1. More than once during this year a peculiar image has become widely distributed in the media depicting immigrants in various impossible, collage-like, dreamy situations. In one of them a group of Moroccan refugees are climbing long wire-fence of golf field in Spain while bourgeoisie pair in white dresses is looking embezzled; in another, blurry-dark-amorphous group of Syrian people sneak into the frame of a live TV show where a group of greeting-the-sun-yoga are practicing in the beach of Turkey; in yet another a boat of immigrants usurp young Russian model posing in the beach in Miami.

2. These collage-like juxtapositions are condensations or the formal expression of prevailing political-ideological-historical-social-economic conditions. The condensation is the way dream works; or to be more precise: it is how the logic of the language of ‘dream-work’ operates. Psychoanalysis, following precise definition given by Laplanche and Pontalis, has two sanctions regarding the process of condensed expression of ‘dream-work’. First, it is forbidden to see the language of condensation as a ‘summary’ of involved determinations (the so-called political-ideological-historical-social-economic conditions). This is because the forces involved are operating simultaneously. Second, the logic of its operation is economic, meaning that the ‘condensed’ forces and conditions are constrained by a logic which is both invisible and indispensable (i.e. as a assumed spontaneous nature-like logic of capitalism).

3. The functions of the dreams are many. The most apparent is to protect sleep. This basic biological function of the dream is conservative: it preserves things. It maintains the inertia. Here comes the question: which sleep the dream-work of the image of immigrants guards? Answer: it guards the above mentioned formal expression of prevailing political-ideological-historical-economic conditions.

4. The concrete result of this inertia has economic character. It gets its power from the grinding mechanism of capitalist-imperialist forces. Thus, the dream-work of the image of immigrants conceals the real perversity of the capitalist schizophrenia. Its logic is very simple: the immigrant is a result of (natural) capitalist unevenness (and inequality), which appears as natural (juxtaposition) of the state of things.

5. The image of immigrants as condensed juxtaposition of contradictory forces has an ideological purpose as well. The dream-work of the image of immigrants is what condenses the history of immigrants. The history of immigrants is a dialectical result of combination and sedimentation of conflicting elements which make sense only as the image of the struggle. These struggles are uneven and unpredictable.

6. What is condensed in the dream-work of the image of immigrants is nothing but struggle against oppression. The dreaminess, or surrealism, of the image of immigrants caught in
A French Nurse's Dream
FORM FOR CLARIFICATION
OF CITIZEN'S TIES
CLARIFICATION OF GUARDIAN
PERMIT APPLICATION
OF A FINNISH CITIZEN'S FAMILY TIES
CHILD IS THE APPLICANT FOR STUDY
EXTENDED RESPONSE AND PROHIBITION FOR THE EMPLOYED CLARIFICATION FOR SELF-EMPLOYMENT OF ENTRY
HÄITÄ TARVITSET

- Rowan Brushed
  Flece-lanka
  450(450)500(550)
  650 g, silvy sininen
  (281)
- pulkot 5 ja 6 mm tai
  kiiraalan mukaan

Pue vlastvärsen
neuleen alle kauniis
kuukupusero. Hibot
tekoista radjan
tyylillä, eläköä neppeja
tavallisella.
the high-fence of the posh golf field is no less surreal than the imperialist capitalism exploiting all available means (including all non-compatible means) for sucking the last drop of life from people. The surrealism of immigrants as the result of surrealism of capitalism opposes to this exploitation with the “jaws of dialectics”.

7. In Ira Levin’s novel Rosemary’s Baby, there is an intriguing scene where Rosemary, while intoxicated, is impregnated by the Devil in a satanist ritual. “She opened her eyes and looked into yellow furnace-eyes, smelled sulphur and tannis root, felt wet breath on her mouth, heard lust-grunts and the breathing onlookers. This is no dream, she thought. This is real, this is happening.”

8. Although the dream-work of the image of immigrants is the result of the nightmare dream of the capitalist imperialism, its contradictions are usually depicted as less evil and malicious. Furthermore, the collage-like situations of immigrants are seen as something to do with their innermost nature; or with their singular character. In this imagination immigrants, with their sedimented juxtapositions, add something new and unpredictable to otherwise very monotonous and boring hegemonic Western culture. They are presented as the cultural gift to the political instrument.

9. The ideological function of immigrants is precisely in this: it cements the ideological contradictions as a form of culture. Thus, the culture of immigrants serves to maintain the inertia not only of the sleep but of being awake into the wrong life as well. It is happy-living mystical right-wing and spontaneously free-as-a-bird-flying contradiction. This allows for endless opinions about the contradictory situation of immigrants and as a result it hides the concrete language of emancipation that the existing extreme political situation entails. As a result of this ideological obfuscation the most crucial thing is taken away from immigrants: his/her political subjectivity.

10. In today’s collective pessimism and withdrawal, the dream-work of the image of immigrants enables such absurd banalities to appear as normal. As opposition to this we need to organise pessimism, as Walter Benjamin wrote about surrealist image during the time not unlike ours, with a stronger, more surrealist and crazy images. We need to reverse the image, so we can see what we are looking at. “To organise pessimism means nothing other than to expel moral metaphor from politics and to discover in political action a sphere reserved one hundred percent for images. This image sphere, however, can no longer be measured out by contemplation.”

11. The image of immigrants emptied of ideological associations of culture can unleash the real contradictions, and put politics to where it belongs: to the sphere of struggle and subjectivity.
ATTACHMENT TO POSSIBLE ENTRY FOR SPouse OF OTHER GROUNDS

A FINNISH PERSON FOR SELF-EMPLOYMENT AND ENTRY IN FINLAND

PERMIT FOR RESIDENCE PERMIT ON A CONTINUOUS BASIS

PERMIT A FOREIGNER RESIDENT CONTINUOUS BASIS SCIENTIFIC RESEARCH

FIXED-TERM RESIDENT ON THE BASIS OF SCIENTIFIC RESEARCH

TIES OF A PERMANENT FINNISH CITIZEN

AS A SPECIAL EXPERT WHOSE PERMANENT ENTRY FOR SPouse OF A PROHIBITION TO POSSIBLE

CHILD IS THE APPLICANT
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