

## THE PREAMBLE TO THE CONSTITUTION OF THE LOUISVILLE WORKERS BRIGADE

The establishment of the Louisville Workers Brigade is an outward, physical expression of the rising class consciousness of the working masses and the intensification of the class struggle between this majority working class against the ruling minority owning class. This intensification of class struggle—a result of the brutalized working class standing firm and using its position as the producer of all things as leverage—must be strengthened further.

The only hope the working and oppressed masses have is to organize into a cohesive, united collective—regardless of industry, employment status, race, nationality, sexual orientation, etc.—to oppose the more powerful and resourced owning class. This is the mission of the Louisville Workers Brigade: to build unity and power among working people, pushing for stronger union contracts, broader union representation, and a return to radical rank-and-file organizing that secures the most gains and victories for our class. We are not separate from the existing trade unions, but seek to educate and empower union members and non-union members alike, so that they can better participate as workers in the economic, political, and social spheres of our community. As workers ourselves, we remain intrinsically tied to and committed to the conditions of the working masses, not only in this country, but in all countries. This is why we dedicate our time, resources, and experience to the aims and goals of this cause. Only through an unwavering devotion to solidarity with all working people of this world can the workers of all countries fight for their collective empowerment and liberation.



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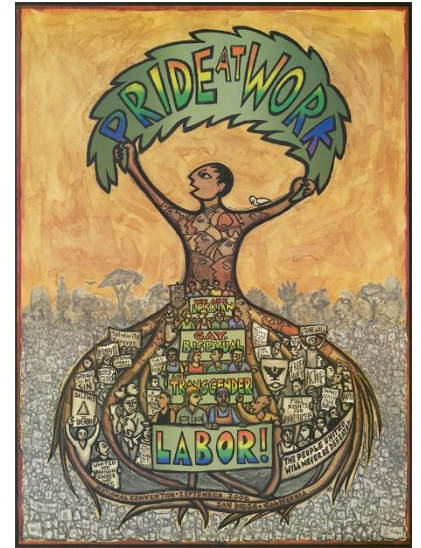


## THE ROOTS OF THE QUEER STRUGGLE

The struggle for Queer rights, empowerment, and liberation in the United States has been arduous, bloody, and, sadly, in many instances, deadly. In addition to the problems facing all working people (e.g., poverty, substance addiction, poor working conditions), Queer people have been relentlessly oppressed, subjected to regular policing, a queerphobic culture that alienates and supports harm against Queer people, and conversion therapy that strips young people of their dignity and assaults their mental and physical wellbeing. For decades, Queer activists have bitterly fought against their lot in life both as Queer people and as workers, demanding that their voices be heard, their dignity acknowledged, and their struggle tied with and supportive of similar struggles. The modern Queer struggle was born in the Stonewall Riot and was built to be a movement that struggled against the owning class and the system that maintains the status quo of oppression, exploitation, and brutalization that all working people, but particularly Queer folk, suffer under.

## THE MODERN STRUGGLE FOR QUEER LIBERATION

Though the Queer community has experienced more tolerance and acceptance over the decades, the struggle for Queer liberation, like the struggle for working class liberation, is far from over. All over the country, the bitterly fought-for gains of the Queer community have been under attack by a resurgent far-right political movement that is seeking nothing less than the total exclusion and eradication of Queer existence, particularly trans and gender-nonconforming people. With this assault, the way forward is argued by some to be the passive elevation of Queer people into positions of power or positions of prominence in our society. This strategy, often called “Rainbow Capitalism”—though it has made Queerness more visible, tolerated, and accepted—has resulted in companies plastering Queer-friendly advertisements everywhere, especially during Pride Month, to show that they “care” and “support” Queer people, only to then return to their policies of funding vehemently anti-Queer politicians around the country. What “Rainbow Capitalism” amounts to, like “Girl Boss Feminism” and “Black Capitalism,” is the cooption of Pride to promote consumerism, degrading the radical and militant history of Pride and transforming it into a tool of corporate power—concealing and attempting to destroy the vision of Pride that the Stonewall rioters and early Queer organizers envisioned.



## THE QUEER STRUGGLE AND THE CLASS STRUGGLE

The British Queer activist and Labor organizer, Mark Ashton, said: “It is really illogical to say: ‘I’m gay and I’m into defending the gay community but I don’t care about anything else.’”

The fight for Queer empowerment and liberation cannot be achieved in isolation. To fight solely for the empowerment and liberation of Queer people—ignoring the plight of marginalized racial and ethnic groups, the impossible accessibility to stable housing, the turmoil of substance users, etc.—only tackles one facet of the torment that the whole of the international working class faces. The Queer struggle is deeply interconnected with all these struggles, as these struggles are all tied to the working class's fight for liberation. With a society dominated and geared towards the empowerment of the minority owning class over the majority working class, all working people, both Queer and non-Queer, are oppressed, exploited, and brutalized in the name of maximizing profit and power for the owning class.



## SOLIDARITY!

The key to victory in the struggle for liberation boils down to a single word: Solidarity. At the heart of the power of the working class in its fight for empowerment and liberation is solidarity between all sections of the working class. It is for this reason that all Brigade organizers, even before this organization was established, stood on the picket line with workers fighting for higher pay, better working conditions, and a democratic voice in their workplaces. It is why the Brigade stands against all forms of chauvinism—racism, nationalism, sexism, queerphobia, etc. Under a system dominated by the owning class, we must struggle with and depend upon each other in order to secure our collective economic, political, social, and cultural liberation. The owning class will not hand over the keys to our victory; no, we—the international working class—must struggle for what is rightfully ours. A better world is possible: solidarity and organizing within all sections of the working class is how we achieve it.

The Louisville Workers Brigade represents and fights for the Louisville working class, but we stand in unequivocal solidarity with the international working class and its various struggles. We echo the cries for a better world for all working people, especially those most oppressed under our current status quo. We are organizing for the day when all workers may live in an equitable, free, and democratic world.