1. In the first chapter, Dunbar-Ortiz examines the fallacies in the portrayal of Alexander Hamilton, especially in the musical *Hamilton*, written by Lin-Manuel Miranda, and how these inaccuracies mask Hamilton’s xenophobic and militaristic ideologies. How might the concept of US exceptionalism play a role in the false depictions of Alexander Hamilton? How does this depiction sustain the mythology that the United States is “a nation of immigrants”?

2. What was your definition of genocide before reading about the Genocide Convention? Did you correlate genocide with the history of the US beforehand? If not, why do you think that is?

3. Referencing the English settlers and their invasion of the Powhatan villages, Dunbar-Ortiz states, “The colonizers relied on tobacco as a profit-making commodity, which the Indigenous peoples had invented and used only sparingly for ceremonial and medical purposes.” In what ways has the US continued to colonize the customs of marginalized groups?
4. One of the many arguments that Dunbar-Ortiz makes throughout the book is that it is imperative to recognize how the criminal justice system, and its structure designed to target marginalized communities, specifically Black people, stems from settler colonialism. How does the mass incarceration of Black people mirror the history of genocide in the US?

5. What is the relationship between the US and resistance? Do you believe that genocidal accounts in US history would have been completely erased and/or dismissed if marginalized groups didn’t rebel? Does the act of resisting help these accounts come to the surface more? Why or why not?

6. In reference to the Irish famine, boycotting and rebellion contributed to one of the core values of US settlers. However, the rioting of Black and brown people for racial injustice is treated as inferior to that of white rioters. What do you think has shaped this inequitable perception?

7. Recounting the 1974 desegregation order in Boston, Dunbar-Ortiz cites a description of white rioters, many of whom were Irish Catholics: “Wild, raging mobs of white men and women confronted armies of police, while youths in their teens and younger hurled rocks, bottles, and racial epithets at buses carrying terrified black youngsters to school.” This quote reveals the countless times Irish Catholics perpetuated the hate they received by white settlers onto Black Americans. Do you believe the US has an ongoing history of this irony? Why or why not?

8. How might advocating for the visibility of Indigenous peoples and their long-lasting contribution to the US help debunk the many myths that attempt to erase them? What are some ways we can help in denouncing these myths?

9. In your opinion, what is the “American Dream” built on? Who is it for? Who has access to it?

10. When discussing the harmful myths about undocumented immigrants and the border, Dunbar-Ortiz discusses the historical context of these misconceptions and how it’s based on white supremacy and paranoia about the overthrow of whiteness. One historical event mentioned is the 1848 Treaty of Guadalupe Hidalgo, where Mexicans were given the same rights as their white counterparts, yet “many of those who were poor or owned little or no property, or who lived in socially segregated barrios, were sometimes classified by federal or state officials as Indian and denied white rights.” How has capitalism been complicit in upholding white supremacy and genocide?

11. Another myth that Dunbar-Ortiz dismantles is the country’s history of demanding immigrants to speak the English language and prioritize US culture over their own. How
does this add to the erasure of BIPOC communities? Do you think that such a demand stems from white nationalists’ goal to prioritize whiteness? Why or why not?

12. In her conclusion, Dunbar-Ortiz references a few scholars and acclaimed writers to reposition her argument that the United States is not a nation of immigrants and issues her call to action that US history be rewritten and not whitewashed. One of the scholars she quotes is Lisa Lowe, who states: “The affirmation or the desire for freedom is so inhabited by the forgetting of its condition of possibility that every narrative articulation of freedom is haunted by its burial, by the violence of forgetting.” How have you been taught the violence of forgetting? What are some ways you can break this cycle of forgetting (or not being aware of) the systemic genocide in the United States? Can you think of other myths that you can dismantle?