In My Lifetime - The Film’s Mission

http://thenuclearworld.org/category/in-my-lifetime/

This film is meant to be a wakeup call for humanity, to help develop an understanding of the realities of the nuclear weapon, to explore ways of presenting the answers for “a way beyond” and to facilitate a dialogue moving towards resolution of this Gordian knot of nuclear weapons gripping the world. The documentary’s characters are the narrative voices, interwoven with highly visual sequences of archival and contemporary footage and animation. The story is a morality play, telling the struggle waged over the past six and half decades with the last act yet to be determined, of trying to find what is “the way beyond?”

Director’s Statement

“In My Lifetime” takes on the complex realities of “the nuclear world”, and searches internationally for an answer to the question is there a Way Beyond? This documentary is part wake up call, part challenge for people to engage with the issue of ridding the world of the most destructive weapon ever invented.

In February 2008, I began a journey to film and report on the story of the inner workings of the nuclear world. There has been a re-emergence of the realization that a world with nuclear weapons, including a proliferation of fissile nuclear materials, is a very dangerous place. Of course this realization has been known since the creation of the atomic bomb. It continues to be a struggle which has not been resolved.
This is a very complex issue with many voices, speaking from many perspectives, representing the forces and entrenched institutions in the nuclear states, not to speak of the rest of the world’s nations some of them with nuclear power capable of producing their own fissile materials and now there is the danger of so called “non-state actors”, who want to get their hands on the nuclear fissile materials necessary to create nuclear weapons. Today the materials and technology to make nuclear weapons are more readily available than any government who possess them would like one to believe.

At this writing it there are new developments in this parallel nuclear world, with a new emergence of the debate as to what has to change and steps need to be taken to move away from nuclear weapons. Since over the past year there definitely has been movement towards dealing with the reality, as a result this project has been able to record the changes taking place.

Production Team

Directed and Produced by

ROBERT E. FRYE

Edited and co-Produced by

ANDREW FORD

Executive Producer

DIANE LOVE

Music by

ALAIN KREMSKI

Post Production Facilities

RANKO GAK
MIROSLAV GAK
GRS Systems, New York

Associate Editor and Online

MARTIN BURGA

Assistant Editor

LOUISE FORD
Production Associate & Translations
NAOKO SATO

Sound Mix
ALLAN GUS
Matlin Recording

Archival Research
BONNIE ROWAN

Graphics
TODD SINES
Scale Inc

Additional Music by
EUGENIA ZUKERMAN

In My Lifetime

2011
Distributed by The Video Project, PO Box 411376, San Francisco, CA 94141-1376; 800-475-2638
Produced by Robert E. Frye
Director n/a
DVD, color, 109 min.
College - General Adult
Cold War, Atomic Bombs, Nuclear Testing, World History
Reviewed by Andrew Jenks, California State University, Long Beach

Highly Recommended   Date Entered: 8/3/2012

People often say we live in the “nuclear age,” but what that means is never entirely clear. This documentary captures the spirit, or rather spirits, of that era – from its beginnings in Hiroshima and Nagasaki to the present. Inspired by the late Cold War, when Mikhail Gorbachev and Ronald Reagan initiated a process of disarmament in Iceland in 1986, the producer hopes to make viewers believe that eliminating nuclear weapons can happen – despite the growing fatalism and relative inattention to the problem in the post-Cold War era. Indeed, what seemed like a great opportunity for disarmament – the end of the Cold War – ushered in a new era of proliferation (North Korea and Pakistan). And even as the real threat had arguably grown, the perception of that threat since the Cold War’s end paradoxically diminished. My own in-class surveys bear this out: I begin most of my classes by asking students how many fear the possibility of nuclear annihilation. In contrast to my own student experience in the early 1980s, when most of us periodically imagined the terrifying prospect of the mushroom cloud, few hands go up.

If the documentary aims to make viewers just say no to nukes, it actually suggests the ever-growing difficulty of putting the proverbial genie of nuclear weapons back in the bottle. Lack of public concern is only one of the many challenges. States who lack nuclear weapons feel compelled, for reasons of national prestige and military strategy, to pursue nuclear technology. They have little sympathy with the nuclear-weapon states who tell them, frequently and hypocritically, that developing a bomb is a bad thing. It was nuclear weapons, perhaps more than anything, that made the Soviet Union a superpower. The documentary notes how relieved the Soviets were when they tested their first bomb in 1949: now, at last, they would not have to be terrified by the possibility of American attack. That same logic – to protect oneself from attack and to gain a voice in the crowded international arena – has compelled other states such as North Korea to pursue military nuclear capabilities (including, one might add, Iran). The example of Saddam Hussein’s Iraq is a case in point: if he had had weapons of mass destruction he probably would not have been invaded. Meanwhile, nations may have learned the lesson of Great Britain – perhaps the wrong one – that despite its economic difficulties it could maintain its status as a world power by having a nuclear arsenal, beginning in 1952. France, in defiance of UN condemnation, then tested its own bomb in 1960, thus overcoming the humiliation, or so it thought, of defeat in World War II. And then China followed suit in 1964, India in 1974, Israel (possibly in 1979), Pakistan in 1998, and North Korea in 2006.
The problem of non-proliferation is complicated by another factor: developing nuclear power for peaceful purposes provides much of the technological capability for developing a nuclear bomb. Those who promote the civilian use of nuclear power – which includes all the states who preach nuclear non-proliferation – thus contribute to nuclear weapons proliferation. The documentary provides little sense of how nuclear power might be expanded without also increasing the spread of nuclear weapons capabilities – especially given the aggressive marketing efforts of nuclear industry officials at places like Rosatom (http://www.rosatom.ru/en/), the state-funded promoter of the Russian nuclear industry. President Putin has made nuclear power production a key component of Russia’s future economy.

The film contains excellent footage and photographs as well as excerpts from U.S. Department of Defense propaganda clips. One problem is the predominance of the U.S. perspective and sources in the documentary. More attention to other perspectives – for example, the Russian, French, Israeli or Indian one – would have provided an even richer sense of the challenges and conundrums of the nuclear age. At times the documentary is heavy on melodrama and pathos but light on analysis. The emphasis on bombs dropped on Hiroshima and Nagasaki, as decisively marking a new nuclear era, is a bit overdone. The first atomic bombs were in some ways unprecedented but they also grew out of the ever more lethal “conventional” bombing campaigns of the war – in Dresden, Tokyo and elsewhere. Those campaigns, orchestrated by Colonel “Bombs Away” Curtis LeMay, were every bit as deadly, if not more so, than the bombs dropped on Hiroshima and Nagasaki. Only later, with the development of the far more powerful hydrogen bombs in the early and mid-1950s, did the fundamentally different nature of nuclear weapons become apparent. Leaders such as Eisenhower, Kennedy and the Soviet premier Nikita Khrushchev began to search for ways to prevent the technology from ever being used again, especially after the Cuban Missile Crisis. Those efforts ultimately gave rise to the present regime of nuclear test bans and force reductions, beginning with the nuclear test ban treaty of 1963 and the nuclear non-proliferation treaty of 1968 (which the newer nuclear bomb powers after 1968 have logically refused to join).

The documentary also makes a number of other interesting points. For example, it notes that the nuclear era was also the beginning of the national security state – and the creation of a vast infrastructure in the United States funded by the taxpayer but developed completely in secret and outside of public control. Among other things, the United States, fearing that sensitive information would fall into Soviet hands, suppressed information about treating radiation exposure that would have saved thousands who suffered from radiation sickness in Japan. The topic of democracy imperiled by a nuclear-military-industrial complex deserves its own documentary, one that would examine the corrosive impact of national security imperatives on transparency, democracy, and openness wherever nuclear weapons have been (and are being)
developed. As Benjamin Franklin once put it: “Any society that would give up a little liberty to
gain a little security will deserve neither and lose both.”

I can imagine this film being used effectively in a number of classroom settings: courses in the
history of the Cold War, modern world history, STS (Science, Technology, and Society),
political science, national security studies, and environmental history.

Books and Publications Authored by the Cast

- **Beyond Sand and Oil: The Nuclear Middle East**
  Book by Jack Caravelli
- **Cold War: Building for Nuclear Confrontation 1945-1989**
  Book by Wayne Cocroft
- **Face to Face with the Bomb: Nuclear Reality after The Cold War**
  Book by Paul Shambroom
- **Monitoring Nuclear Underground Explosions**
  Book by Ola Dahlman
- **Nuclear Borderlands**
  Joseph Masco
- **Nuclear Physical Methods in Radioecological Investigations**
  Book by Siegfried Hecker
- **Nuclear Proliferation in the 21st Century**
  William Potter
- **Nuclear Rites**
  Book by Hugh Guterson
- **The Age of Deception: Nuclear Diplomacy in Treacherous Times**
  Book by Mohamed ElBaradei
- **The Making of the Atomic Bomb – Winner of the Pulitzer Prize**
  Book by Richard Rhodes
- **The Twilight of the Bombs**
  Book by Richard Rhodes

Documentary Film Screening - In My Lifetime

The Screening of the Documentary Film
"In My Lifetime" - The Nuclear World Project –

presented by

The Institute for Global Interdisciplinary Studies, Villanova University

in cooperation with the Harmony For Peace Foundation

Monday, November 19, 2012 from 7pm (New date)

at Cinema, Connelly Center, Villanova University

All students and faculty members along with the neighboring communities are invited.

(Free admission)

"The film is described as one of the most powerful and impressive documentaries of the nuclear age presently available showing the effects and consequences of nuclear weapons."

"A truthful depiction of the realities of the nuclear age."

Program:

• Welcome reception with an art exhibit of select pieces from our “International Peace Art 2011”

• Screening with an Introduction by Robert Frye (Producer and Director of In My Lifetime)

• Post-Screening – A dialogue with Robert Frye
Excerpt from Director’s Statement (www.thenuclearworld.org)

“In My Lifetime” takes on the complex realities of “the nuclear world”, and searches internationally for an answer to the question is there a Way Beyond? This documentary is part wake up call, part challenge for people to engage with the issue of ridding the world of the most destructive weapon ever invented…”

(Robert Frye)

More information on the film can be found at www.thenuclearworld.org.

About Robert Frye

Robert E. Frye is an Emmy award winning producer and director of documentaries and network news programs for over four decades. His recently completed documentary “In My Lifetime: A presentation of The Nuclear World Project tells the story of the sixty five year struggle to find solutions on how to dispose of and reduce the number of nuclear weapons in the world. More at http://www.robertefrye.com/

For more information, please email to info@harmonyforpeace.org or call 484-885-8539
Shortly after 8:15 am, August 5, 1945, looking back at the growing "mushroom" cloud above Hiroshima. When a portion of the uranium in the bomb underwent fission, and was transformed instantly into an energy of about 15 kilotons of TNT.

On October 20th, filmmaker and journalist Bob Frye visited a human rights class on the Newark campus of Rutgers University. He was invited by Professor Natalie Jesionka’s Human Rights class to show some clips from his newest documentary, In My Lifetime. The clips explored the aftereffects of nuclear destruction in Hiroshima and Nagasaki, and dipped into the current state of nuclear weapons. The clips elicited an impassioned response from the audience of students. Some expressed sentiments reflecting their disbelief that “these weapons could still exist today”, and their previous incomprehension about how those in the afflicted areas of Japan suffered post-attack. And although feelings of frustration and empathy are necessary to understanding any human rights issue, the concrete facts are also essential to coming to any resolution to that issue.
It made sense that it was not until I sat down to watch the entire film – coming out a little “shell-shocked” myself – that I could fully comprehend the severity of the issue.

The Manhattan Project was a response to United States insecurity of the news that Nazi Germany was making attempts to purify uranium-235, the material that could be used to create the atomic bomb. The Project was launched to speed up research on how to develop the atomic bomb, as to make sure the Germans didn’t develop the bomb first. “The Gadget” was the first bomb developed at Los Alamos, New Mexico. The lead scientist on the Manhattan Project, J.R. Oppenheimer, after observing the explosion quoted a passage from the Bhagavad Gita, where he said: “I am become Death, the destroyer of worlds.” Historic interview clips featured in In My Lifetime displayed Oppenheimer looking distressed and worrisome over his co-creation, despite being ecstatic at what he had made.

Little Boy” unit rests on a trailer cradle in a pit below the open bomb bay doors of the B-29 Superfortress bomber "Enola Gay" on the 509th Composite Group base at Tinian Island in the Marianas Islands in 1945.

During World War II, the United States became the first and only country to use the bomb as a weapon of war. On August 6, 1945, the US air force dropped an atomic bomb code named “Little Boy” on Hiroshima, Japan. It killed 140,000 casualties. Just three days later, another bomb was dropped on Nagasaki, Japan. Despite the bomb being greater in magnitude, the causalities reached just 70,000. However, these are just the immediate casualties alone. Since that summer, no bombs have been used as weapons by any country.

The bombings of Hiroshima and Nagasaki left ecological, genetic and psychological effects on the country and its people. The film presented the “hibakusha”, which are the survivors of the blasts. The word literally translates to “explosion-affected people”; there is much discrimination against the hibakusha in Japanese society as there is a great misunderstanding about radiation sickness. Many incorrectly believe that it is contagious; many hibakusha never married and were often refused jobs. A hibakusha choir was featured in the film, singing in Japanese: “Please, don’t make anymore like us. / We don’t want any more hibakusha. / Those horrific days, please do not repeat.”

The devastating experience of the hibakusha is apparent in the words of Shuntaro Hida, an M.D. and Hiroshima survivor, as he describes the sight of the nuclear explosion.
“People in Hiroshima,” he said, “never call it a mushroom cloud. We call it a ‘pillar of fire’. Those who only saw the aftermath only saw the mushroom cloud. I was at the pillar of fire.”

A street scene showing atomic bomb damage in Hiroshima.

The hibakusha are living proof of the tragedy that nuclear war could inflict. In Nevada, the Native American Shoshone community also ran the risk of nuclear radiation risks. The Yucca Flats testing grounds were located right in the middle of the Shoshone land. Ian Zabarte, a Shoshone official, spoke out about the testing ground’s location at a NNSA (National Nuclear Security Administration) hearing. “Nuclear weapons threaten our people, violate our land,” Zabarte said, “and also we have experienced adverse health effects known to be plausible from exposure to ionizing radiation.”

Government officials around the world have acknowledged the dangers, and have established treaties to remedy the influence of nuclear weapons on our everyday lives. The Nuclear Disarmament Treaty was the first, three-pillared resolution that attempted to control nuclear arms. The three pillars are as follows: 1) Nuclear Non-Proliferation (preventing the spread of weapons) 2) Nuclear Disarmament (reduction and elimination of these weapons) and 3) Peaceful use of Nuclear Technology (i.e. energy). 190 parties signed onto the treaty, including the five initial nuclear weapon states, France, United States, Soviet Union, the United Kingdom, and China – they are referred to in the film as “the P-5”. North Korea, which is one of the four other nuclear weapons states, was originally a signatory until it rescinded in 2003. The three other nuclear weapon states include India, Pakistan, and possibly Israel. These countries stand apart from the P-5 because they are not signatories on the NPT.

In 1987, the world came closest to eliminating nuclear weapons, in the Reyjavík Summit in Iceland, between the United States (President Ronald Reagan) and the Soviet Union (General of the Communist Party, Mikhail Gorbachev) in 1987. The result of the meeting was the Intermediate-Range Nuclear Forces Treaty, and as Reagan made clear after the meeting, it was “the first time in
The grassroots activist movement for the elimination of nuclear weapons has been mobilized in various countries since the attacks on Hiroshima and Nagasaki. In My Lifetime focused in on the Aldermaston Women’s Peace Campaign in Britain, founded by Rebecca Johnson in response to the United Kingdom joining the arm’s race in the 1950’s. “We know throughout history,” Johnson said of the group’s philosophy, “whether it’s the suffragettes getting the vote or black people getting civil rights in the states, that the major fundamental shifts only really came about through grassroots action.” The campaign highlights the human rights aspect of the issue that it often lost as it often is in issues of war, and communicating that the presence of these nuclear weapons forces citizens to live in a constant state of fear.

There are many grassroots anti-nuclear war groups around the world, but one in particular is the World Citizens for Peace, which was founded in 1982 as a component of the Nuclear Weapons Freeze Campaign in the United States. Much of their action is focused at the decommissioned Hanford nuclear production site in Washington State, as well as commemorations at the bomb sites in Hiroshima and Nagasaki. In 1996, grassroots activists across the United States signed the Comprehensive Test Ban Treaty (CTBT); the document came about through bell tollings and other events held to call attention to the need for further measure on nuclear disarmament. In My Lifetime also caught video of a group of Japanese students collecting names for a petition to abolish nuclear weapons and establish world peace.

Hiroshima today

The need for more comprehensive grassroots activism against nuclear disarmament was also the conclusion that a small group of students came to in a post- event discussion on that windy October 28 day. One of the students from the Center for Human Rights and Genocide who organized the event that day, put it eloquently in response to Frye’s question of why an activist movement was essential to promoting progress: “Because if we move together, there’s no impending harm.”

The topic of nuclear war has expanded to a scale that is unfathomable to most of us. It is no longer solely the threat of cities being extinguished, but countries. The international nuclear arsenal has the capability to – as Paul Shambroom, author of Face to Face With the Bomb, put it – “eradicate our species”. “But,” Shambroom continued in the film, “it’s [nuclear war] certainly not on the top level of our consciousness. For many people, they never really think about nuclear weapons at all in the United States. It’s just this sort of unseen presence.”
The prime base for activist action is in universities and high schools across the US, and hopefully throughout the world. The nuclear problem is leaving with the Cold War and World War II generation (which make up much of the current grassroots movement), and it is being passed onto the current generation of students, entering the modern world. If they don’t have enough of a connection with the problem, then it delays progress even further.

“Somehow the world’s perception of the nuclear threat receded after the end of the cold war,” said George Shultz, former US Secretary of State, in In My Lifetime, “Often problems are not given the attention they deserve until a tragedy occurs. We cannot wait for a nuclear Pearl Harbor or 9-11.”

The Peace Flame has burned for the atomic bomb victims at the Memorial Cenotaph at Hiroshima Peace Memorial Park in Hiroshima, western Japan, Tuesday, Aug. 4, 2009. The flame has burned continuously since it was lit on August 1, 1964. It symbolizes the anti-nuclear resolve to burn the flame “until the day when all such weapons shall have disappeared from the earth.” (AP Photo/Shizuo Kambayashi) #

The importance of grassroots activism in all areas of life, but especially in education environments, manifests itself in the need to communicate the urgency of the current magnitude of potential nuclear devastation. It’s a matter of telling the hibakusha’s story and painting the horrifying picture of the “pillar of fire” for those who only saw the “mushroom cloud”. It’s a matter of throwing out the cigarettes so that the threat of lung cancer goes down. And it’s a matter of demonstrating that it is not only important for the governments to recognize the severity of the issue at hand, but the people under those governments. It’s a matter of taking action to prevent the tragedy that George Shultz touched on, so that it cannot occur, and bringing the nuclear threat back to the most immediate level of consciousness of the world’s citizens.

What the film did for me is re-invite me to explore the history of nuclear war and disarmament, and remind me that it is one that both unites and divides us. It brings us back through the history of our world, from the breaking point all the way to the subtle divides that still exist in our daily lives today. At the end of the event on October 28, Frye said that this film was his “small contribution to the matter”, and that he hoped that it would inspire others to take action. This is my action, which is really a call for action.
For more information on the film, and the Nuclear World Project visit www.thenuclearworld.org

*Photos: US National Archives

Saskia Kusnecov is a first year university student interested in studying Anthropology, English, and Spanish. She is motivated to pursue journalism by a voracious curiosity about the world around her, and a desire to reveal the truth about unheeded areas of life.


The First Atomic Bomb to be used as a weapon:  http://youtu.be/ULQ5lzjpKRG

Organizations Around the World providing resources and information on nuclear weapons

http://thenuclearworld.org/

- **2020 Vision Campaign**
  Our message is simple: eliminate the nuclear threat. The 2020 Vision Campaign works to make this goal a reality by 2020, and achieve our vision of a nuclear-free world in which cities are no longer held in jeopardy.

- **Abolition 2000**
  Abolition 2000 is an international global network working for a treaty to eliminate nuclear weapons within a time-bound framework.

- **Acronym Institute for Disarmament Diplomacy (The)**
  The Acronym Institute for Disarmament Diplomacy has been working since 1995 to promote effective approaches to international security, disarmament and arms control.

- **Arms Control Association**
  ACA provides information on effective policy solutions to deal with the risks posed by nuclear weapons and it publishes the journal, Arms Control Today.

- **Atomic Heritage Foundation (The)**
  Dedicated to preserving the history of the Manhattan Project

- **Bulletin of Atomic Scientists (The)**
  The Bulletin of the Atomic Scientists informs the public about threats to the survival and development of humanity from nuclear weapons, climate change, and emerging technologies in the life sciences.

- **Campaign for Nuclear Disarmament**
  CND campaigns non-violently to rid the world of nuclear weapons and other weapons of mass destruction and to create genuine security for future generations.

- **Carnegie Council for Ethics in International Affairs**
  The Council is a forum for the world’s leading thinkers, experts, and decision-makers.
Center for International Security and Cooperation (CISAC)
Stanford University’s Center for International Security and Cooperation produces policy-relevant scholarship on international security issues, teaches and trains future generations of security specialists, and advises policy makers on the formulation of i

Comprehensive Test Ban Treaty Organization
The Preparatory Commission is an international organization financed by the CTBT States Signatories.

Friends Committee on National Legislation
We believe that nations must move toward comprehensive disarmament. We urge the elimination of nuclear, chemical, and biological weapons.

International Atomic Energy Agency
The IAEA is the world’s center of cooperation in the nuclear field.

International Campaign to Abolish Nuclear Weapons
ICAN aims to galvanize public and government support for multilateral negotiations on a Nuclear Weapons Convention without further delay

International Committee of the Red Cross
Since the end of World War II the ICRC has held the view that it is difficult to envisage how the use of nuclear weapons could be compatible with the principles and rules of international humanitarian law

International Physicians for the Prevention of Nuclear War
IPPNW is a non-partisan federation of national medical groups in 62 countries, representing tens of thousands of doctors, medical students, other health workers, and concerned citizens who share the common goal of creating a more peaceful and secure world

James Martin Center for Nonproliferation Studies.
CNS combats the spread of weapons of mass destruction (WMD) by training the next generation of nonproliferation specialists and disseminating timely information and analysis.

Lawyers Committee on Nuclear Policy
The Lawyers Committee on Nuclear Policy advocates for the global elimination of nuclear weapons and a more just and peaceful world through respect for international law.

Mayors for Peace
The Mayors for Peace, through close cooperation among the cities, strives to raise international public awareness regarding the need to abolish nuclear weapons and contributes to the realization of genuine and lasting world peace

Nuclear Age Peace Foundation
Despite the end of the nuclear standoff of the Cold War era, nuclear weapons continue to threaten the people of the world with catastrophic possibilities.

Parliamentarians for Nuclear Non-proliferation and Disarmament
A global non-partisan network of legislators collaborating to reduce nuclear dangers, prevent nuclear proliferation and achieve a nuclear-weapons-free world

Physicians for Social Responsibility
PSR is a non-profit organization that is the medical and public health voice for policies to prevent nuclear war and proliferation and to slow, stop and reverse global warming and toxic degradation of the environment.
• **Pugwash Conferences on Science & World Affairs**
  Pugwash and its co-founder, Sir Joseph Rotblat, were awarded the 1995 Nobel Peace Prize for its work. In accepting the Nobel Prize Sir Joseph called on everyone, especially scientists to “Above all, remember your humanity.”

• **Reaching Critical Will**
  Reaching Critical Will strives for the abolition of nuclear weapons. As a project of the oldest women’s peace organisation in the world, RCW recognises that nuclear weapons play an integral role in the militarism, ecological destruction, and social injustice.

• **The Western States Legal Foundation**
  Western States Legal Foundation (WSLF) is a non-profit, public interest organization founded in 1982, which monitors and analyzes U.S. nuclear weapons programs and policies and related high technology energy and weapons programs, with a focus on the nation.

• **United Nations Office for Disarmament Affairs**
  Our Office seeks to promote global norms of disarmament: * Global norms for disarmament are vital to the sustainable development, quality of life, and ultimately the survival of this planet.

---

**Wikipedia**

**World War II and atomic bombing**

*Main article: Atomic bombings of Hiroshima and Nagasaki*

On August 9, 1945, Nagasaki was the target of the United States' second atomic bomb attack (and the second detonation of a plutonium bomb; the first was tested in central New Mexico, USA) at 11:02 a.m., when the north of the city was destroyed in less than a second, and an estimated 70,000 people were killed by the bomb codenamed "Fat Man." According to statistics found within Nagasaki Peace Park, the death toll from the atomic bombing totalled 73,884, including 2,000 Korean forced workers and eight POWs, as well as another 74,909 injured, and another several hundred thousand diseased and dying due to fallout and other illness caused by radiation. On the day of the bombing, an estimated 263,000 were in Nagasaki, including 240,000 Japanese residents, 10,000 Korean residents, 2,500 conscripted Korean workers, 9,000 Japanese soldiers, 600 conscripted Chinese workers, and 400 prisoners of war. The bomb was somewhat more powerful than the "Little Boy" bomb dropped over Hiroshima, but because of Nagasaki's more uneven terrain, the damage caused was of a lesser degree.

**After the war**

The city was rebuilt after the war, albeit dramatically changed. New temples were built, as well as new churches due to an increase in the presence of Christianity. Some of the rubble was left as a memorial, such as a one-legged torii gate and an arch near ground zero.
New structures were also raised as memorials, such as the Atomic Bomb Museum. Nagasaki remains first and foremost a port city, supporting a rich ship building industry and setting a strong example of perseverance and peace.

On January 4, 2005 the towns of Iōjima, Kōyagi, Nomozaki, Sanwa, Sotome and Takashima, all from Nishisonogi District, were merged into Nagasaki.

**Origins of the Peace Sign**

This month, the venerable peace symbol turns 50. Here's a look at the symbol and its surprising origins.

The many faces of peace, all represented by Gerald Holtom's unique symbol. The upper-left button is a reproduction of the very first peace-symbol badge produced in 1958 by the Campaign for Nuclear Disarmament.

Written by Gene Gable on February 27, 2008 (Link to original post)

It was fifty years ago this month that the peace symbol first appeared, a design conceived by British graphic artist Gerald Holtom as a symbol for nuclear disarmament. The simple intersection of three lines inside a circle has endured as one of the most recognizable icons in the world and has been associated with a number of peace and social justice movements. Many people have speculated on just what the symbol represents; some religious zealots even claim it signifies Christ on the cross with arms broken, or a Teutonic rune representing death and despair. But the truth is not so mysterious.
In 1958 a group of peace activists, clergy, and Quakers in Great Britain were organizing a rally to draw attention to the growing worldwide stockpile of nuclear weapons. The rally, which would eventually draw more than 5,000 people to Trafalgar Square in London, was to be a peaceful walk to the town of Aldermaston, site of an atomic weapons research plant.

Holtom, a commercial artist and textile designer involved in the movement, suggested that the demonstrators carry flags and posters with a simple visual symbol he had created. A graduate of the Royal College of Arts, Holtom presented his design to the Peace News office in London and to the Direct Action Committee Against Nuclear War (one of the founding organizations of what would become the Campaign for Nuclear Disarmament, or CND).

A conscientious objector during World War II, Holtom acknowledged two inspirations for his design. He combined the military semaphore (flag) symbols for the letters “N” and “D” to represent Nuclear Disarmament.

Later, in a letter, Holtom also admitted that the symbol reflected his mood at the time. “I was in despair,” he wrote. “Deep despair. I drew myself: the representative of an individual in despair, with hands palm outstretched outwards and downwards in the manner of
Two sketches for the 1958 protest march as drawn by Gerald Holtom, showing the first representations of the peace symbol.

Goya’s peasant before the firing squad. I formalized the drawing into a line and put a circle around it.”

The CND adopted the symbol as its logo, which it still uses today. Aside from the banners and signs carried by that first group of protestors in 1958, a member of the CND, Eric Austin, made the first black-and-white peace-sign “buttons” made from fired pottery.

From its association with nuclear disarmament, the peace symbol quickly spread to other peace-activist groups. In America the first spotting of the symbol was in the early 1960s and was associated with the civil-rights movement. Bayard Rustin, a key figure in civil rights, was one of the participants in the 1958 Aldermaston march and a likely importer of the symbol.

During the Vietnam War the peace symbol was used extensively by anti-war protestors. Left is a 1968 poster from the Peace Action Council, and right is a 1967 poster from Tarot Press in Los Angeles.

During the Vietnam War the peace symbol was widely used in anti-war protests and at one point was mocked by pro-war forces as “the footprint of an American chicken.” During the Apartheid regime in South Africa, a government effort was made to ban the symbol.
The open areas of the peace symbol and its sheer simplicity has lead to many adaptations. Here, from two 1960s matchbooks, are an American flag version and an ecology version.

The CND never copyrighted the symbol and allows it to be used by anyone.

In *Peace: The Biography of a Symbol*, a new book on the history of the peace symbol, author Ken Kolsbun says the symbol “continues to exert almost hypnotic appeal. It’s become a rallying cry for almost any group working for social change. I’m fascinated by the simplicity of the peace symbol and how people have used it, worn it, adapted it. Each iteration of the symbol seems unique, because it bears the artistic touch of the person replicating it.”
Often associated with the psychedelic movement, the peace symbol represented love as well as peace. The top-left example is a 1971 black-light poster; the bottom-left image, also from 1971, is "Peace Girl" from Pomegranate Posters; and right, a 1968 poster, artist unknown.

Throughout the world, the peace symbol has been used by all sorts of groups as a symbol of cooperation and unity. Here is an aerial shot of an all-nude human peace sign, one of many found at the Web site Naked for Peace.

Happy birthday, peace symbol. Long may you reign!

**Sadako and the thousand cranes**

Sadako Sasaki memorial in Hiroshima, surrounded by paper cranes.

One of the most famous origami designs is the Japanese crane. The crane is auspicious in Japanese culture. Japan has launched a satellite named *tsuru* (crane). Legend says that anyone who folds one thousand paper cranes will have their heart’s desire come true. The origami crane (*orizuru* in Japanese) has become a symbol of peace because of this legend, and because of a young Japanese girl named Sadako Sasaki. Sadako was exposed to the radiation of the atomic bombing of Hiroshima as an infant, and it took its inevitable toll on her health. She was then a *hibakusha* — an atom bomb survivor. By the time she was twelve in 1955, she was dying of leukemia. Hearing the legend, she decided to fold one thousand origami cranes so that she could live. However, when she saw that the other children in her ward were dying, she realized that she would not survive and wished instead for world peace and an end to suffering.
A popular version of the tale is that Sadako folded 644 cranes before she died; her classmates then continued folding cranes in honor of their friend. She was buried with a wreath of 1,000 cranes to honor her dream. While her effort could not extend her life, it moved her friends to make a granite statue of Sadako in the Hiroshima Peace Park: a young girl standing with her hand outstretched, a paper crane flying from her fingertips. Every year the statue is adorned with thousands of wreaths of a thousand origami cranes. A group of one thousand paper cranes is called *senbazuru* in Japanese (千羽鶴).

The tale of Sadako has been dramatized in many books and movies. In one version, Sadako wrote a haiku that translates into English as:

*I shall write peace upon your wings, and you shall fly around the world so that children will no longer have to die this way*

**HOW TO MAKE A PEACE CRANE**

[http://origami.org.uk/origamicrane](http://origami.org.uk/origamicrane)