



# INTERNATIONAL WOMEN'S DAY

8 MARCH  
FACT SHEET

## ***How using International Women's Day to celebrate 'all genders' or 'gender identities' hides structural and systemic sexism***

### **Key details**

8 March marks International Women's Day (IWD); however, the now-common practise of decentering women on this day (and in general as regards women's issues) under the guises of 'intersectionality' and 'gender inclusivity' actively harms our collective anti-sexism journey and obscures the structural and systemic sexism women continue to face. This fact sheet explains how.

### **International history of IWD**

International Women's Day was born out of labour movements at the turn of the twentieth century in North America and across Europe. The very first International Women's Day was held in 1911 on 19 March. Meetings and protests were held by women across Europe, with the largest street demonstration attracting 30,000 female participants. In 1913, IWD was moved to 8 March and has been held on this day ever since.

### **Recent usage of International Women's Day as being related to 'genders'**

The structure by which the system of patriarchy (that is, male dominance) is maintained is the socialisation of women into service-based sex roles, as well as the notion that certain roles, behaviours, and attitudes are proper to each sex. Designating service-based roles to women through a hierarchical system of socio-cultural values that diminishes those roles prioritises the characteristics allocated to males and devalues those allocated to females. This system is called 'gender.' Gender is the mechanism for the oppression of women and girls.

In recent years, an accurate understanding of 'gender' has been muddled and the term is now used as a synonym for sex, as well as to mean an identity, how you feel inside, and how you dress — it has shifted away as an explanation of what is done to women on the basis of our sex. In other words, it is a sexist sleight of hand to reframe the political definition of 'woman' to a gender identity, and this act defines us by the mechanism of our oppression.

Incorporating the gender identity claims of males (as 'transwomen') into women's political movements is to celebrate women's oppression. It is to undermine women's political interests and power.

### **Is this really a problem? Isn't 'inclusion' a good thing?**

Inclusion cannot be gained by the erasure of women and of women's condition through political, legal, and social redefinition of 'what is a woman.' The objective to erase females as a class, and then redefine this class to include males (the dominate power) maintains the status quo as it restricts and divides our political and social power to fight systemic sexist discrimination and inequality.

Women's groups must now take the posture of centring and validating men's identities or risk being vilified, harassed, fined, deplatformed, and defunded. This expectation that women must validate men's identity as women on our international day of significance has contributed significantly to political and social division, and has resulted in silencing and stigmatisation, as well as discriminatory practices towards women who speak their mind on women's sex-based protections and rights and the harm that gender identity does to those protections and rights.

To champion the political position that the category of 'female' is instead a feeling that any male can identify into, rather than a material reality, is sexist and misogynistic.

### **The problem with ‘inclusive’ language where sex is removed or neutralised**

The removal of female autonomy to describe ourselves socially, legally, and politically as a defined sex class with specific political interests that do not intersect with men or boys is the denial of sex, the denial of the global struggle for women’s liberation.

The establishment, and defence of, women’s rights rests on asserting the material basis of those rights, which is sex-based. The struggle for rights is not fought on the basis of a ‘gender identity’ or an identification with ‘feminine’ social constructs, but is fought instead on the basis of sex. Replacing the meaning and understanding of sex (and gender) — and thus girls and women — with gender (as an identity) denies that sex is a meaningful category, and as a result, we stand to lose the legal protection of our sex entirely: indeed, we already have in many jurisdictions around the world.

### **Suggestions for engaging in meaningful anti-sexism around IWD**

Any feminism that is not female-centred (e.g., liberal feminism and intersectional feminism) and uses language to signal ‘inclusion,’ diminishes the importance of discussion that is focussed on female’ sex-based experiences of our condition and disguises the direct impact that males have on females in society. We all have a responsibility to call out sexism and to interrogate the various ways it operates in our male-dominated society — and this includes calling out the denial that women need sex-based protections and rights, as well as the language that brings attention to issues and who it affects.

### **Tips to demonstrate female-centred feminism on IWD:**

- Celebrate females and female-centred politics.
- Hold firm in the understanding that sex-based descriptions of women’s interests, bodies, reproductive capacity, and/or or politics are not ‘exclusionary’ but are necessary and must be respected to advance tolerance and equality.
- Promote the fact that women are respectful of difference and can be allies to other social justice movements without denying our material interests and centring those interests instead of our own.
- Learn more about gender identity politics and male dominance through reading feminist (that is, female-centred) work.
- No matter where you are in your understanding of gender-identity politics, you can learn more about about how sexism is central to the gender-identity movement.

### **Additional reading**

[Irreversible Damage. The transgender craze seducing our daughters](#), by Abigail Shrier

[Trans. When ideology meets reality](#), by Helen Joyce

[Time to Think. The inside story of the collapse of the Tavistock’s gender service for children](#), by Hannah Barnes

[Lost in Trans Nation. A child psychiatrist’s guide out of the madness](#), by Miriam Grossman

[Women’s Rights and Gender Wrongs. The global impact of gender-identity ideology](#),

edited by Kath Aiken and Sally Wainwright

[Gender-Critical Feminism](#), by Holly Lawford-Smith

### **Useful websites**

[Society for Evidence Based Gender Medicine](#)

[Transgender Trend](#)

[She won.org](#)

[StatsForGender.org](#)

**Want to stand against genderism and for women and girls?  
Join an Affiliation of Australian Women’s Action Alliance group  
in your state or territory.**



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