**Transcription of Interview with Magnolia**

Place: Magnolia’s house

Date and time: November 30, 2022, starting at 16:00 hrs.

Duration: 45:16 mins

Additional observation notes: I arrive at Magnolia's house and she invites me in. The interview is on her house. This seems completely normal to me, especially given his profile as an academic and activist. She has her mask on, and I also put it on as a precaution. From here, we hear noises from neighbouring houses, as well as dogs barking, and some sounds from the streets. She agreed to complete a participant diary. As I arrive and leave, she tells me that her sisters, who would be good to talk to, are not always supportive of the committee's struggle.

Participants: Interviewer [A] ; Magnolia [M]

TRANSCRIPTION

A: Thank you very much for granting me this interview. Can we start with your name and some information about you. Age, occupation, schooling, very general things about yourself.

M: My name is Magnolia, I live here in Santo Domingo. I am 63 years old. All my life I worked as a secretary in different offices and things like that. And at the end of my life I went into screen printing, because I got married for the second time and my husband died in 2011. He had a graphic design office, he was a graphic designer. And he passed away, so from then on I hardly worked, and the little I did work, they didn't recognise it. I was insured until the last, I think I was insured for two years. And when the pandemic started I didn't work any more and I am here, where I have dedicated myself more to looking after my home. I had some problems with my daughter, who was the one who lived with me, it was just the two of us, and then her boyfriend came to live here. Then we had problems when there was the pandemic. This boy who was her boyfriend believed things that were wrong and said things. And they ended up leaving and I was left alone. I've been alone for more than a year now, almost two years.

A: Do you rent here?

M: No, this is my house. Well, my parents' house that they left to us. Five families live here on this land and everyone has their own house. And this is mine.

A: Do you identify with any indigenous group?

M: None, unfortunately. My mother was born in the State of Mexico, and my father in the State of Puebla, and we never went to Puebla, not even as a child.

A: So you were born here then?

M: Yes, in Mexico City, in a social security clinic. And all my life we lived in the neighbourhood Escandón.

A: And how did you come to Santo Domingo?

M: My parents had some compadres, who were godparents of one of my older sisters. And those gentlemen invited them when there was the invasion in Santa Ursula. And on that occasion they didn't take advantage, and they were very sorry. But that's how it stayed. And then in '71 they went to visit us there in Escandón, we lived in a neighbourhood. And they convinced my mother that this neighbourhood was being invaded. That her son was there, but they had already warned them that they weren't going to give land to single people, only to married people with children. And that he was going to leave it, and that if he wanted it, he would leave it to them. And he did. But my dad didn't agree and my dad didn't come back then. So we came with my mum, the younger ones, and that's how we got here.

A: And when you arrived, what do you remember about the neighbourhood?

M: It was beautiful. There were stones, trees, animals. Everything was beautiful. Very nice. As well as the solidarity of the people. Everyone helped each other, everyone talked to each other, greeted each other. It was like a little village. We would come early from our house in Escandón, and we would arrive here at around 9 o'clock and it was like a tianguis. They slaughtered pigs on Saturdays and Sundays, they sold meat, carnitas and chicharrón.

So when we passed by my mum would buy the meat for when we got to the land. Because they changed us three times, right here. At first we had to go by the CU fence, then they told us that the main avenue was going to pass and they had to take us away. They moved us to the middle, and then from there to there, and from there to here. Because the neighbours would run us off. We would pick up a little room and they would throw it on the ground.

A: Why did they do that?

M: They said they were looking after the land that belonged to the community members. And they would knock it to the ground, our little buildings. Even when we arrived here, this lady from next door and another lady who later became my sister-in-law and another lady who later became my sister-in-law knocked my mum's room to the ground too.

A: So you say people supported each other, but didn't other neighbours support you?

M: Yes, all the people who were already there supported us. But there were other neighbours who didn't want us, because they said they were looking after the communal lands.

A: So there were some who supported us and others who didn't?

M: Yes, some were and some were not. But look, in the end this lady turned out to be my comadre later on. Because once her husband came by and my mum was angry. And she said "What's wrong with you, ma'am? - "No, it's just that they knocked my room down" - "And who knocked it down?" - "No, the lady over here and the lady over there". And after we heard that her husband was beating her up. And the lady came to apologise to my mum. And we were very sorry and asked her to apologise, but we didn't even know that it was her husband or that she was the one who had knocked over the room.

A: So that was the difficult part.

M: Yes

A: And in the moments that you supported each other, what kind of things did you support each other in?

M: Precisely to make the rooms. For that, and to fetch water. We used to fetch and carry water from nearby areas. From the washing places they called them, in the neighbourhood of Ajusco. There were washing areas, and that's where we would fill the water cans.

A: And what was that experience like?

M: It was hard, but at the same time beautiful. Because I'm telling you, it was like a village. We'd say "let's go carry the water" and then we'd go together. We would bring our water holders, I still have one. And I have a little one that a neighbour gave my granddaughter. She gave it to her now that we were at the Aztecas 215 sit-in.

But it was very pretty. There were even people who had donkeys and they put four jars on them, two on each side. And they carried water. They were called "los burreros", the donkeymen.

A: Did you have to pay them to bring water?

M: Sure, yes, for a certain amount of money they would bring you the four jars. There is a shop around the corner from here. And unfortunately the men and their sons, who were about my age, who were the ones who walked with their donkey, died. And they had a shop, and we knew them as the ones with the donkey. And we used to say to each other: "go and buy cheese with the people with the donkey". And that's how it was.

A: And that water intake was the closest one then?

M: At that time, yes. Then we did the faenas to open up the streets and everything. There were children, young people, women, everyone. And when they started to open the streets they started to bring water trucks, first. From the very beginning, as soon as we could, the water trucks came in. And we had water tanks, drums. Then the government brought us big water tanks. And that's where we would go and form up with our boats and they would fill them for us. When the water trucks came in, because several water trucks would fill the big tank.

A: And how did you organise yourselves for that?

M: We would sign up. We even said, "I'm in", and so we gave each other our names and everything. It was very nice from the beginning. We even had posadas, and we had the Christmas Eve party. Among many people who didn't even know each other, but that's how we got to know each other on a day-to-day basis.

A: So you would say it's a nice memory?

M: Lovely. For me it is. That's why I wanted to take part because it was so beautiful, and all those memories stayed with me. And the memory of the water stayed with me. I remember that there was no shortage of water. Because wherever we went, between the stones, water was coming out. And crystal clear. They were like water springs. But now we don't know anything about that water now.

A: Like the spring at 215 Aztecas Avenue.

M: Like the spring on Aztecas Avenue, but smaller. They were like water springs. My mum used to tell me that it was a water spring. And there were in different places where we walked. Here to get to the Copilco metro, on Tlalli, on the very corner of that street they put up an antenna. That antenna wasn't there, and there where it was first they put up a promontory of stones so that you couldn't see it. But you could hear the water falling. And many times when we came with my mum, my mum would bring sticks that she would grab from the trees and throw them. And I would ask her what she was throwing them for, and she would tell me to see how far it would go. But first my mum would put the stick all the way down and nothing, and she'd pull them out and they'd be dry. And I'd drop it to see if I could hear it as far as it would go and I couldn't hear it. And she would say to me, there must be a lot of water.

A: And what was that water used for?

M: We don't know. From there they made a promontory of stones. And then they made a sort of monument and then there were these building towers. And they didn't know anything about that water.

A: And the water that was around here?

M: We don't know. Carolina told me yesterday that they went into a house. I don't remember where, but it was right there by Aztecas 215. And she said "do you remember we were at the sit-in?" I said "yes". And she said "well, the day some people from SACMEX came, or I don't know what, they entered a house". Oh, I remembered, there's a party hall next door. And there's a fountain in the middle. And that it's natural water. She says she thinks it's from the aquifer. It's natural water and they've never lacked water. And when we were there at the encampment they were the ones who gave them water.

A: So in the day to day life when they first arrived in the neighbourhood there was no shortage of water, but you had to fetch it.

M: Of course, yes

A: And carrying water was an everyday thing?

M: Well, yes, every day for those who needed it. I suppose those who lived here. We used to come and go, every day we came and went. Later my mum bought chickens, she bought pigs. And right down here we had the pigsty. And everything as if it were a village.

A: And the neighbours organised themselves for the community work days (faenas)?

M: It was for everything. My father, my brothers, they were all involved in the work. I even married a photographer who lived about five plots of land that way [points to which direction]. I married him, and my husband took pictures of all that. We had a lot of them. But we were very poor, so we had a little room made of partition walls, but with a tin roof. And I put a suitcase in there, according to me, to cover it and at the same time to protect the photos, because my children were very young. And when I took them out they were all stuck together, rusty, wet. And I had a lot of them. We also took photos of the schools and all that.

A: And the popular community centre too?

M: Also, but that was all later.

A: First there were other schools...

M: Yes, the first school was here in Atl. All that over there and they called it the cages, because it had bars. There, where the school is now, there was a water tank. That's where we went to train for water. There was another one on another street, on Llave.

A: And going to train for the water was a later moment when we were carrying it. And then there was the issue of the water coming into the houses...

M: Yes, we all went, all the committees. Because we formed neighbourhood committees to go and get the water brought in.

A: How was all that organising?

M: We got together around the leaders who were there. And they said "we have to form a committee to go and see about the water". And so on.

A: And the neighbourhood has changed a lot?

M: A lot. And it changed for the worse afterwards. Because there wasn't as much delinquency, as much drug addiction as there is now. And I think it was because there were the original inhabitants, the ones who made the neighbourhood. Then they started to die off. A lot of people started to leave and sell. And others started to rent. And from there people started to come from other places and all that and that's how it changed. That's how it changed.

A: So nowadays how is it with the neighbours?

M: There is no longer so much communication, and there is no longer so much closeness. What's more, it's been a long time, since before the pandemic, that the "posadas" (christmas parties) didn't take place. And there used to be a lot of them. They used to give them to all the children, and then they didn't do it any more.

A: But you continue to identify your neighbours?

M: Yes, of course. And I know who the older ones are, for example, that a lot of them have died. Now all that's left is the man across the street who is my brother's father-in-law. And I say he's the oldest. There's no one older than him.

A: And since you arrived you've had all your memories of the water.

M: Yes, and that it was all organised, yes.

A: And thinking about the Water Defence Committee, have you faced the lack of water?

M: Yes, we started to run out of water.

A: Now it wasn't coming from the pipes?

M: Yes, exactly, it wasn't coming. There were days when we went without water. Carolina told me that it was four years ago, but I think it's been a lot longer than that since we started with the lack of water.

A: What did you have to do then?

M: We had to ask for water trucks and we had to pay for them. They were supposedly sent to us by the government, because we called the phones we could find. And they would bring them to us, but we had to pay. For example, here first they told us 100 pesos per family, and then they charged us 800 pesos. Then we started to organise ourselves. And then they found Aztecas 215.

A: And then you also participated there

M: Yes, my son and his wife participated more. They even gave courses there, I don't know about what. He was the one who drew me there. He told me that they found a water spring. And when I went there, everyone already knew them, because they were giving some courses. I didn't even know what about. Because afterwards it started to fall apart, to become disorganised, because the police came to get them out and all that. And my son would tell me that he was going to stay, that he was going to stay at Aztecas 215, and he would go. And other times I would say to him "you're not going to go there anymore?" And he told me "no, they've already taken them away". I was very surprised. And we passed by and they were gone.

A: Yes, they removed that protest camp.

M: Yes

A: And you weren't going to stay, but you still visited...

M: Yes we did. Sometimes we even brought them food. Because my son used to say to me: "Don't you have anything to make rice? It's for those who are there" And I would say yes. Because some of them were on a sit-in and they didn't move from there at all.

A: And you knew the people who were there?

M: I knew some of them, but only by sight. I got to know them well there. Like Tita, Carolina, Paz. Because as my son was going, he was taking the girl. That was just the girl, and now they also have a three year old baby.

A: And how did you start participating in the Water Defence Committee?

M: I joined because I used to pass by the church in Colores and I saw them together, and I saw meetings. And then it happened that there was a problem with the electricity. First it was about the electricity. Well, for me, because they were already there. The problem of the light happened and I was alone, I had already been widowed, my young children were there. And I said, "what do I do now?" The three of them were already studying. And they started to charge me a lot for electricity. And I started by not paying. I said, "Well, now that I have a job, I'll pay it". But one day I passed by and there was a crowd of people. And I asked "what is this for?" And they said "for the electricity, we're not paying for the electricity". And I said "oh, me neither". And then they told me to join, and I joined. But they never explained it to me. I said to them "and what do I have to do?" And a lady told me "come and sister will sign you up, come on Wednesday". I went on Wednesday and they signed me up and everything. They said they were going to take my Profeco complaint and I don't know what. And I said "OK". Then I went back and they told me that she was no longer there and that the meeting had not taken place. And then I came back very sad, and I met some ladies who told me "no, ma'am, they are there, but what happened is that they are no longer there, now they are meeting somewhere else". And I said "so what can I do?" And they said "I'll let you know". And they never told me. I went back and saw them again, and then I told them again. And they said "How long have you been doing it?" And I said "no, it's been going on for years". And they said "no, they are no longer there, but now we meet every week and we are looking at that. Bring me a receipt for the previous ones". And I brought it to them and that's how I got in. And they told me "we are having the meetings every Wednesday, you have to come at such and such a time and give your twenty pesos". And I said, "okay", I started to go and bring my 20 pesos every eight days. But then I found out that those people had stolen the money and that Waldo and others had formed another group and asked me if I wanted to join. And I said yes.

A: A water group?

M: Water and electricity together.

A: It was both?

M: Yes, afterwards I don't know how it was, but the fact is that I was already in both groups. And I went for the electricity. They even cut it off once. They cut off my electricity. And they told me "They didn't cut it from there, they cut it from up there". Because there were no wires or anything. And they told me they were digital. It was thanks to people from the Electricity Committee where it was. A person from there also did us the favour of coming to connect it.

A: That was after the sit-in then, how long ago?

M: Yes, it was long after the sit-in. It was about three or four years ago that they cut off my electricity.

A: And the Committee supported you then

M: Yes, and they charged me, but they did support me. They reconnected it for us. I didn't know any electricians, and they supported me with someone.

A: And that same electricity group connected it to the water, or how did the issue of defending water start?

M: Well, I tell you that I was already going to Aztecas and all that. And then I started to stop going. But then the electricity thing happened to me. And my son said to me "join them, they are good people and they do help". And I started to go, and sometimes it was water meetings and sometimes it was electricity meetings. And I didn't understand, I was really confused. But then they told us that for the water on such and such a date and place, and for the electricity on such and such a date. And then I started to see what it was like and that's when I started to go. But that was about five years ago, I think.

A: From the Committee?

M: Since I started going. Because the Committee is already much older, they tell me.

A: And you started going partly because of the electricity, but did you also fight for water in this house?

M: Yes, yes we struggled a lot. But then what I did, and that's why I have problems with my brothers, is that I said to one of my sisters, "hey, why don't we build another cistern here? And she said "oh well, that would be fine". The fact is that I was working, I raised money and I said "I'm going to do it". And I told him again, and he said "oh no, because all the profit is going to go to you". And then he didn't want to, and I said well, and I started to clean the space, to dig and everything. And that's when everyone started to get on me, they told me I was a bully and a nuisance and I don't know what and all the rest of it. But my dad was still alive and he said "well, if it's for her benefit and so that she doesn't lack water, then let her do it". So they let me do it, and I did do it.

And then, I tell you, I live alone, and I never run out of water. It's enough for me. I've never had a problem with the cistern here, and my sisters have. And that's why I keep going, because sometimes there's no water. And then I say "oh, the day I go to see my cistern and there's no water, what's going to happen?" Because sometimes when they haven't had water they ask me. They say "can I have some water" and yes, it is for everyone. But they do have more problems.

A: And have you had to ask for water trucks for them?

M: Yes, one day I even arrived and they said "do you have water in your cistern" and I said "yes, let me see". And they had a bit more than half. And they said "the water truck is going to come, but the cistern is full and they have water left". And I said "Oh, then they should give it to me".

A: And when you have asked for water trucks, has it been with the help of the Committee?

M: Since we have been in the Committee, yes, all the ones we have asked for have been with their support.

A: So when you arrived you already knew some of the people who were there, but have you met others there?

M: Yes

A: And what has your experience of being in the Committee been like?

M: Very good. My sister is diabetic. And one time a lady said there, she asked if anyone needed any medicines, including insulin of such and such. And I happened to be with my niece, her daughter. And I told her that they were giving seven bottles of insulin. And she said "it's the one my mum uses". And I said "oh, you don't say". And as she doesn't have insurance or anything, they have to buy it. And I said "if you want I'll write to her". And she says "yes". And I wrote to her, and the neighbour gave us two. Just two, because she said that, for several people, because we weren't the only ones who wrote back. And she gave us two bottles of insulin, which cost 1,200 each. And then I said "oh, that's good". And we went to pick them up and she did give them to us. Because she said that her father-in-law died and she had some left over.

A: So it has been a support

M: For many things

A: And for any other things that you remember?

M: That's all so far. But I've heard that it has been useful even when children have been lost. They say in the Committee and they agree and they communicate and they say we have to look here and there. And they unite, and it has been very useful.

A: And had you been on committees like this before?

M: No, I mean, it's the only thing. Since I used to go to Aztecas and since I came to this committee, which is the same as the electricity and water committees. I mean, they've been where Waldo is, and we've followed him. Wherever he goes, I follow him. And other committees, for example, when they started to plan the neighbourhood and all those things. When they set up the INPI, they set up committees too. And the street had a different name. And they made my mother the president of the street. But as my mum couldn't read, I went with her. And that's when the committees began to set up committees to organise the celebrations for Children's Day, Mothers' Day, and all those things. And they gave gifts, so we had to go from house to house to see how many children they had, to write down their names, so that they could form up and get their gifts.

A: And you found participating in this neighbourhood group a positive experience?

M: Very positive, of course. I had the opportunity to make friends. Because my family was very reserved. I say reserved, they say they were very strict. But they weren't strict, they were close-minded and they never let us go out in the street. Never, not even to look out. So we had no friends, nobody spoke to us. We just passed by and said good afternoon, and then we left. And me, at least me, because my sisters are still just as withdrawn, but I like to talk, I like to make friends, I like to participate. And I'm always involved in all these things. I do like it. And I've had the opportunity to really get to know the people, who are good people. And I talk to them, they greet me.

I have had the opportunity to support them when, for example, people have died and the people are poor. So we support them by bringing coffee, sugar, making food. A year ago a young man died, he was the husband of another woman who has been there since the neighbourhood was built. And I made pozole for him. Because a neighbour said to me, "I'm not going to do anything for my dad because I don't have any money, Magnolia". So I came and said "no, let's see how much I have". And I made her pozole. And so on, and I think that if I ever need them I can go to them, because I feel that they do appreciate me.

A: So what does this Committee mean to you?

M: Very, very much. It was my salvation, because I say that even if they charge me for electricity, they will charge me well, not as much as I owe the exorbitant amount, but they will give me a reduction, or give me facilities to pay.

A: And in your day-to-day life, have you changed your activities because you are in the Committee?

M: No, and sometimes it makes me sad because my memory is failing, and I don't know if it's because of my age, and then I say, "tomorrow is a meeting", but then the next day when I see it's already time for the meeting and I'm here. And I don't have anything ready to go. And then I rush off, or I just forget about it. And then in the evening I think, "oh hell, it was the meeting". And I'm already apologising to everyone because I couldn't go. I forget.

A: And now with the well, were you involved?

M: Oh, of course. I was there.

A: And what do you think about the well?

M: Well, that's great. So at least we won't be short of water anymore. Let's hope so.

A: Let's hope so. Talking about the issue of water in general, why do you think it is important to defend water?

M: Well, because it's the most important thing, it's vital [laughs].

A: [laughs]Yes, the question may be very obvious, but what does it mean to you?

M: A lot. Because it makes me very angry that they take it away from us to benefit others. Because I saw everything in Xoco, how the streets were, that it was a small town. I even have an acquaintance who was born there and he says to me "look at everything they have done to it". We saw when they removed the trees, they uprooted them, and then all that really made me angry. And then now they are complaining a lot about the water in Xoco too. They don't have water anymore. But Mitikah does have water. Where does it come from? All of these things seem abusive and unfair on their part.

And they say that it's not the government, but certain officials. Like I was hearing a long time ago, when I worked in the neighbourhood of Colonia del Valle, that they were making buildings and they all had the same design on the front. And it seemed very strange to me. So once I asked my boss and she told me that they all belonged to Rosario Robles. And other people told me that no, that they were Mancera's buildings. And well, that's what happened. And once I met Ciro Gómez Leyva who was looking at a building like that. And I thought maybe he was going to do a report, but nothing came out. And I wonder if it wasn't him [laughs], or Rosario Robles or Mancera. Because he was there with a lot of people.

A: And do you think that this new development is going to have a negative effect on the water issue?

M: Well, yes, because they are going to take water away from everyone. There was even a lot of talk here that there was a plan to raise our property tax, to raise our water, in other words, all the services, in order to get rid of us. Because the cost was going to be so high that at some point we were not going to be able to pay and we ourselves were going to say "no, I'm not selling". But I think that there are many of us here. So where are we going to go if we sell?

A: And you told me that you remember that it was very beautiful here with the trees and everything. Are you concerned about caring for the environment?

M: Of course I am, yes. There were even skunks here. There were skunks, there were many animals that I didn't even know about. One day I was smelling very bad and my mum said to me, "the skunk has just passed by". One day we heard a noise and my mum said to me "it's a rattlesnake". And people around here, my brothers even, would grab the tarantulas and put them on you, to scare them away, according to them. They weren't afraid of them and they grabbed them. Scorpions too. One of my sisters once sat down and screamed, she had already been bitten by a scorpion.

A: So that's how the contact with nature...

M: Yes, with nature. One day, in those little rooms that we made and roofed like that, the rats got in. One day I was asleep and I felt something moving on me like this. And I did like this [gestured with my hands to get something off me] and I felt a rough skin and it was a rat. Oh, I woke up scared to death [laughs]. Oh yes.

A: And that was part of the beauty of it?

M: Yes, it was like being in a village. Because I remember how we cooked, that we bought meat from freshly butchered pigs. My mum would put up three partitions and make a grill and cook the food there. And how it smelled. It smelled like a village. I liked it a lot. And I said, "Oh, how come I don't have a village to go on holiday to".

A: Well, it was already here

M: Oh yes, very nice

A: And is care for the environment related to the issue of water for you?

M: Yes, because if we don't have water, what are we going to do? How do we take care of it without water?

A: And being neighbours gives you an advantage or strength?

M: Yes it is an advantage and yes it gives strength. It definitely gives a lot of strength to feel supported by others. And that if we want to do something for the benefit of the whole community we can do it, but only together.

A: What do you think have been the achievements of this Committee?

M: Well, in general, what we are seeing now is that the well has been built. The electricity, which we've also made progress on and has improved a lot. And many other things, and if you ask me in general, what good has it done to be in the Committees, it is this. Everything that we have been able to do by supporting each other. I even remember that once my mother's comadre came to visit us and said "comadre, I am very happy and even envious that in such a short time you already have the streets, the pavement. It took us years. What's more, not all the streets in Santa Ursula have been paved yet, and you've already paved them all". And then it even appeared in the newspaper. That in much less time they had given all the services to the neighbourhood Santo Domingo. Before Ruiz Cortines, Ajusco and Santa Úrsula.

A: The neighbourhood has been very organised then.

M: Yes, and that's what I told my mum. That all this was achieved thanks to everyone being united. And yes, my mum's friend told us that there was a lot of envy, a lot of disagreements and they didn't agree on what to do. And here there was. Despite the fact that they were people from many places, from Guerrero, Oaxaca, Yucatán, there is a lady from Aguascalientes, and from the North, my husband was from La Laguna.

A: Oh look, I'm from Nuevo León.

M: Oh look, my husband was from Gómez Palacio.

A: And do you think that the Committee represents a continuity of this whole neighbourhood organisation?

M: Definitely. Because of Mrs. Carolina, who tells us that thanks to the formation of the Committee and the help and support of everyone, all these things have been achieved.

A: Is there anything else you would like to add that the neighbours haven't covered yet, and what are your expectations for the future of the neighbourhood?

M: Well, what I would really love is for the Committee, once we have seen all this, to start looking at the streets, to clean them up. Look, the other time I was walking along and a man in a car said to me, "granny, get out of the way, don't you know what the pavements are for?

And it made me very angry. Because I said to myself

But aren't you seeing how the pavements are?

You can't walk on the pavements. Because the cars are double or triple parked. The shops, all of Tetl, I don't know if you've noticed that the whole pavement is taken up with their tarpaulins and they don't let you pass. And if you do pass, they swear at you. That's what I'm always fighting for. That the streets be cleaned up, that they look nice. And that the houses are finished. Look [points to her rooftop and the houses around it], we haven't finished.

I mean, that they give us help to finish them, because mine is the same. It's not finished. And that they could give us help. I built this house, well my husband did, with the help of INVI (the city's housing institute). And it has always been governments where the current president is. And some people hate him, my brother is just talking about López Obrador and it's like swearing at him. And I say why, if they have helped us? To me, since López Obrador came in, they gave me a loan for construction when he was the head of government. In other words, he has helped. And that's why I'm with him. Because I see my house and I think of him, that if it hadn't been for his help it wouldn't have been possible. Because I used to go to the PRI meetings when the PRI was in power, to the PAN meetings when the PAN was in power, and they promised us that they were going to help us. Nobody ever helped me. And Andrés Manuel, without asking for it, said he was going to help us. And I signed up and they helped me. That cmabio I've seen and I like it a lot, and I'm with him for everything.

A: Thank you very much for your time and for taking the time for the interview.

M: Thank you very much