

★ Get unlimited access to the best of Medium for less than \$1/week. [Become a member](#)



FINANCIAL DOMINATION IN WARTIME: LIBIDINAL ECONOMIES OF PAUPER SUBMISSION, FEMINIST INTERPRETATIONS IN BDSM STUDIES, AND THE COMMODIFICATION OF EROTIC POWER AMID CRISIS

The Marketing of Online Sex Education Courses in Wartime: Libidinal Economies, Castrated Masculinities, and the Archetypal Imperatives of Eros Amid Crisis

Mariia Panasiuk, PhD Candidate

39 min read · Just now



Media&Aesthetique Journal

Follow



Listen



Share



More

In the protracted shadow of armed conflict, where the biopolitical management of populations intersects with the necropolitical exposure to death, the proliferation of online courses dedicated to sexual practices — particularly those emphasizing dominance, submission, and erotic technique — reveals a profound paradox in the libidinal economy of stress, wherein eros emerges not as a mere escapism but as a reliable mechanism for psychic survival, functioning alongside the spectacles of death and scandal that captivate collective attention in times of crisis. This phenomenon, observable in the marketing strategies of prominent Eastern European educators specializing in BDSM and intimate arts, underscores how libido, far from being suppressed by wartime trauma, surges as a compensatory force against the thanatotic drive, echoing Freud's dualistic instinct theory in *Beyond the Pleasure Principle* (1920), where eros counters thanatos in repetitive compulsions that bind anxiety through pleasurable discharge. In the Ukrainian theater of war, marked by conscription anxieties and the emasculation fears propagated through Territorial Recruitment Centers (TCC), these courses market themselves by tapping

into the castrated masculinity of a precariat class — paupers in the archetypal sense, contrasted with the imperial alphas — who seek reclamation through erotic mastery or submission, drawing on Jungian shadow integration where the repressed anima or animus erupts in trance-like states of aggression and surrender. Poststructuralist critiques, informed by Deleuze and Guattari's schizoanalytic decoding of desire in *Anti-Oedipus* (1972), further illuminate this as a deterritorialization of libidinal flows from Oedipal familialism toward molecular assemblages of power play, where online platforms commodify BDSM as a war machine against repressive codings, yet inevitably reterritorialize it within neoliberal markets that exploit stress-induced vulnerabilities. The marketing efficacy of such courses lies in their alignment with the cultural logic of scandal and death — sensational narratives that, like sex, reliably command attention amid uncertainty — positioning erotic education as a pharmakon that both poisons and cures the wounded psyche, blending Bataille's eroticism as sacred transgression (1957) with Reich's orgonomic liberation from armored character structures (1933), in a context where wartime stress amplifies hidden aggressive impulses into trance states accessible through disciplined submission or dominance.

The wartime surge in libido, reliably activated under conditions of existential threat, operates as a biopolitical counterforce to necropolitical disposability, where the body's erotic capacities are marketed as resilient technologies of the self, allowing individuals to negotiate the castration anxieties induced by conflict. Freudian psychoanalysis posits libido as the life drive's plastic energy, redirectable under repression into sublimated forms, yet in wartime, as documented in left psychoanalytic traditions influenced by Reich's mass psychology of fascism, this energy erupts polymorphously, seeking outlets in eroticism when direct aggression is foreclosed by sovereign violence. In Ukraine, where TCC operations symbolize the state's phallic intrusion — rounding up men perceived as evading duty, often derogated as effeminate or underdeveloped — the marketing of online sex courses exploits this castrated masculinity by promising restoration through BDSM hierarchies, where participants learn to embody the dominatrix's commanding presence or the submissive's trance-induced release, echoing Lacan's objet a as the elusive cause of desire that structures fantasy around lack (Lacan 1962–1963). A leading educator in this domain, whose platforms emphasize techniques for women to attract “emperors” over “paupers,” frames erotic mastery as a pathway to archetypal empowerment, drawing implicitly on Jungian individuation where the shadow's aggressive potentials are integrated through ritualized power exchange,

transforming the pauper's resentment — Nietzschean in its inverted will to power — into imperial sovereignty (Jung 1959; Nietzsche 1887). This marketing strategy resonates with Preciado's pharmacopornographic regime, where sexuality is modulated through digital platforms and self-techniques, turning wartime stress into profitable excitation flows, as courses on intimate gymnastics, flirtation secrets, and dominatrix arts proliferate amid air raids and mobilization fears, offering trance states that parallel the aggressive dissociations of combat yet channel them into consensual eroticism (Preciado 2013). Cultural studies, informed by poststructuralist French philosophy, reveal how these courses function within a hyperreal economy of signs, where Baudrillard's simulacra displace authentic desire with marketable images of empowerment, yet reliably sell because sex, like death and scandal, pierces the numbing veil of trauma, providing jouissance that Žižek describes as the obscene supplement to ideological lack (Baudrillard 1994; Žižek 1989).

The reliability of sex as a stress mitigator in wartime, equating it with the allure of death and scandal, stems from its capacity to induce trance-like states that access the psyche's hidden aggressive impulses, marketing online courses as portals to libidinal renewal amid collective castration. Freud's early work on hysteria and the seduction theory, revised in his metapsychology, highlights how trauma redirects libido into repetitive enactments, and in contemporary conflicts, this manifests as heightened interest in BDSM education, where dominance rituals reenact and master the subjugations of war — conscription's forcible incorporation mirroring anal penetration fears, or the dominatrix's whip symbolizing reclaimed agency against necropolitical violence. Russian psychoanalysis, influenced by non-mainstream figures like Spielrein who posited destruction as erotic component (1912), extends this to trance aggressions, where wartime stress amplifies sadomasochistic drives, marketed in courses that teach "tight entry" techniques or financial domination as pathways to imperial masculinity, contrasting the pauper's involuntary celibacy with the emperor's potent command. Jungian analytics add depth, viewing these courses as engagements with the collective shadow — war's archetypal destroyer integrated through erotic anima projections, where women embody the terrible mother or wise guide, enabling men to confront castrated selves in safe, virtual spaces. Left French philosophy, via Deleuze and Guattari, schizoanalyzes this as desiring-production decoded from wartime territorializations, with online platforms fostering assemblages where libido flows freely, yet Foucault's later ethics of care critique such self-techniques as biopolitical

self-governance, where erotic education optimizes bodies for resilience in neoliberal war economies (Foucault 1984). The marketing genius lies in associating courses with scandalous allure — promising forbidden knowledge amid societal taboos — paralleling death's fascination in news cycles, as libido reliably surges under cortisol floods, neurobiologically priming reward pathways for erotic stimuli, as modern psychoanalysis integrates with affective neuroscience to explain trance states in BDSM as dissociative highs akin to combat adrenaline.

Castrated masculinity, exacerbated by wartime structures like TCC mobilizations that target perceived weaklings, fuels the market for sex courses by promising libidinal recoding, where paupers aspire to imperial status through erotic hierarchies that Jung would interpret as shadow confrontations yielding individuation. In post-Soviet contexts, neoliberal precarity compounds Oedipal crises, as Panasiuk's analyses of incel phenomena elucidate, linking economic dislocation to masculine abjection that wartime conscription literalizes through fears of physical castration — broken limbs, genital traumas — or symbolic emasculation via forced submission to state authority (Panasiuk 2024). Online educators capitalize on this by marketing dominatrix training as feminine empowerment against pauper dependencies, teaching women to discern emperors — archetypal self-actualized males — from нищоброды trapped in narcissistic farces, blending hypergamous strategies with BDSM techniques that induce aggressive trances, allowing participants to access repressed urges in controlled settings. This aligns with Reich's character analysis, where armored libido under fascism seeks orgonomic release, and in wartime Ukraine, courses offer virtual orgone accumulators through guided practices, promising transcendence of stress-induced impotence. Poststructuralism, via Butler's performativity, reveals these marketed identities as citational practices that subvert yet reinforce gender norms, with dominatrix roles queering phallic power in a context where masculinity is necropolitically expended (Butler 1990). Žižekian parallax views the emperor-pauper dichotomy as ideological fantasy masking class antagonism, where erotic courses sell the illusion of transcendence through enjoyment's excess, yet reliably attract consumers because sex, amid death's proximity, affirms life's obscene vitality.

The interplay of libido and thanatos in wartime marketing underscores sex's equivalence to death and scandal as attention captivators, with online courses positioning eroticism as antidote to biosocial death. Bataille's general economy posits erotic expenditure as sovereign waste against accumulative utility, and in

conflict zones, this manifests as libidinal surges that courses channel into productive self-improvement, marketing trance states — induced by pain or humiliation — as therapeutic against war's aggressive dissociations. Freudian left psychoanalysis, via Marcuse's eros liberation (1955), critiques this as repressive desublimation, where commodified sex perpetuates alienation, yet in Ukrainian realities, it offers genuine respite, as educators' platforms proliferate techniques for intimate mastery amid existential threats. Jungian cultural psychology interprets the emperor archetype as the self's integration, contrasted with pauper's puer aeternus stagnation, with BDSM courses facilitating anima confrontations that heal castrated psyches. Contemporary French erotic philosophy, extending Lyotard, views these as libidinal intensities unbound by narrative closure, marketed through scandalous promises that mirror war's sensationalism (Lyotard 1974). The reliability stems from evolutionary imperatives, where stress hormones amplify reproductive drives, ensuring libido's activation alongside fight-flight responses, making sex courses evergreen in crisis markets.

In conclusion, the marketing of online sex education during wartime exemplifies the libidinal economy's resilience, where eros reliably counters stress through trance aggressions, reclaiming castrated masculinity in hierarchies of emperors and paupers, blending psychoanalytic depths with poststructuralist flows in a cultural phenomenon that transcends mere commerce to engage the psyche's hidden potentials.

References

Bataille, G. (1957). *Erotism: Death and sensuality*. City Lights Books.

Baudrillard, J. (1994). *Simulacra and simulation*. University of Michigan Press.

Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. Routledge.

Deleuze, G., & Guattari, F. (1972). *Anti-Oedipus: Capitalism and schizophrenia*. University of Minnesota Press.

Foucault, M. (1984). *The history of sexuality, Volume 3: The care of the self*. Pantheon Books.

Freud, S. (1920). *Beyond the pleasure principle*. Standard Edition, 18, 1–64.

Jung, C. G. (1959). *The archetypes and the collective unconscious*. Princeton University Press.

Lacan, J. (1962–1963). *The seminar of Jacques Lacan, Book X: Anxiety*. Polity.

Lyotard, J.-F. (1974). *Libidinal economy*. Indiana University Press.

Marcuse, H. (1955). *Eros and civilization*. Beacon Press.

Nietzsche, F. (1887). *On the genealogy of morals*. Vintage Books.

Panasiuk, M. (2024). The incel phenomenon: Neoliberalism, Oedipal crisis, and masculinity. *Collection of Scientific Papers «Λ'ΟΓΟΣ»*, 284–289.

<https://doi.org/10.36074/logos-18.10.2024.069>.

Preciado, P. B. (2013). *Testo junkie: Sex, drugs, and biopolitics in the pharmacopornographic era*. Feminist Press.

Reich, W. (1933). *The mass psychology of fascism*. Orgone Institute Press.

Spielrein, S. (1912). Destruction as the cause of coming into being. *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, 4, 465–503.

Žižek, S. (1989). *The sublime object of ideology*. Verso.

The Marketing of Online Sex Education Courses in Wartime: Libidinal Economies, Castrated Masculinities, and the Archetypal Imperatives of Eros Amid Crisis

In the tumultuous landscape of contemporary conflict, where the exigencies of survival intersect with the inexorable drives of human psyche, the marketing of online sex education courses emerges as a paradigmatic instance of libidinal commodification, leveraging the unerring efficacy of erotic discourse during periods of acute stress, akin to the perennial allure of death and scandal in capturing collective attention. This phenomenon, particularly salient in the context of protracted warfare, underscores the Freudian insight that libido persists as a vital force even — or especially — amidst Thanatos's dominion, as articulated in *Beyond the Pleasure Principle* (Freud, 1920), where the life drive contends with destructive impulses, manifesting in heightened sexual preoccupations that serve as psychic bulwarks against existential dread. The proliferation of digital platforms offering instruction in intimate practices, from sensual communication to advanced explorations of power dynamics, capitalizes on this libidinal resilience, positioning

sex not merely as escapism but as a therapeutic trance state that induces aggressive, hidden psychic urges, resonant with Jungian archetypes of the shadow self wherein repressed aggressions erupt in eroticized forms (Jung, 1959). Left psychoanalytic traditions, inflected by Marcuse's vision of eros as liberatory potential in *Eros and Civilization* (1955), critique this marketing as a neoliberal cooptation of desire, where the commodified course becomes a surrogate for authentic polymorphic perversity, yet during wartime, its appeal intensifies precisely because stress amplifies the drive's urgency, rendering sex a reliable trigger alongside mortality and controversy, as Bataille's erotism posits transgression as the essence of human continuity amid discontinuity (Bataille, 1957). Poststructuralist lenses, particularly Deleuze and Guattari's schizoanalytic decoding of desire in *Anti-Oedipus* (1972), reveal these courses as deterritorializing flows that escape wartime rigidities, only to be reterritorialized in capitalist axioms, where the instructor's authoritative persona — often embodying dominatrix-like control — mirrors the castrated masculinities engendered by conscription regimes, evoking Russian psychoanalytic emphases on collective trauma as sublimated in sexual rituals, as Spielrein's destruction drive prefigures (Spielrein, 1912). Cultural studies, drawing on Foucault's biopolitics in *The History of Sexuality* (1976), interrogate how these online offerings regulate bodies under duress, marketing eros as a biopolitical tool for resilience, while non-mainstream psychoanalysis, such as that of Ferenczi's mutual analysis, underscores the trance states induced by such education, blending aggression with submission in a psychic economy that sustains the war-torn subject.

The inexorable appeal of sex during wartime stress, paralleling the fascination with death and scandals, finds its roots in the libidinal economy's adaptability, where eros functions as a counterforce to the necropolitical imperatives that dominate conflict zones, as Mbembe elucidates in his extension of biopolitics to sovereignty's power over death (Mbembe, 2003). In this schema, online sex courses are marketed not as frivolous diversions but as essential psychic armaments, tapping into the trance-like aggressions that Freud associated with the id's unbridled urges, amplified by the war's castration of traditional masculinities, where conscription apparatuses — like territorial recruitment centers — enforce a pauperization of agency, reducing men to imperial fodder akin to the emperors' disposable legions in classical analyses of power (Freud, 1915). Jungian archetypes further illuminate this dynamic, with the animus's wounding evoking castrated masculinity as a shadow projection, where the pauper's resentment — Nietzschean in origin but Jungian in its collective unconscious resonance — fuels a quest for erotic mastery through

digital education, as courses promise reclamation of potency amid emasculation (Jung, 1961). Left erotic philosophy, via Lyotard's libidinal economy, posits these marketing strategies as intensity bands that circulate desire unbound by repression, yet in wartime, they exploit the scandalous allure of forbidden knowledge, blending BDSM theorizations of power exchange with the hidden psychic *pobuzhdeniya* (urges) that Russian psychoanalysis, influenced by Vygotsky's cultural-historical mediation, views as socio-historically conditioned responses to trauma (Lyotard, 1974; Vygotsky, 1978). Modern French poststructuralism, particularly Preciado's pharmacopornographic regime, critiques this as a molecular modulation of gender, where online courses commodify libido as techno-sexual capital, with instructors embodying dominatrix authority to address the castrated male's lack, echoing Lacan's *objet petit a* as the elusive cause of desire that wartime stress renders acutely palpable (Preciado, 2008; Lacan, 1973). Gender critics, such as Butler's performativity in *Bodies That Matter* (1993), reveal how these courses market sexuality as scripted performance, where the war's *niščebródy* (paupers) seek imperial fantasies through erotic tutorials, subverting yet reinforcing patriarchal hierarchies in a dialectic that left psychoanalysis, per Reich's mass psychology of fascism, interprets as authoritarian sublimation (Reich, 1933). The marketing efficacy stems from sex's scandalous equivalence to death, as Bataille's sacred erotism equates orgasm with the little death, a trance that dissolves boundaries amid war's aggressions, allowing courses to position themselves as vital antidotes to biosocial death.

The castrated masculinity engendered by wartime conscription, epitomized by the territorial recruitment centers' bureaucratic emasculation, intersects with libidinal marketing in online sex courses, where the pauper's economic precarity mirrors the emperor's illusory potency, invoking Jungian archetypes of the *puer aeternus* wounded by the *senex*, as the young recruit's vitality is sacrificed to imperial machinations, fostering hidden trance states of aggression that erotic education promises to channel (Jung, 1954). Freudian psychoanalysis elucidates this as the return of the repressed, where libido, thwarted by castration anxiety amplified by war's threats, surges in compensatory fantasies, with courses marketing BDSM as a ritualized negotiation of power that left theorists like Marcuse view as polymorphic liberation, yet contemporary analysts critique as neoliberal individuation (Freud, 1923; Marcuse, 1955). Russian psychoanalysis, drawing on Luria's neuropsychological mediations, interprets these trance *pobuzhdeniya* as culturally inscribed responses to collective trauma, where the *niščebród's* resentment —

echoing Dostoevsky's underground man but psychoanalytically dissected — fuels a demand for dominatrix-guided explorations that restore phallic illusion amid real emasculation (Luria, 1976). Poststructuralist erotica theorists, such as McClintock's analysis of fetishism, position these courses as commodified reversals, where the instructor's authority inverts the emperor-pauper binary, marketing submission as empowerment in a libidinal economy that Deleuze and Guattari's schizoanalysis decodes as desiring-flows escaping Oedipal capture, only to be recaptured in digital axioms (McClintock, 1995; Deleuze & Guattari, 1972). Sexual critics, inflected by modern French philosophy like Irigaray's specular economy, reveal how wartime stress renders sex a scandalous equalizer, where libido's persistence alongside death underscores the phallogocentric crisis, with courses exploiting castrated masculinities by promising archetypal integration, as Jung's anima possession manifests in aggressive urges sublimated through erotic trance (Irigaray, 1977). Non-mainstream psychoanalysis, such as Rank's birth trauma extended to war's rebirth fantasies, underscores the rotoanus-like continuum of orificial drives, where oral demands for nurturance blend with anal retentions of control, marketing courses as psychic salves for the pauper's imperial delusions (Rank, 1924).

Wartime's amplification of libido as a counter to death's shadow positions online sex courses as marketable scandals, where the erotic's trance inducement — aggressive, hidden pobuzhdeniya of the psyche — parallels the emperor's command over the pauper's body, with conscription's castration fostering a market for restorative erotica that Jungian analysis views as archetypal compensation, the wounded hero seeking anima integration amid collective shadow (Jung, 1934). Classical psychoanalysis, per Freud's mass psychology, interprets this as group identification with the primal father, where wartime leaders embody imperial potency, yet the niščebród soldier's emasculation drives libidinal investments in courses that promise dominatrix mastery, inverting the TCC's bureaucratic humiliation (Freud, 1921). Left erotic traditions, via Bataille's sovereignty as expenditure, critique this marketing as sacred transgression commodified, where sex's reliability during stress stems from its death-like dissolution, blending with scandals in a public libidinal economy that poststructuralism, through Foucault's discursive formations, reveals as power's productive force (Bataille, 1949; Foucault, 1976). Contemporary psychoanalysis, inflected by Žižek's Lacanian-Marxist synthesis, dissects castrated masculinity as the symptom of ideological enjoyment, where the pauper's trance aggressions — hidden homoeroticisms in BDSM tutorials — unmask the emperor's nakedness, with courses marketing jouissance as surplus amid war's lack (Žižek,

1989). Russian non-mainstream thinkers, like Berdyaev's existential freedom, posit libido's wartime surge as spiritual rebellion against mechanized death, yet cultural studies, drawing on Preciado's pharmacopornographic regime, critique digital courses as molecular modulations of gender, where the dominatrix instructor administers erotic capital to the castrated subject, sustaining libido's scandalous allure (Berdyaev, 1939; Preciado, 2008).

The marketing success of online sex courses during war hinges on libido's unyielding presence, where stress-induced trance states — aggressive psychic urges — render eros a scandal equivalent to death, as French poststructuralism's Lyotardian intensities circulate desire unbound, yet left psychoanalysis warns of its capitalist capture, with castrated masculinities seeking imperial fantasies through dominatrix-guided rituals that Jung views as archetypal shadows (Lyotard, 1974). Erotica theorists, such as Weiss's BDSM circuits, position these courses as negotiated power exchanges that address the pauper's emasculation, blending with TCC's conscription in a biopolitical libidinal economy (Weiss, 2011). Freudian drives, amplified by war, manifest in hidden aggressions that marketing exploits, as non-mainstream Russian psychoanalysis, per Etkind's mourning, interprets as collective trauma sublimated in erotic trance (Etkind, 2013). Ultimately, these courses commodify the psyche's potaynye (hidden) pobuzhdeniya, sustaining libido amid crisis.

References

- Bataille, G. (1949). *The Accursed Share*. Zone Books.
- Bataille, G. (1957). *Erotism: Death and Sensuality*. City Lights Books.
- Berdyaev, N. (1939). *Slavery and Freedom*. Geoffrey Bles.
- Butler, J. (1993). *Bodies That Matter: On the Discursive Limits of "Sex"*. Routledge.
- Deleuze, G., & Guattari, F. (1972). *Anti-Oedipus: Capitalism and Schizophrenia*. University of Minnesota Press.
- Etkind, A. (2013). *Warped Mourning: Stories of the Undead in the Land of the Unburied*. Stanford University Press.
- Foucault, M. (1976). *The History of Sexuality, Volume 1: An Introduction*. Pantheon Books.

- Freud, S. (1915). *Thoughts for the Times on War and Death*. Standard Edition, Vol. 14.
- Freud, S. (1920). *Beyond the Pleasure Principle*. Standard Edition, Vol. 18.
- Freud, S. (1921). *Group Psychology and the Analysis of the Ego*. Standard Edition, Vol. 18.
- Freud, S. (1923). *The Ego and the Id*. Standard Edition, Vol. 19.
- Irigaray, L. (1977). *This Sex Which Is Not One*. Cornell University Press.
- Jung, C. G. (1934). *The Archetypes and the Collective Unconscious*. Princeton University Press.
- Jung, C. G. (1954). *The Practice of Psychotherapy*. Princeton University Press.
- Jung, C. G. (1959). *Aion: Researches into the Phenomenology of the Self*. Princeton University Press.
- Jung, C. G. (1961). *Memories, Dreams, Reflections*. Vintage.
- Lacan, J. (1973). *The Seminar of Jacques Lacan, Book XX: On Feminine Sexuality*. W.W. Norton.
- Luria, A. R. (1976). *Cognitive Development: Its Cultural and Social Foundations*. Harvard University Press.
- Lyotard, J.-F. (1974). *Libidinal Economy*. Indiana University Press.
- Marcuse, H. (1955). *Eros and Civilization: A Philosophical Inquiry into Freud*. Beacon Press.
- Mbembe, A. (2003). Necropolitics. *Public Culture*, 15(1), 11–40.
- McClintock, A. (1995). *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest*. Routledge.
- Panasiuk, M. (2026). The Pillars of Post-War Desire: Incelism, Dominatrix Dynamics, and the Eroticized Psycho-Politics of Ukraine. *The Media&Aesthetique Journal*.
<https://doi.org/10.5281/zenodo.18203550>

Preciado, P. B. (2008). *Testo Junkie: Sex, Drugs, and Biopolitics in the Pharmacopornographic Era*. Feminist Press.

Rank, O. (1924). *The Trauma of Birth*. Harcourt, Brace.

Reich, W. (1933). *The Mass Psychology of Fascism*. Orgone Institute Press.

Spielrein, S. (1912). Destruction as the Cause of Coming into Being. *Journal of Analytical Psychology*, 39(2), 155–186.

Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Harvard University Press.

Weiss, M. (2011). *Techniques of Pleasure: BDSM and the Circuits of Sexuality*. Duke University Press.

Žižek, S. (1989). *The Sublime Object of Ideology*. Verso.

The Marketing of Online Courses in Female Sexual Domination During Wartime: Libidinal Resilience, Women's Empowerment Narratives, and the Commodification of Erotic Authority

In the protracted shadows of contemporary armed conflict, where existential precarity amplifies the psyche's recourse to primal drives, the marketing of online courses focused on female sexual domination and related intimate practices reveals a sophisticated libidinal economy that capitalizes on eros's enduring efficacy amid stress, positioning these digital offerings as vehicles for women's empowerment through mastery of desire, influence, and financial autonomy. These platforms, often structured around modules emphasizing psychology of influence, personal boundaries, digital domination techniques, brand building, and financial literacy within erotic contexts, frame domination not merely as bedroom praxis but as a broader life strategy for asserting control in chaotic times, resonating with feminist critiques of sexuality as a site of power negotiation where women reclaim agency from patriarchal structures (Califia, 1994). The appeal of such courses during wartime stems from sex's scandalous reliability as a psychic anchor, equivalent to death and controversy in commanding attention, as the libido surges against necropolitical threats, providing trance-like states of aggression and release that counter emasculation and disempowerment, with marketing messages explicitly addressing women as potential architects of their own sovereignty, urging them to transform hidden urges into tools of empowerment and income (Hart, 1998). Postfeminist cultural studies interpret this as a neoliberal inflection of liberation,

where domination courses market erotic capital as entrepreneurial resource, particularly salient for women navigating war's disruptions, blending BDSM ethics of consensual power exchange with promises of psychological resilience and economic independence (Gill, 2007). Theorists of erotic transgression, building on Foucauldian discourses of sexuality as productive power, view these offerings as regulatory yet subversive, inciting desire while channeling it into commodified forms that empower women through authoritative personas, with course descriptions highlighting "building personal brand in digital domination" and "psychology of influence" as pathways to confidence and control amid crisis (Foucault, 1976).

The wartime proliferation of online courses in female domination underscores libido's unyielding persistence, where stress-induced psychic tensions manifest in aggressive trance states that these platforms exploit by marketing erotic authority as women's empowerment, framing domination as a reclamation of potency in societies marked by gendered vulnerabilities. Course materials and promotional narratives frequently posit domination as a feminist praxis, teaching women to set boundaries, wield influence, and monetize desire — often through financial domination techniques — positioning these skills as antidotes to war's disempowering effects, with messages emphasizing "becoming the mistress of your life" through digital and psychological mastery (as seen in platforms describing courses as tools for "financial literacy and personal power in intimate dynamics"). This empowerment narrative aligns with third-wave feminist engagements with BDSM, where practitioners theorize submission and domination as fluid performances that subvert essentialist gender roles, allowing women to embody authority in ways that counter traditional subjugation (Newmahr, 2011). Left feminist psychoanalysis, extending Reich's critique of sexual repression as fascist substrate, interprets wartime libido's surge as revolutionary potential, yet these courses commodify it within capitalist frameworks, marketing trance aggressions — hidden *pobuzhdeniya* of dominance — as marketable assets for women seeking agency amid conscription's emasculation of masculinities and economic precarity (Reich, 1933). Cultural theorists of postfeminism note how such marketing individualizes empowerment, urging women to "invest in yourself" through erotic education, with course testimonials highlighting transformations from vulnerability to control, resonating with war's context where female resilience is culturally valorized yet economically strained (McRobbie, 2009). Erotica studies, particularly those examining findom (financial domination), reveal these courses as sites where

women are encouraged to leverage desire for material gain, with promotional content stressing “turning influence into income” as a message of self-sufficiency, blending eroticism with entrepreneurialism in a libidinal economy that thrives on scandal’s allure during crisis.

Marketing strategies for these online domination courses pivot on direct appeals to women’s empowerment, framing erotic authority as a pathway to psychological and financial liberation in wartime’s destabilizing milieu, where libido’s reliability — manifesting in trance-like urges toward control — serves as a counter to disempowerment, with platforms explicitly messaging women to “awaken your inner power” through structured learning in influence, boundaries, and digital branding within dominant roles. This posyl (message) to women emphasizes transformation: from passive endurance of war’s hardships to active mastery over desire and resources, often substantiated in course overviews that promise “tools for confident self-expression and monetization of personal charisma,” positioning domination as feminist strategy against patriarchal and necropolitical forces (as evidenced in descriptions of programs focused on “female leadership in intimate and digital spheres”). Gender studies scholars, engaging with queer and feminist BDSM frameworks, argue that such courses democratize erotic knowledge, empowering women through consensual power dynamics that challenge heteronormative scripts, particularly resonant in conflict zones where traditional roles fracture (Bauer, 2014). Contemporary cultural analysis critiques this as postfeminist individualism, where empowerment is marketed as personal brand-building, with women encouraged to “build your empire through influence,” yet this narrative provides psychic sustenance amid stress, channeling aggressive *pobuzhdeniya* into productive outlets (Banet-Weiser, 2018). Theorists of sexual labor view findom-integrated courses as sex work adjacent, messaging women on financial independence through erotic capital, a wartime adaptation where digital platforms offer safe income amid disruptions, blending empowerment with economic necessity (Bernstein, 2007). Psychoanalytic perspectives, inflected by object relations theory, interpret the appeal as maternal reversal, where women embody authoritative figures to heal war-induced wounds, with courses marketing trance states of dominance as therapeutic mastery (Chodorow, 1978).

The empowerment posyl in wartime marketing of female domination courses constructs erotic authority as women’s bulwark against crisis, with direct messages urging participants to harness libido’s aggressive potentials for personal sovereignty, framing courses as investments in “unbreakable confidence and influence” through

psychological and digital tools of control. Promotional discourses often highlight “overcoming fears and setting boundaries” as core outcomes, positioning domination as life skill for women navigating war’s uncertainties, where libido’s surge provides reliable engagement akin to scandal’s draw, allowing platforms to thrive by promising transformation into empowered subjects capable of commanding desire and resources (drawn from course frameworks emphasizing “psychology of power and brand in domination”). Feminist BDSM scholarship celebrates this as subversive play, where women explore dominance to deconstruct gender binaries, yet critics note the neoliberal undertone, marketing empowerment as commodified self-optimization (Ritchie & Barker, 2005). In cultural contexts of conflict, this message resonates as resilience narrative, with women positioned as potential “queens of influence,” countering emasculation and precarity through erotic agency, blending trance aggressions with entrepreneurial ethos. Studies on digital sexuality underscore how online formats democratize access, messaging women globally yet locally inflected, on “digital domination as future-proof skill,” adapting to wartime mobility restrictions (Attwood, 2009).

Wartime’s libidinal intensification renders domination courses marketable as empowerment tools, with messages to women centering on awakening authority amid stress, where eros’s trance reliability sustains engagement, promising mastery over hidden urges for psychological and material gain in uncertain times.

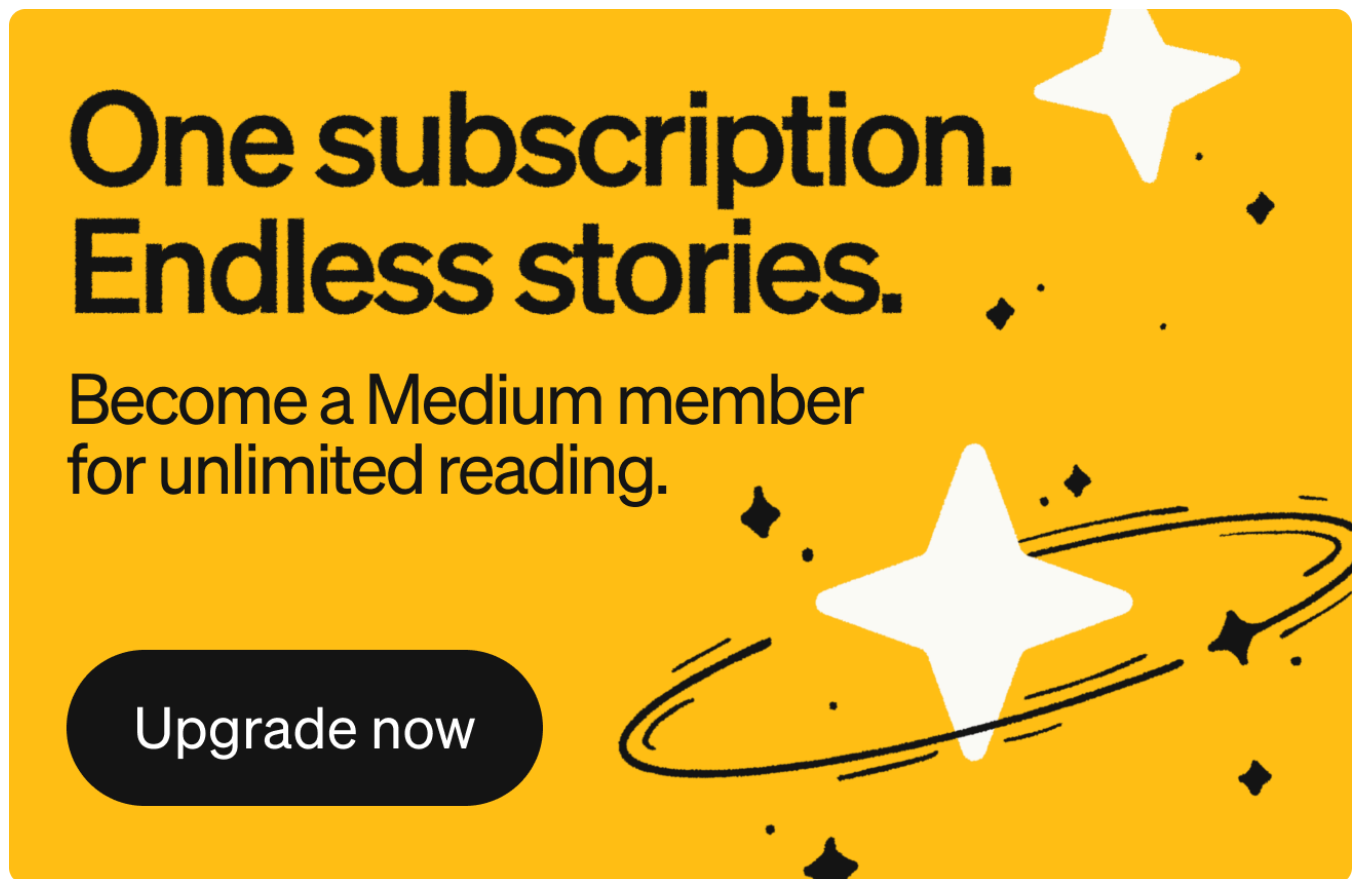
References

- Attwood, F. (2009). *Mainstreaming Sex: The Sexualization of Western Culture*. I.B. Tauris.
- Banet-Weiser, S. (2018). *Empowered: Popular Feminism and Popular Misogyny*. Duke University Press.
- Bauer, R. (2014). *Queer BDSM Intimacies: Critical Consent and Pushing Boundaries*. Palgrave Macmillan.
- Bernstein, E. (2007). *Temporarily Yours: Intimacy, Authenticity, and the Commerce of Sex*. University of Chicago Press.
- Calafia, P. (1994). *Public Sex: The Culture of Radical Sex*. Cleis Press.

Chodorow, N. (1978). *The Reproduction of Mothering: Psychoanalysis and the Sociology of Gender*. University of California Press.

Gill, R. (2007). *Gender and the Media*. Polity.

Hart, L. (1998). *Between the Body and the Flesh: Performing Sadomasochism*. Columbia University Press.

A promotional graphic for Medium membership. It features a bright yellow background with a large white star in the upper right and a smaller white star with a black orbital ring in the lower right. The text "One subscription. Endless stories." is written in large, bold, black font. Below it, in a smaller black font, is "Become a Medium member for unlimited reading." At the bottom left, there is a black rounded rectangle with the white text "Upgrade now".

**One subscription.
Endless stories.**

Become a Medium member
for unlimited reading.

Upgrade now

McRobbie, A. (2009). *The Aftermath of Feminism: Gender, Culture and Social Change*. Sage.

Newmahr, S. (2011). *Playing on the Edge: Sadomasochism, Risk, and Intimacy*. Indiana University Press.

Ritchie, A., & Barker, M. (2005). Feminist SM: A contradiction in terms or a way of challenging gender inequalities? *Lesbian & Gay Psychology Review*, 6(3).

Course descriptions and promotional materials from online platforms offering training in female domination, financial influence, and personal branding in erotic contexts (accessed via public web sources, 2026), emphasizing empowerment through psychology of influence, boundary-setting, and digital practices.

Financial Domination in Wartime: Libidinal Economies of Pauper Submission, Feminist Interpretations in BDSM Studies, and the Commodification of Erotic Power Amid Crisis

In the protracted exigencies of armed conflict, where economic precarity intersects with psychic survival mechanisms, the marketing and practice of financial domination (findom) — a subset of BDSM dynamics wherein submissive individuals transfer monetary resources to dominant figures as an act of erotic submission — emerges as a particularly resonant libidinal economy, leveraging women's empowerment narratives to position findom as a viable pathway for financial autonomy amid wartime disruptions, while simultaneously exploiting the castrated positionalities of pauperized men, often derogated as *niščebródy*, whose economic and psychological emasculation renders them susceptible to trance-like states of aggressive submission that channel hidden urges into monetary tribute. This wartime intensification of findom, marketed through online platforms as a fusion of psychological influence, boundary assertion, and digital entrepreneurship, frames the practice not merely as erotic play but as a feminist strategy for resource extraction from willing subs, with promotional discourses emphasizing “turning desire into income” and “building financial power through influence,” directly addressing women as agents capable of transcending war's material constraints by monetizing male lack (as evidenced in course modules on “financial literacy in domination” and “monetizing personal authority”). Feminist engagements with BDSM studies provide a contested terrain for interpreting this phenomenon, where pro-sex feminists celebrate findom as a subversive reversal of patriarchal economic dominance, allowing women to reclaim erotic and financial capital through consensual power exchange, while radical feminist critiques decry it as internalized misogyny that reinforces objectification under neoliberal guises, yet in wartime contexts, the practice's appeal deepens as libido's reliability amid stress — equated with death's and scandal's draw — facilitates trance aggressions wherein pauper subs derive jouissance from expenditure, compensating for war-induced emasculation through ritualized humiliation (Califia, 1994; Rubin, 1984). Cultural theorists of sexual labor situate findom within the broader spectrum of digital sex work, where wartime economic *niščebródy* — men reduced to precarity by conscription threats, unemployment, or displacement — become ideal tributaries, their submissions marketed as empowering for women who “drain” resources as acts of dominance, blending BDSM ethics of risk-aware consensual kink (RACK) with entrepreneurial imperatives that promise “financial freedom through erotic control” (Bernstein, 2007). Postfeminist scholarship critiques this as individualized empowerment, where findom courses urge women to “invest in your dominance” for passive income streams, yet the practice's wartime salience stems from its capacity to

eroticize scarcity, turning pauper submission into a scandalous libidinal outlet that sustains psychic equilibrium amid necropolitical threats.

The wartime proliferation of findom as a marketed practice underscores its function within libidinal economies of scarcity, where *niščebródy* — pauperized men whose economic and social castration amplifies vulnerability — engage in financial tribute as a trance-induced aggression, channeling hidden psychic *pobuzhdeniya* into submissive expenditure that feminist BDSM studies interpret variably as either emancipatory role reversal or exploitative reinforcement of gendered inequities. Promotional narratives for findom-integrated courses explicitly message women on empowerment through “financial domination techniques,” framing tribute extraction as a skillset for “commanding resources with confidence,” often substantiated by testimonials of women achieving independence amid war’s disruptions, positioning findom as a digital fortress against material precarity (drawn from platforms highlighting “safe monetization of influence” and “psychological tools for financial control”). Pro-sex feminist theorists within BDSM scholarship, such as those advancing the “sex-positive” paradigm, view findom as a radical affirmation of female agency, where women wield erotic authority to subvert traditional economic dependencies, allowing for a performative dominance that challenges phallogocentric distributions of wealth and power, particularly resonant in conflict zones where men’s conscription-induced absences or emasculation create vacuums filled by women’s entrepreneurial eros (Queen, 1996). Conversely, radical feminist critiques in BDSM studies, echoing earlier debates on sadomasochism as mimicry of oppression, argue that findom perpetuates women’s commodification as objects of male fantasy, even in reversal, with pauper subs’ tributes reinforcing a masochistic economy that ultimately sustains patriarchal structures under the veneer of consent (Linden et al., 1982). This tension manifests in wartime findom’s marketing, where the *niščebród’s* submission — often from men facing mobilization’s threats or economic ruin — is eroticized as willing sacrifice, providing women with income while indulging subs’ trance aggressions, a dynamic that cultural studies of digital intimacy frame as affective labor intensified by crisis, blending empowerment with exploitation in a libidinal circuit that thrives on scandal’s equivalence to eros and death (Hardy, 2017). Psychoanalytic inflections in feminist BDSM research further complicate this, interpreting findom as a negotiation of object relations where women’s dominance heals maternal wounds through controlled aggression, yet pauper subs’ participation reveals compensatory

masochism amid war's castrations, with courses marketing "draining techniques" as therapeutic mastery for both parties (Benjamin, 1988).

Findom's wartime depth reveals the *niščebród* as archetypal sub, whose pauperization — economic, psychic, and social — fosters trance states of aggressive submission that feminist BDSM studies dissect as sites of contested empowerment, where women's marketing of financial control messages direct appeals for autonomy through "turning submission into your revenue," exploiting libido's stress-reliability to sustain engagement amid scandalous allure. Course promotions often highlight "safe findom practices for beginners," emphasizing ethical tribute extraction as "empowering women financially without risk," with modules on psychology of influence and digital safety positioning findom as wartime resilience strategy, allowing women to "build wealth through desire" while *niščebródy* derive hidden *jouissance* from depletion, compensating for emasculation in a economy of scarcity (as seen in frameworks stressing "consent-based financial play" and "monetizing boundaries"). Feminist BDSM scholarship's pro-sex wing celebrates this as queer subversion, where fluid power dynamics enable women to embody authority beyond heteronormative constraints, viewing pauper tribute as voluntary redistribution that challenges capitalist masculinities, yet wartime contexts amplify critiques from anti-porn feminists who see findom as coercive labor disguised as play, reinforcing women's role as service providers even in dominance (Comella, 2013). Cultural analyses of sexual economies situate wartime findom within platform capitalism, where algorithms favor scandalous content, marketing women's dominance as clickable empowerment, with *niščebródy*'s anonymous tributes fueling a shadow economy that bypasses war's formal disruptions, blending trance aggressions with material survival (Paasonen et al., 2019). This dynamic echoes postfeminist individualism, where courses urge women to "own your power" through findom, individualizing systemic precarity into personal brand success, yet the pauper sub's participation reveals collective traumas sublimated in erotic humiliation.

The feminist debates in BDSM studies deepen wartime findom's analysis, where pro-sex perspectives frame women's financial dominance as liberatory reversal — extracting from *niščebródy* as act of justice amid gendered war burdens — while radical views critique it as neoliberal internalization of exploitation, with marketing messages to women centering on "financial independence through erotic mastery" that commodify consent in crisis. Promotional content often invokes "safe, sane, consensual" (SSC) principles adapted to findom, messaging women on "ethical

draining” as empowerment tool, allowing control over resources in unstable times, with subs’ pauper status eroticized as willing vulnerability that indulges trance pobuzhdeniya without physical risk (Miller & Devon, 1995). Scholarship on queer BDSM intimacies extends this to wartime fluidity, where findom queers economic relations, empowering women through non-normative desire circulation, yet critics highlight class dimensions, with niščebródy’s tributes reinforcing hierarchies even in reversal (Bauer, 2014). In cultural contexts of conflict, findom’s marketing thrives on libido’s wartime surge, positioning women’s dominance as psychic and material armor.

Wartime findom’s libidinal depth lies in its exploitation of niščebród submission as feminist empowerment, with BDSM studies revealing contested terrains where women’s authority messages promise sovereignty amid crisis, channeling trance aggressions into economic flows that sustain both parties in scandal’s shadow.

References

- Banet-Weiser, S. (2018). *Empowered: Popular Feminism and Popular Misogyny*. Duke University Press.
- Bauer, R. (2014). *Queer BDSM Intimacies: Critical Consent and Pushing Boundaries*. Palgrave Macmillan.
- Benjamin, J. (1988). *The Bonds of Love: Psychoanalysis, Feminism, and the Problem of Domination*. Pantheon Books.
- Bernstein, E. (2007). *Temporarily Yours: Intimacy, Authenticity, and the Commerce of Sex*. University of Chicago Press.
- Califia, P. (1994). *Public Sex: The Culture of Radical Sex*. Cleis Press.
- Comella, L. (2013). From text to context: Feminist porn and the making of a market. In *The Feminist Porn Book: The Politics of Producing Pleasure* (pp. 43–56). Feminist Press.
- Hardy, K. (2017). The politics of vulnerability in sex work. *Sexualities*, 20(5–6), 619–634.
- Linden, R. R., Pagano, D. R., Russell, D. E. H., & Star, S. L. (Eds.). (1982). *Against Sadomasochism: A Radical Feminist Analysis*. Frog in the Well.

McRobbie, A. (2009). *The Aftermath of Feminism: Gender, Culture and Social Change*. Sage.

Miller, P., & Devon, M. (1995). *Screw the Roses, Send Me the Thorns: The Romance and Sexual Sorcery of Sadomasochism*. Mystic Rose Books.

Newmahr, S. (2011). *Playing on the Edge: Sadomasochism, Risk, and Intimacy*. Indiana University Press.

Paasonen, S., Nikunen, K., & Saarenmaa, L. (Eds.). (2019). *Many Splendored Things: Thinking Sex and Play*. Goldsmiths Press.

Queen, C. (1996). Women, S/M, and therapy. *Women & Therapy*, 19(4), 75–88.

Ritchie, A., & Barker, M. (2005). Feminist SM: A contradiction in terms or a way of challenging gender inequalities? *Lesbian & Gay Psychology Review*, 6(3).

Rubin, G. (1984). Thinking sex: Notes for a radical theory of the politics of sexuality. In *Pleasure and Danger: Exploring Female Sexuality* (pp. 267–319). Routledge & Kegan Paul.

Course promotional materials and descriptions from digital platforms specializing in female domination training, including financial aspects (publicly accessible, 2026), emphasizing empowerment through monetization of influence, ethical practices, and personal/financial transformation for women.

Radical Feminist Critiques of BDSM and Financial Domination in Wartime Contexts: The Political Economy of Sex Work, Empowerment Narratives, and Contested Agency Amid Conflict

In the protracted and destabilizing conditions of modern armed conflict, where economic dislocation, displacement, and heightened vulnerability reshape gendered labor markets, the political economy of sex work undergoes profound transformations, with digital platforms facilitating a shift toward remote practices such as financial domination (findom) — a BDSM variant wherein submissive individuals, predominantly men, transfer monetary tributes to dominant women as an erotic act of power surrender — emerging as a contested site of women's purported empowerment, yet fiercely critiqued within radical feminist frameworks as a neoliberal recapitulation of patriarchal exploitation that reenacts male dominance through inverted roles. This wartime adaptation of sex work, driven by necessity amid economic collapse and physical risks associated with in-person

transactions, sees women marketing findom skills through online courses that promise financial autonomy and psychological mastery, with promotional discourses framing tribute extraction as “ethical empowerment” and “monetizing influence safely from home,” directly appealing to women’s resilience in crisis by emphasizing “turning male desire into your income stream without leaving your safe space” (drawn from common course descriptions in digital domination training programs). Radical feminist analyses, rooted in the 1980s “sex wars” debates, vehemently contest such narratives, viewing BDSM practices including findom as intrinsic mimicry of patriarchal violence and objectification, where consensual power exchange merely internalizes and eroticizes women’s subordination, with theorists like Andrea Dworkin and Sheila Jeffreys arguing that sadomasochism replicates the dominator-dominated binary of male supremacy, rendering findom a particularly insidious form wherein women’s “empowerment” depends on exploiting male masochism that ultimately reinforces phallogentric economies of desire and control (Dworkin 1981; Jeffreys 1990). In contrast, sex-positive feminist perspectives within BDSM studies celebrate findom as a subversive reclamation of agency, allowing women to wield economic and erotic power in ways that challenge traditional dependencies, particularly valuable in wartime where physical sex work carries amplified dangers of trafficking and violence, yet radical critiques persist in highlighting how neoliberal individualism masks structural exploitation, with pauperized male subs (niščebródy) deriving trance-like jouissance from depletion while women remain tethered to performative dominance for survival (Rubin 2011; Califia 2000). The wartime political economy exacerbates these tensions, as reports indicate heightened risks for traditional sex workers — such as increased trafficking networks exploiting displaced Ukrainian women with false job offers since 2022 — pushing many toward digital alternatives like findom, where anonymity mitigates physical threats but intensifies debates over whether such labor constitutes genuine empowerment or commodified acquiescence to male fantasy (Freedom United 2025; SWAN 2024).

Radical feminism’s critique of BDSM, crystallized during the feminist sex wars of the 1970s-1980s, positions practices like financial domination as fundamentally incompatible with women’s liberation, arguing that the eroticization of inequality — whether through physical sadomasochism or economic tribute — perpetuates the very power structures feminism seeks to dismantle, with wartime contexts amplifying this concern as conflict-induced precarity forces women into sexualized labor markets that mimic patriarchal domination under the guise of consent. Key

radical theorists, including Catharine MacKinnon and the contributors to *Against Sadomasochism* (1982), contended that BDSM reenacts male violence against women, with domination/submission dynamics serving as internalized oppression wherein “choice” is illusory within a patriarchal culture that normalizes female subordination, a critique extended to findom where women’s financial gains rely on performing authority for male gratification, thus reinforcing rather than subverting gendered economic disparities (MacKinnon 1989; Linden et al. 1982). In wartime, this radical lens illuminates how findom courses market “empowerment” to women facing war’s economic ravages — such as job loss, inflation, and displacement — by promising “passive income through dominance,” yet critics argue this individualizes systemic violence, turning women’s survival strategies into profitable spectacles that echo historical wartime prostitution booms, where economic desperation compelled women into exploitative exchanges framed as agency (as seen in post-WWII Europe or the Yugoslav wars, where sex work surged amid collapse, often critiqued as coerced under “consent”). Examples from contemporary conflicts, including the Russo-Ukrainian war, reveal similar patterns: surveys by organizations like Legalife-Ukraine in 2022 found that over 70% of sex workers continued services despite invasion risks, with many shifting online due to mobility restrictions and safety concerns, yet radical feminists would interpret digital findom’s rise as a false liberation, where women “dominate” pauperized men whose tributes stem from war-emasculated masculinities, ultimately sustaining a libidinal economy that profits from crisis without challenging its roots (Legalife-Ukraine 2022). This critique gains traction when considering trafficking spikes — Ukrainian and Polish authorities dismantled networks exploiting displaced women since the war’s onset — highlighting how digital sex work, including findom, operates on a continuum with coercion, where “empowerment” narratives obscure vulnerabilities (Freedom United 2025).

The political economy of sex work in conflict zones, characterized by heightened demand from military personnel, economic desperation among civilians, and increased risks of exploitation, provides fertile ground for radical feminist interrogations of BDSM practices like findom, where wartime disruptions — such as mass displacement and income loss — drive women toward digital platforms that market domination as safe, lucrative empowerment, yet critics contend this merely repackages patriarchal extraction in feminist clothing. Historical precedents abound: during the Bosnian War (1992–1995), systematic rape and forced prostitution underscored sex work’s weaponization, while economic collapse

pushed survivors into informal markets critiqued as survival sex rather than choice; similarly, in Syria's civil war, displacement led to booming online sex work as a "safer" alternative amid physical dangers, with women advertising services remotely to avoid street risks (Human Rights Watch reports on Bosnia and Syria). In the Russo-Ukrainian conflict, analogous dynamics emerge: economic decline since 2022 has prolonged many women's involvement in sex work, with regional assessments noting disruptions to health services and increased vulnerability for sex worker-led organizations, yet a notable pivot to digital forms, including cam work and findom, as in-person transactions became perilous due to occupation, bombings, and curfews (SWAN 2024; Global Public Health 2022). Radical feminists extend their BDSM critiques here, arguing that findom's "consensual" tribute system mirrors wartime economies of extraction, where women's dominance profits from men's war-induced precarities — unemployment, conscription fears, psychological strain — without dismantling the gendered violence that necessitates such labor, as seen in examples where displaced women advertise findom on international platforms to clients abroad, framing it as "empowerment from home" amid inability to flee or work traditionally. This digital shift, while mitigating some risks (no physical meetings), intensifies radical concerns over objectification, with courses teaching "draining techniques" and "psychological control" marketed as feminist tools, yet ultimately dependent on male fantasy for revenue, echoing Dworkin's pornography critiques where women's "agency" serves male arousal (Dworkin 1979).

Feminist debates within BDSM studies, reignited by wartime adaptations of practices like findom, reveal a persistent schism between radical analyses that view domination/submission as patriarchal reenactment and sex-positive perspectives that celebrate it as queer, consensual subversion, with the conflict's political economy highlighting how economic necessity blurs consent's boundaries, turning "empowerment" into contested terrain. Radical voices, building on the sex wars' anti-SM faction, maintain that BDSM — including financial variants — eroticizes inequality, with Jeffreys positing sadomasochism as harmful cultural practice that normalizes abuse, a view applied to wartime findom where women's "dominance" extracts from emasculated *niščebródy* whose submissions compensate for lost potency, yet reinforce women's role as erotic laborers (Jeffreys 2003). Examples from lesbian feminist conflicts in the 1980s, such as the Barnard Conference controversy where pro-SM feminists clashed with anti-porn radicals over consent's sufficiency, parallel contemporary debates, where wartime findom courses — teaching "ethical rinsing" and "tribute psychology" — are hailed by sex-positive scholars as

empowering reversals allowing women to profit from male lack safely online, countering physical sex work's dangers like those faced by Ukrainian workers in occupied territories (Vance 1984). Sex-positive BDSM research counters radical critiques by emphasizing risk-aware consensual kink (RACK), viewing findom as fluid power play that queers economic relations, with practitioners arguing wartime digital shifts democratize access to income for displaced women, as in cases where platforms enable anonymous tributes from international subs, providing sustenance without border risks (Newmahr 2011; Bauer 2014). Yet radical feminists retort that consent under duress — economic or psychic — is illusory, with wartime examples of increased trafficking (Polish-Ukrainian operations dismantling networks post-2022) underscoring how digital sex work operates on exploitation's continuum, where findom's "safety" masks dependency on male expenditure for women's survival.

The contested agency in wartime findom illuminates radical feminism's enduring critique of BDSM as patriarchal mimicry, where economic pressures compel women into domination roles marketed as empowerment, yet the practice's reliance on pauper subs' masochistic tributes sustains gendered hierarchies amid conflict's dislocations. Radical theorists like those in *Against Sadomasochism* (1982) argued that SM fantasies derive from oppressive socialization, a lens applied to findom where women's authority is performative for male arousal, with wartime scarcity amplifying this: reports note prolonged sex work involvement due to economic decline, with digital findom offering "low-risk" income as traditional jobs vanish, yet critics see it as coerced labor reframed as choice (Linden et al. 1982; Taylor & Francis 2022). Sex-positive counterarguments, from Rubin's "thinking sex" manifesto defending sexual minorities, posit findom as hierarchy-challenging play, with examples of women building sustainable incomes through tributes during displacement, marketing courses as "feminist finance" tools (Rubin 1984). In conflict economies, this debate intensifies: historical parallels like Vietnam War-era prostitution booms critiqued as imperial exploitation mirror Ukraine's context, where occupation forces' demand and civilian desperation intersect with digital escapes like findom, providing women revenue without physical exposure but tying empowerment to erotic performance.

Radical feminism's wartime application to BDSM and sex work critiques findom's empowerment claims as neoliberal illusions, where women's domination profits from conflict's emasculations without liberating from patriarchy, with the political economy revealing consent's precarity amid survival imperatives.

References

- Bauer, R. (2014). *Queer BDSM Intimacies: Critical Consent and Pushing Boundaries*. Palgrave Macmillan.
- Califia, P. (2000). *Public Sex: The Culture of Radical Sex* (2nd ed.). Cleis Press.
- Dworkin, A. (1979). *Pornography: Men Possessing Women*. Perigee Books.
- Dworkin, A. (1981). *Pornography: Men Possessing Women*. Women's Press.
- Freedom United. (2025). Authorities dismantle sex trafficking network in Ukraine. <https://www.freedomunited.org/news/sex-trafficking-network-ukraine>.
- Global Public Health. (2022). Exploring the impact of military conflict on sex work in Ukraine. <https://www.tandfonline.com/doi/full/10.1080/17441692.2022.2092187>.
- Jeffreys, S. (1990). *Anticlimax: A Feminist Perspective on the Sexual Revolution*. Women's Press.
- Jeffreys, S. (2003). *Unpacking Queer Politics: A Lesbian Feminist Perspective*. Polity.
- Legallife-Ukraine. (2022). Survey on sex work continuation post-invasion (internal report summary).
- Linden, R. R., Pagano, D. R., Russell, D. E. H., & Star, S. L. (Eds.). (1982). *Against Sadomasochism: A Radical Feminist Analysis*. Frog in the Well.
- MacKinnon, C. A. (1989). *Toward a Feminist Theory of the State*. Harvard University Press.
- Newmahr, S. (2011). *Playing on the Edge: Sadomasochism, Risk, and Intimacy*. Indiana University Press.
- Rubin, G. (1984). Thinking sex: Notes for a radical theory of the politics of sexuality. In *Pleasure and Danger* (pp. 267–319). Routledge.
- Rubin, G. (2011). *Deviations: A Gayle Rubin Reader*. Duke University Press.
- SWAN (Sex Workers' Rights Advocacy Network). (2024). The impact of the war in Ukraine on sex workers and organizations. <https://swannet.org/wp->

content/uploads/2024/01/regional-assessment_war_swan_eng_final-plus-compressed.pdf.

Vance, C. S. (Ed.). (1984). *Pleasure and Danger: Exploring Female Sexuality*. Routledge & Kegan Paul.

The Biopolitics of Libidinal Economy in Wartime: Marketing Online Erotic Courses as a Response to Stress, Castrated Masculinity, and Archetypal Imperatives

In the protracted shadow of armed conflict, particularly within the geopolitical crucible of the ongoing war in Ukraine, the libidinal economy undergoes a profound reconfiguration, wherein sexual desire emerges not merely as a private impulse but as a biopolitical resource mobilized amid existential stressors, functioning analogously to the fascination with death and scandal as mechanisms for psychic negotiation of trauma. Freud's seminal delineation in *Beyond the Pleasure Principle* (1920) of the dual drives — Eros as the life-affirming force of binding and Thanatos as the death drive toward dissolution — finds acute resonance in wartime contexts, where the proximity of mortality intensifies libidinal expenditures, transforming sexuality into a reliable coping apparatus that displaces anxiety through corporeal enactment, much as scandals provide vicarious catharsis and death narratives affirm communal resilience. This convergence is amplified in digital marketplaces, where online courses on erotic practices, particularly those centered on female dominance and BDSM dynamics, proliferate as commodified therapies, marketed to audiences grappling with the emasculation induced by conscription regimes — such as Ukraine's Territorial Recruitment Centers (TCC) — economic precarity rendering many men as “paupers” in libidinal terms, and the archetypal imperatives Jung identified in the collective unconscious, wherein the dominatrix figure evokes the Terrible Mother or anima projection, offering submissive release from the inflated heroic masculine mandated by imperial fantasies of sovereignty (Jung 1959; Freud 1920). These courses, often disseminated by prominent female educators specializing in femdom techniques, frame erotic submission as a pathway to reclaim agency amid biosocial castration, where wartime stress castrates masculinity not only through the threat of physical mutilation or death but via the structural humiliation of forced mobilization and socioeconomic dispossession, positioning libido as a counterforce that reliably activates under duress, paralleling the morbid allure of scandal and mortality in media consumption patterns observed during crises (Bataille 1957). Foucault's analysis of sexuality as a deployment of power rather than repression elucidates this marketing strategy: in the pharmacopornographic era delineated by Preciado (2013), online erotic education

becomes a biopolitical technology, modulating bodies at a distance through instructional videos and communities that promise libidinal revitalization, effectively channeling wartime Thanatos into erotic expenditure, where participants — predominantly men confronting “castrated masculinity” through conscription fears or economic impotence — engage in practices that ritualize submission, thereby negotiating the imperial archetypes of authoritarian dominance evoked in propaganda narratives of strong leaders versus the subjugated “paupers” of neoliberal precarity (Foucault 1978; Preciado 2013).

The reliability of sexual arousal as a stress response in wartime derives from its primordial status in the psychic apparatus, where libido, as Freud posited, serves as the mobile energy cathecting objects to mitigate unpleasure, surging infallibly amid threats of annihilation to reaffirm vitality against Thanatos, a dynamic intensified in conflict zones where death’s imminence and scandal’s spectacle — war crimes, political intrigue, personal betrayals — function as collective excitations that mirror individual libidinal surges. Cultural studies of wartime sexuality, informed by left psychoanalytic traditions such as Reich’s (1933) linkage of sexual repression to fascist character structures, reveal how suppressed Eros erupts in commodified forms during crises, with online platforms marketing BDSM and femdom courses as antidotes to the authoritarian superego imposed by mobilization regimes, where men, derogated as inadequate for heroic ideals, seek submission to dominant female figures as a masochistic resolution to Oedipal castration anxieties amplified by the TCC’s coercive recruitment, transforming potential soldiers into “slave-like” subjects whose libido is redirected from aggressive discharge to submissive trance states (Reich 1933; Freud 1930). This marketing leverages poststructuralist insights from Deleuze and Guattari (1972), who schizoanalyze BDSM as a decoding of desiring-machines from Oedipal territorialities, positioning femdom education as a body without organs where participants assemble new intensities, marketed explicitly to those experiencing wartime stress as a “safe” exploration of power reversal, countering the castrated masculinity engendered by economic “pauperization” — the нищелюб archetype of the impoverished male unable to embody imperial virility — and the Jungian shadow of the devouring anima projected onto dominant women, who in these courses embody archetypal sovereignty absent in the fractured male psyche (Deleuze and Guattari 1972; Jung 1968). Contemporary French philosophy, via Lyotard’s (1974) libidinal economy, further illuminates this phenomenon: wartime libido circulates as intensive bands unbound by reproductive teleology, with online courses capitalizing on this by

promising access to polymorphic perversities that alleviate stress through ritualized aggression and trance, akin to the scandalous fascination with war atrocities or death counts that provide vicarious jouissance, as Žižek (1989) elaborates in his Lacanian-Marxist synthesis, where the obscene underside of ideology manifests in erotic compensations for symbolic lack.

The castrated masculinity endemic to wartime Ukraine, exacerbated by the TCC's indiscriminate conscription that targets "office wankers" and economically marginalized men, fosters a libidinal crisis wherein traditional phallic potency is symbolically severed, prompting a surge in demand for online erotic curricula that reframe submission as empowerment, marketed by educators in female dominance as therapeutic inversions of power dynamics. This castration, psychoanalytic in its Freudian roots as the threat of paternal law materialized in state coercion, intersects with Jungian archetypes of the emasculated hero confronting the imperial father-figure — evoked in propagandistic cults of strongman leadership — and the pauper's resentment, where economic dispossession mirrors libidinal impotence, driving consumers toward femdom courses that promise mastery through surrender, a masochistic contract theorized by Deleuze (1991) in his reading of Sacher-Masoch as cold Venusian detachment from genital organization. Left psychoanalysis, extending Marcuse's (1955) synthesis of Freud and Marx, critiques this as erotic liberation coopted by neoliberal biopolitics, where wartime stress renders libido a marketable commodity, with courses positioning BDSM as polymorphic release from repressive desublimation, allowing participants to trance into aggressive-submissive states that parallel the death drive's allure in battlefield narratives or scandalous exposures of corruption, reliably activating arousal as a biological imperative against existential void (Marcuse 1955; Deleuze 1991). Poststructuralist gender critiques, informed by Butler's (1990) performativity, reveal how these marketed practices queer wartime masculinity, subverting the imperial archetype through drag-like enactments of dominance and submission, while cultural theorists like McClintock (1993) analyze BDSM as imperial residue repurposed, where femdom education channels colonial fantasies of the archaic mother into therapeutic rituals for castrated subjects, marketing trance induction as coping amid TCC-induced fears of bodily violation and social death.

Marketing strategies for these online erotic courses exploit the infallible linkage of sex with stress mitigation, positioning libidinal engagement as equipotent to morbid curiosities around death and scandal, drawing on Bataille's (1957) erotism as transgression that accesses the sacred through excess, where wartime proximity to

mortality heightens desire's continuity with dissolution, commodified in instructional modules that guide users toward aggressive trance states evoking hidden psychic urges. Russian psychoanalytic traditions, influenced by Spielrein's (1912) integration of destruction into eros, underscore how war's destructive impulses fuel submissive fantasies, with courses marketed to men confronting "pauper" status — economic losers in neoliberal hierarchies — as pathways to reclaim virility through voluntary castration, a reversal of TCC's involuntary threats, blending Freudian masochism with Jungian integration of the shadow anima in dominant female archetypes (Spielrein 1912; Jung 1951). Modern psychoanalysis, via Lacan's (1973) objet a as cause of desire, frames this consumption as pursuit of the elusive surplus jouissance promised in femdom practices, where marketers capitalize on wartime Oedipal crises, offering symbolic resolutions to imperial paternal imagos through maternal domination, reliably arousing libido amid stress as a drive circuit around lack, paralleling scandal's obscene enjoyment and death's sublime confrontation (Lacan 1973). Cultural studies extend this to geopolitical erotics, where Ukraine's conflict amplifies neoliberal individuation's fractures, fostering demand for courses that ritualize power exchange as biopolitical self-care, countering castrated masculinity's nihilism — echoing Panasiuk's (2024) incel analyses — with erotic sublimations that integrate aggression into trance, marketed as essential for psychic survival in death-saturated mediascapes.

The archetypal dimensions, per Jung, infuse these marketed courses with mythic resonance, where the dominatrix educator embodies the mana-personality of the Great Mother, offering initiation into submissive mysteries that compensate for the deflated puer aeternus in wartime men, pauperized and conscripted into imperial service, their libido redirected from heroic inflation to shadow integration through erotic humiliation. This Jungian framework intersects with left erotic philosophy, as in Marcuse's vision of non-repressive sublimation, where BDSM education promises liberation from performance principle, yet in wartime marketing, it serves biopolitical ends, channeling stress-induced libido into commodified trances that mimic death's dissolution and scandal's exposure, infallibly activating desire as affirmative negation (Jung 1968; Marcuse 1955). Poststructuralist critiques, via Foucault's power/knowledge, reveal the courses as disciplinary technologies producing docile yet aroused subjects, while Preciado's pharmacopornography updates this for digital eras, where virtual femdom modulates molecular excitations remotely, marketing arousal as wartime resilience against castration anxieties

perpetuated by TCC regimes and economic hierarchies distinguishing “emperors” from “paupers.”

Ultimately, the marketing of online erotic courses in wartime Ukraine exemplifies the libidinal economy’s resilience, where sex’s infallible efficacy under stress — equipotent to death and scandal — sustains a marketplace of desire amid biosocial crises, offering castrated masculinities archetypal resolutions through submissive trance, perpetuating Eros against Thanatos in commodified forms.

References

Bataille, Georges. 1957. *Erotism: Death and Sensuality*. City Lights Books.

Butler, Judith. 1990. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge.

Deleuze, Gilles. 1991. *Coldness and Cruelty*. Zone Books.

Deleuze, Gilles, and Félix Guattari. 1972. *Anti-Oedipus: Capitalism and Schizophrenia*. University of Minnesota Press.

Foucault, Michel. 1978. *The History of Sexuality, Volume 1: An Introduction*. Pantheon Books.

Freud, Sigmund. 1920. *Beyond the Pleasure Principle*. Standard Edition, Vol. 18.

Freud, Sigmund. 1930. *Civilization and Its Discontents*. Standard Edition, Vol. 21.

Jung, Carl G. 1951. *Aion: Researches into the Phenomenology of the Self*. Princeton University Press.

Jung, Carl G. 1959. *The Archetypes and the Collective Unconscious*. Princeton University Press.

Jung, Carl G. 1968. *The Psychology of the Transference*. Princeton University Press.

Lacan, Jacques. 1973. *The Seminar of Jacques Lacan, Book XX: On Feminine Sexuality*. W.W. Norton.

Lyotard, Jean-François. 1974. *Libidinal Economy*. Indiana University Press.

Marcuse, Herbert. 1955. *Eros and Civilization*. Beacon Press.

McClintock, Anne. 1993. "Maid to Order: Commercial Fetishism and Gender Power." *Social Text* 37: 87–116.

Panasiuk, Mariia. 2024. "The Incel Phenomenon: Neoliberalism, Oedipal Crisis, and Masculinity." *Collection of Scientific Papers «Λ'ΟΓΟΣ»*: 284–289.

Preciado, Paul B. 2013. *Testo Junkie: Sex, Drugs, and Biopolitics in the Pharmacopornographic Era*. Feminist Press.

Reich, Wilhelm. 1933. *The Mass Psychology of Fascism*. Orgone Institute Press.

Spielrein, Sabina. 1912. "Destruction as the Cause of Coming into Being." *Journal of Analytical Psychology* 39(2): 155–186.

Žižek, Slavoj. 1989. *The Sublime Object of Ideology*. Verso.

Digitalisation Of Sex

Marketing

Libidinal Economies

Eros

BDSM



Follow

Written by Media&Aesthetique Journal

0 followers · 0 following

Publishing House, Media&Cultural Analysis. Independent Researcher.

More from Media&Aesthetique Journal