

Das schwarze Schaf / The Black Sheep

broadcasted August 24th 2001 WDR

Host: *Bettina Böttinger*, TV journalist

Black Sheep: *Günther Rogausch*, animal rights activist

Other guests: *Susanne Kolb*, managing director of the German Fur Institute; *Erika Scheffer*, director animal welfare union Dortmund, advisory council government of NRW; *Matthias Kruse*, hunter; *Dr. Christoph Melchior*, psychologist; *Ivar Aune*, spokesperson for Society for Health and Research e.v., vivisector

BB: Good afternoon ladies and gentlemen. Thank you for being here, thanks. The Black Sheep. We like animals. We like to live with them, we protect them, we value them. We use them and in case of doubt - eat them. That's the way it is. My guest of today likes animals. So much that he wants to protect them from humans. Because he thinks we do not have the right to exploit animals or to be violent towards them. He stands up for the rights of animals. So much so that he has already come into conflict with the law. The case of Günther Rogausch.

(Commentary on film sequences): Hunting scenes with animal rights activists. Like images from a war. He fights on the front line: Günther Rogausch. Radical animal welfarist, radical hunting opponent. Wherever possible he tries to sabotage hunting. For Günther Rogausch, hunters are murderers. Günther Rogausch and his cohorts are vegans, radical vegetarians. They refuse to use any animal products, such as silk or fur for clothes. Here, locked on in the fur department of C&A. Günther Rogausch fights for his aims vociferously. But he emphasises that he is against violence. He has been in court several times, and has always been given small fines. Today Günther Rogausch fights particularly against torture on fur farms. Regularly, every 14 days, he and his

combatants demonstrate against a fur breeder to make him close down his business. "Fur animals, imprisoned, tortured, murdered", they shout. Annually animal rights activists protest against this event in the Ruhr Valley: The so called Gänssereiten (goose riding). Macabre fun during carnival. Here, as elsewhere, Günther Rogausch will go on with his protests. "I love to shout", he says, "even though I am actually a quiet person".

BB: And here he is: Günther Rogausch. Thank you for coming. You stand up for animals. There are some other guests here tonight who also stand up for animals, but they are of different opinions to you. And they have a lot to say against you as a person - and your methods. You are vegan, what does that mean basically in your life?

GR: Veganism is the only consistent form of vegetarianism. It is the basis for this: I can tell everyone that I fight for the rights of animals. That means I do not see animals as being useful for humans. They are not our property - as it is usually proposed - both by animal welfarists and by organisations that countenance exploitation of animals and profit from it. This means in my everyday life, I do not eat corpse parts of killed animals, I don't eat eggs, I don't drink milk, or use other products that contain hidden dairy or egg products. I don't eat honey, I don't wear things made from animals, no fur, no leather, no wool, no silk, and furthermore I take care to use cosmetic and household products that have not been tested on animals. But one shouldn't deceive oneself: everything is tested on animals.

BB: Doesn't this make you lonely? Your life is mainly defined by this... Today we switched our leather chairs for you. You are constantly confronted with what you fundamentally reject. Quite stressful.

GR: It's nothing compared to the terror that animals suffer every day. And that normal people see as their basic right. I see what I do as liberating because I say to myself, I will do it as far as it is possible within this society. In a slave holder society, it is never possible to free one's self from this completely.

BB: When was the first time you showed mercy to animals?

GR: I would not describe it as mercy, rather as empathy, sensitivity. I really first became conscious of it when I was 14, 15 years old, I was with my parents on the coast of Southern France. The supposedly beautiful fishing villages. Today I see them as a place of butchery. There I saw killed fishes inside a barrel. At that moment I felt queasy. That evening I ate no fish. From there a process started, I thought about things that I had already noticed, but hadn't found relevant before. I was the only one in my family who did not like to eat meat off the bone. But I never made a connection between the bone and the animal. As a little boy, I knew what was on my plate was lamb but I did not connect this something with the sheep and the lamb. It would

never have crossed my mind to kill this lamb - on the contrary. If I had watched somebody wanting to harm the lamb, I would have intervened.

BB: When you grew up and realized this correlation, did you talk to your parents about it? Did you say I don't want that anymore, I do not want this fish, these eggs etc.? How did your parents react?

GR: Very authoritarian, and they also said then, (I've been living vegan for 15 years, and was vegetarian for several years before that) that a vegetarian diet is dangerous and they will have to buy special things for me.

BB: They didn't take you seriously?

GR: Not at all. Like most people, they see animals (more clearly non-human animals, because we humans are also animals) from this perspective: How can we use them the best? As a resource, as property.

BB: Have you ever considered, to make your love of animals, ... your convictions about animals a profession?

GR: I wouldn't call it love of animals.

BB: I already defined it more clearly.

GR: I have thought about connecting the animal rights work to earning money in a very modest way. But in the mean time I've moved away from that idea. I want to decide for myself how to work and what to do, I don't want to be managed by an organisation. I wrote about the topic for my degree, and that is something I can imagine, in the area of journalism, like writing in the area of science on that subject.

BB: The title of your degree dissertation, if I may mention this, was "Animal welfarism, animal keeping and animal cruelty, a sociological analysis on the paradigm of violence".

GR: Not quite right: "Between animal welfarism, animal love and animal cruelty, a sociological analysis on the paradigm of violence".

BB: Oh, that's a significant difference. Your father is a highly respected physician, don't you have any career ambitions yourself? You are unemployed, you don't have a job.

GR: As I said before, I finished my studies and I did very well in them. I don't have ambitions in that direction. Career is not the most important thing for me..

BB: Where do you see yourself in society?

GR: Sure, I stand outside of society, but I am not a black sheep. As a black sheep, I wouldn't be here, I would have already been slaughtered and dead. I would be on a plate; my hair would be used for a jumper. The white sheep are not doing better in this society - they get killed too.

BB: Mr Rogausch, you regularly organise actions, to stand up for animals, like against fur breeders. What are you targeting precisely?

GR: My engagement is precisely against the ontologisation of animals as livestock. Like for example: that pigs are there to make ham, mink are there to have fur coats made out of them.

BB: What are animals there for?

GR: Animal are not there for anything. What am I there for? What are you there for? Surely not for the use of others. Animals are there, like me and you and everyone in the audience, to live their own lives. Not disturbed by others. Not ruled by others. Without violence and death through others. I am there to live my life, not at the cost of others.

BB: Do you reject violence in your actions?

GR: I see myself as non-violent. Myself I am against violence in actions, but I have to also say, this is a question how you define violence. Violence does not just begin when I attack someone. Violence starts on the plate. To name animals as farm animals or fur animals: I see that as violence. That is where violence starts. If I were to see somebody get attacked on the street, I would intervene against it strongly, but I would not see that as violence.

BB: Would you define what you are doing to Manfred Roßberger as violence?

GR: Well, first of all, there are many people working on this campaign, not just me. And I do not use violence against Manfred Roßberger at all.

BB: Manfred Roßberger is a fur breeder, and he sees himself as being attacked.

(film sequence: Manfred Roßberger at his farm) MR: I don't torture animals, this is my income, my existence. How could I torture animals? I keep the animals in cages legally, and the farm is registered. I see Günther Rogausch as a psycho-terrorist, who wants to destroy my mink farm, my existence and my family. The animal

activists have destroyed 15-20 meters of fence, see here it is broken. The stakes are out of the concrete and steel. That is only possible with violence.

BB: Do you think that Mr Roßberger understands what you have against his fur farm? Can you get your message across?

GR: I think he knows very well what we have against it. Like most people, he sees it this way: if it's legal, it's ok. And the authorities condone cruelty towards animals; any kind of exploitation of animals is seen as normal. It is condoned by the Animal Welfare Union; by everybody actually, except a small number of animal rights activists. But it is not about saying that he is doing something illegal. It is about the basic attitude. Should we humans do that at all?

BB: So you think what people like Mr Roßberger do is immoral?

GR: I think it is immoral; it is violence against sentient beings. If he talks about psycho-terror, he is the actual terrorist.

BB: If we go back to the question of violence, at the very top of your list of favourite opponents are also the hunters. There are so-called animals rights activists who have partially sawn through the legs of shooting platforms. To weaken them and prevent shooting. Do you agree with that?

GR: I do not agree with the weakening the legs of shooting platforms; shooting platforms get sawn down, broken, that's quite a difference. (*laughter from the audience*). I know that from the police file of a friend of mine, who had his home searched because of sawn down shooting platforms. There is evidence like photos of sawn down shooting platforms, even if the newspapers write something else.

BB: So you distance yourself from such actions?

GR: Animal rights activists stand up for all animals, whether it's violence against human or non-human animals. Violence against living beings is ruled out.

BB: Could you imagine having a relationship with a woman who is not vegan?

GR: You could also ask, whether I could imagine to have a relationship with a man who is not vegan. For me it is completely irrelevant whether it is a man or a woman. I cannot imagine that. Especially, if I met someone, who did not live vegan, and would not change, I could not love such a person.

BB: Are you in a relationship right now, if I may ask that?

GR: Not at the moment.

BB: Ok, what are the worst crimes against animals in this society?

GR: The worst crimes are the ones that everybody participates in: eating parts of the corpses of animals that have been killed. Drinking the milk of other animals, cow's milk for instance. Stealing eggs to eat them.

BB: There are slogans that can perplex non-vegetarians, for instance: "Cheese is torture", a sentence to think about. What could it mean? Would you ascribe to this?

GR: I do not say cheese is torture. Milk is murder and robbery. The basic conditions of milk are that the cow only produces milk for her child. Nowadays she generates the tenfold of milk that she normally would. We kidnap the child and steal the milk, and after some time we kill the cow. A cow today only reaches an age of 4-5 years. If she does not die before, she will end up in the slaughterhouse and then between 2 halves of a burger bun. Otherwise she could get to be around 20 years old.

BB: How do you finance your actions?

GR: I finance my actions for example when I have a job, from the money that I earn. What other people put into their hobbies, I use for animal rights work.

BB: But at the moment you have no income, because you don't have a job.

GR: At the moment I am unemployed.

BB: We have other guests here in the studio today, people who also stand up for animals, but have a lot to say against what you do. Susanne Kolb, you are Managing Director of the German Fur Breeders Institute. Günther Rogausch demonstrates again and again in front of fur breeders and fur shops. Can he have any impact on the fur industry in this way?

SK: I don't think that he can impact the fur trade as such, but the people who are behind it. If we look at one of our furriers in Dortmund, there were for instance 40 demonstrations in one winter season. Maybe you can imagine that a family will have problems with that. If you have demonstrations every Thursday, every Saturday, this gets to you. But it doesn't end there. GR is somebody who demonstrates for instance against Manfred Roßberger, cursing him as a murderer. But he (M.R.) is acting legally. Whether his farm is the best is a different question. As long as he keeps within the law, he is allowed to do that. But he doesn't stop with this. At Mr Roßberger home one night at 4 o'clock, a Molotov cocktail exploded in front of the kitchen.

GR: Ms Kolb, be careful with what you imply of me.

SK: These are facts.

GR: You can say animal rights activists did that, but you cannot say that I did that.

SK: You also went to the Roßbergers' snack bar, there you told him - this has been proven - that you want to punch him. For you it is not about animals.

SK: You want to devastate people with your wrong and inconsistent ideology. And this I think is really condemnable.

GR: I say what I think about the killing of animals, of so called fur animals. I think I have every right to do that.

SK: I am a person who tolerates any opinion of others. I can handle criticism very well.

GR: You also tolerate that minks are being killed.

SK: That's right. Humans have lived with and from animals for hundreds of thousands of years. And we did very well in this world. Before ideologists like you arrived. Your whole ideology is completely inconsistent. What you wear is not made without animal suffering. Where your cotton is grown, there were savanna. Millions of hoofed mammals lived there. Where your rubber comes from, there were rain forests. There was a variety of species. Destroyed for rubber plantations.

GR: Do you want to give me a rope to hang myself? I do not say I levitate over the ground. This is about domination. It is a different thing to walk across a lawn and kill small insects accidentally.

BB: Do you have pets, Ms Kolb?

SK: Yes, several.

BB: Do you wear fur?

SK: Yes.

BB: Would you like to be a mink on Mr. Roßberger's farm?

SK: I could imagine that, yes.

BB: Erika Scheffer, you are head of the Animal Welfare Society of Dortmund and member of the presidium of the Animal Welfare Union of NRW...

ES: We share Günther Rogausch's basic ideas, but how to realize these aims, about that we have a completely different opinion. And we cannot accept his. He wanted to broadcast on my TV show together with Birgit Mütterich. We did not allow it. But we don't want fur either. Fur is luxury.

GR: What do you do against it?

ES: We work within the limits of law. All animal welfare organisations work towards the prohibition of fur farms in Germany. I have seen the cages in this video, and it is not OK that one animal is in one cage.

BB: I would like to know, Ms Scheffer, as an animal welfarist, where do you draw the line? How far should the fight go?

ES: Within the legal limits, and we animal welfarists are also for animal rights.

GR: Are you vegan, Mr Scheffer? Do you drink milk?

ES: Of course I drink milk as a vegetarian.

GR: With that you cause violence towards animals.

ES: But I don't eat anything from the dead animal.

GR: Does the calf not get killed? Does the cow not get killed? Is the milk not stolen?

ES: Not for me, but I promote species-appropriate farming. We can't make everybody a vegetarian. This is also not necessary.

GR: I don't fight for vegetarianism, but for veganism.

ES: The animals should be kept well until they are slaughtered.

GR: Animals do not exist to be slaughtered. You do not protect animals.

An example: If someone breaks a dog's bones before your eyes, you would shout out loudly. If it happens in the lab, you would say, under certain conditions this is ok.

ES: Certain tests have to be..

BB: Ivar Aune, you are spokesperson for the Society for Research and Health, an association ,who speaks for pharmacy and universities.

IA: The number of animal tests went down recently. It went down very clearly, from 2.5 million to now 1.5 million. But it's not about the number, that will also rise again. It is about research that is legal and ethically motivated being sabotaged through chaos. People who break in, commit telephone terror, throw bombs, send bombs by post. We cannot work under these conditions any longer in Germany. There are numerous scientists who are furious about so called animal rights activists, who are in my eyes nothing else than terrorists. This is literal psycho-terror, illegal methods, and they detract from legal prosecution through tricks and schemes. You, Mr Rogausch, are one of the inciters of this. Do you want to hinder the tests? They will be done elsewhere. If you close Mr Roßberger's farm, it will be the same. It will happen somewhere else - in a place where it will be even worse for the animals.

ES: Fur is a luxury article. And women can wear other things than that.

IA: Everyone has the right to wear what he wants. For instance fur from livestock, like rabbits.

BB: You say, we still need animals for certain purposes, and it doesn't work without them in medical research. Let's look at hunting. (To Erika:) You would also have to be against hunting?

ES: I am not against hunting on principle. It depends. I prefer it if hunters rescue diseased rabbits on the cemetery, so they don't have to suffer. (...)

BB: We have, in Germany, 339 thousand hunters who do that as a hobby. Matthias Kruse, you are senior editor of a hunting magazine. Hunters are being attacked for not really being animal welfarists. How do you reply to that?

MK: If animal right activists like Gunther Rogausch would look to the results - I like to quote the bible: you should recognize them on their fruits - you will find: There are not too few wild animals. There is no country where there are more wild animals than here. I allow everyone to have a problem, when I kill an animal. But what we have here has nothing to do with non-violence. If you say he has been punished for crimes. If you are a little experienced in legal terms, you know that these fines are a significant judgement. (To Günther:) You define non-violence like this: Kicking a policeman down and making him unfit for service.

GR: If I were to kick a policeman down, I would not define that as non-violence. I was sentenced for that, but you know that I always said that I did not do it.

MK: You were jointly convicted of grievous bodily harm. You talk about non-violence, but you pay lip service to it.

GR: I'm being called a terrorist. I can only say that I do not kill animals. I demonstrate, I carry out civil disobedience, I place myself in front of hunters when they want to shoot.

MK: Some of your people came to death in North Germany. Minor offences, criminal mischief, you are constantly crossing the lines and you behave like a Robin Hood of animal rights, de facto you are a criminal. In the eyes of Mahatma Gandhi, who defined non-violence, you would be a repeat offender.

GR: What is violent about it, if I step in front of a hunter who wants to shoot an animal?

MK: If you kick cops who want to take your personal data, that's violence.

BB: Let's go back to another case, Ms Kolb, you told us you represent fur breeders, like Manfred Roßberger, who said, it is psycho-terror, if these people come again and again and chant "murderer" in front of the neighbours. How do you help these people?

SK: We try to make them mentally strong. Because here is the biggest attack, if you receive parcels that you did not order daily. A coffin was delivered to one of our fur breeders. The houses of two of our breeders were burned down. These are acts of violence. We try to give those people money from our supportive society, or take care for them mentally, so they don't collapse.

BB: Can you imagine that there are people who really take offence at this, who suffer vicariously? Like Ms Sheffer said: Minks are wild animals. They don't belong in those kind of cages.

SK: This is unfortunately a fallacy. The minks that we breed are clearly domesticated animals. And, Ms Sheffer, you should not forget one thing. What we want from the animal is the fur. You know from cats and dogs that you see it in the fur first if the animal is not kept properly. If a farmer does not treat his animals correctly, he will have bad results, because he won't get anything for his fur. So it is in the breeders' own interests to keep his animals well. We can talk about the size of animal enclosures, or how they should be equipped. We also work on that.

ES: As animal welfarists, we work towards a ban of keeping fur animals. Like we are also against egg-farming.

GR: Every egg that's eaten, is an act of violence.

SK: You don't have to wear mink, you can decide.

ES: If you look at hamster fur, how many hamsters die for one coat? It's worn with shame on the inside as a lining.

SK: Guess where they come from, Ms Scheffer, they are pests from arable farming.

BB: Today is also about the question: What is animal welfare, how can we forward animal welfare? In what way do you see yourself, Managing Director of the German Fur Institute, as an animal welfarist? You do have pets yourself, you love animals, now I ask you quite subjectively, is there no contradiction in this?

SK: No, there is no contradiction. What we do is we work to create the same conditions everywhere in Europe and worldwide for fur animals. We don't want fur animal farming to be given up in Germany, and then animals are kept beyond the former iron curtain with a different understanding of animal welfarism. Or in south east Asia, where there is also a different understanding of animal welfare. We want to improve the conditions of keeping to animals so that one day we will concur with animal welfarists. And this we do by trying to contribute to laws, by implementing legal policies from the EU years before they are enacted here. Every mink breeder who purchases new enclosures today already accepts the policies that will come into effect in 2004/2005.

BB: Could you imagine, Mr Rogausch, sitting around a table together one day?

SK: With Mr Rogausch surely not.

GR: The question was actually directed at me and not at you, Ms Kolb. I also find it a pity, Mr Auen asked me something minutes ago... the dialogue between Ms Scheffer as animal welfarist, who endorses attacks against animals in general... sure you do! If you find it okay to eat eggs for instance, you legitimize that the male chicks will be killed on their first day. Then you legitimate that chicken are used as oviparous machines. Whether in battery cages or in so called free range rearing. Chicken are not there for us humans, Ms Scheffer!

ES: Certainly chickens are there for us humans!

GR: I could clearly imagine sitting round a table with fur breeders. It would be about how to release the last animals from fur farms, and how to pay for the costs of bringing them back to appropriate habitats. For no other reason. This is not about "bigger" cages, it is about freedom. I disagree with one thing: I have

been sued for bodily harm, that's why I paid a fine. Nine years ago. Since then I have been beaten half to death by circus people, I have been nearly shot by hunters. They actually have to suspend hunting when somebody stands in front of them. I have been hit by slaughterhouse employees. Dead rats have been thrown in my face. Which was terrible for me as an animal activist, apart from the fact of anything being thrown in my face. I experience that violence is used against animal rights activists. I experience that violence is used against feeling animals. And then you get excited about a broken fence? I do not destroy fences. I do not phone vivisectors. I don't send them anything. Regarding the bomb attack, I don't agree that this happened, but I can't know for sure.

MK: Not only you look at internet pages, we do too. On the website of the "Vegane Offensive Ruhrgebiet" they permanently call for criminal acts, which is a criminal act itself. You booby trap shooting platforms and and sugar coat this like you only weaken the legs.

GR: The "Vegane Offensive Ruhrgebiet" hasn't existed years... I do not bring down shooting platforms. I have been asked about this ...

MK: Do you have your toy with you that you showed the judge? You are washing your hands. That's not the way it is. He had a toy with him in the court to show how a high seat falls, which caused laughter in the court room. He must be sick.

BB: This was a provocation.

MK: Provocation is his life. If he would direct his actions for the good of animals, it would be okay. But he doesn't. His attitude not only negates his ideas, it also negates the whole idea. This is to the detriment of animals.

GR: I am not an animal welfarist.

MK: But you abuse the idea of animal welfarism.

GR: I work against animal welfarism. I am an animal rights activist, that's a big difference.

BB: Is "animal welfarist" a swear word for you?

GR: Look at Mr Aune. His webpage www.Tierschutz.org. Look at Mr Kruse. Who goes for hunting, for killing. Who obviously understands himself as animal welfarist. Look at Ms Scheffer, she says that she stands up for animals. She is more interested in cats and dogs, than pigs and cows, and chicken.

ES: From mice to elephants, it is not right what you say.

GR: With the milk that you drink you use force against cows. With the egg that you eat you use violence against chicken.

BB: Mr Rogausch, you cannot say , that Ms Scheffer , who is active as an animal welfarist for so many years, is not standing up for animals.

GR: Ms Scheffer is standing up against animals.

BB: We will leave this standing ...

MK: I find it nearly pervert, finding myself supporting Ms Scheffer as an animal welfarist, but I like to do this.

BB: Ms Scheffer, as an animal welfarist, you are sitting between somebody who supports vivisection, and a dyed-in-the-wool hunter. How do you feel there?

ES: Quite good. It can go on like this for 3 hours.

BB: But there is no contradiction at the moment. Usually you are very critical about hunting.

ES: Yes, but not in general.

BB: Ms Böttinger, do you want to place Ms Scheffer here? This is my impression, because she is getting more time to talk than I.

BB: I think you haven't really understood the principle of this programme. You have had 20 minutes time to...

GR: I am getting attacked here for throwing bombs, up to terrorism...

BB: You already talked about that. But I have a fly in the studio, that's my problem.. (waves with her hands to drive away the fly) Maybe you can do something, Mr Rogausch, without touching a hair on its head? I will be careful not to harm the fly. But seriously.. You have had time to explain your position, now there will be some critics to say: We are also animal welfarists...

BB: If you want to reply to Mr Aune's argument, please.

GR: Animal Welfarism gets abused by many institutions.

IA: With his political demands Mr Rogausch can migrate to India, to the Jains, join this sect, they are all vegans. They live peacefully... You can move there, but also consider that there are Inuit in Greenland who only live from animals. They have hardly any vegetable food. You destroy people's existences. This is why your ideology disregards other people. You should think about that; about how these "primitive" people would survive, if you were to ban their way of life.

GR: First of all we are here: not with the Inuit, but in the Federal Republic of Germany. And I am talking about things that happen to animals here. It is not my wish to found my vegan paradise on a lonely island, and the murdering goes on around it. I live here and work here. For the rights of animals. I do not abuse animal welfarism, I do not want to have anything to do with animal welfarism. I promote animal rights. Animal welfarists say superficially, that they stand up for animals. If we look closely, this notion is formed ideologically. Violence is only named as what it is, if it is not institutionalized, if it does not take place in the labs and slaughterhouses. If somebody attacks an animal on the street, everybody will say, this can't be done, there would be a big outcry. If the same happens in labs and slaughter houses, or if a horse ripper kills, it is just as a big horror, also for me. But hardly anybody says anything against it when it happens in the slaughterhouse. That is an ideological standpoint. My point is if you say you are against animal cruelty, the consequence is to live vegan. The consequence is not to throw bombs or damage things or so on. The consequence can also be, for instance, to free animals from labs. I don't do this myself, but I can't condemn it. Because for me one life, be it of a human or non-human animal, counts more than the value of a thing.

BB: If you were to define it, what is for you the basic difference between humans and animals?

GR: Like I said before, we humans are also animals. Human and non-human animals. The basic difference is, I can sit here and try - try - to speak for animals. Try to say something against violence. As opposed to the lion, I can make myself a pasta salad, a soufflé. I can choose. I can decide not to do certain things. The difference is not in morals. Non-human animals, like human animals, have feelings. They want to live, they have a will to live. They don't want to be killed. No pig goes voluntarily to slaughter. No mink looks forward to becoming a coat.

MK: You philosophize about nature, but you are not interested in what actually happens in nature. You stand up for animals, but you have no idea about them. If you see a field with 100 hares, 30 get shot. Then you see a different field with 100 hares, where there is no hunt. If you go back there one year later, there will be exactly the same number. Because hawks and coccidiosis and cars will kill them as well. I draw the right of the hunter from this: I can exploit sustainably. Sustainable use, this is something that people have done for thousands of years. I can't see anything condemnable about that. But you don't know this.

GR: War and slavery are all tradition.

SK: You know what? You live the dream of every functionary: a base that cannot disagree to you. The animals did not ask you to stand up for them. If you could ask animals, whether they want to be represented like this, animals would say, we don't want that.

GR: Are you so deaf that you don't hear, when you stand in the slaughterhouse, that the pig does not want to die?

SK: The pig does not know it will die.

GR: I don't know 100% what goes on in the head of a pig, or a mink. But I know that a mink does not want to sit in a cage. A mink does not want to die.

MK: You should not talk about individuals, but about populations. Nowhere are there so many wild animals as in North Rhine Westphalia. As a mass. You have a problem that I shoot one hare, one pigeon, one pheasant. I can relate to this. Of course the animals don't want to die. But the population is the notion that hunters like to use.

BB: Mr Kruse, I have a personal question. You hunt animals; there must be some kind of enjoyment there for you, right?

MK: I will be in Bochum tomorrow afternoon, where a lot of damage is caused by pigeons. I will go to a farm, have a nice chat with the farmer; we will drink a cup of coffee together. And then he will tell me where they are, I will shoot some and take away some pigeon breasts. I have had a nice afternoon, have been making sustainable use of animals, received some tasty pigeons breasts. They taste good, and if you like, you can have some too.

BB: Dr Christoph Melchior, you are psychologist, and have been invited in this capacity. I see a number of white sheep, who all call themselves animal welfarists. And on the other side the black sheep, who we invited under that prefix. Usually Ms Sheffer does not agree with hunters and she is also usually not happy with animal testing. How is it that the animal rights activist antagonizes all them together as one?

CM: He is so extreme that their differences become relatively small in relation to him, so the entities of the others disappear. I think that he fits well in contemporary times. Moral questions were something people did not consider so much in the past. Today nearly everybody is a minor fundamentalist on a single issue. Some are against smoking, or against McDonalds...

GR: What minor stuff are you talking about? It is about life and death on every corner. You only have to step outside, you could scream everywhere. You can speak out in this society everywhere where leather is sold. If somebody says anything against it, it is dismissed as a tick. I just ask you to think about it. I am not a freak, who declaims something. I am a person, who is very moved about what we do to animals. As individuals. A species cannot feel pain, Mr. Kruse.

CM: I think what you describe moves all of us. But oppression and killing are everywhere. When I lay myself on the garden lawn, there is death everywhere. The famous fight of survival.

GR: Intention is something else.

BB: What I notice, if I might prompt this, there are many people who preach something, like non-smoking, or vegetarianism. And usually people's special ways are accepted by society. I wouldn't say that humanity celebrates it, but these people are accepted somehow. But Mr Rogausch brings himself very much into a rogue position. We saw this today. What might drive him to do so?

CM: His position is very comfortable. It is unattackable, outside of the normal rules. Finding agreements, like some people here are doing it, he doesn't want that. He's like it probably was in the middle ages, am I more holy, more pious than you?

GR: I never said I don't make mistakes.

CM: This is pretty narcissistic, and vain, a clearly unattackable position.

GR: The fact that it is unattackable shows, how right this position is.

IA: That is what we're doing: we're attacking your position.

GR: You argued with bombs, Mr Aune, you haven't yet said a word about animal testing at all.

IA: In this society, as a vet we are allowed to euthanize animals if they are ill. As a consensus, we are not allowed to euthanize humans, like in the Netherlands, there we see the difference between man and animal. Quite clearly. We are not animals, as you always assert. This is your weak spot.

BB: Mr Melchior, you were interrupted in what you were trying to say.

CM: I was hardly sitting down here and you already attacked me, and tried to deprave my appetite, talking about corpse parts...

GR: Aren't they corpse parts?

CM: Of course yes, but when I tell you, it does not disturb me, and I like cutlet, then you still don't stop. You have your utopia of a livestock free world. And if I say, I don't want that.., and it tastes good...

GR: Because you say exploitation is ok. You wanted to analyse me deep-psychologically?

BB: He was talking about cutlet, that's not really deep-psychologically.

CM: I don't like that you design a utopia, and don't ask the others, whether they want it.

GR: Pigs would like to have this, minks would like this.

CM: You treat humans and animals equally, and that makes me feel uncomfortable.

GR: I don't do that. I don't argue for pigs and minks to have the right to vote.

BB: I think we all share the opinion that no pig goes to slaughter voluntarily. What I would be interested in: what does your relationship to animals look like?

GR: I have spiders in my flat.

BB: Maybe everybody has them in a corner.

GR: For instance I let them live, I don't kill them. It is a peaceful coexistence. From my early years on, I never killed spiders or flies. Apart from that, I don't live together with an animal. As a utopia I am against pet keeping, but if people care for animals who are already there, for instance when they get them from animal shelters, I find this very positive. Provided that this is consistent with general ethics.

BB: So this is not in question for you?

GR: I did not rule that out. If a cat or a dog were to live with me, it would be clear they would be fed vegan.

BB: Ms Kolb, you have cats and dogs at home..

SK: A dog may be so stupid that he will eat vegan dog food, because he does what his master wants.

BB: If you are trying to discriminate dogs now...

SK: A dog belongs to the carnivores.

SK: A cat would never accept vegan nutrition.

GR: A cat would never open a can.

BB: That's right. But did you ever have a closer personal relationship to an animal?

GR: Yes I did. But that's not the point.

BB: You are a very serious person, Mr Rogausch. Where is the real fun in your life?

GR: I can tell you. It's fun to stand in front of Mr Roßberger's farm. It's fun to stand in front of fur shops; it's fun to stand in front of a slaughterhouse; it's fun to have the chance to really talk about things, maybe not on the level that happened here today.

It's fun to engage myself intellectually with the topic, to inspire people. It's fun to react to things that take away others' fun in life. Against torture. Against killing.

BB: Where's the fun in that?

GR: Because I know in that moment that I am doing something against a blatant injustice.

BB: Mr Rogausch, thank you for having been here, thank you for your arguments. (To the audience) I thank you and hope you have heard arguments that make you think. Thank you very much indeed.