

BIBLIOGRAPHY. Warren Johansson, "Whosoever Shall Say to His Brother, *Racha* [Matthew 5:22]," *Cabirion*, 10 (1984), 2-4.

Warren Johansson

RADICALISM

See *Left, Gay*.

RAPE OF MALES

Rape is a sexual act imposed upon a nonconsenting partner. The method of imposition is often violent, though it may be by threats or intimidation or abuse of positions of authority. Rape is one of the most misunderstood of all crimes, and when the victim is male, the misconceptions are severely compounded. Many legal jurisdictions do not even recognize a crime of rape against a male victim, but instead use terms such as "forcible sodomy" or "child abuse." Nonetheless, rape of males in the non-legal sense is a much more common event than is usually supposed, covered as it is with a blanket of silence. If prisoners are included, on any given day in the United States there may be more males raped than females.

It appears that the rape of females by females, while not unknown, is very rare, and little is known about it.

The rape of males by males is a practice protected by the silence observed by its victims, responding to a set of popular beliefs centering around the notion that a "real man" cannot be raped. The phrase "homosexual rape," for instance, which is often used by uninformed persons to designate male-male rape, camouflages the fact that the majority of the rapists as well as of the victims are generally heterosexual.

History. In antiquity, the rape of males was more widely recognized. In Greek mythology, Zeus, king of the gods, abducted *Ganymede* for sexual purposes. In the *Oedipus* myth, *Laius*, king of *Thebes* and *Oedipus'* father, abducted *Chrysis*, son of his host, King *Pelops*; the boy killed himself out of shame, occasioning

Pelops' curse on *Laius* that he should be slain by his own son.

In some societies the rape of a defeated male enemy was considered the prerogative of the victor in battle, and served to indicate the totality of the former's defeat. Even in ancient times, we find the widespread belief that an adult male who is sexually penetrated, even by force, thereby "loses his manhood," and hence can no longer be a warrior or ruler. In the twentieth century, the best-known instance of this kind of humiliation occurred when the Englishman *T. E. Lawrence* ("Lawrence of Arabia") was captured by the Turks, who were well known for this custom, during World War I. The subsequent disruption of *Lawrence's* life, while a surprise to his contemporaries, can now be recognized as a typical consequence of male Rape Trauma Syndrome.

Gang-rape of a male was also considered an ultimate form of punishment, and as such was known to the Romans (for adultery) and Iranians (for violation of the sanctity of the harem).

In modern Western societies, until recently, rape of one male by another was considered rare outside of the special context of incarceration. Virtually all the non-penological literature on rape assumes that the victim is female; police did not (and usually still do not) even collect statistics on "male rape."

When the feminist movement led to the establishment of rape crisis centers in the United States in the 1970s, however, it became obvious that there was a large number of hidden cases of male rape. Most of these came to the attention of rape counselors owing to injuries inflicted on the victims (usually anal) which could not be hidden from medical personnel. Rape crisis centers willing to deal with male victims found that anywhere from three to forty percent of their counselees were male, with the higher figures resulting from specific efforts to publicize the availability of the centers for male victims.

This development led to research aimed at discovering the extent of male rape, and in 1982 to an anthology on the subject, Anthony M. Scacco, Jr.'s *Male Rape*. The results of this research have surprised virtually everyone by indicating the vast extent of rape of males in North America.

Extent of Male Rape "in the Community." Students of sexual abuse, drawing upon a wide number of studies conducted in the 1980s which sought to overcome the reluctance of the abused to discuss their experiences, have now concluded that boys and girls up to the early teen years have an *equal chance* of being sexually victimized; a summary of these studies was published by Eugene Porter in 1986.

For the later teens and adult males, figures are harder to come by, but a consensus appears to be forming that "in the community" (a phrase excluding incarceration facilities) between one-seventh and one-fourth of all rapes involve male victims. A household survey conducted for the United States Bureau of Justice Statistics stated that the rapes of males reported to their interviewers were 25.9 percent of the number of completed rapes reported by females in the same survey; when applied to the national population that would be about 12,300 rapes of males per year. These figures are believed to be underestimates owing to a reluctance of male victims to identify themselves to the interviewers.

Phenomenology of Male Rape. Research in America indicates that the most common sites for male rape involving post-puberty victims "in the community" are outdoors in remote areas and in automobiles (the latter usually involving hitchhikers). Boys in their early and mid teens are more likely to be victimized than older males (studies indicate a median victim age of 17). The form of assault usually involves penetration of the victim anally and/or orally, rather than stimulation of the victim's penis.

Comparing rapes of females with rapes of males, it has been found that in cases involving male victims, gang-rape is more common, multiple types of sexual acts are more likely to be demanded, weapons are more likely to be displayed and used, and physical injury is more likely to occur, with the injuries which do occur being more serious than with injured females.

Whereas cases of sexual assault of young girls usually involves a relative or family friend, young boys are more likely to be sexually abused by strangers or authority figures in organizations such as church, school, athletics, or scouting. It is also noteworthy that men who rape boys, according to one study, have on the average well over three times as many victims each as men who rape girls. One perpetrator kept records showing he had sexually assaulted over three hundred boys in one summer, mostly hitchhikers; he was arrested only when one of the boys complained to the police, the rest having remained silent.

While gay males are also raped, there is no evidence that they are victimized in appreciably greater numbers than their proportion of the general population; most male rape victims are heterosexual.

What is even more surprising to the average man is that, according to several studies, most rapes of males are committed by men who are heterosexual in their consensual sexual preference and self-identity; only 7 percent of the rapists of men in the Groth-Burgess study were homosexual. (Indeed, it has been reported that homosexual men are far less likely to engage in rape than heterosexual men.) Half or more of these rapists choose victims from both genders.

Theorists have sought to explain this as rooted in the nature of rape as primarily a crime of power and domination through violence rather than a sexually motivated act, though it is clear that sexuality has something to do with it. The exact relationship between the quest for

power and dominance on the one hand and sexual drive on the other is little understood, and probably varies a great deal from one rapist to another. It is clear that rapists are often not erotically attracted to their victims, and examples of sexual dysfunction (impotence, inability to ejaculate) are common in "community" rape. On the other hand, one can cite instances of "marital rape" among gay couples where an erotic element is clearly present.

One of the most interesting findings of recent research on rape has profound implications for public policy regarding male rape: anywhere from 80 to 100 percent (depending on the study) of adult male rapists (of women) have a history of childhood sexual victimization themselves. The implication is that rape is a vicious cycle in which boys, unable to even discuss their own rape traumas, much less find effective treatment for them, grow up to take revenge on others in the same fashion.

Public Attitudes Toward Male Rape. Generally speaking, rape of males is a taboo subject for public discussion, so that for most women and many men, it does not exist. On the popular level, however, there are numerous mistaken beliefs which are common among the male population. These include the notions that male rape is very rare; that to be raped indicates a weakness which is not to be found in a "real" male, hence "real men" cannot be raped; that rapists of males are necessarily homosexual; that being raped turns the victim into a homosexual; and most importantly, that for a man to be raped is to "lose his manhood" permanently.

It is because of these attitudes, which surround male rape with an aura of total humiliation for the victim, that it is rare for a male rape victim (especially past the early teens) to acknowledge his victimization even to his family or friends, much less to the police. If ever there was a crime hidden by a curtain of silence, it is male rape. For the same reason, most vic-

tims outside of jail consider themselves to be almost unique, and loathe to call attention to themselves.

Given such pervasive silence, there is no demand for treatment programs for male victims as there is for female victims; there is no pressure for law enforcement activity; and the perpetrator is usually protected from even being accused, much less convicted. So powerful is the suppression of knowledge of male rape that criminals such as burglars and robbers sometimes rape their victims as a sideline solely to prevent them from going to the police.

Rape Trauma Syndrome. Rape is an extremely traumatic experience centering on the total loss of control of one's own body and usually the inside of that body, the most intimate sanctum of self. On top of this trauma, which is common to all rape victims, the heterosexual male survivor must deal with the experience of sexual role inversion and the pervasive popular mythology revolving around "loss of manhood" and homosexuality. The psychological devastation of rape is difficult to imagine for a male who has not been through such an experience.

Survivors of rape, and often of rape attempts, usually manifest some elements of what has come to be called Rape Trauma Syndrome (RTS), a form of Post-traumatic Stress Disorder (PTSD). The effects of RTS often last for years or decades, and can be lifelong. Apart from a small number of therapists and counselors specializing in sexual assault cases, few psychotherapists are familiar with the literature on RTS. For this reason, a rape survivor is usually well advised to consult with a rape crisis center or someone knowledgeable in this area rather than relying on general counseling resources. The same applies to those close to a rape victim, such as a lover or parent; these people are termed "secondary victims" by rape crisis counselors.

Typically, the first stage of RTS involves a phase of denial and disbelief.

Child victims commonly experience amnesia, partial or total, regarding the assault; memory, however, may return years later and initiate a psychological crisis.

A sense of guilt, shame, and humiliation is commonly found, exacerbated by the common tendency of those who should be supportive to instead "blame the victim." The sense of stigma, whether internalized or reinforced by others (in the case of public knowledge of the rape), is pervasive. Heterosexual male survivors typically show enormous anxiety and confusion regarding issues of masculine identity and homosexuality. The survivor's sexuality may show severe distortions and malfunctions. Serious depression is likely and suicide may result. The victim's rage may explode under unpredictable circumstances.

Other manifestations of RTS include a sense of heightened vulnerability, anxiety, powerlessness, helplessness, nightmares, paranoia, sleep disturbances, fixation on the incident, inability to concentrate, dependency, fear of intimacy, chaotic relationships, multiple personality development, drug and alcohol abuse, and revictimization.

Survivors of childhood sexual assault and of rape in institutional surroundings often have to contend not with a single incident, but with a continuing series of involuntary sexual activities which may stretch over years. In such cases, the adaptation process by which the victim learns to live with the continuing pattern of assault further complicates and strengthens the RTS pattern.

As mentioned above, a certain number of male rape survivors become rapists themselves. It is not known how large this number is, though it appears to be more common among those victimized as boys than as adults.

It has also been suggested that "queer-bashers," violently homophobic males, are likely to be survivors of childhood sexual abuse, laboring under the

usually mistaken idea that the male who assaulted them must have been homosexual.

Jail Rape. While rape of males is a serious problem in the community, it is in the institutions of confinement (**prisons and jails**, reformatories, mental institutions) and, to a markedly lesser extent, in other all-male residential settings (boarding schools, hobo camps, the military) that male rape is most common, even an accepted part of institutional life.

Rape of males in confinement differs from male rape in the community in that it is generally open, is accepted if not condoned by the prisoner subculture, usually involves repeated patterns of sexual assault following the initial rape, is far more likely to be interracial, and serves a social function in converting heterosexual young prisoners into sexual slaves to be acquired by more powerful men. Thus, once raped, the victim is forced into a pattern of perpetual sexual abuse which may in time appear consensual to a casual observer, but which is rooted in the need for protection of the rape survivor from further mass assaults.

Confinement institutions furthermore have the effect of legitimizing to their graduates the use of rape as a means of validating their masculinity, and of converting non-violent offenders, by raping them, into ex-convicts full of rage and potential for violence (often rape) once released. In these ways the institutions help perpetuate the practice of rape of women and of men.

Conclusion. Rape of males, while a widespread and extremely serious problem, has escaped the attention of society because of deep taboos springing from popular conceptions that to be raped is to forfeit one's masculinity. The actual dynamics of rape are only beginning to be explored, and very little of what is known to students of the phenomenon has penetrated the public consciousness.

Rape crisis centers in the United States have developed much of what is

known about rape and its effects, including Rape Trauma Syndrome, yet many if not most such centers, run by feminist women, still see rape as a "women's issue" only and have made little or no effort to reach out to boys and men who have experienced rape. The public media have continued to treat rape of males as a taboo subject.

Until this taboo is broken, there can be little hope that survivors of male rape will be enabled to deal constructively with rape trauma or that the vicious cycle of rape will be effectively undermined.

BIBLIOGRAPHY. Stephen Donaldson, *The Rape of Males: A Preliminary Statistical Look at the Scope of the Problem*, 2nd ed., Ft. Bragg, CA: People Organized to Stop Rape of Incarcerated Persons, 1985; A. Nicholas Groth and Ann W. Burgess, *Men Who Rape*, New York: Plenum Press, 1979; idem, "Male Rape: Offenders and Victims," *American Journal of Psychiatry*, 137 (1980), 806-10; Arthur Kaufman, et al., "Male Rape Victims: Noninstitutionalized Assault," *American Journal of Psychiatry* 137 (1980), 221-23; Eugene Porter, *Treating the Young Male Victim of Sexual Assault*, Syracuse, NY: Safer Society Press, 1986; Anthony M. Scacco, Jr., ed., *Male Rape: A Casebook of Sexual Aggressions*, New York: AMS Press, 1982; Wayne S. Wooden and Jay Parker, *Men Behind Bars: Sexual Exploitation in Prison*, New York: Plenum Press, 1982.

Stephen Donaldson

**RAUCOURT, STAGE NAME
OF FRANÇOISE MARIE
ANTOINETTE JOSEPH
SAUCEROTTE
(1756-1815)**

French tragédienne and foremost lesbian of her time. Daughter of a third-rate actor, she served an apprenticeship in the provinces before making her debut at the Comédie française in 1772 as Dido. It was a prodigious success, owing to her beauty, expressive mime, melodious voice and "prodigious intelligence," as well as to

a short-lived reputation for virtue. Within two years she was embroiled in scandals that made her notorious. She and the Opera soprano Sophie Arnould (1740-1802) vied for lovers of both sexes; virtually bankrupt, she and her inseparable companion, the German Jeanne-Françoise-Marie Souck or Sourques, were summoned for bad conduct, insolence, and threats to creditors. Her early popularity faded and she was hissed in 1776. Expelled from the Comédie for absenteeism, she went to Russia but was recalled to the Comédie to take on the *emploi* of tragedy queens and mothers. Her new masculine manner and coarsened voice enabled her to do so with magnificence, but without tenderness. When she made a hit as a captain of hussars in *Le Jaloux*, her rival Mlle. de Saint-Val remarked, "What a pity she persists in wishing to play women's roles."

According to the scandal-sheets, Raucourt was president of the sapphic Sect of Anandrynes, founded in 1770 by Thérèse de Fleury; it met in the Rue des Boucheries-Saint-Honoré, where novices were stripped and examined for the seven marks of beauty that would ensure them membership. Surviving documents suggest that the Anandrynes subscribed to Enlightenment principles. A quarrel arose between Arnould and Raucourt over the admissions policy: the former insisted on women exclusively, the latter wanted to admit as voyeurs men who practiced women's ways (she had in mind the homosexual Marquis de Villette). Arnould's rallying-cry "Either whores or tribades" signaled the dissolution of the Sect in 1784. By then Raucourt had become synonymous with lesbianism and was exploited as a character in erotic fictions such as Pidansat de Mairobert's *Confessions of a Young Girl*.

A rabid royalist, Raucourt was imprisoned by the Jacobins in 1793, but released thanks to former actor Charles Labussière, a clerk of the Committee of Public Safety. She inaugurated the Second Théâtre Français in 1796, and when the Comédie was reconstituted, returned to it.