

Marcelle Medford (MM): Here we go. It is Saturday, October 1, 2022. And we are doing the Museum L-A oral history project. We're gonna have you start off by introducing yourself. Tell me your name, age, nationality, and how long you've lived in Lewiston.

Mana Abdi (MA): Hi, my name is Mana. Last name Abdi and I am 26. I am ethnically Somali, but was born in Kenya in 1995. And lived there until 2007, and then moved to the United States in 2007. My family is Somali. As I mentioned, I'm ethnically Somali. So my family is Somali and they were all born in Somalia. But due to the Civil War, they moved to Kenya prior to 1991.

MM: Okay. And so when did you move to Lewiston?

MA: So when we moved to the U.S. in 2007, we lived in Kansas City for a year and a half. So we moved to Maine in 2009. March 10th, 2009, to be precise.

MM: Okay. So why Lewiston? I mean, I know you were young. But, do you know how and why Lewiston became the place?

MA: There was a large traction of Somalis coming in between 2000 and 2009 so the word got out to a bunch of Somalis that they were moving here, but we had a couple of cousins that lived here and my mom just felt like having close relatives would be useful to us as we're growing and developing in this country. So she decided, we're just gonna pack myself, my two brothers, and her then we're gonna move to Maine. We didn't know anything about Maine. We didn't know anything about the US but we certainly didn't know anything about Maine, in particular Lewiston, but we found ourselves here in 2009.

MM: You moved here in 2009. And do you still live in Lewiston?

MA: Yes, I literally lived in the same two blocks. We've been living in the tree street areas since we got here, so we've just been moving down the street, going to the back to that street in the back. Yeah, so we just lived in the same blocks.

MM: So you went to college, came back. So why did you decide to stay in Lewiston?

MA: Well, I think where I've developed as an adult, continue to develop as an adult, it's sort of those things of what, you know, kind of situation. But I think it's because I also have family ties, I have community ties, I have friendships. So there's different factors that sort of add to the reason that I've stayed. But I think there's also the environmental factors- Maine is very quiet. It's not fast paced, it's all of those things that just give you an easier time to figure out who you are. And go into the schools here and all of that. So I think there's just a whole lot of different things. But I think overall, mainly I have stayed here because of family.

MM: Say a little bit more about your family.

MA: So four of us came. I'm the youngest of eight, I should mention. So five of my siblings are still living in Kenya, but myself and two brothers are living here. And then my mom. So there are four of us that came into the country together. My two brothers are happily married. One has four kids or something. And then the other one has a child who's one year old. And then there's me. And then there's my mom who has just been part of the pictures since the beginning. And then obviously we have my sister in laws and things of that nature. So our family is rather quickly growing, which is great. So that's sort of the extent and then I have a whole slew of cousins and friends that live here.

MM: And so by here, is it in Lewiston or Maine or the U.S.?

MA: In Maine. Mainly between Lewiston and Portland, but most of my family even cousin wise we're strictly within the Lewiston border. We've never even thought to move out of Lewiston, even not as far as Auburn, which is like across the bridge. So it's kind of just interesting how we've just stationed ourselves in Lewiston. I think Lewiston reminds us so much of back home, the green and all of that stuff. I think particularly for parents that are a bit on the older, like my mom and her friends, they have the luxury to be able to walk around in the park and things like that. So I think that also adds a sense of homeness for them. So that just helps solidify that this is where we're going to be stationed until either I go back to Kenya or you retire here. So whichever comes first.

MM: You mentioned a little bit about the Somali community in Maine and Lewiston. Is it how you define your community? Do you define it in other ways, just speak to me a little bit about how you define your community?

MA: I think people are incredibly quick to categorize us. There is governmental status and how people came into this country— some folks came in as asylum seekers, others came in as refugees and others came in just as folks who are looking for better opportunities, and I'm sure there's a label for that, too. But nobody has those stickers as a name tag. Those are just the governmental label to identify folks for resources that are provided by the state or the federal government.

But I think beyond the coming here, nobody, unless you have a sort of in depth conversation, no one actually knows how someone got here. But I think the human nature is to want to group and sort of categorize folks into different groups so that it's easy to identify them. But I think it's also easy to adjust and control the narrative whichever direction that you want it to. So I think a lot of folks when they look at us, in Lewiston, in particular, they really do see us as New Mainers and all of these things, which I find very odd. Because those of us who grew up here, or those of us who are born here— it's very timestamped, where you can't get out of it. Everything in life has an expiration, even living has an expiration, right. But for some odd reason, I think people are incredibly fixated on being like, 'Oh, you're in Maine, you must be a New Mainer' and I'm like 'What? Actually I object to that because we've been here longer than anywhere in the world. So what do you call that?' We were not just a drop in a vast desert, we're the global majority, we just happen to be here at this point in our lives. If I go back to anywhere outside of the United States, we are the global majority, whether people want to see us that way or not. So here, I just had just happened to, to think that like, we just found ourselves here. And this has happened to be our home at this moment in this time. And this is a community that happened to come together because they have a shared experience in culture and in space. And they have

decided to just collectively come to one a space where they can share conversation, share community, share both hard times and good times. So I think there's the default, what people wanted to default to label themselves in or be labeled in a different categories. But I would just say I don't necessarily see us being any different than any group that has ever looked for a place to call home. So yeah, I don't know what the label is. I think we're just another group. And unfortunately, there's probably going to be another group who is likely to sort of experience that same path, no matter how many blueprints you create, unfortunately, you can't replicate it for every community.

MM: And when you say 'we' are you referring to like Somali folks or like more specific than or more general?

MA: Our community within Lewiston, that's what I'm familiar with. So we're larger than just being Somalis. We have West Africans, we have Afghanis, we have incredibly vast, ethnically diverse groups that have come and have decided that Lewiston is going to be their home. I know that the Somalis are the majority in numbers, but they're not the only group that's living here. So when I say we, I'm encompassing all of them, no matter which side of the globe they are coming from, anyone who has decided to call Lewiston home, even white folks who have lived here forever. Anyone who decided to call this home because ultimately we have a choice, we could leave. So choosing to call Maine or Lewiston your home in particular, I think says this is where I call home and people taking the time and additional effort to try to sort of label it all into being like new, new, new, whatever. Just just really dismissed that effort, I think dismisses that desire to call a place a home for somebody.

MM: Thank you for that. Can you tell me a little bit about the work that you do?

MA: Yeah. I graduated from University of Maine Farmington, which is up north. And I came back to Lewiston in 2018, it was one of the hardest transitions, and I didn't think it was going to be that difficult because things can look so familiar. It's so different. And between 2014 and 2018 we had a large group of folks from West Africa and different parts of the world coming to Lewiston. So it looked a little different to me, at least I don't know about other folks. But coming back was rather interesting. So I came back to Lewiston in 2018 and started working with the DA office and also just volunteering in different nonprofit organizations like Main Community Integration, just so that I myself felt a need to integrate back to my own community in a sense and finding myself sort of placing myself in areas that sort of allows you to find yourself back to that. Yeah, and now I work at Bates as program coordinator in the cultural education department.

MM: So this is interesting. We're going to come back to this question about you getting familiar with being in Lewiston again. I'll just ask that question now. So you left for college, and came back and you said you had to get used to it. Can you tell me a bit about just sort of how you've seen Lewiston change over time? Thinking about when you first came to being there now?

MA: Now we're going into sort of the second phase of my parents and other folks were the first wave to come in here. And these are folks who have had only a trade skills, they don't necessarily have what we consider standard education, I suppose. I think that's what would be the appropriate term. So a lot of the folks that came in didn't have a standard education. It was either interrupted by the war or life just

didn't offer that luxury. So, us when we came in, we're sort of the second I think, 2.5 or something, there's an actual term for it, too. When we came in, we went to school and now we're coming back into being business owners and organization owners or founders, we're homeowners and all of these different factors, the demographic of Lewiston is entirely changing. And folks who were here as a kid, 10 years ago are now adults who themselves have kids, some folks are in the market to buy a home and are in the market to be entrepreneurs. So the demographic of that itself is changing and so Lewiston looks a lot less white than it did in even 2019 just because the community itself is growing rather quickly. And with folks coming in and the other folks expanding their own families or bringing other people in is certainly changing a lot. Which when you step outside for a couple years coming back, you're like, oh, wow, things have certainly changed, right? There's Korean restaurants opening that wasn't a thing. Even in 2014 before I went to college, so coming back and seeing that that's like, Oh, okay. It's wonderful. It offers us a variety of things that didn't exist. And the personal politics change as well because now we have two groups who are trying to figure out what each other's narrative are but also how do we complement one another without there being a sort of a competition I think, to an extent, as well.

MM: What are the two groups you're talking about?

MA: I would think just the folks who came in with a trade sort of like our parents, and then those of us who have received some sort of a standard education, and then haven't figured out the two where, whether, for better or for worse, those of us who have received in standard education here in the States, in particular, have western values to a large extent. Even our decision making a lot of the time or influence, our thoughts are influenced by western ideologies and thoughts. So that compared to our families, our parents, it doesn't jive all the time, because there's this sort of inherent difference of where thoughts are being formed. And sometimes that can cause a conflict. And I find that myself, sometimes in spaces, even when I'm the most conscious and aware that my thought process is not the same as the person sitting next to me, it still creates this odd tension because our thoughts are not coming from the same principles and education. It requires both parties to step back and be like, okay, it doesn't necessarily mean it's wrong, but we do have to work through that in order for us to move forward in certain areas. So, for me, I think the point of getting used to coming back, was that just being like, a lot of things are different and you have to learn which battles are worth really making a whole lot of effort and where are you going to just kind of let go and be okay.

MM: Yeah. So is it a generational divide? Those values between an older generation and now a younger generation, but also the education system here and workplace all sorts of things are different.

MA: I think for sure.

MM: That makes me think about one of the other questions we wanted to ask about – the role of traditions and customs that you practice and if religion plays a role in your life, being a Muslim.

MA: So the majority of Somalis you meet are Muslim, like 99.9% of them identify as being Muslim, which derives from the faith Islam. So that's what we practice and going into Somali household, the default is to practice Islam obviously, and live your life as a Muslim. So yes, the way in which you carry

yourself to a large extent in Lewiston or whatever is of a Muslim. Of course the actions of all Muslims are not always great. But you know, that's the that's the advisable approach that you are to take, and that you're asked to take from your parents and anybody else that you come across. That itself creates sort of tension, because when you're growing up in Lewiston, at least for me, like the schools in particular, like they don't adhere to prayer time, they don't adhere to when we have our Islamic faith celebrations. Now it's changing a little bit. That's the other thing the demographic is changing, but also the culture of Lewiston itself is changing, because now they're starting to adhere and adjust themselves in the curriculum and things. Not curriculum, but in the holidays of the school so that the kids can participate. We didn't have that luxury. We just took the day off. If there were Eid, which is a celebratory holiday for Muslims, we just took the day off because we were not going to miss it. Some people still went to school, like half day or something. But we had to make that decision for ourselves and be like, I'm not going, it was not validated because the folks who have decision making power didn't decide to do it. Doesn't mean I won't take the day off. I participated and I tried to be the best Muslim that I can but I think depending who you ask, I could be better. Right? And I think that's the other thing like as you're growing as you're changing, and as you're developing as an adult, you have to figure out what are the balance act between being American, being Somali, being Muslim, being around folks who are even in a workflow where like, the amount of time I have to say, I don't actually drink, or like alcohol is provided to you or, you know, like bacon is, you know, we don't eat pork. So like, asking, I literally was vegetarian for eight years, or like four years in high school and four years in college because I was so tired of asking if there was bacon in the food. I was so sick of it. I was like, I am so sick of asking if there is bacon in these foods that I'm just going to become vegetarian. And I didn't touch meat for that eight years. I was like, you keep it, I'll just eat the pasta. Right? I'll just have the pasta and whatever mashed potatoes you got, or something. So those are kind of sort of the decisions you have to make early on. Because the norms in Lewiston doesn't adhere, schools don't adhere to a lot of that, who we are.

MM: So you mentioned them sort of changing? Do they now give off for Eid?

MA: Yeah, I think so. I think it has officially been added to the holiday. Yeah, I know Portland did, I think Lewiston did add it. I think it's indirectly also influencing the thoughts of young kids who are going to our schools about being conscious of other people's faith. I'm certainly not too upset about having the day off, but also, you know, the curious one will ask 'what is happening today? Why are we taking the day off?' This country loves preaching and lecturing about tolerance and all of that. But, you know, given the opportunity, they keep seeming to miss it. So I don't know, it's just very counterintuitive to some of the larger principles that they try to teach you.

MM: And so that's something that you celebrated with your family? Like, what did you do?

MA: Yeah, so there are two Eids, one that comes after fasting for 30 days (you break your fast at night time, we don't fast for an entire 30 days straight just to clarify that). And then you would get your family together and you just celebrate and you'd have food together. They often hold prayer at the memorial, which is right next to the middle school or now the past couple years, they've been holding it outside the Coliseum, which is the parking lot. So just again, there's another sign how large this community is growing because we're kind of just outgrowing every space. We don't have a mosque to encompass all of us but most of the prayers are prayed outside anyways, just so that folks can can freely pray

wherever they want, and still hear what the Imam and the folks who are leading the prayer are saying so the past couple years has been held outside of the Colisee.

MM: And that wasn't always the case. You said that they've outgrown spaces. Are there spaces that you remember going to?

MA: Yeah, so I think originally it used to just be strictly in the mosques and then quickly that was not feasible. So they did the armory, which is next to the middle school. And I think they still actually hold some prayers there too, for folks who are running late and things like that, but it quickly outgrew there, and then it was inside the Colisee, and then that didn't didn't work. So now it's the parking lot of the Colisee. So I think they're just going to keep looking for larger, bigger spaces because that's just sort of the group. And everyone who follows the faith sort of comes from all over the place. I think Portland and Lewiston are probably the attraction places where people pray the most, like other folks other Muslims who are in more rural Maine probably come down too. Because you don't need a large group to pray but I think people just want to be part of that atmosphere and that vibrant festive mood. So they probably come down and just spend the day in Lewiston or Portland.

MM: And Is that specifically for Eid?

MA: Yeah, that's specifically for Eid, where people come together.

MM: And so beyond these spaces, does religion play a role in your life in other ways?

MA: If you're Muslim, you have to live your life as a Muslim and Islam is a way of life as people simply put it. And that means praying five times a day, wherever you are. And that means more often than not, you have to make yourself at home wherever you are, because nobody is going to make that for you. People will hold a meeting at 1pm and they don't know that you have to pray at 1pm. So you have to be say, I'm gonna step out by 1:15, I gotta pray. Or you could be at a function or whatever the case may be, and they schedule exactly when you're supposed to be praying and you just have to excuse yourself because you might be the only Muslim person that's ever held that position or to have ever come across. And then again, there are vastly different Muslims who do different things. There could have been somebody Muslim holding that position prior to you, but they just never cared enough to really share that part of who they are. And they just kind of prayed all their prayers at their house or something. So it depends on how comfortable you are. I've always had the luxury of just not caring about what other people think so I just pray when I need to pray. And I asked for what I need and I don't necessarily feel that I have to forego or shorten any part of who I am for the comfort of white people or for the comfort of anybody who doesn't know me. I try not to be obnoxious about it, but I really got to step out to pray—you scheduled this, this is not my problem. You did this yourself, you could have asked. And even with Ramadan, in the weeks prior I'll be like there are days I'm gonna have to check out of our work because I have to prep, cook meals for folks who are fasting.

As much as Lewiston is diverse, the businesses don't adhere to us, they don't adhere to our faith, they don't adhere to all of that. It's very rare that you would walk into business and they'd be conscious of this. They're more conscious of vegans than of people who have been practicing this faith for longer

than the world probably existed. And veganism and nothing against vegans, but like it's interesting how quickly those sorts of needs are adapted to quickly rather than an entire 1.6 billion Muslims, there's an insane number of us, there isn't a shortage of us anywhere. So it's just interesting to see that ideologies followed by a few people can be accommodated rather quickly compared to us who have been here for years and yeah, it's very interesting to say the least.

MM: Indeed. It is. Alright, so we've talked about community, family, religions, traditions. What about language? Does language play a role in your life?

MA: Yeah, language is one of those things that I always find to be a double edged sword because I speak Somali, I speak Maay Maay which is a dialect spoken in parts of Somalia (not every Somali knows Maay Maay). I can write and read Arabic. And for what it's worth, I can write Latin too. And then obviously speak English. So I think obviously all of those play a role.

When you're home, you don't speak English, my mom doesn't speak English at all. So, you know, that presents sort of a different requirement when I'm home. And so speaking, particularly for me, it's not even just Somali with my mom, I just simply only speak Maay Maay, which is the language that she speaks in the parts of Somalia that she grew up in. From speaking Somali with her, she understands and she can communicate back but her comfort of how she talks is much more in Maay Maay. So we just speak in Maay Maay.

So having to transition in your head all the time. I always have .5 seconds of glitch in my brain. I'm like, Just give me a second. All right, I need to transition right. And it was always interesting when you have spent the weekend at home and then going back to school the next day. And like I have forgotten all English words. I go give me a second okay, I get a couple hours to like adjust myself to this world. So going back to school and missing every other word because you just kind of like, man, like your brain can only move so quickly. I think it's always presented uniquely in your writing, in the way that you present thoughts, and even as small of a thing as a joke. Especially for us Somalis, we're very, very big on sarcasm and very big on humor. So not being able to transition certain elements of who you are into the language of the majority in that space, in that moment in time. It's always disappointing because you're like, Man, I can't tell you a joke, because you will not understand it. And by the time I'm done explaining it to you in depth, it's not funny anymore. Yeah, I think it always presents that.

And then, you know when I call my nieces back home, they're always like, you sound so funny. I'm like 'thanks'. Because I guess there's an accent to my Somali now, because I speak English. Because you're not landing those words right or maybe your sentence construction is a little wacky. So they're like you sound like you're five years old, like what is happening. And I'm like, thanks. Do you understand what I'm trying to get to you, though? You know, so you get those kinds of comments from people saying make sure you don't forget your language. And I'm only like speaking 40% of the time, but okay.

But the upside of living in Lewiston is there is a large Somali community. You run into folks who don't speak English so you have the opportunity to just converse with them in either Somali or Maay Maay and it helps to retain sort of the part of it. There's some young Somalis who have completely forgotten

the entire language, and some of them will go back home to just be like, I'm an adult and I'm about to start my own family and it's embarrassing that I don't know the language anymore. So they go back, and they try to relearn it as an adult, because they've lost so much of it. It doesn't help when you're ostracized in every other aspect. So you're trying to erase your accent—you can't forego your name, you can't forego the features that make you appear Somali, or whatever the case may be. But maybe if you don't have an accent, or maybe if you just simply forgot the language, maybe you can fit in a little bit better with whoever you're trying to fit in with. So we can thank assimilation, I suppose, for some folks losing that part of who they are.

MM: What's something that you would say to your mom in Maay Maay? How would you greet her? Or if she would come into the museum and listen to your voice, what's something that you would say to her?

MA: So for us, in Islam, we always greet people. So we will say 'Salam aleikum', which means peace be upon you. And then you would say just 'secateh hooyo' which means 'How are you mom?' You always greet people by our alaam and then you always greet folks, and they ask people how they're doing. Or secateh which is the short version of how are you.

MM: Cool. And so you're able to speak Maay Maay with your mother. What about your brothers, their kids, their partners?

MA: My older brother speaks Swahili, which is the language spoken in Kenya and other African countries. I unfortunately never got a chance to learn it, hopefully when I go back one day. It's interesting because my nieces are struggling with the basics of Somali right now because they're in school the majority of their days with the exception of summer when they spend a lot more time with their grandmother. But a lot of them just speak English. We try to get them to speak in Somali at least if not Maay Maay but they for sure are struggling. They're going to be one of those kids who are probably gonna have to go back to learn the language, which is always a little heartbreaking because you can see it slipping away. We just get to see a little bit less of who we are in our children and probably their children. I don't think it will ever completely be erased just because we're people of a whole nation, like it's not gonna happen. But it's not to say that it's not possible either, right?

So my brothers and I just speak English or Somali, they're much better than me, because they're older than me. And they tend to interact with humans more than me in regards to Somali people. I think the interesting thing about language for us is that we slip out of different languages like there's no tomorrow. Sometimes I forget with my non-Somali friends that they don't speak Somali. So I will go from English to Somali to Maay Maay and back to English and back to Somali. My friends will be looking at me and have no idea what I just said. And I was like, oh sorry, I forgot. So the transition is just incredibly smooth. You can be sitting in the house with us and one moment I'm talking in Somali, the next Maay Maay, the next English, and you just slipping in and out of it, depending on what you want to express and what you're talking about. So it's not really as hard, for me at least, it's easy to be in and out, and the mood of the conversation doesn't get lost, because you are just kind of carrying on and that person you're talking to understands what you're saying in all of them. So it's kind of cool. Sometimes it's kind of like a little magic.



MM: We've talked about community, family, language, work. Do you participate in politics? And what role does politics play in your life?

MA: Oh, God, I knew that was coming. So I'm currently running to become a house representative. Which basically means in two months I'll probably be sworn in as a legislator. In college I studied politics so I don't think anybody's really surprised that I'm interested in issues such as tackling the housing crisis and things of that nature. So yeah politics certainly plays into it. And I think it's driven by my experience in Maine, and my experiences in the United States of really asking 'who is the decision maker? And then when they're making that decision, are they actually sitting with other folks who helped inform them? Or are they themselves part of the decision making criteria to help inform the decision itself? If the government isn't reflective of the people, how can we say that's the People's Government? And how can we make an argument that the decision is well informed if the people you are making decisions about aren't even remotely considered or at that table? I don't think there was a point in my life where I was like, I want to become a politician. But I think there were certainly things that led to this point where now I'm potentially going to be a sitting legislator.

MM: Right. So that's quite formal politics. Were there things that you were involved with leading up to it or things about politics that interested you or that you participated in before? Or things that people might not consider politics, but you thought about as political?

MA: For me, advocacy has always been sort of the center of who I am, advocating for my own needs in school and other other areas, but also for family members. I wouldn't say I have a knack for languages, but I tend to be able to pick up languages rather quickly. So for me, learning English wasn't much of a challenge, I learned it really quickly. So that put me in a position where I will read people's mail. I didn't break in to people's mail! They brought it to me, and I would read it for them. And so they would bring it and I would let them know.

So reading—I know it sounds very strange—but reading government documents, IRS documents, and these things quickly makes you realize like, oh, there are institutions that are trying to hold us accountable for things, but how are we holding them accountable for anything. They seem to want to be ready to collect, they're very interested in our information, they're very interested in knowing what you're thinking. But it doesn't seem very two way street to me. It just seems like it's just at us rather than asking them. So again, I always had in the back of my head that if the government is not reflective of the people its trying to govern, I don't understand how that's the government itself. But also you can't be asking people to do things, and not expecting to hold you accountable for the direction that you're giving. So a lot of those things early on, I just had a lot of questions. Why is that? Who is doing that? So a lot of questions of asking, and being like, this doesn't make a whole lot of sense.

So and then obviously, like growing up when the 2016 election happened, it forces you to question a whole lot of things. Trump got elected in 2016. And then the fact that you are an immigrant doesn't exempt us from experiencing Blackness in this country. Being Muslim in this country, being a woman in this country with Roe vs. Wade. And even though I am Muslim, but Black women are four times more likely to die from birth complications. So even the fact that we're Muslim does not stop me from having

thoughts and questions about abortion rights, what does that look like for folks? And then going into school that's all white and knowing that we're just an afterthought a lot of the time forces you to ask a lot of questions and say hold on a second.

And then I think what really sealed it for me was I had a class to discuss constitutional rights, and looking at that document and recognizing that I wasn't even a person, but I'm being asked to pay tax. So for folks who are like, let's keep the Constitution the way it is, I'm like, Okay, that's cool. Let's keep it that way. But don't ask me for tax. We're gonna stop a lot of things. You can't have it both ways. Do you want your Constitution the way it was, which was written for you? Or do you want an updated version where it includes me? So I think just being forced to be in those spaces, where you get to ask questions. And you struggle with sort of who you are too because I'm in a world that doesn't even consider me. And somehow I have to keep screaming to get them to consider me. So that really just sort of enforced if I can do even a little bit damage to the notion that we're worthy of whatever and all the good in the world. Maybe it won't happen, but hopefully...

MM: That's real. That's beautiful. Well, it's actually a really good note to end on. But I always like to wrap up by asking people, is there anything that I haven't asked that you want to that you want to share?

MA: I think it's just important to note to whoever's gonna listen to this, that change is inevitable wherever we go in life. And the question we should always be asking ourselves and our community and our country and our state is how can we prepare so the damage is not everlasting on all of us right? There is nothing on this Earth that's going to stop a change from happening. The only service, the ethical responsibility on all of us is to ask how can we ensure that change doesn't cost lives and doesn't cause harm that is irreversible, for our environment and for our kids. And the well being of all of us as humanity.

MM: Thank you so much.