

Interviewee: Gladys Rodríguez-Parker  
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**Abstract:** Gladys Rodriguez-Parker is from Massachusetts but spent most of her childhood in San Lorenzo, Puerto Rico. She grew up on a farm, working along with her family and helping her mother with everything she needed to do around the farm. In 1969, Gladys and her family left Puerto Rico for the United States where she first lived in South Boston. After a tragic incident, the family moved to Worcester. Adjusting to life in the United States was not easy for Gladys, but she did not let any of her setbacks stop her from pursuing an education. She graduated from Worcester State College and today she works for Representative James P. McGovern. She describes how much she enjoys doing her work because it is about helping people. Her life story, which includes many experiences of courage and determination, will inspire everyone, especially women facing migration and single motherhood.

**KP:** How are you?

**GR-P:** Today, I'm fine. In good health and well professionally because this week I worked on two cases that are very important for our office... in which we were able—we were able to help a girl who was sixteen years old and had a baby. The baby is four months and the health insurance—discontinued coverage—and we had to find medical insurance for the baby, etc. Anyway, an organization here in Worcester helped her tremendously. So, that makes me very glad. That's why I work here because I love helping people.

**KP:** Okay, so, where were you born?

**GR-P:** I was born in Westfield, Massachusetts. The reason I was born in Massachusetts was because my parents were migrants. Not immigrants because I am a Puerto Rican and Puerto Ricans are citizens of the United States. But in the thirties, forties, fifties, my family who comes from a farm in San Lorenzo, Puerto Rico, were in between the United States and Puerto Rico. And because they were from a farm they were recruited to come here and work on the farm picking tobacco, apples, and tomatoes. Like the many farms we have around here. And I was born during one of these stints, in a summer in which they were working here.

**KP:** Okay so...

**GR-P:** And my family at first came here to Westfield, Massachusetts, and my mom worked a lot with the Polish community. And she learned a little bit of Polish before she learned English.

**KP:** What was your personality like when you were an adolescent?

**GR-P:** When I was a child, as an adolescent, I was raised on a farm until I was twelve years old. And when I was growing up I had no [running] water or... well, we didn't have water, we had to go get water and carry it up on our heads. And I had... I didn't have electricity. The day before we left for the United States, my family and I... the first electricity pole was installed in the village where I came from. So, when I was twelve years old I saw the first electricity pole but we didn't have electricity.

**KP:** That's crazy!

**GR-P:** [laughs]

**KP:** Do you have brothers or sisters?

**GR-P:** I have, well, I have seven brothers. A brother of mine died about two years ago... well, more than two years ago. My brother Charlie, he died and I have six left. I am the only girl. I am the third and, of course, I had to take care of five of them because in the Hispanic community, especially the Puerto Rican community, women are in charge, even as a child, are in charge of washing, ironing, doing all you have to do at home.

**KP:** Were they born or do they live in the United States?

**GR-P:** Some of my siblings were born in Puerto Rico and some were born here. Well, no... yes, some of my older brothers were born here, but we were all raised in Puerto Rico. And I have a brother... my youngest brother, who came here when he was three years old. And now, he is forty-something, and is a policeman here in the city of Worcester.

**KP:** What is his name?

**GR-P:** His name is Ángel. Ángel.

**KP:** And the others? Charlie, Ángel?

**GR-P:** My brothers, well, I have—look, my older brother is William, Moisés, Gladys, Freddy, Charlie, Eddie, Mikey, and Ángel. [laughs].

**KP:** What was it like growing up in a house with so many people?

**GR-P:** Well, growing up in a big family in which there were not only my brothers, we lived on a farm when I was young, where I had my aunts who also lived on the farm.

**KP:** “Mistias”? What does that mean?

**GR-P:** Aunts.

**KP:** Oh, “my aunts.”

**GR-P:** My aunts. So, my mother had seven sisters and seven brothers. So we did not need any friends because our cousins were, were our friends and I was raised in the middle of fifty other children at a time. Because they were the, the, four..., my mom’s seven, my aunt’s seven.... Well, we were always together.

**KP:** Did you work as a teenager on the farm?

**GR-P:** I worked—my mom tells me that... that she doesn’t remember this. I remember that they made me go pick beans during the harvest of tobacco I used to pick tobacco. I remember going and picking, well, I had to go to fetch water, and ... and one day I had to go catch a chicken. My mom sent me to get this chicken that was quite large and that chicken was going to be our dinner for that night. And my mom sent me to my aunt's house to find the chicken. Then when I have the chicken like this [she makes a gesture holding the chicken in her arms] and the chicken .. I had the chicken like this, and... and the chicken had its bottom very near my hand and suddenly I feel something very hot and there were two little eggs that the chicken gave me. When I arrived at home I had the two little eggs at... on me. Well..., but that was my food. But that was normal. If we didn’t eat the animals we were raising, we would die.

**KP:** What was it like growing up in the countryside, on a farm?

**GR-P:** We in the country... OK. In Puerto Rico, people who live in rural areas are considered to be very *Jibaritos*... and I still consider myself, I—I still—I believe I am a *Jibara*. *Jibara* means a person who lives in, in, well in the country and because it was a very independent life. A life in which you had to learn to *sew*, you had to learn to cook, you should learn how to get your own food. And something rather independent. Something that much of our youth today does not know what they are doing. So, looking back reminds—to me—everything I learned and all that I am today, I learned from that life.

**KP:** Mm.... Teresa?

**TB:** How long did you live there before you came to the United States?

**GR-P:** I was born in ‘57, in 1957, and came here in February 1969 in a very, very cold winter. I never knew that..., I had never, I had never been so cold until I got here in that winter.

**TB:** Why did you or your family decide to come to the United States?

**KP:** We decided to come to the United States because of the economy. Puerto Rico, as part of the United States, in ‘55 Puerto Rico was formed as what is now called the "Commonwealth." Then like us.... that was in 1955. Between ‘55 and 1969 there had been many problems in Puerto Rico, especially with people living in the mountains, because Puerto Rico gave the United States one..., how does one say? -- many investment programs having to do with taxes in Puerto Rico. They wanted Puerto Rico to give the United States and U.S. corporations a lot of land. So many people had to leave their land and their farms. We did not have to leave our land, but when 1969 arrived, there were so many people that had left, had abandoned their land etc., that we were in a position that we could not, no, my family could not sustain the farm. And so we had to leave the farm, we had to leave our family there and come here and my dad

got a job on the side of, on Broadway, next to Dorchester and South Boston.

**TB:** What impact does the migration of your parents have on your life?

**GR-P:** Well, everything. My mom—not too long ago—my mom is 75 years old and a little booklet like this [gestures the size of the booklet] the kind you place on a coffee table. A schoolbook on the coffee table. My, my niece has a book, she lives in Hartford, Connecticut. And my niece has a book like this, and the book cover has a picture of Hartford CT, of a farm. When my mom saw the book, she said "I worked there." So, I have an aunt and uncle that when I was born in fifty-seven, they met a Mexican family and they went to California and did not return to Puerto Rico until... until two or three years ago, they remained always in California. I have family in California that is Mexican and part Puerto Rican. Many of us are beginning to know one another now. But the impact of—the impact of her life I think has been a positive impact, seeing it now. But it was a very poor life.

**KP:** Yes?

**TB:** You said you did not have electricity.

**GR-P:** Mmm.

**TB:** Was money a problem for your family when you were young?

**GR-P:** As a child, there was never money. The money was, was good.... For us to have some... pro... I remember going to school.... I used to go to school without shoes. I had other families who lived here in the United States who would send us clothes, to Puerto Rico. And that's how we went through life. But to have money, if one didn't work one didn't have it, but we never had it.

**TB:** So, was it a problem for everyone in your neighborhood in Puerto Rico?

**GR-P:** The problem of not having money was a problem of the poor, because Puerto Rico has always maintained a very high class and a poor class. So, we are of the poor class. We now have relatives who still live in the same farm, in the... in the same place and who are still very poor. But the poverty that I see is more of the material kind, because their poverty is material, let's say. They have their little houses, they have ... they are ... and I think their family is closer together than the family who came here to the U.S. Because some of what happened to us when we first arrived here was that our family, due to many problems at school, problems in the streets, problems with the language, problems with work, etc., our family became divided.

**TB:** Of the places where you have lived, where do you prefer to live and why?

**GR-P:** I've always, I've always liked the city of Worcester. The city of Worcester became a refuge for us. When we arrived in '69, we arrived—there were seven of us, my mom, my dad, and an uncle. So the only thing my dad had gotten for us to live was an apartment that was a "studio." And it had a bathroom, a bedroom, and one bathroom, and the... the kitchen was in... in the bedroom. So, it was a place... a space that was like this, [she gives gestures around the room] for us all. And about three weeks after arriving, or

about a month after arriving, my mother went out one Sunday morning and found a church. Then, members of the Catholic Church came that Sunday to see how we were living and they quickly found us an apartment. Well, they sought help for us. We... they gave us an apartment in what is called "D Street Projects" in South Boston. And we lived there for a year, from... from '69 through January first... the ... January ... January ... no, December 31, 1969. Meaning that on the night of New Year's Eve, the night... of... of... New Year they violently evicted us... from the project in which we lived. We used to live in the "D Street Projects" which has a history, and at that time it was a very, very, very racist place. And they... they... threw a gasoline bomb made in a bottle and at about nine o'clock, at about eleven o'clock at night they threw bottles at each window of our apartment. We lost ... we lost everything we had, and the reason why we came to Worcester was because I have an uncle who is from Canada. My aunt was living with a man from Canada. They were visiting us that night from Millbury, here in Millbury, Massachusetts. And that night, in my dad's car and in the man's car, that man, we were able to put everything in those two cars, and go to...and go to Millbury. We were in that very small house for about a month. So there were my aunt, her two daughters, and all of us in a very small house. So, then we went to—my dad found an apartment on Gardner Street in Main South here in Worcester. And this is interesting because about three weeks ago we went to a place called "Mrs. Mack's Diner" for a coffee with the congressman. "Mrs. Mack's" is almost next to where my aunt used to live in Millbury, and this was the first time I had been back to that place. The first time I was there, my cousin took me and I remember eating my first "brownie" in "Mrs. Mack's Diner" which was during the first week when we first arrived.

**TB:** Which college did you attend?

**GR-P:** Well, when I... I went to high school at North High School. Then, when I... my... my last year I got pregnant. I had one—I had a child during my senior year of ... of... school. And I thought I would never go to school again because my life was over now that I had my son, and well, etc. I spent some time thinking that there wasn't much hope for my future, for my own future. But there was one person we had met while living in Plumley Village, which was a project here in Worcester, and I had the fortune—I thankfully had the good fortune, of meeting this lady who continues to be a good friend of ours. And she was my mentor. She and her daughter went to school with me, therefore she advised me to attend a program at UMass Amherst [The University of Massachusetts at Amherst] where they were looking... they were looking for students... students like me experiencing a great deal of poverty who had promise, but not opportunities because of money, etc. We went to UMass. I loved it! And she said, "Gladys, you can come here and you can bring your son. There is no reason why you can't continue studying." And in 1975 I, along with my baby who was six months in August, moved to UMass. I attended college there for three years because I loved the place, I loved the school, I got involved in all the school organizations, met people from around the world. But after three years I could no longer do it, because of my son, because of everything... because of all the... all the problems you have in college, I said to myself, "let me go back to Worcester." I returned, I started working, but then I had a desire to finish my studies. Meanwhile I had my second child and in '84, nine years after I started at UMass, I graduated from Worcester State College with my bachelors in History and Political Science.

**KP:** Do you now live in a neighborhood that has a Hispanic population?

**GR-P:** I've always lived in—I've lived in many neighborhoods here in Worcester, unfortunately here in Worcester there is no... the... the working community here in Worcester lives in different areas. We are

in every neighborhood in Worcester. So, where I live, we do not have a concentration of Latino people but a block away there is, so...

**KP:** Do you think that your Puerto Rican heritage has an effect on the person you are today?

**GR-P:** Definitely. Well, a Puerto Rican is a person who is very friendly, a Puerto Rican is a person who... if you come ... you should... if you get the chance to go to Puerto Rico one day, you will see a hospi..., how would you say "hospitable"?

**KP:** Comfortable?

**GR-P:** You will see that you will be treated as very special; the treatment that a Puerto Rican gives to others is very different. For example, For example, we had a meeting at twelve. Then this girl got here today. There are people in the Anglo community, the business community ... that if they have an "appointment" at twelve, that's all that they focus on. If this lady had a problem, or whatever it is, for me, it is my personal duty is to help this lady, because I know that you are fine. That's a cultural distinction that people do not understand. Sometimes I get out of here and go to a meeting at City Hall and I meet a lady or a gentleman or someone who needs help. I'm not going to let them remain in the street! My duty as a person, my duty as a Puerto Rican is to find a way to resolve something in this instant and be late to the meeting. It doesn't matter whether everything is going well at this meeting, but they see it as a "signal" that one is not interested, that one is not being professional, that one is not... that one is not... not respecting... the... the way things are done here. This is... is something different... that's a bit of an example of our culture.

**KP:** And you said you have a son? Do you have other children?

**GR-P:** I have two children. My... I have a 36-year old son who was the one I had in high... when I was in school in the twelfth grade and I have a son who is 31 years old.

**KP:** Did your Latino culture influence the way in which you raised your children?

**GR-P:** Well, I raised my children here in the United States. My children do not speak... do not speak Spanish. Well, my oldest son speaks a little Spanish because he moved to Florida and in Florida he has had to learn Spanish. But when my youngest son went to daycare he knew how to speak Spanish but forgot it completely because they were raised here but ... our belief and our... our culture... we have always maintained it. For example, when I was growing up we celebrated Christmas religiously as "Noche Buena." But the 25<sup>th</sup> meant nothing to us and did not mean anything to us. And we... we celebrated January 6<sup>th</sup> ... the Day of Three Kings, which is Epiphany. According to how I was raised, on the sixth... I would get up, and I would rise from my hammock and ... under the hammock or if there was a small bed your parents would put a little gift or something because you would put a... a little bit of grass in a box for the camels to eat the grass you left there. Then—but our presents in those days were things you needed, like a comb or something to brush your teeth with. If there were any toys, these would only be a few. But we were brought up not to focus on food but on family and when we all would gather at that time... that was Christmas. That was Christmas... not the issue about the... the... many presents... and all that. And still, I have... have remained with my family, with my children.

**KP:** What steps did you take to get the job you have now?

**GR-P:** Well ... that's very interesting because when... when my boss won his office I was working in a program at UMass in the ... in school at UMass. And my... my work was this... to search for students that... to go to medical school, who were minority students because in medical schools we do not have the amount of minorities we needed (sic). Then, before that I had participated in some... in two or three events with my boss. But I... my participation in politics was always as an activist, from the outside. Therefore, when my current boss was elected, they called me... they caught me by surprise. And when they say, "You do not know what you're getting into," it's very true! Because it has been a position that is... super, super... the most important thing I have ever done in my life, I believe, apart from raising my children. It has been what I've been doing for the last fourteen years with a person who—he is a person who lives what he... what he represents and I am the same way. If my boss was a person that I did not get along with or if I did not believe in this person, I wouldn't be here.

**KP:** What is your job exactly? Describe your typical day at work.

**GR-P:** There isn't a typical day here. Here, every day, every hour, there is something different going on. Let's say it's a Friday afternoon, to give an example for you two that are young and if one day you go to another country please call your parents every day. Because sometimes on a Friday afternoon we have received calls from parents who are very anxious because their children who are in Nicaragua, or went to Spain or Europe... and went on a trip with their friends and their family didn't hear from them for two or three days. So, this is something that could happen to us on a given Friday at ni..., in the afternoon. It can also happen that a person arrives here with children because they have been evicted, their family has left them abandoned, they don't have a place to go—one has to act rapidly. So many of the problems that we face happened to be social, related to human services. Here, we help people. But when a person arrives at the office of a Congressman it's because that person has already heard "no" in many other places. That person is so, so frustrated, unaware of what else to do.... And that's why that person is now here. We, on a typical day, can have people protesting against the Iraq War and Afghanistan just outside of our... of our office, or a group of people who are opposed to something that our boss is saying in Washington. So, if my boss is on television and he is talking about a piece of legislation that he is trying to pass, the telephone starts for us [laughs] and the telephone starts. And this is what we always have. There are times when it is very quiet like this and, suddenly, the whole place fills up. A lot of what we are working on now is with refugees from Iraq, refugees from Africa. These are people who have been divided. Their family.... They have family in their countries and are trying to reunify with the family here. So, we have cases of everything, everything, everything that has to do with society. We have these cases and... so one day... sometimes I feel like a telephone operator. Before, operators used to connect your call. Because sometimes I am speaking to one person about immigration and I send an email, or I have to send a fax or make a call, or I have to—my goal is, or my job is to look for resources that are available for someone. Now if there is a department that says, "OK, but we've already helped them, there is nothing we can do...." We can't leave a person on the street. We need to find a way; we need to find something. We need to find a way. And that's our job.

**TB:** Do you use Spanish while you work?

**GR-P:** Do I what?

**TB:** Do you use Spanish at work?

**GR-P:** Yes, we have many people who come here who don't speak anything but Spanish, but we also have many people who know that there is someone who speaks Spanish and they hope to talk with the person who speaks Spanish even though I speak in English and even though they talk to me in English they still want to talk with a person who speaks Spanish. So, one of the things that we have in our community is that until the person doesn't feel comfortable and is able to trust in you..., the issue of trust is very important for us. I can go to your house and when I feel... when I feel comfortable with you I would open up your fridge. But until I begin to trust in you, I will not open that fridge and that is an example of what happens here. Because there are people who come here and until I introduce them—I have to introduce them to my colleagues who do not speak Spanish, but I say “Look, this person works on this issue, I don't deal with this issue. This man is the one who works on this issue, and he is going to help you the same as I do.” Then they become calmer and begin to work with that other person. But yes, I always speak—and also many people from Brazil come to us and they speak Portuguese and sometimes I can't understand what they are saying.

**TB:** What do you consider to be the greatest differences between American and Puerto Rican culture?

**GR-P:** Well, okay, our passion. We are people with a lot of passion. Our history, our culture. Our desire to maintain our language... it's something very, very, very... it's something that we never, that we will never stop doing, speaking in our language even though it is a language, even though it is Spanglish we will never stop this tendency to speak the language like other cultures have had to do. So—and we also have the... we have the problem that Puerto Rico is part of the United States, but its still not a state. The status of Puerto Rico politically is a problem that Puerto Ricans have on everything. So, the average Puerto Rican sometimes feels as a second class. We have problems with other Puerto Ricans in Puerto Rico who believe that those of us who are here have nothing to say when it comes to the status of Puerto Rico. So, this is the question.... One cannot truly understand an average Puerto Rican if one does not have this conversation about the status of Puerto Rico because there are people who wish for the status to remain the same, or for it to become a state. Thus, the independentists, who used to be a very large group back in the 1970s, the percentage of independentists used to be huge, form now a very small group. But the independentist party is like the conscience of, of, of much of what's taking place in Puerto Rico.

**TB:** In the email you mentioned the word “jíbara.” What does “jíbara” mean? Can you explain its meaning?

**GR-P:** “Jíbara” means a person who was raised in a... in the countryside. The jíbaro is a peasant, a “country bumpkin.” Now if you say that you are a peasant...you want to say, if I am in a group and someone knows that I am a peasant they would refer to me, “Look Gladys came from San Lorenzo and is a jibarita just like me. You know? Similar to me, it could be somebody else.” So... a jibarita [Gladys uses the diminutive form of “jíbara”] has its own songs. Yesterday was St. Patrick's Day... St. Patrick's Day, by the way, in many Latino cultures this day is very important to the Latino community, but most people are unaware of this. But yesterday was St. Patrick's Day. My point with St. Patrick's Day was that there are many songs that the Irish have that is peasant music. It's folkloric. Let's say that it is

folkloric music. When I had... during my teenage years, when ... when salsa music came out, especially Puerto Rican salsa. That for me was just noise. I never learned to dance salsa, because I didn't like it. Now I love salsa. But I didn't used to like it because I was a person who was raised with folkloric music and still for us. Also the "güiro," is an instrument that we... that we just to make out of a plant. We used to make güiros. So, we, for us this is... this is what it means to be a jíbaro. A person who has been raised in this way. A person who still believes in—and look... now, the question about the preservation of the environment... "the environment." When I was growing up, my grandfather always used to say, and always was (sic) that everything we are... everything that we... and where we will eventually return, was the earth. He was unaware that he was a terrific environment... (sic), that he was an environmental activist. He didn't know, but now.... [The phone rings. Gladys answers the phone. It's her son.]

**TB:** What does being a Latina mean to you?

**GR-P:** For me, being a Latina is more and more special everyday. To be Puerto Rican is—well, for me—is everything. Now, to be a Latina means that I am part of a family, of a larger family beyond the Puerto Rican community. And for me, it is a pleasure when I meet women from, well, from all of Latin America who are committed to working—that are committed to the improvement of our people. And in the most recent census, which is coming out next week, the numbers are going to come out and the census is going to indicate that the Latino community keeps on growing. The majority of the Latino community are women and I believe that this is a very important aspect for us. To be a Latina also brings... also brings a set of problems because when one is a Latina, and a strong person sometimes ... sometimes this represents many problems. This is because our culture is a little more—but Puerto Rican women excel well and are known to have strong personalities. Culturally, culturally, what we Latinas have in common with other women—with Anglo-Saxon women—is that even now the system still is being controlled by men, and the social context in which we live is just the same. So, we... we as women still need to work, to make the effort, and not to compete against each other in order to arrive at the table where decisions are taken. Much of... much of the reason why I am still in this office is because I've always realized that if one is not seated at the decision-making table when the resources arrive, these resources are not really going to be made available to the people who most need them. This is because they have not had—the people with the resources have not had—have not met someone who understands the real problems that are out there. For example, in this office, I am the only person who had children out of wedlock. I am the first person that has been raised as I was raised. The only person who has, who has been on welfare, who depended on food stamps. And I... when these issues are discussed I can say, "No, no, no that is not how things really are."

**TB:** You said in the email [as part of a pre-interview conversation] that you felt sure that everything that you are comes from your time in Puerto Rico. Can you explain this?

**GR-P:** They say that the first three years of life, since infancy, well, from the time of pregnancy until the first three years of life, everything one learns in those first three years is what... and this is something that has been proved neurologically, that one is everything that was learned in those first three years. In those first three years, if you learned to write... if you learned to speak well... if you... well, everything, everything, everything that you learned in those first three years is going to help you accomplish everything in your life. I believe that in my first three years of childhood, with my parents and everyone else who raised me I learned a lot. Then, I say this because I went to school in Puerto Rico up to the sixth

grade. When I left, I had to—I was supposed to go into the seventh grade. By the seventh grade I had already learned everything that I needed, everything that I needed... everything that I had to learn. I didn't learn... let me begin again. I didn't learn everything about mathematics, I didn't, I didn't learn everything about science, but I learned something about science, that it was important ... all of that was important in my life. This is why education has always been very important to me. I do not mean to say that I was a person who always earned A's, but I was.... There were days when I would earn a, a B or a C... and I was fine with that. If I was passing my, my, my classes, I was fine. This is why I say that everything I learned... I even went back to Puerto Rico about two years ago... my aunt....

[The phone rings again. Gladys answers a call from her son.]

... she passed away about two years ago in Puerto Rico. I... I spent time in Puerto Rico and... with my family again, and I met my teacher that I had in the first grade, from first to seventh grade. Oh... her name is Ms. Rodríguez and she is now about 80 years old. She is still teaching everyone. She retired several years ago, but she still possesses that... that desire to help people. I have a very nice photograph with her. And this is why I say that everything I learned is because I had to.... Here, now, children are exposed to television, video games, etc. We never had any of that. We had, we had to go outside and make our own, our own toys... and all of that. It was a very different life, this is why I say that everything that I learned I brought it with me.

**TB:** How did your life change after you moved to the United States?

**GR-P:** When we arrived—when we were—when I went to school I was placed in the seven (sic) grade... seventh. They put me in the room, but I didn't know English. So, because I lived in a very strong environment that was in South Boston, I had to learn English very fast in the street. So, there were changes in terms of school, the environment, and the cold was horrible. To live in the place where we were living, where we didn't even know the reason why, I didn't know the meaning of the word "racist." I didn't know what the word meant used against African American people. I didn't... we didn't have anything.... We were very innocent children and for us, for me it was a total change. And when what happened to us... in the New Year. That... I felt a lot of anger and that anger I have kept until this day. Since that day... because when I saw my mother cry, ... we lost everything... since that day I have had that anger in me. But I have turned that anger into positive anger. I didn't turn it as a way to escape and... become abusive but... in that... in other ways. I placed my focus on the issue of education.

**TB:** Thank you!

**KP:** That's it.

**GR-P:** Ah, we're finished! Let me see. Look, one hour. It's 12:56 p.m.

Post-interview follow-up question:

**KP:** Of which accomplishment in your life are you most proud?

**GR-P:** In terms of work or in terms of family or... well my work in the community, but I am most proud, proud of my family, of the two sons that I have... which I had to raise—most of the time they were raised without a father. Today, they are two people that are working... that are part of society. And that everything turned out well for my family, I am proud of that. In terms of work, every, every, every day when I can help a person at work with either an immigration problem, or a problem with an inheritance or about age, it doesn't matter... is a very good day for me. A day in which I feel proud... I feel good and feel like I am contributing to society.

**TB:** These are all the questions we have. Thank you very much for your time. It has been a pleasure knowing you.