

# THE CLASS STRUGGLE CHRONICLE

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## No War But CLASS WAR!



Power, Peace, and Liberation for ALL Working  
and Oppressed People!

## SOLIDARITY FOREVER!



**The Louisville Workers Brigade** is an association of working people dedicated to educating, supporting, and uniting working class forces in the Louisville community. We organize with union and non-union workers alike.

The Brigade **educates** workers by organizing regular Educational Presentations which focus on Labor and Working Class history and issues and by producing easy-to-read literature for working people.

The Brigade **supports** workers through aid during strikes, by platforming workplace grievances, by providing counsel to workers exploring options to organize their workplaces, and through organizing solidarity actions for workers.

Lastly, the Brigade **unites** workers by breaking down the divisions which the owning class has used to divide workers against each other and by organizing regular Community Socials where working people can meet other workers in the community and can begin to build ties of solidarity with one another.

The Brigade proudly continues the legacy of Class Struggle Unionism which understands that our present economic system is design for the minority owning class to become unbelievably wealth off the labor of the majority Working Class. We reject the false notion of “peaceful coexistence” between these two rival classes whose interests are diametrically opposed to one another. Instead, we seek to heighten this class conflict by empowering workers to secure economic, political, social, and cultural power for themselves through struggle.

Though we organize in the greater Louisville community, the Brigade stands in solidarity with the diverse International Working Class and we oppose all social chauvinisms and bigotries which divide workers against each other, including sexism, misogyny, queerphobia, racism, and nativism. We believe that Working Class Liberation must always be synonymous with Women’s Liberation, Black Liberation, and Queer Liberation and support the struggles of exploited and oppressed peoples everywhere.

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# Militancy, Defiance, and Struggle in Class Society

The Louisville Workers Brigade

May 1, 2025

The class struggle is ever-present. Even while the majority of working and oppressed people are not class conscious and, therefore, are not directly engaging in class struggle, class conflict is still being waged. Limited access to quality and affordable healthcare, climbing rents and cost of housing, exorbitant student loan debt, racialized police brutality, union-busting—all of these and more are regular daily offensives that the owning class makes as part of a clear and unrelenting class war. And yet, despite all of this suffering, the working class is just supposed to take it. Any measure of defiance, any challenge to the status quo of exploitation and oppression we take is automatically labelled as excessive. This makes the “Overton window” of working class demands and the ways we can realize them narrow, if not nonexistent, under the rule of the owning class.

It is no wonder, then, that militancy is demonized and bastardized in mainstream political discourse. In the media, when working people take any kind of stand, no matter how pacifistic they are, no matter how much rephrasing they employ to avoid unintentional escalation, they’re treated as taking things too far. Take, for instance, the Rail Worker labor dispute back in 2022. Despite being the supposedly “left-wing” news channel, CNN’s reporting of the dispute maligned the workers, and heavily painted them as being too selfish, too stupid, or too stubborn, making them the bad guys in a story that should be highlighting the enormous profits the railroad companies made from exploiting the workers. But no, because the workers were making demands, they were the bad guys, and they should have, according to CNN (proud mouthpiece of

the owning class), learned self-restraint. The Rail Worker Labor Dispute is just one of hundreds of examples of workers demanding what they deem fair, and being told that they’re going too far. The result is that working people are left in a catch-22, where they have demands but they can’t be “too pushy,” but it’s only through being “too pushy” that workers can reasonably achieve anything for themselves.

This “gospel of self-restraint,” is a ploy to redirect any anger and frustration back into the system, confining people into using pre-packaged, ready-made systems of control and diffusion—workers being told to file reports to Human Resources but never hearing back from them, people being told that if they just vote in the next election they’re sure to get someone better than what they have now, filing Unfair Labor Practice after Unfair Labor Practice and waiting for the NLRB to get through its immense backlog of filings. The owning class doesn’t really care if any of these systems of control actually resolve your particular issue; in fact, they would prefer that they didn’t. All the owning class wants is for you to be a good little worker bee. It doesn’t matter if you have total faith in the systems they offer or you’re too disillusioned to care; as long as you don’t resist, the owning class wins.

It is for these reasons that displays of defiance are maligned. All acts of defiance, especially riots, are culminations of hollow and broken promises, violent repression, and the exploitation and oppression the working class experiences daily. It’s a representation of our shared anger and discontent with the status quo, and is the clearest sign of a demand for change. And yet, while hated and feared by the

owning class and its allies, it's because of these acts of defiance that any real change has happened. All of the things that we have today (for now, at least), child labor protections, the eight-hour work week, the civil rights for a variety of marginalized communities, and so much more, were only achieved through a bitter struggle. In our class society, where one class has everything and one class gets less and less, we can't accept the rules the owning class has laid out for us. To be militant, to engage in class struggle, is to brazenly stand and fight for the interests of working and oppressed people in any way we can.

From the Haitian Revolution that saw the overthrow of slavery in what is now Haiti, to the Paris Commune that saw Parisian workers attempt to establish a working class society, to the Coal Wars in Appalachia that saw the miners face off against the coal companies and their "gun-thugs," to the Stonewall Riot that kickstarted the Queer Liberation movement—all of these movements, even if they didn't all succeed in their initial demands, or were later co-opted, still served to galvanize hundreds of thousands, if not millions, of people into fighting against exploitation and oppression both in the immediate and long after. These displays of defiance, of militancy, are what is needed now more than ever.

The rule of the owning class is extremely exploitative, oppressive, and brutalizing for the working class, but, like the Kings, Queens, and aristocracy of old, it's a paradise for the owning class, where all their wildest dreams can be realized. This simple reality is why we cannot ask for a raise, ask for affordable healthcare/schooling/housing, ask for an end to exploitation and oppression—they will never grant us any of this. To rely on the good graces of the owning class is a part of the folly of reformism. Nothing in this world was handed down to us; it was gained through struggle. Even the concessions that the owning class gives following a failed working class struggle

are not granted out of moral obligation but out of fear of what a militant working-class movement could and would achieve. The owning class will do and say anything to sustain their rule over us, whether that be through paltry concessions to bribe us or siccing their foot soldiers to crush us. It is for this reason that we must struggle, we must be defiant, we must be militant. The militancy of the brave working and oppressed people of history has won us many things and serves as a blueprint for achieving our collective liberation from exploitation and oppression.

Following the Haymarket Riot, famous Labor organizer August Spies was charged along with others for inciting the riot, despite ample evidence to the contrary. At his trial, Spies addressed the court in one of the most famous statements given in support of the Labor Movement:

*"...If you think that by hanging us you can stamp out the labor movement—the movement from which the downtrodden millions, the millions who toil and live in want and misery, the wage slaves, expect salvation—if this is your opinion, then hang us! Here you will tread upon a spark, but here, and there, and behind you, and in front of you, and everywhere, flames will blaze up. It is a subterranean fire. You cannot put it out. The ground is on fire upon which you stand..."*

This is the meaning of militancy, the meaning of engaging in class struggle. We have suffered long under the boot of the owning class, and it's time to throw them off us. It is only through a militant struggle that we will ever break the cycle of exploitation, oppression, and brutalization. We all must do our part to fan the flames of the subterranean fire, to carry the legacy of all those who came before until we have achieved a world for working and oppressed people!

Power, Liberation, and Peace to all working and oppressed people!

# Policing Under Settler Colonialism: A Look into Cincinnati's Class Struggles

Cincinnati Community Aid & Praxis and Cincinnati Socialists

May 11, 2025

Since May Day 2024, the class struggle in Cincinnati and the tri-state area has taken a myriad of forms. The United States is an illegitimate settler republic built upon the genocide of Indigenous peoples and the enslavement of African peoples. Far from being a forgotten event in the past, settler colonialism shapes class relations in Cincinnati today and manifests in several forms. In the realm of national oppression, Cincinnati's police primarily function to quell Black national unrest and secondarily to protect private property rights.

For decades, a nonprofit development corporation named 3CDC (Cincinnati Center City Development Corporation), in conjunction with the bourgeois state, has formed a significant part of class struggle in Cincinnati in the form of police violence. Cincinnati Socialists' statement on 3CDC reads as follows:

*"3CDC and the Cincinnati City government do not represent the interests of working class Cincinnatians, but those of the corporate oligarchy that view our neighborhoods as nothing more than potential business opportunities. The needs of the people should always take priority over the requirements of capital. Cincinnati Socialists demands that 3CDC be abolished and their power be handed over to those impacted by their decisions: the people of Cincinnati!"*

The policing of land and private property leads to the terrorism of neighborhoods and sweeping of houseless encampments. Recently, this pattern of violence has consisted of eradicating houseless encampments in Camp Washington and other neighborhoods in conjunction with gentrification. These initiatives are made

possible through the collaboration with white settlers who call on the police and state to eliminate "crime." A recent manifestation of this was the policing and condemnation of St. Francis Seraph Church in Over-the-Rhine for "attracting crime."

A recently popularized refrain of ruling class ideology has been that "no one wants to work." This line is a trick obscuring how perpetual unemployment benefits owners because perpetual instability and the creation of a reserve army of workers for the capitalist class makes for a more efficient exploitation of labor. Furthermore, white settlers are continually being galvanized to collaborate with the bourgeoisie by acting as vigilantes against "crime" and "drug dealers."

Part of the enforcement of perpetual instability is housing instability. Cincinnati's renters are at the mercy of landlords withholding the right to shelter. To make matters worse, Cincinnati is renowned for being an "eviction-friendly city," according to the real estate investment group Vision & Beyond. The struggles between landlords and tenants have also been pronounced. Cincinnati Tenants Union, CCAP, and Cincy Socialists have been developing their collective capacity to further organize tenants. Plans are in place to expand these connections, and hopefully, more future collaboration will be realized in the second half of 2025.

Policing has extended to violent opposition to protests against settler colonialism in Palestine. Pro-Palestine protests have emerged at the University of Cincinnati with a variety of groups and coalitions. Recently, this escalated to the point where a UC student was arrested for waving a Palestinian flag on campus

in response to Islamophobic and misogynistic demonstrators holding signs saying “women are property” and “Muslims are terrorists.” The same country professing the universal right to freedom of speech is more than happy to arrest students for protesting while letting bigots spread hate speech.

Cincinnati Palestine Solidarity Coalition is one example of a new coalition hosting a variety of events. CPSC's charter states:

*"The Cincinnati Palestine Solidarity Coalition comes together in solidarity with the struggle for justice, liberation and self-determination of Palestinians and all oppressed people in the world. Only with full equality and opportunity among all people, can we hope for a world in which peace will triumph over war and military aggressions, including that of the US and Israel."*

Cincinnati Palestine Solidarity Coalition, Students for Justice in Palestine UC, and the Palestinian Assembly for Liberation have been following through on this mission statement by promoting solidarity among organizations and Cincinnati in general through many rallies and events.

The student movement has demonstrated immense bravery and commitment to international solidarity in the midst of fierce state repression. Solidarity with the struggle against settler colonialism in Palestine is absolutely necessary for anyone organizing in the so-called United States. We must draw the connection and study how their organizing applies to our organizing against settler colonialism in the United States.

As a means to better organize the Communist left in Cincinnati, Cincinnati Community Aid & Praxis (CCAP) and Cincy Socialists hosted a unity conference in March 2025 to establish a second order organization. This is the manifestation of a fruitful collaboration, and the new formation of a unity organization will bolster our ability to galvanize the

masses of Cincinnati for continued struggle. Cincy Socialists is dedicated to thoroughly researched posts and pieces pertaining to escalating class struggles occurring locally in Cincinnati. Cincinnati Community Aid & Praxis (CCAP) is a communist organization dedicated to survival programs. Both organizations share a dedication to developing their members into capable Marxist organizers.

Cincinnati Young Democratic Socialists of America (YDSA) and Cincy Socialists have both dedicated significant amounts of time to assisting with CCAP's survival programs—including weekly trash pick-up, monthly free food serves, and weekly free shower program. Work in survival programs (Distributing harm reduction products, free food, clothes, etc.) has taken place in the form of weekly events at Piatt Park, aiding the houseless population in Cincinnati's Over-the-Rhine neighborhood. Food Not Bombs, The Party for Socialism and Liberation, Coalition for Community Safety, and Triibe have consistently been serving the people every month. CCAP and Cincy Socialists step in for weekends with 5 Saturdays. Hopefully, our capacity to serve the people of Cincinnati and execute survival programs will increase as the year progresses.

Amazon/KCVG occupies a significant shipping nexus and an acute terrain of labor struggle. According to the Cincinnati Enquirer, “The Amazon Air Hub, which is at the Cincinnati/Northern Kentucky International Airport location in Hebron, is the company's largest in the world and is located about 20 minutes south of Cincinnati. Jeff Bezos, founder and executive chairman of the company, broke ground on the \$1.5 billion air hub in 2019.” The exploitation of labor at Amazon Air Hub in Northern Kentucky has manifested in union-busting and firing a worker for union organizing. Many union-busting efforts have been reported to the National Labor Relations Board.

There are many events, struggles, and organizations which have not been

covered. Repression has intensified towards the LGBTQ population of Cincinnati, and ICE deportations of immigrants has intensified as well. Specifically, mistreatment of ICE detainees in Butler County Jail (See CincSoc's Instagram post for more information). There are too many struggles to give sufficient time to. We ask that you please engage further with the organizations and publications that have been discussed in this article as well as the myriad of others at the statements page of the Cincinnati Socialists website and the Red Clarion page on the Unity-Struggle-Unity Press website to gain a more comprehensive view of the struggles in Cincinnati and the organizations waging them.

Ultimately, both CCAP and CS stand in solidarity with the proletariat and all other classes being oppressed by the bourgeoisie of the imperial core and the states that represent their interests. Solidarity is to be found in all of the struggles previously mentioned, and so many more, because they are interconnected and rooted in the fundamental contradictions inherent in capitalism and settler colonialism. We must organize against national oppression and recognize the existence of the Black and Indigenous interior colonies that have been repressed and subjugated to the bourgeois state for generations. The intersectionality and necessity for solidarity between these struggles is imperative to challenge and eventually dismantle the international capitalist power structure.

## **The Illusory Middle Class and the Working Class Struggle: Solidarity, not Nativism**

Jonathan Locke-Vincent

*May 25, 2025*

In our consumption-based economies, particularly those in the high-income West, we blindly disregard the complex aspects of the global supply chain that we are at the end of. We are at the end of the global conveyor belt of labor that begins with workers extracting raw materials from the earth and ends with workers in warehouses shipping out manufactured goods around the world. In the middle are those who transform raw materials into products to be directly sold or used in service-based industries. Included in this economy, there are also those who support all of this, who keep people alive, healthy, and educated enough to labor. These are our teachers, our doctors, domestic workers, and many more, in what we call the "care economy," historically dominated by women, and often unpaid, or underpaid compared to other types of labor. The vast majority of this supply chain is invisible to the high-income West, either abroad or hidden away in regions that even many working class consumers

never venture. We often live in separate worlds, even in our own country, leaving us blind to our interconnectedness.

Being working class consumers, forever buying new gadgets or products, quite often full of propaganda of our own choosing, whether through self selected media, or based on algorithms that tell us what to watch, we are regularly fooled into thinking we are of another class, an illusory pseudo-middle class, separate from our fellow workers. The North American working class owns technology never dreamed of by the working classes in our towns and neighborhoods a mere century ago, all while we're riddled with debt and poor health, unable to access affordable housing or healthcare. We feel these technologies make us rich and make us prosperous, but they blind us from our true struggles, and distract us from our true needs: ownership of our labor, good and affordable healthcare, affordable and safe housing, accessible and affordable healthy food, affordable

and good education, at all ages, and safe communities where we can live life joyously together. We additionally need a truly representative government, a non-militarized state, and a public sphere not bent on violence towards our diverse communities in the U.S.—Black and brown folks, immigrants and refugees, the incarcerated and homeless, and our LGBTQ+ communities, especially trans folks.

With this illusion of being a part of the middle class, and social media reinforcing this fight to climb the ladder to consume further, we isolate ourselves from our working class siblings. We create this illusion of separation even from our neighbors amongst us, the migrants in the Global North picking our (and their own) food, the often immigrant laborers working in hospitals, hotels, meat-packing plants, factories, and warehouses, and those driving us to-and-from work as Uber and Lyft drivers. Those of us with air-conditioned desk jobs believe that surely we can't be working class, our work is somehow different, though we also cannot pay our bills, our rent, and our healthcare just the same, though we go on maybe only half-a-vacation more than our neighbors in the warehouse.

Additionally, and more specifically, the white working class, a large portion of the United States working class, is consistently fed nationalist and fascist propaganda, attractive because Americans have been primed, since a young age, to view the country as superior, somehow unique in the world in the ideology and ethics enshrined upon us by the Founders. When we are fed notions about our history that are untrue, or half-true, while ignoring or whitewashing our historic cruelties, we create a false, nationalistic image of our nation. When a white working class person looks backwards, with the help of this propagandized history, they see a better life, with the life of their parents and grandparents sometimes easier than their own, without the conscious

reflection about the segregation and red lining that may have lifted them up, nor the more positive labor history and activism that was stronger in the past. When the two mainstream parties offer their answer to why life was often easier for white working class people in the past, we get nationalism, racism, and fascism on one hand, and a collective “shrug” on the other. Who does the white working class follow but those offering an answer to their struggles? If you don't have a legitimate alternative, the choices are either the Republican far-right or apathy, disillusionment, and nihilism. We have to offer an alternative, one that doesn't include malice and cruelty towards our neighbors, one that helps us to lift up ourselves and other working class people, and one that helps shed the propaganda we've been fed while still offering hope for a better future.

This illusion of this separation between the white working class, the non-white American working class, and the global working class must be broken, especially as more of our working class siblings are harassed, detained, and deported. Apolitical migrants are being detained while simply working and living both documented, and undocumented, and many are being deported in sweeps of alleged gang members, such as illegally deported Maryland man Kilmar Ábrego García, now ordered by the Supreme Court to be returned to the United States from the El Salvador mega prison him and many other immigrant men have been sent to. Politically involved immigrants and international students have one of the largest targets on their backs, with the present detention of Palestinian Columbia student Mahmoud Khalil and previous detention of Palestinian Columbia student Mohsen Mahdawi, and the previous detention of Turkish student Rumeysa Ozturk. Other detained students include labor and immigrant rights organizers and activists Alfredo “Lelo” Juarez and Jeanette Vizguerra, among many others. This is creating a new cast of political prisoners and exiles



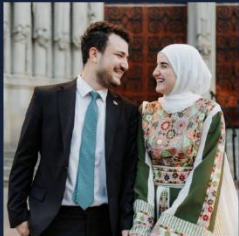
through McCarthyist laws, with threats every day moving towards potential actions aimed at United States citizens.

We need to break these barriers between us and our national and international neighbors and siblings. When it is most dangerous for them to use their voice, us native born citizens need to use ours, and we need to find

ways to pull these communities into political movements on the left in ways that are both safe and inclusive, given the current dynamic under the Trump administration. We need to continue to educate ourselves and others about our place within the global working class, and to further build a global understanding connected within our regional context.



KILMAR ABREGO GARCIA



MAHMOUD KHALIL



MOHSEN MAHDAWI



RÛMEYSA ÖZTÜRK



ALFREDO "LELO" JUAREZ



JEANETTE VIZGUERRA

# The Capitalist Lie of "Profitable" Transit

Abigail Muccilli

May 30, 2025

Public transit isn't a business—it's a right. Just as we don't expect firefighters to turn a profit or highways to pay for themselves, we must reject the lie that buses should 'break even' while corporations extract billions from car dependency. But under capitalism, even essential services are forced to justify their existence as revenue streams rather than public goods, resulting in crumbling infrastructure, unreliable service, and a system that prioritizes corporate interests over people's needs. In Louisville, this capitalist logic has starved TARC into dysfunction, leaving working-class and Black riders stranded by design. While highways and corporate subsidies get blank checks, the Transit Authority of River City (TARC) is left scrambling for funding, trapped in a cycle of fare hikes and service cuts. When transit budgets are squeezed to meet arbitrary financial targets, the consequences are immediate and devastating: aging buses go unrepaired, wait times grow longer, and service becomes unreliable. As quality deteriorates, riders abandon the system. Then, when ridership drops, politicians and corporations point to its 'failure' as proof it should be defunded or privatized, leading agencies to cut routes and raise fares in a self-defeating cycle of decline. This isn't inefficiency; it's sabotage.

In Louisville, the crisis of public transit is not just about funding—it's about systemic racism. The disparities in service mirror decades of segregation, redlining, and disinvestment in Black neighborhoods, playing out in stark disparities. When Atlanta's Metropolitan Atlanta Rapid Transit Authority (MARTA) proposed expanding into wealthy, white suburbs in the 1970s, politicians blocked it, fearing 'undesirable' riders.

Today, those same suburbs enjoy taxpayer-funded commuter rail—while Black neighborhoods remain transit deserts. Louisville's highway expansions and TARC cuts follow the same racist playbook: isolating Black workers from opportunity, then blaming them for 'not wanting jobs.' Routes prioritize downtown business corridors while West Louisville—a predominantly Black community with some of the city's highest poverty rates—gets neglected. Workers miss job opportunities because buses don't run frequently enough, or at all, during off-peak hours. Shift workers, many of them Black and low-income, struggle to reach jobs because buses don't run early enough for pre-dawn shifts or late enough for night work. A 2023 study from KentuckianaWorks found that 1 in 4 low-wage job seekers in Louisville turned down work because they couldn't reliably get there. Without affordable transit, the working poor are forced into car debt—devouring incomes already stretched to the breaking point. This is transit apartheid: a direct continuation of Jim Crow-era policies that restricted Black mobility. Just as segregationists once fought to keep Black riders off streetcars, today's corporate interests profit from keeping Black communities isolated, underpaid, and car-dependent. In the Jim Crow era, streetcars were segregated, and Black riders were forced to stand even if seats were empty. After desegregation, white flight and highway construction gutted Black neighborhoods, while transit funding flowed to suburban commuters. Today, TARC's route decisions still reflect this legacy—prioritizing wealthier (and whiter) areas while leaving Black communities behind. The fight for better buses is part of the larger struggle against structural racism.

Transit equity is also a form of climate justice. It centers the needs of working-class and marginalized communities who are disproportionately harmed by car-dependent infrastructure and climate collapse. Under capitalism, transit systems are chronically underfunded while public resources are funneled into subsidies for electric vehicles—a luxury for the wealthy that does nothing to dismantle the unsustainable, profit-driven systems of sprawl and extraction. Louisville's air quality ranks among the worst in the U.S., with West Louisville bearing the brunt of toxic emissions. While the city spends millions on electric vehicle chargers for wealthy neighborhoods, TARC's diesel buses still choke frontline communities. Real climate action means zero-emission buses, free transit, and dismantling the car-centric sprawl that fuels both pollution and poverty. By prioritizing collective mobility over private car ownership, we challenge the corporate forces that sacrifice both the planet and the working class for profit, while building the infrastructure of a just, post-carbon future. The fight for transit equity is thus a fight against capitalist exploitation, carceral urban planning, and ecological destruction—all of which are rooted in the same oppressive logic of endless growth and private accumulation.

This isn't fiscal responsibility—it's class war. The wealthy get public money for stadiums, corporate tax breaks, and endless road expansions, while working-class Louisvillians are told buses must "break even." Auto dealers, oil companies, and real estate developers profit from car-dependent sprawl, while politicians serve their interests. For example, Louisville's Ford's truck plant received \$40 million in tax breaks in 2022, while TARC begged for scraps. Meanwhile, Koch Industries—whose refinery dominates River Road—lobbies against climate-friendly transit nationwide. These corporations don't just profit from car dependency; they buy politicians to enforce it. Additionally, zoning laws prioritize parking over

people; highway expansions drain public coffers; and tech "solutions" like fare apps skim profits for middlemen. On the other hand, Louisville allows police and military budgets to balloon without question, with LMPD receiving annual budget increases, while TARC begs for scraps. Cities that invest in transit see the benefits. In 2022, Cincinnati overhauled its entire bus network with *Reinvent Metro*, shifting from a downtown-centric model to a high-frequency grid system. The changes led to a 15% ridership growth on revamped routes within a year, more reliable service, with buses every 15 minutes on core routes and equity-focused improvements, prioritizing underserved neighborhoods. Nashville, despite a failed referendum proposed in 2018, has seen increased frequency on key routes due to their 2023 *Better Bus* redesign. *IndyGo's Red Line BRT*, launched in 2019, faced early hiccups but has since exceeded ridership projections, leading to new network expansions to be implemented in 2028. Louisville could make similar advancements—if it rejects the myth that transit must turn a profit.

Transit workers' unions, when allied with community movements, have proven they can beat back austerity and demand a system that serves people over profit. When labor and community unite, they win. In 2019, the Amalgamated Transit Union (ATU) Local 241 of Chicago led a campaign against service cuts and for better wages, while community groups like Commuters Take Action organized against fare hikes. Their pressure helped secure better funding and avoid drastic cuts. Cincinnati's ATU Local 627 partnered with Better Bus Coalition, a rider advocacy group, in 2019 to organize protests and lobby for increased funding. Their campaign pressured the city to allocate \$10 million in federal COVID relief funds to avoid cuts. Louisville doesn't have to accept a failing transit system, but must face reality: the real inefficiency isn't in public funding—it's in a capitalist model that

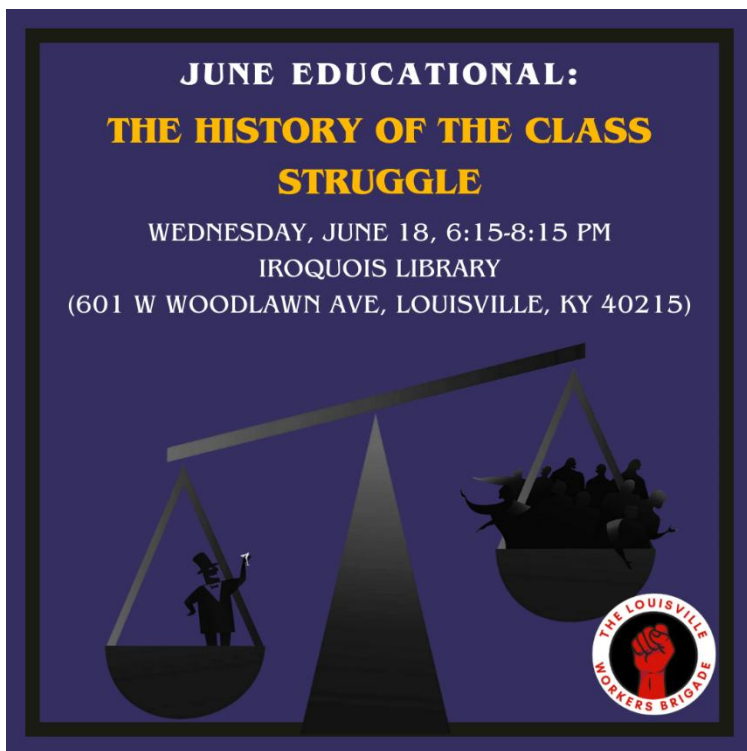
treats human mobility as a commodity rather than a right.

The solution isn't minor tweaks, but a fundamental shift in how we fund and value transit. We must fight for free, fully funded transit—paid for by taxing the rich and slashing bloated car-centric budgets—with routes that serve people, not profits, prioritizing working-class neighborhoods over downtown business loops. The TARC 2025 plan, like so many others, tinkers at the edges rather than demanding the full public investment transit deserves.

Yet, while TARC 2025 may not undo decades of systemic underinvestment, it does make incremental improvements: modernizing routes, enhancing accessibility, and testing new service models.

These steps, though limited, keep the struggle alive, proving that even under capitalism, collective pressure can force concessions. But let's be clear: reform alone will never be enough. Without revolution, capitalism will always place public goods like transit under constant threat—starved, privatized, or dismantled entirely to protect profit over people.

The fight for better transit must be part of a larger fight to overthrow a system that treats human needs as secondary to corporate greed. Incremental gains are worth winning, but the only way to secure transit as a permanent, universal right is through radical change. The ruling class will never willingly fund the transit we deserve—we must take it from them.



# Happy Pride Month!

*All over the country, the struggle for Queer Liberation has entered a new stage: after many years of securing more and more civil rights and achieving greater exposure in the media and tolerance in day-to-day life, the assault has returned with a vengeance. The ascension of Trump has stoked the reactionary assault on the Queer community, most especially the Trans and gender non-conforming folks.*



*Emblematic of this energized reactionary wave has been Trump has issued an executive order restricting gender-affirming care for people under 19. Elsewhere, Meta is allowing discriminatory language against Queer people on Meta platforms, supposedly under the claim of protecting "free speech."*



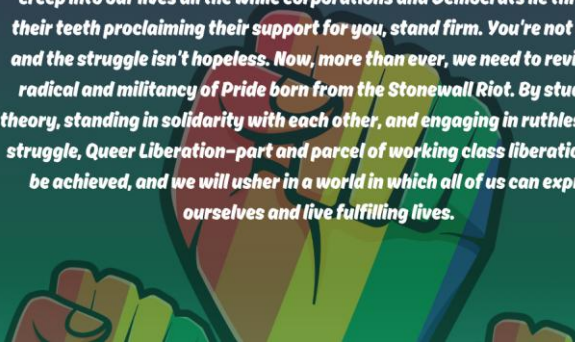
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*The liberal solution to Queerphobia of Rainbow Capitalism—placing Queer people in positions of power, especially as business owners—has failed. The*

*Democrats and corporations paying lip-service to Queer struggles has proven hollow. In the end, the mask of progress has been shown for what it really is and Queer people are suffering for it. When the corporations join together and plaster Queer-friendly advertisements everywhere, remember this: they don't care about you; they seek to co-opt Pride and turn it into a tool to promote consumerism and placancy with the status quo. Queer*

*Liberation will not come from the Democrats, the government, or any corporation; it will only come from a revolutionary working class movement attuned to the struggle of the Queer community.*

*During this Pride Month, as the reactionary wave of erasure attempts to creep into our lives all the while corporations and Democrats lie through their teeth proclaiming their support for you, stand firm. You're not alone, and the struggle isn't hopeless. Now, more than ever, we need to revive the radical and militancy of Pride born from the Stonewall Riot. By studying theory, standing in solidarity with each other, and engaging in ruthless class struggle, Queer Liberation—part and parcel of working class liberation—will be achieved, and we will usher in a world in which all of us can express ourselves and live fulfilling lives.*





# THE CLASS STRUGGLE CHRONICLE

*The Class Struggle Chronicle* is the publication of **The Louisville Workers Brigade**. It is a free, worker-run newspaper that circulates both online and physical copies.

The primary purpose of *The Class Struggle Chronicle* is to offer coverage of working class issues, particularly involving organized Labor, in the Louisville, Kentucky area.

We are an unabashedly pro-worker publication, seeking to contribute to the class struggle against the owning class who daily exploits, oppresses, and demoralizes laborers here in Louisville and the world over.

We publish articles on topics ranging from union organizing efforts, strikes, worker grievances, worker-related issues, etc. Submissions from Louisville workers are encouraged and accepted, but are subject to review and editing by the editorial staff of *The Class Struggle Chronicle*. Submissions can be sent to [csc@louworkersbrigade.org](mailto:csc@louworkersbrigade.org).



**To Educate.**

**To Support.**

**To Unite.**



## THE PREAMBLE OF 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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# SOLIDARITY FOREVER!