



ORGANISATIONS

Street Transvestite Action Revolutionaries

Marquis Bey
(*Formed 1970*)

An excerpt from the book Anarcho-Blackness – Notes Toward A Black Anarchism (2020)

The ungovernable, anarchic here and now harbors Black futures.
—Kara Keeling, *Queer Times*, Black Futures

We are already doing anarchist politics, now, living in our coalitions and communes that go by different names. Those ways of relating to one another on different, anarchic grounds is the way we live, now, the Black anarchism we shuffle toward—those Black futures Kara Keeling finds harbored in the ungovernable and anarchic. There are people who have lived, and are living, this life. I find some of those people in the Street Transvestite Action Revolutionaries (STAR) precisely because it foregrounded Black and Brown queer and trans life through anarchic practices; I find some of those people in the long tradition of Black organizations doing anarchic work. Hence, in this section I want to home in on the movement politics of STAR and the longer durée of Black people doing and thinking anarchic shit as examples of how feminist movements that center Black queer and trans people display anarchic valences and tendencies; indeed, how these organizations and people retool what anarchism can mean and how it might circulate.

[...]

The Street Transvestite Action Revolutionaries was formed by Sylvia Rivera, a Latinx trans drag queen, and Marsha P. Johnson, a Black trans drag queen. Rivera and Johnson started STAR after feelings of estrangement with the Gay Liberation Front (GLF) and the Gay Activists Alliance (GAA). GLF and GAA were not radical enough for Rivera and Johnson, in part because of their refusal to combat the police, and their lack of militancy with respect to the needs of those who were then called poor street queens, or impoverished queer and trans houseless sex workers in a contemporary lexicon. Following the Stonewall rebellions of June 1969, Rivera joined gay rights organizations only to be treated hostilely with transantagonism and racism. These organizations very often “willingly replicated exclusionary, nationalist notions of good citizenship,” valorizing the criteria of the

