

Chapter 1 : Firecracker - Wikipedia

The Firecracker Boys is a story of the U.S. government's arrogance and deception, and the brave people who fought against it--launching America's environmental movement. As one of Alaska's most prominent authors, Dan O'Neill brings to these pages his love of Alaska's landscape, his skill as a nature and science writer, and his determination to.

History of gunpowder An illustration of a fireworks display from the 16th edition of the Ming Dynasty novel Jin Ping Mei. This is not always the case, however. Anything from match heads, kerosene to lighter fluid have been used successfully in making firecrackers. The key to loud firecrackers, however, although in part lying in the propellant substance, is pressure. The entire firecracker must be very tightly packed in order for it to work best. Flash powder, however, does not need to be packed tightly, and should not be. How firecrackers were made[edit] Dyer Ball on firecrackers James Dyer Ball , in his book Things Chinese, has a detailed description about the process and material used for making firecrackers at the end of the 19th century. At that time, firecrackers were made by female and child workers, using straw paper to make the body of the firecracker, while the fuse was made of bamboo paper imported from Japan, then stiffened with buckwheat paste. The firecracker tubes were made from pieces of straw paper wrapped around iron rods of various diameters and then tightened with a special tool. In Wales the slang term for a firecracker, typically used on Guy Fawkes Night, is a "jacky-jumper". It is usually the manufacture, sale, storage, and use of firecrackers that are subject to laws including safety requirements for manufacture, the requirement of a permit to sell or store, or restrictions on the use of firecrackers. Firecracker ban[edit] The use of firecrackers, although a traditional part of the celebration, has over the years led to many injuries and deaths. There have been incidents every year of users being blinded, losing body parts, or suffering other injuries, especially during festivities that customarily involve firecrackers such as Chinese New Year season. Hence, many governments and authorities have enacted laws completely banning the sale or use of firecrackers, or banning the use of firecrackers in the street, primarily because of safety or environmental reasons. These rules also require a permit from the local government, as well as any relevant local bodies such as maritime or aviation authorities as relevant to the types of fireworks being used and hospitals, schools, etc. Canada 16th Firecrackers are not authorized under the Explosives Act, thus making importation, possession, transportation, storage, or manufacturing illegal in Canada. It later came out that the children inside the tent had actually been smoking and, not wanting to tell their parents, had told them they had been playing with firecrackers. According to the Law, firecrackers including other pyrotechnic articles are divided into three classes: Class 1 Pyrotechnics - pyrotechnic articles for fireworks which represent a very low risk, have negligible noise level and are intended for use in restricted areas, including fireworks intended for use within residential buildings; Class 2 and 3 Pyrotechnics - pyrotechnic articles for fireworks which represent low to medium risk, have medium to high noise level and are intended for outdoor use in restricted areas and large open areas. Class 1 Pyrotechnics can be sold all year round to people over the age of 14 in general stores and newsstands, while Class 2 and 3 Pyrotechnics can only be sold between 15 December and 1 January each year at gun shops and stores with special permits to the people over the age of 14 class 2 or over the age of 18 class 3. Use of Class 2 and 3 Pyrotechnics is allowed only in the period between 27 December and 1 January. In the first three days of the traditional New Year, it is a tradition that people compete with each other by playing with firecrackers. However, many urban areas banned them in the s. An unusual[clarification needed] feature is that many residents in major cities look down on street-level fireworks from their tower blocks. Bans are rare in rural areas. Czech Republic 16th Firecrackers are legal in the Czech Republic. Germany - Fireworks are classified. Some fireworks are restricted to adults 18 years , may be sold to private persons only on three days before Silvester and may be used only on Silvester or New Year special permits can be obtained to use these on other days of the year. Other fireworks have no such restrictions, however, they are not recommended for children below 12 years and guidance by adults is advised. Certain fireworks are available only to professionals. Finland - Firecrackers sold to consumers are restricted to 0. The ban on larger firecrackers went into effect in However, the government stages a fireworks display in Victoria Harbour for New Year countdown and the second day of the

Chinese New Year. Hungary – Firecrackers are banned in Hungary since 1999. However, they are legal in Slovakia and people smuggle them. Indonesia – Firecrackers and fireworks are generally forbidden in public during the Chinese New Year, especially in areas with significant non-Chinese populations, to avoid conflict between the two. However, there are some exceptions. The usage of firecrackers is legal in some metropolitan areas such as Jakarta and Medan, where the degree of racial and cultural tolerance is higher. Italy – Firecrackers are legal and can be bought without a licence by anyone 18 years of age or over. Diwali fireworks is a family event in many parts of India. People light up fireworks near their homes and in streets. Additionally, cities and communities have community fireworks. Phuljhari, sparklers that are popular with some children on Diwali nights. Firecrackers are used in the Indian festival of light Diwali, and also for marriage ceremonies. Sivakasi a city located in South India supply Firecrackers to all over India. In October Supreme Court banned firecrackers in Delhi, Industry says it stares at Rs 1, crore loss and layoffs. They are most common around Halloween. However, many Malaysians smuggle them from Thailand and the Philippines. Norway – The government of Norway decided to ban rockets in early 2008. Other types of fireworks are still allowed. Philippines – Fireworks and firecrackers are widely available throughout the Philippines and both Republic Act and Executive Order 28 were enacted to regulate and to control the sale, distribution, manufacture and use of firecrackers for public safety. Although, there are cities in the Philippines banning all kinds of firecrackers and those cities are Muntinlupa since 2008, Olongapo since [21] and Davao City since 2008. At the Chinese New Year light-up in Chinatown, at the stroke of midnight on the first day of the Lunar New Year, firecrackers are set off under controlled conditions by the Singapore Tourism Board. Other occasions where firecrackers are allowed to be set off are determined by the tourism board or other government organizations. However, their sale is not allowed. Sweden – Only rocket-type fireworks are allowed in Sweden. The ban of firecrackers was effectuated by the EU Parliament and Swedish government effective December 1, 2008, but in the EU Parliament changed the laws, allowing smaller types of firecrackers. By 2011, the law had to be in effect in all EU member countries, including Sweden. Taiwan – Beginning in 2008, firecrackers are banned in urban areas, but still allowed in rural areas. The San Francisco Chinese New Year Parade, the largest outside China, is accompanied by numerous firecrackers, both officially sanctioned and illicit. Vietnam – In 2008, the Government decided to ban firecrackers nationwide. Only fireworks displays produced and performed by the government are permitted. Mandarin crackers produced a less loud, duller thud compared to modern flash-light crackers which utilize a different explosive known as flash powder. Mandarin crackers produced a dimmer, less brilliant flash when they exploded also. Individual Mandarin crackers were most often braided into "strings" of varying lengths, which, when ignited, exploded in rapid sequence. Generally, the strings sometimes containing as many as several thousand crackers would be hung from an overhead line before ignition. Most Mandarin crackers were colored all red and did not generally have designs or logos decorating their exterior surface or "shell wraps". Occasionally a few yellow and green Mandarin crackers were created and would be braided into the predominantly all-red strings to symbolize the emperor and the ruling class, while the numerous red crackers symbolized the common man. Only a small percentage of brands lasted more than a year or two. Collectors now seek the various labels from the era. They were handmade, beginning with rolling tubes. Once the firecracker tubes were rolled by hand commonly from newspaper and labelled, and then filled with powder, their ends were crimped and fuses inserted, all by hand. These finished firecrackers were usually braided into "strings" and sold in packs which came in many sizes, from the very small "penny packs" containing as few as four to six firecrackers to the most common size packs containing 16 and 20 crackers per pack, to larger packs containing 24, 30, 32, 40, 50, 60, 72, 90, and firecrackers, to huge "belts" and "rolls" packages containing strings of several hundred to several thousand crackers – Phantom Fireworks sells rolls as large as 16, firecrackers [32]. Firecracker packages were wrapped in colourful and translucent glassine paper, as well as clear cellophane, with glassine the most popular. The final operation involved applying a branded label on each pack, then bundling finished packs into wholesale lots called "bricks" which contained an average of 80 packs each varying according to the size of the packs being bundled; for example, packs of 32 crackers might have 40 packs per brick, compared to packs of 16 or 20 with 80 packs per brick.

Chapter 2 : - The Firecracker Boys by Dan O'Neill

The Firecracker Boys is a story of the U.S. government. However, the plan was blocked by a handful of Eskimos and biologists who succeeded in preventing massive nuclear devastation potentially far greater than that of the Chernobyl blast.

Originally published by St. This is a story about one of the most dangerous parts of the Cold War in the one place where the US and the Soviet Union were close geographical neighbors. Its reappearance is particularly timely given the growing interest in the politics of environmental issues. Does advanced capitalism tend to move towards the destruction of life on our planet? Can focused, informed grassroots struggle change the outcome? Is this how high the stakes are in the current environmental crisis? The AEC scientists, seeing the handwriting on the wall, realized by the second Eisenhower Administration that world wide opposition to atmospheric nuclear testing was becoming so strong that they would need a back-up plan to continue working with testing their favorite toys. Even underground tests, they feared, could end up being outlawed, so they cooked up an alternative. Their initial project looks, in retrospect, like the concoction of maniacs, but they argued and pushed for it with alarming persistence. For the second time in thirteen months, the AEC had attempted to derail arms control negotiations by conjuring up dazzling images of the peaceful use of atomic blasts and arguing that such marvels would be possible only with the continued improvement of nuclear weapons. They sold the plan to the Chambers of Commerce in Anchorage and Fairbanks as well as to the president of the University of Alaska, all of whom appeared unable to resist the argument that the scheme would promote the rapid economic development of the northern tier of the new state of Alaska. Not surprisingly, the Inupiat people of northern Alaska proved more difficult to persuade. Upon learning about the AEC plans and fearing for their homeland and livelihood, they went into action. In their efforts they found support from a group of arctic researchers at the University of Alaska, a number of whom had developed close contacts with the Inupiat through years of living and working in the region. Their efforts got the attention of conservationists, public officials, Civil Rights activists and others across the country. The ability of the Eskimo peoples of northern Alaska and their allies to educate numbers of people in the state and across the U. Rather it was based on a more holistic concept of environmental protection, one premised on the realization that insidious degradation was possible because of the invisible connectedness of things. The Tundra Times played a unifying role among the Native peoples of Alaska as they undertook to organize statewide gatherings and conferences. Two other highly regarded arctic scientists who opposed the Plowshare project were dismissed from the University and never rehired. One left teaching altogether and found work with the Alaska Fish and Game Department; the other had to leave the U. Three decades later William Pruitt and Leslie Vierek finally did return to receive honorary doctorate degrees from the University of Alaska in The AEC men were generally not prepared for the knowledgeable and determined response they met. While language and cultural barriers certainly existed, the AEC representatives could hardly have missed the point. Women and men both spoke up. One such site was in the area of a creek near Point Hope where nuclear waste lay forgotten for three decades. I believe that this book makes a valuable contribution to our understanding of the urgent environmental threats to our planet, but it does more. It gives the reader historical understanding and a grounding in the crucial importance of overcoming ethnic, cultural and racial barriers in order to build the broad coalitions necessary to save our planet.

Chapter 3 : THE FIRECRACKER BOYS by Daniel T. O'Neill | Kirkus Reviews

The Firecracker Boys is a story of the U.S. government's arrogance and deception, and the brave people who fought against it-launching America's environmental movement. As one of Alaska's most prominent authors, Dan O'Neill brings to these pages his love of Alaska's landscape, his skill as a nature and science writer, and his determination to.

Andrews and John Creed - Originally published in by St. The Firecracker Boys is one of the most discussed books in Alaska history. Did you know when you started it would have such an impact? I did think it was a great story and a generally unknown one, even among long-time Alaskans. It looked to me like a story that had been, in a sense, deliberately buried, which further sparked my interest to dig it out and shine some light on it. I assumed that if I did a good job, people would find it as interesting as I had. Briefly, what is The Firecracker Boys all about? In , Edward Teller-the Father of the H-bomb-came up to Alaska and proposed to excavate an instant harbor up near Point Hope by burying a string of H-bombs and touching them off. Almost the whole state signed on. Except the people of Point Hope and a few scientists and conservationists. To put it glibly, the firecracker boys came up here with nuclear bombs in their back pockets, and they were faced down by guys with harpoons. To be serious, the story illustrates pretty well the dangers of secret and unaccountable science when it is abetted by a historically sycophantic press and self-serving business interests. But it also shows the power of a dedicated grassroots protest armed with facts. Was it easy to sell to a New York publisher? Actually, it was easy to sell it in New York. But that is far from the usual case. When the author is an Alaskan and he is writing about Alaska, it always seems to raise a cautionary flag labeled "regional interest. The first literary agent I approached took me on, and the first publisher to see the book proposal made an offer. To what extent were you motivated to expose "evil doers," to use a current term? And why stir up and inflame old controversies long since put to rest? First of all, I think everybody is a mixture of wonderful qualities and silly foibles. I tried to do that. So, nobody is all "evil doer. The three criteria were: Its value as a lesson simply overrode any embarrassment to the perpetrator. And finally, it had to be news. I mean, if the thing was A true and B important, but already widely known, then why bother? Also-and to the core of your question-I happen to think that history and journalism are important work. And both enterprises are premised on discovering and publicizing the truth about what happened. We estimate the book has something like 1, footnotes. How long did it take you to do the research and writing, and how did you eat in the meanwhile? I had a grant from the Alaska Humanities Forum, so I got paid for some of the research. It was a nice grant, but the work took so long that minimum wage would have been a raise. That covered the next year-and-a-half while I did the actual writing. On the one hand the finances I just described are absurd. I shot moose and grew potatoes. We noticed you made a lot of use of oral history in your research. Is there a reason for that? For one thing, you know, not everybody is going to write their memoirs. But most people will talk about their lives into a tape recorder, even for a couple of hours. In that way, it democratizes history, opens it up to more perspectives. Also, oral history accounts are often much more obtainable than the paper record. Government agencies that deal with defense, intelligence, and nuclear matters operate in a profound culture of secrecy. Much of our historical record is needlessly classified-hidden from scholars and writers and filmmakers-and not for legitimate national security reasons. Occasionally, you can prove that the agencies classify to protect their public image-and their budget-by concealing from the public the more embarrassing or incriminating episodes in their history. And this has gotten much, much worse under Bush, of course. What else is new? Have you added much to the original text? The decision to deploy National Missile Defense interceptors in Alaska, for example, happened after the book came out in It, like Project Chariot, is a Teller-inspired, Alaska-based, nuclear-bomb-related, hugely expensive, high-tech boondoggle. It fit right in, so wrote a section on it. People died since the book first came out: And I wrote a bit in the methodology section about the increased secrecy under Bush. Clinton was instructing his people to declassify documents. Also, I think that if you do anything steadily for thirteen years you get better at it. So, I went through the whole thing and tweaked the prose. And I got the benefit of a good edit from my new publisher. And then a copy edit after that. Every stage improved it further. Oh, one more big thing. The footnotes were originally done in such a way that they

were very difficult to use. We understand there is some interest in Hollywood. I understand they have a script that the moguls like and are showing to directors. She played Pocahontas in the movie The New World. Part of the Kilcher clan from down Kachemak Bay. Do you think the chances are good the movie will get made? The last time I was in Nome was 25 years ago, and I went there by dog sled with my wife Sarah from Fairbanks. It will be good to talk to the people out there.

In , Edward Teller, creator of the hydrogen bomb, came to Alaska with plans to detonate six nuclear bombs off the coast of www.nxgvision.com O'Neill, author of The Firecracker Boys, unveiled the.

Yet it has everything to do with gardening in Alaska. How can you safely garden anywhere if the soil is contaminated with radioactive material? Can you imagine having to test your soil for radioactive material? If Edward Teller had his way, several atomic bombs would have been set off in various locations in Alaska, and people would have had to worry about large amounts of contaminated soil. Imagine if Point Hope were added to a list of other names: Fukushima, Chernobyl, Three Island Mile. Who wants to plant a garden where there is large amounts of nuclear waste? To begin to comprehend this story, one must first learn a little about Edward Teller. To his credit, had it not been for hard working people like Teller, the US might not have won the war. Plan to blast a harbor using atomic bombs. They set sights on several locations but zeroed in on Point Hope. Each one of their statements could be then repudiated point by point. They picked up their telephones. They got onto their typewriters. They cranked up their mimeograph machines. They got envelopes and stamps. We in the United States have freedom of speech, and freedom of access to truthful information. We have freedom to unbiased information, freedom from propaganda. The Cost There is a sayings that the truth will set you free and that freedom is not free. For those who lobbied against Project Chariot, there ended up being a price to pay. University of Alaska scientists and professors who spoke up, trying to reveal the truth, paid dearly with their academic careers. Rather than quietly accepting the funding, rather than allowing their field research to be covered up with lies, they bravely stepped forward to provides the facts – the foundation of academic work. Rather than being heralded as heroes, they were fired and then blacklisted. During the push to detonate atomic bombs in the Point Hope area, alternative projects included blasting a canal across the Alaska Peninsula at Port Moller and setting of nuclear bombs in the Aleutian Islands. Although Amchitka Island was portrayed as being useless before Cannikin, Longshot, and Millrow were detonated, Amchitka they were actually the sacred homelands of the Unangax people. In Unangax culture – unlike Western culture – things the water, the ocean, the sky, the ancestors are alive and inhabit everything Laughlin, Even after Aleutian Islands were systematically depopulated by Europeans in the s and s Veniaminov, , in the spiritual beliefs of those who survived, the ocean, the islands, and the people who did not physically survive, they were still there, still to be respected Kohloff, But, wait, one might say, there are people living there? And you are still going to set off nuclear explosions? In Unangax spiritual beliefs, there were still living beings living in Amchitka when the following nuclear bombs were detonated: Long Shot kiloton in ; Milrow one-megaton in , and Cannikin five megaton in – the largest underground in the US. Scientists collected nuclear material from Nevada, secretly transported it to the Point Hope area, and deposited the radioactive material into the land and streams without any notice to anyone. How would you feel if – 30 years from now, you learn that a government intentionally dumped nuclear waste into your drinking supply or your garden – without informing you? Would the US government intentionally expose Alaska Natives to pathogens without informed consent – as occurred with African Americans during the Tuskegee experiment Jones, from to ? Racism in the s and s If you are an Alaskan who loves your state – particularly if you are Alaska Native – it is a challenge to remain neutral on the topic. There are parts of the book that are hard to read – even unbelievable. Would the US government intentionally inject known pathogens into US citizens – just to learn the affects? Would the US government – or its agents – shorten the lifespan of an Alaskan scientist who dared speak up? Would the US government send agents to spy on citizens who stepped in the way of progress? But you be the judge. If you care about gardening in Alaska, you will take the time, find the book, and read it. Clearly, Teller believed in what he was doing – or wanting to do. This short summary cannot capture the disbelief of what some people in the late s and early s wanted to do. Teller was brilliant, but it would have been nice if he had thought a little bit more about other human beings and about the long-term well being of others living on planet Earth. Truthfulness and honesty – knowing the basic difference between right and wrong – rather than being driving by greed for fame would have also assisted. Point Hope

DOWNLOAD PDF THE FIRECRACKER BOYS

now rests not as ground zero of nuclear explosions but ground zero of major environmental movements. References and Attributions Amchitka Map: This diagram shows the locations of the nuclear tests on Amchitka Island, Alaska. The diagram is released under GFDL. The Tuskegee Syphilis Experiment. Nuclear Testing in Alaska. University of Washington Press. Survivors of the Bering Land Bridge. Holt, Rinehart, and Winston. Identified as Lawrence Livermore National Laboratory image. University of Alaska Fairbanks.

Chapter 5 : The Firecracker Boys - Dan O'Neill - Google Books

Fukushima, Chernobyl, Three Mile Island, and Point Hope? You might initially think that the book "The Firecracker Boys" doesn't have anything to do with gardening in Alaska.

Chapter 6 : Firecracker Boys, Jun 18 | Video | www.nxgvision.com

, am. The Firecracker Boys: H-Bombs, Inupiat Eskimos, and the Roots of the Environmental Movement, by Dan O'Neill. Originally published by St. Martin's Press ; reissued by Basic Books, New York

Chapter 7 : The Firecracker Boys is back; movie "in development"

In , Edward Heller, father of the H-bomb, unveiled his plan to detonate six nuclear bombs off the Alaskan coast to create a new harbor. However, the plan was blocked by a handful of Eskimos and biologists, who succeeded in preventing massive nuclear devastation potentially far greater than that of the Chernobyl blast.

Chapter 8 : The Firecracker Boys - Timberland Regional Library - OverDrive

Dan O'Neill's absorbing new book The Firecracker Boys is a major contribution to this ongoing process of historical excavation. O'Neill, a research associate in the.

Chapter 9 : Book Review: The Firecracker Boys Â» pa

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