

# ARE BADDIES AN OPPRESSED CLASS?

*I THINK SO.*



A Patreon  
Opinion  
Piece  
Written  
by  
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Hot women are an oppressed class, alienated both from their labor and themselves. They are objectified and yet scorned if they attempt to reclaim their alienated bodies. There is also the paternalism that a hot woman cannot understand her own alienation within the superstructure, so that even when she does "lean in," she is attacked for not disowning her sexuality.

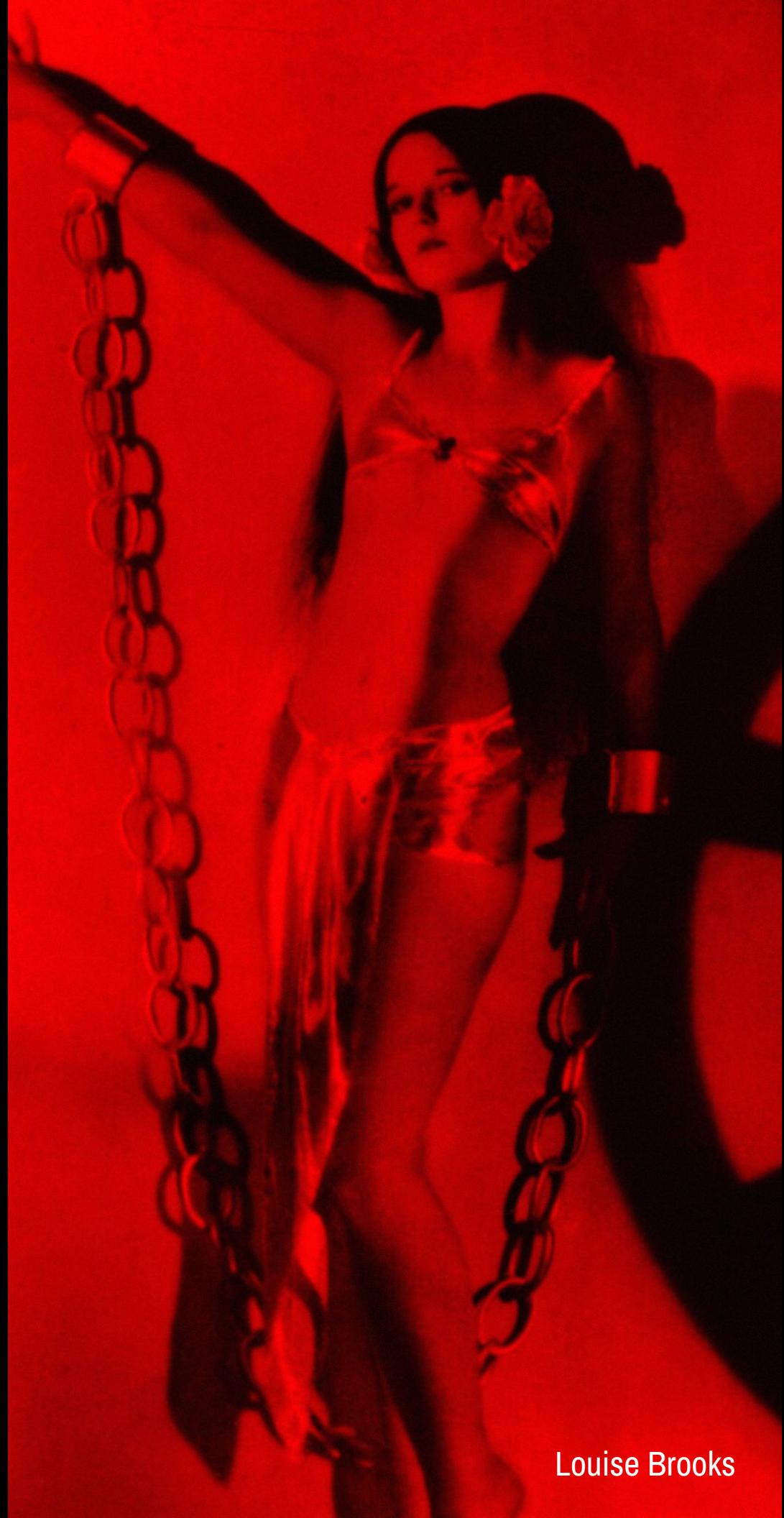
What does it say about the "mainstream left" that mentioning you are a sex worker (of any variety) often comes with a ban from their subreddits, their Discord servers, and their discussion circles? Are they really protecting these women, or are they protecting their own sense of purity, their own clean hands?



Anita Page

I have seen many attacks on "choice feminism," the idea that a woman's choice to use her body and image as she sees fit is inherently something that benefits the patriarchy. The argument follows that all women who engage in sex work are class enemies because they reinforce patriarchal structures. This has some level of merit, but it also seems reductive and ultimately anti-woman, even from a "left" perspective.

This should signal that the idea of "enthusiastic consent" cannot truly exist under capitalism. Instead of discarding the entire concept, we should look at this dialectically.



Louise Brooks

Thesis of liberal "Choice Feminism": "My choice is empowering because I consent." This is idealism; it treats choice as a free-floating abstraction separate from cultural hegemony.

Antithesis from the puritanical "left": "Your consent is meaningless under capitalism; you are a dupe, a collaborator, or a class traitor for engaging in this specific type of [sexual] labor. You cannot understand your own oppression; we need to speak for you." This is vulgar materialism; it sees only the determining system, erasing the proletarian subject within it.

Synthesis then becomes: "Abolishing capitalism is the only way to make consent truly empowering."



Faith Bacon

My father needs multiple surgeries from decades of manual labor. I am sure you can imagine the damage that kicking carpet down does to your knees. He chose that path, but the exploitation was always built into the system; even if he had chosen another route, he would have been exploited.

I have a hard time not aligning myself with the sex worker (of any sort, really) who is faced with making \$10.75 an hour working at McDonald's or trying to market the same body that is already being objectified by capitalism in a different sense. There are women in this motel where I live who are engaged in sex work because it is the only way to pay rent. If I told one of them that she should go work a "real job" or that she is a "class traitor," or decided that due to her position within the superstructure she has no value for our "movement," then I will never win a single battle. To condemn the sex worker while sympathizing with the manual laborer is to apply a moral, not material, analysis, and it is almost always gendered.



Adrienne Ames

All of this is a result of a leftism that has been born in the PMC podcasting studio and the halls of academia, not from the streets. People with clean hands hate people whose hands are dirty. I can assure you that anyone trying to survive in this game has mud on their hands. That is the nature of being from the mud; you have to crawl through it. It is better to pick up a shovel than to pontificate on how the person doing the digging could be more upstanding for the optics of your Patreon following.

Solidarity is not a future promise. It is a present-tense verb. It means fighting for the immediate, material demands of the most oppressed workers as they define them, recognizing that the fight for safer conditions within the hellscape of capitalism is not a betrayal of the revolution, but its necessary foundation. It's how you prove you're not just talking about the working class, but are actually of it.

That is how a real movement gets built: not by a podcaster vanguard of the most ideologically pure, but by a collective of revolutionaries with skin in the game.



Josephine Baker