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Notes on Being Blonde:

(or is it time to change hair color)

Reflexive/self-reflective subject positioning by you exponential other(self)

They say Blondes Have More Fun

Someone called me Barbie in the street today!

All - assume relative subject positions! - all minority are majority to others
- exponential others, i.e. positions demanding more than one victimized place
- have exponential illumination advantage. Colonialism - **living as image for somebody else**. Or living as image for somebody as a liver of images of other.
Use/create image in particular, profit when advantageous, make visible.

What is arctic eroticism? /exoticism - no taste no touch - ice

I am blonde. I'm Swedish. Blonde in America, (in my stereotype case no Floridian, Cali girl or call girl, no Hampton elegance) a certain automatic. Immediate access. Blonde - blonde woman means "automatic success without a brain through sexuality". Double-edged privilege. I am an Other, not American, no man. Function of object, an image for the man, dream aspiration for the woman/queen. Main feature of plenty of porn sites. Jaded from privilege,,, blonde ambition.

(porn sites images, chats)

Blonde is better value in the bleach zone of women's trading of eastern Europe.

European, the attractive foreign accent. A Swedish accent is not linked to the intelligence of a British refined one, or the French esprit, ref; Swedish chef in the Muppet show, all these Swedish blondes, stupid blondes, charming naïve blondes.

(Jamie Lee Curtis as Inga in Trading Places)

Stereotypically speaking, we have a Swedish woman - a dumb sex nymphet. 'What does it really mean when you say you love my accent?' It's charming indeed when

a British artist claims the right to an alternate non-correct language -who's talking, an image creator. I am the proprietor of my accent - I refuse to have my language colonized. I can make it more extreme, unintelligible, maybe with an Italian twist. My choice of version is valid, it is just an other. The power of speaking differently - difference not correction.

Blonde Beyoncé beyoncé! Japanese ganguro

(insert language mistakes?)

dumb blonde jokes! Did Richard Prince do dumb blonde jokes?

From Sweden with love, home of the Utopic project of socialism. When the cold war was still going, to the west there was capitalism, or empire of ideas, to the east there was communism, forced sharing for everyone. In between was *idea-communism*, with the now fallen Berlin wall working horizontally as the dash between the two. To the south starvation, and in the far north, Utopic ideas made living and true. This netherland, not in Gauguin Polynesia, but in actuality it was Scandinavia. The dark Polynesian women with black hair inverted.

(Gauguin images) (inverted polynesians)

The response to Gauguin; blond Bond women - willing girls in swim suits. A majority of them Swedish. In fact the only one making it twice - Maud Adams - Swedish.

Exotic axis north - south. Commercial goods in plenitude west bond, also far east, Japan. Japanese schoolgirl fantasies.

The Scandinavian blonde Valkyria is horizontal exotism in relation to the US. It softly relates to the world in a similar annexing manner, only outside of the action. Nothing ever happens in utopia, no war, no evil only voluptuous women behaving in the most fantasy manner, always willing, naked, no questions asked.

America had a somewhat other idea of Utopic, most porn in the sixties and seventies was labeled Swedish - Swedish porn, the greatest porn, happy porn, the body type for you. Why not homegrown, is it morality - made-up prudishness creating made-up import. Swedish massage. Blond Swedish porn stars, Bond women air hostesses, all overdrive - instantly satisfying her desire

The way to harbor a fantasy, your deepest desire is through distance, exoticize ideas, of somebody ELSE.

I want to practice life as an exot - no assimilation of difference. Victor Segalen created the concept of the exot around 1910 while living in China, referring to colonial exoticism (such as travel-diaries with devouring gazes) as the **absolute exoticism**. Instead a look inside of the traveler, the subject, the sender. Shifting landscapes and constant negotiation of what is. An exot is a non-stop traveler, keeping a self-reflective stance. The Other is within. (Exot's essential nature as part and parcel of the contemplation of the self.)

Michel Leiris, French anthropologist, author, surrealist, wrote a diary when he crossed the north of Africa in the 1930's, "Afrique Phantome". He traveled together with anthropologists through the French colonies to scavenge material for their new museum, Musee de l'Homme. He writes on frequenting the bordellos. I guess in some effort of self contemplation (see Manhood as well) Once in Dire-Dawa, Ethiopia he walks home from one bordello, commenting on this encounter: "**colonial eroticism** makes you think funny thoughts". He had seen himself from this other into his own body, seen from within. He was in perspective, no ground zero. It is true to be relativized: reveal to oneself what one is in the negative, (this is not a set state, fluidity) but one cannot escape that initial position, desire women, slept with their women just like Alexander the great, conqueror of continents - globalist. Intermix with the women of the overtaken, genius strategy.

It makes me want to hear the conversations the Polynesian girls had about Gaugin, whose house Segalen arrived at 3 months after the former's death. (quote) These paradisaical women, painted as juicy as a tropical fruit. Other females, both dangerous, alluring controlled by his gaze, his oily interpretations. Did he catch sight of himself, gaze reversal.

Self-honesty, is it or not an exot? Gaugin's horny gaze, how does these women display it? Segalens prude eroto remarks on the Polynesian (quote) women. Leiris, his gaze turned inwards, is not about the fucked women, it's about him and his french buddies in a smorgasbord of exotic "stuff". His position gets set, relative to other possible events.

What is the difference between the Polynesian sexualized women of Gaugin and the japane little schoolgirl Annlee of Pierre Huyghe and Philippe Parreno, or rather what is the same in relation. Annlee was owned by these French men, Leiris bought his women. I don't know what or how Gaugin payed his. The cultural component of the so called merchandize shifts over time, what once was Polynesian, became Swedish, and some time now Japanese. Different sexualities - Brazilian sodomy, Swedish happy porn, Japanese bondage girls - for different eras.

There is a complicated cultural bond between Japan and France ex. Japanese pop icon Kyrie Kimmie sings in French, the French school girl and the Japanese school girl are both current icons. Sexual cultural fetishism - Sexual tourism as tool for the ambivalence of the self?

AnnLee is set free, copyright released, she is a free floating sign? Sign going Blonde showing agency in regards to ethnification. Making reflexive female stereotyped positions. French colonization in turn makes for stereotypical French male images. If colonization is living as an image for somebody else - the US is an image for the rest of the world, of which it in turn is re-turning out images.

Tom Wesselman, Richard Phillips, et al painting voluptuous blond women -- the white male American. The American porn production company 'Swedish Erotica' must have done well at the college campus.

The colonial era transformed into cultural globalism with the logo of United Colors of Benetton; intermixing of facial traits shuffle no positions, curiosity for 'racial' recipe, surface decoration. Minority talk such as 'Arab representations' curated by Catherine David or 'African Contemporary Art' - controlling of positions. Categories seem to be presented as geographically nationally or ethnically solid, condescendingly creating victim rescue operations, while ethnifying or exoticizing the 'others' even more so. It's about the order of things.

But remember freedom for all is no freedom at all.

'The blonde is on top'. Classic beauty! The blonde is a fluid one, just dye your hair and you're in. We need an other to be, and the other cannot be we, but we can always be an other. Making cultural globalism even more global!

Relativize our own positions. Possible?

I am interested in America, My own perspective is righteous, from the Utopic perspective. Through Scandinavian consensus do I know democracy, social security, political correctness, and consciousness. (something politically utopic, blonde turn around mirror so self becomes something different, sexual equality!) Absolut democracy - Absolut beauty.

Social democracy. Suprematist populism. Leni the smart blonde?
Blondes in classic paintings - Greece, Italy, myth is prevalent. Ref. Fred Wilson in Venice, black servants in classic setting -

Scandinavian bombshell-elf, same idea. (Actually, we can read,) A too independent woman (egalitarian utopia) holding up doors while naively emasculating. Tall valkyrie women, just waiting to get laid in the beautiful landscape where the sun never sets. Something of pure lust, back to nature, the original utopic state before the fall.

The etymology of the word blond is long, Aryan and bleak. (when did the blond myth start, history)

I am trying to create a stereotype. A black man told me every man's dream is a Swedish naked woman in ski boots. The dumb blonde of the fifties is said to have been invented by Hollywood as a response to WWII. This figure had as strong an impact as the black hunk in the seventies, or the Latin Lover since Valentino. Simone de Beauvoir wrote in the seventies an essay on Bardot, not Swedish nonetheless one of history's most infamous blondes, and not even a real one at that, but who is a natural anyhow? Bardot - Beauvoir sex stance comes right back in the faces of the men so that they can feel what they are putting out, their gaze, *reflexive subject position*. "The Lolita syndrome" Points out the relative position, goes in to the subject for self realization - somewhat uncanny.

Ambiguous nymph, elf nymph, bb without memory, without past, drawn to her seductiveness, her eroticism is not magical but aggressive, gives up her artifices - trousers. she is as much hunter as she is prey, the male is an object to her just as she is to them, is man's fellow and equal, mutual desire and pleasure, a conscious being who is sizing him up. Childlike and intimidating, sexual equality, does not lend herself to idealistic sublimation. "Nothing can be read into Bardot's face. Presence of reality, ethereal dreams and lewd fantasies alike, forces men to be honest with themselves."

"...I want there to be no hypocrisy, no nonsense about love,"

BB once said. 'The debunking of love and eroticism is an undertaking that has wider implications than one might think. As soon as a single myth is touched, all myths are in danger. A sincere gaze, however limited its range, is a fire that may spread and reduce to ashes all the shoddy disguises that camouflage reality...impel one to ask oneself why, why not...'. (Mutter Courage. Rose Marie Trockel, blonde! Heliga graal av henne, fortsattning)... Perpetuation of stereotype - endangerment.

Ulrike Meinhoff, no blonde, but during the two years following the free-taking of Andreas Baader constantly in flight, she died her hair blonde, more innocent, more bimbo, or so it seems, Black hair might be more militant, more

crystalline, sharp thought. Ulrike Meinhoff, another infamous blonde on the run of the last century. Fake as usual!

Caillois - camouflage, into blonde, I want to propose a fifth kind of mimicry in addition to the four listed by him - **mythological mimicry**; a cultural species which adapts a disguise in order to converge with the stereotypes of the culture. It is no longer concerning the blurring of the distinction between the individual and space, but rather between the individual and its stereotype... here use hydrogen peroxide!

This kind of mimicry repurposes all of the other four depending on goal; offensive - designed to surprise the prey, (Cicciolina) defensive - to escape the sight of the aggressor or frighten it away (Ulrike Meinhoff, Amanda Lapor) direct - when it is in the immediate interest of the imitating animal (polish sex traded women) and indirect - when species belonging to different species follow a common adaptation, "professional resemblances" (Lil Kim, Gangaroo girls). This attraction of the blonde stereotype. It's cheap to get blonde!

Are you in for some reality jinx, (can this stereotype make you see reality?)

I'll be your mirror

A blonde any state of mind - fb 2004

