This interview was conducted as part of a series on the Mexican American in Minnesota.

David J. Ramirez is a political activist, a social reform advocate, and a man of unlimited energy and imagination. Born in North Dakota and raised in Minneapolis, David pursued higher education after his tour of duty in the armed services. With a willingness to accept any challenge that typifies David, he went to press with Minnesota's first Chicano newspaper publication "La Voz". He certainly will have written his deeds and accomplishments on the pages of Minnesota's history.

This is a transcript of a tape-recorded interview edited to aid in clarity and ease of comprehension for the reader. The original tape recording is available in the Audio-visual Library of the Minnesota Historical Society.
INTERVIEW WITH DAVID J. RAMIREZ
JULY 22, 1975
INTERVIEWER: GRANT MOOSBRUGGER

Moosbrugger: Mr. David Ramirez, on July 22, 1975. Do I have your permission to record your oral history interview as the property of the Minnesota Historical Society, and the literary rights belonging to the Minnesota Historical Society, to disseminate to the public?

Ramirez: Yes, you do. The only qualification I would have would be that "La Voz" also have access to some of this material in case we want to reproduce it on behalf of the Minnesota Historical Society.

Moosbrugger: Absolutely, this is accessible to the public of Minnesota.

Ramirez: Good, I think it's a great thing that is being done; long over due. I think it's in capable hands; Mr. Saucedo and yourself, and we are willing to cooperate in any way that we can. I am leaving it open to you now to ask me whatever you want.

Moosbrugger: Great, maybe you could start off by giving us some of your background history, your personal history, brothers and sisters, where you were born, anything that you have been told earlier?

Ramirez: My parents, they were both born in Mexico, my father was from Guanajuato, he came here in the twenties. He went back and married my mother, she was from La Piedad, Michoacan. We have been here a number of years. I was born in North Dakota, up there in the migrant stream, delivered by my father in a chicken coop. At that time the doctors were not too receptive to the idea of delivering migrant children. I've come up the hard way. I am not ashamed of my migrant heritage, it was the only way that we could keep off the relief rolls and survive. I went through some hard times myself. I guess you could call me a militant, an activist. I believe that the Chicano has not received his rightful place in our society. I don't believe in the
Ramirez: melting pot theory. I think that we all are entitled to have our distinct
culture. I believe in the rights of Chicanos to have our own culture be­
cause we are bi-lingual, most of us, and we are bi-cultural. So I guess
you could call me a militant. I prefer the term Chicano because I feel that
is the term that we have given ourselves. It's very common in the migrant
stream for one Mexican to look upon another one and say "Are you a Chicano?"
That's how we can identify ourselves. I don't like the term Mexican American,
as applied to myself. I don't use it myself. I feel that's a name that White
America gave us. I don't think it's anything we should be proud of. I don't
believe that it should be something to divide us, as some people feel that it
should be. I can work with anyone, regardless of what they call themselves.
I certainly respect my Mexican American brothers. If they choose to use that
name, that's fine with me. I think that the common denominator has been op­
pression, poverty, and discrimination. I think that we can certainly work on
that. Do you have anything else to ask me?

Moosbrugger: We learned where your folks were born, about what year did they move from
Mexico?

Ramirez: Well, of course you know that with us, Grant, we don't have any real written
records and it's difficult because many of our parents could neither read nor
write in English or Spanish. We have to go more on what we have heard. I
understand they came here in the twenties. I know I came here in 1936. Now,
that dates me! We were not the first family in Minneapolis, but I think we
were one of the first who came here to Minneapolis and settled here. Why my
parents settled in this cold country I don't know, but my father said that
there seemed to be more opportunity here in getting jobs, in the area of em­
ployment, and there was less discrimination here for the Chicano people coming
up. I think that this is still the case today. I think the discrimination is
a little more subtle here. There are opportunities here in Minnesota, too. I
Ramirez: really don't apologize for living here. I get chided once in a while from Chicanos that come from the southwest and say, "What the hell are you doing up here?" But I like it here. I think that the people here are pretty nice.

Moosbrugger: Maybe you could mention your brothers and sisters and the order of their age?

Ramirez: I have a sister, she is in her fifties. She has had quite an experience. She came up through the migrant stream and she recalls the time the family had to pick cotton. She is a very interesting person. She remembers that the Mexican people were separated and actually segregated according to their physical make-up, in relation to how well they were able to pick cotton and so forth. The strong ones were put in certain areas to pick cotton and she said they were detained in camps until they were old enough and strong enough to go to the other camps to pick cotton and so forth. So, it isn't just the black that's done this menial type of work. It's also been the Mexican or the Chicano.

Moosbrugger: What's her name, her married name?

Ramirez: Her married name is Margaret Newman. I have a brother, Manuel Samuel, who works for the city of Minneapolis as a cement finisher. He is about 39 or 40 years old, I think. I think he is the third Chicano cement finisher in the history of the city of Minneapolis. He's been with the city now approximately 23 years. Another thing that's been very difficult for the Chicano here is to get into the trade unions. They are traditionally closed, not only for the Chicano, but for a lot of other people. We have had a very difficult time getting in and getting certified and passing the examination and so forth, because you have to be recommended, at least at that time you had to be recommended, very strongly and they just didn't recommend Chicanos for it. He's done a lot on his own to bring others into it and now there are a number of Chicano cement finishers in Minneapolis. I have worked, because of our situation I had to leave school early and finish my education, or get my G.E.D. I should say I completed my education in the service. I served two terms in
Ramirez: the Army, and I think that was beneficial to me. I am not ashamed of that. I think that's a good experience for a young person. A lot of people think that when you're an activist you're opposed to America, but, that's not true. The Chicanos have won more Congressional Medals of Honor than any other ethnic group. Certainly I think that it's not something that the Chicanos have done in vain. I think that instead of destroying America, we should try to build it up so we can have something to partake of. I think there are many types of militancy and it isn't all burn and destroy. And that's where I draw the line. Some of the young militants say there is no hope. I think that there is a lot of hope. I have seen things progress from my time; such as jobs and educational opportunities for people. I think that that's a good thing. I am director of recruiting for the Martin Luther King Program and I see that that's one of the only vehicles we really have here. We have one of the only programs in the whole nation of this nature; that just about gives you almost all of your funding to go to school.

Moosbrugger: What schools did you go to here in Minneapolis?

Ramirez: I went to Phillips Jr. High School and from there I went into the service. I came out of the service and went to the University, I got my degree at the University of Minnesota.

Moosbrugger: What did you get your degree in?

Ramirez: Humanities. I have done some graduate work in industrial relations, and I hope to get back to the graduate school soon if my schedule permits it. I am director of recruiting and public relations. Also I have "La Voz", I am a professional photographer and I have a radio program. It does keep me busy.

Moosbrugger: What were your experiences in the service? Were you in during peace?

Ramirez: Both. Both peace time and war time. When the other guys were out having a good time, I was studying. I have always been a reader. I have always liked that and I felt that I wanted to get ahead in life. I guess you could say I
Ramirez: was too lazy for manual labor; I knew it wasn't for me. I wanted to get something better in life. I have visit places like Paris, Spain, Germany and Switzerland and I received a taste of some culture there. It was strange to me, but I enjoyed it. I knew that I wanted to better myself and be more aware of things in the world. I have always been a student of history and I thought that this is what I wanted to do; to advance myself. I don't think that these barriers are insurmountable. I went to the eighth grade and went on and got an education. I think it's possible. I don't know how long the doors are going to be open for us, but I think as long as they are there we may as well avail ourselves of them.

Moosbrugger: I want to point out that there's just been three of you children; your brother, your sister, and yourself.

Ramirez: Right.

Moosbrugger: I catch the tone that you are an activist. Let me backstep a little bit. It's interesting to note that you actually verbalized it. It's very evident to me that the typical first generation Chicano is certainly not ashamed of his background, of coming from the migrant stream, but rather is proud of it because, as you and I both know, there's no sin in being poor. The only sin is if you don't care or don't try to do anything about it. Most Mexican American people, first generation Chicanos, feel a pride in their accomplishments. Their accomplishments, typically, are great. They're not "have-nots". It's evident to me, sitting in your lovely home here. You have a lovely home, a lovely wife, and family. You have got not only native, raw intelligence, but also the formality of an education which is just frosting on the cake. It's almost paradoxical, or at least a little surprising, to me that you have maintained this activist stature. I say activist rather than militant.
I don't think it's too surprising, Grant, in as far as I think that once you have something I think you can do more. For instance, you can take the militant point of view and you can say, "Learn things from the white man and then you can use them against him." Well, I guess we can use part of that because we have to learn that there are things that are as they should be, and there are things that are as they are. I feel very strongly in being more pragmatic rather than being so idealistic. I know that idealistically, I would like to see more equality for Chicanos and Latinos in general, but I also know that with that equality there has to be some type of preparation. I think that there's nothing wrong with that. As director of recruiting for our University program, I come in contact everyday with both schools of thought. The school of thought; "We don't need it, it's the white man's education, it's the white man's school, you have to be a cop-out if you go there." Well, that's a lot of bull, because when you go and apply at a company they don't really give a damn how much you know about certain things, straight things. They want to know of what service you can be to them. You actually have to see yourself and tell it to this company. I think that many of these people that claim this is necessary are the real cop-outs, because they don't want to spend the time or the money and struggle to get ahead.

Moosbruger: The effort?

The effort, yes. The motivation to get ahead. After all, it's very easy to say, "Well, hell, I can't get a job because people don't want to hire me", when in fact they haven't tried to get out there and get the job. On the other hand, I do know there's a lot of discrimination against Chicanos. I feel that we haven't been part of it as much as we should be, because of the fact that to most of the people around here, whenever you mention minorities they imme-
Ramirez: diately assume that you are talking about Blacks. A lot of the programs are geared for that, that's nothing against them but that's just a fact of life. You can see it in any corporation you go to that hire minorities. Most of them are Black there, whether it's banking or industry or whatever. I think the Chicano has made his thoughts known. I think that's why I would like to be called an activist. I don't mind it. I don't even mind being called a militant because I think we have to be able to address ourselves to these situations you also have to use introspection, because who really is responsible for these things? There are a number of things that have kept us down. Many people point to the church as having kept us down. They say we spent so much time on our knees that we can't really deal with a lot of issues. A lot of people feel that the church has told us to expect a better life in the hereafter. Well, I believe that we should have a better life here and in the hereafter. Like the old preacher boy said, the only thing he wants to leave the devil is his bills. I think that there is something to that. I think that we have to be able to see ourselves in the light of what we really want to do with ourselves. I think that we have to sacrifice ourselves for our people. That's one thing that my father left with us, that we have a commitment to our people. I think this is very important. I think a lot of people have used that and have misused it. There are a lot of people running around hollering about Chicano power, but when it comes down to their dealing with the issues, when it comes down to establishing some committees, they are never there. They don't show up, except for the cameras and the shouting. I think we are over that stage now. I think we have to start looking inward and saying, "Hey, we got ripped off within our own community, we got ripped off here in the area of education, people who got their jobs because of the Chicanos, but aren't doing
Ramirez: a damn thing to bring us in these schools, into these professions. We are not into the vocational thing. We have people in the vocational field but we can't really get into it, to become plumbers, carpenters, or whatever. We are getting to the point where we are asking for some accountability from these people. That's what really gets me sometimes, these people come to us for support, but when we try to ask them for some accounting in what they have done, they won't reveal what they have done. I think this is something we have to deal with. I think we are going to be dealing with these things and I think we are going to be seeing more of these things. I think it's a good thing, in a way, that we ask one another, "What are you doing?" What I am driving at, I guess, is that we can't keep protecting people just because they are brown. I think this colored thing is past now and I think we really have to look and see who in the hell is doing something. Who is really producing for us?

Moosbruger: I was going to ask you that I think perhaps you have gone on to answer, in part, what I was going to ask you. What types of discrimination you have witnessed or have seen first hand? Would you say that it's a fairly common occurrence for a qualified person to be passed over for a job or position or an honor that he is qualified for?

Ramirez: Yes, Grant, that happens, not frequently, but it does happen. For instance right now we are dealing with womens' rights. Many firms now are classifying women as minority and they are by passing minority men. Not only Chicanos, but Blacks, Native Americans and other people. Usually when we refer to minorities we are talking in color. Some people like the term "the third world." Well, I don't like that term. Usually when I talk affirmative action, I am talking color. This happens quite frequently. Women will come in and they will get
Ramirez: the job. I could mention a couple of companies that have hired people that I was in graduate school with. They are blonde, white girls and they are into the jobs. I have had a couple of them call me and ask me what they should do in these situations. They are being paid for these jobs and they are affirmative action managers. A large corporation here did that. They hired minority people. I think a lot of times they do that, too, because they don't have to pay them as much. It's really not fair to the women because they put them in a "trick bag", and it's certainly not fair to the minorities.

Moosbrugger: They are hiring white women for jobs that perhaps could as well, if not better, be handled by minority people.

Ramirez: Right. I attended a luncheon last Friday, in fact, with some Black women who invited me to come there and talk with them. This was definitely brought up. These particular Blacks felt very strongly about that. One of my recollections of personal discrimination was when I went to visit a friend of mine as a school kid. I went to his home and I heard his father say he didn't want him to come out and play with me. I remember one time dating a girl and it was the same situation. I recall one time we went to look at a home, a farm or something. I was quite small. My father went to the house and the man asked my father if he was half black. My father came back to the car and told us he didn't want to live there anyway. But I recall my brother and I crying because we wanted to live on that farm. We wanted to raise chickens and that. In those days you could raise chickens in Minneapolis, and we did like most Mexicans, we raised chickens. I remember that very vividly. I didn't really realize what that was at the time.

When I went into the service in the '50's, I went to the South. I was in my
Ramirez: cab with a black friend of mine from St. Paul. We were going to get into the cab, this was in Columbus, Georgia, and the cab driver said, "I am sorry, but I can't haul white and colored together." I went to get out of the cab and he said, "no, I can haul you, but I can't haul him." That's why this thing, discrimination, is really so ridiculous. I find now a coalition form, particularly here in Minneapolis, with the "people of color", as we used to call it years ago, before people started calling us "third world", whatever that means. I see a coalition because there are a number of issues we can certainly get together on. We have had a number of problems with the police, particularly on the West Side, and also in Minneapolis. Not too long ago, I had a young Minneapolis boy come to my home to be photographed, he had been beaten by the police. They were going to sue. The city council turned it down and said they couldn't sue the police. I don't know if they went to the civil courts, or what they did. We have had our problems in discrimination with the police, the highway patrol and so forth. One of the solutions, I think, is to get more minority people on these forces. I think there is a lot to it. I have talked to policemen and I have served on boards with them and they say, "What difference does it make who you get arrested by?" It does make a difference, not so much getting arrested, but this "pure" thing is very important. You can relate to another Chicano. I think there is a lot to that. I definitely think that there is a coalition of the minorities are getting together. I think it's for the good. It is not all negative, all complaints. I think there are a lot of things we can do together. A lot of the problems are very similar, no matter if you are Black, Chicano, Asian, American, Native American or whatever. I think the common denominator is discrimination. What else did you want to ask? We have covered my family, we have covered some history of me. Do you want to
Ramirez: get into "La Voz" or what?

Moosbrugger: Definitely!

Ramirez: I had worked for another small paper covering the Chicano issues, and I recall an article I wrote for this paper. A very, good Catholic woman was the editor of it. She didn't like the term "Chicano", so I used the term "Mexican American". She turned it around and changed it and put American Mexican. She said that she thought that we were American first, and so forth. Then she began to tell me what I should write, and to me it was like she was trying to define my culture for me. I thought that this was something that she couldn't do. I talked to my wife and she said, "Why don't we start our Own?" Well, I said, I don't have much experience in journalism and so forth. She said, "Well, we can try." I want to say here from the very beginning, I want this published, without my wife "La Voz" simply wouldn't have gotten off the ground. While I am talking about that, my wife is not Chicana. I think she is, but she comes from a French and English background. That seems to be an issue with a lot of people, that you have to marry a Chicana/Chicano. I think there are pro's and con's to that. It has never been a problem with me. I think it's not really being a color or being Mexican. I think it's more of a state of mind. Because I am an activist, I don't believe that we should say, just because a person is not married to a Chicano or Chicana, that they can't be active. That, to me, is simply not true. I think it's a very personal thing when you are talking about marriage. I certainly don't see anything wrong with intermarriage. I think that's been over played. She has really contributed to the paper. She does the lay-outs, and even works with the advertising and circulations. I think it's very important that a lot of these people who are married to an Anglo,
Ramirez: should give credit to these people. They do a tremendous amount of work. They take a lot of pressure and crap, working to try to better our people. I think many times we have a tendency to get all the applause for ourselves. If I have to speak at a convocation, or I am given an award, my wife is usually in the audience. Many times I feel she should be up there receiving the award instead of me. She is the one who does all the work. Right now, she is laying out "La Voz" for our fifth anniversary. Just once, I would like to see her get a little credit. What I was talking about was the fact that we saw the need for something that would print the news from our prospective. For example, there was a situation on the West Side a while ago, when the Chicano's were beaten by the police and so forth. The St. Paul and the Minneapolis papers picked it up as a Mexican American riot. I talked to over thirty-eight witness and spent all night interviewing them for presentation to the Mayor's office the following morning. It was a completely different picture than the police reporter stated in his articles. The police carry their reporters with them and they have their particular slant on the news. Other people do the same thing. We have cases where the Chicano point of view is not stressed. We felt the need for some organization or vehicle with whom we could get something printed from our prospective. Five years ago, when we started the magazine, I had a call from a very prominent Republican here in Minnesota. I talked to one of his aides. He was very prominent and a very wealthy Republican. He wanted to make us an offer. He was willing to go as high as $250,000.00 to invest in our magazine. The only catch was that he maintain editorial control. I am almost flabbergasted, when I think of it, that I walked away from that offer! I was that idealistic. I never really regret though. We maintained editorial control so that we can maintain the contec
of our articles. Many times people say, "Why do you print only the bad, why is it so often that you have pictures of the Chicano's being beaten by police, or mistreated in restaurants, bars, or education?" We certainly don't like to do that, but we don't make the news, we simply reflect it. As long as these things are happening we have to print it. I would not be true to what I believe in if I didn't. I think that our advertisers know this and we have never lost an advertiser because of it. They know that we are telling the truth. We try to do what we can. We try to help as many Chicano people or Latinos in their endeavors as we can. Even on the West Side, we are so lacking in business. Why is it that there are no Chicano bar's there? Why is it that we can't get a license? Why is it we can't get into manufacturing? Why is it that the predominance of the Chicano business is usually a restaurant or a taco shack or something like that? These are questions that have to be answered. Why is it the Small Business Administration has been very negligent and remiss in helping the Chicano or Mexican American, in giving him seed money or financing for his business endeavor? These are questions that we have to ask ourselves. Why is it we have a community? People say if you get together you have power. Well, the West Side is an example of people getting together. At one time there were two policemen, they represented the Chicano community. These are questions we have to ask ourselves.

Moosbrugger: As politicians, right?

Ramirez: Yes, right. Why is it that they gerrymander our district so we can't really get any representation?

Moosbrugger: To have a representative in the House of Representatives, a political voice
Moosbrugger: for the Mexican American people or the Chicano's?

Ramirez: Oh, definitely. I think that the time is right now for us to get together politically and have someone who can reflect our needs and so forth. I think the time is right. I have talked to some people and they have thought the same thing. It's very difficult for me to understand why we never had any political representation. I think that, traditionally, most Chicanos are Democrats. I think we have been taken for granted. I think the day is over when we have been taken for granted. I think that whether it's a Republican, or Democrat, or whatever, we have to be able to articulate our needs to the party that's responsive to us. Then you get into the "La Raza Unida" Party.

Moosbrugger: Which party?

Ramirez: "La Raza Unida" Party. It is very active in Texas. Some people have thought of establishing one here. I am not so certain that at this time we should do that. I certainly wouldn't vote for a candidate just because he is brown. I would like to look at his track record, his credentials and so forth. I am not advocating that. What I am saying is that we should become more politically aware of more sophisticated things. I think we are becoming that now. We are really starting to look at candidates now and what they can do for the poor, because most of us fall under the poverty level. I think we should definitely look at that. Education is another area in which we should be better represented, but, we are not. We are the second largest minority in the United States, and yet at one time, up until a couple years ago, we only had ninety PHD's in the whole country. That certainly is indictment against the educational system. As long as we are on education we can look at the law schools. It's very difficult for a Chicano to get into a law school. For any
Ramirez: minority. The University of Minnesota is also guilty of that, of not really recruiting us. The Medical schools, as well, haven't really gone out and made a sincere effort to recruit Chicanos for their enrollment. Yes, discrimination is there in any field. In Minnesota, locally here, there are only two Chicano lawyers. Most of the doctors that are Chicano have been trained abroad, in Mexico or somewhere. I think that's an indictment against the system that just excludes people. These things we have to look at. I think we have to prepare ourselves for these fields, and that's why I feel so strongly about education. That's why I have dedicated a part of my life to try and bring in the young people of all minorities into our program. I think it is a dynamite program and I think that we need it.

Moosbrugger: When you refer to "our program" you mean the Martin Luther King Program?

Ramirez: The Martin Luther King Program at the University, yes. It is really a good program. We are getting some graduates now, and I think it looks good. I expect more good years there. I don't know how long I will remain, but I think that we are making a good foundation. We have got a good basis for bringing our people here to partake this. Like I said before, I don't feel that Chicanos really want to destroy institutions in the United States. I think that we want to try and change them. Certainly I feel that way strongly. Anyone can burn, but not everyone can build.

Moosbrugger: Very fine.

Ramirez: Let me qualify that, too, by saying that people wonder if Mexicans can have businesses. All they have to do is study our history. We have a long history of education, of business, of being artisans. Our crafts that our young
Ramirez: people are beginning to appreciate, and know about, our dances and music are all indicative of a very fine culture. I think there are something like seven cultures in the world, and the Mexican culture was one of them. We have a lot to appreciate in our culture, we are beautiful people, and I think the time is right for us to take our place in America. I think it has been good to a lot of us. I am very happy for what I have and I certainly wish the best for all my people. I think one of the ways of getting it is in education. That's something that no one can take away from you. I have found it very helpful to me. It really is a self enrichment thing too, as corny as it may sound. It is good for us to know a few things. I think you can evaluate things a little bit better. I think that it is really good.

Moosbrugger: Thank you very much for the interview, Dave. I have seen a few examples of your excellent photography, would you tell us a little bit about how you got into that field?

Ramirez: Yes, I got into that through my journalism. I don't really consider myself an artist, but I enjoy photography a lot. I try to give our readers clear pictures. I think that we are beautiful people and we are interested in bringing out our culture. Photography is one way I can express myself. I have photographed a few people; I did George McGovern, I have done Mrs. Nixon, I recently did Henry Kissinger, I have done Princess Margaret and Ted Kennedy. I think that's an area that really hasn't been explored that well. We really haven't had an opportunity to get into it because it is rather expensive. I think the Chicano is a very good person for photography, because we have a basic knowledge of color and because we are very colorful people. I think we can do well in that field. I have been very happy in my photography. I have
Ramirez: done photography from here to Canada. On Mexico and so forth. I have done some photography in Europe. I think it's good. It is something that's been good to me. I certainly encourage the Chicanos to get into it. I recall I have helped some get involved in it. One fellow is a T.V. Cameraman here with a local station now. I have helped some Black youth get established and started with photography. One of them is with a TV station here and he is done some documentaries and video tapes. I think it's important that we help each other. I think that anything we have, whether it be photography or whatever, we should pass it on to our brothers and help them get started in it too, if that's what they like. I think this idea that we can't do anything but manual labor is very bad, when we even think these kind of things. If you go to Mexico, as you have been there, Grant, you see so much, so many things in architecture and in murals and so forth. They depict our culture. Even in the music and so forth. So we are really very artistic people. I think photography has been a field that we really haven't gotten into. It's important that we do. It's expensive to begin, but once you learn, you can always sell a few prints or something and get started in it. I certainly encourage all of my "Raza" to get involved in it. Recently a woman died here, and I think I took the last picture of her. This is something that they can't take away from you, pictures of your family and friends. I have done everything from live births in hospitals to actually photographing people in caskets. It's been important to me, a part of my life. I am very happy for the opportunities that I have had. It's a rough field, but so are a lot of other fields. I don't think that being a Chicano has kept me from doing my thing in photography. You have to be competitive and you have to be able to bid, and you have to be able to hold your own. I certainly encourage it. I never believed that just because of your
Ramirez: race that you are restricted. I think that's a cop-out to a lot of people. It is very easy to fall into that bag. I think that you have to strive, no matter what you are told you can't do. Within limitations I think we can do most things if we really want to do them. The time has come when we better quit blaming white society for a lot of our ills and better ourselves. Although we can't all be college graduates, we can do other things that are productive. I think the day has passed where we can rely on our color.

Moosbrugger: It sure is. Thank you for the interview.