Revolt. She Said. Revolt Again.
By Alice Birch

Directed by Rebecca Novick

Crowded Fire Theater

Resource Packet compiled by Maddie Gaw
**Revolt. She Said. Revolt Again TABLE OF CONTENTS**

**ALICE BIRCH: IN CONTEXT**  
- Relationship with feminism, influences on *Revolt. She Said. Revolt Again.*  
- Interviews and Articles

**INTERSECTIONALIZE THE FACTS**  
- Overview  
- Consent  
- Marriage  
- Workplace  
- Sexual Assault & Violence

**WTF Miscellany**  
- Forced to Marry your Rapist: A Worldwide Problem  
- I’m Not A Feminist, But…  
- The Myth of the Almighty Hymen
Alice Birch: In Context

Feminism
Alice Birch demonstrated clear interest in feminist issues as a teenager, though that was not a word she would embrace. “Because [the term is] so loaded,” she says. “And I wanted people to like me.” At the same time, she was discomfited when her stepfather accused her of being an armchair feminist—the kind who was all talk and no action. “He was probably right,” she says. “I’ve tried to get out of the armchair.”

Revolt. She Said. Revolt Again was born out of a commission from the Royal Shakespeare Company, who wanted female playwrights to respond to the famous phrase coined by Pulitzer-prize winning historian Laurel Thatcher Ulrich: “Well behaved women seldom make history.” Birch says the phrase upset her, “because I couldn't really figure out what that meant.” Ulrich, who focuses on early American history and is a self-identified Mormon feminist, originally used the phrase in conjunction with a description of a Puritan funeral service, and was lamenting the fact that ordinary women who had a lasting positive impact on society in domestic circles were not seen as worthy of further examination.

Birch decided to dive into lots of feminist literature to interrogate this statement. One seminal document that became crucial to the structure of the play was Valerie Solanas’ SCUM Manifesto. Solanas was a radical feminist active during the late 1960s and gained infamy not only for the manifesto, but for attempting to murder pop art icon Andy Warhol in 1968.

The SCUM Manifesto, in short, argues that men have ruined the world and that women can only fix society when they eradicate all men. Solanas argues, in a reversal of Freudian theory, that all men actually have “pussy envy” and are essentially an “incomplete female” without the emotional intelligence and empathy that all women possess.
Birch said she found the manifesto “difficult to read...[Solanas] calls men walking abortions within the first two pages. And she calls for us to get rid of men.” The confidence of Solanas’ language is what Birch found inspiring. “Although I disagree with absolutely everything she says, I loved that she was saying something so powerfully.”

**Interviews and Articles for further reading:**

https://www.theguardian.com/stage/2015/jan/22/alice-birch-playwright-interview-we-want-you-to-watch


*SCUM Manifesto* (provided as a separate document)
Intersectionalize the Facts

Overview
While years could be spent studying the different waves, branches and theories of feminism, it is important to note that much of this framework is not heavily intersectional. What is intersectional feminism? According to Kimberlé Crenshaw:

*The view that women experience oppression in varying configurations and in varying degrees of intensity. Cultural patterns of oppression are not only interrelated, but are bound together and influenced by the intersectional systems of society. Examples of this include race, gender, class, ability, and ethnicity.*

In addressing the themes tackled by this play, we have done our best, wherever possible, to include statistics and information that address how certain issues impact women of color and non-cisgender individuals disproportionately.

[Image of Kimberlé Crenshaw]

Kimberlé Crenshaw
Consent


In October 2015, Planned Parenthood surveyed a nationally representative sample of 2,012 adults 18-95 across the U.S. The survey, conducted by NORC at the University of Chicago, investigated knowledge and beliefs about consent and sexual assault.

Consent means affirmative, conscious, and voluntary agreement to engage in sexual activity. There are varying beliefs about which behaviors do and do not communicate consent. Between 19% and 37% of people indicated they strongly agree that taking off their own clothes (35%), getting a condom (37%), nodding in agreement (24%), engaging in foreplay (22%) or not saying ‘no’ (19%) indicates consent for more sexual activity. However, between 12% and 13% of people indicated they strongly disagree that these behaviors mean consent (with one exception; 20% of people indicate they strongly disagree that not saying ‘no’ is giving consent).

On average, women had a clearer understanding of what actually constitutes consent, regardless of age, education, marital status, and race/ethnicity.

— Women were statistically significantly more likely than men to strongly agree that:
  o Consent must be given at each step in a sexual encounter (women 27%, men 19%)
  o If a person initiates sex, but during foreplay says they no longer want to, the person has not given consent to continue (women 36%, men 31%)
— And women were statistically significantly more likely than men to strongly disagree that:
  o Consent for sex one time is consent for future sex (women 75%, men 64%)
  o Mixed signals can sometimes mean consent (women 45%, men 35%)
  o Engaging in foreplay such as kissing or touching means someone is giving consent for more sexual activity (women 17%, men 10%)
  o Someone not saying no means they are giving consent for more sexual activity (12% women, 9% men)
Marriage


Not surprisingly, married adults are more likely than those who have never been married to say that society is better off if people prioritize marriage and having children (54% vs. 32%). Among the never married, women are less likely than men to hold this view (28% vs. 35%).

Women who are currently unmarried but have been married before are much less likely than their male counterparts to say they would like to get married again in the future (15% of women compared with 29% of men). Fully 54% of these women say they are not interested in getting remarried (30% of men say the same).

Among never-married adults who may want to marry in the future, 65% say having similar ideas about child rearing is a very important quality in a spouse or partner, and 59% say the same about having a steady job. There is a large gender gap on this item. Roughly eight-in-ten never-married women (78%) say it’s very important that a spouse have a steady job. Only 46% of never-married men agree.

https://www.psychologytoday.com/blog/insight-therapy/201510/is-marriage-worth-the-trouble-women

Research has shown that the "marriage benefits"—the increases in health, wealth, and happiness that are often associated with the status—go disproportionately to men. Married men are better off than single men. Married women, on the other hand, are not better off than unmarried women.

Second, in contrast to the myth that marriage is a woman’s ultimate and sacred fulfillment is the reality that roughly two-thirds of divorces are initiated by women. This is true not only for the young and hip: A recent AARP survey of 1147 men and women ages 40-79 who experienced a divorce in their 40s, 50s, or 60s, found that 66% of women said they initiated the split.

The results revealed an intriguing pattern: As expected, women initiated roughly two thirds (69%) of the breakups in heterosexual marriages. However, the gendered trend in relationship breakups held only for marriages and not for other non-marital unions. Moreover, women in marriages, but not in other relationships, reported lower levels of satisfaction.

At the end of the day, the accumulating data paint a picture of marriage as complex commerce in which women may often play a paradoxical role: They work harder for a smaller share of the benefits, which may explain why, while they may often be more eager to get into a marriage, they are often also more eager to get out.

Marriage stats for black women/WOC

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4850739/

The United States shows striking racial and ethnic differences in marriage patterns. Compared to both white and Hispanic women, black women marry later in life, are less likely to marry at all, and have higher rates of marital instability.

The median age at first marriage is roughly four years higher for black than for white women: 30 versus 26 years, respectively, in 2010. At all ages, black Americans display lower marriage rates than do other racial and ethnic groups. Consequently, a far lower proportion of black women have married at least once by age 40. Our tabulations of data from the U.S. Census Bureau’s American Community Survey for 2008–12 show that nearly nine out of 10 white and Asian/Pacific Islander women had ever been married by their early 40s, as had more than eight in 10 Hispanic women and more than three-quarters of American Indian/Native Alaskan women. Yet fewer than two-thirds of black women reported having married at least once by the same age.

In addition to later age at first marriage and lower proportions ever marrying, black women also have relatively high rates of marital instability. At nearly every age, divorce rates are higher for black than for white women, and they are generally lowest among Asian and foreign-born Hispanic women. Recent demographic projections suggest that these racial and ethnic gaps in marriage and marital dissolution will continue growing.

Other explanations for the black-white marriage gap focus on additional constraints on the availability of partners for black women. For example, women tend to marry partners who have accumulated at least as much schooling as they have. Among both
blacks and whites in the United States today, young women tend to be more educated than young men. This constrains the pools of desirable partners for marriage. But the education gap between men and women is larger for blacks, making this constraint particularly important for black women. Moreover, rates of intermarriage among blacks differ substantially by gender. Black men are more than twice as likely as black women to marry someone of a different race. This, too, constrains the pool of potential partners for black women.


The decision to marry someone of a similar educational status is called assortative mating, and for black Americans—particularly black women—the ability to participate in such forms of marital selection are slimmer than they are for women of other races. For one, black women are much more likely than their male counterparts to obtain college degrees. They’re also less likely to marry outside of their race, which can leave them with fewer choices when it comes to matching up with someone of a similar educational status. And that can have a ripple effect that impacts not only current earnings, but future economic mobility.

According to a recent memo from Brookings Institution, when looking at married women ages 25 to 35, about **41 percent** of white women had husbands who had similar educational-attainment levels, while only **32 percent** of married black women could say the same. About **48 percent** of white women reported having husbands with lower levels of educational attainment, while nearly **60 percent** of black women had married someone with less education under their belt. That discrepancy could result in a household that earns about $25,000 less each year, according to Brookings.
Trans marriage


Liu and Lindsey Wilkinson from Portland State University analyzed the survey data of 4,286 transgender participants in the National Transgender Discrimination Survey, one of the first and most comprehensive national samples of transgender people in the United States.

Among their findings:

- Married transgender people are less likely to experience perceived discrimination than their unmarried transgender counterparts, in particular their cohabiting or previously-married counterparts. The researchers examined discrimination in four key domains of life: workplace, family, health care and public accommodations.

- The discrimination is seen more among transgender women than among transgender men. This may be partly a result of higher transphobia experienced by transgender women relative to transgender men.

- Economic resources partially explained the findings. The median family income of married transgender women was $70,000-$79,999, while the median income of unmarried transgender women was $30,000-$39,999. The study notes that greater income may create more privileges; for example, married transgender women may find it easier to choose their living and work environments and access gender-sensitive services and thus reduce exposure to transphobia and discrimination.
Workplace Life Balance (with or without kids)


Perceptions of personal time
When it comes to work-life balance, the “life” part has often been synonymous with personal time related to parenting. Workplace culture has regarded caring for one’s children as the most valued personal time outside work. Typically, what non-parents do with their personal time has been viewed as not as ‘important’ as parent time.

There’s also the common assumption that with no kids, people must have a lot of free personal time, and the work-life balance does not really apply to them. As Melanie Notkin, author of Otherhood: Modern Women Finding a New Kind of Happiness, puts it, “It’s rare that childless workers are thought to have a life outside of work, so ‘what’s to balance?’ some may think.”

No kids must mean putting your career first
In the workplace, people all too often assume women with no children in particular must be putting their careers ahead of having kids. While true for some, this is certainly not true for many women. It is often assumed that a childfree woman must be that ambitious, driven to climb the career ladder woman who says no to motherhood because it will get in the way of her professional goals. The truth is, most childfree women don’t have children because they simply lack the desire to be a parent.

Parental leave and flex time policies
For a long time now, our society has held the assumption that parents and children come first. This has resulted in inequitable policies in the workplace. From leave policies that only apply to birth and adoption to flex time policies that mostly apply to parents, many policies don’t treat employees consistently across the board.

According to an email interview with sociologist Amy Blackstone at the University of Maine, for employees with no children “there’s very little that protects their time to care for themselves and their families and enjoy work-life balance.” In today’s workplace, employers could do more to show they value all employees, not just those who are parents. Blackstone thinks we don’t see more policies that do this because of a “cultural lag.” Policy makers haven’t caught up with the reality of the growing numbers of the childless and childfree in workforces, and that these employees want and deserve work-life balance just as parent employees do.
According to Mother Jones, working mothers do about **80 minutes more work** every day than working dads, in the form of childcare and household duties. They also tend to pick up more of the unpaid work within the office—mentoring junior staff, volunteering for committees, even cleaning the company kitchen—than their male coworkers.

Add that all together, and women are working more today than ever before (perhaps that’s why so many of them are burning out early). As Sheryl Sandberg and Adam Grant put it in the New York Times: “This is the sad reality in workplaces around the world: Women help more but benefit less from it.” According to one study, men who stayed late to help their colleagues were rated **14% more favorably** than women who did the same thing.

A recent ICEDR global study found that company leaders believe that women around the age of 30 leave the workforce because they can’t find the proper work-life balance or are planning to have children. But in fact, when the same study asked women why they are actually leaving, it found that the reason had less to do with babies or balance and more with making bank. “I found a job elsewhere and it pays more” was the top response, given by some **65% of respondents**.

“Motherhood is not the primary reason women around 30 are leaving organizations,” the researchers note. They’re leaving chiefly because they’re tired of making less than their similarly (or less) qualified male coworkers. The solution the authors propose? “Focus on what matters most: Pay women fairly, challenge them with learning and development opportunities, and provide them with meaningful work.”

In a 2013 survey, we found that mothers were much more likely than fathers to report experiencing significant career interruptions in order to attend to their families’ needs. Part of this is due to the fact that gender roles are lagging behind labor force trends. While women represent nearly half of the U.S. workforce, they still devote more time than men on average to housework and child care and fewer hours to paid work, although the gap has narrowed significantly over time. Among working parents of children younger than 18, mothers in 2013 spent an average of 14.2 hours per week on housework, compared with fathers’ 8.6 hours. And mothers spent 10.7 hours per week actively engaged in child care, compared with fathers’ 7.2 hours.

One result is that while 42% of mothers with some work experience reported in 2013 that they had reduced their work hours in order to care for a child or other family member at some point in their career, only 28% of fathers said the same. Similarly, 39% of mothers said they had taken a significant amount of time off from work in order to care for a family member (compared with 24% of men). And mothers were about three times as likely as men to report that at some point they quit a job so that they could care for a family member (27% of women vs. 10% of men).

It’s important to note that when we asked people whether they regretted taking these steps, the resounding answer was “No.” However, it’s also important to note that women who had experienced these interruptions were much more likely than men to say that this had a negative impact on their career. For example, women who took time off at some point in their work life to care for a child or other family member were twice as likely as men who did the same to say that this hurt their career overall (35% vs. 17%). Similarly, among those who took a significant amount of time off from work to look after a family member, 32% of women compared with 18% of men said doing this hurt them professionally.

Work Statistics for Women of Color

While the hourly earnings of white men continue to outpace those of women, all groups of women have made progress in narrowing this wage gap since 1980, reflecting at least in part a significant increase in the education levels and workforce experience of women over time.
White and Asian women have narrowed the wage gap with white men to a much greater degree than black and Hispanic women. **For example, white women narrowed the wage gap in median hourly earnings by 22 cents from 1980 (when they earned, on average, 60 cents for every dollar earned by a white man) to 2015 (when they earned 82 cents). By comparison, black women only narrowed that gap by 9 cents, from earning 56 cents for every dollar earned by a white man in 1980 to 65 cents today. Asian women followed roughly the trajectory of white women (but earned a slightly higher 87 cents per dollar earned by a white man in 2015), whereas Hispanic women fared even worse than black women, narrowing the gap by just 5 cents (earning 58 cents on the dollar in 2015).**

The Wage Gap by Race & Gender

<table>
<thead>
<tr>
<th></th>
<th>White Men</th>
<th>White Women</th>
<th>Black Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>$/Dollar</td>
<td>$1.00</td>
<td>$0.78</td>
<td>$0.64</td>
</tr>
</tbody>
</table>

Reflecting slightly different statistics
The percentage of women in the workforce has risen from 43.3% in 1970 to 58.6% in 2010. Over the same period, the percentage of men in the workforce fell from 79.7% to 71.2%.

The median weekly earnings for a woman working full-time in 2010 was $669, 81% of a man’s median weekly earnings ($824). In 2010 a woman age 25 or older with a bachelor’s degree or higher earned a median weekly salary of $986; a woman with an associate’s degree earned $677 per week and one with a high school education earned $543 per week.

More women (7.5%) than men (6.6%) make up the ranks of the working poor. “Black and Hispanic women were significantly more likely than their White or Asian counterparts to be among the working poor. Poverty rates for Black and Hispanic working women were 14.2% and 13.6%, respectively, compared with 6.4% and 5.5%, respectively, for White and Asian women.”

“Can an Agentic Black Woman Get Ahead? The Impact of Race and Interpersonal Dominance on Perceptions of Female Leaders”

Race was found to be a significant factor when evaluating assertiveness in women: White women received more negative evaluations when they expressed dominance compared to black women.

“Black women tend to be defined as nonprototypical, marginal members of both their racial and gender groups, and consequently are often rendered ‘invisible’. As an ironic consequence of this invisibility, black women may be buffered from many of the racial hostilities directed toward black males.”

An individual’s race was not a factor when evaluating stereotypical feminine behavior: “There was no difference between evaluations of black and white women when they expressed communality.”

Assertiveness among men was also rated differently according to race: “Black men were penalized for expressing dominance.... However, White men were not penalized.”
**Sex, Race and Job Satisfaction Among Highly Educated Workers**

White and Hispanic/Latino women report similar levels of job satisfaction and are about 15 percentage points more likely to report they are very satisfied than are Asian and black women.

The labor force participation rate of black women is 9 percentage points higher than the rate of white women and, at 87 percent, is similar to that of white men.

Using data from the National Survey of College Graduates and controlling for detailed individual and job-specific characteristics, we find little evidence that overall job satisfaction differs between men and women. Additionally, women are more satisfied than are men with many job aspects including intellectual challenge and contribution to society.

In contrast, we find that, relative to white workers, Asian and black workers have **substantially lower overall job satisfaction**, and Asian men and women and black women are less satisfied with many specific aspects of their jobs.


Many other women of color in the workplace share Ezimora's experience, according to a new national survey by Working Mother Media, which found higher job dissatisfaction and more concerns about advancement on the part of multicultural women.

**More than half** -- 55% -- of the nearly 1,400 multicultural women who took part in the online survey said they would consider leaving their company in the next three years **versus 48%** of white, non-Hispanic women.

**Only 29%** of multicultural women said they would definitely stay with their current company for the next three years, and less than half said they were satisfied about their ability to move up to a better position.

Ninety-one percent of multicultural women who feel they can be their authentic selves are satisfied with their job, 89% are willing to put in a great deal of effort beyond what is required for the company's success and **55%** say they would not leave their job if they were offered a comparable position at another company.
While **55% of white women** feel their talent is the first thing noticed, **39% of multicultural women** felt this way. Among black women, 54% said their race was the first thing that people see versus 7% of white, non-Hispanic women.

**Transgender/nonbinary workplace stats:**


In addition to harassment, transgender people have **twice the rate of unemployment** than the population as a whole and **47%** “experienced an adverse job outcome, such as being fired, not hired or denied a promotion.” Also, **26%** lost their jobs because they were transgender.

With such high levels of discrimination, the effects trickle down to severe poverty and even homelessness. According to the study:

“**Respondents experience poverty at a much higher rate than the general population, with more than 27% reporting incomes of $20,000 or lower and more than 15% reporting incomes of $10,000 or lower. Only 7% of the general population reports incomes of $10,000 or lower.**”

**That gap in salary has resulted in 1/5 of transgender individuals becoming homeless.** And without a doubt, this can be contributed to discrimination in the office as well as by people outside the work environment who aren’t educated on the issue or don’t want to make the effort to understand.
Sexual assault and violence statistics

https://www.rainn.org/statistics/victims-sexual-violence

On average, there are 321,500 victims (age 12 or older) of rape and sexual assault each year in the United States.

- Ages 12-34 are the highest risk years for rape and sexual assault.
- Those age 65 and older are 92% less likely than 12-24 year olds to be a victim of rape or sexual assault, and 83% less likely than 25-49 year olds.

Millions of women in the United States have experienced rape.

- As of 1998, an estimated 17.7 million American women had been victims of attempted or completed rape.

Young women are especially at risk.

- 82% of all juvenile victims are female. 90% of adult rape victims are female.
- Females ages 16-19 are 4 times more likely than the general population to be victims of rape, attempted rape, or sexual assault.
- Women ages 18-24 who are college students are 3 times more likely than women in general to experience sexual violence. Females of the same age who are not enrolled in college are 4 times more likely

21% of TGQN (transgender, genderqueer, nonconforming) college students have been sexually assaulted, compared to 18% of non-TGQN females, and 4% of non-TGQN males.

On average, American Indians ages 12 and older experience 5,900 sexual assaults per year.

- American Indians are twice as likely to experience a rape/sexual assault compared to all races.
- 41% of sexual assaults against American Indians are committed by a stranger; 34% by an acquaintance; and 25% by an intimate or family member.
Statistics from the Centers for Disease Control and Prevention show that women of color experience a higher rate of sexual violence. In a survey of adult women in 2010, 22 percent of non-Hispanic blacks, 18.8 percent of non-Hispanic whites, 14.6 percent of Hispanics and 35.5 percent of women of multiple races said they had experienced an attempted or a completed rape at some time in their lives. The Bureau of Justice Statistics also reports that lower income women experience some of the highest rates of sexual violence.

Even in high school, students of color report higher rates of sexual violence: 12.5 percent of American Indian/Alaska Natives, 10.5 percent of Native Hawaiian/Pacific Islander students, 8.6 percent of black students, 8.2 percent of Hispanic students, 7.4 percent of white students and 13.5 percent of multiple-race students reported that they were forced to have sexual intercourse at some time in their lives.

The EEOC reports, collected between 2005 and 2015, found that about a quarter of sexual harassment complaints came from the service sector, which is dominated by low-wage, mostly female workers.

From 2005 to 2015, the EEOC received about 85,000 sexual harassment complaints. Nearly half stated the worker’s industry.

Of the field-specific charges filed over that decade, 14.23 percent came from the accommodation and food service industry, 13.44 percent came from retail trade and 11.72 percent came from manufacturing — a field where roughly eight in ten workers are men:

Still, the EEOC data doesn't provide a comprehensive look at sexual harassment in the United States. The agency estimates that only 6 to 13 percent of victims ever lodge a formal complaint.
One in two transgender individuals are sexually abused or assaulted at some point in their lives. Some reports estimate that transgender survivors may experience rates of sexual assault up to 66 percent, often coupled with physical assaults or abuse. This indicates that the majority of transgender individuals are living with the aftermath of trauma and the fear of possible repeat victimization.

Sexual violence has been found to be even higher in some subpopulations within the transgender community, including transgender youth, transgender people of color, individuals living with disabilities, homeless individuals, and those who are involved in the sex trade. For example, the 2011 Injustice at Every Turn: A Report of the National Transgender Discrimination Survey found that 12 percent of transgender youth report being sexually assaulted in K–12 settings by peers or educational staff; 13 percent of African-American transgender people surveyed were sexually assaulted in the workplace; and 22 percent of homeless transgender individuals were assaulted while staying in shelters.

Fifteen percent of transgender individuals report being sexually assaulted while in police custody or jail, which more than doubles (32 percent) for African-American transgender people. Five to nine percent of transgender survivors were sexually assaulted by police officers. Another 10 percent were assaulted by health care professionals.

In the NCAVP 2009 report on hate violence, 50 percent of people who died in violent hate crimes against lesbian, gay, bisexual, transgender, and queer (LGBTQ) people were transgender women; the other half were male, many of whom were gender non-conforming. Sexual assault and/or genital mutilation before or after their murders was a frequent occurrence.

In 2009, 17 percent of all reported violent hate crimes against LGBTQ people were directed against those who identified themselves as transgender, with most (11 percent of all hate crimes) identifying as transgender women. The remainder identified as transgender men, genderqueer, gender questioning, or intersex.

Hate crimes are more prevalent against people of color. In 2009, 53 percent of LGBTQ hate crime victims were people of color. Of the 22 anti-LGBTQ hate crime murders documented by NCAVP that year, 79 percent of the victims were people of color. As noted above, 50 percent (11 individuals) of the 2009 murders tracked were transgender women; of those, 9 were people of color (82 percent). Of the other 11 murders of gender non-conforming people, 5 (45 percent) were people of color.
Fewer than one rape victim in 30 can expect to see her or his attacker brought to justice, shocking new statistics reveal.

Only 1,070 rapists are convicted every year despite up to 95,000 people – the vast majority of them women – suffering the trauma of rape – according to the new research by the Ministry of Justice, the Home Office and the Office for National Statistics.

The figures have reignited controversy over the stubbornly low conviction rates for sex crimes, as well as the difficulties in persuading victims to go to police in the first place.

About one woman in 200 told researchers she had fallen victim in the previous 12 months, suggesting that between 54,000 and 85,000 women were raped over the year. Several thousand men are also raped every year.

An average of 15,670 rapes are reported annually to police, less than one-quarter of which result in a suspect being identified.

Prosecutions are mounted against 2,910 individuals, resulting in the convictions of 1,070 rapists who committed an average of 2.3 offences each. The figures suggest that just one major sex crime in 38 leads to a conviction for the offence.
Forced to Marry Your Rapist: Stories and Articles for Further Reading


In this way, U.S. lawmakers are strongly at odds with U.S. foreign policy. The U.S. Global Strategy to Empower Adolescent Girls, released last year by the State Department, lists reducing child, early and forced marriage as a key goal. The strategy includes harsh words about marriage before 18, declaring it a “human rights abuse” that “produces devastating repercussions for a girl’s life, effectively ending her childhood” by forcing her “into adulthood and motherhood before she is physically and mentally mature.” The State Department pointed to the developing world, where 1 in 3 girls is married by age 18, and 1 in 9 is married by 15.

While the numbers at home are nowhere near that dire, they are alarming. Many of the children married between 2000 and 2010 were wed to adults significantly older than they were, the data shows. At least 31 percent were married to a spouse age 21 or older. (The actual number is probably higher, as some states did not provide spousal ages.) Some children were married at an age, or with a spousal age difference, that constitutes statutory rape under their state’s laws. In Idaho, for example, someone 18 or older who has sex with a child under 16 can be charged with a felony and imprisoned for up to 25 years. Yet data from Idaho — which had the highest rate of child marriage of the states that provided data — shows that some 55 girls under 16 were married to men 18 or older between 2000 and 2010.

Most states did not provide identifying information about the children, but Unchained has seen child marriage in nearly every American culture and religion, including Christian, Jewish, Muslim and secular communities. We have seen it in families who have been in America for generations and immigrant families from all over the world. In my experience, parents who marry off their minor children often are motivated by
cultural or religious traditions; a desire to control their child’s behavior or sexuality; money (a bride price or dowry); or immigration-related reasons (for instance, when a child sponsors a foreign spouse). And, of course, many minors marry of their own volition — even though in most realms of life, our laws do not allow children to make such high-stakes adult decisions.

Women who marry at 18 or younger face a 23 percent higher risk of heart attack, diabetes, cancer and stroke than do women who marry between ages 19 and 25, partly because early marriage can lead to added stress and forfeited education. Women who wed before 18 also are at increased risk of developing various psychiatric disorders, even when controlling for socio-demographic factors.

https://www.nytimes.com/2017/05/26/opinion/sunday/it-was-forced-on-me-child-marriage-in-the-us.html


https://www.hrw.org/news/2017/01/26/marrying-your-rapist-malaysia
I’m Not A Feminist, But…

https://www.huffingtonpost.com/2013/04/16/feminism-poll_n_3094917.html

Only one-fifth of Americans identify as feminists, according to a new HuffPost/YouGov poll. But the vast majority fit the basic definition of the word.

According to the survey, just 20 percent of Americans — including 23 percent of women and 16 percent of men — consider themselves feminists. Another 8 percent consider themselves anti-feminists, while 63 percent said they are neither.

But asked if they believe that “men and women should be social, political, and economic equals,” 82 percent of the survey respondents said they did, and just 9 percent said they did not. Equal percentages of men and women said they agreed with that statement, along with 87 percent of Democrats, 81 percent of independents and 76 percent of Republicans.

https://www.washingtonpost.com/graphics/national/feminism-project/poll/ (full poll available as separate handout)

The Myth of the Almighty Hymen

https://splinternews.com/pop-this-your-hymen-is-a-myth-1793857216

And while this may seem like an ultimately inconsequential bit of anatomical nerdery—along the lines of debating why, exactly, we still have wisdom teeth—our belief in the hymen has very real consequences. Even in more liberated societies, where virginity tests and the social ostracization of sexually active women are things that happen elsewhere, our belief in the hymen sets us up to believe that pain is an unavoidable aspect of becoming a sexually active woman—that whether it happens in the bedroom or on the horse trail, a woman must, at some point, suffer a painful initiation into womanhood. That’s a dangerous idea that teaches women to normalize their suffering, to see painful intercourse as a burden to be endured, rather than a sign that something is wrong.

The hymen isn’t real—at least not in the way we think it is—but the harm that it causes women is undeniable. Clinging to our delusion that women must be painfully initiated into sexual activity doesn’t just perpetuate a myth about female anatomy. It actively hurts women.
Gynecologists say that in the past few years, more Muslim women are seeking certificates of virginity to provide proof to others. That in turn has created a demand among cosmetic surgeons for hymen replacements, which, if done properly, they say, will not be detected and will produce tell-tale vaginal bleeding on the wedding night. The service is widely advertised on the Internet; medical tourism packages are available to countries like Tunisia where it is less expensive.

No reliable statistics are available, because the procedure is mostly done in private clinics and in most cases not covered by tax-financed insurance plans. But hymen repair is talked about so much that it is the subject of a film comedy that opens in Italy this week. “Women’s Hearts,” as the film’s title is translated in English, tells the story of a Moroccan-born woman living in Italy who goes to Casablanca for the operation.

“We realized that what we thought was a sporadic practice was actually pretty common,” said Davide Sordella, the film’s director. “These women can live in Italy, adopt our mentality and wear jeans. But in the moments that matter, they don’t always have the strength to go against their culture.”

We must remember, however, that the "Chinese hymen" – as it has come to be called in the media – only exists because of demand. Virginity "restoration" – or the illusion thereof – has been around ever since some societies decided that every bride's virginity was her most prized attribute.

A vial of chicken or pigeon blood – why poultry seems thus privileged I have no idea – kept under the bed and spilled on the sheets appears to be the oldest version of the trick. More recently, hymen reconstruction surgery is said to have become fairly widespread. Despite its price – often going into the several hundred dollars – and the fact that the operation is usually performed in unsanitary backstreet clinics, it is unlikely to go out of fashion.

The introduction of the artificial hymen on the Egyptian market has been forewarned by alarmists as the demise of all morality, providing women with a free-for-all opportunity for sexual promiscuity.

Yet the opposite is truer. Instead, this product allows society to bury its head in the sand and continue to engage in the hypocritical game of the "three drops of blood". It can only perpetuate the national illusion of our sexless perfection.