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# GLAS ŠAKALA/THE VOICE OF JACKAL

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RTV SLOVENIA, RADIO SLOVENIA, IGRANI PROGRAM & DRUŠTVO ZA UMETNOST  
AVGUS, LJUBLJANA

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SCENARIJ **SAŠKA RAKEF, TINA KOZIN**

GLASBA **BOJANA ŠALIĆ PODEŠVA**

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PREVOD **SONJA BENČINA, ŠPELA BIBIČ, PIA BREZAVŠČEK**

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V besedilu so uporabljene dokumentarne izjave zbrane na terenu, odlomki iz del Jakoba von Uexküllla: Potikanja po okoljnih svetovih živali in ljudi (Prevajalec: Samo Krušič, Znanstvena založba Filozofske fakultete), citati iz raziskave »Prostorska razporeditev, številčnost, ocena populacijskih trendov in potencialno širjenje areala vrste zlati šakal (Canis aureus L.) v Sloveniji«, verzi iz pesmi Tone Škrjanec: Tišina, zbirka Dihaj (Center za slovensko književnost); Jure Detela: pesmi 23. in 39. iz zbirke Mah in srebro, objavljene v knjigi Zbrane pesmi (Beletrina); Tina Kozin: Povsod listje, zbirka Šumenja (Lud Literatura), Pesem ne drevo, gozd, zbirka Nebo pod vodo (Litera), v drobcih ... (še neobjavljeno), Naj bo vsako oko le okolje (še neobjavljeno); Saška Rakef: V tem, ki ga ne vidi, vidi vsak nekoga drugega (še neobjavljeno); Vojo Šindolič: Ograjen prostor v prevodu Toneta Škrjanca (še neobjavljeno).



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Premiered on December 31, 2020

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RTV SLOVENIA, RADIO SLOVENIA, DRAMA DEPARTMENT & DRUŠTVO ZA UMETNOST  
AVGUS, LJUBLJANA

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The text is composed of documentary statements gathered during fieldwork, excerpts from text of Jakob von Uexküll: Potikanja po okoljnih svetovih živali in ljudi (Prevajalec: Samo Krušič, Znanstvena založba Filozofske fakultete), quotes from research »Spatial distribution, population size, estimation of population trends and potencial expansion of the range of the Golden Jackal species (Canis aureus L.) in Slovenia), verses from poems Tone Škrjanec: Tišina, zbirka Dihaj (Center za slovensko književnost); Jure Detela: pesmi 23. in 39. iz zbirke Mah in srebro, objavljene v knjigi Zbrane pesmi (Beletrina); Tina Kozin: Povsod listje, zbirka Šumenja (Lud Literatura), Pesem ne drevo, gozd, zbirka Nebo pod vodo (Litera), v drobcih ... (še neobjavljeno), Naj bo vsako oko le okolje (še neobjavljeno); Saška Rakef: V tem, ki ga ne vidi, vidi vsak nekoga drugega (še neobjavljeno); Vojo Šindolič: Ograjen prostor v prevodu Toneta Škrjanca (še neobjavljeno).

**0'06''**

naj bo vsako oko

le okolje : gozd

gosti, kadar pripada

sebi

**1'17''**

Glas šakala.

**2'42''**

Šakal (*Canis aureus*) se v zadnjih desetletjih z Balkana uspešno širi proti srednji in vzhodni Evropi; danes je prisotnost vrste znana v 30-ih evropskih državah. Poleg širjenja je zanj značilno tudi zelo hitro naraščanje številčnosti v vseh državah/območjih, ki jih je poselil. Številčnost in razširjenost vrste v Evropi se od devetdesetih let dalje intenzivno veča. Enak trend je zaznan tudi v Sloveniji, kar potrjujejo vedno pogostejša opažanja šakalov, širi se tudi območje njegove prisotnosti.

**3'40''**

A smo? Ste pripravljeni? Smo. Ok.

Posnetek oglašanja šakala – klic za izzivanje oglašanja šakala.

**0'06''**

let every eye

be env-eye-ronment: a forest

is inviting when it belongs

to itself

**1'17''**

The voice of a jackal.

**2'42''**

In the last decades, jackal (*Canis aureus*) has been successfully spreading from the Balkans towards the Central and Eastern Europe; today, the species can be found in thirty European countries. It is also worth noting that the number of jackals in the countries/areas it spreads to is growing rapidly. Since the 1990s, its numbers and presence in Europe have been increasing intensively. The same trend can be seen in Slovenia: the number of sightings is growing, and its habitat is spreading.

**3'40''**

Are we ready? Are you ready? Yes. OK.

A recording of a jackal call – made to provoke jackals to respond.

### **3'55''**

V zadnjih letih so bile s popisi z »akustično metodo« teritorialne skupine oziroma živali zaznane na Ljubljanskem barju, na območju Bele Krajine, Cerkniškega jezera, zgornjega Posočja, v Središču ob Dravi, na Dravskem polju, na Kozinskem, Sežanskem in Goriškem Krasu, na Planinskem polju in v Prekmurju, po letu 2008 so znana tudi opažanja ali povožene/poginule živali iz Zgornjesavinjske doline, Celjske kotline, Idrijskega, Dravske doline in z Gorenjske.

### **4'31''**

Samo so pa zelo, tko ... zelo dobro kompenzirajo s smrtnostjo ... tudi na območjih, kjer jih ful streljajo, recimo Bolgarija strelja 20.000, 25.000 letno, pa nima nobenega zaznavnega učinka sploh. So bile raziskave, to sicer ne v Evropi, drugje so bile narejene, so celo pokazale, da če začneš ti šakala streljat, poveča reprodukcijo, kakor če se ga ne strelja. Več mladičev ima in večji delež populacije se razmnožuje. Se skompenzira na ta način. Tako, da so zelo tako odporni na preganjanje.

### **5'15''**

Posnetek oglašanja šakala – klic za izzivanje oglašanja šakala.

### **6'25''**

Naraščanje številčnosti in prostorske razširjenosti šakala v Sloveniji lahko potencialno sproža konflikte, povezane s človekovimi interesi/aktivnostmi (npr. reja domačih živali, upravljanje s populacijami domorodnih vrst).

### **6'50''**

Ja. So bile ideje po Evropi, pa tudi po Izraelu, da bi jih spucal oziroma zelo zmanjšali, nikjer še niso uspeli. To edino kar res očitno pomaga je, če imaš volka. Tudi tisti ne bo čisto iztrebil ampak tist je vsaj učinkovit, da zmanjša pa verjetno se šakali izogibajo in grejo rajši stran. Nekam

### **3'55''**

In the last years, surveys with the “acoustic method” have recorded territorial groups or individual animals at the Ljubljana Marshes, in Bela Krajina, at Lake Cerknica, in the upper Soča region, Središče ob Dravi, the Drava Field, the Kozina-, Sežana-, and Gorice Karst, the Planina Field, and in Prekmurje; after 2008, there have been sightings of live or dead (roadkill) animals in the Upper Savinja Valley, Celje Basin, Idrija region, Drava Valley, and Gorenjska region.

### **4'31''**

But they are very ... They compensate well for their mortality rates... Even in areas where they are being killed in large numbers, Bulgaria for example shoots around 20,000, 25,000 jackals per year but this has no noticeable effect at all. Studies have been done – not in Europe but elsewhere – that showed that, if the jackal is being killed, this increases its reproduction more than if it's not being shot. It has more offspring, and a larger part of the population reproduces. This is how it compensates. So it is extremely resilient to being driven out.

### **5'15''**

A recording of a jackal call – made to provoke jackals to respond.

### **6'25''**

The growing numbers and presence of the jackal in Slovenia can potentially provoke conflicts related to human interests/activities (e. g. farm-animal breeding, managing the populations of native species).

### **6'50''**

Yes. In Europe and Israel, there were ideas of wiping them out or drastically reducing their numbers – nobody has succeeded yet. The only thing that can really help is the wolf. The wolf will not wipe the jackal out completely, but it helps keeping its numbers low.

drugam. Je v bistvu vedenjski vpliv, da to vpliva. Ker pri odstreli je pa čisto samo koliko jih ubiješ ampak jih je nemogoče toliko pobit, da bi ... ker mislim, da bi morali vsako leto 70-80% populacije postreliti, da bi bil učink in to vsako leto zapored. To so Izraelci sprobavali in ko so prišli do teh številčk so obupali – so rekli – to – ok, lahko eksperimentalno nekje probaš, da bi pa to na nivoju države nekje izvajal, pa ni kapacitet. Ker bi rabil imeti armado, vojsko poslati pol ...

**8'12''**

ne drevo, gozd

si,

samo gozd.

si, in tla pod tabo so vse

bolj polna

samo gozd.

And the jackal probably avoids the wolf and prefers going away. This behavioural effect has an effect. In shooting, the only thing that counts are the numbers, but it's impossible to kill so many to ... I think we'd have to shoot 70–80% of its population per year for it to have any effect. Every year. The Israeli tried it and when they saw the numbers, they gave up, they said. OK, you can experiment with this but to carry it out on a national level – there aren't enough capacities. You'd need an army ...

**8'12''**

not a tree, you are

a forest,

only forest.

and the ground under your feet

grows richer

only forest.



drevje, razpleteno v listje,

**9'02''**

Posnetek oglašanja šakala – klic za izzivanje oglašanja šakala.

grmičaste kepe tišine,

**10'02''**

Še v času Marije Terezije je bil v Sloveniji upravljavski cilj iztrebiti medveda, volka, risa, divjega prašiča. To je bil popolnoma legitimen cilj, to se je tudi močno spodbujalo, plačevalo visoke nagrade. In za večino vrst je to uspelo. Se pravi ris in divji prašič sta bila popolnoma iztrebljena, tudi jelenjad recimo, ampak če gledamo v 20. stoletju, tam že v 60ih letih je država izplačevala nagrade za ubijanje volkov.

brez reda

razrasle brez reda

Trees unravelled into leaves,

**9'02''**

A recording of a jackal call – made to provoke jackals to respond.

shrub-like globes of silence,

**10'02''**

During the times of Maria Theresa, the forest management goal in Slovenia was to exterminate the bear, the wolf, the lynx and the wild hog. It was a completely legitimate goal: people were encouraged to kill them and given high rewards for doing so. And for the majority of species, they succeeded. The lynx and the wild hog were completely exterminated, deer, too. But if we look at the 20th century: already in the 1960s, the state paid rewards for killing wolves.

no order

spread with no order

čez korenine,

trohneče stopinje divjadi in

tiste, v katerih še živi

vonj po vlažni zemlji.

samo gozd.

**12'13''**

Posnetek oglašanja šakala – klic za izzivanje oglašanja šakala.

drevje, prepleteno s šumi,

veje, ki se zabadajo

over the roots,

decomposing footprints of game and

those in which

the smell of wet earth still lives.

only forest.

**12'13''**

A recording of a jackal call – made to provoke jackals to respond.

trees, intertwined with murmurs,

branches sticking

v barve, naključno

najdene poti,

zrak, ki kroži

med debli,

žarki,

oviti v sence, in motni

prebliski vlage –

samo gozd,

brez ednine,

in povsod –

into colours, randomly

found paths,

air that circles

among the trunks,

rays,

cast in shadows, and hazy

glimpses of moisture –

only forest,

no singular,

and everywhere –

listje.

**14'36''**

To izginotje take ključne vrste je prineslo do precej velikih ekoloških težav primarno povezano s tem, ko so se koncentracije rastlinojede živali močno povečale in začele koncentrirati na nekatera območja, kot so recimo rečne doline. In ta vpliv rastlinojedih živali je bil tako močan, da so praktično zradirali celotno vegetacijo. Se pravi, nekatere vrste dreves so skoraj že izumrle, ni bilo več nobenega pomlajevanja, kar je potem privedlo do številnih drugih ekoloških težav.

**15'33''**

poznamo veliko vrst tišine.  
večinoma so samo približki.  
rastline, recimo,  
kadar jim je težko,  
jočejo povsem neslišno.

leaves.

**14'36''**

The disappearance of such a key species lead to great ecological problems primarily connected to the fact that the number of herbivores grew and became concentrated in certain areas such as river valleys. The influence of those herbivores was so strong that they practically eradicated the entire vegetation. Certain tree species almost became extinct, there was no rejuvenation, and this led to numerous other ecological problems.

**15'33''**

we know several types of silence.  
usually mere approximations.  
plants, for example,  
when they are sad,  
cry without sound.



**16'27''**

Pripravljen?

Posnetek oglašanja šakala – klic za izzivanje oglašanja šakala.

**17'06''**

... zadnjih nekaj let se zelo hitro širi. Kot kaže je bil glavni razlog ta, da smo ljudje volka sesuli. V drugi polovici 19. stoletja smo iztrebili večino volkov v Evropi, preživeli so samo v nekih odmaknjenih predelih ... Kočevska pa Snežnik ... in očitno je bil volk tisti, ki je držal šakala na stran ... ko smo pa enkrat to kontrolo bom rekel ljudje uničili se je šakal začel širiti ... sicer se volkovi spet vračajo – v zadnjih 20ih, 30ih letih ... ampak vmes so se šakali tako namnožili, da izgleda ... še vedno beležimo, da tam, kjer so volčji tropi stalno prisotni, je manjša verjetnost šakalov, ne bo, da ni šakalov, ampak je manjša verjetnost šakalov ... samo danes je šakalov tam nekje krat 10 v Evropi toliko kot volkov, bi rekel ... ker je pri šakalih tako, da lahko živijo v bistveno večjih gostotah, eno skupina volkov rabi nekje v povprečju pri nas 40000 hektarjev, šakali imajo tam nekje od 5000 do 10000 hektarjev, to se pravi 5 do 10 kvadratnih kilometrov ... torej imaš skoraj 50 skupin šakalov znotraj ene skupine volkov po gostoti, gostota je toliko večja, ker imajo drugo ekologijo in zaradi tega jih je lahko toliko več.

**19'46''**

Kaj pa šakal se približa tako naseljem pa tudi človeku?

Ja, ja, šakali so zelo tolerantni do človeka. Zdaj, tako, se še vedno izogiba, predvsem v dnevnem času, ali pa če nima nekega razloga, ne

**16'27''**

Ready?

A recording of a jackal call – made to provoke jackals to respond.

**17'06''**

... the last few years, it has been spreading fast. The main reason seems to be the fact that people have crushed the wolf. In the late 19th century, the majority of wolves in Europe have been exterminated, only those in really remote parts have remained ... the Kočevje region and Snežnik ... and, obviously, the wolf kept the jackal away ... but once people eliminated this control, the jackal began spreading ... the wolf has been returning, though – in the last 20, 30 years ... but in the meantime, the jackal has proliferated so much that it seems ... we are still recording a smaller probability of the jackal where there is a permanent presence of a wolf pack – not that there are no jackals, but their probability is smaller ... today, Europe has around ten times as many jackals as it does wolves, I'd say ... because the jackal can live in substantially larger population density. A pack of wolves here needs around 40,000 hectares, jackals have from 5,000 to 10,000 hectares, that is 5 to 10 square kilometres ... so you can have almost 50 groups of jackals per one group of wolves, density-wise. Their density is so much larger because they have a different ecology and there can be more of them in a given area at the same time.

**19'46''**

Does the jackal come close to settlements and people?

Yes, yes, jackals are very tolerant of people. They will still avoid them, especially during the day or without an explicit reason, they won't come

bo zraven hodil. Ampak pogosto je razlog v obliki hrane. Ker okoli naselij so večinoma odpadki.

**20'45''**

Posnetek oglašanja šakala – klic za izzivanje oglašanja šakala.

**22'32''**

Prázen gozd ni prázén.

**23'22''**

Posnetek oglašanja šakala – klic za izzivanje oglašanja šakala.

**23'27''**

Dejstvo, da se je šakal v večjem številu v Sloveniji začel pojavljati šele v zadnjem desetletju, ima za posledico, da nam v celoti primanjkuje znanja o tej vrsti, njeni ekosistemski vlogi, medvrstnih odnosih, vplivih na druge vrste, populacijski dinamiki in sposobnosti širjenja, primernem prostoru zanjo itn ...

Proučiti skupek vplivov, ki delujejo na vrsto in lahko dolgoročno vplivajo na razširjenost in številčnost populacije ...

close. But the reason is often food. Waste can be found close to settlements.

**20'45''**

A recording of a jackal call – made to provoke jackals to respond.

**22'32''**

Vacant fo-rest is not rest-ing.

**23'22''**

A recording of a jackal call – made to provoke jackals to respond.

**23'27''**

The fact that the jackal has only appeared in such numbers in Slovenia in the last decade means that we lack knowledge on this species, on its role in the ecosystem, on inter-species relations, its affect on other species, its population dynamics and capabilities to spread, the appropriate habitat, etc.

To study the totality of influences that affect the species and can influence the presence and the numbers of the population in the long run ...

Manjka tudi širša družbena razprava oz. konsenz, kaj si z vrsto sploh želimo, zaradi česar s šakalom trenutno ni možno ustrezno upravljati.

Slednje je možno le po predhodnem monitoringu vrste, ki bo zagotovil ustrezne informacije o stanju populacije, zlasti številčnosti, razširjenosti, reproduktivni sposobnosti, genetski čistosti, njeni ohranjenosti in stabilnosti, najpomembnejših kolonizacijskih poteh ...

### **24'17''**

Dve stvari navdihujeta človeka, zvezdnato nebo nad mano in moralni zakon v meni. In potem tukaj po navadi nehamo brati, ampak odlomek se nadaljuje tako: zvezdnato nebo nad mano me reducira v prah, v neko golo naključno pikico v tem morju osveti, medtem ko me srce, ta moralna zavest v meni, neskončno dviguje nad to naključnost. In točno vidiš, da je na etiki Kantova zastava neskončnosti, nesmrtnosti. Ravno zato, ker je človek bitje moralnega zakona, se dvigne nad to naravno neskončnost, ki jo spoznava z umom. In ravno zaradi tega, ne sme biti žival, ker kakor hitro bi rekel, da ima žival tudi mogoče neko sposobnost, da mogoče razum ni neka antiteza naravi, tako hitro bi Kant pravzaprav ostal samo ta prahec v vesolju in nič drugega.

Ampak nekoč davno so ljudje tudi samo smrt  
doživljali drugače:  
kjer je človek umrl, tam bi bil tudi pokopan,  
sredi travnika, ob vznožju pečine, ob reki, v gozdu –  
tako si je delil prostor in čas  
z rastlinami in živalmi,  
svojimi tovariši na zemlji.

Enako vidite pri Descartu, v razpravi o metodi, tam Descartes pravi tole: če bi bilo tako – če bi živali imele dušo, potem se človek glede posmrtnega življenja ne bi imel nadejati nič več kakor ena muha ali pa ena mravlja. Torej to je absurden zaključek. Človek mora biti nekaj drugega, mora imeti nekaj več. Res je, da trzanje živali in

A wider social debate or consensus is missing on what we want for the species, which makes it impossible to properly manage the jackal.

This can only be achieved by monitoring the species that would supply appropriate data on the status of the population, its numbers, prevalence, reproductive capabilities and genetic purity, its condition and stability, the most important colonising trails ...

### **24'17''**

Two things fill the mind with ever new and increasing admiration and awe: the starry heavens above me and the moral law within me. And this is where we usually stop reading. But the paragraph continues: the starry heavens above me reduce me to dust, a random naked speck in the sea of revenge, while the heart, the moral law within me endlessly elevates me above this randomness. And you can clearly see Kant's take on infinity, of immortality is in the ethics. Because humans are beings of moral law, they rise above this natural infinity that they learn about with their minds. And that is why they must not be animals: as soon as you say that an animal may also have a capability, that perhaps reason is not an antithesis to nature, Kant would only become this speck in the universe, nothing else.

But once upon a time, people also experienced death in a different way:  
wherever one died, that was where they were buried,  
in a meadow, under a cliff, by a river, in a forest –  
sharing space and time  
with plants and animals,  
their comrades on earth.

The same goes for Descartes, in his Discourse on Method, he says: if it were so – if animals had a soul – then a human had no more to aspire to in the afterlife than a fly or an ant. This is an absurd ending then. A human must be something else, must have something more. It's true that the twitching of an animal and of human flesh is

trzanje človekovega mesa je enako, ampak vzrok enega in drugega je pa absolutno, totalno, radikalno drugačen – pri človeku je to duša, pri živalih pa nič. In v resnici se ravno pri Descartu pojavi ta neverjetni nihilizem, ker pravzaprav med človekom in živaljo ni nobene razlike, in to je ravno neka radikalna Descartova kartezijska novoveška novost, da lahko telo pravzaprav razlagamo na podlagi nekih mehaničnih principov, torej med človekom in živaljo ni nobene razlike razen absolutna razlika. Torej razlika duše. In tu lahko vidimo ...

### **27'28''**

Takšen status – kljub naraščajočem populacijskem trendu in dejstvu, da je v EU šakal nezavarovan ali podvržen lovu v 11-ih EU državah – trenutno ne omogoča aktivnega upravljanja z vrsto.

### **28'16''**

v drobcih si

drobec prihajaš

nasproti

the same, but the reason for one and the other is absolutely, totally, radically different – with the human, it is the soul, with the animal it is nothing. In truth, it is with Descartes that this incredible nihilism appears, as there is in fact no difference between a human and an animal, and that is a radical Descartes' Cartesian new age novelty: that the body can be explained on the basis of mechanical principles, meaning that there is no difference between a human and an animal except for the absolute difference. The difference of the soul. And here we can see ...

**27'28''**

Such a status – despite the increasing population trend and the fact that, in the EU, the jackal is unprotected and subject to hunt in 11 EU Member States – currently makes active management of the species impossible.

**28'16''**

you are in pieces

you come, a piece

towards



### **29'33''**

Med divje  
brstečo  
ravnino  
in majhnim  
presojnim  
oblakom  
se v komaj  
zaznavnem  
premiku  
obrača  
golobje  
pero.

razširjena zavest:  
prijatelj na obzorju

### **31'51''**

Če gledamo že v 20. stoletju, tam že v 60ih letih je recimo država izplačevala nagrade za ubijanje volkov. Danes jih pa intenzivno varujemo, vlagamo precej denarja v to, da se jih zaščiti, a ne. Razumljivo, nekaterim ljudem je to – kaj, kdo zdaj mene tukaj zafrkava – včasih so mi plačeval, da sem streljal volkove, zdaj me dajo pa v zapor, če ustrelim volka. Tudi to je povezano z družbenim procesom in tem - spremembo, predvsem zavedanjem po eni strani koliko smo ljudje odvisni od

**29'33''**

Between the wildly  
    blooming  
        flatlands  
and the small  
    translucent  
        cloud  
in a barely  
    noticeable  
        movement  
a pigeon  
    feather  
        turns.

extended consciousness:  
friend on the horizon

**31'51''**

If we look at the 20th century: already in the 1960s, the state paid rewards for killing wolves. And today, the species is intensively protected, we invest a lot of money in its protection, right. Understandably, some people think: what, what's the deal here – I used to be paid for shooting wolves and now I go to prison for shooting one? This is also connected to the social procedure, the change, but mostly the awareness of, on the one hand, how people are reliant on the so-called eco-systemic services – i. e.

tako imenovanih ekosistemskih storitev, se pravi tega da narava, naravni procesi delujejo kolikor toliko normalno, brez tega pač človeštvo ne more preživeti. To, po drugi strani se pa tudi odnos do samih živali precej spremenil. Se pravi, če je bilo mogoče še par desetletij nazaj popolnoma sprejemljivo ubijanje določenih živali, brez nekega dobrega vzroka, je to danes za vedno večji delež javnosti ni več sprejemljivo. Tako, da s tem je tudi povezano kako upravljamo potem s temi vrstami.

### **33'14''**

Kavke, ki živijo v združbah, imajo celo življenje ob sebi tovariša, s katerim skupaj izvajajo najrazličnejša dejanja.

Zaradi tega, ker imamo na eni strani eno vrsto, to je človek, na drugi strani pa 7,77 milijona vrst, ki so živali, a ne? In že to je neka radikalna nesimetrija ...

Če kavko vzredimo samo, se tovarišu nikakor ne bo odrekla, temveč bo – če si ne bo našla nobenega svoje vrste – posvojila nadomestne tovariše, in sicer tako, da lahko za vsako novo početje vskoči drug nadomestni tovariš.

... ker so seveda te v narekovajih »živali« si med sabo veliko bolj različne kot so nekatere te živali različne od človeka.

Kavka po imenu Tschok si je v svoji mladosti za tovariša, ki je igral vlogo matere, posvojil kar samega Konrada Lorenza. Povsod mu je sledil, njega je klical, ko ga je bilo treba nakrmiti. Ko se je naučil sam poiskati hrano, si je za tovarišico v ljubezni izbral Lorenzovo sobarico in pred njo izvajal karakteristične snubitvene plese.

Pozneje si je našel neko mlado kavko, ki je postala njegov adoptivni otrok in jo je potem sam krmil.

Se pravi ljudje smo si veliko bolj sorodni z določenimi živalmi, kot so si potem določene živali sorodne med sabo. Kaj pa vem – neka veščica ima veliko manj skupnega s psom kot ima človek skupnega s psom.

that the nature and its processes work more or less normally; without this, humankind can simply not survive. On the other hand, our relationship towards animals has changed considerably. I mean, if perhaps only a few decades ago it was perfectly acceptable to kill certain animals for no good reason, today this has become unacceptable for an ever-greater part of the public. So this also affects the way in which we manage these species.

### **33'14''**

Living in flocks, jackdaws pair-bond for life and perform various activities with their partners.

Because, on the one hand, we have one species – that is the human – and on the other hand 7.77 millions of species that are animals, right?  
And this is a radical asymmetry ...

If a jackdaw is brought up in a domestic environment, it will not give up on having a partner but will – if a mate of its own species is unavailable – adopt a surrogate mate: for every activity it will have another surrogate mate.

... because, of course, these, quote unquote, “animals” are much more different among themselves as some of them differ from human.

In his youth, a jackdaw by the name of Tschok adopted none other than Konrad Lorenz as the mate playing the role of his mother. He followed Lorenz around, he called for him when he needed to be fed. When he learned how to find food on his own, he chose a love mate in Lorenz's chambermaid, performing characteristic mating dances in front of her. Later, he found a young jackdaw that became its adoptive child and fed it himself.

I mean that people are much more similar to certain animals than certain animals are similar to others. For example: a moth has much less in common with a dog than a human does.

**36'45''**

ne drevo, gozd

si, in tla pod tabo so vse

bolj polna

**36'45''**

not a tree, you are  
a forest, and the ground under your feet  
grows richer

**38'10''**

Ste pripravljeni? Ja? Ja. Ok.

Posnetek oglašanja šakala – klic za izzivanje oglašanja šakala.

**38'54''**

Glas šakala.

**39'57''**

Super. Bravo ej.

Nisem verjela, da ga bomo posneli ...

**40'27''**

... trenutno ne omogoča aktivnega upravljanja z vrsto. Trenutno je namreč slovenska zakonodaja glede šakala v medsebojni koliziji – vrsta je od leta 2014 uvrščena med divjad (tj. lovne vrste), hkrati pa se še vedno nahaja tudi na seznamu zavarovanih vrst. Takšen status – kljub naraščajočem populacijskem trendu in dejstvu, da je v EU šakal nezavarovan ali podvržen lovu v 11-ih EU državah trenutno ne omogoča aktivnega upravljanja z vrsto ...

kaj si z vrsto sploh želimo?

**38'10''**

Are we ready? Yes? Yes. Ok.

A recording of a jackal call – made to provoke jackals to respond.

**38'54''**

The voice of a jackal.

**39'57''**

Great. Good job.

I didn't believe we'd record it ...

**40'27''**

... currently makes active management with the species impossible. Slovenian legislation is currently in conflict with itself regarding the jackal – since 2014, the species is listed under game (i. e. a hunted species), but at the same time, it is still on the list of protected species. Such a status – despite the increasing population trend and the fact that, in the EU, the jackal is unprotected and subject to hunt in 11 EU Member States – currently makes active management of the species impossible ...

what do we even want for the species?



kaj si z vrsto sploh želimo?

Oprema, ki jo potrebujemo, je sestavljena iz lovske optike, ki jo sestavljajo daljnogledi, dvogledi, nočna optika, pribor za optiko in podobno, iz lovskih oblačil, ki naj bodo v primernih barvah, ki se zlijejo z okolico, ter iz lovske opreme, kot so nož, jermen, frača, krmilnica, pripomoček za streljanje in podobno.	Letno je na desetisoče živali pobitih v gozdovih in na poljih, več milijonov živali trpi in umira v masovni živinoreji, tisoče in tisoče živali je grozljivo mučenih v laboratorijskih poskusih, nehumani transporti živali se nadaljujejo.
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kaj si z vrsto sploh želimo?

V grajskem parku mojega bratranca v Estoniji je rasla stara jablana. Na njej je zrasla velika drevesna goba, ki je bila na daleč podobna obrazu nekakšnega klovna, česar pa dotlej ni nihče opazil. Nekega dne je dal moj bratranec v park pripeljati ducat sezonskih ruskih delavcev, ki so to jablano takoj opazili in se med njo vsak dan zbirali k pobožnosti, med katero so mrmrali molitve in se križali. Pojasnili so, da mora ta goba biti čudodelna podoba, saj je ni izdelala človeška roka.

kaj si z vrsto sploh želimo? kaj si z vrsto sploh želimo? kaj si z vrsto sploh želimo?

Strah je tudi pomembna komponenta.

Človeški možgani naj bi se začeli drastično širiti in večati prav ko so ljudje pričeli uživati meso ... dokler niso zrasli do podobne velikosti kot so možgani normalnega predstavnika človeške vrste v današnjem času ...

what do we even want for the species?

<p>The equipment we need is hunting optics (scopes, binoculars, night optics, optical accessories), hunting clothing that should be in appropriate colours that match the environment, and hunting gear such as a knife, a sling, a slingshot, a feeder, shooting accessories, etc.</p>	<p>Every year, tens of thousands of animals are killed in forests and on fields, millions of animals suffer and die in mass agriculture, thousands and thousands of animals suffer horrible torture in laboratory experiments, inhumane animal transports continue.</p>
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what do we even want for the species?

In the castle park of my Estonian cousin, there was an old apple tree. Growing on it was a large wood-decay fungus that, from afar, looked like a face of a clown – but this went unnoticed. One day, my cousin had a dozen Russian season workers come to the park. They immediately noticed the apple tree and had their worship there every day, murmuring prayers and crossing themselves. They explained that this mushroom must be a magic image as it was not made by human hand.

what do we even want for the species? what do we even want for the species? what do we even want for the species?

Fear is an important component, too.

The human brain supposedly began expanding and enlarging drastically when people began eating meat ... .. until they grew to the size similar to the brain size of a normal member of the human species today ...

Ta, drugi. Vse bližje je. Ni sam. Več jih je. Vse bližje so.

Poslušaj. Gozd ni več njegov. Ni več samo njegov. Prostor ni več njegov. Ni več samo njegov.

Ta drugi. Vstopa. Vse bližje je.

Predstavlja si. Predstava slik, ki jih ni.

Ga vidi. Vsak nekoga drugega.

Strah je tudi pomembna komponenta.

<p>Dejstvo, da se je šakal v večjem številu v Sloveniji začel pojavljati šele v zadnjem desetletju, ima za posledico, da nam v celoti primanjkuje znanja o tej vrsti, njeni ekosistemski vlogi, medvrstnih odnosih, vplivih na druge vrste, populacijski dinamiki in sposobnosti širjenja, primernem prostoru zanjo itn.</p>	<p>V tistem, ki ga ne-vidi. Vidi vsak nekoga Drugega.</p>
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This, other. It is getting closer. It is not alone. There are more. They are getting closer.

It listens. The forest is no longer its. It is no longer only its own. Space is no longer its. It is no longer only its own.

This other. It enters. It is getting closer.

It imagines. An image of pictures that don't exist.

It sees it. Each sees somebody else.

Fear is an important component, too

<p>The fact that the jackal has only appeared in such numbers in Slovenia in the last decade means that we lack knowledge on this species, on its role in the ecosystem, on inter-species relations, its affect on other species, its population dynamics and capabilities to spread, the appropriate habitat, etc.</p>	<p>In the one he doesn't see. Each sees somebody Else.</p>
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Strah je tudi pomembna komponenta.

Vloga, ki jo igra narava kot objekt v različnih okolnih svetovih raziskovalcev narave, si je kar se le da protislovna. Če bi želeli sežeti njene objektivne lastnosti, bi kot rezultat dobili kaos. In vendar vse te različne svetove nosi tisto eno, ki ostaja vsem okolnim svetovom večno zaprto.

**48'20''**

Glas šakala.

Fear is an important component, too.

The role played by nature as the object in various surrounding environments of nature researchers is as paradoxical as can be. If we wanted to synthesize its objective characteristics, the result would be chaos. And yet all these various worlds are carried by that singular thing that remains forever closed for all the surrounding environments.

**48'20''**

The voice of a jackal.