

MARXISM AND THE FEMININITY OF SEXUAL CAPITALISM: AN EDUCATIONAL EVALUATION

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ABSTRACT

The paper is aimed at understanding Marxism as a developmental movement and its influences on the growing evolution of sexual orientations, especially as it leads to the attainment of social order through the education of sexual capitalism. The problem lies in the perception that world development has been on sexual conflicts and interests in the workplaces and the social forces relating to overcoming human organisational suppression, subjugation, and alienations of values based on gender discrimination. With the recognition of capitalism as a system of development, due to this conviction on the values of human relations in the production workplace and development, Marx advocates for a social economy that will benefit the people so that people will not be alienated, subjugated, and suppressed, irrespective of one's sexuality and gender classifications. Adopting expository and phenomenological methods of analysis, the paper concludes that it is only indispensably necessary for the human society to place proper values on human labours and experiences outside the social influences of one's sexuality through proper sexual education based on the natural law principles, that is, the promotion of sexuality education rather than sexual education that is merely limited and sectional in educating developmental values in the life of the growing individual. It is also recognised that imports of having sexual orientation for industrial efficiency and productivity are inherent in one's creativity and innovations for the demanding productive and human relations

KEYWORDS: Capitalism, Development, Feminist Values, Gender Classification, Human Person, Human Labour, Sexual Education, and Social Relations.

INTRODUCTION

The understanding of Marxism as an ideology of development is popularly known for the analysis of economic structures and class struggles. This concern is basically visible in the values of the human working times, values, and powers in the means of production (Bray, Adamson & Mason, 2022). These human actions become a subject of societal evolution; they are even applied to the study of human sexuality and its evolutionary trends within industrial and organizational workforces (Brown, 2012; Armstrong, 2020). For the hard feminists, the consideration of Marxism as an economic

approach should be socially and environmentally directed to positively change the orientations of the world, especially on the values of women's labour in the workplaces. This consideration for the values of women should be to evaluate the expressions of relating contemporary sexual orientations and gender classifications in the workplace.

Marxism as a theory of social and economic development also focused on the transition from pre-capitalist to capitalist economies and their effects on society (Hartmann 1979; Snelser & Hamer, 1976). This is when Karl Marx then directed the concern for the operation of dialectical materialism as a developmental modelling to challenge the operations of capitalism in human society, with all manners of industrial capitalism, including sexual capitalism (Bray, Adamson & Mason, 2022). Hence, this intersection explores how societal norms, power dynamics, and individual experiences of sexuality are influenced by the underlying economic system, as against Hegelian's absolute idealism (Marx & Engels, 1965). It is important to note that, however, Karl Marx generally focuses on economic and class structures, but some scholars have explored the intersection of Marxism and sexuality, as a theory of social consciousness to revolutionise the values and dignity of women in the hands of their employers (Weeks & Reynold, 2000; Milestone & Meyer, 2021). They argue that societal norms and power dynamics, including those related to sexuality, are influenced by the economic system.

The discourse on contemporary sexual orientations, especially sexual capitalism, within the educational development of human persons as subjects of experiences has increasingly attracted interdisciplinary scholarship and the global, national, and local understandings of development values based on women's rights and dignity (Bello-Adekunle & Yusuf, 2025; Ejeh, 2022; Mayo, 2023). These discourses are particularly based on the intersection of critical pedagogy, feminist studies, sociology, and cultural studies (Isanbor, 2024). These stand as means of interrogating the effects and nature of emerging ideologies and theories on women's rights and dignity in the workplace, and how education of human wills and freedom can help to sustain social order and harmony based on the respect for social equality and equity, irrespective of one's sexual identity. From a Marxist perspective, education is not a neutral enterprise but an ideological apparatus that reproduces dominant social relations, including norms surrounding sexuality.

Hence, the evolution of sexual ideas and orientations involves many recent discussions and adaptations within the broader concept of the Marxist theory of economic and social development, which is also of great concern here (Brown, 2012; Armstrong, 2020). This is mainly concern on its feminist evaluation of the need for proper education of human persons in the contemporary promotion of sexual capitalism as a model of socialization in the means of production. Hence, the paper aims to assess the development of the values of women in the imposing waves of contemporary sexual orientations, especially sexual capitalism, in the means of production. Also, it is to examine the Marxists' interests in the education of society for the understanding of human sexuality in the midst of imposing contemporary sexual orientations.

STATEMENT OF THE PROBLEM

Having some setbacks in the drives of modernity, there are results of the opposition rays against the patriarchal civilisation. This is perceived as the avenue where Marxism and feminism are never going to get away from each other, a state of living where the values of women are questioned and long to be protected and promoted (Sears, 2005; Armstrong, 2020). With such consciousness, feminism generates political action and activism, but hardly any political parties, or even very stable institutional caucuses or coalitions. Marxism has a very strained relationship with (bourgeois) democracy, liberal rights and values, and democratic regimes. Perhaps owing to the widening of 'the political' to include the 'private' and the 'personal', feminism has sidestepped almost all the practicalities of regime-change, state- building, and national defence (Hall, 2013; Brown, 2012).

Marxism was always more successful with itself by mainly cutting off from religions of all kinds, or any kind; surely this is the one area that feminists find most problematic of all, because so many overtly or covertly promote women's oppression in the first place (Bello-Adekunle & Yusuf, 2025; Mayo, 2023). Where is the female Feuerbach arguing that God really is a projection of the human person as male? Marxists might say that feminists have no 'theory of history' reflecting inevitabilities in human society, and over time, feminists might retort that Marxist theories have been wrong in practice and are no doubt wrong in principle (Brown, 2012; Armstrong, 2020). In sum, despite the differences, feminism in most forms articulated itself on a model loosely derived from Marxism and has benefited from many of its major concepts and methods. Hence, the purpose of the study is to answer the following questions:

- To what extent has Marxism as a theory of development influenced the feminist conception of women's liberation in a society of masculine-driven means of production?
- What is the fate of the education of the society on the waves of contemporary sexual orientations, especially sexual capitalism, that may be undermining the values of women in the means of production?

MARXISM, CAPITALISM, AND SEXUALITY EVOLUTION

Marxism is a social, political, and economic philosophy named after Karl Marx (1818-1882). Marx propounded a theory which is called the Labour theory of value, which stands to define the value of a good in terms of the amount of labour needed to produce it (Marx & Engels, 1965). This theory stands to criticize the excessive extortion of the workers by their employers, whereby a worker works more than the amount he or she is paid (Weeks & Reynold, 2000). Hence, Marxism has had a great historical impact on the organisation of countries, as well as numerous theories in sociology and a visible influence on society (Isanbor, 2024). Marxism draws a differentiation between two groups of people in society: the proletariat and the bourgeoisie, while the bourgeoisie exploit the labour of the proletariat for profit (Marx, 1948).

Marxists have located sexuality as changing under the conditions of capitalist development; it has been considered that sexuality is part of the research into the family

and its role in the social reproduction of capitalist society (Milestone & Meyer, 2021; Fine & Torre, 2021). The capitalist transformation broke up the peasant family in the sense that it constituted the conditions for the new bourgeois nuclear family. In one of the eras, Marx and Engels say that the family refers to the bourgeois, property-owning, and inheritance-based family (Marx & Engels, 1977). The family was the primary site of social conservatism of the workers' movement that differentiated legitimate working people from the rabble, the Lumpen-proletariat, the crucial element, and sexual deviancy of sex workers, where previously many working-class women would move in and out.

A Marxist analysis of sexual capitalism in contemporary societies is based upon a political economy, that is, the consideration of the power of women's sexual power for the sustainability of means of production (Marx, 1871). This recognises the crucial drivers of capitalism and class in shaping social relationships and their cultural contexts of women's rights and dignity (Valocchi, 2017; Ball, 2023). This means that capitalism, which advocates individualism and an individualistic society, extends to the realm of sexuality, in the sense that it has increased the commercialisation of sexuality and it is now bought and sold instead of being an intimate and personal experience (Isanbor, 2024). Such a conception of capitalism puts forth that the emergence of homosexuality is directly linked to recognisable sexual identities, apart from a labelling based on same sex marriage practices, with the development of wage labour, the sophistication of which challenges and diversifies the family form (Bello-Adekunle & Yusuf, 2025; Mayo, 2023). This means that the onset of capitalism paved the way for the creation of a distinct identity that accommodated people who did not fit into heterosexuality. The way in which capitalism produces identities and identity diversification as the labour process becomes more complex.

UNDERSTANDING SEXUAL CAPITALISM

Capitalism as a system of economic development is based on the exploitation of labour, and sexual capitalism is an exploitative system of business operations where sexual expressions of individual identity and personality are used to maximise business engagement and opportunities in favour of the owners of businesses (Jackson & Scott, 2010; Brown, 2020). In this system, women disproportionately suffer under it; this suffering necessarily extends to their sex lives (Fine & Torre, 2021; Armstrong, 2020). This is so because women's labour is systematically undervalued and frequently underpaid; their survival tends to be dependent on men, and women's sexuality becomes a commodity under capitalism. Hence, the pragmatic conceptualization of sexual capitalism explains the fact that women were encouraged to look sexually attractive and see sex as a means of maintaining their husbands' interest. Women as consumers were being written into society's script, and their bodies were too (Weeks & Reynold, 2000; Milestone & Meyer, 2021). Another prevalent change that capitalism brought was the advent of safe contraception and legal abortion. This has separated sex from reproduction and opened up the possibility of a sexual relationship based on pleasure without fear of pregnancy.

This means that women make certain demands in exchange for access to their sexuality. The rise of capitalist society set in train a further series of dramatic if contradictory changes to human sexual relations (Fine & Torre, 2021). In its early stages, capitalism destroyed the feudal family as a productive unit as thousands, then millions, were drawn into the new mines and factories (Brown, 2012; Armstrong, 2020). The working-class family once more subordinated women to men, ensuring that women's oppression continued. This means that it enshrined segregated gender roles with the burden of reproduction in the home falling on women's shoulders (Bray, Adamson & Mason, 2022). With the contemporary trends for industrial supremacy by some *bourgeoisies*, capitalism changed the unit of production decisively to a state of consumption; women were encouraged to see beauty and sensuality as subordinate to the consumption of values. This also replicates in the cash as an item, where one is paid for the dignity the women as workers offer to save their employment and sustain the surplus values of their workplaces

MARXISM AND ITS INFLUENCE ON SEXUALITY AND SEXUAL REVOLUTION

With the inception of feminism as a contemporary women's liberation movement, there has been a wave of recognition of women's rights and a strong orientation towards the valuation of women's dignity (Trivedi, Sareem & Dhyani, 2009). The beginning of this movement as a system of social order and development can be dated back to Mary Wollstonecraft's work: *A Vindication of the Rights of Women*. These radical approaches date back to the 1960s and the emergence of a visible sexual politics, catalysed by the science of modern sexology in the 1940s and 1950s and the political consequences of the social change after the Second World War. The emergence of sexuality studies since the 1980s has been driven by social constructionist, queer, and feminist studies (Jackson & Scott, 2010). Hence, these approaches emerged from post-structuralist and identarian conceptual roots and focused on the theory and politics of the constitution of identities and subjects. Constructionist approaches focused on the constitution of norms, relations, orientations, and practices through institutional pedagogies for sexuality studies (Rushton, 2017). Foucault's historical survey of the construction of sexual subjectivities and normativities directed their institutional and political contexts in ancient Roman and Victorian Societies, which were deep patriarchal societies (Rosenblatt, 2016). This was a period where Victorian societies became the paradigm study for social constructionist analyses. Though which, the Feminist perspectives of liberty and development focused more on the gendered construction of sexuality, where women's subjection and oppression are determinant features of sexual oppression (Jefferys, 1990).

Hence, the Queer perspectives of women's rights emphasise the fluidity of the constitution of sexual subjects within the context of a foundational and deconstructive understanding of sexual identity and relations, the performative nature of the reinforcement of gendered and sexual roles, and their rupturing by transgression (Hall, 2013; Brown, 2012). Hence, the main strands of interconnection between Marxism and sexual studies between the Bolshevik revolution and the end of the 20th century were in

the Freudo-Marxist concerns of the relationship between psyche, sexuality, and politics, and the focus on family, gender, and personal life (Marx & Engels, 1965). Hence, the contemporary Marxist interventions in the theory and politics of sexuality are perhaps less prominently visible as being “Marxist” in character because they seek to develop a critical synergy with feminism, anti-racism, and other critical perspectives of the contemporary human orientation of moral or sexual values (Hekma & Giami, 2014).

The relationship between feminism and Marxism as an “unhappy marriage” (Hartmann, 1979) and analysis conjoining sex and class is a long one. More recently, critical engagements with social reproduction theory of economic relations and intersectionality theory of development values underline a desire for an integrated and plural-left critique of human economies within a materialist conception of social life (Marx, 1871). At the same time, the analysis of sexual capitalism is still one that benefits from a critical political economy of the material instantiation of sexual lives.

Karl Marx on Marriage

For Marxism, marriage is not an unequal power distribution. It is the monogamous family that subordinates women to private labour. Going further, classical Marxists were not opposed to or interested in analysing the emotional relations within marriage. They did not see these relations as power relations; rather, marriage was important and unproblematic (Hekma & Giami, 2014). The Marxist slogan “abolish the family” cannot be said to be the same as “abolish marriage”. Since it is only the economic power relationship that is problematic in marriage, Engels and Marx deny the existence of a power relationship between the proletarian husband and wife (Marx & Engels, 1948). The reason for this is that the proletarian husband possesses no private property and can, as such, not use this power to dominate his wife.

Moreover, for Engels, the employment of proletarian women in factories and so on led to a basis of equality between husband and wife in marriage. This provided the foundation of true “sex-love”, since the material foundation of male dominance had ceased to exist (Marx & Engels, 1965). On the other hand, the bourgeois family is always based ‘on capital, on private gain.’ In its completely developed form, this family exists only among the bourgeoisie. But this state of things finds its complement in the practical absence of the family among the proletarians and in public prostitution (Marx & Engels, 1948: 124). Furthermore, for Marx and Engels, “the bourgeoisie has torn away from the family its sentimental veil and reduced the family to a mere money relation” (Marx & Engels, 1948: 126). The distinction that is made by Marx and Engels between the bourgeois and the proletarian family makes it clear that there is little concern for the specific subordination and oppression of women. We can thus conclude that Engels and Marx were not attacking the family *per se*. Rather, the exploitative form which it had taken historically until “finally”, the monogamous family was founded on economic conditions.

Karl Marx on Gender Classification

Marx talked about ‘gender’ not in relation to the subordination of women within the bourgeois family, but about the conditions of women’s factory work in the industrial revolution. Marx (1948) emphasised the division of labour in his theories. Marx stood

with the notion that capitalism was a necessary evil and even a progressive force, since by developing the productive forces, capitalism creates the material conditions of production that alone can form the real basis of a higher form of society, a society in which the full and free development of every individual is the ruling principle. He did not see the need to talk about domestic labour (Federici, 2000). It opens the possibility that he was guarded on the question of housework because he dreaded that attention to this work might play into the hands of workers' organisations and bourgeois reformers glorifying domestic labour to exclude women from factory work.

MARXISM AND ITS PERSPECTIVE ON CONTEMPORARY SEXUALITY

The question, then, of how Marxism should relate to sexuality in all its messy dimensions is not just abstract navel-gazing. The different modes of production enforced their sexual laws and morality often in brutal ways, be it the state, religious bodies, or society itself. This has left marks on sexuality as an object of trade and industry, both in the conscious and subconscious state of individuals who are mainly involved (Weeks & Reynolds, 2000: 199). The way forward is for the whole of humanity, that is, the exploited class, the proletariat, to throw off the shackles of the capitalist state in an international revolution which will free production from the dead hand of capitalist profit need and create a free association of producers dedicated to production for social needs (Bray, Adamson & Mason, 2022). The abolition of classes will fundamentally change the thinking about sexuality and the treatment of human beings. Marxism has become a central and important ground for exploring the vagaries of sexuality under capitalism in all its objectifying, commercialising, alienating, and exploitative forms of exacting values.

The issue of sex work and how it should be treated by society has long been controversial. The Marxist approach to sex work is simple in its universality and humanism: the part of the sex worker that matters to Marxists is the worker (Milestone & Meyer, 2021). Marxism fundamentally rejects any attempts to impose moralistic beliefs about sexuality on people, and especially the notion that people should be categorised around such issues in political or socio-economic terms (Kyratzes, 199). This means that Marxism is not pro-sex or anti-sex; it only places freedom of the individual above such concerns. For the many Marxists who are feminist oriented, sex workers are only doing a job; they carry out their job irrespective of the ways they carry it out. The purpose of Marxism is to end the exploitation of all workers, no matter what their jobs are.

This term "exploitation" as used by Marxists means the capitalist's theft of the surplus value produced by the worker, when one works and does not get remunerated well in proportion to the work done (Snelser & Hammer, 1976). For example, when the worker is being exploited by a factory owner or a strip club owner makes no difference; the economic mechanics are the same. Marxism does not try to help one group of sex workers as opposed to the rest of them; it is profoundly concerned about the rights of workers, the organisation of workers, and enabling workers to have absolute control over their own lives and jobs.

For instance, the Marxists' conception of man does not see pornography as a problem with individual men or indeed all men (D'Emilio, 1993). This puts pornography in the context of capitalist society as a means of enhancing productivity and how it is driven by the logic of that system. Capitalism is driven by competition and profit, where the systems of production and economic socialisation that commercialise everything, including the values of women. That is, the influences of human emotions and sexuality in the means of production and development (Powell, 34). The use of pornography has grown alongside the general changes both in the attitude to sex and the portrayal of women's bodies. This is with the understanding that pornography, as an economic basis of empowerment and exploitation, has become a worldwide, multi-billion-dollar business in the last 20 years.

MARXISM AND THE FEMINIST PERSPECTIVES OF SEXUAL LIBERATION AND FREEDOM

One key aspect of the Marxist perspective on sexual liberalism is the idea of the "sexual revolution." This refers to the idea that capitalism and bourgeois morality had suppressed and controlled people's sexuality, and that the overthrow of capitalism would lead to a sexual revolution that would liberate people's sexuality (Bray, Adamson & Mason, 2022). For Feminist Marxists, sexual liberation was an essential part of the broader struggle for social and economic liberation. The Marxists' definition of a class society under capitalism describes how one class controls the means to produce goods (Milestone & Meyer, 2021). Wealth accumulates in this small group of owners because they hold what Marx calls the means of production, that is, the elements that harness profit, including intellectual rights, labour, land, natural resources, raw materials, markets, and systems of distribution. All these facets are privatised, all of them owned, since private property anchors a class society. In addition, that ownership class dictates how everyone else can use these resources.

Those who own the means of production hoard for themselves the surplus value (profit) from the production of commodities, those socially useful goods that are bought and sold for the reproduction of life (Brown, 2012; Armstrong, 2020). In capitalism, workers receive wages, capitalists take the profit from their work, and those who reproduce daily and generational life receive no recognition for their labour, in wages or in social value. As subjects in capitalism, they are rendered invisible or a burden to the system. Marxist feminism explores how gender ideologies of femininity and masculinity structure production in capitalism. It challenges the primacy of capitalist value to determine social values, both the exchange value in wages and the surplus value of profit, by making the use value of reproductive labour visible. Today, Marxist feminism grapples with two central questions: how is the political economy gendered in late capitalism? And, how does the social reproduction of people and communities renew capitalism, rather than support anti-capitalist praxis? (Armstrong, 2020).

For instance, the "Queer Theory", which centres on the question of individual identity, sees sexuality or sexual orientation as crucial for understanding the whole society. This theory explores how the operations and values of sexuality are being regulated and how sexuality influences and structures other social areas, such as state

policies and cultural forms. In recent times, we have seen that Lesbians and gays are on the verge of winning full citizenship in Canada and several Western European countries all over the world. This represents a remarkable change in the 35 years since the contemporary lesbian and gay liberation movement was launched out of the Stonewall riots (Weeks & Reynold, 2000). These gains are the product of a social movement with a strong history of militant mobilisation. At the same time, the process of capitalist restructuring has opened some of the space for lesbian and gay existence. The penetration of the market deeper into everyday life has created spaces for “commercialised” forms of lesbian and gay existence, oriented around bars, restaurants, commercial publications, fashions, and hairstyles (Milestone & Meyer, 2021). Capitalism has accommodated elements of lesbian and gay existence in the face of ongoing mobilisations, opening certain spaces for lesbian and gay life while at the same time shutting down others. The era of lesbian/gay citizenship and commercialization opens new possibilities for anti-capitalist queer Marxist-feminist politics.

The conflict theory of Marx is based on the premise that the history of all hitherto existing society is the history of class struggles, whereby oppressor and oppressed stood in constant opposition to one another (Hartmann, 1979). Marxists argue that all historical forms of oppression are reducible to one common denominator, which is the irreconcilable conflict between economic class (Hall, 2013; Brown, 2012). This essential historical fact is the most important key to understanding the shape of contemporary society and the direction of social order (Jagger & Rothenberg, 1984). Marx's conflict theory is generally referred to as the economic theory of history. Its basic presupposition is that every society is constructed upon an "infrastructure", the "mode of production" of commodities, which supports the "superstructure", the complex of "social, political, and spiritual processes of life" (Snelser & Hamer, 1976). This, therefore, means that the situation of the mode of production in each state (country) has affected the gender psychoanalysis based on the quality of and value for women. Hence, a review of traditional and contemporary feminist theory indicates that Marxism is the most prevalent feminist framework applied to gender analysis (Bray, Adamson & Mason, 2022). With respect to gender segregation and femininity, Marxism is there given the enormous credit because there is no theory which accounts for the oppression of women with anything like the explanatory power of the “Marxist theory of class oppression”.

MARXISM AND THE SEXUAL EXPRESSION OF IDENTITY

The Marxist perspective on sexual expression and identity in popular culture is that it is shaped by capitalist forces. Marxist theorists argue that the media and popular culture promote certain ideas about sexuality and identity that are in line with the interests of capitalism. For example, the media might promote the idea that certain types of sexuality are more "normal" or "desirable" than others, or that certain gender roles are "natural" or "biological" (Hall, 2013; Brown, 2012). Beginning in the 1840s, Marxism has analysed unpaid, reproductive “women’s work” as an integral part of capitalism. Marxist feminism historicizes reproduction in relation to production to better understand women’s exploitation and oppression in capitalism. One way that Marxist

theorists have looked at this issue is through the lens of "commercialisation of women" (Isanbor, 2024). They argue that under capitalism, everything, including our sexuality and identities, is turned into a commodity to be bought and sold. In this view, our sexuality and identities are not natural or inherent but are shaped by the capitalist system.

In a few other ways, Marxist theorists have looked at sexual expression and identity in popular culture. For example, they've argued that popular culture often reinforces gender stereotypes and traditional gender roles (Class & Reynold, 2013). They've also argued that popular culture often reinforces a heterosexual, monogamous, and patriarchal view of sexuality and relationships. But it's important to remember that popular culture is not monolithic, and there are also many examples of popular culture that challenge traditional gender roles and stereotypes (Hall, 2013; Brown, 2012). For example, there have been many popular TV shows and movies that feature queer characters and relationships, and there are also many celebrities who have publicly come out as queer or non-binary. There are many other contributions from Marxist theorists when it comes to sexuality and identity.

Hence, one of the most significant is the concept of "Queer theory," which was pioneered by Marxist theorist Michel Foucault. Queer theory challenges traditional notions of sexuality and gender and argues that they are socially constructed rather than biologically determined (Hall, 2013; Brown, 2012). It also challenges the idea of a binary gender system and argues that there is a wide range of gender identities and expressions. Popular culture has been identified as necessarily conservative, working in the interest of those persons in power and helping to maintain the status quo by pacifying the masses and justifying capitalism (Isanbor, 2023). Majorly, the work of John Stuart Mill has also conceptualised popular culture as a site of political contestation where set of ideas, such as ideologies and discourses, are struggled over, of which in the process, dominant ideologies and powerful interests can be challenged and resisted, adapted and reproduced (Hall, 2013; Brown, 2012). This conceptualisation marks popular culture as fundamentally political and allows us to analyse aspects in terms of their resistance to or reproduction of dominant gender norms and ideologies (Milestone & Meyer, 2021).

In sexual capitalism, workers receive wages, capitalists take the profit from their work, and those who produce daily, and generational life receive no recognition for their labour, in wages or in social value and identity (Isanbor, 2024). As subjects in capitalism, they are rendered invisible or a burden to the system. Women's subordination was neither biologically natural nor God-given; instead, the class relations of capitalism enforced the gender hierarchies that anchored women's oppression (Hall, 2013; Brown, 2012). Marxist feminists viewed this patriarchal family as integral to capitalism and thus a site of oppression that must be destroyed. Familial gendered labour relations, instead, should be socialised. Only when women as workers joined proletarian struggles against capitalism could they combat women's oppression in patriarchal values and social orders.

EVALUATION

The two most attractive features of Marxism are that it rejects the liberals' belief that people can have genuine equality of opportunity while they remain within a class society, and it projects the possibility of gender equity in the face of gender inequality. First, women are responsible for the production of the means of existence, especially for the provision and sustainability of food, clothing, shelter, and tools for production. Secondly, women are responsible for the production of human beings, that is, the propagation of the species (Mitchell, 1967). Hence, the impacts of Marxism on sexual evolution in our contemporary world cannot be overemphasised. At the same time, sexuality in our world today has greatly evolved. This is in the aspect of diverse sexual classification, sexual identity, and sexual politics (Milestone & Meyer, 2021). It has taken a new dimension, one that even possesses legal backing. For example, gay to gay marriage in some countries has been legalised, the use of contraceptives and other forms of drugs to avoid pregnancy, the commodification of sex, which is also known as sex work, pornography, etc.

For the Marxists, various sexual classifications began with the capitalist society in which there was class struggle, and the means of production were owned by private individuals, and education remains a means to reposition the workers' minds to liberate themselves from the industrial oppression and suppression (Jackson & Scott, 2010). Globally, critical pedagogues argue for a transformative approach to education that challenges dominant ideologies and promotes emancipatory knowledge, based on the operations of natural law principles. For Giroux (2021) and McLaren (2022), education in the means of production should foster critical consciousness, enabling workers or learners to question normative assumptions about sexuality and identity, where they may be asked to use their sexuality as a means of industrial or organizational capitalization. This aligns with the Marxist goal of raising class consciousness and dismantling oppressive structures.

Similarly, Hooks (2022) emphasizes the role of education in cultivating critical thinking and resisting hegemonic norms, including those related to sexuality. However, Marxism provides a powerful framework for understanding the intersection of class struggle and highlights how the economic system perpetuates inequality and exploitation, including those related to sexuality (Bello-Adekunle & Yusuf, 2025; Mayo, 2023). Now, class struggle poses as a barrier against equality among various classes. This explains the reason behind the exploitation of the workers to maximise profit for selfish or individual gain (Milestone & Meyer, 2021). Also, Marxism emphasises the liberation of oppressed groups and those marginalised based on their sexuality. It recognizes the necessity of dismantling societal structures that encourage discrimination based on one's sexuality (Powell, 2010). This also extends to the realisation of sex work as a job. Here, Marxism did not condemn sex work but saw it as a job; Marxists are only interested in the workers, and advocate that they get remunerated appropriately. Social structures like capitalism and bourgeois morality suppress and control people's sexuality; to overthrow this capitalism would lead to a sexual revolution that would liberate people's sexuality. Also, one of the strengths of Marxism is that it provides a historical context for understanding the development of

sexual norms and practices. It realises the fact that societal attitudes towards sexuality are shaped by economic systems and class interests.

Taiwo, Ojekenu, and Hussani (2023) provide a critical feminist analysis of sexuality and gender norms in contemporary mega economies where the competitive tools for business sustainability are hinged on sexual business marketing, banking, and insurance. They argued that many women lose the moral identity and dignity in the quest to meet the industrial needs of the business establishment they work for. The methods of moral usage include company prostitution and lower expectations of female chastity, all embedded within patriarchal systems that regulate women's bodies and sexuality. On the same vein, for Oyebanji (2023), these operations of sexual capitalism in the hands of owners of businesses often place disproportionate moral responsibility on women while ignoring male sexual behaviour. Thus, despite all the strengths and remedies that Marxism offers, there are some loopholes that are noticeable in its argument presented above (Milestone & Meyer, 2021). Marxism tends to reduce all issues concerning sexuality to economic factors, which range from the family down to same-sex relationships. Marxist perspective concerning sexuality is reduced to the aspect of capitalism in which the bourgeoisie exploit the working class and take their labour power. This reductionist approach overlooks the complexities of individual experience and the influence of cultural and psychological factors on sexual evolution. This will also lead us to the area where the Marxists really focus on class struggle and economic factors, often overlooking other dimensions of identity. Marxist principles cannot be implemented because a diverse society requires an intersectional approach that recognises and addresses the unique experiences and struggles. Diverse societies have different norms, beliefs, and values regarding sexuality, and Marxist principles might experience a clash in implementing this principle universally.

CONCLUSION

From the foregoing, we have been assessing the Marxist concerns on the growing nature of sexual orientation in our contemporary society, especially on the development values of women in the workplace in a capitalist consciousness environment. The paper recognised that, with the issue of corruption and due to the consideration of human sexuality and gender in contemporary industrial society, there is bound to be the institutionalisation of social disorder because of human dissatisfactions that alienate the feminist masses. Therefore, we observed that Marxism as a theory fails to give proper appreciation to cultural factors and their influence on sexual evolution and on how culture plays a significant role in shaping attitudes and behaviours, and, in extension, what should be considered alongside economic factors that influence sexual and gender roles in any organisation.

We must conclude then that his indifference to domestic work had deeper roots, stemming both from its naturalisation and its devaluation that made it appear, in comparison with industrial labour, as an archaic form soon to be superseded by the progress of industrialisation. Marx espoused that women are recruited for industrial work not because automation lessened the burden of their labour but because they could be paid less and were considered more docile and more prone to give all their energies

to the job, which is not supposed to be so, given that gender equality, both men and women, should be paid equally for the amount of work they do.

Therefore, Marxism as an economic theory has seemed to be essential in assessing human development in every sector of human interaction. This is in the sense that it assumes that all individuals within a particular class or economic position share the same sexual interest. Thus, generalising the simplification of human sexuality and overlooking or ignoring individual agency or personal choices. In a nutshell, this work, though not exhaustive, has been able to expose to us the thought of Marxism concerning contemporary sexuality and its evolution, giving the various ways in which class struggle and capitalism have affected sexual orientations rather than sexual evolution; that should be based on the dictates of natural law and principles.

In all, the paper observed that the education of contemporary sexual orientations is deeply embedded in ideological struggles shaped by culture, class, and power within the operation of the means of production in the hands of capitalists. It indicated that the Marxists' analysis of human relations in reference to their labour power provides a robust framework for understanding these dynamics of individual and collective development, irrespective of one's gender classification and values. Hence, the concerns of education of all individuals on the values of sexuality in relation to their labour power in any means of production, that:

- There should be the institutionalization of critical valuation of sexuality education for the promotion of human rights and dignity; and this is to help the learners to understand how sexual norms and values are socially and naturally expressed, irrespective of the weight of social pressures in the workplaces
- There should be proper education of learners or workers, especially women, on the operations of policy frameworks that are directed toward the promotion of social justice and inclusivity. This should be built on the natural law and principles, not on the advocacies for social and moral pervasions of sexual needs and personalities
- There is a need to strengthen the roles and capacity of teachers in promoting social, moral, political, and cultural ideologies and engagements that reflect the holistic and integral valuation of the learners as persons

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