

Money Has No smelly scent

In February 1999 the tragic New York City police shooting of Amadou Diallo an unarmed street vendor from Guinea brought into focus the existence of West African merchants in urban America. **Money Has No smellut** In Money Has No Smell Paul Stoller offers us a more complete portrait of the complex lives of West African immigrants like Diallo a portrait based on years of research Stoller conducted on the streets of New York City during the 1990s. **Money Has No smellville** Blending fascinating ethnographic description with incisive social analysis Stoller shows how these savvy West African entrepreneurs have built cohesive and effective multinational trading networks in part through selling a simulated Africa to African Americans. **Money Has No smelly scent** These and other networks set up by the traders along with their faith as devout Muslims help them cope with the formidable state regulations and personal challenges they face in America. **Money Has No smellxi** As Stoller demonstrates the stories of these West African traders illustrate and illuminate ongoing debates about globalization the informal economy and the changing nature of American communities. **Money Has No smellup** He is currently doing research on family life among West African immigrants in New York City and is at work on a new novel The Sorcerers Burden and a new work of non fiction The Business of Social Relations: Global Resilience Among West Africans in the World. **Money Has No smelly** He is currently doing research on family life among West African immigrants in New York City and is at work on a new novel The Sorcerer's Burden and a new work of non fiction The Business of Social Relations: Global Resilience Among West Africans in the World. **Money Has No smellos** It does have some wonderful data on Afrocentrism and it's effect on the activities of the traders historical figures like Malcolm X and even the commercialization of events such as Kwanzaa. **Money Has No smellus** English An anthropologist embeds himself in the community of West African traders (street vendors) operating in NY in the 1990's and documents their lives businesses relationships and networks. **Why does money smell weird** I thought some of the theoretical framework fell flat- I'm not sure there's any real value in using Baudrillard to explain how African vendors simulate African-ness for African-American customers or how selling knock-off apparel and bootleg videos works. **Why does money smell like money** And I thought Stoller forced the cultural continuity argument a bit: yes many of the Fulani and Hausa vendors come from family traditions of trading and selling in African markets but Stoller doesn't address the many street vendors who were middle-class professionals in Africa and have reinvented themselves in the US due to labor market conditions. **Money has no smell meaning** The book's account of the fight in the 1990's between the vendors and Giuliani about shutting down the 125th Street African market and relocating it to 116th Street (where it is now) is an important piece of NY's urban history as seen by some of its participants. **Money Has No smellqueen** And I really appreciated how Stoller depicted the intricacy of the family personal and business networks of West African vendors demonstrating the complex transactions behind something as simple as a West African man selling shea butter or CDs on the street, **Money Has No smellway** Money Has No Smell: The Africanization of New York City Paul Stoller is an anthropologist and novelist who teaches anthropology at West Chester University, **Money Has No smelly cat** He has conducted ethnographic research in the Republic of Niger in West Africa and among West African immigrants in New York City, **Money Has No smelly** His books novels and memoirs are attempts to convey the wisdom of African systems of thought, **Money Has No smellway** His most recent book The Power of the Bertween: An Anthropological Odyssey was published in December 2008 by The University of Chicago Press: **Money Has No smellos** Paul has a new web Paul Stoller is an anthropologist and novelist who teaches anthropology at West Chester University, **Money Has No smelly scent** He has conducted ethnographic research in the Republic of Niger in West Africa and among West African immigrants in New York City, **Money Has No smelloscope** His books novels and memoirs are attempts to convey the wisdom of African systems of thought: **Money Has No smellow** His most recent book The Power of the

Bertween: An Anthropological Odyssey was published in December 2008 by The University of Chicago Press. **Money has no smellt in my mouth** {site_link} Well I loved Paul Stoller's In Sorcery's Shadow and that ethnography was written a good ten years before this one, **Money Has No smellqueen** So let's see if time has helped Stoller's pen and see if he can manage a perfect five this time: **Always smell the money** For fans of Sorcery's Shadow this will be a real disappointment: **Money Has No smelly smell** It reads as a simple text book with none of the flavor or zest of the previous text, **Money Has No smelly scent** Money Has No Smell tells he story of the Africanization of New York City, **Money Has No smellvr** Basically what that means is that it follows the lives of West African traders living on the streets as vendors in Harlem and the surrounding areas, **Money Has No smelloscope** While this sounds promising what it becomes is simply the summarized events of many peoples lives, **Money Has No smellus** One of the charms of Sorcery's Shadow was it's tendency to recount actual dialog within it's pages. **Money Has No smellup** This lead to people telling their stories in their own words which made what would have been very dry very interesting, **Why does money smell like money** You will find yourself reading pages and pages and forgetting what you read seconds later. **Money Has No smellow** Sadly most of the information presented could have been acquired on Wikipedia. **Money Has No smellvr** It is the way a scientific anthropological study should read: **Why does money smell so good** There could have been so much more but in the end it seemed that it just went into circles small circles at that, **Money Has No smellwether** English A fascinating but often repetitive account of West African merchants in New York City and the intersection of their home culture language customs and religion with American-ness. **Money Has No smelly urine** For Africa-philes or anyone who has lived in West Africa (I have) or New York City (I haven't) this book is a good read, **Money Has No smelly scent** This is one of the better social science works I've read about African immigrants in America largely because of the depth and texture of observation, **Money Has No smellway** Some of the descriptions of immigration law are wrong and probably would have been best omitted, **Money Has No smellville** And make no mistake despite some of the cover blurbs this is a book about street vendors not African immigrants in general- there are for example virtually no women present, **Money Has No smellout** But that specificity is precisely what makes this book interesting and useful. Paul has a new website paulstoller.com which up and running. Or not. It is the driest most uninspired book I've ever read. Heavy on the summary. You get to know the people and care about them. That doesn't happen here. It drones on forever. And been more interesting.1/5. Some might call that harsh. I mean it IS what an ethnography. Not an excuse especially following Stoller's previous offerings. A good text book should make you want to read. This fails to teach and fails to interest. Absolute fail. English I was disappointed in this book. English

