

88: Prisons, Punishment, Policing--and Guns

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SPEAKERS

Kyleanne Hunter, Eric Mankowski, JJ Janflone, Kelly Sampson



JJ Janflone 00:09

Hey, everybody, this is a legal disclaimer where I tell you the views, thoughts and opinions shared on 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 everyone, I'm so excited to be here today for great minisode. I know we do this quite a lot. But today specifically talking about a new initiative put out by Brady's End Family Fire campaign, which is specifically targeting on reducing and ending suicide by firearm. To talk about the initiative, to talk about the role gender plays in suicide and then to talk even about the dangers that firearms can pose to individuals. I am joined by the great Dr. Kyleanne Hunter and the fantastic Eric Mankowski. And I'm going to go ahead and have you to you know, doctors first, please feel free, introduce yourself to our listeners.



Kyleanne Hunter 01:17

Of course. Hi, I am Ky Hunter, it is great to be back here again, I am now here as the Sarah Brady fellow, which is a great new role that I have with Brady, able to do a lot of my research around suicide and the military as well as stay involved in the End Family Fire program.



Eric Mankowski 01:37

Sure. Hi, everyone. I'm Eric Eric Mankowski. I'm a community and social psychologist working at Portland State University in the Department of Psychology there as a teacher of courses on gender and violence. And I also do research, particularly the area of domestic violence, which intersects with a lot suicide and gun violence as well. Really glad to be here and meet all of you



JJ Janflone 02:03

And I know Kelly and I are so excited to have you both here, especially because I think the the areas that you two research, independently, I think really actually relate really strongly to one another, particularly the work that both of you have done on, sort of, gender and masculinity and gender roles and its effect on suicide. And I definitely want to talk about that in a second. But I'm wondering if first if you could just tell our listeners a little bit about what got you working in this topic, because as we were talking about before the audio rolls, you know, it's a field, I don't think many people necessarily set themselves out to study and yet somehow end up in it.



Kyleanne Hunter 02:46

Absolutely, I can, I can start and then kick it over to Eric on this one. You know, my my background, I'm a marine in my sort of other life that I had before I got into academia. And veteran and military issues were something I was very naturally drawn to when I started in academia, I was actually looking at public policy and gender integration, looking actually at how integrating women into militaries impacted different sort of mission sets of effectiveness, and looking a lot at irregular warfare, counterinsurgency warfare was how I started. Something for me that came up as a continual factor was this this very, very startling statistic that you find that women who have served in the military are over 250% more likely to die by suicide than their civilian counterparts. And they actually have a, they're not as high in numbers, but have higher per capita rate of actually completing suicide than their male counterparts even. And it was a, one of these sort of things in the back of my my head that always kept gnawing on me as I was working on working in integration and almost the sense of like, we're really championing women to join the military to be involved in service to get into more roles. And, you know, I can talk about that all day too, why that's important. But are we doing something structurally that's setting them up for failure, if one of the side effects of choosing this profession is that you're 250 times more likely to die by suicide, if you choose it, and that really, really troubled me. And so that's what drove me into looking at suicide and, you know, what some of these factors are, that you know that, that contribute to this, this really

unfortunately depressing statistic.

E

Eric Mankowski 04:46

I can build on what Ky said just talking about my pathway into this work has been through the lens of gender as well. I've been, in my career, very interested in trying to understand better how we can support transformation towards healthy versions of masculinity and to understand how the socialization and structuring of masculinity, and patriarchy really, in our society both harms men, and many that they, of course have relationships with. And so I really understand suicide in the context of violence against men's violence against women, men's violence against other men and men violence against themselves, which includes things like suicide, substance abuse, and so forth. So when we, kind of, look at the ways that men are socialized, to become "real men" in our society it often involves power, and control and other things that we can get into as well, that certainly negatively affect people in relationships with men, and that's where I've studied domestic violence quite a lot. But it also affects men that these, this socialization, and this structuring of power around gender is very harmful to men themselves. And suicide is probably the most, you know, tragic and prominent way in which that shows up in the social and health problems that are connected to masculinity. So, my work has really been, I got into it through that kind of caring about men and making their own lives healthier and fuller and more satisfying, which also, you know, I think means that their lives with others are also healthier.

K

Kyleanne Hunter 06:37

And and I can speak a little bit for my myself, too, came from some of my own personal advocacy around guns in suicide, knowing that I myself was almost a statistic at some of my lower points and as someone who's been around guns my entire life. And I think these conversations around masculinity and power are such an important part of this intersection around when we talk about women veterans and their your likelihood to actually die by suicide. So much of it has to do with that this actual is sort of mixed identity as to where you are, how you view masculinity and femininity and your performance of that and comfort level around violence towards self and others. And so I really came to Brady, because they are one of the few groups that actually talks about suicide and gun violence in a very meaningful way that isn't afraid to lean into that as a very hard part of the conversation, and give a space and a voice to actually talk about the intersections of guns, culture and risk in a in a real way where I can leverage my research and my personal experiences to make not just policy change, but also really lead conversations on social and cultural change, which have to go hand in hand.



JJ Janflone 07:59

Well, I'm going to be now that really annoying person who took a intro to philosophy class, her freshman year of undergrad, and ask you both to define some terms. Because I think this is one of the things I think is really difficult, particularly about having conversations about suicide in the US, is I think, because for so long, it's been a taboo topic. People don't know, sort of, I think, what what would be considered like base information. And so I'm wondering if, if you two would both feel comfortable talking about what, you know, why firearms and suicide is, firearm suicide in particular is so lethal and so deadly and so dangerous and then why gender plays such a critical role in some cases around this. I'm happy to start as someone who's been around guns my whole life, like it's lethal, because guns are designed to kill. And I think that one of these, these things that we dance around a lot when we talk about it, there are very, there tends to be I think, a lot of discomfort in talking about that. But I think if you ask you know, even individuals who choose to bring guns into their home for "protection" and I'll put that in air quotes, and we can talk about that, if we want, as well, but that they bring them because they're deadly. You know, there's a reason that people don't use, you don't say I'm bringing in a whole bunch of feathers to protect myself, you know, you want something that's lethal, you want something that can inflict harm. However there is because we have so much stigma about talking about mental health, self disparity, self harm, that discussing these things has been a social sign of weakness for so long, that we're afraid to talk about the risks that exist between bringing something that's designed to be lethal, and people intentionally bring it in to be lethal. You know, if you're going hunting, yeah you're bringing it because you want to kill an animal to eat it, like that's, that's why you take a gun hunting not to, like, scare them or startle them, to be able to kill them so you can eat them. But we, we're afraid to make that connection between how self harm can manifest into self harm with a tool that is designed to be uniquely deadly. There's a lot of trappings of masculinity that have been put around having that power. And I think Eric, you probably talked to that quite a bit.



Eric Mankowski 10:30

Thanks Ky. The, why, what's the connection between firearms and suicide? Specifically, what makes that so lethal? Just basic facts around it. Suicide is the majority of firearm fatalities in the US are due to suicide. So approximately 61% of all firearm fatalities in the US are due to suicides. And the majority of firearm deaths are due to suicide in the US. And you know, Ky's getting at some of the, you know, fundamental reasons, right, that this is a lethal product designed to kill, we can talk about what are some other implications of that framing later on, I hope. But part of what your question, entails tells also, what, why are firearms chosen, then obviously, you know, to have that intended effect, but there's a

kind of accessibility to them. They're very present in many places throughout our country and our homes, that quick access, quick, you know, availability and a lot of suicides among younger folks in particular, are often impulsive decisions, where having something quickly available is chosen. The other piece that I think your question gets into is maybe looking at gender disparities, right? So we know that girls and women make more suicide attempts, across all populations, there may be some different things that I need to learn about the military, women in the in the military, around this newer research that's happening. But girls and women are attempting suicide more often. But what we call completed suicides, ones that end up being lethal are much more common among men in the general population. But in particular, among older men and older white men in particular, as well, in terms of the prevalence. So most common age and racial identity for people who commit lethal suicide, not just an attempt is, is that that age group, and that older white men, and I think that's important part of the conversation, too, when we start to dig down into what are the, you know, underlying causes and definitions of this.

K

Kelly Sampson 12:53

And that's a perfect segue to talking a little bit more about your respective research areas, the relationship between masculinity and the way we construct it, and suicide, and then your work, Ky, around women who serve in the military and suicide. And I'm just wondering, if each of you could tell our listeners a little bit, you've previewed it earlier, but to kind of lay out in your respective research populations, how are family fire injuries and death particularly impacting each of those respective populations?

E

Eric Mankowski 13:27

Sure, I could start if you like, and Ky can come also with lots after. Just getting started on that, though. You know, most of my work, as I mentioned, has been around populations of boys and men, which I think is important to distinguish from masculinity, per se. Ky's comments are really highlighting that masculinity, that is that kind of social aspects of our gender can be something that all genders, you know, identify with, not just boys and men. And so, you know, we're talking both about a, if you will, sex linked or, you know, biologically driven sex link here, as well as a socialized or gender identity kind of aspect of this phenomena as well. So thinking about boys and men first, you know, more often, they own guns, they're around guns, they're more often socialized into use of guns through many different purposes, often in families and starts off with hunting or recreational shooting. In other words, they're just sort of more commonly introduced to firearms and have greater familiarity with them. We know that, for example, the firearms in the home. If we survey all family members about that and look at the data we find that men in the household know about more weapons in the house than women living in that same

household So it suggests, right, that there are firearms that men may be bringing into the home that that other family members may not know about. So it's to the point that there's greater accessibility, familiarity and knowledge. And then part of that, getting then into the meaning of that, the kind of masculinity aspects of it. We know that across all genders, that there's an association in people's minds between masculinity and firearms. And that ranges from a very perceptual level in our psychology, if you will. So we've done, not myself, but social psychologists have done research, looking at the presence of a weapon, a knife, a gun, a wrench in someone's hand. And then asking, in a laboratory context, about the image there. In terms of 'How much does the person holding that weapon weigh? How large is that person? How muscular is that person?' And we find that when someone's holding a gun, they're perceived to be more masculine, larger, not heavier than the exact same person with a different weapon in their hand. So there's a, kind of, what we call, sort of automatic or unconscious perception of size, strength and masculinity that's associated with firearms uniquely, in people's minds, both male and females, participants in those studies. So at that very perceptual level, we see a link between masculinity and fire arms, separate from the actual use, which is also different and we'll talk, I can talk more about, you know, the different rates of suicide and violence that go along with this.



16:50

Yeah, I mean, I think that set things up so perfectly for what we're talking about when we talk about the military and veteran population, because if you think about especially the performative aspects of gender, as opposed to biological sex, the military, as an institution is very, very masculine. I mean, it is probably the most masculine institution that we have out there. Everything from you having guns, and just about everything you do to that, that, that push of hard power, you know, power, projection, strength, all of those things like is very much part of the military identity in and of itself. And so one of the things that you find is that women who joined the military especially, and things are starting to change, and I'm happy to talk about some of the the changes that are occurring in it, but to be successful, was to be very masculine, masculine and performative in how you act, how you engage, the way that you everything from just the way that you talk, to dress, to how you how you view success and failure and what you saw as strength and not strength, and the focus on physical power, everything from being physically fit to you, I think, one of these keys that Eric touched on of accessibility and familiarity with guns and firearms. And that's something that that accessibility and familiarity is something that the woman veteran population has, and active duty, that the civilian population just has less of. And so we think about these senses of, you know, just having access and also being more comfortable. Well, I mean, that's something too. I think we talked about the comfort level with doing violence against yourself or others. That's

actually, you know, a lack of comfort level with interpersonal violence with engaging in interpersonal violence, is actually a, in the civilian world, a protective factor against women dying, because they don't want to shoot themselves, that's a violence level that they are very uncomfortable with. So that's, that's a big difference when you get to the woman veteran population is that there's a lot of comfort with engaging in violence, that becomes very much a status quo. And then I think where you end up with a incredibly dangerous situation is that you have a population who, within the military context, performing as almost this third gender for a lot of ways. Like women in the military very much come up with almost their own form of masculinity that they perform, like I am a woman, but in this masculine environment, and you can be very unique and very successful in that environment. And then you get into the civilian world and there's really no place for it. It doesn't, it doesn't have you know, there's not a easy way to fit in. So now you have this sense of losing a sense of self, not having a sense of identity plus, access, accessibility, familiarity with guns and less fear of engaging in violence and like that just generally not being afraid to engage in violence can be deadly for individuals when they're struggling.



JJ Janflone 20:19

Well, I think speaking to that sort of feeling of being out of place, right, or feeling like your identity is tied to a particular set or mode of behavior, and then that prevents you from behaving in certain ways or forces you to behave in certain ways. I'm wondering how folks that are sort of found themselves contained within these roles, how they access assistance, if they do, when they're experiencing suicidal ideation, or when they're in crisis?



Kyleanne Hunter 20:48

Well, I think, and I'm sure Eric can speak to this a lot, this is actually one of the bigger binds, because as part of those definitions, and belief sets, even more than definitions, these sort of self belief sets about power, is that any sort of admission of needing for help is a immediate sign of weakness. And so that's tough, so it's where systems have really had to be created that speak the same language, speak the same vocabulary. It's why you see, you know, I remember getting a question from somebody once, who was well meaning very, very well meaning and I won't, but of this, like, "Why do veterans need their own suicide crisis line," and I harken back to my own experience with this, and thinking of the first pure civilian therapist I went to, went horribly, horribly sideways. Primarily because I spent the first 30 minutes of my appointment explaining acronyms to them, actually even finding a rack on a map for them, giving them a bit of a history lesson as to

why I was deployed there so early on, you know like, and it was a huge barrier for me. Because I'm like, I'm here, I need to talk about the meat of some of the things that I need to work through to be healthy. And I have to give you a vocabulary lesson. And that makes it very hard, that's a real barrier. So I think one of the biggest things that's most important is finding systems and support structures that speak the language of the community that really needs the most help.



22:20

Thank you, Ky, that's really powerful and I'm sorry that happened to you. We hear stories like that often from people accessing, you know, professional help. And one of the ways that we need to, I think, be addressing that in training for suicide hotlines and help, is to really center the experiences of people who are in contexts where masculinity and power are happening, that make it very difficult to have around because to ask for help, or to disclose weakness, or vulnerability, or confusion or overwhelm, all of those things are contradictory to the training that has been given, literally, you know, both in civilian maybe and military culture. To be strong, to be tough, to be independent, to be aggressive in response to conflict, all of those trainings and lessons of manhood and masculinity are antithetical to, to asking for help and admitting need or vulnerability or uncertainty. And to then, you know, so our helping resources, I think, as you said, so nicely, Ky, need to be identifiable to people and match how they're, you know, experience of self is. And so part of that for particularly boys and men, might be to emphasize modes of interaction between a helper and someone in need that aren't stereotypically feminine. Right? And I think mental health is often then, in contrast, been stereotypically coded as stereotypically feminine. And so there's a dis-identification and an avoidance of asking for help from those sources. So, part of the work that I do is trying to work with reframing help-seeking for men as something that is strong, and is a way of protecting, you know, yourself, to try to use those codes of masculinity that you know, if you will, against themselves, right. To frame asking for help as as a protective act, you know, on an idea of the provider/protector, you know, role of masculinity.



24:33

I, I really love that. I mean, I think that protector role is something that is such an important, sort of, cross cultural aspect for the two communities that we work in the most is that these are these are both, both the military veteran space and the sort of traditional men/masculinity space or communities that also, you know. One that one of the things that I think is an interesting dichotomy in the military veterans face with this too, is that there's this big reliance on strength. You know, everyone says, 'Okay, you got to be strong',

you gotta be robust, masculine, you Captain America-ish, sort of, this cliché but, clichés exist for a reason. But embedded in this is where, I think, a real opportunity lies for creating this dialogue is this also sense of service over self, and the sense of you, you join to serve. And you particularly if you look at the officer and senior enlisted side, you know, you will put your, your people, your troops, in my case, my Marines, whoever it was, before me, before everything. And so I think, really, to Eric's points here of framing this conversation is taking the next step, is putting, you getting help is putting all of the people that you serve in front of you, because you are still there to protect them.



25:53

That's a really interesting, I mean, it just for me, it's a really interesting cultural education, because I am not a veteran, and I'm not, I'm a cisgender woman. And so, to understand, you know, the perspective of asking for help, and what that means is really helpful. And I'm wondering if we could flip it a little bit to, from people who may be in a position where they need to ask for help, but maybe have been culturally positioned to be resistant to do that to people who may be concerned about someone in their life that they want to help. And I'm wondering if each of you could kind of share information that people should know to prevent suicide in their family or friends? And what steps could we take to decrease the risk for our loved ones who may be conditioned to think that there's something shameful about seeking help.



26:44

You know, this podcast is a perfect example of it, that we need to be normalizing talking about mental health and suicide in our populations, that whether it's fear or anxiety that holds us back from doing that, to really recognize that that's there in each of us, to a certain extent or degrees, but then to have the courage to kind of step forward and say, I'm going to talk about this. And that's another, you know, kind of way back to that earlier point -- sidebar here -- framing it that this is a courageous act, right. It's not a weak act, but it's a courageous act to talk about how you're doing and what you need and to ask for help. And then that applies to those of us, if you will, bystanders around those of us who are having crisis or mental health crisis to say, if you're seeing that someone's not doing well, taking the courageous step to ask them about that and talk about them, talk about that with them. It will not increase the likelihood of them taking a suicidal action if you bring that conversation up, and I think the research is pretty clear on showing that the opposite is true. So we often avoid that, you know, conversation about how we're doing, really, or how our loved family member or colleague, or friend is doing, because we worry that maybe that will bring up something that makes them think about this when they

weren't thinking about it. And, you know, trust me, I think people who are living with this experience are thinking about it often. And it's not, not going to cause, you know, some kind of harm or some kind of thoughts that hadn't occurred to them. If you ask them, 'How are you doing? Have you had any thoughts of suicide?' That's important to open up that line of communication. And the other piece that I really emphasize is to ask specifically, back to our topic about firearms, 'Do you have a gun? Is there a gun accessible in your home?' as part of this conversation. And once you have that information, then you can start to maybe ask, you know, 'Where is it? How is it stored? Is there ammunition stored separately from the firearm?' These are important questions to do an assessment about what's the level of risk in that home or in that person's life. And we often I think, don't either think or know to ask questions about firearms' presence or worry that if you do so it might, again, trigger some kind of idea in that person. And the research is telling us that that's, that's not the case, that this is part of prevention, and is doing a, kind of, if you will, risk assessment of that person in their own life at home.

K

Kyleanne Hunter 29:16

I hundred percent agree. And I think just to add to that is to not be afraid to have these conversations even if you don't have all the answers. I think there's, because both the just, you know, fear around sort of triggering somebody into a suicidal ideation, as Eric mentioned, we know isn't true. But also, you're asking about firearms, this fear of like, well, if they say yes, I don't know anything about guns. What do I do? I mean, I've heard that so many times. I've heard that from mental health care providers who are afraid to ask somebody about guns in their home, how they're stored, where you, if they have a plan with them, because they're like, I'm not I'm not familiar with guns, and so I wouldn't know what to say to them. I think the, one of the biggest misnomers is that when somebody needs help, they need all the answers right away. I think what we find is that the most important thing you can do when asking, reaching out, with engaging is like, you're really giving people permission to not be okay. And that often is enough just to say, 'No, it's okay to just talk,' it's okay to not come to any conclusion and say that 'I feel 100% great today, and I'm never gonna feel bad again.' That's not part of it, but that you can be someone who just starts a conversation, share your own. And I think the other the, other biggest thing, especially if you are trying to relate to a community that you're not a part of, I think, Kelly, this was so great that you brought this up is that you don't have to understand everything they're saying or relate to it. And I know, for me, just coming from a veteran perspective, it's fine if you, if I just start blabbing away and use 72 acronyms and you don't understand any of them and you can't relate to anything that I've been through, I don't want you to try to. What I want is just for you to say, you know, 'I'm sorry, you went through this, I'm here to listen,' you know, like, 'Do you need anything else.' And that's, I think one of the biggest, and I think we see that with so many issues in our society right

now. And this will probably take things completely off the rails, but even you know, as a white woman, right now, in a society that's struggling with a lot of social justice issues, I have found the best thing I can do is just listen and hear the perspective of my friends of color who are struggling. And if I try to relate to it, it often makes things worse. But to hear to listen, to educate, to learn, and to know that there are friends and allies that will work. I think a lot of it is the same in this in this topic of just having somebody who's willing to say, 'I hear that things are bad, let me listen' and just sort of take some of that on empathetically. And I think having empathy is one of those things that can solve a lot of these issues of violence and problems we have right now.



JJ Janflone 32:12

Well, and I wonder if we could use this time to you know, maybe switch over to talking a little bit about the End Family Fire program too, and what that means and what that program means for, sort of, bringing in folks who who are gun owners, who have guns in their home, who feel comfortable around guns or maybe would feel uncomfortable without their guns, yet might be in a moment of crisis, what that program means and why it's so important now that is focusing on suicide.



Kyleanne Hunter 32:39

Yes, I mean, I can, I can start. And I think End Family Fire is so important, because it's a, it's a place to have a very meaningful conversation about safe storage. And it often, I think, one of the concerns that gun owners have if they are struggling, or they're in a place where they're sort of uncertain about their own mental health is that the automatic response should be 'well, you just shouldn't have guns, take the guns away.' And we know that that's not a very good way to actually engage with people. You're not gonna, you're not going to get people to get a lot help that way. And so it, it, offers a conversation that is non-political, that is really cultural that leans into these ideas of responsibility, protection, caring. And that's, that's one of the keys here. That's one of the reasons why I think it's so important is that the language is really focused around how you chose to do something risky by bringing a gun into your home. And again, we talked about four guns are lethal, that's why people bring them, there's risk associated with them. But we do things all the time in our society, you know, we go and drive cars, and that's risky. But why I think End Family Fire is so important is that in addition to policies that we, that are important to be enacted around guns, cultural change has to happen, and they have to happen simultaneously. You know, we could pass all the great policies and laws in the world. But if we're not having meaningful conversations about personal responsibility when it comes to safe storage, and being a good steward of guns, it's not going to matter. So that's, that's where I think there's a really, really important inroad is to be able to start

those hard conversations. And on another side of it, I think there's some wonderful public service announcements out there on both suicide and unintentional shooting with any family fire, and they create a perfect inroads to start having these conversations. Because I have found too, even just sharing a video is an often a much easier way to start this conversation than me just saying, like, 'Hey, how you storin' your guns there, buddy.' Which might not come across as well.



JJ Janflone 34:58

Like 'Yeah why do you need to know, Ky?'



35:01

But you know, the the video format allows for a meaningful conversation to happen to be like, 'Hey, what do you think of this?' Like, 'how does it apply to your life,' there's a lot easier ways, I think, to engage in a really good conversation that way.



35:17

In my first association, when I heard about it was positive in two ways. One, I thought that it built upon a concept that, you know, sound in our mind linguistically is very near that that is particularly relevant, I imagine for military populations of a 'friendly fire,' right, and that idea that this is something that we want to, to prevent, and to, you know, it had a resonance, I thought, possibly within the population that way. And then secondly, I thought it was very effective as an umbrella term, to bring together some of the different kinds of firearm violence that that occurs. As I mentioned earlier, I'm particularly, in my work, interested in addressing domestic and intimate partner violence, and firearms are often a part of that, kind of, pattern of violence, and in the home with family members. And so the many different kinds of terms that we have for violence, whether it's domestic violence, child abuse, suicide, all of these different terms could kind of be in my mind brought together under this concept of family fire. And so in that way, I thought it was a very powerful magnetic kind of term that, that allows us to, you know, a door, a simple and accessible door through which we can talk about these different kinds of violence, including, of course, suicide as the most common form of firearm violence in the US.



JJ Janflone 36:44

Oh, and and i think that's so important, because one of the one of the reasons why we

kept the definition of 'family fire' intentionally broad, so being a shooting involving a improperly stored or misused gun in the home, was exactly for that reason, is that there are unintentional shootings, which is how we started, it was a very easy inroad for this. Because regardless of your beliefs about anything else, no one wants to see kids unintentionally shot or hopefully, nobody, I should say. So that's, you know, that's one of the things that, you know, was a real, a real key, but it opens the door to talk about suicide, domestic violence, intentional shootings, all of those things in a very real and meaningful, meaningful way. And so the term was brought in, and I really thank you for bringing that up, Eric. But it is, I think, very important to say, you know, we've got some pretty simple solutions, we think about something like safe storage, we talk about family fire broadly, we know that's a real solution. It's a solution that can be enacted -- now -- without any policy change without any big wide scale intervention, it's something we can all do today. And so I think, really, really saying that there's, there's hope, and we can be focused on the solutions is something I'd be excited to talk more about. And I guess I'm wondering, for our final comments here, if people are concerned, for themselves or for others, or if they want to learn more. I know, for example, Eric, that I immediately want to go out now and read everything you've written. So if there's, are there any resources that you would recommend to folks out there?



Eric Mankowski 38:19

Top of mind, you know that APA has a number of resources, the American Psychological Association, which is at [APA.org](https://www.apa.org), they have a number of resources for finding programs for finding help, resources hotlines, and so forth in their website at a state level.



38:37

I would also encourage folks to go to EndFamilyFire.org for a lot of resources around the gun issue, that's there. And we talk about safe storage, ways of safe storing, as well as resources for anyone who may be in crisis. And JJ, I assume you're going to share the like, all the crisis line numbers, too.



JJ Janflone 39:00

Oh, of course. You know, I love a good link to everything in the description of an episode.



Kyleanne Hunter 39:05

Yes. And if you actually want to learn more about the veteran problem, I have now not

one, but two articles on this coming out in the March edition on the Journal of Veterans in Societies. So, those will be out in March if you're all interested in more of that work.



Eric Mankowski 39:24

I am!



Kyleanne Hunter 39:26

I know. I feel like we need to just sit and have like a lot more conversations. Because I'm super interested in your work.



JJ Janflone 39:35

You, you guys are both welcome back anytime.



Kyleanne Hunter 39:39

Thank you, JJ.



Eric Mankowski 39:40

Yeah, thanks for bringing us together today. Thank you everyone who's here listening as well.



JJ Janflone 39:45

Thank you both again, so much. You guys are doing such important work and reaching so many people who really need you, so. Hey, got something to share with the podcast? Listeners can now get in touch with us here at "Red, Blue and Brady" via phone or text message. Simply call or text us at 480-744-3452 with your thoughts, questions, concerns, ideas, whatever. And, you know what else you can do? Listen to this ad. With more than 10 years of experience. NordVPN is a leading VPN provider. NordVPN gives you military grade protection online, and you can access all your favorite sites without restriction. They never log your activity when using your servers and you can always trust your privacy to them. As someone who ideally, once COVID is over, would travel quite a bit to countries or places with internet restrictions. I gotta say, I love Nord VPN. Right now listeners have an opportunity to support the show and get 70% off on a two-year plan by clicking the link in the description of our episode. Thanks for listening. As always Brady's life saving work in

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