Home, Interrupted

Maya Farms...in Nebraska?

In America's agricultural heartland, a small group of immigrant farmers look to ancient methods to help modern farming respond to the climate crisis. Producer Anja Nilsson reports from Nebraska on Maya farmers from Latin America who employ farming methods that conserve water, increase biodiversity, and reduce carbon emissions.

Iggy Monda: If you were living on the Great Plains back in the 1930s, more likely than not, if you looked outside your window, all you would see... is dust.

> Archival: The terror of the dust storm looms...The vast black clouds sweep over the farms in the Middle West, and death by thirst grimly threatens every living thing. The farmer dips into the parched drifts and draws a pailful, but all the world is dust.

Iggy Monda: From Feet in 2 Worlds, this is Home, Interrupted, a series that explores the connection between immigrants and climate change. I'm Iggy Monda.

The Dust Bowl is something we all remember reading about in our textbooks during social studies class. Now, reporter Anja Nilsson brings us a story that shows that another Dust Bowl could be on the way today.

As conventional farming practices and climate change continue to make our soil die at a faster rate, there are grassroots efforts aimed at fighting back. Anja has a background in environmental policy. She reports on a group of people in Nebraska - Maya immigrants from Central America - who believe they have found a solution to this critical farming problem. The twist? Their strategy is over a thousand years old.

> Luis Marcos: Maybe this is a good spot to get out and park a little bit here

Anja Nilsson: It's a windy February morning in northeast Nebraska. Luis Marcos gets out of his car, and stares out at the farmland around him. Straight lines, and tiles and tiles of yellow-brown – corn, soybean, corn, soybean, corn, soybean, corn - stretching out across the Great Plains.

> Luis: It's sad just to see that just right here, right now, No life. I mean. It's sad, but this is not the only, just look around, I mean, as far as your eyes can see, it's all brown, it's all like, what happened to the trees here, what happened to this habitat.

Anja: This – what Luis is seeing – is the result of farmers planting only one crop at a time on each field. Sometimes, the same one, year after year. It's called monoculture farming, and it's one method farmers use to increase profits.

It's also an environmental disaster waiting to happen.

Monoculture farming gets rid of everything on the land that isn't the cash crop, shrubs, grasses, everything. But those plants have value. They help keep the soil from blowing away, which is what happened during the dust bowl.

Luis takes one last look around before walking over to a tiny field that looks ...different.

Luis: This is where we did the first milpa cycle over here.

Anja: The milpa cycle is the millenia old agricultural practice that Luis and his Maya community of immigrants from Central America are trying to bring to Nebraska. This acre of land, which they have borrowed from a local farmer, is where the Maya have started to experiment with what a Nebraska milpa might look like.

Luis bends down, suddenly knee deep in soil. The soil that he hopes will be the basis for an important community project.

Luis: Yeah, this is what we're talking about. Like having, having roots. All year around. Yeah, like this is are... see the worm over here?

Anja: Worms are a sign that the soil is rich in nutrients. The milpa way of planting crops enriches the earth, even in the dead of winter. The acre Luis is standing on is an oasis of color with little pockets of green. Magenta-colored root vegetables are peeking out of the dirt.

Luis spots a turnip bulb in the ground, and tries to pull it out, but a deep web of roots puts up a good fight.

Luis: Okay, this is not going to come out...

Anja: And that's not a bad thing, says Luis.

Luis: Those are the principles of the milpa cycle is that we have multiple roots in the ground at all times, year round. And so I think that's the regenerative practices.

Anja: Luis is a political leader for the Maya people living in Nebraska - helping new arrivals navigate an unfamiliar landscape at places like doctors' offices, immigration services, and schools. He is also the President and CEO of the newly-formed Maya Economic Development Corporation.

This one acre experiment in regenerative agriculture is just a test run to see if the milpa can work in Nebraska. The real goal is to do this on a much bigger scale. Luis and the Maya elders want to buy 310 acres of farmland to bring the milpa to the Great Plains.

Local Partners including the environmental group the Nature Conservancy are interested because a second Dust Bowl could become a reality if current single-crop growing methods continue. This is not some imaginary dystopian vision. There is a growing international consensus that soil loss is a major environmental challenge.

CBS: The United Nations declared soil finite and predicted catastrophic loss within 60 years.

France 24: The world's soil is dying, the usual suspects are to blame, intensive agriculture and global warming.

Anja: Soil loss and dust storms are becoming more common on local news stories.

12 News: A new study shows dust storms are far deadlier than we thought.

Anja: Even Bill Nye the science guy is sounding the alarm.

SYFY: The Great Plains becoming a desert. Chicago buried in dust. No more hot dogs ever. That's right. This is an environmental collapse. And the American Midwest is only the beginning.

Anja: And it's not just your hot dogs that are in danger. Top soil stores carbon from the atmosphere more than anything on Earth except for oceans. So if all of the world's soil were to be destroyed, it would triple the amount of carbon released into the atmosphere. That may seem unlikely. But agricultural methods, like monocropping, combined with climate change, increase the likelihood of catastrophic soil loss. Hotter temperatures dry the soil, making it easier for rain to wash the soil away and for the wind to sweep it up into dust storms. This releases more carbon into the atmosphere, which, in turn, helps to increase temperatures, which further dries the soil.

Monocropping turbocharges this trend. It removes the very roots and plants that keep the soil on the ground. The milpa could help reverse the trend by establishing roots from crops like...

Luis: Corn, bean, and, squash

Anja: Corn, bean, and squash, intertwined and wrapping around each other on the same piece of land. The Maya and other Indigenous peoples call them The Three Sisters, and like good sisters, they help each other grow.

Luis: Corn provides support for the bean. The beans provide, these nutrients that the corn need to grow strong. And squash provides shade and moisture so that when it rains, you know, the soil is stay moist.

Anja: Moisture is key. It helps maintain the soil during droughts. Without moisture, soil can turn to dust, releasing all that carbon into the atmosphere.

The Three Sisters – corn, bean and squash – are only the most basic unit of the milpa. The Maya forest in Central America where Luis grew up contains at least 90 different species.

Luis: Where I come from, there's a plant called, we call it Mabal. Mabal is a plant that gives out a flower that is yellow. So you just have a, you know, field of, with Mabal and with beans and. You know, red flowers, yellow flowers, and then if you have animals living there, then the mushroom comes out and just kind of different kinds of food that grows. So it becomes pretty wild.

Anja: A wild food prairie to help break up the monotony of row after row of yellow stalks corn. And to help prevent the Great Plains from turning into dust.

At least that's what Luis thought. So he set up a meeting with the board of the Maya's community organization in Omaha, where he was co-executive director at the time. The meeting was supposed to be a routine update between Luis and his board, which had a non-Maya majority at the time. The update was about the community's plans to buy farmland in Nebraska for the first time. It was spring 2020, the start of the pandemic. Luis sat at his kitchen table and logged onto the Zoom meeting. He was excited, and so confident in their support. What came next surprised him.

> Luis: This one board member, you know, she just started laughing and she almost fell off, out of her chair and she looked at me and I'm like, I wasn't laughing. This is serious and I don't find it funny that you just have that reaction.

Anja: Luis had never expected to hear that laugh from someone he worked closely with. It was the same laugh he would hear from strangers after introducing himself as Maya. Because people often assumed… hadn't the Maya disappeared a long time ago?

It stung.

> Luis: You're telling us that, no, we can't do this. Like you are supposed to be here to support what the Maya community wants, not what you think is possible or it's not possible.

Anja: Then the Board members explained why they didn't believe in the project.

> Luis: That's way too much land for you. You are too small of an organization. You don't have the infrastructure. So just stop dreaming right now. Luis, like be responsible. Don't play with the feelings of your community.

Anja: When the meeting finally ended, Luis shut his laptop. He was shocked and completely exhausted. To Luis, this project is not about the feelings of the Maya community. It's about the survival of Maya culture.

The Maya have their own government. Their own calendar. Their own origin story. What the Maya in Nebraska don't have is land of their own. This is especially hard since they believe that the essence of who they are comes from the soil. That all humans came from corn.

> Luis: Corn is a very sacred element in our worldview and in our spirituality is not like, here's my food, it's not like that it's, that there, there is this sacred, you know, this is where I come from.

Anja: For Luis and the Maya, the 310 acres they hope to buy in Nebraska are about planting their sacred corn seeds, and putting down roots – this time permanently – since they were violently uprooted from their home in Guatemala.

First, when the Spanish conquistadors when the explorer and colonizer Hernan Cortes arrived at the shores of Maya land five hundred years ago. And, more recently – by the government of Guatemala.

> Luis: They completely burned down over 400 Maya villages. They killed, and they, tortured, they disappeared, kidnapped over 200,000 people and millions, hundreds of thousands, over a million, for sure, went into exile.

Anja: In 1954, the democratically elected leader of Guatemala was deposed in a coup supported by the United States government. For nearly four decades, Guatemala was a battleground in a brutal civil war between the CIA-backed military and rebel groups. Many Maya were forced to leave to escape the Guatemalan state genocide. That's when Luis fled the violence when he was 17. He feared he would be drafted into the Guatemalan military, and forced to kill his own people, like many indigenous men in the country were. He came to California, where many Maya had already settled.

Over half a million Maya live in the US today, mainly in California, the Sun Belt, and the Great Plains.

Despite those numbers, Luis says, in the US the Maya are invisible, even when they die in U.S. Customs and Border Protection Custody.

The pain still hits Luis when he remembers several Maya children dying while crossing the border in 2018 and 2019.

> Luis: when they cross the border, there is no registration of who you are. They have killed five Maya children at the border, and they'll say, well, a Guatemalan was killed. A Guatemalan died. You know, they, they can't call us by our name. We're Q'anjob'al, we're K'iche' we're Chuj, we're Pupti Maya. Like, can you call us by our name? Can you register us?

Anja: For Luis, bringing the milpa cycle to Nebraska is an act of defiance against US border guards, Guatemalan soldiers, and even other NGO leaders who, he says, have tried to erase his identity.

> Luis: I have been asked to stop identifying myself as a Maya and if you say you're Guatemala funding would come a lot easier. You complicate it by articulating this identity thing. And I'm like, no, that's the thing that I won't let go. That is the non negotiable And if we are going to do something it has to be rooted in our identity.

Anja: Rooted in an identity that Luis never abandoned even as he settled in Los Angeles, learned English, and became a medical assistant.

His dream was to work for the Red Cross. But Luis said that medical assistant jobs were hard to come by in California, especially for immigrants. So, he called up a Maya friend living in the midwest.

> Luis: And he's like, Hey man, why don't you just come here? Like, it's really not competitive at all, actually they need you here.

Anja: So, Luis packed up, got on a flight, and eventually landed in Nebraska to work at the local blood bank. There, he said he joined a community of 20,000 Maya. The Census Bureau has recorded only around 1500, a gap that only underscores the Maya's invisibility in the United States.

The community had been recruited to Nebraska by the meatpacking industry, one of the most dangerous industries in the U.S. In the 1990s, when many Maya were escaping Guatemala and crossing into Mexico, meatpackers put ads in Mexican newspapers and radio stations to recruit workers. They even set up a bus service to the United States. And just like the Scandinavian and other European settlers before them, the Maya who landed in Nebraska were followed by friends, and then the relatives of those friends. Soon they

started coming together for tamales, dancing, sacred ceremonies, and planting in their community gardens.

Many Maya still work inside meatpacking plants, far from the dense forests they were forced to escape. When COVID hit, they faced new dangers.

> The Washington Post: Nearly 600 workers at various meatpacking plants across Nebraska tested positive for the coronavirus in April.

Anja: Meatpacking plants became deadly during the pandemic with numerous Covid-19 outbreaks. Not enough protective equipment, no social distancing, and bad ventilation. It was during this time the Maya decided they needed farmland of their own.

> Luis: Without that connection to land when people work in meatpacking plants, construction work, you know, restaurants, and you're disconnected from the essence of who you are, But I think that having a place, a little place that we can call home...I think that's, that's for our cultural survival.

Anja: With the Maya's cultural, and even physical, survival at stake, there was no way Luis was going to give up his vision. He had to find another way forward, but how?

Iggy: We're gonna take a quick break. When we get back we'll hear what Luis decides to do next to try to secure the 310 acres for his Maya community.

This is Home, Interrupted. Stay tuned.

Ad Break

Iggy: Welcome back to Home, Interrupted. With many Maya toiling in Nebraskan meatpacking plants and construction sites, Luis Marcos felt the pressure to figure out how to obtain the 310 acres that his people could call their own. So, what did Luis do next? Like many, he turned to the internet. Reporter Anja Nilsson continues her story.

Anja: Luis was desperate. He began looking for anything — research, evidence, or a network — that would support the Maya and their dream of owning their own land in Nebraska. Then one day he came across a video on facebook.

> Odyssey Earth: To the untrained eye, the Milpa doesn't look clean and organized in the way of Western monoculture. But in fact, it's retaining water, building fertility, biodiversity of the soil. It has the worms and the charcoal.

> Luis: I watched the video everywhere, like multiple times, like I'm up in two in the morning watching the video in my home.

Anja: Luis was excited. Here was an American archeologist from UC Santa Barbara talking about the milpa cycle. His milpa cycle.

> Luis: It's called the, Maya forest garden I believe. And talks about the, how the Maya really, really took care of the forest.

Anja: Luis had found someone people in Nebraska, such as donors, would actually listen to - a Western academic. A Western stamp of approval.

Luis: That is awesome that, you know, I can talk all I want about MILPA or about anything else, but there's actually this academic institution, to say this, there's actually this, person that, has the academic credentials to say this. And I called her up.

Dr. Anabel Ford: I'd never gotten a call like that. I think even it was the first day I was back in my office, that we were allowed to actually be on campus.

Anja: That's Dr. Anabel Ford. The archeologist from the video.

Dr. Ford: I answered the phone and it was Luis. And essentially, he said that, oh, first he said that he represented 8,000 Maya in Omaha. I couldn't imagine 8,000 Maya in Omaha of all places.

Luis: I introduced myself. And if you know, Dr. Anabel Ford, she is not the touchy feely, human being. She is like, you know, who are you? What you want? like I'm busy, like

Dr. Ford: But then he said that he really wanted to get to know the Milpa cycle and he really felt that it was really a great thing. And so I needed to work with him. And I said, I'm only working at El Pilar.

Anja: El Pilar is a site on Maya territories in Belize where Dr. Ford first learned about the milpa cycle.

Luis: You can yell at me, you can scream at me, but I, I need to talk with you. Like we need to make something happen here. I don't even know what happened after that. I don't know how I got her cell phone. I maybe ask for it. I'm kind of aggressive. Not, you know, it's like, I'm not going to let go.

Anja: So, Luis started working with Dr. Ford, and her stamp of approval mattered. A lot, actually. It would open doors that had been closed for a long time.

Maya agricultural practices became the subject of controversy from the moment Spanish conquistadors stepped into the Maya forest 500 years ago.

They thought they were bushwhacking through a wild and abandoned jungle.

Here's Dr. Ford again.

Dr. Ford: The Europeans see the Maya forest gardens and think it's just a big mess. They don't know if it's a compost heap or an abandoned forest or, you know, they don't see it as a garden.

Anja: For weeks, the Spanish had been walking through a garden full of food - a highly domesticated agroforestry system that was feeding a civilization of 5 million Maya. But they couldn't understand it. Dr Ford says that for the Spanish farming had to be all rows and straight lines. This milpa forest couldn't possibly be a farm.

Dr. Ford: The visual impact of the Americas was totally foreign to, um, Europeans coming into that area and they wanted to transform it to a European life.

Anja: And so they did.

Dr. Ford: In the Yucatan, 1552, I have an ordinance and it says that If there were trees or, or, or crops, they would be burned

Anja: That impulse to discredit what looks unfamiliar goes deep and still exists today. The State Director of The Nature Conservancy in Nebraska, John Cougher became interested in the milpa after Luis invited him to El Pilar, in Belize where Dr. Ford does her research. At first, Cougher had a similar reaction to the Spaniards. It looked messy, he didn't understand it.

John Cougher: Yeah, I feel kind of vulnerable admitting to my ignorance on that, right? It's just, yeah, how, how poorly taught we are about that. I was taught about slash and burn agriculture, and the way I understood that, and the way I think my teachers understood that is, is people went out and cut down a rainforest, burned it, and planted corn on it.

Anja: It took actually going to the Maya Forest and speaking to Maya Forest Gardeners for Cougher to let go of entrenched ideas of what productive agriculture was supposed to look like.

John: Having somebody there to unpeel that and teach you what is being seen was really eye opening for me You had a 20 year succession cycle going around a property and just seeing how sophisticated that was for all of those needs for the community from food to shelter. You can see how all the needs of a community could be met in a small area.

Anja: Even with Dr. Ford's and John Cougher's support, the Maya still faced massive hurdles. The first challenge was figuring out how and if the milpa could really adapt to Nebraskan soil. So, Luis enlisted the help of someone who knew Nebraskan farming inside-out.

Graham Christensen: I'm Graham Christensen, and I am a fifth generation family farmer in northeast Nebraska.

Anja: Christensen is the co-founder of a group called Regenerate Nebraska. They work with tribes, farmers, and ranchers to bring more climate friendly regenerative agricultural practices to the state. Christensen started to farm regeneratively after seeing firsthand how climate change was causing more frequent floods, and drying up the soil on his family farm.

Graham: Yeah, I think like a complete retrofit and redesign of our farm is, is kind of what's going on. Um, out of, out of, umm, many experiences, um, and the Maya being the centerpiece and maybe some of the most influential and powerful in all of this.

Anja: Christensen and his colleague also visited the Maya Forest Garden in El Pilar. Laura Thomas is the network coordinator at Regenerate Nebraska. The first thing she noticed in the milpa was the noise.

Laura Thomas: This loud chaos of bugs. It's this buzz that was so loud and so beautiful and you couldn't deny it. You know, the dragonflies buzzing by, and the bees and, All of that, the butterflies, the loudness was so beautiful.

Anja: It really struck Laura.

Laura: Because sadly in what we're doing now, there's a lot of silence on our farms, um, and in our, on our roadways, and in our cities, and there's some heartbreaking moments in Nebraska where you won't hear a bug.

Anja: A world without bugs might sound nice, but it's actually bad news. Insects pollinate plants, break down waste, and are an important food source for other animals.

Laura: Because of what we've sprayed, the bugs are literally dying.

Anja: Farmers spray chemicals on monoculture crops because pests can move faster through single crop fields compared to fields with multiple types of crops, like the milpa. Diversity is a natural immune system for plants against pests.

When Thomas and Christensen got back from Belize, they immediately started to think about how they could bring the milpa to Nebraska. It would probably have to look a bit different from the milpa Luis grew up with.

Graham: It's mostly about the principles that are at play more so than about if we're going to try to grow guava in Nebraska, that's, you know, probably not going to happen.

Anja: Nebraska might not grow guava or mabal plants any time soon, but Luis, and his partners are convinced they can grow a Nebraska milpa, and make it work with the original three sisters: corn, beans, and squash. Plus, there will be different plants like sunflowers with different harvest times. But, it will be inspired by the core milpa principles. Principles like multiple crops on one field that continuously replenish and regenerate the soil and help each other grow. And principles like rotating crops - where farmers leave fields fallow to allow the soil to recover between harvest cycles. These practices lower temperatures, increase soil fertility and crucially prevent the soil from flying away.

But adapting the milpa is only one of many challenges. There's also that little thing called money.

Luis: You're talking about an acre of land in here right now. It's 15,000. Where are you going to get? It's like, who is going to, where is that?

Anja: $15,000 per acre. And prices are going up. Nebraska farmland is a hot commodity. The world needs to produce food for its growing population, as good farmland is becoming rarer and rarer. Investors have noticed and been buying up land.

Luis: We're going to need about 20 million. Like, where is that money going to come from? Like, honestly.

Anja: After checking in with Luis, it's more like 14 million. But as Luis said, where's that money going to come from? One place is The Nature Conservancy. John Cougher believes that the milpa could be one way to keep soil and carbon in the ground. The Nature Conservancy is helping Luis and the Maya apply for federal grants that will cover the cost for the 310 acres. It hopes the land can be used as a pilot program to eventually introduce the milpa throughout Nebraska. But, even with money, there's another big barrier to large-scale milpa farming, as Christensen points out.

Graham: Well, the farm bill is the Goliath, like farm program policy piece. It's being debated right now in the United States.

Anja: The farm bill first passed in 1933. It's the lifeline for farmers in the United States. Farmers rely on the subsidies and incentive programs of the Farm Bill to survive. But the Farm Bill specifically incentivizes monoculture agriculture. And that's not all. Regenerate Nebraska's Graham Christensen says the Bill makes it hard for farmers, like him, to make the switch even if they want to.

For example, the Farm Bill includes crop insurance for natural disasters. But these safety nets are only available for a list of specific crops like yellow genetically modified corn. Not planting from that specific list is tough.

> Graham: Like we have to abide by, or we're completely cut out. So anybody who tries to make a living in that other way is taking an extremely big challenge.

Anja: And to be clear, corn grown specifically from Maya seeds is most definitely not on that list. There are some programs that encourage regenerative agriculture, but says Christensen, it's not enough.

The Farm Bill represents a narrow vision of agricultural productivity that has deep roots. You can draw a direct line from the 1552 Yucatan Ordinance banning the milpa to today's Farm Bill. It doesn't explicitly say to burn down crops and trees, but it has pushed decades-long farming practices across the Midwest to their limit, and helped to remove almost all indigenous trees in the process.

The challenges to securing land for the Maya's cultural survival are great - financial, practical, legislative, and overcoming centuries of bias. To many in Nebraska, the Maya don't look like typical farmers because 99% of Nebraska farmland is owned by white farmers.

More rooted in Nebraska than back home

Undeterred by the many challenges, Luis visits the 310 acres the community hopes to buy. As of this episode, they had secured about 80% of their funding so Luis was feeling optimistic. He hopes the Maya could be on the soil by 2025. The land is located on an ancient waterway that is sacred to the Omaha tribe - they called it the Umon'hon waa i te, where the Omaha grow.

> Luis: We will plant our sacred seeds. And how do we honor other indigenous, Nations here on this, piece of land that they have allowed us to to have.

Anja: That permission is important to Luis and the Maya, having experienced displacement firsthand. The 310 acres is also close to where the Maya planted their milpa acre. During its first harvest, the milpa looked like a community of plants, with a cacophony of green and yellow, and butterflies and other pollinators buzzing around. It took Luis back.

> Luis: I remember, uh, growing up that a lot of our food came from the forest itself. And part of the fun that we had as kids is to just get lost. Into the forest and eat wild food out there and then time to play is like under the moon when, like, like the, the sky is clear and you see the moon and, and you just go and run, especially after harvest where, you know, everything is just like taken down and you just have the entire field to yourself and. Run around or start fires, and do things together as a kid and just being out there.

Anja: So, it was extra special when Luis talked to a group of Maya kids when they were harvesting crops - sweet corn, summer squash, and twilight black beans. Many of them had never been on a farm before.

> Luis: And this is what some of the Maya youth, when they were out here, they said they wanted, some of them wanted to be mechanics, but when they were out here, they said like, if I could pursue a career in this, I would like to. And I'm like, yeah you can.

Anja: Far from the windowless assembly lines of pork and beef, the kids imagined different futures. And Luis encouraged them.

> Luis: Some of them, after being there, one of the questions they ask is like, I want to be a doctor. And they say, well, is, what can I do? Like, can I be a doctor and do this? Yeah, you can be a doctor, like you can have a PhD on water health.

Anja: Doctor in water health, soil health, and bug health, surrounded by corn, finally rooted in the cornhusker state.

> Luis: The number one goal is for the Maya community to drive up to this piece of land and say, This is ours. This is home.

Anja: A return home to Luis's faraway childhood fields, forests, and family. Not a physical return, but a spiritual one, created by squash, beans and corn. Corn, one of the few things that the Great Plains of Nebraska and dense forests of Maya lands have in common. For Nebraska, bringing the milpa may be about preventing climate catastrophe, avoiding Dust Storms, and the survival of its agricultural future. For the Maya, it's about planting roots for their new home among the tall yellow stalks of corn, creating a place where they can decide their future for themselves.

Iggy: This story was written and produced for Feet in 2 Worlds by Anja Nilsson. It was mixed and mastered by our technical director Jocelyn Gonzales. Quincy Surasmith is our managing editor and Julie Schwietert Collazo was our fact checker. Alejandro Salazar Dyer is our director of marketing, and Shreya Agrawal is our intern. The Managing Director of Feet in 2 Worlds is Mia Warren. John Rudolph is Feet in 2 Worlds' founder and is Executive Producer of this series.

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You can find links to additional stories in the series in our episode notes. To listen to earlier episodes of Home, Interrupted, visit F i 2 W.org. That's F, i, the number 2, W.org.

I'm Iggy Monda, Editorial Fellow with Feet in 2 Worlds. If you like the show, thank you. Please keep listening and please leave us a review on Apple Podcasts or wherever you listen to your stories.

Quincy Surasmith:

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CITATION

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