### Capitalism Kritik

#### The 1AC’s attempt to respect the non-European Other backfires – it manifests self-referential racism as Otherization from the empty global perspective of capital, turning case. Further, they misunderstand coloniality – there are no longer colonies and colonizers, but a globalized econoy based on universal exploitation of the proletariat

**Zizek 97** Slavoj, Senior Researcher, Institute for Social Studies, Ljubljana, 1997, “Multiculturalism, or, the Cultural Logic of Multinational Capitalism.”

How, then, does the universe of Capital relate to the form of Nation-State in our era of global capitalism?... Multiculturalism is a racism which empties its own position of all positive content (the multiculturalist is not a direct racist, he doesn’t oppose to the Other the particular values of his own culture), but nonetheless retains this position as the privileged empty point of universality from which one is able to appreciate (and depreciate) properly other particular cultures—the multiculturalist respect for the Other’s specificity is the very form of asserting one’s own superiority.

#### Their method of resistance plays right into the hands of global capitalism. Focus on individual experiences and epistemologies fractures resistance because once a certain group has gotten their say, or won their battle, the revolution is over for them. Universalization may not be perfect, but it is the only method for a mass overthrow of capitalism

**Lukacs 67** [George, Hungarian Marxist philosopher and literary critic. He is a founder of the tradition of Western Marxism. He contributed the ideas of reification and class consciousness to Marxist philosophy and theory. History and Class Consciousness]

IT is not the primacy of economic motives in historical explanation that constitutes the decisive difference between Marxism and bourgeois thought, but the point of view of totality… Although his successors understood him even less well here than on the issue of 'idealism' versus 'materialism' this corrective proved even more salutary and decisive.

#### We have an ethical obligation to reject global capitalism because of the suffering it imposes upon millions across the globe and because of the way it circumscribes the very field of political possibilities

**Zizek and Daly 04** (Slavoj, professor of philosophy at the Institute for Sociology, Ljubljana, and Glyn, Senior Lecturer in Politics in the Faculty of Arts and Social Sciences at University College, Northampton, Conversations with Zizek, page 14-16)

For Zizek it is imperative that we cut through this Gordian knot of postmodern protocol and recognize that our ethico-political responsibility is to confront the constitutive violence of today’s global capitalism and its obscene naturalization / anonymization of the millions who are subjugated by it throughout the world… While it is perfectly true that universalism can never become Universal (it will always require a hegemonic-particular embodiment in order to have any meaning), what is novel about Zizek’s universalism is that it would not attempt to conceal this fact or reduce the status of the abject Other to that of a ‘glitch’ in an otherwise sound matrix.

#### The alternative is to embrace a Marxist methodology by rejecting the affirmative’s ideological mystification of capitalism’s material base. Only by rejecting this ideology can we lay bare the structural causes of oppression and spark the revolutionary praxis necessary to build a classless society

**Tumino 01** (Stephen, prof. of English at Pitt, “What is Orthodox Marxism and Why it Matters Now More Than Ever Before,” The Red Critique 1, <http://www.redcritique.org/spring2001/whatisorthodoxmarxism.htm>)

The "original" ideas of Marxism are inseparable from their effect as "demystification" of ideology—for example the deployment of "class" that allows a demystification of daily life from the haze of consumption… Only Orthodox Marxism has explained why under the system of wage-labor and capital communism is not "an ideal to which reality will have to adjust itself" but "the real movement which abolishes the present state of things" (The German Ideology 57) because of its objective explanation of and ceaseless commitment to "the self-conscious, independent movement of the immense majority, in the interest of the immense majority" (Manifesto of the Communist Party, Selected Works, 45) to end social inequality forever.