

# Rehearsals of Revolution: Perspective on Osofisan's Marxian Revolutionary Philosophy and Revolutionary Aestheticism in *Morountodun* and *The Chattering and the Song*

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## Abstract

Femi Osofisan ranks among the foremost contemporary Nigerian dramatists. He is a prolific and radical writer who addresses himself to the socio-political problems in contemporary Nigerian society. The interest to undertake a Marxian perspective on Osofisan is predicated by the Marxist influence which informs most of his works. This is an influence which places Marxism as *the ideology of the proletariat — a formidable weapon in the struggle for social progress and the world's reconstruction along new and just lines* [1]. The Marxian philosophy, therefore, is a revolutionary philosophy which places the destiny of the proletariats in their own hands. Osofisan's dramas underscore the utility of art as agency for conscientisation and social mobilisation. Through these works he evinces his belief in the power of literature/theatre to enlighten and spur the masses to take decisive actions in combating and changing a plaguing and oppressive system which does not favour them. *Morountodun* and *The Chattering and the Song*, therefore, encapsulate this belief. The paper presents them, however, as Osofisan's rehearsals of revolution, and highlights their strengths and revolutionary aestheticism.

## Keywords

Aestheticism, Art, Functionality, Marxian Philosophy, Rehearsal, Revolution

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## 1. Introduction

The second half of the nineteenth century was dominated by the ideas of Karl Marx, the great German theorist, and political activist who had worked in concert with his mutual friend and intellectual colleague Frederick Engels. With his ideas, systematically codified as Marxism, Marx had sought for an alternative philosophical and ideological approach to socio-economic development. In their *Communist Manifesto* (1848, London), which embodied their *philosophical and ideological* base, they had declared unequivocally that: "The philosophers have only interpreted the world, in various ways. The point, however, is to change it" – to transform it from the hitherto capitalist domination to a socialist and

more egalitarian society. This establishes the class nature of the society. In such class based society, therefore, the centrality of conflict, he maintained, is inevitable. The Marxist conflict postulation "emphasises a materialist interpretation of history, a dialectical method of analysis, a critical stance toward existing social arrangements, and a political program of revolution" [2]. Marxism, sums up Eagleton [3], therefore, "is a scientific theory of human societies and of the practice of transforming them" p.vii. It is a revolutionary philosophy which places the destiny of the proletariats in their own hands. Thus, unless they put up a concerted and formidable fight to effect a necessary change in their condition, they will continue to languish under the bondage of the capitalist oppression and tyranny.

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