

The two Sartrean categories of the *series* and the *group-in-fusion* – developed in la *Critique de la raison dialectique* – constitute a real essential ideological foundation to a set of situations as diverse as complex. They represent “the eternal return” of a materially frozen reality, and of various attempts to get out of it – worker against employers, proletarian against the bourgeois, colonized against colonizer, Palestinian against the violent Zionist entity, ecologist against businessman – as many situations kneaded with inertia which we must obstruct in everyday life and which freeze the latter in a static ontological posture.

As per our study, it goes further and deepens how the Sartrean subjectivity retains all its importance as long as it finds itself placed in a profoundly Marxian perspective, acquiring through group mediation and its praxis an active dimension giving it real potential for change. The main problem which therefore we are facing is to determine how Sartre, by his reworking of the foundations of the dialectic of History, was able to lead to a new vision of praxis which involves as many unique forms of action as there are unique subjectivities that participate in it. It will also be a question of demonstrating the ethical outlets of this Sartrean dialectic enterprise.

The main goal of this study is to demonstrate how the Marx / Sartre binomial makes us aware of the fact that all dogmatism of a teleological nature is absurd. We cannot predict the actual concretization of a pre-established project: any revolutionary realisation is done as it emerges, and when the material dialectical conditions of this emergence materialize.

Key words: Existentialism; Marxism; Subjectivity; Critique of Dialectical Reason; Seriality; Group-in-fusion; Dialectical materialism