



THE SEX CONTRADICTION

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than seeking reconciliation within them. Feminism must look to the examples of protracted people's wars and slave rebellions, where coordinated, collective resistance movements have successfully confronted deeply entrenched power. ***Through sustained mobilization, strategic unity, and revolutionary discipline, women can build the power necessary to dismantle the male hegemonic order.***

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therefore arises from the fact that these two forces are locked in a zero-sum struggle: the liberation of women necessitates the destruction of patriarchy.

Whilst non-antagonistic contradictions can be resolved through discourse, antagonistic contradictions require struggle. In the case of the sex contradiction, no amount of dialogue or negotiation will resolve the fundamental clash between male domination and women's liberation. Patriarchy will not willingly relinquish its control over women; instead, the sex contradiction can only be resolved through a revolutionary struggle – one that challenges male power and patriarchal institutions at every level.

Transformation of the Sex Contradiction

The sex contradiction, like all fundamental social contradictions, will not dissipate through ideological shifts alone but through intensifying struggle between the forces of patriarchal control and women's resistance. As women's defiance against sexual oppression grows, so too does the crisis within the system that upholds it. The structures that once stabilized male supremacy—marriage, prostitution, reproductive control, exploited female labor—begin to fracture under the weight of their own contradictions.

Historical development of contradictions, or historical materialism, teaches us that no ruling order concedes its power voluntarily. Women's subjugation is not an inevitable condition of human society; it is a historical development, shaped by material forces, and therefore, subject to historical negation. History shows us that no system of oppression is eternal; all are subject to change through the collective struggle of those who resist. The revolutionary resolution of the sex contradiction will abolish the oppressive social, economic, and cultural systems that define women through our exploitation, uprooting the structures of the sexual dichotomy at its material base rather

Feminism is not a mere ideology or political line: it is a theoretical framework that seeks to expose, analyze, and ultimately dismantle women's oppression. What all feminists share is an acknowledgment of women's subjugation, born out of personal experience and collective consciousness. The realization that something is fundamentally wrong with women's lives—the very problem Betty Friedan famously described as “the problem without a name”—has driven generations of women to name, dissect, and resist our subordinate status in the male hegemonic order.

Every revolutionary movement must be rooted in a correct understanding of its primary contradiction. For women, this contradiction is sex—both as a social class and as the defining act of male power. An effective feminism must undertake a scientific analysis of sex under male dominance.

To develop a fundamental understanding of the mechanics of women's oppression, we will apply sex to Mao's analysis of key philosophical problems in studying the law of contradiction, which are listed as: “the two world outlooks, the universality of contradiction, the particularity of contradiction, the principal contradiction and the principal aspect of a contradiction, the identity and struggle of the aspects of a contradiction, and the place of antagonism in contradiction” (*On Contradiction*, 1937).

Two World Outlooks

There are two fundamentally opposed world outlooks within feminism. One is *dialectical*, seeking to abolish male supremacy entirely by understanding women's subjugation as a material, sex-based contradiction that is driven by social and labor relations and must be resolved through revolutionary transformation. The other is *metaphysical*, aiming only to modify the terms of male domination, as it views patriarchy as static and unchanging.

The metaphysical world outlook treats contradictions as fixed and determined by external causes. The metaphysics of sex reduces women's sexual roles to a permanent, natural phenomenon. In every society, women are defined by patriarchal sexed roles: we are half a totality whose labor, reproduction, and bodies are controlled and exploited by the other half. Women's sexual labor is often rendered invisible and treated as a natural extension of our role as caregivers. Metaphysics denies the internal contradictions within sexed relations, treating this exploitation as inherent to human nature rather than as the dialectical product of social, economic, and class forces.

The sexed roles in intercourse are enforced by the metaphysical construction of gender, which seeks to define women as the (unchanging) subjects of sexual subjugation, particularly in the role of the penetrated. Patriarchal control over our sexuality serves the broader function of maintaining these gendered relations: women are not regarded as autonomous people capable of making independent choices—instead, we are forced to conform to external demands, particularly male desires, in order to fit the narrow, objectified image of femininity. The idea of free choice is a myth when our bodies, behaviors, and values are molded to male sexuality from youth.

Contradiction is universal, present in all things and at all times. Internal contradictions, such as exploitation and gendered roles, drive the development of sexual relations and, by extension, social development—therefore, contradictions are tensions and oppositions within social structures that arise as society evolves, with new forms of organization emerging through conflict.

The metaphysical view treats patriarchy as something that can be ameliorated through legal changes, individual empowerment, or ideological persuasion, failing to recognize the violent and reigning nature of the contradiction as well as how it structures the sexual dichotomy. Because contradiction

become more apparent and lead to more dramatic systemic changes. For example, the struggle for women's reproductive liberation gradually forces male society, the state, and imperialism to reckon with women's chosen delayed age of conception or outright rejection of motherhood.

The interdependence of these two forces means that any feminist action taken against male dominance also serves to reshape and redefine the nature of patriarchy. Every challenge to male power forces it to adapt, reconfiguring its methods of control; for example, as the sanctification of virginity loses its grip over women, patriarchy reconstitutes its dominance through the pornification of society, shifting the ownership of women from desexualized property to sexual commodities. This unity of contradiction suggests that the liberation of women cannot be understood as the mere absence of patriarchy; rather, it is the result of a continuous, active struggle. The struggle against patriarchy is not simply the fight against male authority but also against the ideological justifications that underpin it, such as religion, marriage, prostitution, and sexual divisions of labor.

The accumulation of small changes reaches a tipping point where the sex contradiction becomes increasingly irreconcilable. The cultural, economic, and political structures that support female oppression begin to crack, leading to more visible and profound shifts in the social order.

The Place of Antagonism in the Sex Contradiction

An 'antagonistic' contradiction is one in which the opposing forces have fundamentally incompatible interests with no possible reconciliation between them. In the sex contradiction, the antagonistic nature of the relationship between male supremacy and female resistance is clear: just as the working class and the bourgeoisie cannot reconcile their interests in a capitalist system, women cannot reconcile with men's domination over us in a patriarchal one. The antagonism

resistance—demonstrates the dialectical nature of the sex contradiction. The sex contradiction (like all contradictions) is revolutionary; it contains the potential for transformation as women's struggles evolve and challenge the cultural, economic, and political male structures that have long held us in subjugation.

The Identity and Struggle of the Aspects of the Sex Contradiction

The concept of identity in contradictions reveals that each contradiction exists in a dialectical relationship with its opposite. In the sex contradiction, male control over women's bodies, labor, and reproductive capacity exists in opposition to women's resistance to this control. These two aspects, oppression and resistance, are not merely two isolated forces; they are interdependent. Patriarchy relies on the continued oppression of women, but it also sustains itself through the creation of female resistance, rebellion, and revolutionary potential. The oppression of women cannot exist without the possibility of women fighting back, and as our resistance grows, the form of oppression itself transforms.



In early stages of struggle, the change may seem incremental. Women's suffrage, access to education, and the invention of oral contraceptives may appear to change society slowly and without immediate, conspicuous effects. However, as this struggle intensifies, the contradictions between patriarchy and feminism

itself is rooted in historical material processes, only a dialectical understanding of the sex contradiction, one that accounts for these internal power dynamics, can equip feminism with the tools to dismantle male supremacy at its root.

Universality of the Sex Contradiction

Historically, the sex contradiction is a primordial aspect (not a biological determination) of human existence that has always been intertwined with evolution and labor. From the very beginnings of human life, the assumed roles of males and females were determined by reproduction and rearing of the species. Evidence from biological anthropology suggests that the evolution of postmenopausal lifespans in female hominids was deeply connected to the sexual divisions of labor: older females not only played crucial roles in food provisioning and child-rearing, as argued in the Grandmother Hypothesis, but also as midwives whose assistance was vital to ensuring the success of childbirth for their female kin. The patriarchy didn't invent the sex contradiction; it found fertile ground in it to concretize the division between the sexes.

Sexual antagonism predates class society in the very sense that class society itself depends on this division of labor between the sexes. The emergence of class societies certainly shaped and formalized how the sex contradiction would unfold: by institutionalizing patriarchal control, commercializing sexual and reproductive labor, and subordinating women to male authority in every aspect of social life. The sexual exploitation of women, in both marriage and prostitution, becomes more pervasive in the development of the global capitalist economy, as contradictions intensify as they progress through different stages.

Women's unpaid labor of subsistence is critical to sustaining the class order as it maintains and produces the next generation of laborers, while also ensuring the physical and emotional support of individual men so he can continue to

sell his labor-power. The exploitation of female labor sustains both local and global capitalist systems, reinforcing patriarchal control over women's time, energy, and productivity.

The exploited sexual labor of women is also the means of reproducing all lineages, castes, classes, nations, and empires. These power structures harness the reproductive capacities of women to maintain the flow of labor and wealth across generations, enabling the ruling classes to reproduce themselves and their dominance. Even in national liberation and class struggles across the world, the modern intensification of the sex contradiction has involved backlash against feminist gains as patriarchy attempts to reassert itself under national sovereignty and socialism.

Particularity of the Sex Contradiction

The particular cultural dynamics of a given society, whether in the context of conservatism, fundamentalism, or postmodernism, also determine how the sex contradiction is experienced by women. Moral teachings around the purity of women, the sanctity of virginity, and the role of male supremacy. This particular contradiction of sex is shaped by millennia of commodification, degradation, and objectification of women's bodies, which manifests in the social treatment of women as inherently obscene and disposable. Women are denigrated as perverse in religion, pornography, music, philosophy, literature, art, psychology – with it also being our responsibility to hide or mutilate our bodies into conformity.

Colonized men rely on pre-existing patriarchal systems to assert power and control over their own lives, and primarily over their nation's women, to control the global narrative of their nation. From the garments women produce, to the food we prepare, to the social rituals we must maintain, women's labor is foundational to the cultural production of a nation. The

implications of this exploited female labor remains true to the sex contradiction: it is women's responsibility to create culture, and thereby a nation's identity, with no meaningful recognition in its social order.

Sex as the Principal Contradiction & the Principal Aspect of the Sex Contradiction

Just as socialists describe the contradiction between the proletariat and the bourgeoisie as central to the dynamics of capitalism, the contradiction between men and women, or more specifically, between the patriarchal control over women and women's fight for autonomy, underpins the very structure of male hegemonic society. Women's oppression, as the foundational paradigm of domination, is reproduced at every level, from the household to the state to the plunder of the Third World, thus making the liberation of women the *principal* contradiction in any analysis of class, imperialism, or colonization.

The 'principal aspect' of the sex contradiction refers to the most significant way it manifests in society at a given time. While forms of patriarchal control are numerous and far-reaching, the principal aspect shifts in accordance with historical and social conditions. In feudal societies, the principal aspect may have centered on women's role in the family and kinship structures, ensuring the continuation of male bloodlines, property, and social status. In imperialist contexts, the principal aspect becomes preoccupied with women's labor as a critical resource for the functioning of the capitalist order.

The mechanics of the sex contradiction and women's resistance to it also shift over time. This transformation can be seen in the changing role of women in the economy, in politics, and in culture. The ever-changing nature of the sex contradiction's principal aspect across history and social contexts—the ongoing movement from subjugation to