

SARTRE'S MARXIST PHENOMENOLOGY AND THE CRITIQUE OF DIALECTICAL REASON

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Jean Paul Sartre [1905-1980] was a French Philosopher who attempted to reconcile Marxism and Existential Phenomenology in post war Europe and tried to introduce a new methodology in his *Critique of Dialectical Reason* [Published in 1960]. In his major Philosophical work - the *Critique of Dialectical Reason*, the first section on *Search for a Method* introduces a new methodology that is a rare combination and a progressive reconciliation of Marxism and Existentialism. The main objective of this research paper is to analyze and evaluate his attempt of reconciliation of Marxism and Existential Phenomenology with special reference to his *Search for a Method* in the hope of getting a new methodology for our social, political and cultural change in the present context. Jean Paul Sartre extensively contributed to the fields of Literature, History, Philosophy, Politics and Culture as a committed and genuine Philosopher.

Sartre examines social and political issues such as group action, historical change, and revolution in the face of material scarcity of resources. He modifies his radical position on the extent of human freedom by reconciling Marxism and Existentialism. In this research phenomenological hermeneutic methodology is being used to evaluate and to understand Sartre's Marxist Phenomenology as given his *Critique of Dialectical Reason*, especially in the *Search for a method*. Apart from this important work Sartre wrote *Transcendence of Ego* [1936] *Being and Nothingness* [1943] and *Existentialism and Humanism* [1946] in his early Philosophical career.

The *Critique of Dialectical Reason* deals with both Kant and Hegel and is concerned with the nature, possibilities, and limitation of human reason. Sartre's interest is not primarily epistemological or metaphysical. Sartre continues to believe, as Hegel did, that the events of history may be interpreted as dialectical process wherein existing conditions give rise to a new synthesis, which surpasses them. But he rejects completely, Hegel's notion of Absolute Mind, making itself concrete through the dialectics. Since Marx, the dialectical process has always been linked with materialism. Perhaps the best contribution of Sartre is the attempt to reconcile Marxism with Existential Phenomenology as the new methodology, which can prevent Marxist stagnation as 'dialectic without men'. To him, to understand man we must develop a practical and philosophical anthropology. Existing tools and methods of natural sciences, of traditional sociology and anthropology, are not adequate. What is needed is a new kind of reasoning. As a committed Philosopher and political activist, Sartre's attempt is progressive and regressive though there are some philosophical imbalances. His *Critique of Dialectical Reason* offers an important modification of his earlier position on freedom by situating individual freedom in the context of social and political relations, the analysis moves into the area of Marxist political philosophy.