



Episode 17: Decolonizing Nonviolence and Intergenerational Healing with Meenadchi

Transcript *(lightly edited for readability)*

Roxy Manning 00:16

Hi, I'm Roxy Manning.

Sarah Peyton 00:18

And I'm Sarah Peyton. We are the hosts of the Fierce Compassion podcast.

Roxy Manning 00:24

In this episode of Fierce Compassion, we talk with Meenadchi, a somatic healing practitioner, TEDx speaker, and author of the revolutionary workbook Decolonizing Nonviolent Communication.

Sarah Peyton 00:36

In this session, we delve into Meenadchi's journey as a person of Sri Lankan heritage, and how it contributes to her work of Decolonizing NVC.

Roxy Manning 00:47

We learn why NVC has to be decolonized and how this approach has created new pathways for healing and authentic lives for many global majority people.

Sarah Peyton 00:57

We explore Meenadchi's work blending Family Constellations and Nonviolent Communication, as she addresses intergenerational trauma and invites people into their own knowing and wisdom.

Roxy Manning 01:11

Meenadchi also shares with us her realization that even though the body is so important in healing, it's not always the easiest first to door enter.

Sarah Peyton 01:21

Join us as we explore the intersection of identity and healing with Meenadchi, an innovator in helping people transcend the barriers to communication, and to building Beloved Community.

Roxy Manning 01:44

Welcome to Fierce Compassion, the podcast that explores the power of compassion in creating an antiracist society. I'm Roxy Manning.

Sarah Peyton 01:52

And I'm Sarah Peyton. We are delighted to be joined today by Meenadchi, a somatic healing practitioner, TEDx speaker, and author of Decolonizing Nonviolent Communication. Welcome!

Meenadchi 02:06

Hi, it's good to be here with you.

Sarah Peyton 02:09

We would love to start with this question that we have for all of our speakers, because we are ourselves so interested in this question: How do you define self-compassion, and how has it played a role in your work and your life?

Meenadchi 02:23

I define self-compassion - I think as many of the people I've heard, both on this podcast and in life say - being as kind to ourselves as we are to people; our friends and family and strangers that we meet. And I think in terms of the work and personally in my life; for those of us who want to use communication as a bridge for connection to others, and that's not necessarily the goal for everybody, but for those of us who want to use that as a bridge, then a big part of it is releasing the judgments that we carry about people in our brains. And the more we release the judgments that we carry about ourselves, then the easier it is to be judgment-free when we're in conversation with others. I once had a mentor who said that self-care is an ethical responsibility. We were working in Trauma Services, and he said, self-care is an ethical responsibility. And I think if we're trying to create change through conversation, self-compassion is also an ethical responsibility.

Roxy Manning 03:29

Thank you for that. I love the idea of all of us who are doing this work, really embracing self-compassion, not just as something that's good, but something that actually allows us to show up and do the work in a way that holds the values and models the values that we're caring about. One of the things that comes up for me, when I think about self-compassion is, as an immigrant, it took me a really long time to learn about self-compassion, to kind of resist a lot of those messages out there and realize I can hold myself. And I know that you're a person of Sri Lankan heritage, so I'm curious [to hear] a little bit about your journey as a Sri Lankan heritage person, how self-compassion played into that, and how that influences the work that you do now.

Meenadchi 04:15

I think I was very much the black sheep, in a certain sense. Like, I remember when I was 12 being exposed to the concept of domestic violence and being like, "That's what's happening in this house!" And like being really loud about this is the thing that we need to talk about. For me, it was easier to have those bridges of being able to say, "These things are not okay." And then, eventually, also to be able to cross bridges into, "I understand that my parents are people who are coming from the circumstances that they are coming from," and extending creating kind of like a compassionate framing for things. And I would say that, for me personally, the place has been finding the right place to sit with the pendulum swing, of like, you know, all of the emotions that come. One of the things that's hard in a self-compassion journey is at some point, you have to allow space for anger at what you didn't get to receive. And that's incredibly painful, especially when there are bonds of loyalty, and like, "I don't want to get angry at people who tried so hard to love me," you know, who did the best that they could - it can feel like a betrayal of saying, you know, "This is the care I should have received," from whomever was in my life. But finding the place for that pendulum swing where we have access to anger in the body, but it also doesn't burn down the relationships that we're wanting to maintain or reestablish.

Sarah Peyton 05:51

What other aspects of your identity have been significant in the way that you approach your work? And now we haven't quite gotten our arms around what your work is - somatic healing practitioner, author of Decolonizing NVC - and so, let's start there! What's your work? And then what other aspects of your identity are important?

Meenadchi 06:13

Yeah, yeah. Okay. Yeah, they're very woven. So, I absolutely think about and talk about Nonviolent Communication as the foundation of my work. My entry to Nonviolent Communication was lovely. It is the story I love to tell. I come from a people who fought for liberation, who fought for our own country. And, in 2002, there was a ceasefire. And I was home from college and my amma, who is my mother, said, "There's this woman who's doing a fundraiser to go back home, and to teach Nonviolent Communication, to teach NVC." And both Amma and I were like, "We don't know what that thing is, but we got to find out who that woman is, like, we got to go!" Right? So we went to this fundraiser, and Jeyanthi Siva, who I call Jeyanthi Akka, which means big sister, was leading that training. And it was a lightbulb, I think, for both me and my amma; it was a really unexpected and profound entry point to having a different way of talking to each other. And then, over many years, both Amma and I had the fortune - and you, too, Roxy - of going back to Sri Lanka, and doing NVC work with our people and within our community and with a culturally relevant lens. And in 2017, Jeyanthi Akka asked me to come and assist at the Power and Privilege IIT, where I got to meet Sarah and you both were there as trainers, and she introduced me to the concept of

decolonizing Nonviolent Communication. When I say that I teach NVC, I say I teach "DNVC." I'm gonna wrap this up and I'm going to pause for questions, because I might be on a bit of a tangential ramble. But that training that we all were at was the first place that I realized that I had wisdom to offer. I had been in the NVC world and then left NVC community because there was something that just felt off. And I was able to understand that the pieces that felt off was there was, in conventional NVC, not a lot of talk about the body, the body's intuition, the body's knowing, and also not acknowledgement of power dynamics that are at play, and that, actually, different frameworks may be needed as we're transferring knowledge in different communities that have experienced different types of impact.

Sarah Peyton 08:54

Now we have a sense of your work. Is there anything else about identity that feels like it wants to be said. I've heard you say that as you've grown your sense of identity has become very communally vast and connected to the planet itself, but say a few words if you're willing.

Meenadchi 09:13

Yeah, so some pieces about my identity. I am first generation. I'm Brown, Sri Lankan Tamil - which is complicated. Some people from the island don't identify with the term being Sri Lankan; it's a little bit like saying you're American. And I'm a late blooming queer. I don't know what else the other pieces of my identity that there are lots of other aspects of my identity that have shaped me, right? I'm able-bodied, I'm upper caste. I come from certain realms of privilege. But certainly, as I've gotten older, I have less interest in... I have a little bit less interest in using identity as a marker of trust, or as like the bond on which to build relationships. I am more curious about ways we can find each other because we are both people who like to eat pickles, I think is some of the places of my landing right now.

Roxy Manning 10:19

I'm actually so curious. I want to pick up on this a little bit. Because as I hear you say, "I'm less curious about using identity as a marker of trust," - which makes a lot of sense to me - at the same time I imagine there are a lot of people who are drawn to your work, especially the Decolonizing NVC work, because of identity. And I'm curious how you hold that tension. Or if there is any tension.

Meenadchi 10:43

It doesn't feel like a tension. There are a lot of people who have experienced negative impact with conventional NVC spaces; conventional NVC spaces tend to be overwhelmingly white. Because the conventional model is so rigid, there are people who often feel like they are being blamed for their experiences, or gaslit. They're told, "Well, you just didn't do the thing, or you just didn't say it

right," you know? So, I would say the majority of clients who are drawn to me are drawn to me because of my identities, and because they understand that they will receive something very different than what they receive in conventional spaces. It doesn't feel like a point of tension or conflict for me. For me, it just feels [like an] evolution in terms of how I hold myself in a space that I am holding.

Roxy Manning 11:40

Some people might say, "Well, Meenadchi is able to do this work because of their identity." However, I can imagine that what you're thinking is anyone can learn to do this work if they're embracing this way of being in the world, of connecting to the body, and it's not really about "Am I black? Am I brown? Am I this?"

Meenadchi 12:01

My answer is: any of us can do any work that we are committed to. You know, when we are in relationship with ourselves, when we are in relationship with each other, and intention, I think that there is an open door for all types of possibility. And yes, I think if what you're asking is like, "Is the way that I teach accessible for people who maybe don't share my specific identities?" Yes, I think that is true.

Roxy Manning 12:32

I'm also curious, because you've mentioned the Decolonizing NVC several times, what does it actually mean? What does it mean to decolonize NVC?

Meenadchi 12:38

Yeah, okay. So, two things. One, the concept of colonialism and decoloniality has been ever present with me, because I think as I mentioned earlier, I come from a people that fought for liberation, and our particular struggle was very much shaped by British colonialism. Right? My people are Tamil, the other ethnicities on the - there are other ethnicities on the island and a very common strategy for the British - I'm losing the phrase now - but like, you know, when you pit communities against each other, right? And then that's your way of leveraging power and inserting your influence. The British very much did that within Sri Lanka. And so communities that had historically had, like, whatever normal squabbles that people have, but they weren't so outrageously opposed to each other prior to the arrival of the British. And then when the British left, extremism and ethnic nationalism had very much come to the surface, and the Sinhalese government enacted a genocide against the Tamil people and also Muslim people, just anybody who wasn't Sinhalese. And so the concept of colonialism has always been present, because it's also the question of who would we be, where would we be, if we hadn't had to survive and endure these impacts? Recently, I was looking up colonialism and decolonialism because I was like, "What

does it sound like for people who are new to this?" Right? And the definition I sort of remember from "colonize" is that it was to sort of impose your influence upon an indigenous population and indigenous community. And I was thinking how perfectly that translates to Nonviolent Communication. I love NVC, it's been so transformative for me. And, what I often see people doing with NVC tools is they impose the sort of like formulaic OFNR structure of NVC onto people and it can strip people of their authentic voice, it can strip people of the flavor and the language and the tools that they - you know, we are already communicating with each other in so many different ways. NVC is not inherently non-violent, right? Violence exists in context; what are the dynamics that are playing out? And so if we think that this tool is inherently the right way, without needing to be blended or molded in support of people's authentic journey and authentic voice, we're missing the point a little bit. So the way that I use Nonviolent Communication, and what it means for me to decolonize, is we start with the body really listening to what is your body saying, and then the plot points that I take people down, in the same way that conventional NVC has observation, feelings, needs and requests, I ask people first to listen to their bodies, then to identify feelings and needs - develop that emotional vocabulary - and then, instead of making a request, we come to a place of choice; you decide what comes next. And there are a plethora of opportunities of what we can do from there. But one, I define a part of violence as the absence of choice. So encouraging people to tap into agency; what do you choose to do in this moment? You might choose to self-reflect and just sit, right? This is going back to the observation, identifying what was your trigger point. You might choose to offer appreciation, to tell somebody, "Oh, here's what's really working for me. I love that you're meeting my needs in this way! Thank you." You might choose to make a request, to ask, or you might choose to set a boundary and say, "This does not work for me. I need to actually retreat from this relationship and replenish." Right? And in what I teach, when I've been helping people navigate, right - many of us are navigating very difficult conversations in the current context, and I imagine the year leading ahead - and I will often ask people, "What is more important to you? Is it important to you for your authenticity to be present? To just be able to say the thing that you want to say? Like, is your body so deeply yearning for dignity, that you want to scream and shout? And it doesn't matter if the other person hears you?" And some people will say, "yes." And for them, then I will say let it free; rage, open up, do the thing. Right? That is a component of decoloniality, of being able to take up space fully, without being afraid of the impact we will have, right? So what is it you desire? If you want to just show up in your big, blustery self and then just - imperfect! Do it! Go! Right? But, if your desire is for the other person to actually take in what it is that you're saying, then you must commit to communicating in the way that they can hear you. Then you must commit to modulating your voice, your tone, your words, your whatever, in the way that they are actually able to receive you. But it's not because of them; it's rooted in your choice. It's rooted in your need of what are you wanting to prioritize in this engagement?

Sarah Peyton 18:03

And you're talking a lot about the body. So I'm getting really interested in the body as a part of your journey. Where do you have a sense that your embodiment began? And did your experience as a clinical occupational therapist contribute to that? Or pull you away from the body? And then how does that link in to Decolonizing Nonviolent Communication?

Meenadchi 18:27

Yeah. So, being an occupational therapist definitely gave me language for some of the things I already know. Occupational therapists very much - I don't know if I want to use the word "pioneer," but it's the word that's coming to mind - but certainly pushed forward, streamlined, did a lot of research on sensory processing. And so I am what is called a "sensory seeker." Ever since I was little, it has always been, "I need to touch more, I need to feel more, I need to move more!" Right? So for me, the body was always my way in, it was never not. And so that was really how I began incorporating it into my framework of "how do we listen to our body?" And also, "how do we listen to the information that has been passed down to us through our lineage that lives in our bodies?" And I'll say an interesting point, Sarah, is recently I've sort of been questioning this component of my framework, because the body is so inaccessible to people who are, like, neurodivergent, right, or people who have had such extreme trauma that the idea of accessing the body as the entry point is just real hard. It's still important, but for many people it is hard for it, functionally, to be the first way in to changing communication.

Sarah Peyton 18:33

Now that you've come to this, what are you offering as a different first way in?

Meenadchi 18:59

That is what I usually use, the body. *(laughter)* I do not have it yet. I absolutely do not have it yet. I will say that I think I'm just like less gung-ho about this as easy or accessible, and, like, will often encourage people to do really simple things to start listening to their bodies, like just sit with trees, right? A big one that I'll often share when people are like, "I can't feel my body. I don't know how." I'll just ask them, "Do you know the difference between when you have to poo and when you have to pee?" And a lot of people will say, "yes," and I will use that as a building tool for like, you actually do know things and you're undermining your own ability to feel things already.

Roxy Manning 20:45

Yeah, I'm actually celebrating hearing you say this, because I was one of those people, when, you know, I started going to NVC circles and they would say, "What's your body telling you?" and I'd be like, "Nothing," you know? And when I hear you talk about choice, there's also something about that entry point. It's like, what's the choice about what I want to do after the process, but what's

the choice about where I want to enter the process? And I'm super excited to hear you explore that. I also know we've been in Family Constellation spaces together, and that that's also been part of the work you've been doing with or adjacent to Decolonizing NVC. So I'm really curious to hear some more about that work, the integration of Family Constellations in your work, and how you see it addressing the impact of generational trauma.

Meenadchi 21:33

Yeah, so Sarah was my entry point to Family Constellation work, and I'm always very proud to talk about Sarah as my very first and wonderful teacher. I think most of us know that hurt people hurt people. But it's a thing that we know intellectually. Constellation work was the first time I felt it in my body, and the first time that my body was able to expand, to take in context in a different way, and when, again, for me personally, when my body understood, "Oh, this is really not about me," then there's an extension and a capacity for compassion, there's a decrease of urgency. And I think anytime there's less urgency in the room, we're able to find our words with more ease. So I feel like it dovetails very beautifully into the DNVN work that I do. For example, right now, I'm running a class on giving and receiving feedback. And so there's the modules where people are learning about the actual structures, right, of like sentence stems or something like that. You know, how do you start to give and receive feedback? Then there's the Hot Seat coaching, where I'm working with people to find out well, what does your body actually want to say like? You know, what is most authentic for your voice? And then when we do the Constellation work...

Constellation work, Family Constellation work is a way of clearing intergenerational trauma from the nervous system, and we don't necessarily always connect the dots about why it's so hard for us to understand our needs, or why we're afraid to speak our needs. And often that is because we come from lineages, either that has been told we shouldn't have needs, or that has been punished for voicing those needs into the world, like retaliation and etc. And so the Constellation work allows people to feel more at ease in... you know, trust their nervous system and collaboration with their nervous system. And then once you feel like your body is on your side, it can be a lot easier to find the words you want to say.

Sarah Peyton 23:49

That's for sure. I'm still with this idea about - the body is not necessarily the easiest way in. Just... it's still kind of buzzing in me here. And so what's it like for these folks who come and work with you? How does how do they respond to your decolonization work? What do you notice happens with them with self-compassion? Or claiming power?

Meenadchi 24:18

Yeah, I would imagine. I mean, this is I would imagine that it's probably very similar to what the two of you see in your classes. One of the things I say frequently is that trust is the bridge between

information and information getting in. And so because the people who come to me are often looking for something different, they're like, "Something didn't feel right in those other spaces," right? There is often a sort of pre-established trust when they arrive in my workshops or one to one work. And then that bridge of trust just opens a treasure trove of... this is all the stuff you already have, like you didn't need me to say these things, you know what I mean? You just needed a high five to take the key out and open your own doors! So I would say that, yeah, people experience just really rich lightbulbs of feeling at home with themselves, of being able to grieve without drowning, of being able to touch on anger that helps them feel alive, to rediscover emotions that have been stigmatized, or sort of quarantined within their body. When I teach Nonviolent Communication, I say that NVC is not the end all be all, that there are many forms I talk about, like birth work as an act of nonviolence or farming as an act of nonviolence. And I say that I hope this is one crayon in your Crayola box of good things. But that's what happens; people find the Crayola box that they have been looking for.

Sarah Peyton 26:07

Hmm, that's quite an invitation to enliven.

Roxy Manning 26:15

And I'd like to weave in a theme that we talk about a lot on the podcast, which is, you know, we're interviewing people who we think are doing something that helps to create the Beloved Community, helps to create a world where everyone is thriving. And I'm actually curious around your understanding and how that concept of Beloved Community has influenced the work that you do.

Meenadchi 26:40

I had to look up Dr. King's definition of Beloved Community before we got on this podcast, because I didn't know. And I think, in what I read, and what I found, what I loved the most was the idea that Beloved Community is not like an automatic puzzle piece fit. But it is iterations of like trial and error. It has iterations of conflict practice rupture, repair, it is iterations of getting to show up for each other in ways that work and working through the ways that don't.

Roxy Manning 27:19

I love that you name that, because it's so easy for people to think about Beloved Community is like this lala land, we're all happy. But it's really the work. It's the work of seeing Beloved Communities where we show up and we're real with each other, where we access those moments of choice you talk about, and we develop the skills and the capacity to stay in the dialogue, to move through these conflicts. Lovely!

Sarah Peyton 27:41

So here we are, in this time, and this space, where there's a lot of backlash against everything that has to do with anti-oppression, right now. What kind of challenges have you run into? What kind of pushback, what kind of resistance? What can you name from your world?

Meenadchi 28:03

Yeah. Because I don't identify as a DEI educator, the principles of anti-racism and equity and justice are woven into my work, but I'm not offering to go in and teach people, "Here's how you can show up as a better anti-racist," you know? So I think I have not experienced the pushback that I have heard many of my colleagues talk about. I have heard just horror stories of people being hired to do a job, showing up doing their job, and then being told that they weren't wanted and education that they were bringing. And I'm grateful that that simply hasn't been my experience. If anything, I've had to learn to educate people on the difference between DEI education, and actually just - what I say is that if you have values that are established, I will help you embody those values more, right? If we think about an anti-racist journey, there's a point where you don't even know that racism is a thing, and you've got to learn all of the things. And then there's a point where you're like, "Oh, this is messed up. But my nervous system still goes into shutdown. Every time I try and speak up in my work environment, or my nervous system goes into shutdown, every time I try and tell my racist Uncle, why that's a problematic thing that he's saying." And that is the point where I meet people, where you are already invested in in an anti-racist path, and you need help getting over the freeze responses, the shame responses, etc, in your nervous system, so that you can show up more fully as you want to be.

Roxy Manning 29:44

And I'm loving the parallels between this work that you're describing and [The Anti-racist Heart](#), which Sarah and I wrote together, because it was exactly about that point, where people are committed. They have the values, they want to show up in this way, and they're inexplicably unable to do it. So it's lovely that you're able to support people on that path. I'm really curious then, we've been talking a little bit about your work - love the entry point and where you're supporting people - and how do you see your work developing now? You've talked a little bit about changing that entry point, but what else might be happening with your work?

Meenadchi 30:20

Hmm, what is happening with my work? Ooh, this is interesting. What I notice is sort of a blank space in my body, which is information for me; it either means that - I have been moving through a lot of different transitions, and I have a literal transition that is coming up right in the next week - so it could be I don't know, it could be something is waiting to boil and emerge, it could be something is still hibernating or something is going to shut down. I don't actually have a clear

sense of an answer to this question, but I'm really enjoying the invitation to just notice what is or what is not happening in my body in response to the question.

Roxy Manning 31:18

And what's sweet modeling for our listeners! So just actually watch you check in, and in this very grounded way, say, "Huh! There's something here to explore. And I don't know," and with so much compassion and self-compassion about that!

Sarah Peyton 31:33

One of the things we're always curious about on the podcast is, who has been your inspiration? In the past, we've heard you mention Meenadchi Amman, as one inspiration (*laughter*) I don't know who she is, so if you're willing to say a few words about her.

Meenadchi 31:54

Oh, my gosh! (*laughter*) She's my Facebook name, because I don't use my last name anywhere publicly. So when I have to put my name somewhere, I'll use "Amman" as my last name. And "Amman" is the broad term for the mother goddess and is also who I am named after; Meenadchi is an incarnation of the mother goddess. I don't know that I would consider Amman my inspiration. I would say that I am an incarnation of Amman, and I hold the belief that everything that exists is an incarnation of her as well. So I love that idea, apparently (*laughter*)

Roxy Manning 32:39

Tell us who she is! Tell us a little bit about her.

Meenadchi 32:42

Oh, yeah, Meenadchi Amman - So I'm Hindu, and the mother goddess - you know, she incarnates many times in many different ways. Meenadchi was one form that she took; she was born from the fire, she had green skin, a parent was her companion, she had three nipples, which is how she was identified. And when I was little, I used to search for my third nipple, I was like, "I know it's here!" (*laughter*) You know? And I really think that is one of the biggest blessings my amma gave me. My amma was very staunch about naming me after Amman and also my name is like - it's like, if you meet somebody named Hephzibah. Like, who has that name anymore? (*laughter*) You know what I mean? That's how it is in Tamil culture and community: it's a very rare, old name. And so it's a name that I've always been able to come back to as my anchor. To be like, this is this is me, this is who I was named after, this is who I am.

Sarah Peyton 33:49

And there are other [unintelligible] who's been inspiring you on your path?

Meenadchi 33:58

Yeah, I think that when I think about this question, I am really fortunate that all of my... So although I have a degree and some letters after my name, I'm really fortunate to have learned directly from the communities that I've lived and worked in. I'm really fortunate to have learned - my primary teachers have always just been people who have lived experience and whose advocacy, whose teaching, whose work was informed by their own lived experience and their understanding of their clients. Right? So I think about Jeyanthi Akka, who is not certified as an NVC trainer, but is brilliant and has been doing this work for the longest [time]. I think about Pat Mims, who was, you know, the first mentor that I had when I was at the rape crisis center here in Oakland, working with system involved youth. He really taught me how to hold space for trauma, how to understand, how to move with things. I think about Barbara and Sandri back at the Suicide Prevention Center, who taught me how to be an empathic listener and things like that. And Nancy Kahn, who was the first person I knew who was holding spaces, NVC spaces, for black, indigenous, people of color. Like, wow, light bulbs! And just also, I think, right, this question of Beloved Community - one of the things I've learned through those connections, is not to expect perfection from anybody. Really, just trust; be in the journey as much as you can, as long as you can.

Roxy Manning 35:41

I'm really moved hearing that, because even as we ask people for who their inspiration is, there's such a tendency in our culture to put people up on a pedestal, but then to knock them down. And it's like everything they've done becomes unimportant. And to be able to say, "I can be inspired by someone and still see their full humanity..." It's so important.

Meenadchi 36:03

I was thinking about that, actually, you know, with everybody here, right, we're all teachers. And one of the things that is so hard navigating, is people come in and they experience such transformation, and then the impact of the transformation is being pedestalized after that, which changes the texture of Beloved Community. Because I cannot be in a peer relationship with you if this is the power dynamic. But also, this is the power dynamic in the room, and it is important also to honor and be present with that. Yeah, the quote that always comes - and it's a lovely connect the dots, because Jeyanthi Akka was the one who introduced me to this quote. And the quote is from Howard Thurman, who was one of Martin Luther King's mentors. He said, "Don't ask what the world needs. Ask what makes you come alive, and then go and do that. Because what the world needs is people who have come alive." So I think that's what I will offer because it's so lovely.

Roxy Manning 36:32

Right! And it's this ongoing struggle of how do I acknowledge and step into the wisdom and the care and the capacity that I'm bringing to the relationship that is transforming and making a huge impact on this person, and at the same time, still want to be seen as a full human being myself, and to help them see me as that full human being? So, I always find that a struggle to navigate as well. So, I know we're moving towards closure, but I'm always always curious. We want this podcast to inspire people also. So what advice or request would you have for anybody who's coming up? Who says, "I also want to have an impact on this world? I want to contribute to the beloved community!" Lovely!

Sarah Peyton 37:54

We're kind of coming towards the close, but what I wanted to ask was, are there any questions you wish that we had asked you today?

Meenadchi 38:01

Oh! ... Listen, I'm gonna be real goofy. *(laughter)* I was on a podcast recently, and they like jokingly asked about my favorite chips, and I'll just give the answer: it's Doritos. I could talk about Doritos all day! *(laughter)*

Roxy Manning 38:17

Which Doritos? Like which kind? You've gotta tell me!

Sarah Peyton 38:20

Yeah, there are so many flavors!

Meenadchi 38:22

You know, spicy - the purple bag one. I think it's like a sweet chili? was like top of the pops for a minute, but I'm back to just nacho cheese, these days.

Roxy Manning 38:32

Ah, I'm a cool ranch. *(laughter)* Well, maybe Doritos will sponsor this podcast now.

Sarah Peyton 38:45

And any actions that you wish folks would take sort of beyond - obviously, doing what you love and coming alive is such a juicy, gorgeous invitation - but anything you'd love people to do? If people looked you up on online? Where would they find you? What kind of classes could they take with you?

Meenadchi 39:07

Yeah, people are welcome to come find me. My website is my name. I'm like how stunning is it that I was able to snag that? It's just meenadchi.com, super-duper easy. You can also find me on Instagram: [with.Meenadchi](https://www.instagram.com/with.Meenadchi). And there's lots of things - so I'm always offering different workshops, again, giving and receiving feedback. I offer a Decolonizing Nonviolent Communication self-study. So, if you want to learn that framework and weave it into your NVC practice. And then I think probably a thing that people may enjoy are the practice groups. I teach a monthly practice group; one for people who are black, indigenous, people of color, and then another group, which is for all folks, but it tends to be white folks or white-passing folks in that group, where we cover an array of these skill building tools both around communication and intergenerational healing.

Sarah Peyton 40:02

And if people want to find your book, Decolonizing NVC, where can they do that?

Meenadchi 40:06

Yeah, go to my website, because that's the easiest place to connect all the dots. And right now, we're sold out of the hard copies, but I hope that there'll be coming back soon. But the PDF is available.

Sarah Peyton 40:17

Wonderful! Meenadchi, thank you for being with us!

Meenadchi 40:22

Thank you for having me!

Sarah Peyton 40:24

As we're coming to this ending, I'd like to turn to our listeners now and ask them to connect with Meenadchi, and also to support the work that Roxy and I do in the world by going to our website, antiracistconversations.com, where you'll learn how to purchase our books, how to have antiracist conversations, and the Antiracist Heart, and learn about upcoming podcast guests and new classes and be able to look at and listen to old podcasts, which are amazing also! Thank you very much, Meenadchi!

Meenadchi 41:01

Thank you!