Contribution of Law Enforcement Officers (2008–2009) by Lía Vallejo To Serve and Protect, Honduras, 2021

A police force is part of the state's security forces. The police represent the real body, lending material form to the oppressive violence of the faceless body that is the state. They are empowered subjects, with weapons and uniforms, who enjoy their safe impunity, protected by the power of the state. The structural and systematic hierarchy demands order, submission and respect. This is upheld by the historical marginalisation and genocides of resistant and dissident bodies that do not fit its regulations. So, what order is it seeking and who takes the consequences?

Sherwood Syndrome 2 (2013) by Democracia Sherwood Syndrome (Núria Güell, 2013 – Democracia, 2021), Spain, 2021

This proposal is structured around the distribution of copies of the end of master's thesis by David Piqué, Chief of the Mossos d'Esquadra (Catalan police force) to inform the public of the theories regarding police and judicial control methods used on dissident or "anti-establishment" groups. It gives rise to a series of open reflections on "police policies", such as the discussion about whether state security forces can be considered "working class" and other issues such as citizen-police officers and the latest stance on the abolition of the police, which involves the withdrawal of funds, progressive militarisation of state security forces and the industrial nature of citizen security tactics.

A Public Event (2020, cancelled for health care issues) by Habacuc Public Taxes, Central Region – Spain, 2021

If "impose" means 'to place', who places the *impost*? The government, the public, the community, the actual citizen? Are "public" and "common" synonyms? Are public imposts common taxes? What is the relationship between an order and an imposition? In any event, citizens are obliged to

pay the taxes to the state that legislation prescribes and the government then administers the capital received. Culture, although its area of action is very hard to define or delimit, is considered a common good and governments allocate part of the money received to support it. This piece —and the exhibition in which it is included— has been possible thanks to public imposts.

Stateless by Choice (2015–2016) by Levi Orta National Record, Cuba, 2020 – ongoing

National Record is my response to the recent censor and control policies applied by the Republic of Cuba's Ministry of Culture; policies that destroy the freedom of artistic and intellectual creation. For this reason, I decided to renounce my credentials as artist, granted by the government, and thus my endorsements and privileges, to dedicate myself entirely and indefinitely to the mental sport of solving the Rubik's cube in the shortest time possible, for which I currently hold eight national records. In a totalitarian state, moving forms and colours can be a political declaration.

In *Stateless by Choice*, Núria renounces her nationality; in *National Record*, I renounce my condition as artist.

A Godly Tale (2018) by Rosa Casado and Mike Brookes Divine Matter, Catalonia, 2021

In response to the work *A Godly Tale* (2018), we have chosen a 17th century depiction of Saint Agatha, one of the images selected by the women involved in the original project. And we are considering the painting not only as a physical trace of the context it was made in, but also as a material combination of elements of the physical world it was made from.

Painter Pere Llobera is collaborating with us to make a faithful copy of the picture as a way of revealing and exploring the material, geographic and social interconnections embodied in its physical composition. Llobera will work publicly in the exhibition room, amongst accumulating fragments of the research and conversations that emerge from this process.

(Reproduction of *Santa Àgueda* (c. 1635–1640), by Massimo Stanzione, from the collection of the Museu de Belles Arts de València; technical advice courtesy of the Museu de Belles Arts de València).