"Ogun(lade) Affirmative", *University of Missouri -Kansas City, AF*., NDT 2014 Round 7, Ryan Wash, Scott Harris, Calum Matheson.

The 1AC deploys West African Epistemology as a methodology to undermine war powers. Through an affirmation of the Orisa, Ogun, we become oracles who are able to revive and reconstruct a lost tradition within the academy and the cultural contexts that it reproduces. The scholarship of the 1AC lies at the intersection of West African Studies, African American/Black/Africana/Diaspora studies, post-colonial studies, and performance studies. The 1AC also utilizes the work of The Last Poets, "Tribute to Obabi," *Chastisement,* "which together give the discourse a public, sociopolitical character" (Yaw Adu-Gyamfi).

Notes.

 Wole Soyinka, "Idanre," *Early Poems* (Oxford University Press: NY, 1998): 58.

2 *Ibid.* at, 60.

3 *Ibid.* at, 64.

4 Clovis E. Semmes, *Cultural Hegemony and African American Development*, (Praeger: Westport, Connecticut London, 1992): 1.

5 *Ibid*. at, 9.

6 Jacob H Carruthers, *Intellectual War*, (Third World Press, 1999): 3-5.

7 Dwight Conquergood, "Performance Studies: Interventions and Radical Research," *TDR (1988-)*, Vol. 46, No. 2 (Summer, 2002): 147-148.

8 Yaw Adu-Gyamfi, "Orality in Writing: Its Cultural and Political Significance in Wole Soyinka’s Ogun Abibiman," *Research in African Literatures*, Vol. 33, No. 3, Fall 2002, 105-106.

9 Yaw Adu-Gyamfi, "Wole Soyinks’a “Dawn” and the Cults of Ogun,” *A Review of International English Literature,* 1997, 73-74.

10 E. Franklin Frazier, *The Negro Family In The United States* (The University of Chicago Press, 1939): 10.

11 *Ibid*. at, 8, In this ground breaking work *(a dense ethnographic documentary on the Negro family and African American social organization; building off W.E.B. Du Bois' work in 1908)* Frazier is significant in citing because he traces the survival of traditional West African social organization. In the quoted section (substantiated by footnote n. 10), Frazier references:

"10 Robert E. Park, "The Conflict and Fusion of Cultures," Journal of Negro History, IV, 117. Professor Herskovits has produced a mass of documentary evidence to show that the slaves brought to the New World were secured from "the West African coastal forested belt," a relatively homogenous culture area ("On the Provenience of New World Negroes," op. cit., p. 251)."

12 *Ibid.* at, 41.

13 Uhuru Hotep, “Intellectual Maroons: Architects of African Sovereignty,” *The Journal of Pan African Studies*, Vol. 2, No. 5, July 2008, 10-11.