

## 2 Queer and (Anti)Capitalism I<sup>1</sup>

### Refusing Complicity: A Theoretical Introduction from an Activist Perspective

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“The critique, the activism and the theoretical development of blacks and people of color have been, for decades, systematically elided, particularly as they do not further funding support and white careers. If it in fact seeks to be *social* and not particularistic, hegemony critique is thus permitted to be oblivious of neither itself nor history.”

*Koray Yılmaz-Günay (2014)*

### Why Speak of Capitalism? And How?

When *queer* arrived in the German-speaking world in the mid-1990s, talk was also spreading of neoliberal conditions which would threaten via “globalization”. What was usually meant by this was the thorough economization of every domain of life, which in the meantime has advanced considerably. So far, in fact, that in light of a few years “deepening divisions of society, increasing economic inequality and the emergence of a new precariat have intensified the desire for capitalism critique within queer studies”. However, it seldom expressed itself with this title, nor that of “anti-capitalism”. Queer reflections on the theme instead likely announce themselves as “economy-critical”. We have decided otherwise, for two reasons.

Firstly, regarding the contemporary debate over the “correct” reading of Karl Marx, the concept is closely linked to Michael Heinrich’s critical *Kapital* lectures,

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<sup>1</sup> Translated from the German by Christopher Sweetapple, with Yossi Bartal.

This article appeared in German as the first part of the book *Queer und (Anti-) Kapitalismus*, published by Schmetterling Verlag, Stuttgart, in 2013 (1<sup>st</sup> edition). The English-language copyright is held by Heinz-Jürgen Voß and Salih Alexander Wolter.