

tions to improve the legal and social position of homosexuals, and began to deal directly with politicians and governments.

At the same time, the number and complexity of homosexual institutions increased and a distinct subculture emerged in the largest cities. A gay press was vital in this development. The first gay magazine, *Camp Ink*, was produced in Sydney in November 1970 by CAMP and lasted some four years. The first truly commercial magazine appeared in 1972. There are now two national monthlies, the older founded in 1975, and a number of free community newspapers, professionally produced and paid for by advertising. Gay publishing of books has been slower to develop and remains embryonic.

In 1975 the first national gay and lesbian conference was held, and for eleven years these gatherings provided a useful forum for political, cultural, and social exchange. They helped to boost morale among activists who were now increasingly involved in lobbying for law reform and anti-discrimination legislation. After failures in Western Australia and Tasmania, this process finally had a significant success in Victoria in 1980.

An unprovoked police attack on peaceful Gay Pride marchers in 1978, arrests then and at subsequent demonstrations against police brutality, and the long but successful defense against the charges led to a revival of the flagging movement in New South Wales. The police were humiliated and the political and legal skills of gays clearly demonstrated. Nevertheless, the struggle for law reform took another six years. The march acquired in the process a new symbolic meaning and, moved from wintry June to late-summer February, became the Sydney Gay **Mardi Gras**, which is now the city's largest annual street parade.

Perhaps the most striking sign of the changed situation of homosexuals in Australian society is the extent to which gays and lesbians are involved in the official structures created to respond to the

AIDS crisis. Since in Australia the majority of the AIDS cases are homosexual men, this involvement is appropriate and desirable, yet it would have been as unimaginable twenty years ago as the disease itself.

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## AUSTRIA

This European country traces its existence to 1180 when Frederick Barbarossa convicted Henry the Lion of treason and confiscated his estates, dividing Bavaria proper from its eastern extension which became Austria. Defeating Otokar I of Bohemia in 1278, the Emperor Rudolf I granted Austria as a fief to his son Albert I, the first Habsburg to rule there. From 1278 until 1918 Habsburgs reigned in Austria, adding to their domain more by astute and fortunate marriages than by conquest.

Joseph II (1741-1790), great-great-grand nephew of the emperor Rudolf II (possibly homosexual) and son of Maria Theresa, was one of the most admired of Austrian monarchs. Inspired by **Voltaire** and the Encyclopedists and by the example of **Frederick the Great** of Prussia, he began in 1761 (after his mother associated him into the government) to draw up memoranda, many of which he put into effect after her death. Joseph was the first monarch in Europe to emancipate the Jews (in 1791). In reforming the penal code, he followed the humane principles of Count **Cesare Beccaria**, eliminating torture and cruel and unusual punishments, reducing

the number of capital offenses, and decriminalizing many activities. He reduced the penalty for homosexuality from death at the stake to life imprisonment.

In Joseph II's time, Vienna emerged as the musical capital of Europe with such giants as Mozart and Haydn. Franz **Schubert**, the only major composer of the group actually to have been born in Vienna, was probably homosexual. Suspicions that have been voiced about Beethoven's interest in his nephew are hard to substantiate.

The Habsburg Empire that Maria Theresa and Joseph II had solidified endured the revolutions and Napoleonic wars and rose under Metternich during the Congress of Vienna to dominate European diplomacy until his overthrow by the Revolution of 1848, during which the 18-year old Franz Joseph succeeded upon his father's abdication. This grand-nephew of Joseph II reigned until 1916, trying to patch together the old system against the rising tides of nationalism and socialism, and to hold together his dominion served by three armies—a standing army of soldiers, a sitting army of bureaucrats, and a creeping army of informers. The decadence of Franz Joseph's reign contrasted with the brilliant intellectual and artistic life of his capital, which became one of the gay centers of Europe.

In the field of sex research, the first major figure of modern times was Richard Freiherr von **Krafft-Ebing** (1840–1902), called from Germany to Graz and then to Vienna, which had become the world's leading medical school. His *Psychopathia Sexualis* (first edition 1886) disclosed to the educated public the existence of homosexuality and other sexual "perversions," of which he assembled a picturesque dossier on the basis of his own and others' observations mainly in prisons and insane asylums that left the public with the conviction that all who engaged in forbidden sexual activity were in some way "mentally ill." At a symposium he criticized Freud's presentation of his se-

duction theory. Also, Moritz Kaposi (1837–1902) was professor of dermatology at Vienna from 1875 until his death; in 1872 he had published the article that first described Kaposi's sarcoma, which later became significant in AIDS.

The misogynist and Jewish anti-Semite Otto Weininger, who committed suicide in 1903 on discovering too much of the feminine in his own personality, invented the modern concept of **bisexuality**—or perhaps borrowed it from the Berlin physician Wilhelm Fliess, who had not published it. Anna Freud seems to have had a long-term lesbian relationship with an American woman in the Vienna of the 1920s. The leading modernist writer Robert Musil described in *Young Törless* (1906) how two older boys at a preparatory school he attended forced a younger boy to have sexual relations with them. The witness, presumably the author, had a nervous breakdown. Hermann Broch's *The Death of Vergil* (1945), which he completed after his emigration to America, relates Vergil's musings about the boys he loved.

The Austrian penal code of 1852, which criminalized lesbianism, reduced the penalties imposed by the Josephine code for male homosexuality, and generally came closer to the provisions of the Prussian code of the same year. But the existence of the law did not prevent Vienna from having a lively homosexual subculture at the turn of the century, with its cafés, restaurants, bathhouses, and places of rendezvous all under the surveillance of the police, who like their counterparts in Berlin kept systematic lists of those who engaged in homosexual activity.

The **Scientific-Humanitarian Committee** founded in Berlin in 1897 acquired a branch in Vienna in 1906 under the leadership of the engineer Joseph Nicoladoni and the psychoanalyst Wilhelm Stekel. Freud is reported to have made small donations to it, and Isidor Sadger used the periodical of the Committee to locate subjects for his (not particularly

sympathetic) psychoanalytic studies. Among the minor gay literary figures of this time were Emil Mario Vacano, Karl Michael Freiherr von Lewetzow, Joseph Kitir, and Emerich Graf Stadion, who published in the journal *Poetische Flugblättern*, edited by Kitir.

In 1901 the writer Minna Wettstein-Adelt published under the pseudonym Aimée Duc a novel entitled *Sind es Frauen!* [Are They Women?] that depicts a circle of self-consciously lesbian women in Geneva, the center of which is a Russian named Minotschka Fernandoff. The feminist Marie von Najmajer (1844–1904), born in Hungary, saluted the new century with a "Hymn to the Daughters of the Twentieth Century" that had strong lesbian overtones. Yet the lesbian subculture of Vienna took little interest in the literary treatment of the natives of the city; it preferred works showing the Viennese lesbian abroad or the foreign lesbian drawn to the Austrian capital. Compared with the network of enterprises catering to the male homosexual the lesbian subculture remained small and marginal.

One of the myths that later circulated abroad was that the Viennese of the early decades of the century were sexually repressed to the point of neuroticism, when in fact the capital had much the same ambiance in contrast with the provinces as did Paris in relation to the rest of France. As the focal point of the homosexual emancipation movement, Berlin garnered more than its share of attention, but Vienna until 1918 was the cosmopolitan center of a multi-national empire where erotic pleasure was always sought—and frequently found. Ludwig Wittgenstein cruised the Prater, where the ferris wheel is located, during the 1920s, and often went to a classy café, a chess club with newspapers by day and a flaming gay club at night. After the 1938 Anschluss, which joined Austria to Hitler's Reich, a number of the country's homosexuals became victims of the holocaust.

The strength of the Catholic church in Austria, particularly the state that remained after the Treaty of Saint-Germain, kept law reform from occurring until 1971, two years after the Federal Republic of Germany amended Paragraph 175. There is a higher age of consent for male homosexuals (18) than for heterosexuals and lesbians (14). Moreover, article 220 of the 1971 penal code provides for up to six months imprisonment for anyone who advocates or states approval of homosexuality, while article 221 stipulates the same penalty for anyone belonging to an organization that "favors homosexual lewdness." These provisions have never been enforced. The major gay organizations Homosexuelle Initiative (HOSI) operate quite successfully under the shadow of this legislation, while gathering data about gay people in the Warsaw pact nations of Eastern Europe. From 1979 this information has been recorded in the quarterly *Lambda Nachrichten* (HOSI Wien), which even received an official press subsidy in 1987. Vienna also has a gay and lesbian community center, Rosa Lila Villa.

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## AUTHORITARIAN PERSONALITY

The concept of the authoritarian personality was introduced to social psychology by the work of Theodor Wiesen- grund Adorno and his associates in a major study published in 1950. According to this model the authoritarian personality accepts middle-class conventionality because it enjoys widespread acceptance and support, but has not internalized the meaning of the accompanying social norms; is hostile and aggressive toward outsider groups, especially ethnic minorities and relatively powerless, marginalized deviant groups; and glorifies its own authority