**Transcription of Interview with Julia**

Venue: Popular Community Centre

Date and time: 07 December 2022, starting at 9:00 a.m.

Duration: 49:09 mins

Additional observation notes: The interview is conducted on the terrace of the popular community centre at the beginning. A few minutes into the interview, we have to move because there is going to be a class. For this reason, we go downstairs to the first floor of the popular community centre where we have the rest of the interview. Julia chooses a pseudonym. At the end of the interview, Julia agrees to have a participant diary, but she would do it in January, after the new year.

Participants: Interviewer [A] ; Julia [J]

TRANSCRIPTION

A: Thank you, Julia for your time for the interview. If you like, we can start with you telling me, as you were saying, how you came to the neighbourhood. You were telling me that you were 10, 11 years old. If you want, we can start there, tell me what it was like to arrive at the neighbourhood and what your memories of that time are.

J: Well, look, we lived in Ruiz Cortines and in fact we were looking after a plot of land belonging to a relative. Now we were almost always renting, taking care of it, then at that time my mum was told that they were invading here and she came with one of my brothers. They came and took a piece, they brought material, sheets and wood. But that day they were hit by a very strong wind, so they went back to change and when they returned they wouldn't even let them go back to where they had taken it, nor would they give them back their material.

So my mum was very upset and got out, she said "let's go, there's no more". But then about 3 or 4 streets down, there was a man who was on a corner. He was there and he already had his land, and he asked my mum if she already had land and she told him what had happened to them. And he said "look, if you want to go in there, but it's a cave". So my mum took advantage of it. So she said, "What about you?" And he said "No, I'm here". But unfortunately for him, where he stayed, it was going to be a street. So my mum and I stayed in the part of the cave, and they moved him to another side, that is, as they say, they rearranged him.

So that's where we stayed, and now, with a lot of work and a lot of rubble, we started to fill the cave, and now we started to make a little cone, which was what we did when we first arrived. It wasn't a house, but a little cone. Then my brother, who was a year older than me, was the one who came to stay at night, because they said that someone had to stay. So he was the one who stayed. We would come during the day, and at that time there was a lot of burning. The villagers would come and burn. They didn't want people to stay, so they started burning houses and everything. So the people got together, from that moment on the people got together, and in the church down there, every time they saw that the communal landholders from the town of Los Reyes were coming, they rang the bell. Well, at that time there was no bell and they said it was a rail, because it wasn't a bell, it was a kind of rail that they had put up. So they would ring it there and people would start to gather.

A: Is that the church in Cuicatl?

J: Exactly. So from there you could hear it and all the people started to gather, but they brought weapons, and they started to burn the houses. No it was everywhere, children and people were running all over the place. A lot of people died here, because now they were following people and everything. We also used to run away when the communal landholders arrived and then, since it was a cave, we would go in there, we would take shelter there. Once we saw that we could hear nothing, it was peaceful. But it was all hills, all stones, caves and holes.

Then with time people got organised and community work was done. So at that time my mum was alone and they said that you had to cooperate with the faenas (community work).

So my brother and I were the ones who came to the faenas (community work), the two of us had to come up there to do the faenas (community work), to bring down carts and carts of rubble, of earth.

[interruption that made us move down to continue the interview].

A: But while we were going down, if you want, tell me more about the faenas (community work), what was it like?

J: You had to do the faenas (community work), so, well, it was at whatever time you had, because we would go to school and when we came back from school we would go to take down the rubble, the earth, remove stones and all that. So, that's when the work began, they started to open up streets and everything.

A: And then you and your brother participated in the faenas (community work)?

J: My brother did, because my older sisters worked. As my mum was alone, they had to help around the house. So my brother and I were the only ones who came to the faenas (community work) and the streets were opening up. In fact, there was a water tank here.

But that was much later, because at the beginning we used to go to the Avenida Las Torres to get water. There we would go there to wash, there were stones, near the neighbourhood Ajusco. There was a river and stones, like a kind of washing place, that's where we used to go to wash and fetch water.

A: There was a water intake there, let's say.

J: No, it wasn't a water intake, it was like a river, like a little canal, like water flowed through.

A: It wasn't a tap.

J: Yes, later there was a tap. Yes, but this is where we used to go to get water. So a lot of people bought water here, so we also sold water. We sold oil, because the gas cars couldn't get in. There were no services because the streets were cobblestones, just hills and ravines. Then the streets were gradually levelled out. With the faenas (community work) the streets were opening up, forming streets, and cars began to enter. We didn't have electricity, we pulled it from there, from the entrance of the neighbourhood, from there we brought the wires to here. And every now and then they would take them away from us or steal them, and in order to have electricity, we had to buy wire again.

A: And they were also taken away by the communal land owners?

J: Well, they all took them away. Whoever, because now they were stealing them and they didn't want us to be here. So here we used to light up with just candles.

A: So how was all that? Was that organised?

J: Yes, yes, that's why I'm telling you, because here the neighbourhood became united. Here the popular community centre was built by all the people. First there was a little room where they started to give classes to the children in kindergarten and primary school. Each child had to bring their own bench or chair, their own table, because there was nothing there. As time went by, it was transformed. This is now a palace compared to how it was.

A: Yes, the neighbourhood has changed a lot.

J: Yes, quite a lot, but also because the people got together and agreed on everything and for everything.

A: So you remember a lot of unity at that time?

J: Yes, I remember because I was 11 years old, I was in sixth grade. So, now these are things that you don't forget. It's like many neighbours say "no, when we used to go to the neighbourhood there wasn't that". And I say "oh lady, if they had arrived when we did, I don't think they would have been able to stand it". Because they complained that there was no water, that there was no electricity.

And there was electricity because, I tell you, we brought it from there. But the water, I tell you, there were many people who sold water on donkeys or in cans. You would go down there and carry it to sell it.

A: And you said that you also sold water.

J: Yes.

A: And how did you do it? Did you have a donkey?

J: No, at first by pure can. By the bucket and the demijohn. I tell you, with time, but much later, I tell you, we started selling oil. At that time my mum bought a donkey. Then, with that, we started with water. That is, we continued with water and then we started selling oil. And from the oil we went much further down Las Torres Avenue. I don't remember the name of that street, but it was in Ajusco. We would even go down there to buy the oil to resell it here. And yes, it was a lot of work because we had to carry it. When we didn't have the donkey, well, with cans, demijohns, to bring it from there.

A: The water and also the oil?

J: Water and oil. Yes, then we saw that it was selling. In fact, we started selling sweets and soft drinks. In other words, like a little shop selling the most essential things. So that's where we started to get things. Well, I really liked trading and I still like it today. So, based on that we went on, how would I say? Well, as if we were surviving, so to speak.

A: Are you still working in commerce today?

J: Not now, not with the pandemic, in fact, I had.... Well, it wasn't mine, it belonged to my daughter. Well, they set up an internet café, but because of the pandemic, it kind of fell apart. Since the classes were online and all that, it really fell apart.

And I used to sell sweets there. So now we've stopped for the same reason, because I got sick. I mean, we got sick. So, we haven't been able to reopen again. So now my daughter is working and all that. But yes, yes, I would like to, because I used to work. But even with the pandemic, they don't want us older people anymore.

A: How old are you?

J: 62. So, they didn't give us work easily. That's why I started selling sweets. That's how I was helping myself. But then this happened and now my daughter is the one who helps me now.

So, but it was very... How should I put it? It was very hard when we got here. And very painful too.

A: It was a lot of struggle.

J: A lot of struggle. Yes, I tell you, from there the neighbourhood started to open up. The INDECO (government housing agency) started coming to measure the streets, the land. Then, when they came, my mum said, "they can't get rid of us with this". Because they started to arrange papers and everything. So, no, imagine that.

A: At that time there was more fear that they would take you out.

J: Yes, yes, because there were many years when you could just hear the rail and run. Now, as the saying goes, it's better to run than to stay. But it was very... [she is deeply moved and her voice breaks as she tells these stories and with the memory of the pain, suffering and effort] difficult, sad and at the same time beautiful. Because the neighbourhood was very united.

A: There were good things and bad things.

J: Yes, now yes, as they say, out of bad things come good things. And out of good things come bad things. But yes, now I'm telling you, very quickly that's what I remember... Here I tell you, we built the streets and everything, and the same with the water, we didn't have water.

A: And how did you deal with water? Did you have to bring it?

J: Well, I tell you, we went all the way to Aztecas to get water. We would go there with jerry cans, with buckets, with boats, to carry it. And later, when the streets were opened, they started to bring us water trucks. But once or twice a week, and then they would just fill a water tank for us. So you had to take care of the water. And my mother, for example, when it rained, she collected all the rainwater. And we even used it for washing, for the toilet. So what we brought from down there was just for bathing or for food. For personal use. But for everything else it was rainwater.

A: So almost all the neighbours did the same thing?

J: Yes, because it was very difficult to bring water. And then they started to use hoses and the water tank that they filled here.

A: That water tank was also used to get water?

J: Yes, they would fill it up and one would come here, but it would empty in no time at all. They would line up to get water.

A: Was that one filled with a water truck that came in?

J: No, I think it could fit about one and a half water trucks or something like that, because the water tank was big. So when they put that in, it helped us a lot, because we couldn't go all the way down there. And little by little everything opened up. Over time, but it took many years. They started to put in water and drainage. It took quite a few years.

A: And when they went to get water, both down there and here, the water truck, did the people also go organised?

J: Yes, yes.

J: How were they organised for that?

A: Because it was by street. In other words, in each street everyone had to take out and put in their water tanks. We were only allowed one water tank per family. And when they had water left over from the water truck, then they would tell us and we would even take out jars to hoard the little bit of water that was left over. But there was only one water tank per family. So, as soon as the water arrived, we had to put it in, because if we left it there, it would be stolen. In other words, people who didn't have a water tank saw the water tanks full, and when you came, there was no more water. So when the water truck arrived, you had to carry it, because if you didn't, they would take it away.

A: And when the water truck came in, it was on the streets.

J: Yes, it was by streets, or sections like that. In the street where I live, there was also a very big rise and it was like a hill. It was lowered a lot, they took out a lot of stone and they evened it out. And where there are a lot of hills, they couldn't go down them anymore. Because it was pure stone. Even today, the whole neighbourhood is pure stone.

A: And then, returning to the subject of water, do you feel that there was organisation, union, or was there also a certain amount of competition?

J: No, no, there was union, because imagine who was going to fight, because everyone needed water. So, there were agreements, so to speak, they said "from such and such a day to such and such a day it's the turn of such and such a street". In other words, they went by streets, by sections. So, they would say, "no, the day we get water is coming, we'll be ready when the water truck comes and then we'll go down". But we did suffer a lot here when the neighbourhood started, a lot. Well, now you were a child. For my brother and me, I remember it was like a game to go to do the faena (community work). Because the cars would come, and you'd get caught like a slippery slope, so for you it was like a game.

A: As children, what did you do in the faenas (community work)?

J: Well, I used to take down the earth, the rubble, and fill in the holes that were there. Pouring stones and earth into them, so that they would fill up.

A: But you say it was like a game too.

J: Yes, for us it was a game, because I tell you, we were children. And I tell you that my brother and I liked to go, because now, as they say, at home we didn't do anything more than homework and that. We'd come home from school, eat and then we'd wait for faena (community work).

A: Was that at weekends or during the week?

J: During the week, it was more like every day. Every day, because almost every day there were carts of rubble coming in, and all that rubble was bought up by all the people. That is to say, cars would just come and dump it, and now all that helped us.

A: You said you were in sixth grade.

J: Yes, I was in sixth grade.

A: And you went on to secondary and high school?

J: Eh, I only studied up to secondary school because there wasn't enough money. I tell you, my mum was on her own, and then imagine, we were eight siblings, so the older ones didn't study.

A: But was the school here or did you have to go?

J: No, the school was on Ruiz Cortines. It was Ajusco and then Ruiz Cortines, that is, two neighbourhoods down. So from here we would go there. And the road took forever, because I tell you, it was crossing rocks and hills. But now everything has worked out very well so far. Then they started to measure the land, and they said, "you have to start paying for it to be left". And yes, they started to pay for everything and they gave my mum her deeds. So now she says "they won't take us out of here".

A: And by then the water was already coming into the houses, wasn't it?

J: Yes, because then the water and electricity came in, and then the drainage. As they said, here, then it wasn't necessary, because as there were many cracks, the water would go wherever it wanted. But they said that it was necessary to put in drainage, because over time it has been seen in many places that since many caves and everything have been covered up, there is nowhere for the water to go. So, there are streets that flood a lot when it rains, why? Because the water doesn't drain away and so on. And with so much dirt, so much rubbish that people throw away, then the cracks and caves become clogged. Let's say, where you have your house, let's say we're here on the corner, so the cave was here and we could cross about halfway down the street. But then all that was covered up.

A: And then when the water entered the houses, you stopped selling water.

J: Yes, and that was also when they put the water tank here. Since then, because most of them came here. So I tell you, we stopped selling water, but we kept selling oil, sweets and all that.

A: And now thinking about the Water Defence Committee, in the last few years, did you start fighting for lack of water in your house?

J: Quite a lot, yes, because there were times when we didn't get water for a month, for weeks.

A: And when did that start, more or less, or was it always the case that it didn't come?

J: Usually it was almost always like that. Because we almost never had water like that on a daily basis, that is to say, it was only for short periods of time. As they call it here by tandeo. But let's suppose that out of the four days we were supposed to get water, we only had one or two. So we had to take care of the water and recycle it. Now we learned to recycle the water, with the water we used to wash the patio, for the bathroom, for the plants. And to this day we have kept that habit of saving water. Many did suffer. Weeks or months would go by and it didn't arrive. But what helped us not to suffer too much is that, in the house, my brother, the one who came to look after the land, was the one who started building the house and put in a cistern. He worked as a bricklayer. So my mum and I were the ones who put money in for material and my brother was the one who was building.

A: And the cave is still there?

J: No, because it was filled in. That is, it was filled in and then they started to build upwards. But yes, it was very difficult.

A: So from the beginning you got used to looking after the water?

J: Yes, as my mother used to say, for us it was like holy water. Water is very precious. And we had to take care of it. And something that also happened to us, when we were children, is that we would go to fetch water and then sometimes when we were playing, distracted, we would fall in. Then we'd fall in the water and then we'd go back and put more water in. Here, now, as my mother used to say, our knees suffered a lot from so many falls, so many scrapes that we got. But now, thanks to that, most of us know how to appreciate what we have.

A: So you feel that water is something you value?

J: Quite a lot, quite a lot. As we said in the committee, life is water. So we started to value water a lot.

A: And you value it because of this experience you have had in your life.

J: Well, yes, yes. It's like at home, for example. My mum, my brother and I were the ones who were there. My brothers, the others, at that time they were little, and apart from the fact that they were little, when they grew up, they never helped in any way. Why? Because according to my mum they were the youngest and I don't know what. And we valued the house a lot, because in fact my mum wanted to sell it, so there wouldn't be any problems and so on. But I often told my mum, "remember what it cost us. Not for what the house is worth, but for the sacrifice we made". But yes, later she understood and everything. I was against selling the house. Because I tell you that my brother and I were the ones who got involved. But with so many problems, well yes, afterwards we told my mum to sell it so there wouldn't be any problems. But unfortunately my mum left early and nothing could be done. And now there's the problem with the house.

A: And going back to the tandeo, so you say that the tandeo never worked very well.

J: No, because I tell you, it was rare when we had water during the day. Rarely, rarely. And to this day, you have to get up at half past two or three in the morning to fill up. Because when it comes with good pressure it goes up to the water tanks, but when it doesn't, it's only at street level. And then sometimes not even that. What has helped us a lot is that my brother built a cistern. So that's what has helped us not to suffer so much from water shortages. On two occasions the cistern emptied, but we asked for water. On two occasions we asked for a water truck, but you asked for it and they brought it the next day, or the third day. So I had asked for one and the next day the water started to arrive. So I suspended it, I told them that the water was starting to arrive, and that they should give it to the people who had not received water. And I told them, and as long as we have a full cistern, we don't suffer from water. What we do struggle with is the electricity, because the water is coming up with the pump.

A: Ah, so the electricity is more expensive.

J: Yes, depending on whether it is used. Right now we have five sisters living in the house, and we have separate water tanks. I mean, if I run out of water, I put the pump on with my electricity and they put it on with their electricity. In other words, whoever doesn't want to pay for so much electricity has to take care of the water.

A: And this getting up in the early morning when it falls is to fill it up?

J: Yes, to fill it up. Because there are times when I say that it doesn't fall at the foot of the street, but it all goes into the cistern. So, for example, I'm upstairs, and I have to get up because it doesn't go into the water tank. Or I have to climb upstairs to go to the bathroom. And I tell my daughter, "the little water that there is upstairs, you have to save it for bathing and for the kitchen, for the dishes and so on". So, I recycle it for the bathroom. The water I save when I wash, we use it for bathing.

A: So you take it up from the cistern?

J: Yes, when the cistern is full, we bring water up. But when I get up, I fill two drums and a tub and small jars. There, at the foot of the street, we have a laundry room and there I have my water tank and a bathtub. Those have to be filled. And I also have to fill them for the kitchen, because from the water tank, well, frankly, I don't like to use it for the kitchen. Because the water is already dirty. And then the water tank is also dirty, so imagine that. I mean, I have the habit that when the water tank is empty, I don't wash clothes, so that it's not dirty, because there are times when it looks like tamarind water. So, I keep water aside for the kitchen and we boil it. Well, now we don't boil it so much, because we just buy it from a jug to drink. But we did suffer, because to this day we still suffer with the water.

A: And you still get up early?

J: Yes, yes.

A: How do you know when the water arrives? Do you hear it?

J: No, because you have to go down to see. You hear it when it goes up to the water tanks upstairs. When there is more pressure, but it is rare. So I have to get up at half past two, three in the morning, to go down to see if there is water. Early, because later my sisters also get up to fill up, so the ones downstairs, if they open it downstairs, I don't get any water. So that's why I try to get up early, so that before they open the water, I fill my jars.

A: But is that every day or is it every so often?

J: Well, every time water comes down. Because I'm telling you there is no water every day. I mean, supposedly the tandeo is on Thursday, Friday, Saturday, Sunday, and sometimes Monday. But of those days, Thursday and Friday we haven't had any water until early Saturday morning. And two, three hours only. So we have to fill up and everything, and we have to take care of the water. Because sometimes they take it away at seven in the morning, at eight in the morning. So if you don't take advantage of it when there is water, you still have to wash. You have to get up at six in the morning to wash so that you can do it when water is falling. And I fill my buckets. So, for example, I have a day to wash. The water I fill the water tanks with, that's what I wash with. And when the water starts to fall, I fill up again so that everything stays full. And so that we don't run out of water.

A: So the defence of water is something important to you, to participate in this organisation?

J: Yes, well, in fact, I've only recently joined it. Long before the pandemic, I think about four or five years ago. A neighbour invited me to join.

A: What was it like to go in, to find out about it?

J: Since there was a shortage of water, many of us were carrying water, buying water trucks and all that. So here in the milk shop, when there was a milk shop, that's where I sometimes told people about it and so on. Then an acquaintance of mine said to me: "Have you been short of water?

And I said "yes, there are times when I do".

And she said to me, "look, I'm on a committee, if you want I can sign you up and the day there's no water we can ask for water trucks, they help us". But they help us and we have to reciprocate. By attending meetings, we have gone to the delegation to stage sit-ins and so on, things like that. So from the time I got there until now, I haven't even asked for a water truck. Because as long as I have a full cistern, I don't need one.

A: And what has it been like to participate in the group?

J: Well, it's been good for me. Because we realise a lot of things. That the government says it helps, but at the end of the day it doesn't. But the bills arrive on time. Many times I went there to fight because I didn't receive the water bills, and the next two months they came with surcharges and everything. So I went there to say that I didn't receive the bills. Or they arrived at other addresses, because on several occasions a neighbour went to drop off the bill. I never receive them when I have a mailbox there at home. And that's how it is to this day. Sometimes it arrives, sometimes it doesn't arrive. I have to hunt for the postman to ask him if the water bill has arrived. And after telling him so much, he goes and touches me when the bills come. Yes, I have to give him for his soda, don't I? Because I tell you, they didn't arrive. And they arrived with a late tax. Which wasn't much, but, anyway. And my mum taught us to go and pay as soon as a payment arrives.

A: And going to the committee meetings, or the committee's activities, has it been a good experience for you, then?

J: Well yes. People in the Committee help us, but we also help them. For example, during the pandemic, many people got sick or died. So, people in the group asked for help. It was like a voluntary support, whatever you could give economically, or whatever you could do to help people with your experience or whatever. And that's how all that has been maintained. I think it's very good, because as the saying goes, today for you, tomorrow it could be for me

A: Did you already know some of the people in the group besides your neighbour who invited you?

J: Yes, I knew them, I mean, I know them because they are neighbours, but I never thought they were there. I did hear about the group and all that, and because of the demonstrations that were being held, which then appeared in the news. But it wasn't until we started to run out of water that this acquaintance invited me. And I'm still there.

A: And have you met more people now, once you're inside?

J: Yes, now, both down there in the lower zone and up there in the upper zone. So at the meetings. When there are meetings, well, we get there and we get together and chat. We make small talk and so on.

A: How has it been interacting with your neighbours in the group?

J: Well, I think it's very good, because I can tell you that there's a lot of empathy, a lot of togetherness and so on.

A: And do you think it has been useful to be in the group then?

J: Well, I feel it has. Even though I haven't asked for a water truck, I feel it has.

And I like it because we've been involved in things since we were kids when we started the neighbourhood and so on. And my mum taught us to cooperate and to be united. Then my daughter tells me that she doesn't like me going to demonstrations, because once when I was there they ran us around. That's why she tells me not to go. But I tell her no, that it's peaceful here.

A: And had you ever participated in a similar group before or is this the first time you've been in something like this?

J: No, it's the first time, in the group, yes, it's the first time.

A: And you were already interacting with your neighbours? Do you think you had a good relationship with your neighbours before?

J: Well yes, because I tell you we were very close. Something happened here and everybody knew about it.

That so-and-so had fallen down, that he needed something, well, we would all go there. Or, for example, my mum would say "look, so-and-so got sick, I'm going to give him an apple, an orange". And they would visit each other. For example, the group of elderly people came here and they are also very united and everything. So you got to know everything. And it's nice because you help. But help like this helps us.

A: And on the issue of water, well, you say you haven't needed it, but can there also be help out there?

J: Yes, until now, as long as we have the cistern we won't need it. But then on two occasions it did run dry. But I tell you, fortunately, the next day it started to come down. So so far I haven't needed to call for water trucks.

A: But what motivated you to join was the issue of water, that it was lacking.

J: Yes, because I tell you it wasn't coming down. Among the neighbours, we asked each other, "Hey, did you get any water yet?”, and realised that many of us didn’t have it. I think that's how the committee came about. And it has been a lot of help. For example, in going to the mayor’s office and making blockades and everything. It is because of our protests and sit-ins and blockades that the authorities have listened to us. Because we would say "there is no water", and they didn't pay attention to us before. But when we went and demonstrated as a group, it was a strange thing that water would come to our house that very night. And there were times when there was water even at midday. So now, as they say, it’s as if the authorities want us to put pressure on them because they don't pay attention. And it was the same process for the well.

It took years for them to give permission for the well. And they still put up a lot of obstacles and everything. And now, as they say, the well was built thanks to the people. As they say, soon the authorities will want to stick their necks out and say that they did it, but they didn't.

As Waldo says, here we all value what has been done. We all take care and everything. And we're going to defend ourselves so that the authorities don't want to stick their necks out and say that we're going to have water because of them. No, the well was done because of the people.

A: Were you also involved in the well?

J: Just for a while. Just for a while because I was still working, so it wasn't possible. I mean, I did go to the meetings and so on, the cooperations that they asked us for things like that. But no more than two or three times I accompanied them to Coyoacán to protest that we didn't have water.

A: And to finish off as final questions, for you, what is the most valuable thing about being united as neighbours?

J: Well, the most valuable thing is the union and trust between neighbours. Because if there is no unity, nothing can ever be done. And trust too. Because there are people who don't trust and there are people who have spoken ill of the group, who say that it's just to get something out of it. And no, so far they haven't asked us for anything. In other words, they have asked for cooperation, but voluntarily. I mean, it hasn't been like in other groups in other places that we've heard about. For example, when people didn't go to the meetings they had to pay 20, 25 pesos for each meeting they didn't attend. So here there is nothing like that. It's like Waldo says, when there are meetings with the authorities, they don't ask us for their fares. They don't ask us. And as they say, sometimes they go in the morning and they leave in the afternoon. And we don't know if we have already eaten, if they have enough money for their fares. There is one or two people who sometimes have given them 10, 15 pesos, but it's voluntary.

A: Is there anything else you would like to add about the importance of taking care of water for you?

J: Well, that everyone should do it, that everyone should reuse water and take care of it. Because there are places where they go around washing the streets with hoses. That's why I've told some neighbours several times, two or three streets away, I told them "we have to look after the water". And they said "Oh no, that's why I pay for it". And that's not fair either because we pay for it and we don't have water. So all of this has to do with the fact that there are many people who don't value water. So it would be good if all the people, or rather everyone, because it's not just here that we lack water, that we don't take care of it. This is happening in many states, and we have seen how they are suffering from water shortages. So that would be very good, to recycle and reuse water so that we don't run out of it. Because now, as they say, the ones who are going to suffer in the future are going to be our grandchildren.

The water is going to run out and what will happen to them? So that's why it's good to take care of water. As we say in the group, water is life. And it is respected and cared for.

A: Well, thank you very much, Julia, thank you very much for your time. I thank you for having the confidence to talk to me and to have waited for me as well.

J: That's what we're here for, to help, in a while you'll help us with something. Now, as my mum says, favours are repaid with favours. And that's how the neighbourhood has been, they help each other. But now young people are no longer the same, anything goes. To begin with, they don't have the same respect for people. Before, you couldn't even raise your voice to your parents because they would hit you. And now I see so many things that come out, that children have killed, and it's very ugly. But I think that parents should also correct them. But now every family is different.

A: Yes, well, thank you very much again.