

Jacob Tynan 0:01

All right, this is Jacob Timon interviewing Richard Joseph Tynan at approximately 430 at his home in Albion in New York. So, all right, so what's your date of birth?

Richard Tynan 0:21

You don't know how many times I've been asked that today. April 19 1956.

Jacob Tynan 0:28

Your occupation?

Richard Tynan 0:30

Presently?

Jacob Tynan 0:31

Yeah.

Richard Tynan 0:31

Teacher.

Jacob Tynan 0:33

Okay,

Richard Tynan 0:33

English. English. What do we call them? Language Arts?

Jacob Tynan 0:40

Oh, ELA. Yeah,

Richard Tynan 0:41

ELA.

Jacob Tynan 0:44

And what were the names and occupations of your parents?

Richard Tynan 0:49

My father was Richard F. And my mother was Nancy, Mary O'Donnell Tynan. She was a housewife, college graduate. And then she started having children as soon as she got married. And he was a physicist by education and an inventor by trade. He worked for IBM.

Jacob Tynan 1:23

Okay, great. And okay, so the context of this interview is the contemporary controversy over Confederate monuments. And the narrator's experiences you as the narrator, are being probed. So as to possibly inform the complexities of the force behind this issue. Okay, so, first question, there's 11. But obviously, there's, there's opportunities for follow up and for you to add anything that I didn't cover at the end. So first question, please give a brief overview of the states that you have resided in throughout your life.

Richard Tynan 2:05

Just New York and North Carolina were residences, but New York was, I don't know, five or six different localities towns from like lower New York, Westchester County, Ulster County, Broome County then central New York Onondaga county, Wester New York, Monroe Orleans, North Carolina, Charlotte, which is Mecklenburg County, and Asheville, I don't what the name of that county is. So there,

Jacob Tynan 2:52

And how long do you live in North Carolina?

Richard Tynan 2:56

Just very briefly, I was an interloper there probably no more than a total of a year or so.

Jacob Tynan 3:06

Was that when you were very young or?

Richard Tynan 3:08

No, that was when I was early 20s.

Jacob Tynan 3:12

Oh, okay. How are the if you can recall, how are the subjects of the Civil War in the Confederacy covered during your secondary and collegiate schooling? And please note as to where those schools were?

Richard Tynan 3:28

How were the what of the civil war?

Jacob Tynan 3:31

The subjects I mean, the subject of the Civil War and, and or the Confederacy?

Richard Tynan 3:35

Well, my high school years were were in the early 70s. So I think the it's funny because because historical presentations have changed some over the years, but it was pretty standard. There wasn't a lot of talk about, like causality. I think they were still adhering mostly to the, to the free to slaves theory and then I think after the 70s, it started drifting more into more into I don't know how you would call apologetic type explanations like states' rights

Jacob Tynan 4:26

After the 70s.

Richard Tynan 4:27

I think so. And that was reactionary, I think more to the, you know, as the as the civil rights came to the fore in the 60s and 70s. I think the the states' rights argument was kind of a misdirection play.

Jacob Tynan 4:52

Is that something you experienced in your in college or

Richard Tynan 4:56

you know, I didn't

Jacob Tynan 4:57

or just in the public

Richard Tynan 4:59

public

Jacob Tynan 5:00

Public discourses

Richard Tynan 5:01

'Cause I don't think I didn't do a lot of history classes in college that pertained to that.

Jacob Tynan 5:08

Okay. Okay.

Richard Tynan 5:10

So I wasn't, I was a, I was a lit major. So if unless what I was reading was, was Southern influenced.

Jacob Tynan 5:20

Yeah.

Richard Tynan 5:21

And there wasn't a lot of that. Who is the guy?

Jacob Tynan 5:25

Faulkner,

Richard Tynan 5:26

Faulkner He was probably the principal.

Jacob Tynan 5:30

Yeah,

Richard Tynan 5:30

Southern representative of that.

Jacob Tynan 5:32

And he wasn't much of an apologist anyway,

Richard Tynan 5:34

no.

Jacob Tynan 5:37

And then I guess also that extends to your later college experience of getting your master's in like, the late 90s. Was that I'm guessing that was

Richard Tynan 5:47

that was early early 2000s. So that was all lit based.

Jacob Tynan 5:50

All lit okay,

Richard Tynan 5:51

It didn't or teacher education. So it didn't really touch upon that. I'm not very helpful in this in this thing.

Jacob Tynan 5:59

No, no, it's it's it's more of a piecemeal. The questions are varied. So I'm hoping to get hooked somewhere if I don't hit get hooks and get good bites in others. Okay, so the next question big or broad, I should say. So you can either tackle it with like notable instances or common like, types. Okay, so next question, what experiences of racial animus either directed towards blacks directly? Or referring to blacks and conversation, have you experienced and note if they involved strangers, acquaintances, friends or family members?

Richard Tynan 6:45

You mean, would that be people that exhibited negative attitudes, is that what we were referring to?

Jacob Tynan 6:57

Yeah, yeah, negative attitudes.

Richard Tynan 7:01

Well, it's funny because where I grew up, like, where I became conscious, I guess, you know, because of pre-school age, etc, till because I, we moved to the Binghamton area when I was in second grade, and stayed there till I was a year out a year or so outta high school. So that's really the formative area that I lived in. And that was, our town was notably white. Like, by today's standards, it would have been super white. I don't believe for most of my high school years that were there were any I attended a Catholic High School. And there were, there were no, no blacks in that high school. And but the public high school was only a quarter mile down the road. And of course, of course, we knew, you know, we were on the school bus with those kids. And, and, and we lived in the same neighborhoods. And I think that I don't think that high school had more than if there were 10 black kids, it was a million out of out of a student body that probably had a 400 student graduating class. You know, I mean, there was there were no blacks in our town. And so as far as racial animus goes, you could, you could use whatever offensive language you wanted to because there was no one to offend. Or, you know, what would today be considered racist jokes and characterizations. Because, because there was no there was no limit on that. And then when I was down in and got a little culture shock, because I didn't move to the Carolinas,

my family moved there in the like, I think around 78 or 79. And there was still like, the Charlotte area was just starting to fill up with Yankees, so it was becoming a little bit more I wouldn't say cosmopolitan, but diverse. And, but there was a lot of the old school like, there was no shame in using the N word in well, informal conversation. And, and like your uncle Marty's father in law, I mean, he had a lot of, he was an old school guy from South Carolina and a really well liked guy in his community. But, a lot of his black black workers when he would, you know, talk to 'em, the, you know, he 'boy'ed him. "Okay, boy," you know, and it was a 50 year old guy. But there was no animus there necessarily, but it was. But that was now today, if you did that today, you'd probably get, you know, you'd probably get castigated by somebody. You can't do that. But that was, but that was only you know, that was only 30, 40 years ago. But times have changed. So, so and a lot of that, I think the South changed because people from the north moved down to it. I think more than anything else, because it's so mixed now.

Jacob Tynan 11:07

Okay. Um, I guess you kind of already answered the question it was were these experiences more common in some states, or in your case, also regions more than others, or were certain demographics, in your experience more than others. By demographics, that would mean the different kinds of white people that would

Richard Tynan 11:32

Oh well yeah, and I think I've mentioned before that when I when I got out of high school, I went to SUNY Binghamton, which at the time was also culture shocky to me, because because it was so it was the student body was 99% Jewish at that time. And I was a you know, I was a Gentile from across the river that I only lived nine miles away, but it was like going to a, was like going to a foreign country, because everybody was Jewish. and everybody had Long Island, New York City accent. So it was like, very strange being. It was like, almost like a two year out of body experience. Because I was not. I was, I was the outsider it was a good education, learning how to be an outsider. Because all I had to do was open my mouth, then I, and people would look at me like I was in the wrong place. So I could I could. It was a good experience to understand how that feels.

Jacob Tynan 12:35

Yeah.

Richard Tynan 12:36

And then when I moved to when I came up to Brockport, and that was in 76. Even though some other upstate students I knew, complained about how heavily downstate the school was, it was a

huge relief to me, that it was a much more mixed population, demographically, and even then, and that was in the late 70s. There was very clearly a lot of pushback even at the time for what were affirmative action, action initiatives like the EOP programs, economic opportunity, and those were targeted for mostly black urban black students to get them into college, and then they would give them additional support and, and financial aid. But the and, I have no way of knowing. But the general the general consensus among regulars students, the students that I that I knew was that they had entered with maybe lower requirements, academic requirements,

Jacob Tynan 14:12

the student the black students that you knew or

Richard Tynan 14:14

The EOP students were under non standard academic requirements.

Jacob Tynan 14:22

Was there

Richard Tynan 14:24

Doesn't matter if it was true or not.

Jacob Tynan 14:26

Well, that was that was your that was the that was the

Richard Tynan 14:29

It was the general impression

Jacob Tynan 14:30

Colloquial impression. Was there was there was this sense of animosity again, in the sort of like the public discourse around you, or was it more directly that this was like the gossip of the

Richard Tynan 14:44

it was more dismissive? It wasn't necessarily animus? It was like kind of a recognition that that's the way things were

Jacob Tynan 14:53

Of those of those around you?

Richard Tynan 14:54

Yeah, it's not because that wasn't really a very exclusive school like People weren't getting I don't didn't get the sense that people were getting denied admission because of limitations. It was just a recognition that maybe they didn't they didn't work to the same standard.

Jacob Tynan 15:16

Yeah, yeah. Absolutely. Yeah. Okay, thank you. Okay, so a bit of a shift. So prior to the last decade, do you recall controversy surrounding monuments and memorials commemorating the Confederacy? The United States? A decade and a half prior to that, do you recall?

Richard Tynan 15:48

No, and I don't think so. I don't think there was, you know, most of those most those towns have. Had some kind of statuary either to, like, up north, it was always, you know, always some sort of general or somethin' or other in the town squares, or whatever. But in the south, now, I only lived in Charlotte and Asheville. And I don't remember actually, you know, even seeing very many, 'cause Charlotte was more of a new city than than old? You know? Sure there had to be some around but I don't remember seein' em..

Jacob Tynan 16:39

Yeah, um, yeah, that question is more of like, less of a direct experience question more of like, a, your memory of the public discourse?

Richard Tynan 16:50

Oh, no. It seems like people have been finding more things to get them angry. In the past? 10 I don't even think I don't remember even from 15 years ago, but maybe it's been building that long. I don't know.

Jacob Tynan 17:11

Yeah, I said 15. Just to be safe, but it does seem to last 10 Yeah. Okay. Have you? I guess this is more a recent question. Since before the past 10 years, it wasn't really an issue. Have you had any personal experiences discussing this issue with those who defend these monuments? Someone in that mindset?

Richard Tynan 17:39

Oh, yeah. Oh, yeah. And there's a lot of that a lot of my peers are maybe not aware of, you know, the whole woke idea of not necessarily white, white supremacy, but the but the idea of white privilege has got a lot of miles yet to go to sink in to a lot of the rank and file. So the idea that, that we, we enjoy white privilege, as a as a class tends to make a lot of people angry, because they don't want to recognize that or they don't want to recognize. A lot of people my age that, you know, like, when I came up, I got out of college at during a during a recession. And so it wasn't necessarily the easiest thing to to get a foothold and, you got in you guys are gonna experience that too. I mean, you're lucky, lucky to come out in a crappy job market. But, um, so everybody feels to a certain extent that they paid their dues, and they worked their way up. And I had, you know, I had my struggles, we, as a class had our struggles. And so like, I got through my struggle. Why can't 'they,' you know, hand hand quotes, 'they' overcome whatever, whatever dis they have. Yeah. And make it so. So there's a lot of pushback and it's and it might not be overt for a lot of people, but it's just a failure to accept to recognize that that white privilege has been extended to them on the automatic basis. And that and not they don't recognize that there's a lot of institutional blocks to to success and and if you try to open up their mind to see the statistical demographic truths that are out there if they look for 'em, that's a non starter to for a lot of people. And I think that's one of the glories of Trumpism. Really, you know, that's made it possible to ignore a lot of facts.

Jacob Tynan 20:23

I guess I guess that I guess that kind of answers my like, follow up question, what was their reasoning, if that reasoning is just not recognizing white privilege whites, white supremacy as like a factor. Then that invalidates any sort of uproar any logical basis of uproar over, like, continuing, like monumentalization of?

Richard Tynan 20:54

Well, it's like, it's like anything else, if you want to keep it simple. And you don't want to, Maybe, because these are complex topics, that are, you know, economic and sociological and any number of 'ologies' that are that play into this, then it's easier just to be very superficial and say, you can go and protest. But don't do anything illegal. So there's pushback on any kind of, and and then where's the blame go? Are the police keepin' order? Are they, are they using too

much force? You know, these are, like I said, they're complex, and the militarization of police, maybe. Which has happened subtly, over the last 40 years. But it's, you know, it's pretty severe right now. They prefer it when when somebody says, I like law and order, that's pretty simplistic. But if you don't think about it, and just assent to it. Then a lot of people think that's patriotic.

Jacob Tynan 22:18

Yeah, it's interesting. I mean, in a sense, we, currently we are in this moment, like, sort of, you know, making a complex issue rather simple. But maybe it's okay. Because the, by like drawing a line between racism and Confederate statues, but there's an implicit connection with like, multiple, multiple processes,

Richard Tynan 22:48

Especially if you know, the history of

Jacob Tynan 22:49

exactly

Richard Tynan 22:50

of the monuments,

Jacob Tynan 22:51

there's an implicit understanding there.

Richard Tynan 22:53

But most people don't know that, that that that the monument building came at a particular period of, of racial pushback in the and that was, you know, that was 50 years after the most of those statues went up between 1900 and 1925. So, that was pretty much pretty late to the to the game

Jacob Tynan 23:20

Yeah. Great, so this is a kind of a callback to a few questions ago. In your estimation, has the casually racist rhetoric in those around you increased decreased or remained the same since you were younger? And why do you think that is?

Richard Tynan 23:44

What did you say casual what did you say?

Jacob Tynan 23:48

Yeah I said casually Racist rhetoric. I was sort of like, like the same sense of, we like a sort of like colloquial, colloquial.

Richard Tynan 24:00

I think people stay away from particular words as landmines, but they don't stay away from particular concepts. So so we can we can avoid the the shibboleths or however you want to. You want to characterize the deadly words? But more but there's still there's still the idea of, of what's the word character Mischaracterizations or blanket characterizations? Or what's the word I'm looking for?

Jacob Tynan 24:47

Stereotypes, No, probably not

Richard Tynan 24:49

stereotypes.

Jacob Tynan 24:50

Oh, yeah.

Richard Tynan 24:51

racial stereotypes.

Jacob Tynan 24:54

generalizations

Richard Tynan 24:55

And that's yeah, over generalizations. I mean, that You know from, from things, that're fairly non controversial to, you know, like White don't dance as well or blacks are better basketball players and then it goes deeper to who can who can live with deferred gratification? Which is important to maybe buildin' a career or, you know, that kind of thing. You know, the question of the chicken and egg problems like the criminalization of an entire class and the decay of the family. You know, where do you Where do you? Where do you assign blame to that? I mean, most people don't even remember who Moynihan is now.

Jacob Tynan 25:59

So, oh, the Chicago guy

Richard Tynan 26:01

Daniel Monahan used to be a state representative from New York, a brilliant guy. But, you know, one of his his studies that he did in the 60s, you know

Jacob Tynan 26:11

Oh yes, yep, I remember

Richard Tynan 26:12

You point. You point to the decline of the black family. And but that's implicitly tied to economics. So but, but, again, those stereotypes. A lot of people just accept them on one level, but don't don't examine them. And that again, goes back to push back on the on the whole Black Lives Matter. I mean, the the flashpoint might be the statues. But the statues are small potatoes compared to the bigger issues. And it's it's almost funny that the flashpoint is these statues. Because in daily life, people don't pay much attention to 'em

Jacob Tynan 26:14

There just there

Richard Tynan 27:04

Unless they have to get the pigeon shit off 'em.

Jacob Tynan 27:08

So So you'd say it's more it's more of a trend of continuity than anything. Okay, so this one is more of a this is this the basically the last, the second to last question. This is more of an opinion question. This is where I show you a picture. This is a picture photograph of the Stone Mountain monument, which is in Georgia, and it depicts Jefferson Davis, Robert E. Lee and Stonewall Jackson in on horseback. With hats on with their hats on their, over their hearts. Do you? And it's like the it's actually the highest relief statue in like the world, I think. So it's impressive as a piece of sculpture anyway. In your opinion, does this imagery have a positive value? Or I should say a, um, does it provide any positive value for the American polity today? I guess this imagery in public, I guess.

Richard Tynan 28:26

Well, I don't, you know, that's a very mixed bag, because in many ways, the insistence of it, when you when you take that alternate, alternate Civil War history, and you say, you know, it was principally slavery as the as the driving issue for the war, but for many people, it was an issue of states' rights, and this is my, this is my home. You can't do that, to me. Some of these some of these generals, when you look at from you know, Americans typically love their love their war histories, you know, we create, we create heroes from every war. And so the southern, you know, the, the southern leadership was revered, in many, you know, in many cases, whether it was deserved or not, I mean, the causes be damned, but some of these people exhibited a lot of heroism and, and leadership and etc, on the field. So, you know, something like that that honors them, you know, regardless of what their cause was. I mean, there's still You still see guys going through VMI or the Citadel and they're. They're held up, Virginia Military Institute. And these guys are held up as as, you know venerated heroes and some went through those programs or West Point. And they still eventually and for some of our present present day military, they're still kind of revered for that. Now maybe they don't deserve statues in light of the reality that that was a civil war that was basically treasonous. But we have a different perspective because the because the union survived. Mean, because the winners write, the write the history. So you always have to take that into account.

Jacob Tynan 31:01

Now, as you this is the gotcha question.

Richard Tynan 31:05

Gotcha.

Jacob Tynan 31:06

No, no, no but I mean, I mean, it's not much of a gotcha question for you, because of what you said earlier, and what you've already known before about the context of these monuments' construction. Even though this monument wasn't actually completed, in construction until the 50s, or 60s, after the brown, the brown decision

board of education

Brown in 1954. The KKK were actually very involved in the, in the construction of the monument,

Richard Tynan 31:44

Stone Mountain?

Jacob Tynan 31:45

Oh, yeah, that mountain for a time, they were actually possibly going to be in the background,

Richard Tynan 31:51

that would have ruined it.

Jacob Tynan 31:52

Possibly. And that was actually the guy who that was the guy who eventually did the Mount Rushmore, that was his idea. But but money ran out because of the depression. And so I guess this is, so that was the context of one of one point of that monument's long process of being completed. Should the monuments or for that matter, I guess this is kind of any cultural object, which is broad, but value be tied to the context of its origins, does this I was gonna say this information changed your opinion of the Stone Mountain monument, but I'm sure you already were already somewhat aware of that it had that kind of context. But does that but should the should a monument's value be tied to necessarily be tied to its origins?

Richard Tynan 32:53

I don't think so necessarily. Because, because because our view of those of those origins may change over time, or our fact that we're ignorant of it, can make the monuments maybe a little bit more neutral. I'm not going to say that they're, you know, context is important. But a monument that just for its for the beautiful aspects of a monument. You know, there's a lot of great sculpture that, that we may find beautiful because of its the forms that are depicted. But But the idea behind that, you might say, Well, that was that was awful. I mean, sure. There's, you know, like that painting Guernica. About the Spanish Civil War. Must offend a bunch of people. Right? But it's accepted as a great piece of art. You know, although it might still be politically charged. And in a lot of those towns where they had a civil war monument, whether it be in the North or the South, people can appreciate the monument and not even know who the individual was. You know, "that's kind of cool. It's from the Civil War." And, people just like to look at things for God's sakes. Look at that side of the size of the horse. What's the one in Lafayette Park? That's a nice thing. Yeah. Wait, who was that? Is that Lafayette?

Jacob Tynan 34:44

I think?

Richard Tynan 34:46

Yeah, he's French. So nobody likes in French anymore. So, there's that.

Jacob Tynan 34:51

Yeah, the it's interesting the both both ignorance and sort of like ignorance and then that the other end of the spectrum the

Richard Tynan 35:02

Is ignorance so bad all the time? I mean

Jacob Tynan 35:05

Yeah but but being but even but even if you know every all the context that that could lead you to like neutrality of like well I know everything about it and so like Wasn't it the ignorance that was dangerous or something or like the misinformation dangerous about the about the monument if you know everything about it just becomes another thing

Richard Tynan 35:24

Because I was just reading there was something about Jackson No, Jefferson yeah had Mr. Hemings now his, his longtime lover, slave lover was Sally Hemings. We know that. But, but, but I was watching a historian talk about Mr. Hemmings. Now I don't know if that was her father or her husband or her brother. But I think it may have been her husband? He was employed as the chef at the Jefferson

Jacob Tynan 36:08

Monticello?

Richard Tynan 36:09

plantation. Yeah, Monticello. And, in fact, he did not finish his tenure as the chef, he ran away. He escaped and went to live in some, you know, I don't know if he went to Canada. Never heard from again.

Jacob Tynan 36:32

Um, yeah, it's interesting, because I mean, now. I mean, President Trump wanted or at least he initiated last summer the the Hall of something called like the Hall of Heroes, and it's like a bunch of statues, new statues that are going to be built in like a park and one of them is Thomas Jefferson. Because his fear is that Jefferson and and Washington are are being like attacked as like slaveholders in modern contexts. Like they're the next, like the his fear, like the concern, the neo-con fear Now, is they're next up in the in the line of being cavalcaded against, tiraded against.

Richard Tynan 37:16

Well, I think that ties into the, that ties into that cancel culture, which is dangerous in and of itself, because one bad thing you've done in your life, or in the context of your life that goes out of favor

Jacob Tynan 37:32

for living people. Yeah. As well

Richard Tynan 37:35

Even for even for historical figures, if you want to, you know, if you want to take somebody out of the out of the history, because of some transgressions that were not transgressions in their time. But turned out to be transgressions, because our rules have changed. You know, like, or slaveholding or, although, you know, I think it was in much of the world. I mean, when did England make slavery illegal? 1830 something?

Jacob Tynan 38:10

Um, it was a like, slave trade was like, 1815. And then and then slavery. 30s Yeah.

Richard Tynan 38:18

I mean, so it was recognized that it was not entirely, you know, in many circles, it was considered amoral or immoral. Maybe amoral, which started out there. But a economic necessity. Just like nuclear weapons. We don't wanna to use them, but we got to have them.

Jacob Tynan 38:41

Um, I forgot to write this one down. But, um, I thought about it earlier. Yesterday, what, um, if there is to be action against like, say, like, Confederate monuments? What do you in your opinion, would it best be a federal decision state local? Or, let's say popular in the sense of like, vandalism. What would you say? Or, or? Or if or, I mean, these are all decisions of change. If you think that it's gonna should be the same, should there be legislation to protect them?

Richard Tynan 39:28

I think I think

Jacob Tynan 39:30

Or decisions or

Richard Tynan 39:34

I think that i think they could probably do it on a on a state. I mean, I think there might be some federal recommendations or incentives. If that be the case, but I think it has to be I mean, you could you could incentivize people to revamp their their institutional decors. But I think it has to be more local, I think at the state level it'd probably be more effective. I think when you if you left it to local governance, nothing would happen.

Jacob Tynan 40:12

Yeah, that's true.

Richard Tynan 40:14

So I think you have to look at you always have to look at the larger picture. I mean, questions like statutory are one thing. I mean, it's been difficult enough to get the bars and stars off state flags. And there they haven't been entirely successful. But they're close. But I think it has to be done on a on a more local level. Because if you did it from something as remote as the federal government, it would be, what's the word I'm looking for?

Jacob Tynan 40:50

Would it be counter intuitive? Or

Richard Tynan 40:55

by

Jacob Tynan 40:58

Bi lateral, unilateral

Richard Tynan 40:59

By edict is, is more difficult for people to accept?

Jacob Tynan 41:05

Yeah. Also, even if, yeah, even Yeah, I guess if if the idea is like getting getting rid of like the the misinformed meaning behind the statues, then getting rid of this is more important than getting rid of the statues by federal edict is it won't, will maybe even do more harm.

Richard Tynan 41:21

Well, if you if, say, you have a if you have a guy that that was that served, and you'll see it a lot in, and I don't know the history of like, Huey Long or anything, but but he was well known as a, what was he the governor of lousiana or something?

Jacob Tynan 41:41

I think so. Yeah.

Richard Tynan 41:42

Um, but he was, you know, came up in the, in the, in the 30s. I think the 30s and 40s. And, but, and so he certainly had ties to that old school of racist south. But he did do a lot for, for the for the working man and education and to if you wanted to cancel his

Jacob Tynan 42:12

legacy,

Richard Tynan 42:13

his legacy, his contributions 100% because of his racist past, then, then what does it bode well, for the future? For anybody that's had any any kind of transgression? Obviously, some transgressions are worse than others, because how could we have How could we have had a president with 26 cases of sexual assault pending against him in one form or another? And still accepted that? How did that happen and while we're tearing down statues for people that were fighting for what they saw was was the right as they saw it?

Jacob Tynan 43:00

Yeah. could could it be? Yeah. Could have even been if there was a ranking then then who knows? Who would fall where and there are so many different vectors of value with like, with like,

Richard Tynan 43:13

Because who can stand up for sexual assault? And say, yeah, you know, he had his reasons.

Jacob Tynan 43:26

Okay. Are there any other topics of discussion? I did not bring up that you would like to touch upon?

Richard Tynan 43:31

I don't think so.

Jacob Tynan 43:31

It was it was it was a far flung interview. So, because we covered I mean, like confederacy and your, it was covered both public discourses around you throughout your life and then also personal experiences. So

Richard Tynan 43:45

The only black friend I had in high school and this is true, because he he ran with the crowd a ran I ran with he was went to the public high schools. So a

Jacob Tynan 43:57

Different school. Yeah.

Richard Tynan 43:58

Yeah. Uh, and the funny thing was, his name was Andrew Jackson.

Jacob Tynan 44:05

Yeah. that's good place to end.

Richard Tynan 44:15

So there, a little stereotype for you.

Jacob Tynan 44:17

Yeah. It's true.