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Between 1933 and 1945 a holocaust took place in Central Europe which began with the burning of books on May 10, 1933 and ended with the burning of people. A barbaric nationalism gave birth to a vandalism that annihilated or banished all of culture and its main representatives. This assault that laid waste to all of culture did not just result from the blindness inherent in the idea of Germanness, of the new German (wo)man, however. As the case of Austria exemplifies, it also resulted from the resistance of mediocrity against modernism, a resistance long prepared for, symbolizing the victory of restoration over liberality. The Austrian Hitler had already acquired all the prerequisites for this battle against modern culture on Austrian soil. Thus we must warn against only thinking of Germany when speaking of emigration and exile. In this respect, we must not allow a second cooptation through Germany, just as we must not allow for repression with the help of Germany. It was Austria itself that created a holocaust of the culture on an enormous scale. Scores of geniuses were driven away from Austria and killed for reasons that have to do with Austrian history. By the train load, sometimes in freight cars, the cultural and intellectual elite was transported either to Auschwitz, Birkenau or London and Paris. This history of forced emigration and exile reveals the misanthropic side of the Austrian mentality, which found expression in, but certainly did not end with, the ideology of the First Republic. When Islamic fundamentalists threaten the life of the writer Salman Rushdie, representatives of western culture spoke in a first display of indignation of dark fundamentalism. Yet could this even stand a comparison with what happened in so-called cultured nations such as Austria and Germany, when millions of Jews and others were banished and killed by an enormous machinery of annihilation? The anti-liberal, anti-intellectual, anti-semitic assault on culture, which viewed all art as "degenerate" and detected the "Jewish virus" in all analytic science, this veritable war was not the pogrom of a minority. This anti-modernist pogrom was one in which the majority of the population participated with great enthusiasm. The middle classes had always felt uneasy about the "nomadic intellectual", but in the 1920's and 1930's, there emerged a racist, National Socialist ideology that legitimated their cruel behavior based on the exclusion of the Other.

The *exodus of reason* in Austria has its own historic roots in anti-Semitism and the ideology of Austro-Fascism. This exodus had already begun in 1933 and earlier and was not yet over in 1945. It continued in mitigated form. The Second Republic failed to invite back any of those who had been banished. The losses that resulted from such a holocaust of the intellect have been enormous. The Second Republic has been unable to fill the vacuum left behind. Only a few, timid steps were taken to regret, or atone for, the crimes committed before 1938 and during World War 2, to mourn the victims or attempt reconciliation. Indeed, remigration and reconciliation were deliberately prevented by the politicians during the period of the Cold War, a period marked by a remarkable historical continuity in the personal make-up of its elites. And if all else failed, they at least succeeded in "dragging on matters", as Robert Knight documented with protocols of the National Council of Ministers, in his book bearing the same title.

In recent years, however, the process of democratization has been intensified in Austria. The thesis that Austria merely played the role of a victim has been called into question. A popular referendum against foreigners was rejected by the majority of the population. The over-zealous participation by Austrians in the crimes of National Socialism (e.g., Adolf Eichmann was an Austrian) is no longer systematically denied. Since the Waldheim affair, Austrian history can no longer be as easily disposed of as before.

The purpose of this exhibition being held outside of Austria and its foreign-language catalogue is to commemorate those who were expelled, persecuted and killed in an international setting. There are many monuments throughout the world for soldiers fallen in battle, but there are no monuments for the fallen intellectual workers, for the cultural victims of the war and for those who succumbed in exile. The expulsion of culture and intellect from Austria was a scandal and a

crime. A memorial should not only ensure that this expulsion of reason is never forgotten, it should, above all, confess guilt and admit dereliction. Yet an artistic memorial for the cultural holocaust in Austria also should not just mourn the tragedy and recall past failures but also prevent future ones.

It is thus intended that the historical example of the *cultural exodus from Austria*, documented by the exhibition and the catalogue, also direct attention to problems of today: the everyday normality of the denial, isolation and cooptation of creative and intellectual potential, which although a necessary part of Austrian identity, is viewed as an alien part of the "body politic of the nation", given the renaissance of the biologicistic concept of nation. When this other, alien, intellectual and critical element becomes the archetypical enemy for the collective consciousness, nothing but the atrophy of a pluralist cultural and intellectual life can result. Culture is not the product of an individual genius. Rather, genius and talent can only emerge in a climate of mobility, multiculturalism and theory-pluralism. Maintaining culture requires taking non-calculable risks and politicians' support for "action under conditions of uncertainty". The maxim must be to enable the transgression of traditional boundaries and the creation of transparent conditions for intellectual work.

The first section of the catalogue documents the research on emigration, which only began during the last decade. The focus is on the fields of science, literature, film, music, architecture and art with English translations, reprints and original contributions. The second section presents illustrated data banks containing approx. 2500 short biographies on Austrian emigrants from the fields of science and literature. This first documentation was made on the basis of data banks compiled in several years of projects financed by the Austrian Ministry of Science and Research. It is published here for the first time, even though we cannot claim it to be entirely complete or accurate. For the present catalogue is intended as a reader with survey articles and reference materials on the cultural exodus, not a formal historiographical work in research on emigration. It is meant to be a conceptual draft, a documentation of ongoing research, and a guide to the historical roots of Austrian intellectual life of the present with systematic and (auto)biographical references.

It goes without saying that the realization of such a catalogue was only possible as a collective effort. Thanks go to the staff of the *Institut "Wiener Kreis"* and the *Institut für Wissenschaft und Kunst*, in particular Robert Kaller and Karl Fallend. Without the fast and reliable work of the team of translators, above all Camilla R. Nielsen, this project would never have seen the light of day. The exhibition was, of course, a collective effort as well. We would like to express our appreciation to Helmut Richter, Ruth Schnell, Claudia Cavallar, Adolf Holubowsky, Thomas Schaller, Martin Kusch (in Vienna) and Sergio Fama Tringali, Daniela Morderini (in Venice). Finally we would like to express our gratitude to Dr. Rudolf Scholten, the Austrian Minister for Education and Art, for providing us the means to finance the exhibition and catalogue.

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