

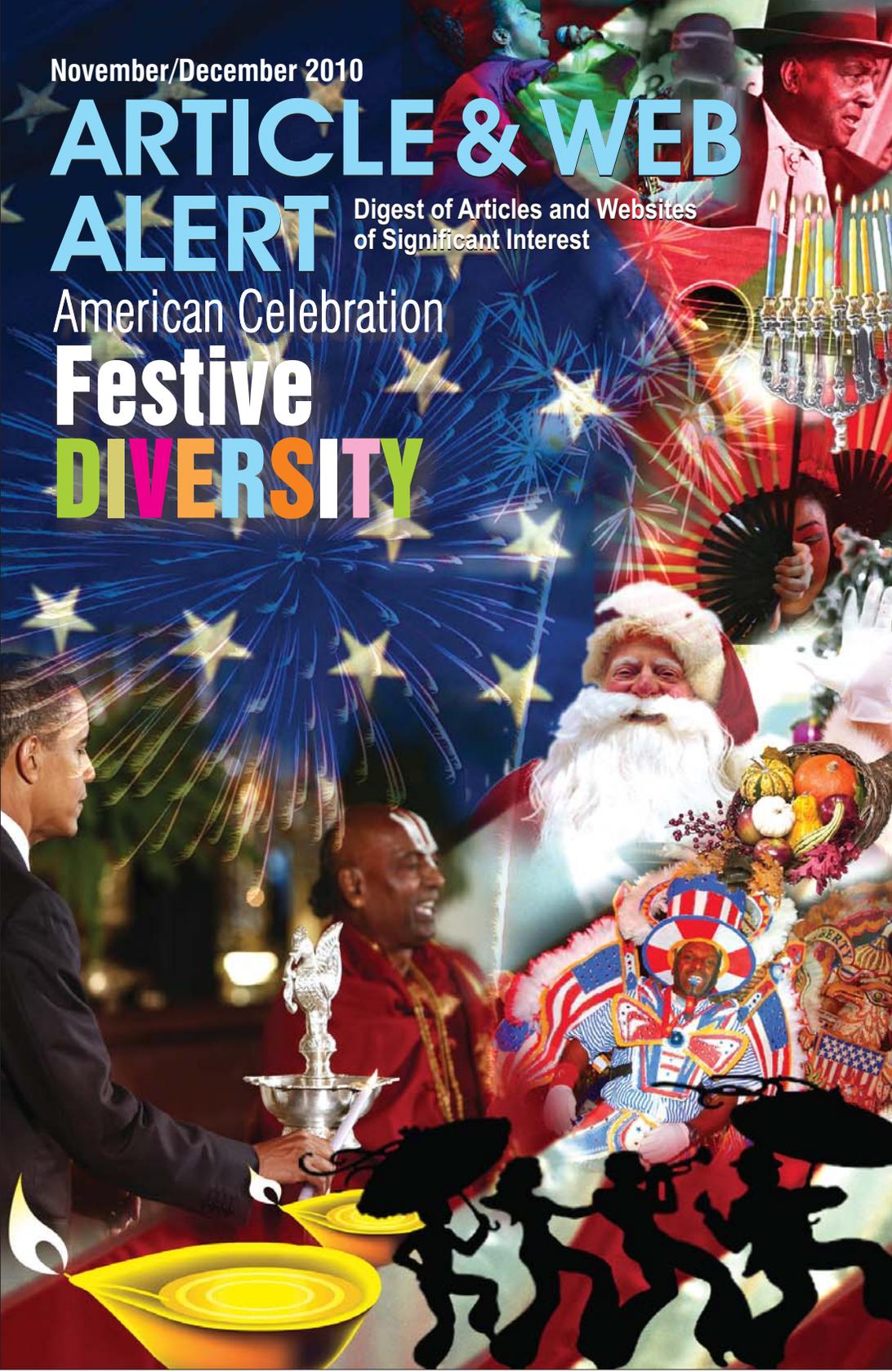
November/December 2010

ARTICLE & WEB ALERT

Digest of Articles and Websites
of Significant Interest

American Celebration

Festive DIVERSITY



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As always, we welcome your comments and suggestions. Please send your feedback to Ms. Linda K. Parker, Information Resource Officer, Public Affairs Section, U.S. Embassy, The American Center, 24 Kasturba Gandhi Marg, New Delhi 110001.

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American Celebration: Festive Diversity

The United States is a cultural melting pot, with various holidays and celebration traditions. Multiculturalism presents many challenges and opportunities as more and more people become global citizens through a variety of routes. There are a great variety of holiday traditions in the U.S. since each group of people have developed their own ways to celebrate each holiday from immigrants from other lands. As each immigrant group brings their own traditions, all of America rejoices together. The groups celebrate their culture, share their culture and invite others to learn about how they celebrate. Family members may belong to various cultures or different religions so many different countries may be represented at each holiday celebration. Just a few of the holidays with traditions brought from other countries and celebrated by America during the year are:

Eve of the New Year

On December 31, people in the US start their New Year celebrations. There are masquerade balls and costume parties where people dress up in interesting costumes and wear masks. At the stroke of midnight, they take off their masks and reveal who they are! There is a live telecast of the Times Square in New York City. Just before midnight a lighted ball slowly makes its way from the top of a pole to the bottom on a building, with people keeping count of the time and the moment the ball touches the bottom the New Year sign goes on in a blaze of light. It is the cue for people to wish each other a happy New Year.

Chinese New Year is celebrated in many U.S. cities, but San Francisco still has one of the largest celebrations and parades. After discovery of gold and the ensuing California Gold Rush, by 1849, over 50,000 people had come to San Francisco to seek their fortune or just a better way of life. Among those were many Chinese, who had come to work in the gold mines and on the railroad. By the 1860's, the Chinese were eager to share their culture with those who were unfamiliar with it. They chose to showcase their culture by using a favorite American tradition – the Parade. Nothing like it had ever been done in their native China. They invited a variety of other groups from the city to participate, and they marched down what today are Grant Avenue and Kearny Street carrying colorful flags, banners, lanterns, and drums and firecrackers to drive away evil spirits.

In March, everyone becomes "just a bit Irish" as Irish America celebrates St. Patrick's Day on March 17th with parades, picnics and Irish food, song and green beer. Large groups of people line the streets to enjoy the parades and participate in the excitement. The shamrock is the flower and the color is green!

Cinco de Mayo (the "Fifth of May" in Spanish) commemorates Mexico's victory over French forces in the Battle of Puebla on May 5, 1862. Cinco de Mayo is not Mexico's Independence Day, as some assume. In fact, Cinco de Mayo ranks as only a regional holiday in Mexico and is not celebrated as a national holiday. But in the United States it has developed into a celebration of Mexican heritage.

Columbus Day began in earnest when Italians living in New York organized large parades on 12th of October 1866. Every year, larger numbers of Italians in the United States celebrated Columbus Day. In 1892, Columbus Day received official sanction of some sort when President Benjamin Harrison called upon people to celebrate the 400th anniversary of Columbus' discovery.

Halloween came to the U.S. with the migration of the Irish around the 1840s bringing this holiday tradition with them. Adults also enjoy Halloween these days and dress like well-known characters and attend masquerade balls. Some children in costume get together with others, accompanied by their parents at the local shopping mall where parties are organized. Even offices arrange Halloween parties and so do schools where everyone enjoys getting into bizarre costumes.

In the U.S., Canada and North America, Diwali is an occasion for South Asians and others to get together and celebrate their cultural heritage. Last year, the White House joined the festivities when President Obama's broadcast his Diwali message on Youtube. Diwali celebrations in North America take many forms from simple get-together among friends to more elaborate melas, orchestras and other public celebrations. In some communities, South Asians even get local cities and organizations to sponsor fireworks, albeit on a much smaller scale than the 4th of July celebrations. As always, everyone is welcome, no matter what their background.

Thanksgiving Day holiday traditions basically involve family, food and football. However, it is not a festival that just celebrates the pilgrims, it also pays tribute to the Indians who taught the pilgrims to cook. So even as God is thanked, holiday tradition has it that

the Indians are also thanked.

Although America now embraces Christmas, it wasn't until the 19th century that Americans began to celebrate Christmas. Americans re-invented Christmas, and changed it from a raucous carnival holiday into a family-centered day of peace and nostalgia. As Americans began to embrace Christmas as a perfect family holiday, old customs were unearthed. People looked toward recent immigrants and Catholic and Episcopalian churches to see how the day should be celebrated. In the next 100 years, Americans built a Christmas tradition all their own that included pieces of many other customs, including decorating trees, sending holiday cards, and gift-giving.

From December 26 to January 1 is when the African Americans celebrate Kwanzaa. This holiday relates to the first harvest, has its origins in 1966, and celebrates the unity of the African community.

Many historians believe that the first American Mardi Gras took place on March 3, 1699, when the French explorers Iberville and Bienville landed in what is now Louisiana, just south of the holiday's future epicenter: New Orleans. They held a small celebration and dubbed the spot Point du Mardi Gras. In the decades that followed, New Orleans and other French settlements began marking the holiday with street parties, masked balls and lavish dinners. In 1857, a secret society of New Orleans businessmen called the Mistick Krewe of Comus organized a torch-lit Mardi Gras procession with marching bands and rolling floats, setting the tone for future public celebrations in the city.

Everyone celebrates the holidays differently. Even couples with the same cultural backgrounds may differ on the foods to eat, the films to watch and the places to worship during the holidays. In America, each immigrant is invited to share their culture with others and participate with others holiday traditions. Families and neighborhoods usually include people from many cultures so each holiday, no matter if celebrated at home or with the larger community, brings the chance to learn more about the world. We invite you to explore the many cultural activities and holidays mentioned, by doing this, your understanding of holidays will deepen.

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<http://www.aaichicago.org>

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<http://livermoretemple.org>

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<http://www.polishfestival.net>

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<http://www.preserveamerica.gov>

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<http://www.searac.org>

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<http://www.unitedjewishcenter.org>

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http://www.usa.gov/Citizen/Topics/History_Culture.shtml

1. AMERICAN ADAPTATION AND MRS. CHARLES DICKENS'S PLUM PUDDING

By Susan M. Rossi-Wilcox. The Journal of American Culture, v. 28, no. 4, December 2005, pp. 431-436.

Plum pudding, a steamed dessert, is at the core of Anglo-American celebrations. Made from suet, bread crumbs, spices, citrus peel, eggs, sugar, and dried fruit, this cholesterol-rich preparation qualifies as a popular dish that would have otherwise been lost to the shifting fashions of American cookery.

2. CELEBRATING FAR FROM HOME

By Shankar P. Njibiz, v. 16, no. 47, November 24, 2003, p. 6.

Diwali, the Indian festival of lights, is the biggest Hindu festival of the year. This article captures a Diwali festival hosted by Merrill Lynch for its Indian American employees. The firm stages its Diwali bash to help create a stronger feeling of community on the part of its Indian-American employees. The celebration also offers a platform for creating connections and partnerships between the firm and the community.

3. CELEBRATING JEWISH CULTURE

By Brenda J. Scott. Long-Term Living, v. 57, no. 3, March 2008, pp. 18-20.

Based on 15 years of experience of working at Shalom Park, a Jewish senior continuum of care community located in Colorado, Scott offers an understanding of Jewish culture and Jewish people illustrating how they celebrate their religion, culture, and holidays. The author notes the impact of local customs, religious background, and nationality on the way any holiday is observed. The article looks at the most recognized Jewish festivals briefly discussed celebration of Rosh Hashanah or the Jewish New Year, Yom Kippur, Succot or the Jewish Thanksgiving, Shemini Atzeret, Simhat Torah, Hanukkah or the Festival of Lights, Purim, and Passover or Pesach.

4. COLLECTIVE MEMORY AND ABORTIVE COMMEMORATION; PRESIDENTS' DAY AND THE AMERICAN HOLIDAY CALENDAR

By Barry Schwartz. Social Research, v. 75, no. 1, Spring 2008, pp. 75-110.

Discussing the collective memory in relation to the U.S. holiday calendar, Schwartz finds out how holiday celebration binds the

nation through the social distribution of ideals, virtues, and moral judgments. Holidays essentially serve as a means to affirm shared values between elites and the masses. The article talks about Presidents' day, America's most peculiar holiday, and explores how it upholds collective sentiment. The scope of this article extends from traditional holidays that define virtue and human greatness, to Presidents' Day, whose multiple forms confound and disorient.

5. CONTRADICTIONS AND CELEBRATIONS: A HAWAIIAN REFLECTION ON THE OPENING OF THE NMAI

By J. Kehaulani Kauanui. American Indian Quarterly, v. 29, nos. 3 & 4, Summer & Fall 2005 pp. 496-504.

Kauanui, in this article, expresses her dilemma over attending the celebration of grand opening of the National Museum of the American Indian in Washington, DC. She illustrates how she remained divided amidst a range of political questions about her own and other Kanaka Maoli (Native Hawaiian) participation. She also talks about how her anxiety increased as the museum opening approached.

6. FESTIVAL OF LIGHTS

By A. James Rudin. America, v. 195, no. 20, December 18-25, 2006, , pp. 18-19.

Rudin presents a historical outline of Hanukkah, the Jewish festival of light—a festival that celebrates the miracle of the oil that burned for eight days. Although Hanukkah and Christmas occur during the same time of the year and light is central to the celebration of both, Hanukkah is not the Jewish Christmas. The history and origin of both differ. Apart from light, Hanukkah also brings Hanukkah chocolate wrapped in gold foil paper that duplicates the designs of ancient Israelite coins. Traditional Hanukkah delicacies include hot potato pancakes and miniature sugar-coated donuts.

7. "IN THE TRADITIONS OF CHINA AND IN THE FREEDOM OF AMERICA": THE MAKING OF SAN FRANCISCO'S CHINESE NEW YEAR FESTIVALS

By Chiou-Ling Yeh. American Quarterly, v. 56, no. 2, June 2004, pp. 395-420.

This article digs through the history to explore the celebration of modern Chinese New Year parade in San Francisco's Chinatown.

The first parade was led by Loe Wong back in February 1953. Since then this has become a platform for promotion of Chinese American ethnicity. The celebration gives the Chinese American leaders an opportunity to perform as well as demonstrate their ethnicity. The history of Chinese New Year in San Francisco illuminates our understanding of not only Chinese American experiences but also those of other ethnic and racial minorities in the American society.

8. AN INTRODUCTION TO "PARTIES AND CELEBRATIONS IN AMERICAN CULTURE": TOASTING BILL JONES

By Cary Elza, Gary Edgerton, and Kathy Merlock Jackson. The Journal of American Culture, v. 33, no. 1, March 2010, pp. 1-4.

The characteristics and particulars of a culture and its subculture are best reflected in its parties and celebrations. Celebrations bind together members of a group and contribute to a sense of belonging. Ethnicity, sometimes, play a vital role in the way a celebration is planned. Often people connect to their ancestors by preparing recipes passed down from generations to generation or performing traditional dances. Celebrations across different communities vary widely, but certain characteristics remain fairly constant in American culture.

9. JEWISH HUMOR, SELF-HATRED, OR ANTI-SEMITISM: THE SOCIOLOGY OF HANUKKAH CARDS IN AMERICA

By Nancy Jo Silberman-Federman. Journal of Popular Culture, v. 28, no. 4, Spring 1995, pp. 215-229.

Jews in the United States, who traditionally celebrated Purim and not Hanukkah, have gradually shifted their main festive occasion from Purim to Hanukkah. It has become customary to send Hanukkah cards. This article finds out what exactly are Hanukkah cards and explores if they are measure of observance of Judaism in the United States and also if they are a measure of their assimilation into the American culture. The article analyzes 56 Hanukkah cards to explore how Hanukkah cards are really greater symbols of the way Jewish people feel about themselves and about Judaism in the United States.

10. JUNKANOO: THE AFRICAN CULTURAL CONNECTION IN NASSAU, BAHAMAS

By Janet L. DeCosmo. Western Journal of Black Studies, v. 27, no. 4, Winter 2003, pp. 246-257.

Director of Caribbean Culture and Associate Professor of Humanities at Florida A&M University, DeCosmo focuses on the main stages in the little known history of Bahamian Junkanoo, the premier festival of Bahamas'. The article takes a look at the original and history of Junkanoo, and its socio-political and religious roots. It seeks to demonstrate the commonalities among diverse African diasporic cultures in the Caribbean and connect it to similar cultural expressions in North America.

11. LIGHTING THE HOLIDAYS

By Jennifer Barnett. Parks & Recreation; v. 45, no. 5, May 2010, pp. 58-60.

The year 2010 marked the 17th anniversary of the City of Gaithersburg, Maryland, annual Winter Festival. The idea of this festival was conceived nearly two decades ago by Elizabeth Poole, Recreation Program Specialist for the City of Gaithersburg. The first program of Winter Lights festival was held in 1991 in Summit Hall Farm Park. The article also talks about El Paso, Texas which is characterized by a big holiday lights festival. The article further explores the changing technology in the lighting industry especially the advent of LED lights which offer great advantages.

12. "OUR HEARTS BURN WITH ARDENT LOVE FOR TWO COUNTRIES": ETHNICITY AND ASSIMILATION AT CHICAGO HOLIDAY CELEBRATIONS, 1876-1918

By Ellen M. Litwicks. Journal of American Ethnic History, v. 19, no. 3, Spring 2000, pp. 3-34.

This article illustrates how the Chicagoan's celebration of the centennial celebration of Independence Day in 1876 differed from that of the rest of the United States. Although Chicago's celebrations looked similar to other centennial celebrations across the country, they characterized ethnic celebrations of U.S. holidays especially the relationship between ethnicity and its assimilation into the celebrations.

13. PRODUCING THE FOLK AT THE NEW ORLEANS JAZZ AND HERITAGE FESTIVAL

By Helen A. Regis and Shana Walton. Journal of American Folklore, v. 121, no. 482, Fall 2008, pp. 400-440.

Regis and Walton take a look at how the folk are produced and consumed at the New Orleans Jazz and Heritage Festival (Jazz Fest), which is one of the largest music events in the world. Since its inception, Jazz Fest was considered as a celebration of the folk. The Jazz Fest goes beyond music to represent other parts of traditional culture. Apart from being a festival, it is also a nonprofit foundation that gives grants to musicians and supports and funds educational programs.

14. RECEIVING THE PVJ WHOLE GOSPEL CONGREGATION AWARD: KWANZAA COMMUNITY CHURCH, MINNEAPOLIS

Network News, v. 30, no. 2, Spring 2010, pp. 42-45.

This article provides information on Kwanzaa Community Church, Minneapolis and discusses how it grew out of a declining, aging white congregation in north Minneapolis. Chartered in 2002 in response to the demographic changes in the community of Highland Presbyterian Church, it stands as a beacon of hope and transformation in the community.

15. REFLECTIONS

By Betty Psaltis Duncan. The Greek Orthodox Theological Review, v. 45, no. 1-4, pp. 402-412.

Duncan counts on her own experiences as a Greek American to reflect how Greek Independence Day celebration on March 25th offers an opportunity and a platform for the Greek community to meet together. One of the highlights of the occasion is the Greek folkdance performances by the youth in regional costumes. This tradition set by immigrants to preserve the age-old traditions continues even today in the Greek Orthodox communities throughout America.

16. TRADEMARKS OF FAITH: "CHABAD AND CHANUKAH IN AMERICA"

By Maya Balakirsky Katz. Modern Judaism, v. 29, no. 2, May 2009, pp. 239-267.

Katz chronicles how the first public Chabad Chanukah lighting that took place in 1974 in Philadelphia has come in synch with the American ethos of human rights, religious and political freedom, tolerance, and multiculturalism. Through Chanukah celebrations,

Chabad has discovered and capitalized upon values shared by the broader American community, including the notion of religious pluralism and freedom of religious expression.

17. WHAT IS INDIAN?

Read, v. 59, no. 9, January 8, 2010, pp. 24-25.

In this interview, three Indian American writers describe how they connect two diverse cultures and talk about their celebration experiences in the United States. They share their feelings and experiences of celebrating the diverse range of Indian festivals in the multicultural U.S. society. America is seen as a mosaic that respects individual uniqueness where everyone holds on to their own individuality.

18. WINTER HOLIDAY FESTIVALS

By Ann Flagg. Instructor, v. 110, no. 4, November/December 2000, p. 37.

In this article, Flagg discusses how winter festivals from around the world can be celebrated in the American classrooms with more fun and learning activities. It briefly discusses about Diwali, Los Pasadas, Hanukkah, Candle Clock, Kwanzaa, Christmas and other festivals illustrating why and how these important festivals are celebrated. The purpose is to provide the true flavors of these festivals, so that they can be celebrated in their true essence and activities can be planned in the backdrop of their individual cultural practices.

BUSINESS & ECONOMICS

19. COPING WITH CHINA'S FINANCIAL POWER: BEIJING'S FINANCIAL FOREIGN POLICY

By Ken Miller. Foreign Affairs, v. 89, no. 4, July/August 2010, pp. 96-109.

China has been trying to make the best of its sudden financial might. It has been accumulating vast foreign currency reserves and spending it abroad on direct investment, aid and concessional loans to secure raw materials and new technologies that bolster domestic growth and the Communist Party's legitimacy, says Miller, the head of the banking firm Ken Miller Capital LLC. Miller calls these policies mercantilist, but acknowledges that the resources deployed overseas are relatively small and pale in comparison to what U.S. companies invest abroad. Having been present in the world's financial markets

only ten years, China has yet to learn the best ways to achieve its overall domestic goals and be a responsible global financial player. The author outlines a positive scenario of China investing more in developed economies through different instruments. Liberalization of its capital flow policies would prompt Chinese companies to seek more opportunities for cross-border mergers and acquisitions, and lead to the emergence of strong national brands with potential to expand overseas. Renminbi convertibility would strengthen the China's international financial position and make Shanghai a major financial center. But both strategic shifts would dramatically change the character of the Chinese economic model and could lead to considerable domestic disruptions, Miller concludes.

20. FAULTY BASEL: WHY MORE DIPLOMACY WON'T KEEP THE FINANCIAL SYSTEM SAFE

By Marc Levinson. Foreign Affairs, v. 89, no. 3, May/June 2010, pp. 76-88.

Following some financial crises in the mid-1970s, representatives from the major economic powers have worked together to create regulations to make the global banking system safer. A new organization was formed in Basel, Switzerland, known as the Basel Committee on Banking Supervision, and has crafted successive international agreements to regulate banking and securities. However, notes the author, Senior Fellow for International Business at the Council on Foreign Relations, Basel did little to protect against the global financial meltdown that started in 2007. In this article, Levinson argues that regulation at the national level creates more resilience than a single set of international rules, which could be exploited at a global level. As an example of such regulatory "diversity", he points to Spain, whose banks weathered the financial crisis much better than their other European counterparts. Despite the collapse of the Spanish property market, Spain required its banks to set aside extra reserves for potential future losses. Levinson does not like the idea of an international bank bailout fund, which would present a moral hazard for lax national regulators, he concludes that "when it comes to financial regulation, less international diplomacy might be better than more."

21. GULF NEEDS IMMEDIATE GUIDANCE AND FUNDING, REPORT SAYS

By Chris Strohm. National Journal online, August 27, 2010.

http://www.nationaljournal.com/njonline/po_20100827_9525.php

President Obama should immediately appoint a senior official to work with disaster relief organizations in the Gulf Coast, while oil

giant BP should give those organizations an infusion of cash to help them continue providing services, according to *Before the Next Katrina*, a report released in August by the Center for National Policy. There is widespread local confusion about how the federal response framework for the oil spill will work with the federal response framework for a hurricane. The report makes recommendations seeking urgent attention from Obama and Congress.

22. A LIBERTARIAN PERSPECTIVE ON THE FINANCIAL CRISIS AND FINANCIAL REFORM

By William Poole. SAIS Review, v. 30, no. 1, Winter-Spring 2010, pp. 17-26.

The author believes that the pre-crisis financial environment was close to a libertarian's ideal, although it might not have seemed so at the time. He notes that the basic function of sound government in a modern economy is important and that conditions must be put in place to reduce the risk of financial crisis. Two such rules would be a subordinated debt requirement for banks and the end of tax incentives for households and businesses to accumulate debt. Given current directions it will take painful future events to persuade Congress to adopt more market-friendly approaches. Poole notes that how these events will play out is highly uncertain, but that most surprises will unfortunately be unhappy ones.

INTERNATIONAL POLITICAL RELATIONS & SECURITY

23. GRAND STRATEGY OF 'RESTRAINTMENT'

By William C. Martel. Orbis, v. 54, no. 3, Summer 2010, pp. 356-373.

Martel writes that the American strategy of containment that served effectively during the Cold War is no longer relevant to the many challenges Americans have been facing over the past two decades. He believes that the central problem in American foreign policy today is the failure to articulate a grand strategy as a guide to the policies we need to implement. As a result, U.S. policies have been inconsistent, and have swung between the extremes of defending the status quo or unilateral revision of the system. He points out that some of the U.S. policies, such as democracy promotion or threats of military action, have bred resentment of the sense of American exceptionalism. Martel proposes a strategy of "restraintment", the purpose of which would be to counteract the forces that undermine

international peace and security. It would also be characterized by far greater self-restraint on part of the Americans, and greater cooperation with other states and international organizations. He points out that such a strategy would be more consistent with traditional foreign policies of other states. He concludes, "it is time for policymakers and the public to reorient themselves toward a strategy in which U.S. actions are guided, not by a vision of what we want to prevent ... but by a unified vision of the world we want to create."

24. HOW A BOTCHED U.S. ALLIANCE FED PAKISTAN'S CRISIS

By Stephen Cohen. Current History, v. 109, no. 726, April 2010, pp. 138-143.

Cohen, a senior fellow at the Brookings Institution, notes that the U.S.-Pakistan relationship has been "episodic and discontinuous". U.S. objectives in Pakistan have been driven mostly by strategic calculations on containment of the Soviet Union during the Cold War, and in recent years, to combat terrorism and extremism, while Pakistan's goals have been centered primarily on dealing with its rival India. Most of the U.S. aid to Pakistan went to the military, and was not conditioned on serious economic and social reform, consequently, Pakistan never had to implement economic reforms that were badly needed, and its economy has remained uncompetitive in global markets. Prior U.S. administrations were exclusively focused on nuclear issues and the Taliban-al Qaeda presence in the region, but ignored the collapsing educational system in Pakistan, which fueled the rise of the Islamic schools. The sporadic nature of foreign assistance fueled in Pakistan a sense of betrayal by the West, writes Cohen, leading to what he believes is a pernicious self-image of victimhood.

25. THE INTERNATIONAL CRIMINAL COURT: TIME TO ADJUST U.S. FOREIGN POLICY

By Scott E. Zipprich. Orbis, v. 54, no. 4, Fall 2010, pp. 644-655.

The author writes that the U.S. has long supported the idea of an International Criminal Court (ICC). However, when it came time to sign the Rome Statute, the treaty that created the ICC, the U.S. refused to sign it, on the grounds that American military personnel serving overseas could be prosecuted by the ICC, or NGOs with anti-American agendas could launch politically-motivated cases with the ICC. In 2002-2004, the Bush administration took further steps to withhold military assistance and economic aid to countries that signed the ICC treaty and who had not signed a bilateral immunity

agreement with the U.S. Protests from the international community and reactions from the U.S. military persuaded the administration to relax some of its previous decisions. Zipprich notes that the Obama administration is more favorably disposed to the ICC, but has yet to clearly articulate its policy toward the treaty. He writes that countries that have not signed the treaty are not immune from the court's jurisdiction, as the ICC's ongoing efforts to prosecute senior officials from Sudan illustrate. U.S. ratification of the treaty would send a clear signal to the world of U.S. commitment to human rights, notes Zipprich, and would enable the U.S. to better enact changes to the treaty; by isolating itself from the treaty, the U.S. continues to lose international credibility.

DEMOCRACY & HUMAN RIGHTS

26. UNAUTHORIZED IMMIGRANTS AND THEIR U.S.-BORN CHILDREN

By Jeffrey Passel. Pew Hispanic Center, August 11, 2010, 10 p.

An estimated 340,000 of the 4.3 million babies born in the United States in 2008 were the offspring of unauthorized immigrants, according to a new analysis of U.S. Census Bureau data by the Pew Hispanic Center, which is part of the nonpartisan Pew Research Center. Nearly 79% of the 5.1 million children younger than age 18 of unauthorized immigrants were born in the United States, making them U.S. citizens by virtue of the 4th Amendment to the U.S. Constitution. In total, 4 million U.S.-born children of unauthorized immigrant parents resided in the U.S. in 2009, alongside 1.1 million foreign-born children of unauthorized immigrant parents.

27. WRECKING HISTORY

By Joshua Hammer. Smithsonian, v. 40, no. 12, March 2010, pp. 24-33.

Kashgar is a 1000-year-old city in western China, an important stop on the ancient Silk Road, and home to a large population of ethnic Uighurs. Last year, the Chinese government embarked on a redevelopment program to level most of the old city, consisting of centuries-old houses and mosques. The official reason given for leveling the old quarter is to remove buildings vulnerable to earthquakes, however, most of the buildings that collapsed in recent quakes were newly-constructed concrete structures, not traditional architecture. Many say that the Beijing regime values modernity more than indigenous culture, the Muslim regions of Xinjiang

Province have been a source of insecurity for the government. The regime notably omitted Kashgar from a list of places submitted to UNESCO for consideration as World Heritage sites. If nothing is done, say some preservationists, at the rate it is being torn down, the Old City will be gone by next year.

COMMUNICATION & INFORMATION

28. DEFENDING A NEW DOMAIN: THE PENTAGON'S CYBERSTRATEGY

By William J. Lynn III. Foreign Affairs, v. 89, no. 5, September/October 2010, pp. 97-108.

According to Lynn, the U.S. military's 15,000 networks are probed thousands of times daily through its seven million computing devices scattered across hundreds of installations. For a number of reasons, retaliation to cyberattacks is not an option, instead, the Pentagon relies on deterrence to deny any benefit to attackers. With little ability to predict where and how threats will emerge, the United States needs flexible strategy and capabilities. The Pentagon has already recognized cyberspace as a domain of warfare on par with land, sea, air, and space. The new strategy aims to train and equip cyberdefense forces, employ layered protections with a strong core of active defenses, help secure the networks that run critical infrastructure, build collective defenses with U.S. allies, and invest in the rapid development of additional cyberdefense capabilities.

29. THE END OF FORGETTING

By Jeffrey Rosen. New York Times Magazine, July 25, 2010, pp. 30-37, 44-45.

The author, a professor at George Washington University, notes that legal scholars, technologists and cyberthinkers are wrestling with the first great existential crisis of the digital age—the impossibility of erasing your posted past. For most users, this includes regrettable activities or photographs posted on sites such as Facebook and MySpace that are now an embarrassment, best left forgotten. But how to do this? Cyberlaw expert Jonathan Zittrain believes that the law should permit people to declare 'reputation bankruptcy' every decade or so, wiping out certain categories of personal information online, especially if it can be viewed by future employers and groups with whom an individual may later have to connect. One solution comes from the University of Washington which is developing a technology called Vanish that makes electronic data, such as e-mail messages and photos and text posted on the Web, 'self-destruct' after a specified period of time.

30. AIDS RELIEF AND MORAL MYOPIA

By Travis Kavulla. New Atlantis, no. 24, Spring 2009, pp. 3-17.

The author, a Phillips Foundation journalism fellow and former Gates Scholar in African history at Cambridge, writes that Western aid organizations, which have pursued a mechanical approach to AIDS relief in Africa, emphasizing condom use and antiretroviral drugs, have had only mixed results in reducing the incidence of HIV/AIDS. According to Kavulla, Western groups do not take into the consideration the social dimension. He notes that belief in the supernatural, that spiritual forces can be summoned to cause harm or bring good, is still very much alive in African life. These old beliefs have found form in evangelical Christianity, in particular Pentecostalism, which has been spreading rapidly throughout sub-Saharan Africa for years. Any successful effort to combat AIDS, writes Kavulla, will have to enlist the authority of the evangelical preachers and their large congregations. He notes that there is a precedent for such an effort—in the 1930s, a religious fervor known as the Holy Spirit Movement sprung up in East and Central Africa, in response to a syphilis epidemic resulting from social upheaval in the early years of colonialism. The movement railed against sex outside the bounds of marriage, linking moral concerns to social concerns to great effect. Such a change is possible again, notes Kavulla, but the Western donor community "must stop imposing its own agenda on Africa ... the sooner [it] reorients its policies to fit African realities, the better."

31. GREEN ECONOMICS

By Paul Krugman. New York Times Magazine, April 11, 2010, pp. 34-41, 46, 49.

Krugman, Nobel Prize-winning economist, notes that we can afford to tackle climate change, but any serious solution must rely mainly on giving everyone a self-interested reason to produce fewer emissions. This is not fair, he says, but climate altruism must take a back seat to getting such a system in place. Rather than focus on climate change itself, it is necessary instead to understand climate economics, or rather the economics of lessening climate change. Ronald Reagan liked to talk about the magic of the marketplace but today conservatives now think that the marketplace loses its magic as soon as market incentives are invoked in favor of issues such as energy conservation.

32. THE GULF OF MEXICO OIL SPILL: AN ACCIDENT WAITING TO HAPPEN

By John McQuaid. Yale Environment 360, May 10, 2010.

<http://www.e360.yale.edu/content/feature.msp?id=2272>

The calls to expand offshore drilling in the U.S. reflected a belief that deepwater oil operations had become so safe and technologically advanced that the danger of an accident was infinitesimal. McQuaid, a journalist specializing in environmental and science issues, writes that the growing volume of crude oil billowing from a ruptured well at the bottom of the Gulf of Mexico, puts to rest the notion that offshore drilling is a risk-free endeavor. While the exact causes of well blowout, explosion and sinking of the Deepwater Horizon offshore rig may not be known for months, systemic problems are becoming apparent, including lax government oversight, complacency by the oil industry, the reluctance of government agencies and oil companies to consider worst-case scenarios, the fragmentation of tasks among different contractors, and the complexities of drilling miles under the ocean floor in an unforgiving environment.

U.S. SOCIETY, VALUES & POLITICS

33. THE FOOD MOVEMENT, RISING

By Michael Pollan. The New York Review of Books, June 10, 2010

<http://www.nybooks.com/articles/archives/2010/jun/10/food-movement-rising/>

This review of five recent books about food, related politics and new forms of civil society being created around sustainable agriculture and local, fresh food consumption examines such issues as the impact of fast food culture on health, family life and society. The local-food movement is a backlash against the industrialized food system in the U.S., the often poor nutritional value of much processed and fast-food products, and the unknown long-term effects of the use of pesticides, antibiotics and growth hormones in U.S. agribusiness. Communities are forming around local farmer's markets, which have become "a lively public square," bringing social interaction outside the mainstream, corporate marketplaces. Issues surrounding how food is produced and distributed are becoming more important, according to the author.

34. THIRTIES SOMETHINGS

By Gerald Howard. *Bookforum*, April/May 2010.

http://www.bookforum.com/inprint/017_01/5373

When American writer Nathanael West and his new wife Eileen McKenney died in a 1940 car crash, he was a writer known mostly to admiring critics, and she the famous subject of her sister's book *My Sister Eileen*. In this review of Marion Meade's dual biography of the couple, *Lonelyhearts*, West is given his rightful place as one of America's greatest modern writers, who correctly diagnosed the American mass psyche. Howard writes that one can learn more about United States and its culture from West's two great works than they can from Fitzgerald's fetishized *Great Gatsby*. Meade's biography is lively and informative about the "screwball" lives of the pair, but misses the core sadness, "literary failure and having one's identity captured and defined" by someone else. Meade ends her story before recounting West's stunning, posthumously acknowledged, legacy.

35. TOBACCO SMOKING: A MULTIDISCIPLINARY REVIEW OF THE LITERATURE

By Judith A. Douville. *Choice*, v. 47, no. 10, June 2010, pp. 1829-1839.

Cigarette smoking is a major public health problem that affects most segments of society, beginning with teen-agers and working its way up to adults. In fact, several works target smoking in young people and efforts to prevent them from acquiring this habit. Now, the U.S. Government has spent millions of dollars to commission studies on these types of statistics along with reports on the environmental impact of secondhand smoke, smoking policies, lung cancer and other diseases related to smoking, regulation and litigation, and quitting smoking. The literature is substantial on an issue that will continue to generate much study and debate. Still, tobacco smoking continues to be widely used all over the world despite all the known health risks, and the medical costs associated with diseases caused by smoking are substantial.

36. NEW MOON: EARTH'S NEAREST NEIGHBOR IS ATTRACTING LOTS OF ATTENTION

By Andrew Grant. Discover, v. 31, no. 4, May 2010, pp. 58-61.

In April 1972, when the spaceship Apollo 16 landed safely, Larry Taylor, a planetary geochemist at Perdue University, looked forward to getting his hands on more moon rocks. When he was able to examine the newly delivered payload of rocks, he discovered they were quite different from the previous batch delivered by astronauts since landing on the moon three years earlier. On close examination, Taylor saw that these new rocks looked rusty. That would suggest that there was water on the moon, a subject that has interested scientists and space explorers alike. Although the conventional wisdom holds the moon to be quite dry, new discoveries and photographs, aided by NASA rockets as recently as October 2009, have changed what we know about water on the moon and how it could have possibly gotten there. The article explores several intriguing theories and looks forward to new insights in future when NASA's Gravity Recovery and Interior Laboratory (GRAIL) will orbit the moon and map its gravitational field in search of clues about its interior structure.

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