

Conjuring Up Courage

#115

Featured this episode: Shohreh Davoodi & Ixchel Lunar

Shohreh Davoodi: You are listening to episode #115 of Conjuring Up Courage. Today's guest is going to completely change the way you think about time. Ixchel Lunar is a Decolonial Time Witch who helps people decolonize and reclaim their time so they can liberate their flow. We talked about the differences between colonial and Indigenous time, how rest is on the other side of flow, and strategies for taking your time back from oppressive systems.

To access the show notes and a full transcript of this episode, head to shohrehdavoodi.com/115. That's shohrehdavoodi.com/115.

[Music plays]

This is Conjuring Up Courage, and I'm your host, Shohreh Davoodi. As a self-trust coach, I help people come home to themselves so they can be more of who they are and less haunted by who they think they're supposed to be.

I created this podcast to celebrate what's possible when you commit to being brave. You'll hear from diverse guests who are refusing to let fear and self-doubt stop them from building fulfilling lives and creating a better world for everyone. I'll also teach you my favorite tools, strategies, and mindset shifts so you can do the same.

Consider this your invitation to stop living according to "shoulds" and to step into your motherfucking magic instead. Stay open, get curious, and let's grow together.

[Music fades]

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Ixchel, I am incredibly excited to be in conversation with you today! Your work in the world is so necessary and I want to make sure that more people know about it. How are you doing?

Ixchel Lunar: I am doing really well today. I'm on a sort of low-key week, getting prepared for some more speaking and just trying to do a lot less this week after a big week last week. So I'm really happy to be here.

Shohreh: Mm, I love hearing that. And I know about your work through Kelly Diels. And I swear this podcast is just basically a free ad for all of Kelly's services [laughs lightly] because I'm constantly having people on here that I connected with through her. But she attracts the best humans so I don't even feel bad about it!

Ixchel: She's amazing. Yeah, I just saw you had a dear friend of mine, Danielle, that was just on—

Shohreh: Yes!

Ixchel: —I think in the last couple of weeks. So, yeah.

Shohreh: Yes, Danielle, again, another Kelly connection. It was a great conversation about visibility. So I just thank Kelly 'cause anytime I'm like "Ah, who else should I have on the podcast," I just go look through all of her clients. I'm like, oh, this is a wonderful person. This person's work is awesome. [Laughs lightly] So it's a mutually beneficial relationship between her and I.

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Ixchel: Yeah. She has just the most amazing directory of people. And actually, that's how I heard about you and your work and connected with you on Instagram as well, so.

Shohreh: Yes, I love it! Well, for those who don't know you, don't know about your work, can you please share a little bit about who you are and what lights you up right now?

Ixchel: Yeah! Well, I'm originally from Northern California, and I currently live in Matagalpa, Nicaragua. And that's a fascinating journey and story all on its own. But I just wanted to sort of recognize that I always like to include a land lineage when I am talking about this work because it so deeply informs who I am and how I got to this place. And so I just wanna acknowledge that I grew up and bore children on the coastal Miwok and Nisenan land in Northern California. And I currently live on the unceded territory of the Matagalpa, and they are so named for the city because of the incredible work that they did to stave off colonial slavery of Central America. So I just want to acknowledge that.

And so I came to this work to really deepen my understanding of the challenges that I faced with time growing up. And that I realized I wasn't alone in that. And living in some of the liminal spaces that us neuro-emergents or neurodivergents exist within, that I realized I wasn't alone and that there were other people occupying these liminal spaces as well. And so that really started to open up how I could further make connections to time again and then start to train other people to do that as well.

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And so I really am working on reclaiming my own time and helping others to reclaim their time as well. And then utilizing the process of flow and flow states in order to help people to find their way back to pleasure, and joy, and self and community care, which is all a part of that healing of colonial time.

All of that actually really lights me up because flow is just this amazing state that when we get into, it helps us get lit up about what it is that we're doing. And decolonization is really difficult and uncomfortable work sometimes. And so there's this sort of friction around how can we further reduce harm—colonial harm, dominant culture harm, do the internal work that's so uncomfortable to do—while also taking care of ourselves and our communities and feeling good about it and learning how to feel good about it?

And so the interplay of the decolonial work and the ecstatic experiences that come through flow states sort of merge in this work to reinforce the work so that we can be a part of that journey of decolonization. And, you know, we know that that work is never ending, so.

Shohreh:

Yes, that is absolutely the truth, and I am really excited to jump into all of that with you. And I first want to say thank you for mentioning how your experiences of time as—I personally identify as neurodiverse—as a neurodiverse, neurodivergent person, is different. Because I was not diagnosed with my ADHD until my mid, late twenties. And when I understood that the way that I experience time is different from other people, it was absolutely mind-blowing.

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Ixchel: Yes.

Shohreh: Because it explained so much of my experiences and also explained so much of why other people couldn't understand me and the way that I am. And I think for a long time, I had so much shame about, you know, the way that I was in the world. Because of course it wasn't lining up with the way I was told I was supposed to or the way that other people seemed to effortlessly be.

And so, to learn that, oh, my brain literally experiences and understands time in a different way from other people, like, really helped me let go of so much of that shame. And to say, okay, how can I work with what I have? Because what I've been trying to do, which is conform to what everyone else is doing, is not going to work for me.

Ixchel: I love this. Yeah, it's amazing what happens when we get the information that we aren't alone in some of these ways of being that feel very against dominator culture. And I think that's one of the amazing aspects of living in this time is the access to information and how we are able to connect with other people that are going through those same kinds of experiences.

And time perception can be a real mindfuck—

Shohreh: [Laughs lightly] Yes, it can.

Ixchel: —when dominator culture is like, you need to be here at this time, you know. Growing up for me, it was about missing the bus because as my mother liked to say, I would dilly-dally [Shohreh laughs lightly]. I'm a

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Gen-Xer, so I was the latchkey kid. And so getting myself to school was really difficult because in second and third grade, I was the last bus stop, and if I missed that bus, I walked to school, and that became a bit of a pattern.

And so it was always very much an internalized shame that somehow this experience of time and not meeting the demands of dominator culture was sort of in my face quite a bit. And I'm just having that realization that, you know, being neurodistinct and neurodivergent and neurodiverse—I love that term as well—that we have some shared spaces that even if our experience of time isn't all the same, it's that we're aware that our perception is different and that that's okay.

And I think that is so important when, like, you're doing the work of self-trust and people being able to work on their bodies and feeling comfortable with themselves and being regulated and being in relationship with our bodies, that the experiences that we have are valid and potentially unique and different and that that's okay.

Shohreh: And I think what may be a good place to start then is actually by talking about what is the more dominant view of time in our society versus other ways that we can think about time.

Ixchel: Yeah. So I like to sort of compare and contrast a little bit 'cause that's helpful for folks in thinking about different ways of being and ways of time. And so I like to look at the dominator culture's sense of time as colonial time and other ways of being as Indigenous time. I do that to really center the importance of Indigenous ways of knowing and being,

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which throughout the last 500 years in the Western Hemisphere have perpetually and consistently tried to be eradicated. And an entire people tried to be erased and their history and their ways of knowing and their ways of being erased.

And so I just want to preface that by saying there are so many ways of being and there isn't just one Indigenous time. It's kind of pretty local and pretty different throughout the world. So I just want to sort of say that what I'm coming from is more of my own background with Mayan time, which is very cyclical, and it's based in that, which are my roots. But there are many different kinds of Indigenous time, so I don't want other folks out there to feel like I'm speaking for all Indigenous time or something like that [laughs lightly].

So colonial time is this perception of time that is rooted in colonization. That colonization is the act of separating people from the land, from place. And the act of separating place and people from the cosmos, which are all interrelated, as we know, in many cultures throughout the world. And part of that process of colonization is that dominion over, and so it's separate, divide, and control and conquer that comes along with colonization. So Indigenous time and decolonization are really the act of re-relating to place and people and cosmos as a form of resistance to colonization.

So colonial time is really marked by the way that people were separated from the land. Which meant that they had to start working and their time became a commodification in that they were unable to be able to relate with the land and take care of their needs through being on the

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land and with the land, and instead, had to start working. And this is something that happened both to Indigenous people, but also to, and as an echo from, European and Western society that has really sort of created markets and commodities and that sort of thing that carried over into the Western Hemisphere through colonization.

So really, colonial time, it's got four components to it. It's stolen, so it's taken people's time away from them. It's perfected in that it's a very systematic clock with the hour, the minute, the second. The entire Gregorian calendar is based off of those divisions. And the commodification of our time into what we consider a wage, right, wage time. And then lastly, all of that comes about to outsource time. And that's the most devastating piece in terms of arriving where we are today with climate chaos and the state of the planet in such damage and disrepair from the mining and the taking and extracting of resources that with people, using people in order to do that.

And those resources, which Tyson Yunkaporta is someone I'd really like to recognize for this. He wrote a book called "Sand Talk." He is mixed Indigenous from Australia. And he talks about this idea of, we are outsourcing entropy in the way that we are extracting resources from the planet. And that really is about the further continuation of stealing time from our future, from the planet's future. And so I just wanna sort of cap it with that, that all of the processes of colonial time have brought us to where we are today and the challenges that we're facing.

Shohreh:

Oh my goodness, there's so much stuff in there that I wanna touch on [laughs lightly]. So first thing I want to say is that I thought that was a

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really beautiful description of colonization and what it has taken from us. And one of the things that it made me think about in reference to time is you mentioned the perfected nature of colonial time.

And I'm Iranian, and so something that I make note of every single year is that the Persian New Year occurs at a different time than the new year that's in our calendar, right? We all know that December 31st is New Year's Eve, January 1st is the New Year. Well, in Persian culture, the Persian New Year occurs at the same time as the spring equinox, which makes sense given what we think of being as new, the cycles of the land and how things turn over and start to grow at that time. So that's always made perfect sense to my brain of like, of course this is the new year because that's actually what we're thinking of. And it doesn't match with this calendar that we have.

And I think that there are a lot of cultures whose calendars are different in terms of holidays and other things who feel that as well. Because they used to be directly linked to the cosmos and to the cycles and to nature, and now they're separated from that. So that was kind of the first thing that popped into my head when you were talking about that.

Ixchel:

Mm, yeah. It becomes stark when we learn about our histories and our culture and how connected to the land they were in marking various times. Because it was essential for life to be able to know when the seasons were happening, to plant at certain times, to harvest at certain times, and to sort of, you know, hibernate at certain times as well. And all of that came about through the witnessing of all of those incredible cycles.

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Shohreh: Yes! And then the interesting link that you made that also has to do with nature, of course, is this idea of stealing time from our future. Because of course the first thing that comes into my mind is climate change and how we are literally hurting and killing the planet with the things that we are doing under capitalism. And I had not quite made that link before of how it's stealing time from the future. And I think that that is a beautiful, albeit painful, thought to think about that. So thank you for making that point as well.

Ixchel: Mm, yeah. That realization really helped me. I had been studying climate change since I was in college. And before it was really talked about, we were having academic discussions about which prediction model was gonna be the right one and what was gonna happen to the planet and all of these things that were starting to emerge that were really terrifying.

And through that process of really getting a sense that time is deeper than any of us can imagine in terms of this planet—the life of this planet, how long it's been here, how it has taken care of itself—actually helped me to really relax into this idea and this feeling that, you know, we tend to center humans, but really, we are with a planet that is in transition. And the responsibility of that is ours, in some respects, but we do have an opportunity to be able to reflect on both our responsibility as a collective and to at least make amends while we're still here.

Shohreh: Yes, absolutely. I think that when you were talking about colonial time versus Indigenous time, one of the main feelings that came up for me

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was this feeling that under colonial time, our time is not our own. It feels like it belongs to somebody else under this capitalistic system where we are all trading time and productivity for the means to live, essentially. And I know that you talk about reclaiming time, which implies, you know, a transition away from this system. So I'm curious what that looks like given that we are all living within this system and we're trying to survive.

Ixchel:

I think the first part of that is really about rest as resistance because our society and dominator culture is so strong and driving us to stay busy and to stay connected to our devices at this current place and reality that we all exist in. And that doesn't allow for us to be in connection or in listening to or in feeling the world around us in the more natural ways that our ancestors lived. And so resting is a form of resistance, and in the process of resting, we have the opportunity to re-sensitize and to really use all of our senses that are available to us to connect with the world around us.

And we know that through all kinds of studies about human needs and regulation in our nervous systems, that when we connect with the planet around us, with the nature outside and all of that, that it actually is a correlational process. There's a co-regulation that happens with the flora and fauna around us. And so rest is that opportunity to really experience that in a way that helps to heal us and take back and reclaim our time.

And then the other piece of that is flow. And flow is our birthright. If humans didn't flow and have flow states, we wouldn't be here. Flow is

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what allowed us to get the ability to focus to find food when we were hunter-gatherers and foragers. And it was what also clued us into patterns and be able to recognize the patterns of the natural world around us so that we could learn how to, oh, here's a seed. And if I put some of these seeds from this plant that I love so much, it's gonna come back next year, and it'll keep growing, and there will be more for me in this area. And those sorts of things.

So flow is like this incredible birthright that we have that unfortunately is this other piece of colonization that has been taken from us and used in this idea of productivity and these systems of brutal productivity that I talk about that are really good for resisting. Because flow feels really good. And so there's almost this sort of friction that happens when companies want to encourage us to, you know, be more productive and get into these states that, you know, they're really just capturing more of our time and more of our energy and our resources for the product or whatever it is that we're doing for these businesses.

So there's a lot of friction in these places. There's friction to rest because of all of the programming from dominator culture that we have that says it's lazy, and we know that that's a lie. And then flow feels good, and so our businesses, our employers, they get us to get into these spaces that we find feel really great, but they're using it against us in a lot of different ways.

And so I'm really trying to sort of extract people out of that, pull people out and help them to find flow and aiming it towards their purpose and

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their pleasure and their joy so that they can sort of shake off those notions of busyness and take care of them.

We all need to be resourced in these times. We have so many challenges that we're being titrated to that, you know, if we really think about it over the last especially ten years, there's been just this exponential increase in challenges for the whole planet. And so being able to be resourced is so vital for everyone. And so really picking and choosing how we're using flow and ensuring that it's reinforcing, for us, our joy and our pleasure, I think is really essential for these times.

Shohreh:

Yes. Because, of course, most of us, at this point, do think of a flow state as working, as productive, as whatever we're doing for our employer or if we are self-employed, whatever we are doing for our work. And I think that's such a good point to remind people of, that you can find flow in things that are not inherently "productive." Because we often tend to think of, like, our hobbies or our joys or other things we're doing as not being productive.

I couldn't disagree more because I think we desperately need those things in our lives. But people just forget that, like, oh, yes, if I dedicate the time to that, if I carve out time to do these things that are important to me, like, there can be flow there as well. I think we kind of hold ourselves back from it because the mindset is often, oh, I shouldn't be doing this because I should be working on this, this, and this thing on my to-do list. And that makes it difficult to get into that flow state when the entire time, you're beating yourself up about what you're even trying to do in the first place.

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Ixchel: Flow is such an incredible state. And so for folks who aren't familiar with flow, I'll just sort of describe it really briefly because you'll know it when you hear it and you'll know when you experience it as well. And it's this state of real deep absorption and attention at whatever it is that we're doing. And we lose sense of self. And one of the hallmarks that I love is that we lose track of time; our perception of time shifts and dilates, except for us neurodiverse folks. That's a hallmark of a lot of our own experience [light laughter] in general.

All this, like, happy neurochemical stuff is happening in flow states in that we get these rushes of dopamine and norepinephrine that are like ooh, that make us focus even deeper into what it is that we're doing where we sort of lose track of the world around us. And people have a hard time when we are in flow trying to get our attention because we're just so focused in on what we're doing and it feels so good.

And so there's, like, a cycle to flow that I like to talk about with people, and that cycle starts with rest. And then we tend to struggle with whatever it is that we're doing. And then we relax. There's a chemical release of relaxation that happens where our nervous system gets onboard with us and we're really connected to ourselves. And then we can flow for quite a long time. However, it uses a lot of dopamine in the process and it feels really good, and so what happens is a lot of times people don't want to stop.

And this is where I also have to teach folks, especially when a lot of us have been so trained by dominator culture to stick with it and try to get as much done as possible, especially when we're focused on work, that

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we start neglecting our needs. And this builds a lot of self-distrust. Because when we don't take care of ourselves, we don't stop to go to the bathroom or eat or drink water or move our bodies and take a break, then what ends up happening is our body doesn't trust that flow is okay. And it's such a beautiful thing for us. And especially when it's focused on creativity and things that are not necessarily associated with productivity.

And so, I'm really trying to help people come back to taking care of themselves as well as part of that self-trust that gets built. So flow becomes part of who we are and what we're doing each day in so many different ways and can just really help us with our ability to brave through these times, as challenging, as difficult as they are. It's sort of those emotional resources that being in flow in both individual and group ways that are so supportive.

Shohreh:

I think, too, as neurodiverse folks, we have a special attunement to flow. It's one of the positives of having a brain that works a little bit differently, is that we can get into that flow. You've often probably heard it called hyperfocus if you are someone that has ADHD or autism, where when we are very interested in something, we want that dopamine and we can get deeply into it. And yes, I've absolutely experienced what you're talking about, of the I'm so deeply focused that I'm not caring for my other needs, and that's something that I have tried to work on over the years.

As well as this idea that you mentioned of flow cycles. Because one of the things that I have had to learn for myself is that my flow cycle does

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not happen on a colonial time structure. So people want their flow to happen in, like, the time blocks that they've created or in whatever system of organization that they have. And what I've noticed is that sometimes the way my brain works is that my flow cycle is like, I am on it for a month. And this can be professionally, which will be the example that I use.

You know, maybe I have all these really creative ideas for content and things I wanna talk about and things I'm putting out there, but if I then don't rest, which you've mentioned the connection between the two, and step away and stop trying to keep producing and putting out more, then all of the sudden I feel like all of my creative juices are zapped and I have nothing left to give. And most of the time what people will do is they just keep pushing themselves harder when they get to that point.

And I've really had to learn that when I reach that point where no new ideas are coming, when I can't get into that flow, that's when I need to step back and say, it's okay. It will come back. I think is one of the biggest things that I've had to realize is that it's never gone for good, even when it feels like it. It's just a sign that you need to recharge, you need to give your brain a chance to come back so that those ideas can come again. And that's that resting piece.

Ixchel:

I like to say that on the other side of rest is flow. And in terms of the training that I did, the struggle phase was always where the flow cycle started. And actually what I learned through a recent workshop that I gave was on reviewing that, that this idea that I have been telling people, on the other side of rest is flow, on the other side of rest is

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flow, that it's actually the rest where the flow stage starts, the flow cycle starts.

And that, for me, has really grounded in being able to help people to make a connection to accessing flow. That we have to start with rest. And rest is such a huge part of it because dopamine is finite. And it's such a feel-good, um, neurochemical, but if we run it out it can take days, weeks, months to get it back. And that can really disrupt all of the other places where we're finding pleasure and joy in our lives. And being able to start with rest as resistance and really taking care of ourselves is essential to then being able to find flow in a more cyclical pattern.

And gosh, those cycles are so fun to start to have that pattern recognition of different times of the year when we are more creative or more alive. And other times when things are different and they're slower and we might not have as much in the tank, so to speak, to get through the things that we're trying to do. And to really start to honor those cycles I think is a wonderful process.

Shohreh:

And they can be internal too, especially I'm thinking about those of us who menstruate. For example, I've noticed that as my hormones change throughout the month, that affects how much energy I have, how focused I can be in my work, and other things. And I had not really noticed that until I started paying more attention to it and realizing, like, oh, it's the same every cycle for the most part.

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And if I can pay attention to it a little better, then I can know, like, oh, this week I am gonna be feeling like crap and I should not give myself certain projects or certain things that I might wanna do at the time. But this other time of the month, maybe that's gonna be a great time to focus on these certain aspects. So I think that we have these different cycles we can tune into both internally, within our own bodies—and this can be monthly, this can be seasonally—and then outside in the world as well and what's affecting us there.

Ixchel:

Yeah. People with uteruses are so deeply connected to the moon, it's just—it's just a beautiful thing to witness. And I think the more that we can get connected with these lunar cycles that we all have, and they're not necessarily all the same, you know, that we all have an imprint of the moon. And some people like to call that astrology and some people like to call it I Ching, but there's this imprint that we get when we come into the world that really sort of shapes those cyclical patterns. And when we get connected to those, they're so informative for helping us to listen more attuned to our bodies. So I love that you brought that up.

Shohreh:

Yes. In the conversation of rest as resistance, I also wanna honor those who may be listening who are thinking, well, that is all well and good, but that's not a possibility for me given the structure of my life, whether this is a multiply-marginalized person who is working different jobs to make ends meet or a parent with kids who doesn't have any help. For those people who are being so deeply affected by the systems that are in place, do you have any thoughts or recommendations for how they can find their rest as well and they can decolonize their time when it is

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truly being so taken from these dominant structure and they're being affected by it more than those who have more privilege, for example?

Ixchel:

I love this question because I think it's *the* question for these times. And it starts with the fact that we are not supposed to do this work alone. And you mentioned the parent maybe that doesn't have support. And I heard this so much when I was watching parents dealing with pandemic life and how that has really fallen on the shoulders of mostly mothers having to school children when they weren't meant to be teachers and all of those sorts of things. There was a lot of labor that ended up shifting when people went into lockdown. And that's when all of that awareness of this is not working became very deeply apparent.

And so what I like to encourage people to do who have multiple challenges that are keeping them locked into dominator culture with many, many different priorities, A, in our jobs, we can slow down. And it's difficult when there may be a particular level of productivity that you've been providing to an employer. But if you can start to ease that back and take some of that back and then also utilize flow in a real, resistant way to be able to focus on getting things done for your employer in a faster amount of time but not necessarily turn in your work as quickly [Shohreh laughs lightly], that sort of thing, then you're going to have a lot more time for some other things as well.

And for folks who have been able to work at home, I think that some people have started to realize this. That if they can, you know, get most of their work done in certain chunks of time, then they've been able to

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deal with all of the other additional labors of living in lockdown that have sort of emerged in pandemic life.

So I wanna sort of put it on there that there are ways that we can both utilize the aspects of flow that help us to sort of get more time out of our days, and then not doing this alone. Starting to really bring in and create collectives around us to sort of dismantle and deconstruct these notions that we all have to do this individually. And start to look at ways that we can play with collective care. Parenting and teaching and those kinds of things that were really burdensome for many people in the last 18 months, they can become ways of sort of shifting and trading and combining resources to care for one another. And figuring out how to have some additional time that comes out of that as well for those other competing priorities.

And then additionally, just looking for ways to simplify life as much as possible. And being able to reclaim that time through getting off our devices and taking time away from those devices because they are so disruptive to our nervous systems and they zap our dopamine. So that's a key piece that I wanna just note about our devices.

And then being able to simplify our life in other ways by starting to create boundaries and saying no for the things that no longer need our attention but maybe we haven't committed to stopping. So there's a stopping that can really start to simplify and make space in our lives in a really wonderful way. And really getting connected with our curiosities so that when we are getting involved in things, it's connected to what

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our curiosities are because that deepens us into our purpose and our passion, and those are just precursors for flow.

So being able to create those cycles that reinforce what feels good whenever possible and really starting to dismantle the areas of our life that don't lend to feeling wonderful and full of joy and pleasure, I think are the ways that we can really start to make some inroads against dominator culture.

Shohreh:

Yes. All of that. And I will often have clients look at—you know, when I have someone who comes to me and they say, "I just feel like I don't have enough time. I'm so overwhelmed. I have all of these things," I ask them to take a closer look at not only how they're spending their time, but what are the things that they're spending their time on that are not for them or in alignment with their values, right?

So often we spend our time on things that we feel like we should spend our time on or that we have to spend our time on without actually digging a little bit deeper to say, is this how I want to be spending my time? Does this fit with the direction that I'm trying to go in or with my current state?

Just think about the pandemic. Maybe there's some things that you would be doing if we were not still in the middle of a pandemic. Can you set those things aside right now, given the current circumstances? And you can always come back to them later. We can always bring things in and out of our lives.

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But I think we get into these habits and these loops where we don't think that we can actually disrupt them. And so reminding people that they do have the agency to disrupt certain things and certain cycles to take back time for themselves. Yes, maybe not with your employers, maybe not in certain situations, but most of us have at least some spaces where we have more power and control.

Ixchel: Yeah. It's so important. And when people are in time scarcity, it feels overwhelming. And so just being able to A, recognize when we are in time scarcity, that it's an external mindset that is put upon us and reinforced over and over again and that it's not who we are. And then being able to start to shift our relationship with time and really explore that relationship in finding the cracks and the ways into where we can resist and reclaim that time. It's uncomfortable, it's difficult, and so vital because we're all needed.

Shohreh: Absolutely lovely. Well, thank you so much for being here, Ixchel. I loved this conversation. How can people find you and how can my listeners best support you at this time?

Ixchel: Thank you. I am on Instagram, but it's more rare. I've actually shifted to spending a lot of my time and resources and focus in a community. But people can read a lot of what I have written about decolonizing time and flow on my Instagram. There's a lot of great content there. So @Ixchel.Love, and that's also my website, Ixchel.Love, if they want to explore more about me or the things that I'm offering. And there's a great decolonizing mini-course that's on there. And they can check it out.

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Shohreh: Okay, perfect. I will put links to all of that in the show notes so that everybody can find it and check out your work. And thank you for spending some of your time with me today because I know how valuable that it is and I really appreciate it.

Ixchel: Thank you so much, Shohreh. It's been wonderful.

Shohreh: Of course.

[Music plays]

And that's our show for today. If you're enjoying Conjuring Up Courage, don't forget to subscribe through your podcast provider of choice so you never miss an episode. Additionally, if you haven't left a rating and review in the Apple Podcasts app yet, you can do so from any Apple device to help more people find and benefit from the show. I also love hearing from listeners, so feel free to take a screenshot from your podcast player, post on social media, and tag me. My username is @ShohrehDavoodi on all platforms. Finally, you can sign up for my email newsletter, The Sunday Share, and get more details about how to work with me by going to ShohrehDavoodi.com. Thank you so much for listening, and I hope you'll join me for the next episode.

[Music fades]