

The Sacramento Movimiento Chicano and Mexican American Education Oral History Project

Marcus Nieto

Oral History Memoir

Interviewed by David Rasul

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California State University, Sacramento Library

[00:00:17]

Rasul Good morning. My name is David Rasul. I'm a member of the Chicano Movimiento de Sacramento Oral History Project. We'll be conducting an interview with Marcus Nieto. This interview will be video/audio recorded and will form part of the Sacramento Movimiento Chicano and Mexican American Education Project Oral History which is archived at the Donald and Beverly Gerth Special Collections and University Archives at CSU Sacramento. Do you agree to this recording?

[00:01:41]

Marcus Nieto Yes.

[00:01:42]

Rasul Today's date is July 27, 2023. Time is approximately 9:30. And we are located at the city of Sacramento, California at the Language Academy of Sacramento. The first set of questions will be about your identifications. Marcus, please state your full name and spell it.

[00:02:14]

Nieto Marcus Alonzo [assumed spelling] Nieto, N-I-E-T-O.

[00:02:17]

Rasul Please provide your birth date.

[00:02:18]

Nieto I was born March 18, 1949 at the Mercy Hospital in downtown Sacramento.

[00:02:27]

Rasul Okay, your early life, Marcus, where were you raised?

[00:02:31]

Nieto Interesting question. My father and my mother were divorced when I was about five years old. So, I'd place it about 1954, '55. At that time, my sister and I then, because my father was still working for the Air Force, he had no way to take care of us. And so, my mother left town and

her sister became our guardian, in a sense. And so, my aunt Juanita [assumed spelling], she raised us from 1954 to about 1961 over on a ranch in north Sacramento. And during that time, I got used to the farm and ranch life, busting horses and cows and things of that nature with the Davalos [assumed spelling] family at the time formed the Rancho Charros Association of northern California. So, having the ranch life was pretty, was pretty good and educational for me.

[00:03:33]

Rasul Okay, what did your dad do in the Air Force?

[00:03:37]

Nieto He was a mechanic originally. And then, when he was in England for the World War II, he was like the tail gunner of a B-17, B-29 group. So, he survived that process to get back to the United States. Then, he worked on the, the, the big radar planes that were in and out of McClellan Air Force Base until about the time he retired.

[00:04:05]

Rasul And your mother?

[00:04:06]

Nieto My mother moved on to Wisconsin where she married her second husband and had her, a second, a third child. Fourth child, I should say, my sister and I and my other half brother were from Sacramento.

[00:04:24]

Rasul I know you stated in your conversation your brother and sister, could you just repeat?

[00:04:35]

Nieto Yeah, my sister, Theadell [phonetic] Nieto, she was born in 1950, a year after I was. My older brother, Juaquin Palmer [assumed spelling], he was born two years before me from my mother before she met my dad. And then her last son, Rocky Ladean [assumed spelling] was born in 1953 in Milwaukee, Wisconsin where he resides now.

[00:05:05]

Rasul What was the primary language you used growing up?

[00:05:13]

Nieto Well, initially, it was a little Spanish, but then my father became more concerned that, you know, I learn the English language and become more proficient in, you know, in English. And so, English became the dominant language in our household, although, my aunt did, was very fluent in Spanish and so was my father. But they didn't have opportunity at least to talk conversational Spanish with me because they were never around per se.

[00:05:44]

Rasul Please describe your experience as a child and youth, and your family and neighborhood.

[00:05:53]

Nieto Well, that first phase of my life was, was educational in the sense that, you know, I learned the ropes, the trades and the ropes of farming and ranching. Well, my father had an opportunity to take care of my sister and I. We moved in with him in north Sacramento. And then, from there, as about 1962, 60, yeah, '62, went to junior high school in north Sacramento, Rio Tierra Junior High School, where my sister and I went there for three years. At that time, we started meeting more friends who weren't associated with the ranching life, and was more urban-like. And so, it was always, you know, running around with various groups of people. I was getting into sports finally, and I did play a little basketball and a lot of baseball. And that became my calling card in sports for the next six or seven years, all the way through high school.

[00:07:00]

Rasul Did you or your family experience any discrimination growing up?

[00:07:07]

Nieto It was hard to say discrimination because of who we hung with. We hung around with a lot of Chicanos or, you know, Spanish speaking, Spanish [inaudible] people. Our groups then became eclectic and had a little more variety. But didn't sense the discrimination, in fact, we were the first year of bussing in Sacramento County, so when we graduated from junior high school, we were supposed to go to Norte del Rio, but we were bussed to Grant instead. So, in a sense, a lot of the black folks there didn't know who we were, and we didn't know who they were. And they had, they were predominant at the high school at the time. And so, we had to forge our own identity as Mexi - Mexicans and Chicanos. So, we did that and became a more of a, of a, a how do I put it? A badge of honor has, because we both felt, all the groups became pretty much together. I did experience a little bit of that from the teachers, who were all white for the most part. They sort of like stereotyped me in particular, even though I was a jock, they stereotyped me in about, you know, well, you're not become nothing more than a jock, so you know, just, we'll try to pass you through. And that kind of thing.

[00:08:46]

Rasul What are your earliest memories of events that attracted you to Movimiento?

[00:08:52]

Nieto It was post-high school, post-military. I became really disenchanted, if I can go back to talking about the, about the military time. I was drafted into the Army in 1969. And so, I was pretty, you know, kind of gung-ho to, you know, to do good because my father did good. You know, he, he didn't want me to, to be in the military, but he couldn't do anything about that. But he wanted me to make sure that I was, you know, was in a, do well in the sense that, if I get my, if my caller, my call came to go to Vietnam, that I would do that. So, he sort of kept me in line about that, and pushed me to, you know, to be a good, a good soldier, good American soldier. But my time in Vietnam proved to be somewhat disenchanting in the sense that watching how our war policy was really developing towards the Vietnamese and the way we treated people in the field

was kind of disheartening. They were almost like second class citizens to us for the longest time. And then, we thought we were doing well in treating that way, but we just, you know, after about five or six, seven months, it became clear that this was not a good thing that we're doing. And that we became, at least I became, disenchanted about where I was. And so, I really wanted out of that, out of that, out of that country. I mean, I could hardly wait to leave. So, when I left, I still had to do four more months of military service because of, well, AWOL time I had accumulated. So, they wouldn't let me discharge from, when I came back from Vietnam, they wouldn't let me discharge to civilian life. So, I just served four more months in the Army. And at that time, I thought to myself, you know, I really want to become somebody. You know, I just didn't like the idea that I can, you know, go to Vietnam or go to the war and the idea is to just become, you know, part of the scenery anymore. And I saw a lot of guys who were, you know, became, you know, went down the, down the rabbit hole about drugs and things of that nature. And I didn't want to do that. I said, did not want to go that, down that hole. So, those last four months in, in the Army, I was given an ultimatum by the, by the Captain, the company Commander, you know. Play for my football team, and do well, and we'll let you out of here without any further ado about your record. So, I did that, so I could hardly wait to get through the four months. And I did that, and I was determined to make something out of myself. So, when I came back to Sacramento from Arizona, where I was stationed, I was, I wanted to really learn. I wanted to do something that I hadn't done before, learn how to play, learn how to communicate in a better way. And about that time, I started learning more about my culture and who I was. And who Sac, what Sacramento was all about. So, that first year in, in, in college was in American River College. And that, that point in time, I met Campbells [assumed spelling], they were leading the boycott again, great boycott against, against the farm goers. And that first year, I was really and thrilled to do the boycott kind of thing by going into, to, to parking lots of various supermarkets and telling people, you know, about the great boycott and, you know, trying to discourage them from going to that store and buying, you know, their food there. So, that was really a very impactful moment for me because, if you're being introduced to the casa about the time was very important. And so, that sort of began my, my, my movement in thinking towards Chicanos and what we had gone through. That following year, then, I went to UC Berkeley and everything sort of blossomed into place in terms of my education, my commitment to being a Chicano, to the, to the Movimiento, and, and going on campus and, and being proud of who we were.

[00:11:57]

Rasul You use the term, Chicano, how did other, other Mexicanos or Mexican Americans react to Chicanos?

[00:12:03]

Nieto Well, in school, there was, it was like a badge of honor. But in, back here at home, even before my time in Berkeley, lot of the homeboys didn't think much of it, you know. You know, they were like, they were like, they weren't into that. They were more into, like, not gangbanging, that's a, that's a bad term to use, but they were into, like you know, protecting their turf, you know, and they were more about, you know, don't, you know, don't let people come here in your neighborhood that didn't belong in your neighborhood. So, they weren't into that, but in

the school, the college, there was much more, it was much more about learning who you are and you know, knowing that these things were occurring in general, across the southwest. So, knowing, reading about some of the leadership of the, of the farmworkers' movement and of the discrimination that took place in Texas, in New Mexico, and Arizona, was something that I didn't experience, but learned over time that was, was real. In the Central Valley doing certain projects for when I was in school at Berkeley was also an enlightening kind of thing, knowing that school boards and city councils in the little, small towns of Madera, Modesto, Stockton, you know, Fresno, Visalia, all these small towns had a lot of history of discrimination where people can live and where they can, where they can do. And doing my research, a lot of my research, educational research at the time for one of the groups I was working with was really beneficial because, if you looked at school board minutes, and you look at city council meetings, you could see that Chicanos were, were, were definitely discriminated against in a major way.

[00:14:08]

Rasul During this period, the Civil Rights Movement was going on. What are your thoughts about the Civil Rights Movement?

[00:14:14]

Nieto Well, I thought it was, nationally, it was more about the blacks, and not about the Chicanos. So, that became clear to me when you were in California. It was different across other states, I'm sure, but in California, you learned about the Civil Rights Movement vis-à-vis the farmworkers. And then, after a while, you learned about the blacks. Now, growing up in high school, a lot of the black people I, from, became friends and still are friends today, some are still alive. It wasn't so much about, you know, about the political discrimination, it was more along the lines of social discrimination. So, you know, no one liked that very much. And so, you know, taking it out on certain groups was, you know, was the, was the cause, celebrity kind of thing to do. You know, if you were [inaudible], you were somebody, you know, if you made a remark or, you know, fought against some white people, you know, at the high school, everyone was, that was a thing. So, the blacks movement was a little different than the Chicano movement in, from my perspective in California.

[00:15:32]

Rasul Were you aware of, of the Mexican American [coughing] [inaudible] project at Sac State?

[00:15:39]

Nieto No, I was not. My closest encounter with Sac State was through the Duane and his, Duane Campbell and his wife, I believe her name was.

[00:15:49]

Rasul Dolores.

[00:15:50]

Nieto Dolores Campbell, yes. They were good, they became good friends because I was, I was, when they, when I was working at the boycott with them, I was ringing up the people who were

turning away. And you know, they would come in, you know, look us over and see us, how we were working, how we were doing it, and they had become pretty, pretty, you know, impressed with our, with my work, in particular. So, because I was really, I was really into doing that, that boycott turn away kind of thing. And so, I became closer to them in, in a lot of things that they were doing, but never on campus because I never went to Sac State.

[00:16:29]

Rasul Did your knowledge of cultural issues influence your involvement in participation in Movimiento?

[00:16:35]

Nieto My lack of knowledge of cultural issues became the thing that brought me into it, yeah. For sure. Especially at Berkeley, UC Berkeley. And my education with a lot of different folks and all over the state and all over the southwest was really important at the time. And it was where I met my future wife through her sisters who were both at Berkeley at the time. And leading, you know, we had one major boycott at the, at the, when my senior year there was the criminology school became more of an issue, not about Chicanos, but about the discrimination that blacks and Chicanos and, were being dealt with through the criminal justice system. So, the criminology school became a celebrity kind of thing to do. And when they boycotted, when we boycotted the classrooms and kept the students from, other students from going to their classrooms, it became, you know, a big deal. And that was like when you start meeting different people who are, you know, weren't supporting in the boycott, but then became sort of supportive of the boycott. It was, at that point in time, the cultural just started cross-fertilization, if you will, in terms of, you know, Chicanos and blacks, socialists, if you will, at the time who were, you know, supporting, you know, the criminology school.

[00:18:13]

Rasul Did your involvement in the Movimiento change you personally?

[00:18:20]

Nieto It did. In 19, was it 1974, '75, by '75 when I graduated from Cal, '74, '75, I'd come back to Sacramento and you could see that a lot of more of, there were a lot more people involved in that part of it in terms of MEChA and Chicano movement. But it was through MEChA that we started to really blossoming into a, more of a political movement, not only on campus, but in, in socially as well. And then, at the time, '75, when there was a big, not movement, but a big growth spurt for state government, that's when I really started seeing that Movimiento was really for real at the state level. I was working with Carlos Alcala [phonetic] at Department of Health Services and he worked for Mario Guevo [phonetic] and so, it became a big deal to becoming an understanding a movement into the state government ranks. So, affirmative action became a big cause. And at that time, at that point in time, it wasn't a big deal, but it became a big deal, in my mind. So, more and more Chicanos started becoming activists at, at the government level both there because their job allowed them, you know, to, to see what was happening at the, at the local state level. And you could say that, at that point in time, I was very much aware of, of, of the, what was going on.

[00:20:01]

Rasul Did your involvement in Movimiento, I'm sorry, this is regarding the, what role do you believe that Chicanos played in the Movimiento?

[00:20:14]

Nieto A big role in, especially those who came from the two-year, four-year colleges and had a better understanding of what education was all about, discrimination was all about. And I thought it was, at that point in time, that the blossoming of the, of the Chicano movement through education became very apparent. So, you could say, even before six, '75 when I was gradu - when I was actively involved, you could say that through 70, in the early '70s, it was even, it was developing. But by the 70, by the mid-'70s, it was really clear that it was a growing movement, not only at the campus level, but at the, at the employment level.

[00:20:59]

Rasul You think Chicanos women were treated differently during the Movimiento?

[00:21:05]

Nieto Initially, I thought so. But that is, back in the early '70s, but I started to see the big difference at, at Cal in '74, '75. Then, when I came back to Sacramento in '75 to work in state government, women were becoming much more involved in it. Prior to that, it wasn't so much so, but by '75, the, women were becoming much more involved in the Chicano, becoming much more involved in the Chicano movement. So, they were taking leadership roles left and right, and I thought that was good.

[00:21:43]

Rasul What did you personally initiate or help initiate into Movimiento? And what were some of the organizations in which you were involved?

[00:21:53]

Nieto Well, the big one was CAFE because I got back here in '75, as I said, in state government and we formed CAFE. It was a minor organization before them, but CAFE became a very big organization because the, our growing numbers in the employment of state government proved to be very, you know, helpful. And it gave us a little more, we understood the power of numbers and the power of our commitment to each other through CAFE. And so, we branched out in different areas of commitment, helping local gov - helping local communities with, local communities with their, with their issues of getting their services out to the community. The Concilio was in particular as one, Sacramento Concilio in early '70 was, was a fledgling organization, but it started developing with more help from those who were working in local government, state government at the time. And so, CAFE became a very prominent organization at the state, at the state level, but also the Sacramento community level.

[00:23:03]

Rasul What does CAFE stand for?

[00:23:04]

Nieto Chicanos Advocates for Equality.

[00:23:06]

Rasul Can you mention any, any people, any other people that were in that at the time?

[00:23:14]

Nieto Oh, yeah, sure. [Inaudible] and his, his wife, the group from Davis, I forget their, they call then MEChAKAs, I believe their name was called. They became a very prominent because they also started working in state government. And some people from Sac State, so it's this grouping, this growing movement of people coming educa - from the education system into the state government. And in local government was really the beginning of that effort and you could see that our influence was helpful at the local level because Chicanos always wanted to bring the bottom up, not from the top down like other organizations, but we wanted to move from the bottom up. And that was very apparent in what we were doing.

[00:24:13]

Rasul Did the Movimiento raise your consciousness regarding social cultural political issues?

[00:24:19]

Nieto It did. It helped me understand better of, the relationship between the black movement and the Chicano movement. And how our similarities and our differences, you know, were pretty clear at the time. But in California, we are much more prominent than, say, the black movement in other parts of the southwest. Perhaps, we were probably more prominent in our effort in California because of our commitment to employment in California than, say, Chicanos in Texas or Arizona or New Mexico. And as I later learned, New Mexico always had a blossoming movement, but because of its history, they were, weren't as pronounced in that movement as, say, people in Texas or California. But it did help that we didn't, we were able to keep our lines of communication open when we had national conferences. That helped out considerably.

[00:25:35]

Rasul How did these changes throughout your experience with the Chicano movement affect your personal relationship with family, peers, and significant others?

[00:25:44]

Nitro Well, with my family, in particular, it was pretty good because I was like the, probably the older, oldest of the cousins and the, my brothers and sister. My brother, not so much because he was already into his, his lifestyle as a, you know as a salesperson. But my sister, she was, she was in a different approach. She was, she had a child already. She knew the black culture pretty well. So, that was good for her, but she didn't get into the movement as much as I did and my cousins did in Sacramento. So, it was already established in our family that these were things that were going to happen one way or the other, especially with my cousins since we were at the Cal of Sacramento. We have a very, you know, linear family in Sacramento. We have a large, large his -

a long history in Sacramento. So, it was helpful that we were always, you know, prominent in what we did in family. So, Chicano movement wasn't necessarily a blossoming thing in our family, my family. It was there before, just that it didn't quite, wasn't articulated by the older, my aunts and my uncles like it was with us.

[00:27:11]

Rasul Tell me, Marcus, how did the, your involvement in the Movimiento affect your personal career?

[00:27:16]

Nieto It was helpful because I met my wife through that, through the Movimiento. My wife and her sisters were very active in, in MEChA and in Chicano movement. They are, but they're all well, well educated individuals too. So, it helped make education attainment a little easier. But, you know, but socially it was always something that you're going to use as a, as a badge of honor that we are bringing, we are helping other people. Helping your family, helping your friends, helping your community which is still the calling card today for a lot of Chicanos and Chicanas. They may not aspire as much being called Chicanos as they did back then, or we did back then, but it was something that became a staple of today's movement as far as I can see, of always wanting to help bring up your community. So, it did help out. And my wife, in particular, she became, you know, a, a, not a leader, but a benefactor - benefactor of our commitment to being locally, you know, committed to our community. And she, you know, had a business and she used a lot of her contacts to keep her business afloat for a long time.

[00:28:47]

Rasul How did you, could you please describe how the Movimiento impacted our local community?

[00:28:55]

Nieto Yeah. I thought that it, in Sacramento from the '70s on, Movimiento was something that, as I said, to a lot of people who came to Sacramento from outside of Sacramento to live in the mid '70s and '80s sort of like spread out like a lawn, you know. It grows and it helped a lot of, bring a lot of awareness to some of the issues you had in Sacramento, especially downtown, Seavey Circle, and north Sacramento, Southgate, midtown, it all had, you know, a ability, it all had an issue to bring in everybody together to be something, you know, as a social movement in terms of helping them get jobs, helping them be educated, helping them help their families. Always wanting to help which is still the calling card today. Always wanting to help is like, it's almost like a calling card for the Movimiento. Always like I said working their way up, it's always been the movement's calling card, the movement's commitment. You could see that, it helped today, you could see some of the cultural organizations, some of the social service organizations that really blossomed under the Chicano movement.

[00:30:27]

Rasul You know, many Movimiento actions have [inaudible], can you identify an individual or individuals that you feel had an impact on the Movimiento and [inaudible]?

[00:30:45]

Nieto Well, in particular, as you mentioned, Joe Serna. Joe Serna was always a local activist and the Royal Chicano Air Force which, you know, which is a prominent organization that made their way into Sacramento with Joe, became very prominent in the life of Sacramento County, Sacramento period. So, Joe was, when he became mayor, after his professorship was completed at Sac State, Joe had a way of making things happen at the local level with Sacramento's political activists, both white and black. Joe had that connection to the local people. Mario Blevio [assumed spelling] [inaudible] have that connection to the state level. And they all interacted very well successfully in bringing notoriety to a lot of things, in particular, organizations that were just starting, businesses that were just starting. And Joe's effort to keep Sacramento moving forward with commitment to Chicanos and Sac State, Chicanos at the state level - at the local level, organizations that were just starting out, he was instrumental in keeping them afloat. Not keeping them afloat, but keeping them prominent in the, in the awareness there in the media, in the social circles that Sacramento was still developing. So, when he passed away, he probably had one of the first and one of the only public displays of affection, of support for him when the march we had in supporting his, you know, well in his funeral procession from Sacramento, it was like streets were closed in downtown Sacramento. Thousands of us would walk up the street in support of, you know, of his, of his and who and what he did. And that was always like a first. No one ever, no other politician or individual in Sacramento had that kind of sway among its political leaders as Joe did. So, that was a milestone for Sacramento as far as I'm concerned. And while Mario Guevo and [inaudible], you know, they did, they did have prominent roles in state government and we all respected that. He didn't, they didn't have the same impact as Joe Serna. So, Joe was like, you know, the lynchpin of that whole movement becoming prominent. And you like back retrospectively, the leaderships of younger people, I'm not sure who they are nowadays, but you could tell the roles that they've, they've ascended to as a result of Joe's efforts. Because you see now at the state, say at the state level, executives from, Mexicano executive, the Chicano executives, Chicano executives throughout state government, you see that at the institutions, state institutions like Sac State, Sac City, Sac [inaudible] school district, El Grove, all the school districts now have prominent Chicanas and Chicanos in the leadership positions. And that was the legacy of Joe Serna.

[00:34:17]

Rasul In your experiences, Marcus, what do you think are the issues that were unresolved of the Movimiento?

[00:34:27]

Nieto Good question. I think there's been, like I said, our generation has not necessarily passed down all our knowledge, all our commitment to this generation. So, like say, for example, the leaderships that you're seeing now among Chicanos and Chicanas at the government levels, at the educational levels, I'm not sure that that's been passed down to this generation. Although, this generation being the current generation, the millennials, the Xers, as they were. They see now, they don't see themselves, from my estimation, same way we saw ourselves committed to a movement. They are committed, they seem to me, more, how do I put it? Not into themselves, committed to themselves, but they're more prominent in what they do because they've been, they've attained their, their, their achievements through the work we did 20, 30

years ago. But they don't see that, that connection. They just take it for granted that, you know, their parents pushed them on to be successful, or they were successful by inertia, if you will. Their friends, their peers were always suc - were, you know, were moving forward. So, I don't, I'm not sure what the commit, I think the verdict's still out on the Movimiento's impact on this generation. You think that the numbers would say, there's a connection, but if you look, you see numbers, if you look at Cal State College numbers, the numbers are not very encouraging. And that's, that's why I'm thinking that, well, is there a, is there something we lost in between the time we graduated to the time this generation coming up is, is graduating. The numbers just don't seem to bear that out. I think, for example, you see enrollment was about the same in terms of percentage in 1981 as it is today.

[00:36:34]

Rasul You've kind of answered this next question, but what do you see the challenges of the Chicano movement?

[00:36:42]

Nieto Making the connection that you got there through the work of the generation before you. At least, that's what I thought that my parents, really my dad and my aunts and my uncles, they were committed to making sure that at least we stayed focused on being better than them in terms of educational attainment, in terms of political and economic power. I don't see that same connection being with this generation, although, they are successful in their own right. But I'm not sure that they committed, they're committed to having the same legacy that we had. And I'm also thinking that a lot of this generation don't see the institution of marriage all that, the same way we did. And so, that has something to do with it. So, I'm not sure if it's the generational thing or if it's just a cultural thing. But it, there seems to be something that's missing between the connection of our generation and this generation in terms of swaying them culturally, politically as well. If I can think of a better example of that, I know that we have our numbers are, our broad numbers are increasing, but our percentage is not. So, while we might feel, take counsel in the fact that we've got a lot of, you know, still a lot of organizations committed to getting young Chicanos and Chicanas from the high school into the college ranks, the numbers are not as prominent as we would think percentage wise.

[00:38:39]

Rasul I think the numbers on the campus are so big.

[00:38:42]

Nieto It is big, yes.

[00:38:44]

Rasul Do you see yourself getting involved in meeting these challenges?

[00:38:49]

Nieto Well, good question, David. I'm 74 now. I take my, since I retired, I still work as a, as a, in a nonprofit, statewide nonprofit organization that commits themselves to keeping mothers who

are incarcerated connected with their children. It's called Friends Outside. But I'm, I've been with that organization eight years as a board member and I'm about ready to hang up the spurs there because I've done all I could. So, at my age, I guess I'm saying to myself, you know, do the things that you like to do to keep you, keep you active and to keep you in, you know, feeling good about yourself. At our age, there's not a lot of activists still around. They're still, you know, energetic and, and a lot of enthusiasm, very few.

[00:39:46]

Rasul Well, Marcus, this concluded the interview, but I want to thank you very much. I think you are very insightful in your experiences and very cool of describing them. And I really appreciate you.

[00:40:01]

Nieto Thank you.

[00:40:02]

Rasul Thank you so much for your commitment to our [inaudible] community.

[00:40:05]

Nieto My pleasure.