

An impression on (the) debates:

In the engine room: working conditions for cultural workers

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It seems that the debate subjects within the *In the engine room: working conditions in culture* program add very well to the program *Mission Less Probable: The Umpteenth Enemy Offensive* (more on: http://rexold.sw4i.com/mvm/ntano_eng.html).

The members of Workers' Inquiry Group, Karolina Bustamante, Ines Moreno i Junuen Sariego, PhD students on the (Centro de Estudios) study program of the National Museum Reina Sophia Art Center in Madrid, together with Bojana Piškur i Tjaša Pureber, members of Radical Education Collective (Ljubljana, Slovenia), not only mapped and detected the problem of exploitation of workers in the field of culture but went a step further and initiated and realized a workers inquiry in the given context they worked in.

However, the fact that they could not finish the work on this inquiry clearly illustrates how much the reflection on position of cultural workers became a taboo and a question of auto-censorship for the workers themselves. As we learned during these talks, apart from institution management obstructions were coming from cultural workers themselves by not being ready to take part in the inquiry.

The quality of the meeting with the colleagues working in the Reina Sophia Museum in Madrid was in underlining of our mutual precarious position. One could say that the cultural workers relatively easily accepted this position that was created through neoliberal reform in the field of cultural production and through promoting the principle of 'flexibile' work and the concept of creative industries. The alleged freedom of movement, of creation and mostly unlimited creativity turned into insecurity, (auto)censorship, (self)exploitation and commercialization through the role of precarious entrepreneurs that became the main role of cultural workers today.

If we were to be allowed to radically conclude, it seems that the cultural workers will remain in this precarious position until they establish egalitarian relations and a wider front of struggle together with the workers of all other segments of social production.