, hunting, fishing not only brightened up our life but filled it with meaning"; "Hunting for me is a way of discovering the world. Coming to the hunt, you discover new countries, get acquainted with their culture. Hardly anyone will argue with the fact that hunting is part of the cultural and historical heritage"

In the discourse of magazines, hunting not only makes it possible to realize the cognitive needs of a person, but it also forms a love for a healthy and active lifestyle (Figure 1).

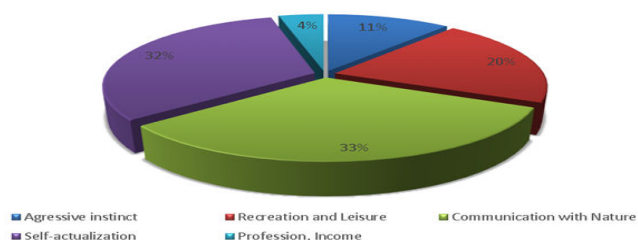


Figure 1. The conceptual domain of hunting.

Conclusion

The conducted linguocultural analysis of the media text, postulating the inseparable unity of the language of the media text and the national view of the world, emphasizes the mental importance and relevance of the presented meanings of the "hunting" concept for the language personality of the media text author, the interviewee and the consumer. Hunting is an essential and reproducible element of the common ethnocode of mankind, a special symbolic reality of human culture, a certain system for regulating human behavior on the basis of his values. The prevailing media text of specialized magazines about hunting reproduces the traditional meanings of the "hunting" concept, revealing the semantic nuances of this phenomenon.

The core ideas of this concept are based on the richness of the inner world of the creative person, on his personal markers that distinguish him from animals. The person and hunting are certainly connected through the categories of creative work and freedom, as well as through the insuperable dichotomy of life and death. And if freedom can be represented as a person's developed ability to overcome obstacles, to act not only according to known stereotypes but also in relation to unique situations, then hunting can be imagined as a set of meaningful issues of human existence, as the situation of his choice at the "crossroads of spirit and flesh" within the values of a particular culture.

The range of the "hunting" concept presented in the article is far from complete. Our research is continuing. In the text space of specialized magazines, the axiology of hunting has a multi-level structure, the dominant parts of which are the frames "hunting as an opportunity for knowledge and self-actualization", "hunting as a space of communication with nature and as a kind of leisure and recreation". The narrow segment is occupied by information about hunting as a profitable profession. The stereotypical vision of hunting as a purely aggressive human activity is poorly represented. This semantic outline is of little interest to the authors of the media text and the characters of the texts. Of course, it is possible that in the modern civilized world it is unpleasant to recognize the evil human essence—the ancient aggressive nature of homo sapiens. However, the research shows that the hunt represented in the media discourse is one of the convincing examples and vivid forms of overcoming the weakness of the body and enhancing the spiritual abilities of man, it's a demonstration of eternal burning desire of man to comprehend the truth of life with a special "radar" echo of nature.

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