

The Sacramento Movimiento Chicano and Mexican American Education
Oral History Project

Joseph Apolonio Pitti

Oral History Memoir

Interviewed by Jacqueline Arias
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Transcription by Jacqueline Dang and Technitype Transcripts

Arias So we'll start off. Please state your full name.

[00:00:12]

Pitti My name is Joseph Apolonio Pitti.

Arias Please provide your birthdate.

[00:00:20]

Pitti January 5th, 1944.

Arias Please your marital status.

[00:00:27]

Pitti I'm a widower.

Arias Do you have any kids?

[00:00:32]

Pitti I have three children, yes.

Arias How old are your kids?

[00:00:36]

Pitti Let's see. My son is forty-four, my eldest daughter is forty-one, and my youngest daughter is thirty-two.

Arias Where were you born and raised?

[00:00:57]

Pitti I was born in Clovis, New Mexico, but I was raised in Albuquerque, New Mexico.

Arias What did your parents do for a living?

[00:01:10]

Pitti My father at times was a carpenter, but when he went to work in Albuquerque for the federal government, he started off as a janitor and then did a lot of work in reclamation. He used to say he was a reclamation engineer. He was responsible for disposing junk at Sandia Base, where he worked. So he would put stuff in the furnace and burn it and then stuff that they could sell, they'd sell to— anyway, he had a sixth-grade education, so that's what he did. My mother had a high school education and she went to secretarial school, so she worked as a secretary at Sandia Base also.

Arias How many brothers and sisters do you have?

[00:02:13]

Pitti I'm an only child.

Arias Please describe your experiences as a child and youth in your family and neighborhood.

[00:02:25]

Pitti Well, I was born in Clovis, but my parents went to work at Los Alamos during the Second World War. Again, my dad was a carpenter, my mother was a secretary, and I was raised for several years by my grandparents in Dilia, New Mexico. My grandfather had a little *ranchito*, so I grew up in Dilia. At the age of five, my parents found work at Sandia Base in Albuquerque, and so I moved to Albuquerque to be with them, and then my grandparents actually joined us later.

So, lived in a *barrio* called Barelitas to begin with, and then moved to Martinez Town, so I lived, until I was about seventh grade, eighth grade, in Martinez Town, just a Chicano *barrio*. Then we moved up to the Heights when I was in eighth grade and it was closer to Sandia Base. I lived there till I graduated from college.

Then I spent a year in Guatemala doing my research and my dissertation, and then got a job in Texas at Texas A&M, worked there for two years and then came to Sacramento.

Arias Where did you say you graduated from college?

[00:03:57]

Pitti I went to the University of New Mexico, so I have a B.A., an M.A. and a Ph.D. from University New Mexico.

Arias What do you have your degrees in?

[00:04:07]

Pitti All of them are in history.

Arias Were you a Fellow or a Felito during the Mexican American Education Project?

[00:04:17]

Pitti No. During the years of the project, no, I was just on the faculty. I offered a seminar on Chicano history for the Felitos for, I think, every year. It was one of the core courses.

Arias What courses did you take or what influenced you to become a historian?

[00:04:40]

Pitti Oh, I don't know. Ever since I was a little kid, I guess, I liked history and I was fascinated. My dad's family came from Sicily. He was the only one born in this country, he and his sister, and so I was always very curious about European history and particularly Italian history. There's a very famous place in Florence called the Pitti Palace, Palacio de Pitti, so I was very curious about that.

Then my mother's family is from New Mexico. I was very curious about their history. It goes way back to the sixteenth century or seventeenth century. So I grew up with a lot of interest in my own family and that kind of got me interested in history in general.

But mainly I focus on Latin American history because I liked the teachers I had in those classes, and so I ended up doing my Ph.D. work in Mexican history, but primarily in Guatemalan history. Then when I came out to teach at Texas A&M and then here, I was hired to do Latin American history, Mexican history. But when I came here, they also asked if I could do a class in Chicano history. I said, sure, I would try, but at that time no one had ever had classes in Chicano history, nobody ever taught Chicano history, so I had to invent the material pretty much on my own or create it on my own.

But again, it came out of my interest in Latin America. I'm sorry to say that it did not come out of any great political commitment on my part. I was very apolitical growing up, and also in New Mexico I don't think I experienced the kinds of trouble or problems that I might have if I'd been living in Texas or in California, because in New Mexico there's been a long history of Spanish-speaking people doing pretty well. You have lawyers and doctors and politicians and governors and senators. So I didn't grow up thinking that I was oppressed or people in my family were oppressed, because we weren't wealthy, but we seemed to be on a on a trajectory that made life comfortable. My parents would buy a car every three or four years, a new car. They'd moved to a new house. So I did not feel that I was a victim of any kind.

I didn't begin to feel political about myself and about the world in general until I went to Guatemala and then I encountered incredible poverty and injustice. I remembered that I met with Peace Corps volunteers in a base called Huehuetenango, and later I found out that Joe Serna might have been in that group because he was stationed in western Guatemala, and he was telling me how living in Guatemala working for the Peace Corps politicized him, and I said I think that's what happened to me. So when I came back, I was much more interested in things like the United Farm Workers Movement and Corky Gonzales in Colorado.

I remember the first sort of Chicano activity in New Mexico I really dismissed as an important—Reies Tijerina was pretty active around the time I was in college, and I didn't take it very seriously because people I talked to, my parents, my grandparents, my uncles, *mis tías*, they didn't say very nice things about him. They'd say he's an outsider, he's a Texan, he's an itinerant priest, not even Catholic. So it's

like they didn't take it very serious, so I didn't pay much attention until I got to California. Then I began to read about him and, of course, now I grew to appreciate the significance of his Movement.

So anyway, so I took this job in California because I didn't like Texas, where I did see a lot of racism, a lot of discrimination, and I occasionally would run into students from the *Via* [phonetic], the Rio Grande Valley, and I began to learn about the problems that *raza* encountered in that part of Texas. But when I came to California, I really knew very little about the history of Chicanos. I didn't have any idea of what was going on in California or Sacramento.

I don't know if that answers your question.

Arias Yeah. So what are some more of the earliest memories or specific events that attracted you to the Movimiento Chicano?

[00:10:04]

Pitti Well, once I got here, of course, I remember when I came for an interview, I was taken around by Isabel Hernandez and Ricardo Torres and some of the young people at the time who were very active in MEChA and were very active in organizing the Chicanos at Sac State, and I was overwhelmed by their commitment, their desire to change things, so I thought, "I need to be part of this." So, early on, I got involved in a lot of things, walking precincts. I remember very fondly walking precincts with José Montoya and working on Manuel Ferrales' campaign and trying to get Sac State to hire more Chicano faculty to open up opportunities for Chicano students. That occurred pretty early in my tenure.

What I remember best are my classes, my relationship with the Felitos. I learned a lot from them because a lot of them were older than I was. I mean, I was twenty-six when I came to Sacramento, so a lot of them had been teaching or had jobs in a nonacademic field, so I remember spending a lot of time talking to them. I met people like Renee Moreno and [unclear]. There's a whole series of people that I became very friendly with. I mean, even though I was their professor, I felt like I was learning from them at least as much as they were learning from me, maybe more.

So I was very impressed with the project and just with the Chicano faculty. We had, I thought, a very vibrant, very hardworking, very committed faculty and also many committed students. So I was active in things like curriculum committees and trying to get more classes, more faculty hired. At one point, I was the director of Chicano Studies. I think Frank Latina [phonetic] got a job off campus. Senon [Valadez] may remember. But no one wanted to take over for a year, and I volunteered, and I can't say I was a particularly good director because I never liked committees.

But anyway, I did that for a year and then got involved in a lot of things that came out of the project, particularly the national task force La Raza. The national task force La Raza was, I think, the doings of probably people like Steve Arvizu and then a guy named Segura [phonetic], Roberto Segura, who received a grant, a pretty sizable grant from the federal government to promote educational opportunity among Chicanos, especially to encourage bilingual education, and I got involved with them in various ways. I eventually became the western regional director of the task force of

La Raza. So I was in charge of, I don't know, five states, and we would put on conferences, have institutes, provide moneys to help change curriculum.

Anyway, I did a lot of traveling back to the Washington, D.C. to meet with congressmen and with people from the Department of Education. So I got very involved, even though that had nothing to do with my training. I usually defer to people like Roberto and Renee Moreno, Duane Campbell, people like that who were in education, but I got very interested and I was quite active for probably about ten years.

The task force then gave way to something called the National Institute of Multicultural Education, and I was the director for the western region of that organization for about five, six years, and we did the same thing that we'd done under the task force.

Then after that, I got involved in museums and I got involved in things like historical sites. I got a contract with the state of California to identify sites of historical importance to the Chicano community, and I worked for two and a half years doing that with a very, very talented women by the name of Antonia Castaneda. Antonia became a dear friend, she still is a very dear friend, and I hired her. I got the grant and I hired her full-time to kind of do most of the legwork, and I wrote the grant proposal and I wrote some of the summaries and all that. I did a few of the sites, but she went around identifying sites.

Anyway, it was published and it's, I think, a very important document that we came up with. In fact, it's been used as a model now by the National Park Service, so I was very proud of that. That got me put on the State Parks Committee, I guess it was

called the Hispanic Advisory Committee for State Parks. I was on that for about seventeen years until Pete Wilson did away with all of these commissions. Again, the idea behind that committee was to encourage parks to include Chicanos and other Latinos in the park system, in museums that the state of California operated. I got very involved, for example, in Railroad Museum, trying to get the Railroad Museum to acknowledge the incredible importance of *raza* in the railroad industry, that they had ignored almost entirely. So I did a lot of that for many years.

Then I did a lot of curriculum consulting. I worked for a while for the Civil Rights Commission on textbooks. So, you know, did a lot of things.

Arias You said you guys identified sites. Do you recall any specific ones?
[00:17:30]

Pitti Yes. We recommended 100, but we probably identified three times as many. Our job was to come up with 100 up and down the state of California, so we did quite a variety of labor camps, churches, sports fields, I mean, just the whole gamut. Nearby, we did the site of Ernesto Galarza's home. He grew up here. He wasn't born in Sacramento, but he grew up here, and he's one of the great educators in not just the Chicano community, but in general. So we thought he needed to be recognized, so we suggested that the Parks and Rec acknowledge his presence by putting a plaque or something on where he grew up.

We did things like nopales, groves of nopales, to show that Latinos, like all people, manipulated the environment, they introduced new plants, they introduced new crops. They weren't just laborers. So we did just a whole variety, restaurants,

radio stations, boxing, Olympia, the boxing arena in Los Angeles. Anyway, just a whole variety of things.

The sad thing is that the state of California in a few cases accepted our recommendations and did put plaques and all, but mostly they just ignored. There were people who wanted to do it, but then there were other people that just resisted, and so in the end, they haven't done as good a job implementing the program as we would hope.

Arias Did your involvement in the Movimiento Chicano change you personally?

[00:19:41]

Pitti Well, of course. I was young, ignorant, apathetic kind of person when I got here, and I became very, very reactive in a lot of different things. I identified with Chicanos, which I never did, because in New Mexico my mother claimed she was Spanish. That's this myth in New Mexico that the people, they're not like Latinos in California or Texas; they're Spanish. The implication is that they're superior. My grandmother used to say, "*Balonies. Somos apaches.*" That's what she always said. "Don't believe what your mother—." But that was the mythology in New Mexico and still is. I don't think I really embraced it, but I certainly, once I came out here and began to read, I remember reading Octavio Romano in *El Grito*. These were the kind of things that were available early on, about the only things available in the early seventies or late sixties.

I was kind of transformed intellectually about how ignorant I was and then what I did know was probably mythological. I had embraced stuff that was solely

baloney. So, intellectually my world changed, and so I always taught classes with a big emphasis on Chicano history. We had a department that was very large. In the sixties, early seventies, we grew very quickly and at one time we had thirty-six full-time faculty and our classes were just full to the max.

Then about the mid-seventies, student enrollment began to drop. That was true not just at Sac State, but all over the country, that students became more practical and began to take business classes and classes where they thought they might find work. So our faculty began to worry that we were going to be fired because we didn't have any students. So as people retired, rather than trying to replace them, which we probably couldn't anyway, we didn't get the positions, a lot of us began to teach in other classes.

I was sort of encouraged to start teaching California history, because our California man retired, or was ill and he retired very suddenly. I ended up being the California historian. I'd never had a class in California history, didn't know anything about California except what I learned teaching the Chicano class, and all of a sudden for the last thirty-five years I was the California specialist. But in all my California classes I did an inordinate amount on the Chicano story in California, and I actually found that I probably was more effective teaching Chicano history in a California class, because people didn't think I was being biased. Because a lot of students, when they took Chicano history, assume that this was a class that had a bias and they shouldn't really believe everything. But when I did it in the California class or in the U.S. history class, I could use the same information and people accepted it much more easily. I mean, they saw it in a broader context.

So I thought I was probably more effective in catching the broader student body. The Chicano students understood this all along. They didn't care where they got it. In fact, they appreciated when I showed my bias, but students in general, I think, probably I taught them more because they thought they were just doing California history and they were getting all this Chicano stuff. So I was proud of that.

I also was proud that I had a lot of students who would be teachers, went on to teach. Lots and lots of my students ended up being classroom teachers, principals, and also professors. I had over 100 M.A students, and probably two dozen students went on and got Ph.D. I have students teaching at prominent universities, Chicano students. So I felt like I helped direct some of these students to do what I was doing and probably do a better job.

Arias What role do you believe the Chicanas played in the Movimiento?

[00:24:35]

Pitti A very important role, every bit as important as the Chicanos. I mean, the Chicanas, in my experience, they were often the ones that were the people that got things done. I remember some students, Nelly Bermidez [phonetic], who married Judge Petiño [phonetic], people like her who were very, very active and got things done. I think some of the guys were sometimes a little caught up in their own baloney.

But the interesting thing was that there was a struggle. One of my favorite memories of this involved a student who was very much of a feminist, Chicana, a feminist, and in class she would always ask me questions about women, "Well, what did women do here?"

And often I didn't know, because nothing had been written about women. I would say, "I'm sure they're involved, but there's nothing on this subject."

And she'd say, "Well, that's terrible."

And I said, "Yeah, I agree. So go write a book or you do the research on this."

But anyway, she was always asking me.

And one day, this Felito, Ventura Lopez [phonetic]—I don't know if Senon remembers him, but he was a big guy, very large man, and just a very, very nice person. I hate to tell this story on him because he would die very tragically years later being a good Samaritan. But he grabbed this woman and then kind of pushed her against the wall, not real hard, but pushed her. He said, "We have to liberate the people first. Then we'll liberate the women." So kind of like, "Shut up until we get the Chicanos." And I laughed at the irony of that, kind of like women aren't people.

And the student just came back at him and she said, "That's crazy. That's stupid."

Anyway, but there was this tension between males and females, in particular the women who had gotten also caught up in the Women's Movement.

But anyway, woman are very, very important in every way, not just as laborers, not just as mothers, but as artists, as writers, as politicians, doctors. Again, that's still a subject that needs more attention. But increasingly, there are books coming out on the role of Chicanas over the last century, and it's not surprising, because, to me, some of this stuff has not come out until now.

Arias What did you personally initiate or help initiate, like adding on to the Movimiento Chicano?

[00:27:50]

Pitti Oh, I can't say that I was initiated anything of great importance, but I was involved with a lot of things. I mean, I initiated the Chicano history class. That that was my creation. I taught a Chicano history class for the first time at Sac State at the undergraduate level. I had an upper-division class and also had a seminar, and so those are probably major contributions.

I initiated a lot of things over at state parks. I got them to put tildes over the *ñ*. They didn't seem to think it mattered if a name was spelled improperly, because they had to spend the money to put the tilde over the *ñ*. And I said, "You know, respect. It changes the meaning of a word." So they did some of that. There are other things that I guess I did, but nothing earth-shattering.

Arias Did you want to talk about any of the other organizations that you were involved in?

[00:29:15]

Pitti Well, I don't know. Would I have left any out? In the seventies and eighties, I was involved with the Washington Neighborhood Barrio Center. People like Armando Cid and Antonio Lopez, there are a number of people who were very involved in trying to get Sac City to establish a center in the *barrio*, to take the campus to the *barrio*. So I was involved in a lot of meetings with the administration here, because I taught classes here in the evening and then I ended up teaching for probably ten years. I taught a Chicano history, a U.S. history class, a sociology class, I think even an anthropology class, but don't tell Senon, because I'm sure I did it very poorly. We were trying to encourage people in the community to go to colleges,

especially young people who had graduated from high school and maybe were working full-time, so were doing a lot of evening classes. That was very gratifying.

I did some other things in that regard. I taught at Davis on three different occasions in the history department, but I also was a little bit involved with D-QU early on, trying to promote that institution, although the one class that I was scheduled to teach out there was cancelled for lack of students.

But anyway, I was always very interested, because I found that some of the best students I ever had were particularly women who came back after raising some children and never expecting to go to college. They were often brilliant and hardworking and much better students than my eighteen-year-olds or my nineteen-year-olds. I had one that ended up going to Stanford to work on a Ph.D., and she had never graduated from high school, but she ended up getting her equivalency degree and then coming here, got an A.A. and then went to Sac State, got a B.A. and an M.A. Then I convinced her that she should try to get into Stanford. She got in and did very, very well. So that was very, very satisfying. She would have been forty years old when she got her B.A., probably, and when she went to Stanford she was probably forty-eight, forty-nine. So that was always very, very nice to show people that they were a lot smarter than they thought they were.

Arias How did these changes impact your personal relationships with family, peers, and significant others?

[00:32:38]

Pitti Oh, I mean, it was all positive. My family was very supportive. My wife was not Chicana, but was very, very supportive of anything I wanted to do, and

she encouraged our kids to have a social conscience. They took Spanish classes, are bilingual. All three are bilingual. She was all for that.

I guess my greatest success, I suppose, are my children. My son went to Yale for a B.A. and then went to Stanford, where he got his Ph.D., and for the last fifteen years, he's been back at Yale, where he teaches Chicano history. He's got a book on the Chicano community in San Jose, and he's working on a two-volume work on Cesar Chavez. He has a contract. So been very, very involved, far more involved than I ever was, and nationally. I don't know if you saw the program last year on PBS on *The Latino Experience*. Well, he was on that. He was one of the talking heads on that.

What I like most about what he's doing is that he's making Yale admit more students, more Chicanos students. He's done a very good job of hiring Chicano faculty and creating classes and making Yale a relatively friendly place to *raza* students. So he's very proud of that, and I'm very proud of him too.

And he's been active in immigration committees, trying to get immigration laws changed or written so that people will won't be victims like they've been. So he's testified before Congress. He's actually met with Joe Biden on a couple occasions on this. So he's my super Chicano kid.

And then my daughter, my oldest daughter, went to Yale and also got a Ph.D. at Stanford, and her field is Chicanas. So she did a lot of work on Chicana history and also Catholic history. So she did a very important study on the Catholic Church and the Chicana community in the Bay Area, but she focused a lot on women and the relationship, again, how women in the church very much helped transform the attitude of priests and nuns and bishops and all that, so a very important study.

She taught for several years at Arizona State, but she decided that she couldn't be a mother and a wife and teach, so she resigned and so now she and her husband and their three kids are living in San Jose and she's just a mommy, and she loves that too. Nothing wrong with just being a mommy.

Then my youngest daughter went to Yale also, but she didn't do history. She did anthropology, then went on to Harvard and worked in public health. After she got through, she worked with Nancy Pelosi on health policy. She was a Barbara Jordan Fellow, and she's done a lot of work with the Chicano community. She lives in San Diego now and she keeps having kids, but once she stops having kids, I'm sure she'll be doing public health programs that affect the Chicano communities in Southern California. She's been offered jobs. She's turned them down. So, again, she's very active in in the Chicano Movement. So I think they've surpassed what I did.

Arias Can you describe how the Movimiento Chicano impacted community life here in Sacramento or where you lived?

[00:37:07]

Pitti Well, again, for the best. When I came here in 1970, because of the efforts of people like Manuel Ferrales, they were beginning to kind of organize politically, and they changed the charter, the city charter, to go to district-by-district voting, and that meant that for the first time, people in a neighborhood could essentially elect one of their own. The African American community or the labor community could have enough votes to elect someone to the council, the city council. For the previous fifty years, the city council had been at-large, so the top five vote-

getters or eight vote-getters, whatever the case might be, would be elected, so it was rare that you had any kind of minority person, labor person on the city council.

So that changed in '70 or '71, and the result immediately was that Manuel Ferrales was elected to the city council. But again, it also brought young Chicano leaders to the floor. People like José Montoya and Laura Sabatino [phonetic] again, but especially Joe Serna got very involved in the Ferrales campaign. Then eventually Joe was elected to the mayor. So I think one of those great changes the Movimiento had on Sacramento is that it diversified the politics. It brought a new voice and a very important voice that now is never going to go away.

Another thing, of course, on campus, on all our campuses, I think we had enough Chicano faculty that kind of changed the nature of the universities from being very elitist, very White-oriented, to a much more diversified worldview, and that's not going to go away either, I hope anyway. So we did have an impact in Sacramento. A lot of our students, a lot of Chicano students went to work for government, and again we have plenty of people working in the legislature, not just elected officials, but people working in various capacities, again, that bring a different viewpoint to the legislature.

So, again, that can only be good, because when I came here, it was very, very hard to—I remember meeting with Al Rada [phonetic], who the building over here's named after, Al Rada, who's a good man. I remember meeting with him on some Chicano issues and he had no idea what we were talking about. He was very sympathetic and was willing to help us, but now I think probably he would have a

lobbyist, an aide, a Chicano, somebody who would have done that long before we would have needed to get together with him.

So the impact has been very, very good, but I am a little distressed because—again, I was telling Senon earlier that at Sac State we did really well early on, we had Chicano faculty in every virtually every department. We had them in Engineering, we had them in Math. We had them everywhere, and we had classes of all sorts. As people have retired or died, they hadn't been replaced. I think there are a lot of reasons for that, and that's not all hostility against Chicanos, but I think people have lost their fervor. People have gotten less—they're not fighting for any faculty positions, for more opportunities for students. Part of that is the economy has been so bad, there was no money even if people had been sympathetic. There's no money for some of this.

So I hope we can get back to that. I hope we can somehow find ways of getting students especially, because I think students drive places like Sac State. I think if enough students get upset, the administration will do something. Because that's how I got hired. I'm sure that's how Senon got hired. We all got hired this way, because students wanted classes in Chicano history of Chicano anthropology, Chicano economics or whatever. So that's one of my hopes. Things have not been very good in probably the last fifteen years.

Arias Do you think there are any other issues that were left unsolved in the Movimiento Chicano?

[00:42:18]

Pitti Well, sure. There's lots of issues. The Farm Labor Movement did a very good job at one point and it sort of divided for a lot of different reasons. Symbolically it's, of course, very important, but I don't think it's been as effective as it was twenty years ago. So I think we need to do a better job organizing labor and not just farmworkers, although some of the most important labor unions are very Latino oriented. The janitors' union, some of those may be the most powerful unions in the state or the most dynamic. But we need to do more. I see a lot of curriculum needs on campus, not just Sac State. I think Davis is having some of the same problems that we have and other universities up and down the country.

Arias What do you see as any current or future challenges for the Chicano community?

[00:43:41]

Pitti Well, I think the big challenge is to maintain a focus on the community, because I think what happens is that—I remember José Montoya, we laughed one time about it. He was talking about the Chicano Movement was beginning to splinter because all these students that were dynamos are off getting Ph.D.s and other students were off making a lot of money, and we lose sight of the collective prize. As people do well and as they move away from the families or away from the community, I think, unfortunately, they often lose their commitment. So we need to keep somehow—I don't know how to do that, but certainly we need to remind ourselves that that if we've done well, we owe it to the next generation for them to do as well or even better.

Arias One last question I'd like to ask. Going back, you said you taught a seminar for the Felitos?

[00:45:01]

Pitti Yes.

Arias How was that experience for you?

[00:45:04]

Pitti Very enjoyable. What I liked about it is the students were mature.

They were there because they wanted to be there, they wanted to learn about Chicano history in this case. I can only remember one student—and I won't mention his name—only one student that just tried to blow it off, and I gave him an F, and I think I kind of sent the message like you can't just get a grade because you're in the program and you're Chicano. But I think everyone else worked their tails off. I still have some of their papers. If I can find them, I'll donate them to the project. I'm sure I have them in a box somewhere, some excellent, excellent papers.

But the big thing is that I didn't have to plead with them to work hard or to go to the archives and do research. They just did it. And they were really nice people. There was a Puerto Rican woman, her husband was in the Air Force, and we stay in contact. Every couple of years, I get a Christmas card from her. When my wife died, she sent a very nice note. I think she's back in New Jersey or New York or someplace.

Renee Moreno and I were very, very good friends. We did a lot of things together, one of my favorite people. Duane Campbell I still consider one of my good

friend. His wife was my first history student, my first M.A., and she ended up teaching at American River for many years, did a very good job.

Arias Is there anything else that you would like to add that you haven't mentioned?

[00:47:14]

Pitti Oh, I'm sure as soon as I walk out the door, I'll say I forgot to tell you I also won the Korean War by myself and the World War II all by myself and convinced Cesar to do the strike, to march on Sacramento, things I'll probably make up in my own head. But, no, I think I'm fine. [laughs]

Arias Well, I think that's all the questions that I have.

[00:47:36]

Pitti Thank you for inviting me to participate in this. I am anxious to see not the results of my interview, but the collective work. I think it will be fascinating, so thank you. You did a good job.

Arias Thank you. You too.

[End of interview]