

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.

Napoleon, an admirer, sent her with two troupes to Italy to spread French culture, but she had scant success. Retiring to her estate on the banks of the Loire, she devoted herself to horticulture and died of an inflammation. Her funeral caused another scandal, for the curé of St. Roch, who had benefitted financially as her almoner in her lifetime, refused to admit her body to the church. A mob of over 15,000 persons broke in bearing her coffin, and an order of Louis XVIII assured her the last rites. She is buried in Père Lachaise cemetery in Paris.

BIBLIOGRAPHY. Jean de Reuilly, *La Raucourt et ses amies*, Paris: Bibliothèque de Vieux Paris, 1909.

Laurence Senelick

RECRUITMENT CONCEPT

Recruitment is a military term referring to the outreach whereby soldier candidates are solicited for enlistment. As applied to homosexuality, it represents, on the one hand, a heterosexual fantasy or myth, on the other, a recognition that rites of passage are part of the process of joining any group. There are no "recruiting stations" for homosexual behavior, but individuals may seek to join their fellows and, in this sense only, become recruits.

The Myth. The recruitment myth is the notion that since homosexuals for the most part, and exclusive homosexuals by definition, do not reproduce, they must constantly recruit new acolytes to their forbidden practices from the ranks of the society in which they live. This assertion then becomes the basis for the claim that young people need to be "protected" from homosexuals and even kept in ignorance of the facts of homosexual behavior as long as possible. Also, the pederast is in the light of this assumption seen as an "aggressive homosexual" vigorously recruiting adolescents for the gay subculture that flourishes in the large cities of every Western country.

The truth of the matter is otherwise. Most of those who are predominantly or exclusively homosexual as adults become aware of their feelings long before they make their first contact with the world of gay bars and bathhouses, homophile groups and organizations, the vast majority of which are composed solely of adults. It is principally on the college campuses that student organizations are active, and these serve as a focus of social life for those who are already fully aware, at seventeen or later, of the direction of their sexual interests.

Initiation. Because of the semi-clandestine nature of the gay subculture, even in recent times, there is a phase of initiation in which the newcomer learns the rules of behavior, the argot of the group, and the fund of information that permits him to interact with other members of the subculture in the manner of his choice. But this is true of any social group that differs in some degree from the dominant, mainstream culture of the nation in whose midst it is located. The most important single fact is that the individual who cannot experience sexual relations with members of his own sex pleasurably will be repelled by such contacts, and even if he experiments with them, will decide never to return.

Religious Analogues. The analogy that is undoubtedly present, at some level of consciousness, in the minds of those who cherish the recruitment myth is with religious conversion and apostasy. It is perhaps not fortuitous that **pervert** in English was originally the antonym of *convert*, hence "religious apostate," and that the modern meaning appears only in the 1880s under the influence of German *perverts* as used by forensic psychiatrists. But all the evidence shows that the homosexual orientation emerges in individuals who have been exposed from the beginning of their lives to every form of direct and indirect promotion for heterosexuality. If any "recruitment" occurs, it