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México

Dr. Gerardo Ávalos Tenorio is the most outstanding Mexican political philosopher of modern times. His extensive work includes multiple articles, lectures, conferences and seminars, as well as the authorship and edition of several books on different moments, dimensions and levels of politics.² At times, Dr. Avalos' frenetic productivity is such that he keeps his readers on their toes. At the time of this review, what is now his most recent book (*La Filosofía Política de Marx* (2022)) had

just been published.

We find ourselves, before the *almost most recent work* of a specialist in philosophy and political theory who has devoted several decades of intense work to investigating the universals of the political: power, politics, domination, and authority. In *Ética y Política en Karl Marx*, the author shows that these political universals acquire a new significance in the Modern Era given the contradictory relationship between capital and the State.

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2. El monarca, el ciudadano y el excluido: hacia una crítica de lo político (2020; 2006); Hegel actual: La paciencia de lo negativo (2018); Ética y política para tiempos violentos (2016a); La política transfigurada: Estado, ciudadanía y violencia (Coord.) (2016b); La estatalidad en transformación (2015); Breve introducción al estudio de Hegel (2011); El Estado mexicano: historia, estructura y actualidad de una forma política en transformación (Coord.) (2008); La política del capital (en coautoría con Joachim Hirsch) (2007); Redefinir lo político (Coord.) (2002); Política y Estado en el pensamiento moderno (en coordinación con Dolores París) (2001b; 1996b); Leviatán y Behemoth: Figuras de la idea del Estado (2001a; 1996a).

Like his previous books, *Ética y Política en Karl Marx* stands out for its clarity, fluency, and didactics; but, above all, for its original, profound, and novel reading of the political thought of the philosopher from Trier.

Throughout the eight chapters of *Ética y política en Karl Marx*, Gerardo Ávalos presents different, interesting, and fundamental facets, little highlighted by the stale economistic Marxism, which show that the reflection on the political and, particularly, on the State, were always present in Marx's thought.

Faced with the justified question: Why one more book on Marx? The Mexican philosopher answers: because if we refrain from a deep and disciplined analysis of this author's thought, we run the risk of lacking the inescapable conceptual elements to defend freedom. Because without their guidance, we will be vulnerable to the most entrenched authoritarianisms that are present in our days under the guise of supposedly critical, disruptive, and liberating discourses. Because without resorting to the methodology of the German philosopher, understanding by this term, the logic of his argument, we will continue to think that the anxiety, fear, apprehension and hopelessness that overwhelm us, are the exclusive product of the dysfunction of our neurotransmitters, or else, which are mere psychological or psychiatric pathologies and not, as Marx reveals, of global relational processes that configure each and every one of the human facets in the era of the value form.

Like a modern Virgilio, Gerardo Ávalos leads us through each of the moments that constitute the complex thought of Karl Marx, exposing the foundations and the sequence of fragments that, as the author warns, have been used over the decades to defend or attack various ethical-political positions that have distorted the full understanding of fruitful, interesting, and hopeful thought.

This is particularly important at a time when critical thinking, particularly with Marxist roots, is being reviled. Gerardo Ávalos shows us that Marx's thought is not only interesting in itself, but that it is one of the unavoidable keys to scientifically understanding, from a speculative point of view, the excluding, unjust, and violent spirit of our time.

If the foregoing were not enough to urge the reader to study this book, it should be added that this hermeneutical proposal on the work of Marx is, at the same time, an interpretation of our modern condition of existence.

Ours are violent times, no doubt; but also, and above all, these are times of despair. Fraud and force are cardinal virtues that seem to prove political realism right as a primary analytical perspective; however, the author's analysis of ethics and politics in Marx shows the need, ethics, and politics, of a transcendental horizon that allows criticism of a world that could be otherwise.

Thus, this text demolishes naive, superficial, and dogmatic interpretations; while it also provides us with the foundations to develop scientific research based

on the regulative ideal of freedom and the end of exploitation and domination. This does not mean, however, that the author repeats the errors of certain political and ideological interpretations that unfolded in concrete reality as the terrible and irrefutable contradiction of that ethical principle.

Gerardo Ávalos demonstrates that Marx is not an ember of that flame that inflamed the 19th and 20th centuries; conversely, it shows us that Marx's thought is that uncomfortable absence that reveals the obscene foundation of modern postmodernity.

If we must be sure of something, it is that not everything has been said about the philosopher from Trier, and that this is not a book that is limited to making a scholastic interpretation, covered with all the paraphernalia of the publishing industry and a strong dose of snobbery, like those that abound so much in the academic world, to present careless and unnecessary analyzes as unavoidable theoretical watersheds.