



State. Importantly, such a Statist outlook with respect to Rivera took the form of “deploring her rude anarchism as inimical to order.” Rivera was uncompromising in her quest to help the most marginalized. She could not abide order or exclusion; her politics and orientation toward life always moved to include, not exclude, to increase participation in decisions that mattered, not decrease it. STAR House became a shelter, of sorts, for houseless youth, impoverished people of Color, street queens, and others seeking community with people who have also been marginalized. Rivera, and Johnson, resisted assimilation into mainstream gay organizations that mimicked State operations of nation-building, exclusion, hierarchy, and normativity (not to mention implicit white supremacy and cishnormativity).

Beyond a basic commitment to survival, STAR could be primarily characterized by defiance. STAR and its members were defiant as they opposed numerous systems and discourses that sought to police and discipline them as poor, as of Color, as queer, as trans, as queens, and as sex workers. It is the fundamental operation of the State and racial/gender capitalism to impose rigidity and order onto sociality, quelling movement that deviates from the tenets they inscribe. The violent normativity—which is to say, normativity as such—of centralized and privatized atmospheric control that regulates sociality expunges non-adherents to purported birth sex or the gender binary. Sex assignment and demarcation within the gender binary is inherent to, and compulsory under, the State. Thus STAR’s opposition to the State manifested deeply in their expressions of transness. Put differently: sufficient anarchism necessitates a trans relation to the State.

As well, STAR expressly demonstrated the pervasiveness of mutual caregiving in trans communities among trans and nonbinary people, sharing not only food but tips for survival, ways to move throughout the city, and methods to navigate the terrain of their identities. Rivera and Johnson practiced anarchism in excess of the name; they practiced the propelling anarcho-, bringing to bear on their caregiving the importance of racialized and gendered (specifically, trans and nonbinary) subjectivity. The “STAR House kids,” as Rivera and Johnson’s mentees were called, were gifted Rivera and Johnson’s love. Their “primary goal was to help kids on the street find food, clothing, and a place to live” along with eventually “establishing a school for kids who’d never learned to read and write because their formal education was interrupted because of discrimination and bullying.” This is nothing but anarchic love. This is what anarcho- looks like, irrespective of a political affiliation.

STAR wanted something akin to anarchism; or, they lived and moved through the world propelled by the anarcho-. As a concluding testament, we might turn

