

# Episode 141-- A Disarming History of the Second Amendment

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## SPEAKERS

Dr. Roxanne Dunbar-Ortiz, JJ Janflone, Kelly Sampson



JJ Janflone 00:08

This is the legal disclaimer where I tell you that the views thoughts and opinions shared in this podcast belong solely to our guests and hosts, and not necessarily Brady or Brady's affiliates. Please note, this podcast contains discussions of violence that some people may find disturbing. It's okay, we find it disturbing too. Hey, everybody, welcome back to another episode of Red, Blue and Brady. And just like the 140 episodes that came before this one, I am still one of your hosts JJ,



Kelly Sampson 00:46

And I'm your other host, Kelly.



JJ Janflone 00:48

And in today's episode, I gotta say, I'm fulfilling a longtime Red Blue and Brady dream of Kelly's. From our very first meeting, Kelly and I have talked about this guest coming on, and I am so excited to see it finally happening. I'm so excited. All of you listeners finally get to hear it happening. Kelly, do you want to do the honors? Yes.



Kelly Sampson 01:09

So today we're joined by the acclaimed historian and author Dr. Roxanne Dunbar Ortiz, whose book "Loaded: a disarming history of the Second Amendment" has been a personal favorite of mine and JJ's.



JJ Janflone 01:22

Truly life changing book. Together, we're discussing not just her many great books, because she does have a lot. But also her take on how the Second Amendment is rooted in racism, and how gun violence has and continues to target black, indigenous and other communities of color in the United States. And Roxanne, could you please introduce yourself and tell us how you would like to be referred to?



Dr. Roxanne Dunbar-Ortiz 01:49

Yes, thank you very much. And I Roxanne Dunbar Ortiz, I grew up in rural Oklahoma, surrounded by guns, I have to say, and moved to California in 1960. Now I live in San Francisco, and I'm retired from university teaching. I'm a historian and author, editor of 16 books, including, of course, "Loaded: a disarming history of the Second Amendment." And my specialization in the field of history is European colonialism in the Western Hemisphere, focused on US separate colonialism in North America, which is the basis for US gun culture.



JJ Janflone 02:29

Right as now Kelly and I have said probably enough times to be uncomfortable we're huge fans of you and your writing and of Loaded but you know, of all of your books, which I think Kelly and I have a frighteningly large amount of. So we're so excited to have you with us today. And I'd like to start off by sort of talking about your specialization. You know, what, what compelled you to write not just about indigenous issues and sort of European colonialism but that those two things and their intersection with the Second Amendment?



Dr. Roxanne Dunbar-Ortiz 03:01

Yeah, actually, I don't really write on indigenous issues. There are many, many great Native American scholars who do that. But I, I write on the history of us settler colonialism, and the conquest of the continent, and how that forms the society we have today, the culture and the government, and the structures of the society. So it's alive history. And

guns are inherent to that history. The US, for the first Corporation, the United States, wasn't even the US yet, was established during the war of independence. It was an armaments factory, that Alexander Hamilton founded in Connecticut, I mean, in Massachusetts, sorry. And that was, you know, the very first corporation it's, the corporations that make armaments now are the only ones that have never gone offshore, left the country and have its major export of the United States armaments for war, as well as small arms for civilians. And there's never been a day in US history without war, US war taking place somewhere, primarily on the North American continental, but also in the Barbary wars, against Arabs in North Africa. And during Jefferson's term, but since then, in the rest of the non European war, there were wars as well. The US is the largest producer and exporter, as I've said, and uniquely among European governments. The United States is founded and maintains a constitutional right for individuals to bear arms. No other country does that. Pew researchers found that 75% of gun owners today say that owning a gun is essential to their sense of freedom. And I have heard and read all the many arguments, pro and con about the Second Amendment and found them all lacking in comprehending what the Second Amendment mandated. So I decided to write a book spelling it out.

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Kelly Sampson 05:34

What your book does that I think a lot of attempts to characterize and trace the origins of the Second Amendment don't do is you trace it way earlier than the American Revolution, and the creation of the Constitution to the quote, "settling of North America" itself. And so I'm wondering if you could talk about why the Second Amendment, if we're going to understand it, we have to go all the way back to when you first came here to colonize it rather than right around, you know, Revolutionary War.

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Dr. Roxanne Dunbar-Ortiz 06:05

Yeah, that's really a good point, because most people think that it was sort of thought of only when the Constitution was written. But all forms of European invasions and occupations of non European lands were violent and destructive. But in most, the forced labor of a native people was the major resource, Mexico, Peru and Africa. Africans were also put into slavery and expored as labor around the world and people from India, the British are exported all around the world as indentured people after slavery was outlawed. But with colonialism the land itself became the main commodity to be sold to European settlers. The indigenous occupants were to be eradicated. And of course, they resisted. It took 170 years for the British to ethnically cleanse and occupy the 13 colonies that hug the Atlantic coast. Every day was a day of war somewhere against the native people in what is now what was in the 13 colonies. Now those 13 states that still exist on the Atlantic coast.

So that took an enormous amount of firepower as well as counterinsurgency. Now, counterinsurgency is the burning of, of enemy villages, fields and food storage is murdering women and children instead of engaging warriors. You know, those who are fighting, actually enticing fighters to come out of their villages and then another force going in and murdering women and children and burning down all of their belongings. So 80 years into that process 1607 to the 1680s and in the 1680s, African slavery became racially codified in the colonies, and slave patrols were formed out of these settler militias, that had developed to kill Indians and take their land. And landless white settlers that had acquired the land in this manner performed by this, this experience, day after day, historian Joseph Doddridge, was a minister, an early settler in the Ohio country right after US independence. And he wrote that every settler was a soldier. All these white settlers were soldiers and from early in the spring, to late in the fall was almost continually armed. Their work was often carried on by parties, each one of them had his rifle and everything else belonging to his wardress. These were deposited in some central place in the field. And a sentinel was stationed on the outside of the fence. So that at the least alarm, the whole company repaired to their arms were ready for combat in a moment. And of course, who they were fighting and trying to keep away were native people whose land they had taken. And then they, people were trying to get it back and also prevent them from expanding further into their territories. So that that was you know, this 177 years of this day after day after day. So the US was not founded as a you know, pristine entity, it had a history. So when the colonies declared their statehood in 1776, each of the colonies, they did so as separate autonomous states and wrote their own constitutions. What the, you know, the constitution that founded the United States was about was a federal bringing them all together. But for the first 10 years, they were states. So they all had constitutions. And Massachusetts, New Hampshire, New Jersey, Pennsylvania, Vermont, and Virginia, adopted individual gun rights measures in their constitutions a decade before the Federal Constitution included the Second Amendment and the language of which it was nearly the same as Thomas Jefferson had written for the Virginia constitution.



JJ Janflone 10:55

I think one of the things that's that's so important about your work and other work, as you've pointed out, that, particularly like indigenous authors, and scholars have been doing for a long time, is that it I think it points out this violent history and background that America has had where, you know, colonization is bloody, and where the indigenous individuals who are actively being victims of genocide, that that's the thing that happens, like you have things like the Battle of Sand Creek, where it's military forces for, and this is in the 1860s but, you know, attacking women and children who have surrendered and things like that. And it really that reality contradicts this frontier narrative that I think still still exists of like the cowboy or like the figures like Daniel Boone, the The Last of the

Mohicans figure, right, that are celebrated for their exploration or their ability to, you know, civilize, quote unquote, the land.

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Dr. Roxanne Dunbar-Ortiz 11:57

Well, Daniel Boone was actually the is actually still the core hero of settler colonialism. He has company you know, the Alamo signifies the people who died there were also have also been immortalized as, as heroes of settler colonialism. But Daniel Boone was the first he's sort of like the common man, father of the country. Before the independence, he led settlers into the Ohio country, which was against British law, this was still you know, the British Empire. The British had made a line on the east side of the Appalachian Mountains beyond which British settlers were not to go and settle and disturb the native people there and create wars and those who had already gone there, we're supposed to be returned. I personally think this is the number one major reason for US independence for separating from Britain is this constriction, you stay here get as rich as you want, and continue your life that you are and populate they weren't overpopulated or more people in find that you killed all these Indians, but this is where you're going to stay. So Daniel Boone, broke those laws and took people in and created wars between, you know, between they were all armed. All these settlers going in. Andrew Jackson's family are among these settlers, for instance, and after independence, what real estate speculators created a myth of Daniel Boone as a hunter, a prototype of the settler as indigenous replacing the native but actually, Daniel Boone was a failed businessman and a land speculator all his so called "hunting" was commercial. He didn't hunt to eat the food he took this skins of you know, beaver and mainly deer skins, deer skins were so valuable on the market that the money came to be called bucks. That's why we call \$1 a buck because of the you know, the deer a male deer is a buck. So, he was a totally commercial operator, but that image has come down as a you know, hunting is sacred things supposedly, and ritual that a father usually a white father, teaches around 12 years old. Teaches his you know how to how to go kill wild animals in the forest. And it's completely made up. You know, it was all commercial. So it's a ritual being performed, that has no actual- It's a celebration of white settlement basically, symbolically, this fixation on hunting in the United States.

K

Kelly Sampson 15:23

I was just going to kind of continue down in line, we're talking about myths versus reality, because in the same way that you expose the mythology around hunting versus the reality, what happened. Another thing you do in "Loaded" it is that you sort of do the same thing with this idea of the militia. And you kind of discuss this ongoing debate about what militia means, because in the second amendment that often comes up. But you've laid out in the book that that's actually a red herring, because it's distracting from what

the Second Amendment was actually doing at the time, and that was sort of guaranteeing the violent appropriation of native land by white settlers as an individual right. And so I'm wondering if you could talk a little bit about that perception of the militia versus the reality of what it was actually doing and how it was functioning in early America.

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Dr. Roxanne Dunbar-Ortiz 16:11

Yeah, the right for citizens. First of all, it's important to remember that only white males were citizens under the US Constitution, the original Constitution, so the right of citizens, you know, the second amendment applied to white males. So this right for them to form militias to take Indian land, and to form play patrols was guaranteed as an individual, right. I do believe that it was meant to be an individual, right, of a settler, if there's no way that any army that could have been formed at the time, could have accomplished what settlers did with greed, because the land that they took then became theirs. And they could take more land and sell it to others, they became real estate people. That's how George Washington made his fortune. He wasn't rich, you know, he married a rich woman. And then he made his fortune, by taking Indian land and selling it. He was the biggest real estate broker in the colonies. When he became president. I compare him to Trump, you know, the second real estate president. So that's knocking a little George off his mantle. I have, you know, he belongs on the ground, in that respect. So this language of militia at the time of the writing of the Constitution, was also used for the provision of state militias. That was already written into the constitution before the amendments were added. So state militias are provided for in Article eight of the Constitution. So the argument that in-state militias later became renamed as a national guard. What we know is a national guard today state National Guard's so the argument that too many liberals make many gun control advocates make is that the Second Amendment refers to state militias, but that doesn't make sense because state militias were already provided for before the Second Amendment was written. So it's so clearly an individual right. It says nothing about the state. It says they have to be, you know, well organized. It means that they're not bandits, you know, they can't be bandits going out and robbing rich people or highwaymen. They have a specific mission, which is to take land, and to take land and to kill Indians, and to keep enslaved people enslaved and not escaping to freedom. So they have a motive, you know, that's very, very strong as individuals. So I think this is something that is very hard for people in the United States to acknowledge the power of the settler and their political power. I mean, if this Trump era period has not revealed enough about the descendants of those people, who are the, you know, majority of what constitutes Trump's base, and I don't know what will make make urban US people come to grips and including my own comrades, in you know, social movements because I am a social movement activist too. To simply acknowledge that and then say, what does that mean? You know, where do we go from here if that's the case.

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Kelly Sampson 19:59

And if I take a gander at trying to put together a few different things I just heard you say one of them is, a lot of times when we focus on the militia aspect of the Second Amendment, whether we're arguing that it was an individual right or a collective one, what we need to be doing is focusing first and foremost on how militias were functioning at the time. And we, and we can't erase the fact that they were serving that part of what they were doing was taking land, and brutalizing Native Americans, and that that can't drop out of the conversation. Is that fair to say?

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Dr. Roxanne Dunbar-Ortiz 20:37

Yeah, that it was really genocide. You know, it's not just brutalizing that it was reduction of population, you know, by almost 90%. So, Native people fought victoriously into you know, certain extent they actually no battle was ever lost by Native Americans. But going in and you know, massacring unarmed civilians and burning their crops is not a battle. Wounded Knee was not a battle, as the army now still designates it as a battle and in the column of win or lose, it's a win for the United States. They still that plaque is still there the 28 Congressional Medal of Honor that were given to those in that, in that seventh Calvary that did the killing remain, they have not been rescinded. So this is, you know, this is current history. This is, this is not the past, I think there's still a celebration of settler colonialism. Take the liberal John F. Kennedy's New Frontier acceptance speech at the Democratic Convention in 1960, where he asked the audience to see him as a new kind of frontiersman confronting a different sort of wilderness saying, quote, I "stand tonight facing west, on what was once the last frontier. From the land that stretched 3000 miles behind me, the pioneers of old gave up their safety, their comfort, and sometimes their lives to build a new world here in the West. We stand today on the edge of a new frontier." And Obama used practically the same words in his first inaugural address invoking settler colonialism. And the US military uses today uses the term "Indian country" for enemy territory, Obama named the operation to assassinate Osama bin Laden operation Geronimo. And when the word came in, and it's televised, you know, you can go online and pull up that video of the word coming in from after the assassination. Geronimo is dead. And they all applaud in the bunker. So the US origin narrative changes over time. And starting with the achievements of the civil rights movement, multiculturalism as a goal and racism as a problem created a narrative in which indigenous people were racialized, somehow oppressed due to race. But native nations identity and aspirations aren't about race at all, rather about land and sovereignty, existence and sovereign nations and re acquiring lost land, land that was taken without treaty without any kind of legitimate treaty or agreement. And that includes all federal lands that now exist in national parks and Bureau of Land Management and all the other things that Deb Holland now has control over, supposedly, so racism could be eradicated completely in



the US, and hopefully it will be, but that would have no relationship whatsoever to native nations demands for restoration of land and full sovereignty. They remain a colonized people.



JJ Janflone 24:31

You tracing out sort of how in particular, like these terms are still used, these images are still used. I think it's so helpful. But I wonder if you have any thoughts on you know, why that settler colonialism, why why it continues to persist, not just that it has but but why it's such for some reason, so compelling or continues to be utilized.



Dr. Roxanne Dunbar-Ortiz 24:53

Well, it continues to be reiterated and you know, it morphs in some ways, but, you know, we were still there. The Constitution itself is, you know, is a colonialist document. It's what has been called the establishment of a fiscal military state, a state made for war. And I think, confronting that, the US, you know, we we do focus a lot on guns domestically. But if we do that without putting it in the context of US militarism, that's inherent, every day in US history. And before that 170 years, not a day without war. All of these things are exceptional, even for the most violent societies, the most, violence states, in history! It is unusual, all of these things are unusual. So because we're, what Alan Ginsberg used to call being in the soup of it, we're in the soup of it. So we don't see it. The only people who are trying to tell about this are you know, Native people in there, and allies, like me, people will, I'm a historian, you know, I don't even consider myself necessarily an ally. I'm a historian that feels like we need to tell the truth about history. And it's so obvious, if you, I was educated by Native people, you know, in terms of activism, of clarifying exactly what that history was no oral history of Native people includes all of this analysis, especially I think the Lakota people have developed that analysis through their struggles, and over time, you know, and the Wounded Knee massacre, and then, you know, the, the Wounded Knee of 1973. So, because I was young and an activist, then I, I learned from that, and I think quite a few people did, but not enough to make a critical mass of people to, you know, to really have a an educational campaign. So it's very hard to raise these issues, let's say within the racial paradigm, you know, the critical race theory does not deal for instance, with colonialism. I personally think slavery itself, and the continued racism against black people really should be put in the colonial context to that it suffers from being seen as a, an attitude, you know, rather than a deep economic investment for capitalism. So, I think everyone would benefit every oppressed person in in the United States would benefit from simply telling the truth about this, and it won't happen without it coming from people who have no stake in promote, in promoting it, you know, the



United States State has a motive for promoting it, because it is so ingrained in the electorate, no one would ever get elected to political office in this country, saying the things I've been saying the last hour, you know, absolutely would not get elected, they'd be a dog catcher in this country. So it has to come You know, from movement, social movements, this knowledge has to be forced out. And to some extent it has been there. You know, I worked on helping develop Native American Studies right out of graduate school in history. And so Native American Studies within ethnic studies, but they're mostly west of the Mississippi, not in the Ivy League schools, not in the East because East of the Mississippi that ethnic cleansing people think there's, you know, no history, you know, no history of Native people, of course, they're everywhere. They're not everyone left at all, and they still exist there, but they're unseen. The largest population of Native Americans, the United States is in New York City. So I think the other thing is that you know, there's a really retrograde, the Constitution itself set up a white Republic and the Electoral College, everyone knows Electoral College the filibuster later being implemented, all of it is to preserve the white Republic. The former Wyoming senator alan simpson told an interviewer. "Without guns, there would be no West," adding the his grandfather had settled in the Wyoming territory two years before custers defeat by the Sioux and Cheyenne nations at the Little Bighorn. So the West is a metaphor for the continent, as it began on the Atlantic seaboard. But in this interview, since I wasn't only speaking historically about what guns were for, to kill Indians always the enemy in order to seize more land, he was being asked specifically about gun rights, and was promoting gun rights in the present. He pointed out in the in another interview about gun rights that in Wyoming, how steady you hold your rifle that's gun control in Wyoming. So he reveals that when firearms are no longer needed to appropriate indigenous peoples lands, the firearm becomes a representation of ongoing white domination, a kind of war trophy, not just of native peoples going native peoples and their and taking their territories, but also of African Americans and the whole non Western world. It's a whiteness, and the degree of racist pathology inherent in this perspective, has become so normalized that barely newsworthy, it was barely newsworthy when George Zimmerman openly auction that gun he used to kill Trayvon Martin, selling it for \$250,000 to a mother, who bought the guns a birthday present for her son. And in his auction listing Zimmerman, Zimmerman tooted the weapon a KelTec PF-9 as an American firearm icon and vowed to help stop the Black Lives Matter movement. So this, this is what Richard Slotkin calls regeneration through violence. We keep this up the white Republic regenerates itself through this kind of violence and gun violence as symbol and action. So the martial tradition that goes to the root of the founding and behavior of the US settler state in the world, after the so called closing of the frontier continues to this day, domestically, in multiple violent forms, but in particular, the hoarding of firearms,

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Kelly Sampson 33:04

I mean, you're just putting together such a rich thread that we don't always get to see when it comes to the US and how it formed and kind of what's going on. Now, to this day. And one of the things that I want to touch on is when you started to mention the role of whiteness, and how whiteness protecting it, creating it perpetuating it are all sort of interconnected with firearms. And in your work, you talk a little bit about how this imagery of the hunter and then the cowboy, which is coated with white, even though there's a rich tradition of native and black Cowboys, that's how the story then, you know, kind of becomes the settler and becomes a statesman and how, throughout all of these different identities and tropes, they're always really closely tied with whiteness and guns. And so I'm wondering if you talk a little bit about this history of creating identities that are inherently tied to whiteness, and guns to kind of continue the mythology that allows people to hoard guns feel like they need them, and then kind of justify it all on the basis of quote, "history."

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Dr. Roxanne Dunbar-Ortiz 34:15

Yeah, the identification with guns, you know, the, the, it's important to understand the you know, the chronology of the civil rights movement that really why know it again, after after the end of reconstruction, actually, and of course, the boys were confounding the NAACP, but it really, really took off after world war two and lift the energy of the young, you know, returning vets who had confidence, you know, and and just also in the United States competition with the Soviet Union, you know, that capitalism is superior to socialism. They had to clean up their act somewhat, at least in propoganda. But actually the Supreme Court decision of desegregating schools Brown versus Board of Education, 1954. I think this blew the lid off. It was such a clamp down. White Republic, Jim Crow was just totally, not only in the south, in everywhere, African Americans migrated to to get away from the south, they were ghettoized. And police patrolled, just like slave patrols, and, you know, in Detroit, Chicago, Los Angeles, New York, and Harlem and Philadelphia, and it's clamped down segregation. And the white Republic was, of course, Native Americans were at that time, first of all, congressionally terminated, they started doing away with it took 20 years for the red power movement to stop it the termination of native native status and native land base, such as it is. So this was a you know, this, this, and Native people really were having to leave their lands, you know, they couldn't, they were the poorest people and died the youngest And fortunately, still do. But it was really a washed down white Republic, and that just burst the, you know, the minds of the whites of the white Republic, the keepers of the white Republic. And within six months, john birch society had formed with hugely rich founders, Fred Koch, was a charter member. And the most famous member was Robert Welch, who was the skyline of the Welch candy fortune. They were all super wealthy, white, white nationalist. And for while they even had their

own militia, that they formed the FBI at that time, you know, actually, under Eisenhower put a stop to that part of it, but they flourished and all these other groups, we also have to understand, you know, the, the paranoia of anti communism, at that time being completely mixed up with this, you know, this white supremacists. And it goes very deep, you know, we still see there's no communism really in the world that threatens, you know, United State, if it ever did, but we, you know, we still may still demonize socialism, communism, as if it's about to take over. But I think it's another, you know, another phenomenon of white supremacy and the fear of losing that status. So I think we have to understand this takeover of this, this intention to retake the country that the John Birchers and others mapped out and look at the Supreme Court today. You know, they have succeeded, and they elected Trump. And it is, you know, about 1/3 of the electorate, so they, of course, they have to restrict voting rights in order to win an election, they have to rearrange things, it's pretty easy to do under the Constitution, because states have, you know, far more rights than they should, you know, for any kind of justice to exist. So, I think it's really important to understand that this, you know, that, that the general public support for the second amendment is really problematic because the National Rifle Association did not become a white nationalist organization till 1977. It was a pretty benign, you know, hunters that whole mythology and stuff. It was mostly white men, you know, but rich white men, as 30 million members now they say, but it's sure not all those members think of themselves as you know, white nationalists and there are some non you know, non white people who are members of the NRA, they get discounts and stuff. But the organization itself was taken over. It's documented taken over by an organization called the the Second Amendment Foundation, which is founded in 1974, by Harlan Carter, who was a former border guard, but a longtime member of the NRA and a gun nut. He actually killed a Mexican boy, when he was 14 years old. And got by with it. His father was also a border guard. So this hardened Carter transformed the NRA into an activist, white nationalist organization. And you begin seeing it, you know, in in the 1980s, with these armed militia groups, mostly in rural areas, exploiting the workers, you know, who the deindustrialization and joblessness that was produced by that bringing them in, these were white workers who had these privileged union jobs, becoming suddenly you know, having to be grocery clerks and janitors and stuff. So they were, you know, they were vulnerable to be recruited. But still today, 75% of those polled in the United States, believe that the Second Amendment is a constitutional right, individual gun, right, and that it should be respected. Even though even though they're only 1/3 of the population even owns a gun, even one gun, but the average is eight, the average gun owner owns eight firearms. And it's really important to understand that the general public is embracing the Second Amendment as if it is because there is this, this fantasizing of the Constitution, and, you know, constitutions most countries well, many countries don't have a constitution, Britain doesn't really have a constitution. And they do fine without a constitution France has had, I don't know how many, but they renew them, generally

every generation to catch up with the times. They're not sacred documents, constitutions. Why is it here, you know, because it established a white Republic. So we have to, you know, this is the other thing, I mean, just getting people to accept that the constitution needs to be totally, you know, not amendments, that it's almost impossible to get an amendment, but simply done away with, and if you want a constitution create one that reflects the society as it is now, not the white Republic that it was in 17th and 18th century,



JJ Janflone 42:53

I wonder if just in general, for our listeners, if you could trap America, in an elevator with you for a brief moment, you know, what do you wish the folks knew about, you know, US history, US history, as it relates to firearms? Just what's the one thing that you would hope someone would maybe take away from either either your work or the works of others? What do people need to know that they simply just don't? It's a really big question to ask you to reduce all that down. But



Dr. Roxanne Dunbar-Ortiz 43:23

Yeah, well, I would, in that elevator ride, I think I would say, you need to know that the history of firearms in the United States is the history of white nationalism, based on the founding of the United States as a white Republic, and its intention to eradicate the existence of the occupants of the continent. And this is enshrined in your constitution, giving white settlers the constitutional right to collaborate with the state and the army in that endeavor. And guns are symbols of genocidal triumph. Two thirds of US citizens do not own firearms, and those who do own an average, who do own firearms, own eight firearms, which reveals the fallacy of self defense. And those who do not own firearms, are complicit in embracing the sanctity of the Second Amendment, which is a screed written in blood and should nulled.



JJ Janflone 44:41

And that I think, really leads into if you could tell folks really quickly about your new book that's coming out, because I think this whole year, are you telling me that, you know, we've referenced a lot Schoolhouse Rock and the great American melting pot is not an accurate representation of how things were?



Dr. Roxanne Dunbar-Ortiz 44:58

Yeah, my new book is I had a, you know, back in 2006, I think it was I was writing a little

blog for online, and they were sort of rants, I would call them, you know what I was doing. I was ranting about this and that. So I was I said, Stop calling the United States a nation of immigrants. And so later my, you know, editor of my book on indigenous peoples History of the United States, after you know, that book was out. And all she said, I have one paragraph in that book, saying that, you know, it's not a nation of immigrants. It was founded as a settler colonial state. And White republican immigrants came later. And she said, Could you make that into a book? So that's the reason I did it. So it's an interesting book, I think.



Kelly Sampson 45:55

Yeah. I mean, as someone who's descended from enslaved Africans on both sides of my family, I always take umbrage with this whole, we're a nation of immigrants thing, because I'm like, I don't think you can describe this of just immigration. So I'm very much looking forward to reading this book. And as JJ said, I mean, you just have such a depth of knowledge, I think is so necessary, in general, but especially to what we do here, because part of what we are contending with when we're trying to advocate for gun violence prevention is for people to just tell the truth. And so I think that your work is so important to that, and I hope listeners will continue to engage with it. And yeah, I mean, as our time draws to a close, I just want to thank you so much for not only coming here today, but also for all the work and all the activism and all the learning that you've been doing, and then sharing with all of us for decades. It's just so important. So I really, really appreciate you and your time, and your work.



Dr. Roxanne Dunbar-Ortiz 46:55

Thank you so much. It was a pleasure.



JJ Janflone 47:00

So Kelly, this week's moment of levity may not be that fun.



Kelly Sampson 47:04

They rarely are JJ, but I'm prepared.



JJ Janflone 47:07

Well, you know, every week bringing you something new, so we go to Sandwich,

Massachusetts, which is a fun name for a town, but not a fun story, where we find a housekeeper at one of the local inns was tidying up. When she found you may be surprised to know this Kelly, a loaded handgun.



Kelly Sampson 47:26

Not surprised. Nonetheless, horrified.



JJ Janflone 47:29

Yeah, it was just right there, tucked into the sheets of the guest bed.



Kelly Sampson 47:34

How does that even happen?



JJ Janflone 47:36

Well, it turns out, the guest was a licensed gun owner from Connecticut who was visiting Massachusetts, and he, you know, just left the firearm in his room when he, you know, went out, maybe he wanted it to get a little mint under its little gun pillow? Who knows?



Kelly Sampson 47:49

I mean, can you imagine how scared that housekeeper had to be when she's just kind of doing her regular thing making the bed and then a gun just plunks out of the sheets. I mean, it's so scary, but thank goodness, it didn't unintentionally discharge.



JJ Janflone 48:02

Oh, 100%. I am honestly floored every almost every single week when we cover these stories where, where people don't safely store their firearms. But even in this case, Massachusetts actually has a safe storage law. So the man now has to appear before court for that, and for the fact that he wasn't actually licensed to carry a gun in the state in the first place. So Kelly, this week, we have to talk about an arrest in Ohio that I think should be concerning to all people, but especially people who identify as women. So federal agents have arrested a man who described himself as an incel. And for those of you who don't know, an incel is a subculture of people who say they're unable to find a

romantic or a sexual partner despite wanting one and who feel entitled to such a relationship. The man was charged with attempting to commit a hate crime and illegally possessing a modified semi automatic pistol, which functioned as a machine gun. He was also found to have posted a manifesto on an online forum about how he planned to slaughter women, and indicated a desire and plans to commit a large scale mass shooting at an Ohio University.

K

Kelly Sampson 49:17

I mean, listeners can't see me but I basically have just been shaking my head as you're reading. This is all just so scary, and just shows how guns and hate do not and should not mix. And unfortunately, our next case is also particularly interesting to me because Brady's legal team actually handled a similar case. Several years back that case was in New York. This case is in Arizona. Basically what happened is in Tucson, Arizona firefighters were called to a house fire but after they arrived, the homeowner opened fire at both the firefighters and EMTs. Two medics were shot as well as two firefighters and a good samaritan neighbor, the neighbor corium Michael Saunders died from his injuries. Tucson fire chief Chuck Ryan said fighters will need physical and psychological help in order to recover from this quote, soul crushing incident. As Ryan said, That's not what we come to work to do is to get shot at. That's not what we sign up for. But sadly, it's become part of our experience. Now.



JJ Janflone 50:22

I think Kelly and maybe you feel the same way. But one of the things I think this podcast doing this podcast is really pointed out to me is that, like that part of our experience now, it is such an American experience, right? Like you can't go to college in Ohio. You can't go to your job as an EMT. You can't be a neighbor that tries to help somebody without being afraid that you're going to be a victim of gun violence. It's like this new gross normal. And I'm not I'm not okay with it.

K

Kelly Sampson 50:53

Nope. Me either.



JJ Janflone 50:58

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your thoughts, questions, concerns, ideas, whatever!



**Kelly Sampson** 51:13

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