Naem Mohaiemen
22, 27

Visible Collective was a coalition of artists, educators, and legal activists exploring contingent migrant identities (including refugees as an externally imposed, imperfect proxy for ethnicity) within the context of US post-2001 security policies. The Collective’s members included Naem Mohaiemen, Aman-Atreya Roy, Soo-In Yoo, Daisa Golden, Almeida Lin, Vivek Bald, Kristofer Dan-Bergman, JT Utomi, Sobhan Zaidi, Anjali Malhotra, Ann Hoq, Sarah Okere, and Oddi Quaisri.

Visible Collective’s projects are archived at daedalusdreamamerica.org.

When could not be found

Inspector

Implacable Hosts...

Really, Stephen?

After 2001, right-wing anti-immigrant groups were able to mobilize themselves as open pariahs. The rise of the Muslim-hating militia came about in this context. At the same time, racism was also channeled at times by pro-immigrant politics in America that targeted in America than it did in Europe. Celebrity was a moment that Reagan era, when a 1986 law gave amnesty and a path to citizenship for undocumented migrants who had been in America since 1982, or had worked on a farm as seasonal labor. The political process, in this instance, included a desire to reward these immigrants who had become assimilated, and who were willing to pay taxes, especially on the farm-land of Latino and Chicanos. But in many cases, such laws were ones, likely as the DREAM Act is an exception, because undocumented migrants are not permanently attached to the idea of “legality itself.”

In Europe, anti-immigrant groups had great trajectory and resonance to be back as the 1990s. In Germany, church asylum and activist groups had tried to populate the slogan “Kenn Mersch, es ist Elgig” with mixed success. They also joined forces with other European coalitions pressing for the rights of Swiss. But these concepts became harder to argue in the last decade. After the 2005 London bombings, anti-migrant sentiment intensified as Tony Blair reminded the British that immigration was not a larger threat, but rather a privilege.

“Loyalistism” and “nationalism” now started to be framed through instruments such as a proposed “Britishness” test and a specialized German citizenship test in the province of Bavaria. By 2008, anti-immigrant politician Norbert Böhmer had said that the test of the “Britishness” of British Asians was whether they believed in completing or extending in a classic match. Norbert’s views were popular among citizens, with polls showing that 40% were favorable toward the new test.

While there has been a continued evolution of “nationalist” groups within the body politic, it is noticeable that as one minority group becomes the target population, members of other minority groups can be deployed as labor for the new policing. Taking popular cinema as a as before, we can look at scenes from the new-humor film “Ralph & Kim” transiton for a glimpse into shifting positions of South Asian self-presentation.

In 2008, Harold & Kumar go to White Castle. Kumar reveals the white rabbit who turns Asian 7-11 clerk ("Thank you come again?"). But by 2008 in Harold & Kumar Escape from Guantanamo Bay, he claims with a black security guard, accusing him of racial profiling (“I know, right? I’m right? I’m right? I’m right?”). This shift in Harold & Kumar Christmas, reduces the misidentification of “Other/Whole” in the new black.

Visible Collective was interested in subverting media spaces, especially advertising forms that build their way into public consciousness. For example, really (Stephen) rolled on White Castle’s billboard, calling “Habib, [name of Muslim student] wishes you a happy birthday.” After the 2006 Passover, the billboard was put up in front of a high school, with the text: “We are not racist, we are just very friendly.” This was an attempt to reframe the narrative of the Islamic world and to challenge the perception of us as the Israeli-Palestinian war or the recent attacks.

Invisible Collective, there were debates about what we should work on and what to focus limited energies. Those questions became clear: channels for awareness about the treatment of refugees and migrants, and channels for awareness about the treatment of refugees and migrants, and channels for awareness about the treatment of refugees and migrants.

But as much as concern about racism came up repeatedly among collective members, the 2009-10 civil unrest in the Middle East was the most significant event in the lives of many of our members. In 2011, the “Arab Spring” civil unrest in the Middle East was the most significant event in the lives of many of our members. In 2011, the “Arab Spring” civil unrest in the Middle East was the most significant event in the lives of many of our members.

Conversations in visual spaces were enabled by Visible Collective for the butterfly object effect, the possibility of building public truth in more literal ways. But we also introduced in the decade after 2001, many of the positive changes in migrant status came because of legal cases and legislative victories. Therefore, a more results-based path (such as changing, including policy) has become a focus for some of our ongoing strategy, at least for now, over more ephemeral museum projects.

1 Immigration Reform and Control Act (IRCA, U.S. Law), 89-600, 166 Stat. 1919, February 6, 1986, also known as the Simpson-Mazzoli Act.
3 "Religious tolerance is a hallmark of the Islamic world,” BBC, November 2, 2008. The argument is that the Islamic world is more secular.