

In Critical Solidarity

Vol. 13, No. 2
March 2015

ASA Labor and Labor Movement Newsletter

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Notes from the Chair, Shannon Gleeson



Dear Section,

It has been an interesting year thus far in labor news. Last month, NY Governor Cuomo eliminated the tipped sub-minimum wage, marking a victory for more than 250,000 workers across the state. This week, immigrant worker advocates presented testimony to the Inter-American Commission on Human Rights to demand accountability from the U.S. for a constellation of policies that systematically prevent undocumented injured workers from accessing care. Meanwhile concerns over the Trans-

Pacific Partnership continue to roil, with both labor and environmental activists cautioning proposed fast track legislation. The research of our section members speak to many of these key concerns. So, I want to remind everyone about our upcoming award deadlines:

- 1) 3/31/15: Distinguished Scholarly Article Award
- 2) 4/1/15: Distinguished Student Paper Award

We look forward to reading some excellent submissions.

Lastly, please join me in thanking Mark Sherry for his amazing service as newsletter editor. If you are interested in this filling this position, please be in touch! smg338@cornell.edu

Best Wishes for Spring,
sg

Notes from the Newsletter Editor, Mark Sherry



Unfortunately, this will be my last Newsletter. I've really enjoyed my time as Newsletter Editor, but due to a medical emergency in my family, I simply cannot do this anymore. Thank you to everyone who has contributed to the Newsletter, and I hope it's been a useful and interesting contribution to the field. I also hope we've made a difference in the struggles of those we've interviewed and supported. Thanks also to Section Chair Shannon Gleeson and Past Chair Steve McKay for their support.

Sorry that this newsletter is shorter and has no labor news. I've not had the time to work on it. I hope you understand; I have done my best in awful circumstances.

Thanks for everything,

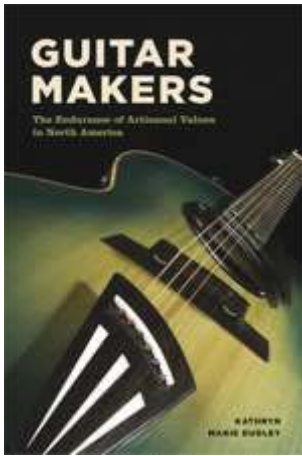
Mark



WOULD YOU LIKE TO BE THE NEXT NEWSLETTER EDITOR?

It is a great opportunity to meet people and network, provide opportunities for grad students to review books, see what books are being written in the field, and connect with people in the labor movement. You are not responsible for writing everything – it is a volunteer task, and members enjoy contributing. It does not have to be produced very often – in the past, it has only been produced twice a year. Please contact Shannon Gleeson, Section Chair, if you are interested! smg338@cornell.edu

BOOK REVIEWS



Kathryn Marie Dudley (2014) *Guitar Makers: The Endurance of Artisanal Values in North America*, Chicago: University of Chicago Press.

Reviewed by Justin Armstrong, Dept. of Sociology and Anthropology, University of Toledo

In *Guitar Makers*, Kathryn Marie Dudley describes what she calls the “North American lutherie movement.” As artisan guitar makers interact with their materials, they engage in a unique space where values reach beyond those of the market economy. She uses the metaphor of Gepetto creating Pinocchio, in order to discuss how luthiers bring these inanimate objects to life and the ways in which middle class men and women are able to experience what it feels like to participate in an unconventional career which affords the opportunity to be creative and artistic. In lutherie culture, “tone” is an incredibly important issue. It transcends being merely a property and becomes a “field of encounter” (8). Tone involves a cultural debate which engages with the values of consumer culture and blurs the line between subjective and objective (11). *Guitar Makers* also highlights the race, gender and class dimensions of this experience. Being a “master craftsman” is associated with ideas of white masculinity and skilled labor. This ethnographic study took place over five years, in which the author conducted interviews and participant research in a vast network of artisans, collectors and musicians. Compelled by the search for a guitar herself, the author is in tune with many values that are part of the community. She provides a unique insight into how these have shaped the transfer of knowledge over time and the ways in which they make lutherie an embodied activity.

Dudley also provides a historical analysis of how the lutherie movement came into existence and adopted 1960s counter-culture values. Since that time, the community has been divided around the implementation of highly technological production methods as opposed to relying purely upon artisanal creative individual approaches. She uses Marshal Sahlins’ theoretical construct of the “original affluent society” which suggests that there is a greater incentive to practice “generalized reciprocity” (in this case, the sharing of artisanal knowledge) when there is a lack of resources (27). The benefits of this free flowing information obscure the inequalities that arise from manufacturers with greatly different economies of scale (60). She goes on to elaborate how the community distinguishes between “artisanal” and “industrial” modes of production. Artisan guitar makers are able to avoid commodity fetishism by giving buyers direct access to the production process (70).

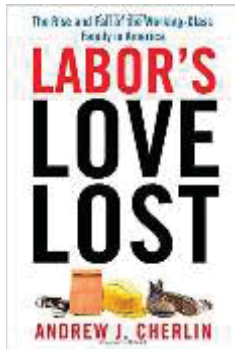
In a discussion of the “cultural authenticity” surrounding artisanal guitar making, Dudley explores how luthiers define legitimate “artisanal guitar making”. They emphasize the need to work solely with your hands because it engages one’s body directly with the materials. That such techniques take the form of “the gift” - in both their required aptitude and the mechanisms by which they are communicated - was a significant and reoccurring theme throughout the author's research (138). Knowledge is transmitted amongst luthiers not as an explicit set of instructions, but rather as a way of interacting with the materials - a process of discovery. Through a pedagogical approach capable of relaying skills required through experience and self-direction, luthiers conduct “scenes of instruction” (150). Their subjective knowledge dissuades application of any notion of the “right way”. To draw out the elusive characteristics of tone, guitar making operates in a realm of romantic sensory interaction where market rationality simply does not apply (164).

Major companies such as Taylor Guitars and Martin Guitars walk the line between artisanal and mass production methods. Boutique shops employing the selective use of technology serve to further mediate this continuum. It is upon these grounds that the politics of authenticity are negotiated. Distinguishing oneself as a maker requires, above all, that the instrument's quality speaks for itself. This constitutes an inherent attribute of the guitar rather than an ascribed characteristic (215). An instrument's value is not only tied to its use of rare woods and elaborate ornamentation, but also the extent to which it is associated with other makers and players (228). To be able to bring to life a musician's desires requires a certain sense of intimacy about many of the elusive and non-corporeal properties that make certain instruments prized (236).

Romanticism aside, lutherie still draws upon an embedded history of imperialism. Not only have artisan guitars been an object of affluence, but their components often originate in the colonized world. Furthermore, this is complicated by modern neoliberal trade regimes which include environmental protections for many of the most valued materials (242). While luthiers have been known to esteem conservationism, their use of controlled woods, shells and ivory have placed finished products under the scrutiny of customs and import regimes. This greatly threatens the ability of both makers and musicians to travel freely with their instruments (244). Drawing upon Foucault's conceptualization of neoliberalism, Dudley describes the ambiguity with which these instruments remain stuck in limbo as the state seeks to manage their illegality (250). Analogous to the protection of elephants, the United States has taken it upon itself to impose its view of environmental stewardship - what Dudley calls “intellectual colonialism” - to countries perceived too weak to enforce their own. By extending this protection to all levels of the supply chain it becomes difficult, if not impossible, for many luthiers to show the provenance of their legitimately sourced goods (271-272).

This book is significant in that it brings to light the North American lutherie movement. Current times have witnessed consumers experiencing marked shifts away from mass produced goods. This is evident in the growing demand for locally obtained products; including the dramatic increase in popularity of farmer’s markets and craft beer consumption. There is a growing desire

to feel connected with products, their materials and the people who labor over them. Artisan guitar making exemplifies this dynamic par excellence. The ways in which it can become entangled with modern regulatory schemes only further serves to drive this point home. *Guitar Makers* contributes to the discourse of constructing value in the 21st century, beyond that which can be defined merely by market forces.



REVIEW: *Labor's Love Lost: The Rise and Fall of the Working-Class Family in America* by Andrew J. Cherlin (Russell Sage 2014)

Reviewed by Peter R. Ikeler, SUNY College at Old Westbury

We in the labor and labor movements tradition often focus on the ups and downs of unions in the United States: their membership, their militancy, their relative power vis-à-vis employers, their internal democracy (or lack thereof). What we focus on less are the subterranean aspects of everyday life that shape workers' capacity for collective action. Andrew J. Cherlin's recent book, *Labor's Love Lost* (2014a), is a welcome supplement to this relative oversight. A demographer by training, Cherlin provides a remarkably fluid narrative that charts the rise of distinctly American forms of patriarchy—"middle-class" and "working-class" families, the latter's unravelling and the former's transition towards greater equality in the neoliberal era. Based on exhaustive analysis of Census data, *Labor's Love Lost* reinforces the view that America's post-war prosperity—and associated family forms—constituted an exception rather than the norm under capitalism. The book climaxes with a qualitative study of working people's intimate lives, which Cherlin and chapter co-author Timothy Nelson argue are indicative of today's "would-be working class". In the conclusion, however, Cherlin backs away from far-reaching conclusions that seem to flow naturally from his analysis and instead proposes a policy initiatives that seem tailor-made not to offend Democrats or foundation funders.

The central protagonist of *Labor's Love Lost* is an abstraction: the working-class family. Cherlin attributes the birth of this form to the interplay of two imperatives in the context of early industrialization: the subsistence imperative and the masculinity imperative. The former was the age-old "imperative to provide enough income, food, and clothing for a family" (28); the latter "the importance to [one's] father of maintaining male power and self-respect" (30)—a likely hangover from pre-industrial patriarchy. Cherlin then traces the influence of industrial work time (borrowing heavily from Thompson), immigrant subcultures and racial ideology on the formation of the American working-class family, which by the end of the nineteenth century

typically had four children, the father was often absent performing manual labor, and the mother, in addition to performing household and reproductive tasks, contributed substantially to family income via piece-work and the serving of boarders.

But a secondary character whose development is followed almost as closely is “the middle-class family”. Here as elsewhere, Cherlin bases his depiction on a combination of Census data and secondary source material, in this case Ryan (1981) and Mintz (2004), for the working-class Hareven and Langenbach (1978), among others. The middle-class family, engendered among the petit-bourgeois in the nineteenth century and transmitted to professional-managers in the twentieth, is defined as having some commonalities with its subaltern counterpart—the male breadwinner ideal and, initially, some income-generating roles for the wife. Yet Cherlin is quick to emphasize the divergence of these two forms. The driver, he explains, was the fact that “middle-class” male earners received incomes that could *actually support* a family, whereas working-class male earners, for all but a short period (1945-75), typically did (and do) not. In its rise to prominence, however, the middle class family exercised strong influence on working-class aspirations. Both the male breadwinner and female “homemaker” ideals were largely a product of this secondary family form, Cherlin argues, as well as more nurturing approaches toward children and “companionate” as opposed to transactional intimate relationships. To buttress his claims about shifting norms and values, the author makes use of Google-enabled content analysis to map the frequency of key terms—“homemaker” and “housewife”, “blue collar” and “white collar” (65, 110)—in published works over time.

A core argument of *Labor’s Love Lost* is that the male-breadwinner model played an important part in structuring the goals and shortcomings of the American labor movement. Cherlin also accounts for the central role of race: “By the end of the nineteenth century,” he states, “[l]eaders of the labor movement were...advocating for a ‘family wage’ that would ensure that no wife need work outside the home. They were doing so on behalf of white workers, who constituted the overwhelmingly majority of the members of the leading unions” (55-56). To be sure, when the surge of organizing in the 1930s achieved the family wage for large portions of male workers, outright racial exclusion was more muted. Nevertheless, Cherlin provides compelling evidence that the white male orientation of American labor, forged in the crucible of late-nineteenth-century capitalism, funneled its achievements down a narrow road that set it apart from the movements for racial and gender equality that emerged in the 1960s. Though the author does not explicitly make the point, many (e.g. Cowie 2010) cite labor’s failure to connect with these as a primary reason for the unraveling of its gains in the 1980s.

A second argument of *Labor’s Love Lost* is that the family trajectories of twenty-first-century workers mirror those of their early twentieth-century counterparts. Again, this reinforces similar arguments (e.g. Milkman 2006, 2013) from a new angle. Cherlin has a running debate with conservative authors such as Murray (2012) who attribute the decline of “white America” to an erosion of moral values. Cherlin’s contention, made most succinctly in his recent op-ed (Cherlin 2014b), is that the decline of marriage among working Americans is a rational response

to stagnant wages and deteriorating job quality: “The distinctive changes we have seen in the family lives of less-educated young adults today are the result of a globalized, skill-biased economy that has negatively affected those who, in an earlier era, would have flocked to factory jobs” (147). A central difference, however, between today’s working class and that of a hundred years ago is the decoupling of childbirth and marriage, with the former occurring more often outside the latter and providing for increasingly “complex” family structures.

In his conclusion, misleadingly titled “What Is to Be Done?”, Cherlin lays out the prescriptions of several camps for the challenges faced by contemporary workers. At this point, the tone of Cherlin’s argument breaks from that of foregoing chapters, as he cobbles together a piecemeal set of proposals from different groups, adopting least from ‘radical’ Europeans such as Piketty, Standing and Beck (?). A ready interpretation of the first six chapters of *Labor’s Love Lost*—explicitly endorsed by the author—is that the overarching tendency of capitalism is to provide insufficient means for the harmonious reproduction of working-class life. At the same time, workers are continuously bombarded with unattainable family models that are themselves based on racialized sexism at odds with the egalitarian ethos Cherlin seems to value. A practical conclusion would be that there is a deep-seated pathology to the reproductive forms engendered by capitalism and that appropriate “policy” must seek to drastically shrink the scope of the wage-effort bargain in favor of non-commodified productive and reproductive relations. But such conclusions appear too far “beyond labor market intervention” (191) for Cherlin to endorse, and one can only speculate as to the political rather than purely intellectual motivations for such modesty.

Aside from the concluding chapter, *Labor’s Love Lost* makes for a compelling read that provides a fresh take on issues that American labor scholars have long considered. It is a work of self-consciously ‘mainstream’ sociology, but one based on an engaged and nuanced understanding of class. It will be of prime interest to students of work and gender, and provides an important milestone in the continuing effort to unravel the meaning of class in twenty-first-century America.

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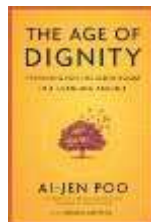
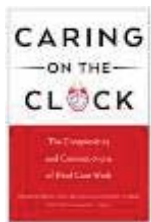
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REVIEW

Peggy Kahn, University of Michigan-Flint



Mignon Duffy, Amy Armenia, and Clare L. Stacy, Eds. Caring on the Clock: The Complexities and Contradictions of Paid Care Work. Rutgers University Press, 2015. 332 pp.

Ai-Jen Poo with Ariane Conrad. The Age of Dignity: Preparing for the Elder Boom in a Changing America. The New Press, 2015. 229 pp.

Two new books, Caring on the Clock: The Complexities and Contradictions of Paid Care Work and The Age of Dignity, focus on paid care work-- paid face-to-face work in homes and in public places that contributes to basic human well-being of those who cannot independently provide for their own everyday needs. Paid care work is reproductive (foundational in reproducing society) and infrastructural (creating the basis for all other work and social activity). It is gendered female, while also assigned to those in marginal or stigmatized racial/ethnic/and immigrant positions. Both books address the imperative to generate and value a skilled and engaged care work force in a society of nearly universal breadwinners with an aging population.

Caring on the Clock is a collection of short research-based chapters divided into six sections. Part I is an overview of paid care work. Part II explores care work in different employment settings: home health agencies and private homes, long-term care institutions, health care settings. Part III looks at health hazards of care work. Part IV examines how care workers construct their identities as workers. Part V looks at a range of connections between familial care and paid care labor. Part VI looks at paths to improved terms and conditions of paid care work—legislative action, unionizing, professionalization, non-traditional organizing, and employment mobility programs.

The last part of the volume thus raises issues of collective action and institutional reform to support care workers. Clare Hammonds' chapter focuses on unionizing among early childhood educators in Massachusetts and Deborah L. Little's chapter explores organizing direct care workers through the Direct Care Alliance of the Paraprofessional Health Institute. Both draw heavily on social movement literature and focus on social framing. Hammonds argues that four major motivational narratives emerge among differently individually and institutionally situated activists in early childhood education in Massachusetts: "closing the achievement gap," "helping teachers who need it," "I don't have time for a second job," and "I love children." She sees these both as structured by the fragmented nature of early childhood education and as critical to moving organizing forward. Little observes how DCA through its Voices Institute creates a collective identity among isolated home care workers, validates the compassionate and altruistic identities rather than simply the colder "skills" of home care aides, and emphasizes bonds between workers and consumers/clients of home care, connecting needs and rights of workers and care recipients. Haynes et al. examine possibilities for altering the entrapment of racial-ethnic minorities at the very bottom of the care workforce through partnerships between Community Health Centers and educational and training institutions. Morgan and Farrar note the difficulties of precarious, low-wage workers "returning to school" but the possibilities of sequencing positions within or across organizations to allow lateral and upward job mobility.

The Age of Dignity, on the other hand, is a very public intervention calling for a shift in priorities towards connection and caring across generations in an aging society, embedding the issue of care work in broader questions. It focuses almost exclusively on home, rather than institutional, care for the elderly and disabled. Its author, Ai-jen Poo, is Director of the National Domestic Workers' Alliance and Co-Director of Caring Across the Generations, a campaign led by twenty organizations representing caregivers, care users, and families of those needing care. The book combines stories of the elderly, their families, and caregivers; analysis of existing difficulties in caring for the aged in place; and recommendations for change at the levels of general culture, family and community behavior, and public policy.

Several of the worker-related themes of Caring on the Clock are echoed in this book. The home as a work setting that increases isolation of workers from each other (as well as often from their own families), but also provides a valued sense of autonomy from micromanagement and direct supervision is explored. Poo, like Stacey and Ayers in Caring on the Clock (and Stacey's 2011

book, The Caring Self: The Work Experiences of Home Care Aides) and many writers before including Arlie Hochschild and Nancy Folbre, insists that the conventional opposition between love and money has perverse effects on the gender division of labor and care workers' income and respect. Similarly, the often overlooked complex job demands of home care and other caregiving work, physical, mental and emotional, are examined in both books. Both books place the problems of care workers in the context of the rise of precarious and low-paid work, and Poo has clearly thought about the broader worker organizing dilemmas across a range of jobs outside the standard employment relationship and beyond the reach of much labor law.

Age of Dignity offers an expansive notion of a "care grid," that is a financial, policy, organizational, workforce and even physical infrastructure of care. Poo argues that an adequate grid must be underpinned by the development of a "caring majority," an intergenerational and cross-race, cross-gender, cross-class alignment that would acknowledge the challenges of old age and acknowledge that we are all touched by the need to receive care at some stages of life and that many of us will participate in caregiving. In its policy recommendations, Age of Dignity includes discussion of increased Medicare and Medicaid funding, state-level policy models (including New York State's Domestic Workers Bill of Rights), Japanese and German care insurance developments, improved training for home care workers, immigration reform, and unionization (collective bargaining with a public employer of record as in California or extensive union-organized training, as in Washington State).

Both of these books, written for different audiences, make valuable contributions to discussions of social policies of care and work and labor movements.

NEW ARTICLES

Carolyn C. Perrucci and Robert Perrucci, "Economic Crisis and Its Effects on Hope, Trust, and Caring," Pp. 11-25 in C. Renzetti, Editor, *Understanding Diversity*, 2015

Robert Perrucci and Carolyn C. Perrucci, "The Triple Revolution, 1965-2015: Revisiting Institutional Social Problems," *International Journal of Contemporary Sociology*, forthcoming, October, 2015.

Kim Scipes published "Social Movement Unionism or Social Justice Unionism? Disentangling Theoretical Confusion within the Global Labor Movement." It is downloadable, for free, from the relatively new journal *Race, Class and Corporate Power* at <http://digitalcommons.fiu.edu/classracecorporatepower/vol2/iss3/9>

Kim Scipes also wrote a book review of *Strike Back: Using the Militant Tactics of Labor's Past to Reignite Public Sector Unionism Today* by Joe Burns and his review was published here <http://www.substancenews.net/articles.php?page=5523§ion=Article>

Barry Eidlin published “Class vs. Special Interest: Labor, Power, and Politics in the United States and Canada in the Twentieth Century,” was recently published in *Politics & Society*: <http://pas.sagepub.com/content/early/2015/02/27/0032329215571280.abstract>

SECTION AWARDS

We congratulate the following people for their remarkable achievements!

BRAVERMAN AWARD

Pablo Gaston, UC Berkeley, "Contention Across Social Fields: Labor Organizing and Community-Based Living Wage Campaigns in the Southern California Hospitality Industry"

HONORABLE MENTION

Cassandra Engeman, U-C Santa Barbara, "Social Movement Unionism in Practice: Organizational Dimensions of Union Mobilization in the Los Angeles Immigrant Rights Marches"

Ruben Espinoza, UC Santa Cruz, "From Farm to Factory: The Making of Precarious Unionized Labor"

CALL FOR AWARDS NOMINATIONS

Remaining Key Deadlines

3/31/15: Distinguished Scholarly Article Award

4/1/15: Distinguished Student Paper Award

You can find more details about the awards at the following links

http://www.asanet.org/sections/labor_awards.cfm



ADVANCING WORKER RIGHTS CONFERENCE

(APRIL 17 – 18, CORNELL UNIVERSITY)

<http://www.ilr.cornell.edu/advancing-worker-rights>

The Worker Institute at Cornell invites your participation at Advancing Worker Rights, a major conference marking the 80th anniversary of the National Labor Relations Act, the 70th anniversary of the ILR School, and the 150th anniversary of Cornell University.

Register today to take advantage of our early bird registration and special discounts on travel and hotels!

The signing of the National Labor Relations Act (NLRA) in 1935 was a watershed moment for workers and the American labor movement. The NLRA established a legal framework to govern union recognition, collective bargaining, and collective action - and most importantly, it guaranteed the rights of workers to organize and put the federal government on record as supporting collective bargaining as a public good.

At the same time, many workers were excluded from the NLRA from the start, and in subsequent decades, the NLRA was reinterpreted and amended to make it even harder for workers to join unions or strike, and further restricting the categories of workers covered by those protections. Today, fewer workers than ever are protected under the NLRA as our economy increasingly relies on precarious, contingent, and part-time workers.

On the 80th anniversary of the NLRA, with worker rights increasingly under attack, we turn to some of the most innovative thinkers and leaders in the world of labor to address the pressing question: Where do we go from here?

We have assembled leading labor activists, policy makers, labor lawyers and academics to address pressing contemporary issues, including prospects for reform, especially to enhance collective and individual rights of workers covered by or excluded from the Act.

By convening experts spanning a broad spectrum of perspectives, we hope to spark a lively discussion that will illuminate creative solutions to the challenges faced by labor. We hope you'll join us at the Advancing Worker Rights conference on April 17 - 18 and add your voice to this critical conversation on the future of the labor movement!

Please explore our site to find information about our speakers, conference agenda and schedule, and special discounts on accommodations and travel. For a limited time only, we are offering early bird registration for just \$37 - click here to register today!

POSITION AVAILABLE

Brandworkers, full-time Organizer opening

Brandworkers has an opening in our Program Department for a full-time Organizer

The Organization

Brandworkers is a membership organization of local food production workers organizing for dignified jobs and a just food system. The popularity of local food is soaring, but the workers employed behind the scenes in food production factories are facing deplorable conditions: wage theft, discrimination, workplace injuries, and much more.

Brandworkers' mostly immigrant membership produces specialty foods, bakes artisanal bread, processes seafood, and many other products in a sprawling sector of food manufacturing companies in Brooklyn and Queens. We help members develop as social change leaders and attain the know-how to build their own life-changing campaigns for workplace justice. Our organization is developing a new model of workplace organizing based on rank & file leadership and direct action to win dignified jobs and inspire workers everywhere.

We were founded in 2007 based on the principle that workers themselves are uniquely positioned to lead dramatic change in an industry and in society.

The Candidate

Do you have conviction for helping workers lead together? Is a commitment to racial, gender, and immigrant justice central to your life?

This position is for someone who will thrive in a culture defined by accountability to workers and commitment to helping workers win. You challenge the ways things have been done before, think deeply about how the world is changing, speak up with dissenting views, and practice candor always. You relish the opportunity to build something new and substantially different than the status quo.

Job Responsibilities

The Organizer will help food-making workers build solidarity with their co-workers and workers across the local food-making industry. This position centers on connecting workers with intensive leadership development opportunities and providing them with comprehensive trainings. The key is to help workers lead together to a better job and a better food system.

- Engage mostly immigrant food-making workers in dialogue around problems they face and aspirations for the future.
- Share Brandworkers' track record for helping members achieve dramatic job improvements and life-enhancing leadership development experiences.

- Visit with workers at their homes, on the job, and on the street to build relationships and unpack obstacles to collective action.
- Develop and deliver high-quality trainings to members with an emphasis on “train the trainer” opportunities for members.
- Identify workers with high-leadership capacity and help workers create organizing committees.
- Track your work using Brandworkers' digital tools.
- Partner with members as they iterate toward a new and scalable model of worker organizing.

Your Qualifications

- You have experience in or a demonstrable interest in workplace organizing. A specific, proven alignment with working class people, people of color, indigenous people, women, LGBT people, and immigrants is a must.
- You are fluent in Spanish, and preferably in English as well.
- You are fearless, persistent, and relentless in pursuit of truth and justice.
- You've heard from others that you're a very good listener.
- You're comfortable and relish initiating conversations with total strangers.
- You get a lot of stuff done and have the mindfulness to make sure you're working on what matters most to the mission.
- You understand that workers lead at Brandworkers and that the organizer's role is to facilitate that leadership.
- You have an essential commitment to anti-racism, anti-sexism, and anti-hetero sexism, among other commitments to justice and equality.
- You are comfortable setting goals, making plans, and reporting on results vs. goals.
- You are committed to experimentation and diligent about documenting lessons learned.
- You actively seek out candid feedback and actively give candid feedback to achieve excellence.
- You are comfortable using data and metrics to measure results and learn.
- You think big, you take risks, and are not afraid to fail. You actively identify problems and generate ideas especially around the disruptive force of technology.
- You are a builder, embrace opportunities to think creatively, and enjoy taking a fresh look at problems to solve.

Send your resume and a meaningful cover letter to Brandworkers Lead Organizer, Diana Marino at dmarino@brandworkers.org.

Brandworkers strongly encourages applications from people of color, women, immigrants, indigenous people, LGBT people, and other traditionally oppressed communities.