



“Then you are forced,
although you are not forced”

A qualitative study about OnlyFans

Mathilda Heister

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Abstract

This thesis investigates the complex dynamics surrounding the OnlyFans platform, focusing on its implications for women's rights, autonomy, and potential exploitation. Using a qualitative approach, featuring semi-structured interviews with four female creators and an analysis of previous research to examine whether participation on OnlyFans is voluntary or driven by external pressures, especially economic needs exacerbated by the COVID-19 pandemic. Drawing on radical and liberal feminist theories, the study reveals that while OnlyFans offers financial independence and control over content, it also exposes women to significant risks like exploitation, objectification, and coercion. Creators often feel pressured to produce increasingly explicit material to satisfy subscriber demands, highlighting a persistent patriarchal dynamic. The thesis discusses the balance between the autonomy and empowerment provided by OnlyFans and the reinforcement of existing gendered power imbalances. It underscores the need for a nuanced perspective when evaluating the impact of digital sex work platforms on women's rights and autonomy.

Keywords: OnlyFans, Human Rights, Women's rights, Online Sexwork, Feminism, Feminist Sex Wars

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1. Introduction

OnlyFans describes itself as the 18+ subscription platform that gives artists the freedom to realize their full potential, make money off of their work, and build genuine relationships with their audience. The platform describes itself as being committed to building the safest social media platform in the world for its creators (OnlyFans n.d).

More than two million content creators create sexually explicit entertainment for more than 130 million people on the internet platform OnlyFans, where the content is patronized (Litam et al. 2022). The way people navigate their sexual behavior is changing as a result of easier access to the internet. Also cutting-edge technology that makes sexuality easier through easier contacts and information. Due to its location between social media and digital sex labor, as well as its high level of cultural integration, OnlyFans is unique (Litam et al. 2022). The only distinction between the online platform OnlyFans and Instagram is that users must pay to access the creators' feeds. Women whose subscribers are men are the ones who make the most money from OnlyFans. These men buy the right to view pictures that Instagram deems too band. In addition, subscribers have the option to message women and give them tip for custom made films or pictures for only them. The subscription website is doing incredibly well despite the Covid-19 ban (Bindel, 2020). Bindel (2020) states that with more than 70,000 video creators who have earned over \$150 million since debut, it currently boasts about 17.5 million users globally. 80% of content providers' earnings go to them; the remaining 20% is retained by the corporation. OnlyFans is investing in pornography again, years after websites similar to PornHub began offering free video streaming (Bindel, 2020).

1.1 Research problem and aim

This research aims to investigate whether OnlyFans is considered a freedom for women or not and, if so, what risks women are exposed to in connection with working as creators on OnlyFans. In addition, two different orientations of feminist theory will be used to see how to view OnlyFans from two different perspectives. The two feminist perspectives that will be used are liberal feminism and radical feminism. Additionally, creators on OnlyFans will be interviewed to get their perspectives and opinions on the industry.

1.2 Research question

- Does being a creator on OnlyFans influence women's decision-making? If so, how?

1.3 Relevance to Human Rights

The Universal Declaration of Human Rights (UDHR), which addressed the inherent dignity and equal rights of all people, was adopted by the UN General Assembly in 1948. The rights to life, liberty, and personal security are expressly guaranteed in Article 3 of the UDHR (UN, 1948).

There are significant Human Rights concerns raised by the reality of sex workers throughout Europe. Understanding the Human Rights ramifications of high levels of violence, insufficient protection from the police and the legal system, stigma, and multiple layers of discrimination that lead to isolation and restricted access to basic services, such as housing and health care, is crucial when tackling this significant and complex issue. These all contribute to the ongoing culture of impunity for crimes against sex workers, which fuels other acts of violence (Council of Europe, 2024).

The topic of sexuality, especially in the commercial portrayal and act of sex, such as prostitution and pornography, has caused a significant rift in the women's movement. The hegemonic position is held by Andrea Dworkin and Catharine MacKinnon, the lawmakers who created legislation allowing women, and men who identify with women's experiences, to file lawsuits seeking damages for harm they believe was caused by pornography (Alexander, 1998, p.83).

Subsequently, some anti-prostitution feminists drew up legislation offering equal rights to civil remedies for women injured by prostitution, which were passed in Florida and Minnesota. The anti-pornography ordinances were later judged to be unlawful. The ideologies that underpin these legal frameworks include that women are innately incapable of giving permission, that prostitution constitutes rape, and that pornography is the cause of rape (Alexander, 1998, p.83).

A sex work strategy that is firmly based on Human Rights and centers on the effective protection of sex workers' rights, giving priority to their safety, freedom of action, and bodily

autonomy over stereotypes and misconceptions, has been called for by sex workers who have been consulted throughout Europe. Their representative organizations, relevant international organizations, and experts. Sex workers are entitled to protection against discrimination based on their profession. Regardless of their chosen vocation, they should all have equal access to fundamental Human Rights, services, and legal protection (Council of Europe, 2024).

Sex workers frequently experience high levels of abuse and violence throughout the continent. This is mostly because of the negative sentiments that still exist in society, as well as their marginalization and unstable employment situations. Violence can manifest itself in a variety of ways, such as physical assaults, hate crimes, robberies, threats, rape and sexual assault, stalking, and harassment, including that which occurs online. For the same reason, sex workers run a very high risk of becoming victims of other grave Human Rights crimes, exploitation, and human trafficking (Council of Europe, 2024).

Economic growth and opportunity now depend critically on having access to the Internet for both personal and professional purposes (Prieger, 2013). The Internet is used for everything by people of all ages and backgrounds, from business and financial transactions to social and recreational activities. However, using a computer or the Internet is also associated with several risks, even in addition to these benefits. This is a complex issue that many legal, political, and technical experts are concerned about. However, the individual user is the most important component of internet security, or cyber security (Anderson and Agarwal, 2010; Davinson and Silence, 2010; Workman et al. 2008). Utilizing the OnlyFans platform carries additional risks. For example, anything that is uploaded online in the form of nude photos or videos there is a possibility that it will not disappear after deletion. As it may be possible that someone else has already saved it (Shillair et al. 2015, p.199).

There is bound to be a wide range of opinions on the subject when talking about the continued existence of prostitution in today's society, many of which are based on claims about harm, trafficking, and individual liberty. Scholars from the fields of radical feminist, and liberal feminist have been invited to present their arguments regarding the legal status of prostitutes, regardless of whether or not they are involved in criminal activity. However, the best way to defend those who sell their bodies is to acknowledge that prostitution is a reflection of the patriarchal culture in which we live and that labor laws would ultimately

legitimize women's continued subjugation rather than safeguarding prostitutes. Although labor laws give sex workers the legal protection they need, contemporary models observed in several states indicate that criminalizing sex buyers is a more efficient method to guarantee protection (Pizarro, 2018, p.81).

1.4 Delimitations

One of the study's limitations is that individuals of different genders also utilize OnlyFans, in addition to women. This document does not cover how OnlyFans interacts with men or not or people who identify as neither male nor female problems. It will solely discuss women's rights and what it means for them to be creators on OnlyFans. This does not imply that the experiences of the opposite gender on the site should be neglected. Furthermore, the study aims to present a broad overview of the female population, acknowledging that this may not fully capture the intersections between gender and other aspects such as race, class, and culture. Although it is not feasible to fully specify any particular group of women within the parameters of this thesis, the study attempts to include women who fit all of these criteria in the analysis of the problem.

2. Previous Research

This chapter will present previous research in conjunction with the theories that will be applied. The upcoming analysis will be based on both the hypotheses and the previously reported findings.

2.1 Previous research

The COVID-19 pandemic has transformed the workplace, with a greater emphasis on digital platforms. Furthermore, sex work has been drawn to the internet. Sex workers may now readily sell sexual content on an accessible platform according to OnlyFans, and other internet portals. The pandemic eliminated the usual street sex workers. The nature of online pornography and sex work has been studied before, but OnlyFans and their influence on the current online sexual labor market are not well understood (McCluskey, 2023, p.1-2).

In his research, McCluskey (2023) examines whether people have been significantly impacted by the shift to digital technology, especially in terms of negotiating the rules and concerns around online sexual services (Sanchez, 2022; Cunningham et al. 2017; Litam et al. 2022). The question of whether or not sex work counts as employment has come up for discussion (Bruckert and Hannem, 2013; Snow et al. 2020; Durisin et al. 2018). In addition to altering the industry's structure, the shift to online sex work has given sex workers more control over their working circumstances and enhanced accessibility (Argento et al., 2018). Furthermore, studies have shown that working as an online sex worker has improved the income and safety of sex workers (Cunningham et al. 2017). One study even found that violent incidents among online sex workers are much lower than those of regular street sex workers (Campbell et al. 2019). Regardless of the lack of empirical evidence to support the claim of the heightened risk of sexual exploitation, credit card corporations VISA and Mastercard continue to oppose online sex work in North America (Lapowsky, 2021).

Political regimes related to sex work have consistently and globally represented a significant segment within the realm of sexual politics. Criminalization is the prevalent governmental approach to commercial sex around the globe. The criminalization is primarily motivated by abolitionist thought, which holds that making sex-for-pay illegal is the best way to eventually eradicate the practice and is founded on a strong moral condemnation of it. Penalties may be imposed for buying, selling, arranging, or any combination of these sexual activities. The

severity with which the law is enforced and policing is done varies between the regimes. Sales and organizing have historically been actively monitored and criminalized in many nations, including the majority of the United States (Vanwesenbeeck, 2017, p.1631).

2.2 Feminist Sex Wars

The term feminist sex wars describe discussions concerning sexual practices, particularly whether pornography, prostitution, and sado-masochism (S/M) constitute sex-positive feminist practices or are forms of violence against women. During the second wave of the feminist movement, which occurred approximately from the 1960s to the early 1990s, there were heated debates on lesbianism, but these have mostly been settled. However, disputes regarding sexual behavior continue to arise (Showden, 2016).

All sides in the sex wars concur that women's self-development depends on their sexuality and that sexuality is socially manufactured rather than biologically determined or necessary. There are disagreements over the best ways for women to challenge patriarchal notions of what constitutes proper sexual expression and increase their agency over their sexuality (Showden, 2016). Patriarchy is more than primarily a synonym for sexism. It is also a social construction of masculine authority with a specific structure that is prominently present in a wide range of social contexts, ranging from small-scale settings of the family to larger institutional settings such as the state, the military, organized religion, and the police. However, patriarchy never exists in a vacuum; rather, it is constantly found in intricate relationships with other types of power. In this work, patriarchy is seen from two perspectives: an exclusive gender perspective and one in which patriarchy is inextricably linked to conventional heterosexuality and work ability (Ortner, 2022).

Feminists specifically discuss whether prostitution and pornography are forms of violence against women, unlike other forms of work, with negative effects that feminists should endeavor to reduce, or a potentially liberating activity that can help women break free from patriarchal norms that define and limit their sexual identities and behaviors. Feminists are divided, about whether to emphasize the pleasures or the dangers of sex and sex work (Showden, 2016). Violence against women has been defined by many different acts, including sexual assault, rape, murder, physical and emotional abuse, stalking, prostitution, sexual harassment, and pornography. There isn't sufficient agreement in the field's early

stages over what exactly constitutes violence against women (Crowell and Burgess, 1996, p.9).

The main argument is whether or not to define violence narrowly, or whether or not to consider violence against women to refer to aggressive acts that disproportionately and negatively impact women. In this work, violence also refers to threats of violence. Scholars in disciplines of criminology and sociology typically favor operationalized definitions of violence that are specific and limited. For instance, violence was defined by Gelles and Straus (1979) as any act carried out with the actual or perceived intention of causing bodily harm or pain to another individual. Similar to this, the concept of violence in the National Research Council (NRC) report *Understanding and Preventing Violence* (Reiss and Roth, 1993) was restricted to actions taken by individuals against those who really or purposefully intend to cause physical injury. While the Gelles and Straus definition covers actions that may be unintended but are interpreted by the victim as intentional, the 1993 NRC study eliminated deliberate behavior that causes injury inadvertently. Moreover, the 1993 NRC study expressly left out instances of verbal abuse, harassment, and humiliation from its definition of violence. Violence in this work will be defined as any act committed with the actual or apparent purpose of causing bodily harm or pain to another individual (Crowell and Burgess, 1996, p.9).

In the past, feminism was the go-to source for a political analysis of desire. For a few decades, feminists were the only ones who considered the ways in which oppression shapes sexual desire and its objects, emotions, fetishes, and fantasies. Radical feminists of the late 1960s and early 1970s urged that they decline the Freudian understanding of sexual desire (Srinivasan, 2022, p.101).

Pornography and prostitution, according to radical feminists, are acts of violence against women. There are two main parties in the feminist sex wars regarding sexual behaviors. First, there are abolitionist or anti-pornographic radical feminists (MacKinnon 1987; Jeffreys 1990), who mistakenly refer to themselves as anti-sex feminists despite the fact that they contend that prostitution and pornography are forms of violence against women.

Professor Marci Hamilton (2009) contends that prostitution and polygamy are the two P's for gender inequality. Hamilton examines how women's enslavement is made possible by the

non-enforcement of prostitution and polygamy laws in North America: The economy is controlled by men, and women are commodities who satisfy men's sexual desires. Commodities are anything valuable or practical, particularly something that is bought and sold (Heath et al., 2016, p.199).

2.3 Prostitution

It has been extensively maintained over the years that the female prostitute plays a significant symbolic role in the formation of moral norms and is a major character in the social imagination. As a threat to male bourgeois norms, for instance, several writers have pointed out that the street prostitute has been stereotyped as a metaphor for degeneration, contagion, and sex drive (Walkowitz, 1992; O'Neill, 2001). Similarly, there is ample evidence to support the theory that the outlawing of street prostitution has served to define more expansive ideas about what is ethically and socially acceptable. Several studies have connected these broad concepts to particular settings and explained how female prostitution influences the formation of urban order. Although the exception points out that prostitution is typically concentrated in specific locations, it doesn't go into detail regarding the mechanisms that create these spaces. For example, Symanski (1981) mapped out in great detail the different immoral landscapes' that exist in various historical and geographical contexts, but he did not address how these landscapes are appropriated, occupied, and used especially in the ways that female sex workers shape them. Similar to how Ashworth et al. (1988) attempted to expand on Symanski's analysis, they overlooked the ways in which sex workers create red-light districts through their unique spatial practices (which vary depending on the legislative environment, levels of mutual support, customer demand, and other factors (Hubbar and Sanders, 2003, p.75).

There is a dispute between the reality of sex work and its symbolism in the feminist discussion of the industry. Prostitution is viewed as a symbolic representation of women's oppression under patriarchy. The prostitute is the perfect embodiment of female subjugation, comparable to how the sex buyer is the perfect image of male dominance. Their unfair and frequently violent sexual interaction serves as a metaphor for the state of affairs in which men and women engage in sexual relations more generally. According to this viewpoint, the sex buyer should be punished, the prostitute should be saved, and all women should be prevented from engaging in sexual activity (Srinivasan, 2022, p.183).

2.4 Human Trafficking/Exploitation

The issue of human trafficking has drawn attention from governments and advocacy groups worldwide throughout the last fifteen years. More and more, this phenomenon which is being called modern slavery has sparked the enactment of national, international, and regional anti-trafficking laws as well as significant financial and administrative resources by nations in an effort to eradicate it. Furthermore, it has given rise to a whole sector of non-profit organizations that anyone can join with a mouse click, elevating the "elimination" of human trafficking into an invasive moral battle. In an effort to combat what appears to be an increase in international crime and violations of Human Rights, scholars have also entered the fray and urged states to utilize Human Rights, tax, trade, tort, public health, labor, and even military action (Chuang, 2017, p.609). Human Trafficking is relevant to human rights, as human trafficking can in some cases be the exploitation of people.

The UN Trafficking Protocol to Prevent, Suppress, and Punish Trafficking in Persons, especially Women and Children, the first modern anti-trafficking treaty, was enacted in 2000 to modernize earlier anti-trafficking laws that had only addressed trafficking in women and children. men, women, and children trafficked into any economic sector are included in the sex sector. According to the protocol, human trafficking consists of the following basic acts: (1) enlisting, transferring, housing, or receiving a person; (2) using force, deception, or coercion; and (3) using the act of exploiting someone (Chuang, 2017. p.610). However, the drafters of the protocol purposefully left important parts of the legal definition ambiguous in order to reach an agreement. Since then, the term trafficking has been hijacked by a number of advocates, leaving the definition of what constitutes human trafficking up to interpretation. There is a growing number of actors willing to put an end to any action termed trafficking as a result of the definitional tangle, which has led to indiscriminate confusion of legal ideas and intense debates over the best ways to address the issue (Chuang, 2017. p.610).

Human trafficking is an example of globalization's negative aspects. The United Nations Office on Drugs and Crime (2008) defines it as a trade-in of persons and their parts that entails the use of unethical methods, such as coercion, fraud, deception or abuse of power by recruiting or transporting them within or beyond borders to exploit them. The transfer of persons and the deceptive or forceful methods used to accomplish it are two crucial components of human trafficking. Another crucial factor is the reason or goal for which people are relocated; once they are there, there may be financial bondage, labor exploitation,

and other acts that resemble slavery. The kind and degree of exploitation that traffickers endure can differ greatly. Individuals may find themselves forced into debt servitude to settle the debt of another. They might be compelled to engage in prostitution, armed combat, or illegal trade in addition to suffering abuse, including rape (Limoncelli, 2009).

According to Barry (1995, p.326), sexual exploitation is the practice of abusing a person's sexuality to obtain sexual fulfillment, financial gain, or progress at the expense of that person's Human Rights to dignity, equality, autonomy, and physical and mental well-being. This definition will be applied throughout the project.

2.5 Results of previous research

According to previous research findings, the COVID-19 pandemic impacted many people's employment situations; many of them were notified and were not authorized to continue. It caused monetary issues during the pandemic. Additionally, a lot of people have moved to work entirely or in part online. Nevertheless, sex labor has appeared on digital platforms in a variety of formats. OnlyFans gained significant popularity throughout the pandemic. The transition from physical to digital forms of sex work has improved accessibility and give sex workers more control over their working conditions (Bindel, 2020). According to a study, there are far fewer violent events against online sex workers than against those working on the streets. The simplest method to end the practice quickly is to make having sex for cash illegal. This is because it is morally wrong. Buying, selling, arranging, or engaging in any combination of these sexual actions may result in penalties. The rigor with which the law is enforced and the police are conducted differs amongst regimes (Walkowitz, 1992; O'Neill, 2001).

All sides of the feminist sex wars concur that a woman's sexuality is socially constructed rather than biologically determined or required, and that a woman's sexuality is essential to her self-development. Patriarchy is not only another word for sexism. It is also a social construction of masculine authority with a particular structure that is prevalent in many different social situations, from larger institutional settings the state, the military, organized religion, and the police to smaller, more intimate settings the household (Showden, 2016).

Radical feminists contend that prostitution and pornography are forms of violence against women. In the feminist sex war, there are two primary camps on sexual behavior. It has been suggested that female prostitutes are essential to the social imagination and have a significant symbolic role in forming moral standards. They have frequently been portrayed in stereotypes as sexually suggestive, degenerate, and norm-challenging symbols. Prohibition of street prostitution has been used as a tool to define acceptable behavior in society and ethics. Research, however, has seldom connected these general ideas to particular contexts or clarified how female prostitution influences urban order. Though 'immoral landscapes' have been mapped in the past, how sex workers and their spatial behaviors shape and generate these areas has not been examined (Srinivasan, 2022, p.183; Limoncelli, 2009).

The actuality of sex work and its symbolism are at odds in feminist discourse, where prostitution is interpreted as a metaphor for the patriarchal oppression of women. The sexual transaction between the prostitute and the sex buyers signifies male control and submission of women, respectively, and serves as a metaphor for sexual aggression and inequality between the sexes. This viewpoint suggests that, to benefit all women, the prostitute should be saved, the sex buyers should be punished, and their sexual behavior should be outlawed (Showden, 2016).

Adopted in 2000 to update earlier legislation, the UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Particularly Women and Children (Trafficking Protocol) covers all types of human trafficking, not simply that involving women and children (Walkowitz, 1992; O'Neill, 2001; Chuang, 2017, p.610). According to the Protocol, human trafficking is the act of enlisting, transporting, housing, or accepting a person under duress, fraud, or force to exploit them. The purposeful ambiguity of the concept, intended to foster widespread agreement, has given rise to divergent interpretations and heated discussions regarding anti-trafficking initiatives. According to the UN Office on Drugs and Crime (The United Nations Office on Drugs and Crime, 2008), human trafficking is a bad effect of globalization, involving the recruitment and transportation of individuals for exploitation, including prostitution, labor exploitation, and economic servitude. Although there are many different types of exploitation, they always involve the use of force, deception, or power abuse.

3. Theory

3.1 Liberal feminism

Liberal feminism is the concept of women's emancipation that holds that both men and women are capable of reason. According to liberal viewpoints, each person is naturally rational, self-reliant, free, and challenging. Liberal feminism (Jaafar and Othman, 2013, p.38) holds that all women should have the same rights and opportunities as males in a variety of spheres of life, including work, education, and family. It also expresses concern over inequality in social settings. Liberman contends that having the ability to succeed on one's own should be viewed as a positive attribute and that people who require assistance in doing so can obtain it from professionals. Liberman evaluates the circumstances that can be used to restrict the negative right to freely select a sexual partner, including prostitution, power imbalances, incest, schools, colleges, and jails (Liberman, 2022, p.462; Srinivasan, 2022, p.5–10). According to the UDHR, every person has equal, inalienable rights as well as intrinsic dignity (Wittrock, 2023, p.2; Habermas, 2012). The foundation of freedom, justice, and world peace is this knowledge.

The idea of liberal feminism holds that men and women are inherently equal. Liberal feminist theory is most frequently applied as a foundation for the inclusion of women in organizational roles that have traditionally been filled by males. Poststructuralist/postmodern, liberal, and structuralist feminism (i.e., radical, socialist, and Marxist) are the three primary schools of thought on the subject (Blackshaw, 2013). As with other classification systems, their applicability is inherently limited. This highlights the dynamic and complicated nature of the various feminist approaches and the ways in which they are classified (Billing and Alvesson, 2009, p.22). The liberal approach's main criticism is that it only focuses on equating upper-class women with upper-class men, working-class women with working-class men, and minority women with minority men (Billing and Alvesson, 2009, p.23; Jaafar and Othman, 2013, p.36-37). This ignores other forms of cruelty and injustice in society and their relationship to gender.

Radical feminists are primarily concerned with altering the fundamental institutions of society; they are not interested in defeating men or achieving equality. Marxist feminism and socialist feminism focus on societal reforms and the more universal parts of life rather than

addressing the differences between men and women in organizations and businesses. Postmodernism impacts and intersects with transnational, postcolonial, and Third World feminism movements, despite not having a clear definition of what makes a powerful feminist movement. The main distinction between these methods is how each rejects the dominant narrative, which, in any case, depicts women as victims of cruelty or of the other sex (Jaafar and Othman, 2013, p. 36-37).

3.2 Autonomy

Essentially, autonomy can be defined as freedom in various contexts. The term "freedom" has been used to describe the lack of any kind of internal or external, positive or negative, limitations that could get in the way of a human being carrying out his desires (Wittrock, 2023). This characterization of freedom, while using a rich notion, overlooks an important aspect. Actions based on a desire will not necessarily be taken freely because, for example, subliminal advertising has the power to make someone prefer something they would not otherwise do (Christman, 1991, p.2).

A crucial difference exists between negative and positive freedom: negative freedom denotes the ability to act freely and the ability not to be hindered by others. Positive freedom emphasizes an individual's ability to make decisions and live his life by his motives and goals, while negative freedom concentrates on interpersonal relationships and the extent to which others influence an individual's behavior. Positive freedom, on the other hand, speaks of a person's inner or willpower freedom (Wittrock, 2023). Several writers of contemporary philosophy exclusively speak to one another using the words autonomy and negative freedom (Schermer, 2001, p. 17).

According to negative freedom, self-determination can be used as a valid explanation for any behavior. Autonomy cannot be attained only through negative freedom. In fact, as Dorsey and Hayek explain, one of the positive traits that appears to be crucial to self-determination is the stability and consequent predictability offered by authority. When Hayek states that the law permits someone to behave sensibly based on his understanding, he does not imply that the law exclusively removes obstacles to an individual's conduct based solely on knowledge, even though the law frequently retains this negative freedom (May, 1994, p.134).

3.3 Radical feminism

Different groups with different ideologies have used the term "radical feminism" at different times. Generally, the term's use indicates that supporters think their particular group's ideology and tactics will eventually lead to revolution and reconstruction, although the plans for these upheavals may be very different (Kathy, 2001).

The radical women's movement of the 1960s in the US gave rise to radical feminism, a theory that attempted to explain why women are oppressed. Gender differences were considered qualities in early radical feminism, which took an essentialist stance on them. Subsequent radical feminists stress the constructionist viewpoint that difference is socially and historically produced. This philosophy gives rise to the adage "The political is personal." The societal structure that grants men dominance over women is known as patriarchy. One of the most well-known academics who has clarified patriarchal legal theories is Catherine MacKinnon (Svedberg et al. 2009. p.46). According to Catherine A. MacKinnon, radical feminism is a form of feminism. For the sake of women, liberalism and marxism have both been subversive. Understanding the role of the liberal state and liberal legalism within post-Marxist feminism of social transformation is crucial to comprehending the shortcomings of women in both liberalism and Marxism (MacKinnon, 1983, p.637-640).

Radical feminists hold that men's oppression of women is sustained by a system known as the patriarchy. Men's power over women in the home, sexual oppression both inside and beyond the family, men's violence against women, and misogyny are all examples of how oppression originates in the private sphere. Pornography, prostitution, and sexual assault are some ways in which this oppression manifests itself. MacKinnon argues that pornography is more about acts than discourse, as males utilize women as their medium and thereby offend them. Raising women's rights and opportunities for equality with men is not enough, according to radical feminism (MacKinnon, 1983, p.639; Svedberg et al.; Käll; Svensson & Gunnarsson, 2009. p.47). They consider the subjugation of women to be a basic form of oppression, rooted in the societal system that grants men dominance over women. Although Marxism served as the foundation for the theory, it has also been sharply criticized for hiding the significance of the gender hierarchy. The key finding is that there is a power hierarchy that distinguishes social differences between the sexes. The experiences of women themselves serve as the

foundation for radical feminism. Thus, a power perspective is included in the theory analysis, and patriarchy is its structural form (Ibid, 2009. p.47).

A key figure in the second wave of feminist thought was Shulamith Firestone. Radical feminism, as promoted by Firestone, envisioned a time when technology would end sexism by releasing men and women from the patriarchal nuclear family and freeing women from childbirth. Firestone's writings are largely considered the precursors of modern cyberfeminist literature, particularly Donna Haraway's writings (Halbert, 2004. p.115).

By questioning established gender norms, second-wave feminists played a significant role in drawing attention to the detrimental effects of male supremacy on the lives of women. Many women have made enormous advancements in education and work in recent decades, particularly in the United States, thanks to their efforts. Since many young women who have benefited from the women's liberation movement have not had to face the overt prejudice that their mothers did, many of them think that women's freedom has almost entirely been achieved. However, problems that lend themselves to feminist analysis persist notwithstanding the feminist movement's victories (Halbert, 2004. p.115-116).

Even in the information age, the pervasive sexism that second-wave feminists criticized is still present. A thorough gender critique of society is still required, even though the situation has grown more complicated since the 1970s. It is still necessary to critique male domination, even though it is harder now than it was thirty years ago due to the advances achieved by white middle-class women, at least. The complexity of the picture stems from the diversity of feminist studies today. Regarding issues as significant as women's roles in information societies and the effects of technology on women, there is no one feminist viewpoint that prevails. It is frequently challenging to identify both the potential problems of the information age and potential solutions due to the richness and diversity of feminist scholarship (Halbert, 2004. p.116).

2.6.1 Radical feminism and autonomy

According to negative freedom, self-determination can be used as a valid explanation for any behavior. Autonomy cannot be attained through negative freedom. As Dorsey and Hayek explain, one of the positive traits that appears to be crucial to self-determination is the

stability and consequent predictability offered by authority. When Hayek states that the law permits someone to act sensibly based on his understanding, he does not imply that the law removes obstacles to an individual's activity based solely on knowledge, even though the law frequently retains this negative freedom (May, 1994. p.134).

From a radical feminist standpoint, autonomy holds that although one has the right to self-determination and the freedom to choose one's own decisions, one is not free to do so. However, choices are influenced by both internal and external factors from many angles. Since it is, legally speaking, founded on negative freedom, there are still several things that work against it, like aggression, exploitation, and commodity (Wittrock, 2023).

3. Methodology

The design of the study for this thesis, as well as the methodologies utilized to gather the data and analyze it, will be covered in this part. This section will also discuss potential limitations and questions, along with ethical considerations.

3.1 Material

The purpose of this study is to discover more about OnlyFans and the creators' perspectives on the site through interviews and qualitative research techniques. Whether a complicated social phenomenon should be investigated for prostitution or not, qualitative research is the best method since it allows for a detailed examination of individual viewpoints and experiences. This is achieved by speaking with the creators in interviews. This section explains how the study will employ case study analysis and qualitative research approaches to meet its goals (Bahandari, 2020).

3.2 Method

By approaching the work with a qualitative approach, you can comprehend ideas, feelings, or experiences (Streefkerk, 2019). This is accomplished by reviewing earlier studies on the selected issue; this paper relates to earlier studies on women's rights and OnlyFans. To get a broader understanding of the topic from creators who are inside the industry and have a completely different viewpoint than the previous person who has researched this, it is also possible to interview creators on the platform to gain their perspective on the matter. They do not have access to the interviewees' personal plan; instead, they are limited to what has previously been documented (Streefkerk, 2019).

There haven't been any leading questions in the interviews; instead, open-ended questions have been posed, allowing the participating creators to speak freely about the topics at hand. This approach ensures that the interviewees are given ample opportunity to express themselves. A qualitative approach was employed to obtain a general understanding of OnlyFans, its influence on women's rights, creators' perspectives of the platform, how the public perceives it, and its potential effects (Streefkerk, 2019).

Additionally, concepts that will be created and serve as the foundation for the conducted interviews will be used in the work (Bryman, 2016, p. 348). A selection has to be made

before the interview is conducted, and targeted or goal-directed selection is typically used in qualitative research. This implies that you are choosing units in this work; specifically, those who are OnlyFans platform creators have been chosen. These are the people who should be considered for a job interview. Given their clear connection to the established research issues (Bryman, 2016. p. 350).

3.3 Data collection and sample

Four interviews, lasting anywhere from 45 minutes to an hour, were done for this project with the female creators of the web platform OnlyFans. In support of a thorough examination of the subject, I have concentrated on a select group of participants. Telephone calls were used to conduct the interviews with all of them. None of the interviewees were comfortable with recording the interview, because it is a sensitive subject. Therefore, I have done my utmost to include everything that was said during the interview. The interview was held in Swedish and therefore needed to be translated into English. I have in mind that the translation can lead to the meaning of certain words being reasonably different. See Appendix 3 to see the quotes from the interviews used in the work in the original language.

Description of the interview partners

Interviewee 1

Interviewee 1 was the youngest of all the participants, 24 years old. She had been doing Findom and then switched to OnlyFans. She has been doing this since 2019. Findom, according to her, is that in exchange for money, you do different things for “slaves” (the person who pays the creator), quick explanation, everything from saying dirty talk that turns them on to sex chat. It is a kind of fetish from the slaves, so depending on what kind of fetishes they have, the services are different. By slaves she was talking about men who paid her for doing what they asked for at OnlyFans.

Interviewee 2

Interviewee 2 has been doing OnlyFans for a few years alongside her full-time work to earn easy money. She was inspired to begin with it during Corona since her existing job was not producing as many passports. Additionally, she felt that she needed a second job because she was working from home a lot. She decided to keep going since she was getting more work at her current job and realized it was making easy money.

Interviewee 3

Interviewee 3 does this in addition to her education in order to avoid taking on additional work at a grocery shop or other comparable jobs. Mostly because earning money is simple when you are a student and rely primarily on student handouts for subsistence. She claimed that by starting OnlyFans, she is able to pursue her studies without having to take on other work or take out loans.

Interviewee 4

Interviewee 4 has OnlyFans as a full-time job, since a few months ago. It first started as a hobby, at first it was only meant as such and not to be able to make a living from it. But as time went on, things started to go well for her on the platform as a creator, she started working less and less on her previous job. Until she finally quit her job and started working full-time with OnlyFans.

3.4 Interview Analysis

The interviews will be covered in this area of the thesis. It will start by going over the interview process, including how the interviewees have been set up. Following that, the answers from the numerous interviews will be explained. See Appendix 1 to see how the interview has been structured and which questions have been asked during the various interviews. The interviews that have been conducted are semi-instructed to bring out the important points. The information letter, which can be found in Appendix 2, explained the purpose of the interview and its contents to the interviewers prior to the interview.

3.4.1 Question Design of Interview

Four female creators on OnlyFans who received a request were chosen to be interviewed. Obtaining interviews with creators proved to be extremely challenging, as many of them voiced dissatisfaction with the direction the project took and a desire to distance themselves from OnlyFans. It might have played a part in the result's current state. The reason why people are reluctant to bring this up may be that it's an uncomfortable and delicate topic. Since everyone has a distinct perspective on OnlyFans.

The concepts of Autonomy, Patriarchy, Violence, Commodity, and Exploitation served as the foundation for the interview itself and the questions that were posed based on them, see

Appendix 1. The questions were developed based on these ideas and the meanings of the terms that were previously covered in the thesis. The definitions of the concepts and the questions that were asked during the interviews are also included in the table below. The table shows in the first row which concept, then the next row shows the definition of the concept and in the last row, the questions asked during the interviews are related to the various concepts.

3.5 Data Analysis

Data collected are evaluated using Mayring's qualitative content analysis. It appears challenging to locate a thorough, comprehensive conceptual explanation of content analysis given the volume of literature. However, one can agree that the purpose of qualitative content analysis is to analyze material that can be captured by any kind of communication (discourses, interview transcripts, etc.) (Mayring, 2000, p.4). Moreover, qualitative content analysis requires a specific procedure. It is important to always embed data concerning the communication model (Ibid, 2000, p.7). This means that the text should always be interpreted taking into account its context. Moreover, the procedure of qualitative content analysis is systematic and guided by certain rules. They include that the material should be analyzed progressively, by the work schedule, forming the information into content analysis units (Ibid, 2000, p. 7).

As a result, categories are used in qualitative content analysis. It has mainly selected the deductive application category that combines previously developed, theoretically generated analytic elements and connects them to the text (Ibid, 2000. p.7) for this investigation.

3.6 Source criticism

The thesis incorporates academic literature, and interviews with female creators on OnlyFans to provide a comprehensive analysis of women's rights in the context of being a creator on the platform. This method provides a thorough understanding of the subject. Considering there are merely four interviews, a global, comprehensive viewpoint on OnlyFans is not obtained. In the meantime, a micro-individual perspective is generally attained, expanding on earlier studies on OnlyFans and prostitution and adding personal perspectives to it. The thesis makes use of a variety of trustworthy sources that offer a solid basis for the investigation and

allow for a thorough examination of OnlyFans creators and the environment surrounding the platform.

Talking more openly about the possible biases and limits of the chosen sources may help to enhance the critical evaluation of the data that is being given. Even if the sources offer insightful information, exploring the range of viewpoints found in the literature would enable a more in-depth analysis of OnlyFans. By thoroughly assessing the sources' dependability, inclusivity, and potential biases, these objections could be addressed, enhancing the research's overall validity and rigor.

3.7 Challenge and Limitations

Firstly, it is important to mention that since OnlyFans is a fairly young new platform, it means that there has not been a lot of research done on it, but if it had been an older phenomenon, there would have been much more research on it. In addition, it was difficult to find creators on the platform who were willing to be interviewed and share their experiences. There were only a few who answered, where most of the answers were noticeable that you were ashamed and did not want to stand for being a creator, and also did not want to participate in an interview. Some people blocked me when requesting an interview.

3.8 Ethical considerations

Ethical issues that can arise from interviewing creators on the online platform OnlyFans can be asking women to talk about such a sensitive topic, as OnlyFans can be. It is already evident during the request for interviews with the majority of creators, as many did not take issue with the issue or did not want to comment on it, as they are perhaps afraid of what others will think, etc. Therefore, you must treat those who were interviewed with respect and think about how you present the questions and in what way you ask the questions so that it is not presented in any unethical way. In addition, it was reminded on several occasions that it is acceptable to choose not to answer certain questions.. Open-ended questions were asked, which led to the interviewees themselves having to decide how much or how little they wanted to answer.

The data is provided in a form that ensures anonymity to protect the respondents' privacy and confidentiality. Pseudonyms were employed, and the name and other personal information

were left out. Once the interviews were analyzed, the transcripts were cleaned up of any personally identifiable information.

Any research that uses personal data must comply with the EU General Data Protection Regulation (GDPR). Considering that the study includes private and sensitive data about women's bodies and OnlyFans among the participants, ethical considerations in particular must be taken into account. I started by considering carefully whether I could answer my query without handling personal data. For the individual experiences, it might come up in the context of a one-on-one, in-person interview, which seemed to be essential for conducting the interviews. Second, the processing of personal data registered with Malmö University's data registry was done to guarantee proper management of the data in this study.

4. Analysis

This section will present and examine the findings from the interviews conducted with OnlyFans' four creators, including their perspectives on the industry and the information shared on the website.

4.1 Background information

Four interviews were done throughout the project, and from them, interesting perspectives on OnlyFans were obtained. One response that stood out from the others was from interviewee 1, who discussed her perspective as a creator on the industry and recommendation for young people to use the OnlyFans platform. According to interviewee 3, even if users stick to a platform that is considered safe, those users will still receive notices if someone takes a screenshot and will need to assist with legal matters if the images are shared. Online content has the potential to never completely go away. On the platform OnlyFans, several measures are taken to try to ensure that content posted there doesn't end up outside of the paywall, which requires a subscription in order to access the creator's content. As a result, people should use caution while posting anything online. OnlyFans generally features sexually explicit content.

According to Interviewee 1:

You have to be careful, I feel sorry for younger girls who start this. It is not easy money, comes after a lifetime, as the pictures and videos do not disappear from the internet. Not so terrible that happened, they fluctuate quite a lot in mood (the guys), the day after buying and the guys are behind and want their money back. If they respect me, they get 10% back sometimes. If you go for a massage, you cannot get money back for the service. It's an exchange of services, and you can't get money back.

Wittrock's (2023) viewpoint of autonomy would stress a person's right to autonomy over their actions and decisions, particularly those that have an impact on their well-being and financial status. The response emphasizes how crucial it is to consider the ramifications of one's choices and actions, particularly when taking part in joining OnlyFans that could have a lasting impact on one's reputation and quality of life. It also highlights the significance of accepting accountability for one's deeds and refraining from expecting a refund or the ability

to change one's mind after using a service; these concepts can be viewed as components of an individual's autonomy to live with the results of their decisions (Christman, 1991. p.2).

The focus of liberal feminism is on an individual's right (Jaafar and Othman, 2013. p.36-37) to financial autonomy and freedom to select their professional ways and opportunities. The response highlights the difficulties and dangers of working in the sex business and stresses how crucial it is for women to have access to services and knowledge so they may make wise decisions regarding their economic pursuits. Liberal feminists would undoubtedly also support the development of a system that gives women access to alternate options and support to guarantee their economic autonomy, therefore removing the need for them to choose between their and their ability to survive economically.

A radical feminist would probably see the larger systems of economic exploitation and oppression that support the sex industry and related industries. It also highlights the dangers and difficulties that women in the sex trade can face, such as financial instability and the possibility of exploitation by clients. Radical feminists would probably support the opposite patriarchal problems in society, where men are above women, as a way to address the root causes of these issues and develop new pathways for women to achieve economic security and well-being (Svedberg; Käll; Svensson and Gunnarsson, 2009. p.47).

One of the most well-known incels in the world, Elliot Rodger, a 22-year-old college dropout, rose to fame in 2014. The term incel refers to an involuntary celibate, which can theoretically apply to both men and women. However, in practical usage, the phrase denotes a male who is sexless, notably one who feels that sex is his right and becomes upset with women who deny him sex. Rodger killed multiple women on the same day, including his housemates and sorority members, claiming he had never had intimacy with a girl and that he refused to live a life devoid of sexual relations. He then started posting videos on YouTube and texting a limited group of people. Additionally, he said that he intended to begin a war against women in order to punish them for what he saw as a crime namely, depriving them of sex (Srinivasan, 2022, p.97-98).

4.2 Freedom and financial constraints

All those interviewed agreed that they have done this more or less because they wanted to. But not entirely that interviewees wanted to, it has made the decision itself and started the account, not that someone did it for them. But there has been a different degree of self-determination, some have had other factors that have caused the influence of being forced in some way, from the financial perspective. When two of the interviewees said that they started OnlyFans when the COVID-19 pandemic erupted in 2020, they became financially dependent on a new source of income, and that's why they started OnlyFans in the first place (Bindel, 2020) (McCluskey, 2023. p.1-2). Interviewee 3 noted:

It was because when Corona started in 2020, then it was difficult to get a job due to the pandemic, and therefore I started with some private content on OnlyFans. There were too many people at my previous employment, so I was dismissed. At first it was a hobby, then easily earned money.

According to autonomy (Wittrock, 2023), you should be free from both internal and external or destructive limitations that could impede someone's ability to make their own decisions. On the one hand, this refers to the moment you decide to create an account on OnlyFans on your own, as two of the interviewees did because it was their initial pastime and something they wanted to do. The other two, however, created accounts on OnlyFans because they needed financial help, had received notice from their former works, or both. In this inquiry, the creators at OnlyFans ought to live their lives according to their purposes and ambitions, as it goes against the positive freedom that distinguishes an individual's capacity. Which, if they choose the kind of stuff they upload to the network, might be regarded as something they do. However, it has been inevitably compelled to do so from the start. so it's not a choice that is made freely.

It can be viewed from various perspectives from a radical feminist standpoint. A variety of social and economic factors may influence a person's decision to create an account on OnlyFans. Certain creators may have restricted access to positive freedom because of systemic injustices and economic disparities, which include the chance to fulfill one's potential and exercise self-determination. It is possible to view the creators who choose to create an account on OnlyFans as an expression of their positive independence and individuality (Svedberg et al. 2009, p.46-47). Interviewees 1 and 2, take charge of their sexuality and wealth and use the platform to further their objectives.

However, creators who create an account on OnlyFans as a result of financial difficulties or loss of employment may be perceived as lacking sufficient autonomy to make decisions solely based on their personal preferences and objectives. Insufficient financial support and other institutional obstacles that keep them from enjoying their complete right to self-determination may have an impact on their decisions (May, 1994, p.134).

Investigating the underlying causes of some women's decision to create an account on OnlyFans, such as economic inequities, patriarchal systems, and limited access to resources and support, is crucial from a radical feminist standpoint (Svedberg; Käll; Svensson & Gunnarsson, 2009, p.46-47). It is crucial to keep in mind that emphasizing individual choices is not as important as creating stronger and more fair societal institutions that enable women to express their freedom and self-determination.

Interviewee 1 mentioned that she is herself and that the men who pay for her material refer to her as a prostitute and pitiful. This demonstrates that men will once more seduce women to prevent them from making their own decisions regarding their lives and careers. Radical feminism demonstrates that pornography and prostitution are forms of violence against women, depriving them of their right to self-determination because they are unable to make their own decisions.

Interviewee 1 mentioned an interesting view about the porn stars who work in the porn industry and then choose to leave, where they have existing contracts. To instead use the online platform OnlyFans. Interviewee 1 is not in the porn industry herself.

Just with OnlyFan, feminists say I can do what I want, make money on my terms. Basics of patriarchy and the male dominance that exists in society. It is based on misogyny. Porn stars who are in the industry can turn to OnlyFans to manage themselves and not be bound by a contract, where they are only managed.

Porn stars that decide to become creators on OnlyFans, where you may freely determine how much or how little of your body to reveal. Instead of the porn industry, where they are subject to contracts and other obligations, are exercising their right to self-determination. They show

that they are capable of making their judgments free from outside constraints or limitations by assuming responsibility for their career and personal boundaries, former leader of the porn industry (Showden, 2016; Crowell & Burgess, 1996, p.9).

Radical feminists would possibly view this as a means for women to oppose the patriarchal structure found in the conventional pornographic industry. Svedberg et al. 2009, p.46-47 argue that it escapes the hierarchies and conventions that frequently define the traditional porn industry, where women are frequently objectified and lack control over their bodies and careers, by taking charge of their own sexuality and work environment at OnlyFans.

From a liberal feminist standpoint, on the other hand, this might be interpreted as a statement of women's autonomy to make decisions about their bodies and jobs. They take charge of their financial circumstances and establish their own boundaries and working conditions by moving to OnlyFans. This highlights the significance of reducing institutional barriers that limit women's opportunities in the sex business and indicates progress toward equality and self-determination for them (Alvesson and Due Billing, 2011, p.22-23).

The four people interviewed mentioned that it is easy to make money from this, as men in today's society are willing to pay. But with that also comes obligations, according to men. It could be considered that these men (the users of OnlyFans) are somehow using their power over the creators, women in this case. They are in some way superior to these women and consider that it may require, for example, more and more nudity, as it pays for a service. This can lead to one becoming addicted to easy money and agreeing to more and more (Bindel, 2020). Interviewee 3 noted:

Both yes and no, you can post what you want, whatever content you want, without anyone telling you what to post. Too much pressure, that men want a lot of naked content. The men eventually get "fed up" with that content, then they will want e.g. more and more naked to pay, then maybe you become addicted to quick money and agree to more and in this way it is not voluntary, then the men basically trick one more and do more. Then you are forced, although you are not forced.

Interviewee 2 noted also at the same point:

Guys today are prepared to do a lot just to get a picture as well. I was asked by several people if I wanted to send a picture for free, so I thought why not charge for it. That's when I was asked if I didn't want to try OnlyFans because you earn very large sums, very quickly.

When considering autonomy, one would emphasize how crucial it is for people to be able to decide for themselves and manage their behavior without unwanted attention from others. Being able to decide for yourself and being able to reflect on alternatives is an important part for humans in their self-determination. Despite having the freedom to select the content they post on OnlyFans, women may nevertheless be influenced by external or internal forces. There might be a perception that women have choices, but they nevertheless feel pressured to cater their content to men's preferences to gain more income or keep customers. Even if women officially have the autonomy to choose their topic, it is crucial to take into account whether structural constraints, economic compulsion, or social expectations have an impact on their decisions (Wittrock, 2023).

Instead, the dilemma, which is grounded in a liberal feminist perspective, highlights women's autonomy in making choices outside of gender norms or expectations. This raises the question of whether female users of OnlyFans are indeed free to select the stuff they want to see without being swayed by what their male counterparts want. Establishing an atmosphere that prevents producers from feeling compelled to live up to others' expectations to preserve their financial standing or level of popularity on the platform is crucial (Alvesson and Due Billing, 2011).

Radical feminists contend that a larger system may compel women to feel as though they must conform to men's expectations to preserve their financial standing. It might call into question the underlying gender power dynamics that sometimes make women feel as though they must create more sexual content to meet men's demands and keep their financial status. To truly empower women to exercise real autonomy over their choices and behaviors, it is critical to address the larger societal norms and structures that can give rise to such circumstances (Svedberg et al. 2009, p.46-47; Halbert, 2004, p.115).

Interviewee 1 noted something interesting about being dependent on money once you got into the industry:

Finally, content must become coarser and coarser, as you become dependent on the money. You will end up sitting and masturbating in front of the camera, if you are not relevant and need to find new boundaries. When you are used to a certain lifestyle, but when things get worse, you will quickly have to look for the cheapest in the grocery store and you don't want that.

The ability to agree to compromises and push your own boundaries because, when you see money, you lose sight of your own limitations. It is a widespread occurrence that is not limited to this business. The distinction lies in the fact that nudity and the extent to which one displays one's body are at play, meaning that a greater number of factors are at play. Although the basic idea is different if you work in the gaming industry and play for real money, dopamine is still what you're going for. However, OnlyFans is about one's own body and comes at the expense of things that never go away from the internet (Heath et al. 2016, p.199).

If women first established their boundaries when they decided to launch OnlyFans, and those boundaries are pushed because males pay more and are prepared to pay even more than the prenumeration, then this violates their right to control their bodies, according to radical feminist theory (Kathy, 2001). The creators should then push the boundaries, as guys who are dissatisfied with the content and unsurprised by anything more will ultimately not want to pay extra. Subsequently, subscribers of OnlyFans will expect more, which will stop the creators' income. The women will then grow dependent on the money, which may lead them to consent to more, which may lead to the women doing things they would not have otherwise done. Because they are dependent on others, as nobody can thrive without money. The man then has control over the woman and can use the financial situation as a tool to harm her. In this instance, those outside forces are the males who purchase the products, who set the women's boundaries. Even though women make the majority of the decisions, a person's choice may alter in response to input from many sources. However, the ladies have the freedom to choose whether, not to accept it, which means they will receive less money in return. However, those choices shouldn't exist, and women shouldn't be forced to utilize their bodies as a means of subsistence due to their financial situation. To put food on the table, they shouldn't have to sell their bodies (May, 1994, p.134).

Interviewee 1:

From the point of view of users on OnlyFans, the one who pays for my content, I appear to be a prostitute and pathetic. Selling myself, writing anonymously. The slaves respect me, ask how it goes. Think she's cool, they see her as being above them, good, etc. Other guys, few guys who don't do this are better than me. Don't tell them because I get paid because I'm good looking. If I'm dating a new guy, don't tell me right away.

Users who pay for my content think I'm great. Not much I don't think they have said. They are in the rush of horniness, getting high from it. The guy I met and got 15k for meeting, helped him with his girlfriend. I have received a good response. Everything to be done is on the consent of both parties.

Prostitution is typically concentrated in particular areas, as was previously indicated. Similarly, the theory that the outlawing of street prostitution has helped to define broader notions of what is morally and socially acceptable is supported by empirical data. The purpose of the UN Trafficking Protocol is to stop, repress, and penalize human trafficking, with a particular emphasis on women and children (Walkowitz, 1992; O'Neill, 2001; Chuang, 2017, p.610). According to interviewees 2 and 3, among other things, the Trafficking protocol actions on human behavior involve taking advantage of someone, in this case, the female creators on the platform, by paying for their content and then, in some cases, demanding more challenging content (more naked) in the long run, to, in turn, pay more. However, the women also operate in a dependent role on the men and may be financially dependent. Men take advantage of women because they cannot say no when they place the creators women in a dependent role and the men pay and demand more. Men who subscribe to OnlyFans do not pay for in-person sex services such as going out and purchasing sex. However, you have to pay for sexual content, which is essentially naked content; some authors choose to display more, while others prefer to show less. However, this is done to appease the guys, the purchasers (Barry, 1995, p.326).

In the past, you could purchase sexual services in person at establishments where they were available, make plans to meet ladies in hotels, etc. However, as the world grows increasingly digitized as it did during the COVID-19 pandemic (Bindel, 2020), when the world became a digital one and many vocations required a lot of online work this is happening more and more

(Litam et al, 2022). Concurrently, technology is always evolving. It consequently results in the internet becoming a more accessible source for pornography and other sexual content, which may cause males to be less willing to pay for such content. Paying for sex services outside of oneself may be a bigger step, but with OnlyFans, you may pay for sex services anytime, anywhere in the world by simply pressing a few buttons. This makes it easier for people to take advantage of the creators who are reliant on them (Hubbar and Sanders, 2003, p.75; Srinivasan, 2022, p.183).

Men who feel that their sexual requirements are not being met because no women are interested in them or want to have sex with them can, in turn, go to OnlyFans and pay for services related to sex there. During the interview, Interviewee 1 mentioned that they are typically the ones who express their displeasure to others about not receiving sexual attention from women (Srinivasan, 2022, p.97–98; Boonin, 2022, p.467; Liberman, 2022, p.453). Which may result in them taking advantage of the ladies who rely on them because they are paying for their content. This means that if women are truly on their terms and if their autonomy is realized, the topic of women's self-determination can be brought up again. Pornography and prostitution are considered forms of violence against women by radical feminists. As a result, OnlyFans may ultimately be viewed as something that violates women's rights to self-determination because the women will not make the final decision (Srinivasan, 2022, p.97–98).

4.3 Patriarchy

Everyone who was interviewed mentioned that OnlyFans are there to be naked in front of men and that everything is for them. They took it up in different dimensions. Interviewee 3 noted:

Yes, for some men see women as sex objects and that they are there to please the man and do as they say. Especially if they pay for services.

It highlights once more the autonomy of the person to choose his own path and carry it out independently of outside influence or boundaries. Interviewee 1 recommends that women approach guys and that OnlyFans concentrate on meeting men's demands. This raises concerns about women's autonomy because it implies that men's desires and expectations control their behavior (May, 1994, p.134).

Interviewee 3 and 4 reveal a concerning dynamic in which women are perceived as mere sexual objects who exist just to fulfill the desires and wishes of men. As a result, women's autonomy may be called into question because men's objectification and expectations may have an impact on their behavior (May, 1994, p.134).

Liberal feminism would probably place a strong emphasis on women's freedom to choose without being influenced by expectations or gender norms. The replies from the several interviews point to a concerning trend: women on OnlyFans may feel objectified and limited by masculine expectations. The liberal feminist principles of self-determination and equality are violated by this. Real equality and liberty for women on OnlyFans would necessitate a shift in the larger social norms and institutions that give rise to discrimination against women and objectification (Jafaar and Othman, 2013, p.36-37).

Radical feminism probably focuses on the underlying systems that allow women to be objectified and used as sexual props to satisfy the demands and desires of men. The varying responses from the various interviews underscore the patriarchal power dynamic in which women are viewed as men's property and their behavior is subject to male expectations. In order to attain true equality and women's self-determination, radical feminists would call for a reconstruction of society that would challenge and alter patriarchal structures and conventions that infringe on women's rights (Svedberg et al. 2009, p.46-47).

4.4 Violence

All interviewees mentioned that no one has contacted their employer, with the aim of ruining the creators because of what they do with OnlyFans, and what content they post. But there have been other ways that users have tried to ruin it for the creators. Interviewee 1 noted:

It was a person who wrote to my mother some screenshots from my content, not the naked content. I have told my parents that they pay SEK 1000 for drinks etc. Some pictures, sex-related content. It's just that. Nothing with work. However, I wrote a stupid joke about work, about hating work, they sent it to work. But I live in a smaller town, a guy I was dating found out what I was up to, but I just said guys think I'm pretty and it pays for it. It ruins dating life.

Interviewee 1 seems to have made an effort to control the situation by letting her parents know in a way that has limited their concerns and responses. They also attempted to

downplay their involvement in the incident and accept full responsibility for their own errors in order to handle a possible work-related situation. In spite of best attempts, it seems that privacy invasions and subsequent public disclosures result in a loss of autonomy and control over one's personal and professional integrity.

From a liberal feminist perspective, on the other hand, you highlight the individual's freedom to make his own decisions and not be subjected to discrimination or oppression due to her sexual preferences or behavior (Billing and Alvesson, 2009, p.22-23). The interviewee's experiences of having her personal life questioned and exposed can be interpreted as an illustration of patriarchal oppression, in which women are subject to ongoing scrutiny and judgment for their sexual behavior, whereas males are seldom subjected to the same kind of questioning. It would take a shift in larger cultural norms and structures that stigmatize and shame women's sexual choices and behaviors for them to achieve equality and autonomy for women. When strangers, who have no business interfering in another person's affairs, do so, they violate the interviewee's privacy and ultimately have an impact on the person's personal decisions. When they get in touch with the family, they have to pass judgment on the decisions that interviewee 1 has made in his life (Jafaar and Othman, 2013, p.36-37).

From a radical feminist perspective, it would address the patriarchal mechanisms that let women have their privacy violated and made public without consent (Svedberg et al. 2009, p. 46–47; Halbert, 2004, p. 115). Which interviewee 1 took part in when screenshots were sent to her mother. Which could therefore cause her issues. Now when she had the opportunity to clarify with her mother, it didn't. However, since this is something they do in their spare time, there might have been financial repercussions if they had gotten in touch with the company. It is possible to see women's exposure and interrogation of their private lives as a manifestation of the patriarchal power dynamic, in which women are continually watched over and evaluated by society for their sexual decisions and behaviors. In order to provide women the ability to make their own decisions, it would support a reorganization of society that would challenge and alter patriarchal structures and customs that infringe upon women's rights and dignity.

Interviewee 2:

Since I don't show my face in my videos and pictures, it doesn't happen often. But I have seen someone find out that I have an OnlyFans account and then threaten to show what I do to my family and my boss. The person then wanted SEK 10,000 in exchange for not telling anyone. I had to pay as I didn't want this to get out to anyone. There and then I felt very powerless. But I threatened to report the person to the police if he continued.

Interviewee 3:

No, no one has contacted my employer. But some have contacted my friends and said that I post pictures online. Selling pictures online of my body.

Interviewee 4:

It would be good to be able to log in with Online identification on OnlyFans. To buy content, you need to use a bank card. You can be very anonymous on the website, maybe that's why it's appreciated, but if you hadn't been as anonymous, I don't think men would have behaved the way they do.

I said earlier in the interview that I used to make videos, it was really because I was pushed to do it. But I noticed that I wasn't completely comfortable with it, it wasn't what I wanted to do. So that's why I stopped doing it, but then I got quite a few comments that I should continue with it and why I stopped. Oh, those were pretty harsh words. But I felt that there I set a limit for myself and I take it as a lesson, people will always ask for more, will always want more. But my lesson from that situation is if I don't feel 100% content in what I create, it will eventually show through. And the freedom that I've built for myself is worth nothing if I can't continue the way I'm doing.

From a liberal feminist standpoint, the request on OnlyFans to need Online identification for login can be interpreted as a means of bolstering security and lowering the likelihood of violation on the platforms. It can foster a more accountable and open atmosphere where people are more likely to behave politely and abide by the rules. Since it is harder for someone to express themselves offensively when you reveal who you are and do not remain anonymous. Being anonymous and hidden behind a screen makes it simpler to express yourself negatively and insultingly against the artists. On the other side, it will lessen it but not entirely eliminate it. Furthermore, it's critical to emphasize how creators have the freedom to control what they post about their bodies, including whether or not it shows them in full

clothing. In order to respect their own integrity, creators should also establish boundaries, determine what they are comfortable with, and decide how far or little they want to go (Jafaar and Othman, 2013, p.36-37; Billing and Alvesson, 2009, p.22-23).

The underlying systems that produce an atmosphere where women on OnlyFans are constantly at risk of being subjected to abuse and violence on the platform are something that is crucial to consider (Council of Europe, 2024). Then, radical feminists see a wider restructuring of society to counteract the patriarchal norms and structures that undermine women's safety and self-determination. Radical feminists believe that by increasing the requirement for identification, anonymity on the platform can be reduced and thus reduce the risk of violations. In addition, women's rights and self-determination on the platform need to be strengthened and the creators' experiences of setting their limits and prioritizing their own comfort, such as women's resistance to objectification and oppression, need to be highlighted (Svedberg et al. 2009, p.46-47; Halbert, 2004, p.115).

From an autonomy standpoint (Wittrock, 2023), adding Online identification login to OnlyFans makes sense as a means of empowering users to take charge of their security and privacy on the network. The interviewee emphasizes the significance of listening to your boundaries, explicitly defining them for yourself, and resisting pressure to produce more material to draw in more revenue. Nevertheless, it's easier said than done. They ought not to be swayed by constraints or demands from without.

4.5 Exploitation

Interviewee 1:

Internet absolutely, people can say so much behind a screen. In reality, girls think they are cool. A friend is at an after party, and I'm not there, then guys usually say what she's up to. Then girls back me. It's insecure fucking men without a girlfriend, who would never have had me anyway, who say that. Behind a screen or behind their back they say everything, but in front of me it says nothing at all.

To emphasize the freedom of each individual to make their own decisions and be in control of their own actions without external pressure or intervention, as seen from an autonomy perspective. Interviewee 1's response emphasizes how people can express themselves freely and say whatever they want thanks to the internet, anonymity, and talking behind their backs.

This can impact a person's freedom of choice by giving them a sense of freedom to express themselves without worrying about the consequences. If these people had met, this would not have occurred because the males would not have had the same impact on the ladies. After all, it is easier to influence someone from behind a screen than it is to speak in front of one. However, this kind of anonymity also raised issues during the interview, such as a lack of accountability for one's conduct and a potential threat to others' autonomy and well-being (May, 1994, p.134).

The individual's right to freedom of speech and self-expression, including on the internet and social media, is undoubtedly emphasized by liberal feminism (Jaafar and Othman, 2013, p.36-37). The response from the interviews emphasizes the patriarchal oppression that women experience, particularly regarding sexual rumors and unfair treatment. It is a sign of the sexist oppression and systemic inequity that women experience in our culture. Liberal feminists would probably emphasize the significance of creating an environment of respect and equality online and push for increased accountability and penalties for individuals who act negatively (Billing and Alvesson, 2009, p.22-23).

A radical feminist ought to look at the larger systems of exploitation and oppression that support the actions mentioned in the quote. It draws attention to the ways that patriarchy and sexist standards contribute to the spread of rumors about women, undermining their value and self-worth. Radical feminists would probably support social change to address the root causes of this oppression and establish a culture that values each gender's right to equality, respect, and self-determination (Halbert, 2004, p.115).

Interviewee 3:

It's too little money compared to the time I put in.

Interviewee 4:

On the internet yes, look at social media in that I promote my OnlyFans through my social media, sometimes there are stupid comments. In reality, I don't think I'm treated differently among my friends, but some guys might have a different attitude after they find out what I do.

Not really, I earn very well considering the time I put in. But if you think about society as a whole, my best friend works in elderly care and her work feels more important than mine and she puts in more time, but doesn't make anywhere near the amount I do.

An individual's freedom to self-determination over their actions and decisions, such as selecting a professional vocation and determining how to market themselves on social media, would be emphasized from an autonomy standpoint (May, 1994, p.134; Wittrock, 2023). The response emphasizes the person's freedom to utilize social media as a venue for promoting their OnlyFans account and to handle criticism or fallout from their career decision. Simultaneously, the responses highlight how societal norms and expectations can impact an individual's autonomy, particularly when evaluating various career pathways and weighing the relative value and compensation of various forms of labor.

Regardless of career choice, the individual's right to economic independence and equality would likely be the main emphasis of liberal feminism (Jafaar and Othman, 2013, p.36-37). The responses from the interviews highlight the financial benefits of personal freedom and the potential to make a living that is commensurate with one's abilities and efforts, regardless of industry. Liberal feminists would undoubtedly support establishing a workplace where women are equally able to obtain fair compensation for their labor and where a variety of professional paths are acknowledged and valued (Billing and Alvesson, 2009, p.22-23).

Examining the larger processes of economic oppression and inequality that underpin the disparities in income between various professions would probably be the focus of a radical feminist's analysis. The responses highlight societal norms and economic disparities that might lower the value of some professions relative to others and have an impact on an individual's freedom of choice and autonomy. Radical feminists probably support reversing the patriarchal systems that threaten women's economic independence and establishing a fairer allocation of resources and benefits within society (Svedberg et al. 2009, p.46-47; Halbert, 2004, p.115).

5. Conclusion

Through the application of both radical and liberal feminist theory, this study expands on the perspectives of female creators on the online platform OnlyFans. By conducting semi-structured interviews, reviewing previous research and using qualitative research techniques to determine whether or not OnlyFans is considered free of coercion for women. The study investigates whether female creators, depending on the circumstances, are forced to stay with OnlyFans due to financial reasons or because they want to create content.

5.1 Results

Previous research showed that women's self-determination was not fully fulfilled due to the economic circumstances that began during the covid-19 pandemic, where women were without work and without income (McCluskey, 2023, p.1-2), thus starting OnlyFans. This was also brought up during the interviews, that it was partly not self-determining to start with (Interviewees 1 and 3). But on the whole, based on the interviewees, the economic conditions that these women had.

Male dominance over women is demonstrated by feminist sex wars when men essentially control women (Showden,2016). This is relevant to OnlyFans, as males influence women to the point that they pay for content posted by artists and act as consumers. Interviewee 1 discussed women who had contracts in the porn industry and were subject to authority figures who set their boundaries and dictated what these ladies could and could not do. They will have greater freedom to choose exactly what stuff they should and shouldn't upload if they transfer their work to OnlyFans. They then establish their boundaries. During the third interview, it was also revealed that the interviewee's OnlyFans, who are men, perceive her as a sex object and believe that she is there to gratify them.

In addition to prostitution, there is a UN agreement to prevent, combat, and punish human trafficking, especially for women and children. In addition, to eliminate violence and coercion is related to women being exploited by men (Chuang, 2017, p.610).

When interviewee 3 discussed how males eventually become weary of the content that is currently online and instead demand and want more, such as nude content, she revealed the compulsion. Interviewees 2 and 3 both stated that money can be made quickly and that you run the risk of becoming dependent on it and going above your means.

Interviewee 1 mentioned that some customers have chosen to get in touch with her mother and inform her that she posts on OnlyFans in an attempt to ruin her. This affects women's autonomy to the point where men will meddle in their personal decisions and thereby reaffirm their desire for dominance over women in society. Because the other respondents were unaware that anybody had attempted to get in touch with their families or employers, it is evident that the customers respect their decision to have OnlyFans and do not get in the way.

Interviewee 4 stated that she had previously been under pressure to create videos for OnlyFans even though she wasn't entirely comfortable doing so and thought it was necessary for the benefit of the audience. This indicates once more that choices made by female inventors are influenced. She said that she would learn from it, not to go over her own boundaries in the future, but to adhere to them, be resolute in them, and not allow anybody else to make decisions for her.

To prevent being anonymous on OnlyFans, Interviewee 4 proposed requiring Online identification to log in as both a creator and a customer. Many people find it simpler to express themselves negatively and to put more pressure on female creators when they remain nameless. If requiring Online identification results in less extortion and less pressure on content providers to produce a certain way, then the creators are free to make more of their own decisions. But women should always be allowed to make their own decisions.

Interviewee 1 disclosed that the men who finance her content call her a prostitute and pathetic. This proves that men will entice women again in order to keep them from making life and professional decisions on their own. Radical feminism demonstrates that pornography and prostitution are forms of violence against women, depriving them of their right to self-determination because they are unable to make their own decisions.

Overall, a variety of factors come into play; even while the women actively choose to create an account, they are nonetheless somewhat coerced and forced to start material and publish things that they might not have otherwise done.

5.2 Possible objections

Some potential objections could be raised in response to the results presented in this study. Only a few interviews were conducted, partly because few people were willing to come forward, as it's a controversial topic and people don't dare to speak directly about it, especially if you're a creator on the platform. The answers that emerged from the interviews cannot be applied to all creators on OnlyFans. But it can be seen as an overall picture and represented in a big way.

In this study, definitions of violence, patriarchy, autonomy, exploitation, and commodity have been chosen. Although what is considered to be the definition of these concepts has been defined in this work, it need not be defined in the same way for everyone.

The interviewees who took part in the study had reasons for creating OnlyFans, financially dependent on it, they might not have started an account if not for the circumstances. Some people create OnlyFans for the sole purpose of enjoying the content they make.

5.3 Further research

For future research, it could have been interesting to also interview male creators to see their view of the industry and whether they have the same experiences as the female creators. It would also have been interesting to interview consumers to get their view of the industry, and reasons why they have chosen to subscribe to creators. But also to hear their views on the creators.

An additional aspect that would have been interesting to build on the research that has been done in this work would have been if you had found creators who were previously in the porn industry but switched to OnlyFans, to see differences and similarities and hear reasons for the change of industry.

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Interviews conducted by the researcher

Interview with Interviewee 1, via phone call, May 07 2024

Interview with Interviewee 2, via phone call, May 08 2024

Interview with Interviewee 3, via phone call, May 08 2024

Interview with Interviewee 4, via phone call, May 09 2024

7. Appendices

Appendix 1 - interview Guide

Concept	Definition	Question related to concept
Autonomy	<p>Autonomy can be described as freedom, where freedom is the lack of both internal and external, favorable and unfavorable restrictions that could keep a person from pursuing their goals. Positive freedom highlights an individual's inner capacity to make choices and live in accordance with his or her own purposes and aspirations, whereas negative freedom is about the ability to behave freely without interference from others. Negative freedom is not the only path to autonomy; authority and the rule of law provide stability and predictability, which are crucial for self-determination.</p>	<p>Why did you choose to start as a creator at OnlyFans?</p> <p>Do you have multiple sources of income? or is this your only source of income?</p> <p>What are your main sources of motivation for creating content on OnlyFans?</p> <p>Did you choose this yourself, or did you have more means of livelihood?</p> <p>Do you think that OnlyFans can be seen as a tool to increase individual freedom and self-determination? Why or why not?</p> <p>What did you know about OnlyFans before you started? Did you have information before?</p>
Patriarchy	<p>In this work, patriarchy is seen from two perspectives: an exclusive gender perspective and one in which patriarchy is inextricably linked to conventional heterosexuality and job ability.</p>	<p>In what way do you think the patriarchy affects creators on OnlyFans compared to other professions?</p> <p>Does the power of men and women in society affect creators on OnlyFans?</p> <p>Do you see yourself as a feminist or not?</p>
Violence	<p>Violence in this work will be defined as any act</p>	<p>From a feminist perspective, how do you view your employment?</p>

	committed with the actual or apparent purpose to cause bodily harm or pain to another individual.	
Commodity	Commodities are anything valuable or practical, particularly something that is bought and sold	<p>How do you experience men's view of you when you do your job? Do you feel devalued? Respected?</p> <p>Have clients ever explicitly mentioned their view of you as a creator?</p>
Exploitation	Sexual exploitation is the practice of abusing a person's sexuality in order to obtain sexual fulfillment or financial gain or progress at the expense of that person's Human Rights to dignity, equality, autonomy, and physical and mental well-being. This definition will be applied throughout the project.	<p>Have you ever felt that you have been forced or pressured to make a certain content?</p> <p>Do you feel that you are treated in a certain way both online and in real life because of your occupation?</p> <p>How are the financial gains compared to the time you spend on your content?</p> <p>Do you feel that you are paid fairly, based on the time and energy you put into your content?</p> <p>If you had had other financial circumstances, would you still have done this then?</p>

Appendix 2 - Information Letter and Consent Forms

<p>Project title: A qualitative study of examining OnlyFans and its contribution to women's rights.</p>	<p>Date: 07/02/24</p>
<p>Study manager: Mathilda Heister</p> <p>mathildaheister@gmail.com</p>	<p>Studying at Malmö University, Faculty of Culture and Society, S-205 06 Malmö</p> <p>Education: Human Rights Level: Bachelor</p>
<p>Information: My name is Mathilda Heister, and I attend Malmö University to study Human Rights. I'm pursuing a bachelor's degree right now. Jon Wittrock is my supervisor for this study project.</p> <p>This research aims to determine whether OnlyFans is seen as the modern equivalent of online sex work and, if so, what hazards women who work as artists on the platform face. It must also look at whether or not women's rights are upheld. This is done by utilizing human rights legislation to determine whether or not women's rights are upheld. Furthermore, two distinct feminist theoretical philosophies will be applied in order to examine OnlyFans from two different angles. Liberal feminism and radical feminism are the two feminist stances that will be discussed.</p> <p>With my thesis, I hope to contribute in some tiny way to the lack of research on OnlyFans and the author. I made the decision to perform semi-structured interviews with around five female creators who are active users of the online platform OnlyFans in order to gain more insight into the creators' viewpoints and experiences.</p> <p>The primary method of establishing contact with the participants has been reaching out to various women who publicly disclose on social media that they are OnlyFans. The interviews will take place online utilizing a phone conversation, and they are scheduled to last between thirty and forty-five minutes. The material I collect from the interviews will be used only for my bachelor's thesis. You voluntarily choose to participate in the study. You must provide notice if you wish to discontinue involvement at any time. By guaranteeing that no unauthorized individual may access the material, I try to ensure confidentiality in the study. The information is kept secret so that only the study's principal investigator can access it. The respondents will remain anonymous in the results report, which will be presented as a degree project at Malmö University or in another format, making it impossible to associate the findings with specific people. We kindly request your participation in this research.</p> <p>Yes, I want to participate in this study and interview. I understood what the research is about, and I understood that I can withdraw from this interview at any time.</p> <p>Name of the participant:</p> <p>Signature: _____</p>	

Appendix 3 - Translated Citations

Intervjuperson 1

Man ska vara försiktig, jag tycker synd om yngre tjejer som börjar med det här. Det är inte lätta pengar, kommer efter en livstid, eftersom bilderna och filmerna inte försvinner från internet. Inte så hemskt det hände, de svänger ganska mycket i humör (killarna), dagen efter köp och killarna ligger efter och vill ha tillbaka sina pengar. Om de respekterar mig får de 10% tillbaka ibland. Om du går på massage kan du inte få pengar tillbaka för tjänsten. Det är ett utbyte av tjänster, och man kan inte få tillbaka pengar på det sättet.

Intervjuperson 3

Det var för att när Corona startade 2020, då var det svårt att få jobb på grund av pandemin, och därför började jag med lite privat innehåll på OnlyFans. Det var för mycket folk på min tidigare anställning, så jag blev uppsagd. Först var det en hobby, sedan lätt att tjäna pengar

Intervjuperson 1

Bara med OnlyFans säger feminister att jag kan göra vad jag vill, tjäna pengar på mina villkor. Grunderna i patriarkatet och den mansdominans som finns i samhället. Det bygger på kvinnohat. Porrstjärnor som är i branschen kan vända sig till OnlyFans för att klara sig själva och inte vara bundna av ett kontrakt, där de bara hanteras.

Intervjuperson 3

Både ja och nej, du kan lägga upp vad du vill, vilket innehåll du vill, utan att någon säger åt dig vad du ska lägga upp. För mycket press, att män vill ha mycket naket innehåll. Männerna blir så småningom "trötta" på det innehållet, då vill de t.ex. mer och mer naken att betala, då kanske man blir beroende av snabba pengar och går med på mer och på så sätt är det inte frivilligt, då lurar männen i princip en till och gör mer. Då tvingas man, fast man inte tvingas.

Intervjuperson 2

Killar idag är beredda att göra mycket bara för att få en bild också. Jag blev tillfrågad av flera personer om jag ville skicka en bild gratis, så jag tänkte varför inte ta betalt för det. Det var då jag fick frågan om jag inte ville testa OnlyFans eftersom man tjänar väldigt stora summor, väldigt snabbt.

Intervjuperson 1

Slutligen måste innehållet bli grövre och grövre, eftersom man blir beroende av pengarna. Det slutar med att du sitter och onanerar framför kameran, om du inte är aktuell och behöver hitta nya gränser. När du är van vid en viss livsstil, men när det blir värre, kommer du snabbt att behöva leta efter det billigaste i mataffären och det vill du inte

Intervjuperson 3

Ja, för vissa män ser kvinnor som sexobjekt och att de är till för att behaga mannen och göra som de säger. Särskilt om de betalar för tjänster.

Intervjuperson 1

Det var en person som skrev till min mamma några skärmdumpar från mitt innehåll, inte det nakna innehållet. Jag har sagt till mina föräldrar att de betalar 1000 kr för drinkar etc. Lite bilder, sexrelaterat innehåll. Det är bara det. Inget med jobb. Däremot skrev jag ett dumt skämt om arbete, om att hata arbete, de skickade det till jobbet. Men jag bor i en mindre stad, en kille jag dejtade fick reda på vad jag höll på med, men jag sa bara att killar tycker att jag är snygg och att det lönar sig. Det förstör dejtinglivet.

Intervjuperson 2

Eftersom jag inte visar mitt ansikte i mina videor och bilder, händer det inte ofta. Men jag har sett någon få reda på att jag har ett OnlyFans konto och sedan hotat att visa vad jag gör för min familj och min chef. Personen ville då ha 10 000 kronor i utbyte mot att han inte berättade det för någon. Jag var tvungen att betala eftersom jag inte

ville att detta skulle komma ut till någon. Där och då kände jag mig väldigt maktlös. Men jag hotade att polisanmäla personen om han fortsatte.

Intervjuperson 3

Nej, ingen har kontaktat min arbetsgivare. Men några har kontaktat mina vänner och sagt att jag lägger ut bilder på nätet. Säljer bilder på min kropp online.

Intervjuperson 4

Det skulle vara bra att kunna logga in med BankID (Online identification) på OnlyFans. För att köpa innehåll måste du använda ett bankkort. Man kan vara väldigt anonym på hemsidan, det kanske är därför det uppskattas, men hade man inte varit lika anonym så tror jag inte att män hade betett sig som de gör.

Jag sa tidigare i intervjun att jag brukade göra videos, det var egentligen för att jag blev pressad att göra det.. Men jag märkte att jag inte var helt bekväm med det, det var inte det jag ville göra. Så det var därför jag slutade med det, men så fick jag ganska många kommentarer om att jag borde fortsätta med det och varför jag slutade. Åh, det var ganska hårda ord. Men jag kände att där satte jag en gräns för mig själv och jag tar det som en läxa, folk kommer alltid att begära mer, kommer alltid vilja ha mer. Men min lärdom från den situationen är att om jag inte känner mig 100% nöjd med det jag skapar, kommer det att visa sig så småningom. Och friheten som jag har byggt upp för mig själv är ingenting värd om jag inte kan fortsätta som jag gör.

Intervjuperson 1

Ur synvinkel av användare på OnlyFans, den som betalar för mitt innehåll, ser jag ut som en prostituerad och patetisk. Säljer mig själv, skriver anonymt. Slavarna respekterar mig, fråga hur det går. Tycker hon är cool, de ser henne som över dem, bra etc. Andra killar, få killar som inte gör det här är bättre än jag. Berätta inte för dem för jag får betalt för att jag är snygg. Om jag dejtjar en ny kille, säg det inte till mig direkt.

Användare som betalar för mitt innehåll tycker att jag är fantastisk. Inte mycket jag tror inte de har sagt. De har bråttom av kåthet och blir höga av det. Killen jag träffade och fick 15k för att träffas, hjälpte honom med sin flickvän. Jag har fått bra respons. Allt som ska göras är med båda parter samtycke.

Intervjuperson 1

Internet, absolut, folk kan säga så mycket bakom en skärm. I verkligheten tycker tjejer att de är coola. En kompis är på efterfest, och jag är inte där, då brukar killar säga vad hon har för sig. Då backar tjejer mig. Det är osäkra jävla män utan flickvän, som aldrig skulle ha fått mig ändå, som säger så. Bakom en skärm eller bakom ryggen säger de allt, men framför mig säger det ingenting alls.

Intervjuperson 3

Det är för lite pengar jämfört med tiden jag lagt ner.

Intervjuperson 4

På internet ja, titta på sociala medier i och med att jag marknadsför min OnlyFans genom mina sociala medier, ibland blir det dumma kommentarer. I verkligheten tror jag inte att jag behandlas annorlunda bland mina vänner, men vissa killar kanske har en annan attityd efter att de fått reda på vad jag gör.

Egentligen inte, jag tjänar jättebra med tanke på tiden jag lägger ner. Men om man tänker på samhället som helhet så jobbar min bästa vän inom äldreomsorgen och hennes arbete känns viktigare än mitt och hon lägger ner mer tid, men gör det inte någonstans nära det belopp jag gör.