

Call for Entries: The Nobel Prize for Streetology

Instructions: Watch this 36 seconds video of a Fuji street party and answer the following questions

Submission Deadline: January 1, 2022

Artist: Taye Currency

Location: Foko, Ibadan

Date: May 23, 2021

1) According to the New York Times, Wole Soyinka's latest novel, "Chronicles of the Happiest People on Earth," examines the "state of mind of a community in which violence of a particular kind can take place." Why do you think the people in this video are "happy" despite the fact that a Kg of cooking gas is now 800 naira? Why do we need a location-sensitive conception of "happiness"?

2) If all fingers are not equal, we should expect all streets not to be equal. Why is it important to disaggregate the ideas of the real and metaphoric street? Why is the street more of a "state of imaginative existence" than a "state of physical encounter" to most streeters?

3) On the surface, this street party appears rowdy, but well-organized to a street-sensitized gaze. Can the notions of "organized chaos" and "curated order" explain what you are seeing in this video?

4) Use the idea of "Discriminatory Policing" to explain why there is no single police protection in this location. Why do you think it is safer to be in this street party than in Aso Rock or any of the Nigerian military formations?

5) Using the "Collateral Damage" theory, explain why the Nigerian Drug Law Enforcement Agency (NDLEA) would prefer to raid the home of Yahoo Boys and innocent citizens for illegal Indian Hemp possession, but would never come to this location.

6) Do you think "Selective Justice" is right? Explain why the police would prefer to raid an elite night club in Lekki and expensive event centers in Victoria Island for contravening Covid-19 protocol and would never raid a street party like this one for the same crime.

7) In this video, a man is seen swaggering around with a Dane gun, the so-called local guns, which West Africans have used since the 16th century. Deploy the concepts of "Technological Subversion" and "Metaphysical Materiality" to explore the reason many folks think that a Dane gun is more lethal than a rifle. The gun bearer doesn't need a license to carry this firearm. Why?

8) Use the concepts of "Mode of Production," "Opportunity Cost," and "Import/Export Substitution," to explain why cigarette is more expensive than Indian Hemp in this location. Why is Indian Hemp an "indispensable" daily supplement on the tarmac but an illegal substance in the eye of the Nigerian law?

9) This street party was held to usher in the annual Egungun festival in a Muslim-dominated community. It took place a week after the same community observed Ramadan. From the perspectives of "Religious Tolerance" and "Syncretic Religiosity," explain why a community that observed Ramadan would also celebrate Egungun.

10) Language is not just a means of communication, but a key to unlocking cultural transformation. What is the difference between “Jisoro” a slang that emerged in the 1970s and “Mo fo,” of the 21st century? Different generations define their own normative logic of lewdness. Why?

11) “Location Matters in Everything”--- real estate professionals have insisted. Explain why an Oloso would charge 3k for daybreak in this location and ask for 500k at Club Cubana, for the same service. Why is location important in Oloso-centric poronization?

*****Note: We have decided to pose these questions in English, not in Yoruba, to clear the doubt that the street doesn’t speak good English, is illiterate, is uncivilized and is incapable of mobilizing appropriate registers to explain a complex phenomenon. We have also used the name “Nobel” to “mainstream” our award/prize and prevent any Ngugi-centric othering of our creativity.

Signed

Emperor Saedo Okola and His International Fuji Lions
(Chair, Scientific Committee of the Nobel Prize for Streetology)