



ORGANISATIONS

to the ninth point in the list of demands that STAR published in 1971. It reads: “We want a revolutionary peoples’ government, where transvestites, street people, women, homosexuals, Puerto Ricans, Indians, and all oppressed people are free, and not fucked over by this government who treat us like the scum of the earth and kill us off like flies, one by one, and throw us into jail to rot.” What they envisioned from the experiential and social modality of their transness, their queerness, their Blackness and Latinxness was a different kind of “government.” Surely, an anarchist might question the yearning for any government at all, as governments operate through the means and intentions of the State. It could be argued, however, that STAR’s vision is not “governmental” in this sense, that “a revolutionary people’s government” is a radically re-understood approach to governance that bears few, if any, of the filigree and organs of a government in the traditional sense. For houseless, trans, gay, and otherwise oppressed people of Color to be free in fact necessitates the tearing down of “government,” thus the revolutionary people’s government is no government at all—it is, in a slant and perhaps admittedly an insufficient way, anarchist society. Revolutionary people’s government, with its attention to the most marginalized and care work for oppressed people, is a proto-nongovernmental government, one in which the organization of care, aid, participation, and non-authority is named under the nominative “revolutionary people’s government.” STAR is making a key distinction between this government, the one that fucks people over and treats them like scum, and a different kind of government, which might simply be an organizational method or characterization of modes of life that arise in the jettisoning of “this government.” “This government” is the State; “revolutionary people’s government” is anarchism, it is anarchy.

