**Transcription of Interview with Lucia and Pedro**

Place: Popular Community Centre

Date and time: January 17, 2023. Starting at 16 hrs.

Duration: 57 mins

Additional observation notes:

The interview was originally scheduled with Lucía, but she arrived with her husband Pedro, who also wanted to join the chat. This was a good idea as the conversation between the two went well, and it was good to have a couple's perspective. Pedro agreed to complete a participant diary at the end of the interview. The interview was on the terrace of the popular community centre. They agree to use pseudonyms.

Participants: Interviewer [A] ; Lucia [L], Pedro [P]

TRANSCRIPTION

A: It's already recording. Well, to begin with, thank you very much for taking the time to have this interview with me. If you would like to introduce yourselves, your name, your age, what you do for a living or have done for a living, some other information about yourselves.

L: Well, my name is Lucía and I am 69 years old. I work in the home and I'm with the Committee in Defence of Water here in the Pedregal de Santo Domingo neighbourhood.

A: Are you originally from Mexico City?

L: No, I am originally from the State of Puebla.

P: I am Pedro. I come from the municipality of Morelia, from a small ranch called San Bernabé, Morelia, Michoacán. We migrated here to Mexico City when I was 17 years old. Well, I was missing something by the time I was 17, so much so that we had to come to Mexico City because at that time there was not enough harvest. It wasn't enough, we were left owing some rent for the oxen we had to use. We rented oxen to work the land. Well, we arrived here in 69. And well, I liked it a lot because we found work.

I also liked studying. I didn't study much, I didn't study for a degree, but the little I did study, I liked it a lot. As much as I liked biology, chemistry, not to mention geography, my favourite subject. Well, that's it.

A: And then what did you do?

P: I worked in various companies, mainly in the construction of the metro, I don't even remember the name of the company that hired us. From there I moved on to another company, I worked for several. I was also in the hangar, there at the Mexico City airport. From there I went to another job. Well, then I changed to another company, Americana de Cobre. I was there for a while too. Then I was at Promac, a mining supplier of consumer goods, which we were in charge of supplying or sending, how shall I say, consumer products to the miners there in Sonora. And from there I dedicated myself more to studying. From there, there was a time when I worked as a gardener, as they say here. Then I went to North America, I was there for a while, and I came back. Then I went to the ranch, I have a little garden there. To Michoacá. And there I'm still going back and forth, every month, sometimes it takes longer, and so on.

A: Well, thank you very much. Well, if you like, talking a bit about your memories, about your stories, we can start by talking about how you arrived in Santo Domingo, here in the neighbourhood.

L: Shall I start?

P: Yes, you go first, it could be about the first years when you arrived here and what the water issue was like, for example, in the early years.

L: Well, when I arrived here in the Pedregal de Santo Domingo colony, which was in 1981, water was scarce. Scarce because my father-in-law has a cistern in his house and it did empty sometimes. And then we had to carry the water from a tap that was outside in the street and when there was water in that tap, all the families had to carry the water and empty it into the cistern, obviously, it arrived with a lot of dirt. And if there was no water in that tap, we had to walk for blocks.

And that's how it was, almost every year since I arrived, in 1981. Until now, well, thank God, not anymore, not until now.

But I had to carry water, even with my two pregnancies, I had to go carry water, I had to go looking for water in the streets because in one street there might be a tap that had water today, but tomorrow it would be gone, so go look for it and see where. And there used to be more vacant lots, but now everything is occupied. But there was always a lack of water. Then, I don't know what year, there was a pipe and they changed the pipe to a thinner one, and there was less water coming down. And there has always been a lack of water.

A: You say you used to get it, from the tap, but it was dirty. So what did they use that water for, they didn't use it for drinking?

L: Not for drinking. It was for housekeeping, for bathing, for washing dishes. But for drinking and for cooking, well, no. We couldn't drink. We couldn't drink.

A: So, for drinking and cooking, what water did you use?

L: We had to wait until it came out of the tap. When it came out of the tap, we would collect it. And then we boiled the water. We boiled it, because there were a lot of little children. But then we saw that when the water came from the tap, the kids would come home from school and refuse to drink from the tap because they were very thirsty, and it seems to me that there was no water in the school too, so it didn't come. But that's as far as it went.

A: Well, I don't know if Pedro, do you want to tell us how you came to live here in the neighbourhood?

P: Well, we lived in the Agrícola Oriental for a while, until 71. After that we came here, every 8 days here to Pedregal, in 72 and we stayed here to live here. With a lot of people we formed this neighbourhood. We used to go to bring water to the market at the bola market. From there we brought water in buckets or barrels. From there we started digging, or drilling, to put in water pipes. Yes, but before that we used to bring it from there. A lot of people started to drill to bring in pipes. There were people who worked in the water system, who also came here and said, "give me 15 days and I'll put the water in, but I always need you to help me do the excavation to put the pipe in". Before that, at that time, the government had put some pipes like that in the streets, but it wasn't enough. So, we put in work, almost daily, daily drilling, and only a few people, because many said, "I don't have time, I have to go to work". So, at least around the block or in those blocks near where we lived, there was one or two people who gave us a hand, although not all day, no, but in their free time, and at that time, I did give them a hand all day long. Along with other neighbours.

So, there were places where there were peñascal, that is, big stones. And there was a neighbour who knew how to work with dynamite, he would give us a hand and say "we're going to drill so deep and for such a big load, to smash rocks". Because yes, with those rods for drilling stones, that's what we did, if there was a chance all day long, and if not, we did it at times. And then, well, now we put in the pipe from street to street, and the man who worked on the water system helped us a little bit, and we put it in. Because I tell you, there were tubes in the streets, but they were just laid on top of each other, just on top of the ground.

A: At first they were just tubes above the road.

P: Yes, then, I remember the name, or the name of the engineer who worked there in the water system, and he gave us a hand, with something, not everything, and he said, "well, you have to cooperate with something, to buy pipes and all that" And then they would send us people who knew what the pipes were. But it was a lot of work.

It took some time to go there from the mercado de bola market to fetch water, or to Copilco, which was very, very laborious. There were no streets, sometimes you even had to move around on the stones. Because it was a rocky area, I don't know if you've seen any photos, but there were only stones there, not even grass. A tree or two over there, but there was hardly any grass, no vegetation at all.

A: And the dynamite was to break that rock.

P: Yes, yes, to go through the pipe and put it where it was supposed to go. Then we organised ourselves, we went there to the water system, and they helped us a bit here, and we put the network in, and now, now it's in all the streets. But I tell you, we had to sacrifice something to bring water from the market network, or from Copilco. And there were one or two wells, around here, and we brought water but it wasn't enough, because when people realised, a lot of people went there, and it wasn't enough.

A: Many people went to that well?

P: Yes, and even more so for those who live in that area. But, well, little by little we have been doing more work, and until, lately it is not enough, but not exactly because there was not enough water, because it was coming from the Cutzamala or something like that. No, but this water from here, from El Pedregal, doesn't come from there, because apart from those wells, more were drilled. There are several in the whole neighbourhood, and with those wells for the Pedregal, for the Pedregales, it was enough. But they started to make buildings and something like that, to rent, I don't know. Well, the thing is that that water was no longer enough, and when they took it away from us, they sent it to those flats. And we complained, "Well, why aren't we going to have water?" And they told us, "No, they're doing maintenance on the Cutzamala system," or something like that, but this water doesn't come from there, it comes from here, from the Pedregales. So we don't use water from the Cutzamala dam. In the meantime, when we started to pressure the authorities, we also asked for that well to be built, to be drilled there, but it was a lot of work because there were some neighbours nearby who didn't want it to be there.

A: How did that go?

L: Well, we started, I started to be with the Committee, in 2016, something like that, because we were at a meeting and a colleague invited us to go and see that the water was being dumped from 215 Aztecas Avenue, because they also drilled there. That's when they built the apartment buildings. It was the real estate company Quiero Casa that started to build there, they drilled, they took out the water, until they flooded what they had already built. And then the other group was formed, I don't remember what it was called but we from here in Santo Domingo got together and went over there.

A: It was the Asamblea General de los Pueblos, Barrios, Colonias y Pedregales de Coyoacán.

L: Yes, that one, and then we joined there, well, I went there, I could never stay at night because they had their sit-in, but day and night.

I could never stay at night, but I would go and help them with food, with lunch. And I would stay there for maybe half an hour, maybe an hour, it all depended on the weather. And the water was still being thrown out, it was clean, because a lady would grab the little bucket and grab the water and say "I'm going to drink, and if something happens to me, we'll see". And she drank the water, and from there we washed the dishes, after that we never got sick, to be honest. And then we came from there, well, we were here and we were there. And here we started marching in the streets, and people shouted at us, they told us, "lazy old women, you have nothing to do, go and do things, you have nothing to do". Because we would go around handing out leaflets so that others would join in.

But the truth is that in Santo Domingo, many people didn't pay attention to us, quite the opposite. Even when we closed the avenues, they would shout at us very badly, and then the older people would say, "Oh, why are you closing the streets? And we would say "sir, we don't have water". We would explain it to them, but they would get angry with us. Then we would even take one of our mates' carts and put the horns on it, and we would go around inviting people, but no, they didn't want to. We would often go to the city hall, we would close the avenue there, what's the name of the avenue that goes there? The street that goes that way.

A: Miguel Ángel de Quevedo?

L: No, the one in the mayor's office, I don't remember it's name.

A: Carrillo Puerto?

L: Carrillo Puerto, that one, there, we closed that one. Well, a lot of things happened there, with the comrades. One of them was here on the avenue, he was at the encampment in front of the Aztecas building, and there all the police arrived, they took the comrades away, they shot one of them with the famous rubber bullets. And well, a lot of things happened.

A: And what was the group here?

L: When we started here I didn't realise at what point the neighbours from Llave and Patos streets and everything around there, and Árbol street where the well was made, they joined in.

When the meetings were held, it was because the group was united, the Committee in Defence of Water had already been formed, but since the people who were in charge as leaders already knew me, they included me.

And so yes, as they knew that I was with them, or as I used to say to them, "when I can, I will be with you". And so yes, because in the house where I live, there was no water, there was no water. And I had to come, sometimes at one o'clock in the morning we had to come and fetch the water.

A: From where the tap was?

L: Yes, from where the tap was. Yes, it's three blocks, but the blocks are long. So at two in the morning or one in the morning I had to carry my water, because the other days I didn't have to carry it. And that was just for bathing, for the dishes and for food, because I couldn't carry that much water for washing.

Imagine, all I had to do was carry the barrels and so on. So, as soon as we started, we demanded the well. We started with the pipes, we wanted a well. We started with the paintings, here is the painting we did, the mural. In Llave y Fuerza. So that's where I participated too.

A: In the mural?

L: In the mural. That's where I went, I liked it a lot, well I like to participate whenever I have the time. And there were marches and visits to the mayor's office. In fact, some of the comrades left the mayor's office for the house of the famous Mr. Toledo, Mauricio. Yes, they stole their microphones, they beat them up and well, that day I came here from the mayor's office. So that's when we started to bring in the people from the well, the graffiti, the marches, the sit-ins, whatever they wanted. Even if it was only for an hour or two, we would always go to the mayor's office.

But it's true, we don't have enough water because of all the real estate developments they are building.

And that's what I told a man they called to show us about the valves. I told him that what I don't like and what I wouldn't like is that we are fighting for water, fighting for the well, because there are other wells, but that this water will be taken tomorrow to another building where they are building. And the man said to me, "well now we have to fight so that they don't build any more". And I said to him, "but sir, how do we fight with the real estate company Quiero Casa, how do we fight and in every way Mr. Money wins. Because Mr. Money is the one who wins, it is not the people who win. So I say, thank God we won because of the well.

But even though it was built, thank God, there were still some neighbours who were against it, who didn't want it to be built. They were against the well being built. And even so, their claims were accepted, true or false, without knowing, only they know. I don't know anything about that, but I was saying to a colleague, if the drilling goes down, how is it going to damage that fence that they say is going to be damaged? I mean, I can't imagine, but if the drilling goes downwards, ok, there are stones, maybe, but I don't think it's that bad. To the school, yes, because it is closer to the school. But well, and now, thank God, in all that time that we were fighting for water, fighting for the well, there were years when they were cutting off our water.

A: The tandeo system.

L: The tandeo, yes, and well, thank God, yes, they took it away on Monday, but by Tuesday or Wednesday, we got it. We got a little, but we did, thank God. And then when they said "it'll be your turn on Thursday", on Thursday we started to get it normally.

I mean, I thank God, because many of my neighbours didn't have any. Once I sent in my report and said "no, well, on such and such street, which is my address, I am getting water".

And then one person asked me, "how come my neighbour is getting water and I'm not getting water?" And yes, other people, other neighbours up there, well, it's still central Santo Domingo, said, "no, I don't have water, and how come the one across the street has water?" And I never really asked for a water truck, because yes, many people who have a cistern asked for their water trucks. I never asked for them, because where we live there are many families, and the whole family didn't really support the group.

P: They didn't support.

L: No, they never did. The rest of the family never supported. So, I just said "the water has run out", as long as there was no more water in the cistern. But I'm not going to ask for anything, because I'm the only one who participates, and I'm not going to ask for the water truck, so that everyone can take advantage of it. In that case, I was a bit selfish, but I wasn't going to do that. Because I invited them, I told them "let's go, let's go". And they said "oh, no, yes, I'll go the other day, but not now".

And then I said, well, thank God, the well is now there. And so we continue, now we are making sure that it works, that everything is fine. And I tell you, thank God, in my home there is no lack of water, to be honest. On the contrary, the pressure is very good, and so far I haven't seen any requests for water trucks.

A: So you have noticed a benefit from the well.

L: Yes, very, very much, because yes, I don't see people asking for the water trucks.

A: But you say that you didn't ask for water trucks even if you ran out of water.

L: No, even if the water ran out. You know what I did? When there was a tandeo and they gave us water, I would set aside, we had a tandeo and everything, a system of rationing water, and I would set it aside. I took advantage of when the water arrived, and I also set aside water in the barrels for food and dishes. And since I was alone with just one of my children, I didn't spend much. And when we started to fight for water, we started to say, "well, we have to recycle water". Well, we have always recycled it, well, the water I use for bathing, we always take it out of the bucket. Now the water fills up, we have the bucket there, there is the recycled water for the bathroom, for the corridor, for mopping. So we recycle the water, even, even though we already have water, and since we don't have the tandeo any more, we have it there.

A: And the tandeo was something that was also achieved by the committee, wasn't it?

L: Yes, of course, it was because of the committee, because the people who went to the meetings, comrade Waldo, Tita, Martina, my compliments to them. They left their work for a while, they left their unfinished business, because they come here and they have their work, they have unfinished business, at home there are many things to do, but my regards and compliments to them. It was because of them, because of the committee, that the tandeo was achieved, and the water pipes, and I could see that in the group they were saying "my water truck hasn't arrived yet, I'm missing my water truck". But they were very attentive, and there was no way a person would say that their truck hadn't arrived, because then the person in charge of making the list would say "it won't be long now, tomorrow", and Waldo was there and he wouldn't keep quiet, he would always say "what number are you in the list?" He was always on the alert. My respects, really.

A: Before the tandeo existed, you didn't get water like that, did you get it every day?

L: No, we only got it once in a while, once in a while, when we charged the tap. Yes, we loaded it, and it wasn't just us, there were a lot of people, there was a very long queue. Then you would get there with your little barrels, but a truck would arrive with a drum and the hoses, and oh well.

A: And they filled them up?

L: They filled them up, until they filled them up, it was your turn to get the water.

A: And you didn't tell people not to fill the other people's drums?

L: No, only sometimes some people did.

A: But the water didn't run out?

L: No, the water never ran out, really.

And we were a lot of people, from all over. So from north to south, there were a lot of us, and we came to drink from the tap.

A: But you say that the queue was respected and everything.

L: Ah, yes, I never saw any problems. Once the man across the street, I don't know his name, who lives across the street from the tap, when I arrived they told me he was charging 20 pesos. That this man was charging so that we could keep taking the water. And yes, I saw that some neighbours went and knocked on his door, a boy came out, and he wrote them down on a list, and those neighbours arrived and said "they are charging 20 pesos so that we can keep taking the water". And I said, well, for having water. And I went to knock on the boy's door. The boy came out and said "yes, I'll write it down, and when my dad arrives, I'll let him know". And then, yes, I gave him the 20 pesos. And I went home, I went back for another trip, and when I saw that the man was already there talking to his neighbour, I went over. And the boy came out and said, "look, my dad is coming". And the man came and said "the lady already gave me 20 pesos".

Then it occurred to me to say "excuse me, what are you charging 20 pesos for?" And he said "look", and he was carrying a used tube. And he said to me "ah, look, right now I've just come to buy this pipe, because look, here I'm going to put one, two, three, four keys in this pipe, so that four people can get water". Well, that's how it stayed, well, that is,

at that moment. Until another neighbour on the same street said to me, "No, but why are you paying 20 pesos? Water shouldn't be charged for, nor should it be sold or anything. And she said, "I said I don't know how many things to the neighbour". She said, "Why are you charging for water? If the water belongs to everyone", she said, why are you charging for it? Who are you? Why are you charging for the water? She says she didn't give the 20 pesos. She told me "I'm not going to give anything, and let's see if someone can get me out of here". In other words, the woman was very brave. And I said "no, well, I'm just being silly". I did give him the twenty pesos.

Well, he never put the tube in. Then I heard comments that said "no, well, he put his hose in his house". But I didn't see anything there. I did see the hose, but to another address. From the tap to the house.

But yes, I'm telling you, I think the water does run out. Because sometimes I would come with my employer along the peripheral avenue and I would see so many services and so much construction. Because they are building everywhere.

And where the hell are they going to get so much water? I said "even if they are offices, the water is used to wash their hands". That's why we don't have water.

A: So you think there are other groups that are taking that water.

L: Well yes, I think that the real estate companies take the water for their services. And as that man said, now we have to fight to stop them from building. And they do fight, but they beat them. Because the real estate agents are always going to show money to the authorities, because they are the ones who can.

A: So for you, the issue of defending water is also an issue of justice?

L: Yes.

A: What value do you attach to the struggle for water? What does the struggle for water mean to you?

L: For me it means a lot. It means effort, time and health.

A: And why health?

L: Because if you are sick you can't accompany the committee.

A: When there was the issue of the pandemic, did you also have the issue of the lack of water?

L: Yes, very much so. And I don't know if we went out once or twice to shout there in the mayor's office, but we all had masks on, we all had the gel, and every now and then they put the gel on us, so we did keep our distance, we had the distance, but we did go out.

A: Yes, because you were affected by not having water.

L: Yes, because we were shouting, how do they want us to stay at home, not to go out and wash our hands all the time if we don't have water? So how do they want us to be washing clothes? They ask for a lot of cleaning, they ask us to bleach the floors, but we don't have water. But we did go out and then we had virtual meetings. The meetings were virtual and sometimes we also had meetings with people from the mayor's office. But it was very few, maybe once or twice. That's what I remember.

A: And despite all this effort, do you think it is worth the effort to struggle and continue to fight for water?

L: Yes, of course.

A: What makes it worthwhile for you?

L: To have the water. And not just staying there.

P: It's just part of life.

L: It is part of life, and as the committee says, water is life and life must be defended.

A: What does this issue of water mean to you, Pedro?

P: It is precisely to fight for life. Because we all, absolutely all of us, need water. And this is a precious liquid that, in the whole world, at all times, we need.

Both for those of us who do fight for it, and also for those who don't. Because those who do not fight for it do take advantage of what is being made available. In the meantime, then, it is a valuable liquid. So it is essential to live. Who lives without it? Absolutely nobody. Not even the plants. It is part of life.

A: And you also say that you have noticed that the constructions have affected...

P: Yes, because, in 20 buildings, how many flats are there? Here, of many neighbours, or of a block, how many buildings would there be? And I think it varies according to the size or the number of flats in each building. So, I think it's like a demographic explosion, but upwards, right? Not sideways. So, if 20 buildings is the equivalent of a neighbourhood like Santo Domingo, imagine that. And the fact is that there are not 20 buildings, there are too many in the city. So, how many neighbourhoods would be maintained with that water? So, that's it.

A: And you weren't involved in the Committee in Defence of Water then?

P: No, I did accompany, but every time I came.

Because I came sometimes every month, sometimes every three months. And no, just once in a while. But I did support that because I also went there to Aztecas. I also went there a few times. And there were even ringleaders, I call them that, or leaders, who said "let's tear down that fence", and we all did it together. I got to put my hands in there, but I had to think a lot.

When we went to the mayor's office, which was not yet called the mayor's office, but a delegation, and people started to gather, but we had already planned for that. But a group of policemen and small groups began to surround us, and I said "why don't we buy some ropes and then we'll hold them off? But there was one who was monitoring, and he said "no, the one we have to secure is him. But either we all get involved and they all break us, or we'd better do this wisely. Because we're not going to get into it foolishly". So, we had to study the little things. Well, in order not to make things take so long, we'd better let some colleagues come in, a commission, we have three or four, and talk to the mayor. But yes, I did like to do that too, to participate in these things.

A: And in the Aztecas issue there was also a question of damage to the water source, damage to the environment. Is that important to you as well?

P: Well, yes, because instead of giving us the opportunity to take advantage of that water spring, everything was going to waste. That is to say, they were channeling it down the drain. Even some ducklings that were there, right? There were ducklings already there, and no, they disappeared as well. And all that water, because it was like a spring, all that water went to waste.

And so it's throwing away part of the life there, throwing away that treasure that other people need so much. If those who are building are going to live there, maybe they didn't need it, but the other people do.

Why? Because it is part of life, it is a treasure. Imagine if we run out of it, let's suppose, how much would water be worth then? Imagine, it would be like living in the desert. And some people already waste it, and it is like wasting life. So, we see that it is a treasure, and we are fighting for it.

All that would be worth a fortune, and we are throwing it away. And we are throwing it away because I am also part of society. And in another way too, I am not collaborating so that it does not go to waste. In part I'm afraid, and I say, no, they have to sort it out for themselves. And that's one of the details to resolve as well, to get rid of that fear that attacks us.

A: And do you think that being involved in this water issue has helped you to become a little more aware of the importance of this?

P: Yes, but awareness doesn't help many people. Let's assume Lucía, yes, because she has worked and walked here and there. For many of us it works, and for others it doesn't. Mainly those who are working there. Mainly those who are working there, the real estate agencies. They say, "no, I'm going to bring profits from here, whatever it costs me".

A: So, Doña Lucía, what is it that you think has motivated you to continue supporting? To still be there?

L: Water is very important, stiarting with our health, because we have to drink water, we have to live. If we don't drink water, we're dead, right? As my husband says, you die, just as the plants die, we die too. And what motivates me is to see that with the struggle something is achieved. We have already achieved the well. And what continues to motivate me is that if we are suffering now, we have to think about the generations that come after us. We have to think about the generations and the years to come. Or generations to come. That is what continues to motivate me. And as my colleague says, we have to continue. If we finish that now, let's see what else we can do, right? That motivates me, it motivates me to continue with what I started.

A: And you mentioned that you like to support the group…

L: Yes, I like it very much. I really like both supporting in presence and supporting with other things, like when they ask to bring things to share or to give to certain people. And I like seeing that things are achieved.

A: Is there something about socialising with other people that you also like?

L: Yes, because you get to know them, you get to know them, and yes, the truth is that you have more acquaintances, more friendships.

A: And you said that before being in Aztecas you were already in a group too.

L: Uh-huh, which was the Committee of Electricity.

A: So you have already had experience of participating in other groups here in Santo Domingo?

L: Well, I was only involved in electricity and water. Then when we have been invited and I have had the opportunity to support the parents of the 43, I have also supported them in the marches that take place. And also in their food when they ask for food to be given to them, well, also.

A: Are there also neighbours who don’t want to support?

L: Yes, some don't want to. It's like they don't like it, I don't know… but they don't.

A: Why do you think that happens?

L: Because they don't need to. The truth is, for example, a neighbour, I don't know why, but I never see him go out with a bucket to fetch water.

And the family there says, "oh, there's no water today". And well, when there was no water, they would take their truck and they would take their bucket and they would fill it somewhere. And so they don't need to go around struggling. Others say, with the electricity, "I'm paying, why am I going to go there". Well, I don't know, it's easier for them.

A: Do you still invite them?

L: Yes, we've invited them, but I'm telling you, there are only a few of us. I don't know why. We've even made flyers and given them to them, but they don’t go.

A: But there are other neighbours who do go.

L: Yes, there are a few of them. I mean, from the house, none, but there are other neighbours on the same street, there are about two people, I know, and here on another street a bit more. And on the other street over there, there are also like three or four neighbours who are also there. But that's all. The others, I don't know what they do, even if they don't have water.

A: Do you still invite them?

L: Yes, we've invited them, but I'm telling you, there are only a few of us. I don't know why. We've even made flyers and given them to them, but nothing.

A: And those who do go, is it because of necessity, then?

L: Yes, because they also run out of water, because in fact the neighbours there, they have asked for water trucks. And what divides us is a small block, and they have asked for water trucks.

A: For you, for both of you, I don't know who wants to answer first, what would it mean to be a participatory neighbour, to be a good neighbour? What would it mean for you?

P: Well, for me that person has the spirit to participate, to support. In some case, in that case of water or abuse or other things, he supports. And why? Because he has his thoughts, his esteem, his opinion, his participatory spirit.

That is to say, I share this with them, because it serves not only me or him, but all of us. It is a common good, I would say, and it is a good for everyone. If it were just for me, or just for him, then no. But if I am seeing that it is a good thing, then it is not. But if I see that it is something good for everyone, well, let's lend a hand, let's participate and in this way we demonstrate our will towards others. Because once I say, "I'm not interested", well, that's not being willing.

A: Lucia, what do you think makes a neighbour participative? What does it mean to be a neighbour who takes part?

L: Well, by taking part in this group, I feel happy, I feel a sense of satisfaction. Although others don't participate, but I do feel at ease. As I said, to collaborate. Well, I don't know, I've always said, well, I'm a citizen and I have to do something. Maybe, as they say, I can do my bit.

A: Well, thank you very much, and now to end the interview, what would you like for the future of the Santo Domingo neighbourhood here?

P: Well, to leave good foundations for future generations. Having everything we need to survive or to live in the place where we are. Because we are already on our way out, but this is for those who are coming, and also, well, of course, there are the bases. Teaching them how, when, at what time, and not to get lost. We are going to need, we are going to feel the need for someone to guide us or someone to support us when we don't know how to do things. To lift this up and prepare for the future, to leave the foundations ready for those to come.

L: So that now the new generations come behind us, and that they continue to support us, that they continue to fight, just as this group has been fighting, that they also fight. So, as my husband says, to leave them something, but so that they can also see, learn from those of us who are here now. And that the future is better for them.

A: Do you feel that being on the committee has made you learn things?

L: Yes, a lot. The truth is, yes, because before I used to say, "Oh, I'm scared because the police are coming". But now you can defend yourself, they have taught you how to listen to your comrade, how to defend yourself, how to speak. And now you also have the tools to stop being afraid of that. One person once said to me, "I work in the government and I can't be absent", and I said "calm down, because you work in the government, you can be absent. I mean, the government doesn't do anything, what can they do to you?" I mean, I feel like I give them the courage to say, "well, calm down, nothing's going to happen". Or that a policeman comes and tells you, "no, turn off your camera". Well no, why are you going to turn off your camera? I tell them "you're the one who should turn off the camera, not me".

A: Well, thank you very much. I don't know if there is anything else you want to say, anything else you want to share.

L: Well, very little. I want to tell you that the water they were throwing out in Aztecas 215, one person said that this water was bad because it gave you cancer. If you bathed in it it gave you cancer and if you drank it you would die. But recently the UNAM specialist went to a laboratory there, they did the tests and said that the water was good, that if they worked on it it could be drinkable. That it could be consumed, it could be taken.

A: Well, thank you very much.