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**Then and Now: Women Respond to the Manhattan Project – an illustrated talk**

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I am very much looking forward to visiting you, the family of physicists gathering for your annual APS conference. In different ways, my grandfather Enrico Fermi is a member of both our families. In this sense we are connected and share a common legacy, which I want to explore from the angle of two women inextricably involved with and affected by the Manhattan Project. One from the past and one alive now. These two women, despite a significant temporal and cultural gap share a remarkable number of traits and values. My talk will not offer a particular thesis or finding. Rather it will be about ways of seeing, including questioning unnoticed assumptions and belief systems. My grandmother Laura Fermi, modeled this for me as a youngster. She was at Enrico's side during the Manhattan Project years, yet in the dark about his work. What was it like to live in a climate of intellectually and patriotically charged enthusiasm, with an undercurrent of unspoken dread? Laura, just like most everyone else, discovered the true nature of the effort on the day the atomic bomb was dropped on Hiroshima. After the war and after Enrico's untimely death in 1954, in response to all she had experienced, Laura re-invented herself as an author and visionary, pioneering in both the environmental and handgun control movements. Marian Naranjo lives on the Santa Clara Pueblo near Los Alamos. Her ancestors dwelled on the Pajarito Plateau which encompasses the space where Los Alamos National Labs (LANL) is today. Her people, the Pueblo People have used the area's natural resources for ceremonial and survival for uncountable generations. They say, "We *are* this place." What is it like to live on land one's families have safely occupied for thousands of years, with an undercurrent of dread at the prospect of toxic waste stream products from LANL? Like my grandmother did in her place and time, Marian builds community as an integral part of her environmental and social justice activism. She is regularly a presenter at the table with LANL, DOE and other organizations; and also works to empower women and youth. Laura and Marian's lives illustrate the potential for engaged response to the Manhattan Project and its legacy. Implicit in them are fundamental moral and ethical questions. What is the nature of individual responsibility? Does it differ for men and women? How does the interplay between masculine and feminine forces affect our culture, and what does it imply for our future?