

**Quiñones, J. (2013). *Red against black again? A review of Marx's debate with anarchists about politics*. In: Quiñones, J. (Edit). *Rethink Marx today*. Bogotá: National University of Colombia.**

It highlights the differences between Proudhon, Stirner, Bakunin and Marx regarding the problem of democracy.

It studies Proudhon, Stirner, and Bakunin on the subject of self-government and anti-politics; Marx's answer with the dialectic between government and self-government; and Marx as theorist of anarchism or democracy against the state.

The abstract bias for Marx that would affect the approaches of Proudhon, Stirner and Bakunin would not be, as in Hegel, of a logical-metaphysical order, but of an ethical and metaphysical order in the extreme defense of the principle of individual autonomy assumed as an epistemological priori where is built the methodological normativism.

Proudhon, Stirner and Bakunin's thinking is structured based on the defense of the ethical principle of individual autonomy. It brings the epistemological implication of an air of family that the authors display on social and political phenomena: the commitment to a normative methodological approach, in which the aforementioned ethical principle is a conceptual priori conceptual from which the analysis is made. Two political consequences that emerge are self-government and the commitment to an anti-political aptitude, which must govern the organization of power relations not only in the sphere of society as a whole but in the development of collective agents.

The relationship of reciprocity between agents in the case of Proudhon, Stirner's individual selfishness and the romantic praise of the people as Bakunin's self-determined instinctive natural unit, would be some of the manifestations of the idea of self-government, which is understood as the ability to all actors to direct themselves, resisting external determination and exercising control over their environment.

For its part, the concept of anti-politics brings into play the rejection of hierarchical and overlapping forms of management that aim to stifle the autonomy and diversity that characterize the social plane, that is, the rejection of top-down management paradigms. and the consequent bottom-up relationship when it comes to organizing and conducting collective affairs.

Marx's answer is to categorically oppose the political means to achieve these objectives, as well as, from a materialistic position, repudiates all epistemological apriorism of Proudhon, Stirner and Bakunin and their moralistic defense of self-government, anti-politics and methodological normative. *The* key to this divergence, both methodological and political, lies in the common trunk that goes back to Hegel, accepting the autonomy of politics and, therefore, of an impregnable and sacral State, where only the reactive response will fit: the refuge of the anti-politics.