

## *Intergenerational Trauma - Linda Thai - Transcripts*

[00:01:22] **Sue Marriott:** Hey everybody. Thank you for coming back and joining us at Therapist Uncensored. We are thrilled to have you and could not be more excited to introduce you to our guest today. Linda Thai is a trauma Therapist and educator who specializes in brain and body based modalities for addressing complex developmental trauma. Her work centers on healing with a special focus on experiences of adult children of refugees and immigrants. Welcome to the show. So I would love to hear, if you don't mind, context a little bit - you were born in South Vietnam? Yeah.

[00:02:01] **Linda Thai:** Yes. So I was born in South Vietnam just after the fall of Saigon, so at the end of the Vietnam War. And my family are former Vietnamese boat people, so I'm a former child refugee, and my parents are also refugees. And you know, it's taken the entirety of my life to actually grasp the context within which the circumstances of my becoming into this world arose. I felt so bereft in the world. I had parents where we didn't even speak the same language as each other because I'm living in Australia with them, and yet they speak Vietnamese and I'm having struggles with mental health issues with addiction. I felt this huge gulf between us and yet this immense desire to try and make sense of myself and of them, and of my life. It was well into my thirties that I was able to go, "oh, you know, traditional set psychology says, what's wrong with you? Trauma-informed psychology says what happened to you?" And then culturally informed psychology says, "what happened to your people?" And liberation psychology says, "And what continues to happen to your people?". And to be able to have discovered Alaska where I live these days on the traditional lands of the Dene Athabascan Peoples of the Middle Tanana Valley has allowed me enough bandwidth to be able to unpack all of that because there's so many layers to the context that no one explained to me. I experienced an immense series of light bulbs going off when I discovered Gabor Mate's work. And then when I discovered Bessel VanDerKolk's work specifically, *The Body Keeps the Score*. And yet when I read, *The Body Keeps the Score*, it was so evident to me that I was a trauma survivor. I had all the symptoms, but I didn't have a trauma that I could pin something onto. And then when asking my parents about it, I discovered all of the refugee trauma that was there for us. And yet, growing up in our household, there was simply benign neglect. And so a part of me has been feeling like I'm looking for a trauma or traumas or abuse that perhaps doesn't exist. And it's only been in the last couple of years that I've actually unpacked the impact of racialized trauma and the ways in which the invisible wounds of racialized trauma has impacted me psychically, psychologically - impacted how I move through the world, as well as my worldview, which has then given me pause and has made me very passionate about sharing about this into the world. And it was emergent today, right? Just earlier in our interview where I started going through, you know, traditional psychology and then trauma-informed psychology and there was a pause and I was like "There's more around culturally informed psychology and liberation psychology." And yet I never learned about that in graduate school. And so many of our listeners who are professionals don't learn about it in graduate school or after graduate school. And so I feel in so many ways that we're all at this cutting edge where it's messy and we're having these conversations, and yet there are pioneers in this field who are leading us that little bit further. And it comes back to the liberation psychology ethos that centers the first person, narrative, the testimonial, as of utmost important, when we are exploring the voices of those who inhabit bodies that are marginalized by society, because we don't get researched. Not by us, about us, for us, and yet when we start to speak up, we then get met with, where's the research behind this? Oh, this is just your lived experience. Oh, we can dismiss that when it doesn't fit our preexisting, unconscious projections about how the world works and what is security and what is not security.

[00:06:51] **Sue Marriott:** I'm so delighted to talk with you to help us expand our ideas about that, but if we could go into it, which is racialized trauma. Can you say more about what you mean about that and kind of your personal experience of how that's impacted you?

[00:07:18] **Linda Thai:** So here's where I just wanna pause and acknowledge the works of Dr. Kenneth Hardy amongst many others, but they've been my main teachers in this field. When we look at racialized trauma, it happens within a context. That context also happens over time, and this is where if I just name some of the invisibilized wounds of racialized trauma, and this is Dr. Kenneth Hardy's work. It's an assaulted sense of self. It's internalized devaluation, learned voicelessness, psychological homelessness. Complex and ambiguous grief or loss, survival orientation and rage. And within that I would also add internalized idealization of the characteristics of those in power. And whenever I do my PowerPoint presentations and draw upon Dr. Kenneth Hardy's work, I actually put up that list and people sit there and go, "wow, I get that." As a complex developmental trauma survivor, I get all of those things. An assaulted sense of self internalize devaluation, internalize idealization of the qualities of the person in power learned voicelessness, your psychological homelessness, complex and ambiguous, grief and loss, survival, orientation, and rage. And then I say these, according to Dr. Kenneth Hardy, are the invisibilized wounds of racialized trauma. And that's where we hear that gasp. And that's where for many of us, we then become aware of how so many of the conversations that we have around race, around heterosexism, around cis genderism, around ableism,

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around sexism, how it's so easy for us to default to our subjugated selves. How it's so easy for us to default to that part of us that so deeply knows these words, and part of the work of allyship is being able to recognize this, do our own work around those parts of us that are wounded so that we can hold out or hold forward those parts of ourselves for which this conversation is about. Whether the conversation is about whiteness or the conversation is about ableism or the conversation is about the patriarchy, or if the conversation is about transphobia because it's so easy for us to go pear shaped, we veer off the train tracks - it goes wobbly. And for me to pause and go, "wow, where does this work land for me?" For me to recognize that so much of my core wounding around shame. And while I love the work of Dr. Brene Brown, like I got so much out of that for myself as well as for my clients. I worked in addiction recovery for over 10 years, and we learned that all the ways in which we numb out and protect ourselves from shame, get in the way of authenticity, and they get in the way of authentic belonging. And yet when it comes to that piece about racialized trauma, racism is not about belonging. Racism is not about not fitting in or not belonging. Racism is about dignity. And so where are the spaces where we can experience safety, physical safety, as well as psychological safety and agency? Because when you combine physical and psychological safety with agency, there's in the capacity for authentic self-expression. Part of taking up space for the dignity of mattering and a byproduct of that dignity is belonging.

[00:11:26] **Sue Marriott:** And you had mentioned a Kenneth Hardy quote before we got on that was really meaningful to you. Would this be a good place to include that?

[00:11:35] **Linda Thai:** Yes. Oh, thank you for that reminder. Yeah, he says so many brilliant things and they rattle around inside of me, and one of the things that he says is that "when we inhabit a body that's racialized by society, we are too busy defending ourselves." We're always defending ourselves. It's that assaulted sense of self. And so we don't get to then define ourselves. And when we do define ourselves, we're defining ourselves in terms of who we are, not rather than who we are. And even when we are defining ourselves in terms of who we are, other people are then trying to compartmentalize us or figure us out in relationship to the categories, the stereotypes. So there then exists the opportunity or the possibility within myself to lean towards the stereotype. Because stereotypes arise for a reason, and we each inhabit various aspects of that stereotype, and part of my task is to lean towards that stereotype without feeling like I then need to defend myself.

[00:12:47] **Sue Marriott:** I get what you're saying, especially in context with a quote that if we're pressing against something, I'm gay, but I'm not X, Y, Z. It's still a disownment of potentially parts of ourselves. Would you be comfortable saying how that applies in your case? Like if you were to lean into it, like what do you get the benefit of moving into in yourself that you might otherwise miss or not even know?

[00:13:12] **Linda Thai:** Sure. So when I was defining myself in terms of who I am, not, what that butts up against for me is white proximity as a survival strategy. Male proximity as a survival strategy and internalizing qualities of whiteness and maleness and rejecting aspects of my own cultural identity. That's the painful part. The parts of myself that I gave away in order to survive. Where it's giving away aspects of identity, of culture, of language, of food, of heritage, that I actually never got the chance to fully inhabit as a result of the forced displacement of being a former child refugee, and the complex and ambiguous grief that arises as a result of acknowledging and recognizing all of that. And then leaning towards what could open up for me. And then there's also the stereotypes of Asians as being smart, as having the answer of being emotionally unavailable and not being able to be trustworthy. Cause I say no when I say mean Yes and say yes when I mean no. And I utterly strove for such a long time to not be that Asian. And I thrived not to be the Asian who couldn't speak the language and only had Asian friends and only hung out with other Asians. And in the process of that, I lost my asianness that I never got to experience or inhabit my Vietnamese-ness. You know, Jay Hasian Kane talks about this in his book, the Loneliest Americans, how as a result of assimilating ourselves in the hopes of getting closer and closer to whiteness, we then not only distance ourselves from ourselves and our own cultural heritages, we also distance ourselves from other black and brown bodies while at the same time not ever being white.

[00:15:31] **Sue Marriott:** As you were going there, that just felt so emotional actually, and the words that came to me were like finding home. You know, like as you began to refind these parts of you that you had disowned, but then, you know, this is part of the trauma - but that wasn't home. And I just think you've spoken so brilliantly about that idea of like the loss of something that it's the absence of, and like how can you grieve something that that didn't happen? So I can feel it as painful, that is an interesting concept of how do you grieve something that didn't happen.

[00:16:07] **Linda Thai:** And we have to name it because we can't grieve something, we can't mourn something unless we name it and we live in a very concrete society where grief is typically framed as, I had something and now it's gone. And now I can wrap up my head around your grief. And then help you with solutions for that.

[00:16:33] **Sue Marriott:** Yeah. And we're gonna fix, we're gonna fix that right up.

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[00:16:38] **Linda Thai:** Yes. And when it comes to these unnameable losses, it's a grief over something I never got. And yet, in my work with adult children of alcoholics, that's where I actually then started to recognize the grief for the inner child. The grief of what we didn't get and the pervasive weight, the vastness of that emptiness and the loneliness. The loneliness, I mean, across all forms of attachment disruption is loneliness.

[00:17:16] **Sue Marriott:** My understanding of as a cisgender white woman, I don't know, but the trans experience, like not having an I, this identity that was recognized in the world, even recognized by yourself as a child. The concept of it has to form, and in some ways, the only way that it ever forms is that by it being like manifest out there, which is some of your work is like, let's form it so that you can get to the grieving.

[00:17:45] **Linda Thai:** And let's form that community.

[00:17:48] **Sue Marriott:** And even just the idea or even the feeling of it or the, it's like you, uh, we, we talked about, about emergent. It's like, the way that I'm thinking, I'm not sure if this is right, but like, it's, it's not a thing you can point to. It's like you said, is this is ambiguous loss. So it's like it begins to form as like there is something there, but I, how do you name what that is? And even without the name as it takes form, Then there's something that you can feel that is missing or there, or that you can relate to, but there is something about it being, it needs to be manifest in the world in order to even know that it's. Not available now. I feel like I'm talking in circles, but I think you're, are you follow? Am I on the right track? Yes, yes. Help me out. Help me out.

[00:18:36] **Linda Thai:** No, I, there's so much joy in the struggle, right? There's so much joy in going Yes, you too. You are trying to touch something and it's not there, but you know it's there because you keep reaching for it, knowing that it's supposed to be there, and yet it's so elusive. You know that piece, the piece about if I'm always defending myself, I don't get to define myself as children. One of the developmental actions of attachment is to be able to push against, because when I push A against you, I know that I am real. Because you are pushing back, and if I can push against and have that be distinct from pushing away, then I learn how to set boundaries and have boundaries as well as how to let go. Because I know the difference between pushing against that. It gives me a sense of being real and pushing away. And when it comes to racialized identity, which is, you know, there's so much in terms of child development that's here in, in amongst all of this that I'm hoping that I can form solidarity with, with therapists and with folks who are working their way through their own childhood stuff. Right? Is that as someone who inhabits a racialized identity, when I'm busy defending myself, I'm pushing against and the, and yet that's how I know that I'm real. And so can I define myself by pushing against and being met with community, yet met with a container, and we talk about containers all the time in in therapy. Can I be met with that rather than be met with confusion, judgment.

[00:20:27] **Sue Marriott:** Aggression, even aggression. Aggression. Yeah, that isn't, that isn't true. That isn't right.

[00:20:32] **Linda Thai:** Uhhuh minimization denial analysis as well as aspects of other people's unresolved aspects of self that also emerge in the moment.

[00:20:47] **Sue Marriott:** And it gets so messy and pushing against one another. You know, in the mental health field here, as therapists are struggling, you know, this notion of shame and shame being kind of the quick go-to that can stop relationship. We had sort of spoken about that.

[00:21:05] **Linda Thai:** Yes. Because oftentimes it outbeat to push against so that you push against me. So I feel real. What happens? I push against. And other responses are I get pushed away or I am still pushing because there isn't a container. So I'm trying to find that container. So then I get even more vocal and physical with my pushing in an attempt to get a need met for feeling real. And yet when it isn't met, With enough pressure, what emerges in that space of not being met is shame, and so that then becomes part of that assaulted sense of self and internalized evaluation as well as internalized devaluation. I'm then constantly assessing what's wrong with me, the ways in which I'm not enough or I'm too much. Right, the two core wounds, I'm too much, I'm not enough. How can I shift reshape who I am in order to get my attachment needs met? But beneath attachment is physical and psychological safety and dignity for self-expression. And so then I'm, I'm actually always assessing is it okay for me to be me? I believe there's our own individual work to do, but then there's also the communal and the community. And my own journey has been one where by the time I was a young adult, if Fox actually had asked me about my Vietnamese heritage or ancestry, I would've looked at them really blankly and said, I don't know, in that a whole bunch of shame would've come up because there's also within culture shame about how I've. Get judged and assessed by other Vietnamese people about the ways in which I've lost my roots, and then I'm a big walking ball of shame and I'm not able to step into that space. And yet at the same time, being able to slowly unpack that has been where, you know, I have such gratitude for the 12 step groups I've been a part of, cuz that is shame, resiliency. In the words of Brene Brown, I'm sharing my story to those who've earned the right to share my story about addiction. And then in adult children of alcoholics and others raised in dysfunctional families, even though my family was not alcoholic and there was an abuse, I still had all sorts of symptoms. And so I got to share my story with always who had earned the right to hear my story. And yet the

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longer I stayed in those groups, the more that I saw that there were aspects that weren't being talked about around race and also around war. We don't talk about war and the impact of war, and yet it got me further along in the journey. And then I discovered the work of adult children of Holocaust survivors. Not that I would ever wish to conflate what happened to my people with. You know what happened to Holocaust survivors, and yet there are threads of that that landed for me, in my experience, that caused me to go, oh, my parents are trauma survivors. I had no idea. And I'm living the aftermath of what that means. And so with each stage of the journey or each layer of the unfolding, there are parts of myself that begin to open up. So that when I work with other folks who come to me and they say, I'm adamant I'm a white person, and that has been my narrative my entire life, I can actually say, yeah, I get that. And where shall we begin? Because the temptation within a society that has an insecure attachment relationship to time and to productivity is to want to. Fix and provide the solutions.

[00:25:10] **Sue Marriott:** I just am hungry for these concepts. Say more?

[00:25:15] **Linda Thai:** Yeah. I got so much, so much juiciness from white bodied people, which is a phrase I, I take from res for minium, you know, white bodied folks. And I learned so much from white bodied psychotherapists and psychotherapy modalities. And attachment theory helped to make my world make a lot more sense, and yet it did nothing to repair the relationship between myself and my parents. And I actually wa uh, Kai Chi Tom was actually the person who raised to my awareness, like very searingly that psychotherapy. Is derived from white colonizer, settler paradigms and lenses and approaches. And when I heard her say that I was actually deeply immersed in Brene Brown and Dr. VanDerKolk Bessel VanDerKolk and Stephen Porges and Peter Levine and Bonnie Badnock and the attachment researchers of the generation before them. And yet to pause and to tap into a universality of what secure attachment could possibly mean caused me to recognize, and this is Esther Perrow's work, right? That relationships is a relationality with all, with all things with life itself. Yeah. Not just our relationship with our parents, it's also our, but I think she keeps it mostly to people and living here. On indigenous land, there was something that healed for me that I didn't realize was missing. Secure attachment to the earth, to nature, to the seasons, and the rhythms of nature and the seasons, how to grow food and where it comes from, and how to tend to the earth, and how to hunt and fish and grow and preserve and take what I need and only what I need. And right in there, that small bit there is to recognize that I had learned a survival oriented relationship to my needs. That when I experience a need, I go, no, I don't. I don't have needs. What are you talking about? And when that need becomes overwhelming, I then go into fight or flight about that need. You're either on my side or you're in my way. And then I project that onto other people and I dismiss other people and their needs as being needy. And or I mistake love as you being able to attune to and connect to and fulfill my needs without me needing to ask for it. Because if you loved me, I wouldn't have to ask. So I relating with my own needs and the needs of others, the needs of the planet. Secure relating with ancestors and not just ancestors who are bloodline ancestors, that there's also professional ancestors, the religious ancestors, the spiritual ancestors, and the teachers of my teachers and my ancestors with a capital A, right? The elemental ancestors of earth and wind and fire and, and warmth and water. And when I'm up in the mountains of Alaska on all fours and drinking from a mountain stream. With just my mouth making contact with the water and my hands and legs on the earth. I'm connecting with the ancestors who are caribou and grass, and the rain from the rain or through the rainbow, that becomes a stream that then moves on into the river valley. That becomes a glacier, right? These capital A ancestors. And then there's secure relating to culture, and there's an ancient technology that weaves his way through all cultures. It's song movement, storytelling, or stories and silence. So to relate securely with these aspects of culture and cultural heritage, as well as the rituals, which are the containers. For song and movement and story and silence that mark the passage across the course of a human lifetime, as well as the containers of language and customs and food and ways of being and moving in this world, they give us a sense of kinship as well as ancestry and ancestral lineage. And then there's secure attachment relating to my body and to bodies to touch to a faun and sensuous relationship with life around me. In the words of Francis Weller, where I can feel the Jew on a fiddle head. Third. And smell the air that that Jew has passed through and the earth that that Jew has emerged from this sensuality and living life through our senses as another way of knowing and relating. And then there's with the body, it's also secure relating to pleasure, to rest, to sleep, to joy, to work. And to time because all of like this decolonized perspective on secure attachment is a cosmology. It's a worldview. It's a way of being. And within that, particularly that secure attachment relating to time, which becomes disrupted within our capitalistic societies. I then know my place in the bigger scheme of things. And when we don't. Experience place where we belong in the greater scheme of things. Then we become really busy trying to find our place and secure our place. And we live in a world that says, Hey, let me give you legitimacy with these letters after your name, with this next certificate, with this pay rise and a job title change with a change in role. For some of us, you know, becoming a parent is actually a way of becoming more legitimate in the world and in the eyes of our parents. We might get given more legitimacy in the world, and yet that

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striving for legitimacy can be born from a sense of not having experienced place. And so I feel ever so grateful for my journey of having been displaced and uprooted. In such a way that's proximate and yet distant meaning that I was two years old, that has allowed me to experience the reverberations and aftermath and work through them in such a way that maybe, perhaps it might be an offering to someone out there in the world.

[00:32:47] **Sue Marriott:** One of the things I love about how you speak about these things as a disruptor is that you are able to do it in a way that other people aren't resourced enough. Or another way of saying that is, as you were describing, kind of the achievement and you know, all of us on the rabbit wheel and that that's all that we know. That's where we've been pointed. So there's a way that you really hold that and acknowledge that as you're also. Striving to disrupt that, that there you're kind of saying, and I hope I can be part two of saying like, there's more, there's other paths. There's other ways, and those ideas and those, the pointers and the, it has to form and that, that's I think some of, seems like your journey is like to help this alternative. Mode of relating and being and finding oneself and coming together to create that as a possibility. Because I don't know that it's a possibility when you look up and the carrot's right in front of you and you just keep going cuz that's where you're supposed to go. But I love the gentleness that you talk about it so that you know, wherever we find ourselves on this path, even under-resourced parents who are also traumatized, that you know, there's a way of like seeing them and telling the truth about what happened. But also really kind of holding them in the, in the same, at the same time, it feels like what we need as a culture to be able to name it without blowing it up. Is that right? Or is that me being too, um, soft about it? You know what I mean? Like, am I saying, oh, we should all be nice as we try to do these things, which I don't want to be saying that is not what I mean, I'm good with, uh, blowing things up if needed, but there's something I guess about aggression and assertiveness pushing versus pushing away.

[00:34:40] **Linda Thai:** Look, something I say all the time is right message wrong. Delivery is wrong. Message, right message, wrong. Timing is wrong message. And in amongst the world of social justice voices, there are times when my nervous system is up here and I'm full of passion, and yet it's very easy for other nervous systems to misinterpret my passion as aggression. Or aggressiveness. It's very easy to misinterpret excitement as I'm gonna be overwhelmed by that. And there have been times when my nervous system is down here and I'm pacing things more slowly. And there are other nervous systems in the space that are like, come on, I want you to ramp it up, like give it to me with a, with a passionate delivery. And so I get, and I hold, With so much love that we each have different nervous systems. And to be able to just hold that and to find the resource that you need for you, the resource that I need for me, so that I can continue to be myself and know that I am enough in this world as I am, and I hope that it can be okay that today I have a gentle delivery. And that it doesn't get misinterpreted, as you know, a weaponizing of calmness and a lack of passion for the topic. I also get that for many folks out there being able to hear some of the things that I've said to today in like with the nervous system I'm currently inhabiting is actually the delivery that is meeting your nervous system. And if that is what you learn from today, I mean, this is something I, I've, I've been cognizant of for a while, is that when I learn how I learn, I can learn anything. And as someone who started out teaching meditation and teaching yoga, I was taught that teaching is the art of observation. So when I learn how you learn, I can teach you anything. And more importantly, When I learn how you learn, I can teach you how you learn and then you can go and learn anything you wanna learn.

[00:37:13] **Sue Marriott:** So let me just ask a point of clarification. So when I said a moment ago about the balance between disruptive and did, did I come across as saying that there was anything wrong with your delivery? Uhm. Okay. No, because when you went there I was like, oh, no, that's not what I meant, but see how it happens. Well, I love this dance and I know that many people that are listening are just as moved as I am and you know, what are next steps? Where would you direct people? You know the folks that are just excited and like Yes.

[00:38:13] **Linda Thai:** if I land into emergence and I speak into that, which is emergent for me. What my invitation would be would be to invite you to step into that emergence for yourself, right? Whatever emerges for you, because when we can name that which emerges, what happens is then the world will present us with the next peace. And the world is actually always presenting us with the next piece. We just don't see it because we're not in alignment with emergence.

[00:38:46] **Sue Marriott:** I love your answer, by the way. Otherwise there's just a new carrot and you took the carrot away and it's like, no, the carrot isn't here. It's more of tuning in and I really get that it's our responsibility. There's not just something to sign up for or something to go do. That really is this practice of. You know, we talk about it on the shows like secure, relating, related to like come back to yourself, like being your right size. You don't have to be bigger, you don't have to stand on your tippy toes. You don't have to run, you don't have to, you know what I mean?

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You don't have to shrink and huddle. It's like, what is your right size right now? So I think a little bit of different language, but the same thing is like what's emergent for you, the listener as you're hearing now. Like, it's right there. There's, you know, there's no way someone I. That we have, you know, out here of a disembodied voice can tell you. And that's what I so admire is you didn't take the bait of that question and you were able to pull it back in. It's like, it's inward. It's, there's not gonna, I'm not gonna give you a link or a book or a program. So thank you for that. And I think that that's very consistent with the conversation and the message. Like it's, it's more of a discovery, like, discover what's next. I don't know what's next for you.

[00:40:06] **Linda Thai:** Yes, and I love that word discovery and the process and the journey of self discovery. So many people come to therapy and I see this with my clients. They want me to get to know them, and I name that and I then name, you know, therapy is the process of you getting to know you. It's a huge difference. And within all of this, whether the conversation is about racism or sexism or ableism or transphobia, is the opportunity and the possibility of the invitation that white bodied folks, that cisgender folks, that heterosexual folks, the able-bodied folks, that you'll actually get to know more about yourself in this process.

[00:40:55] **Sue Marriott:** You know, the person on the treadmill that's successful. You don't even know what you're missing. When we work with, you know, white men who have, are just part of the patriarchy in the sense that they've absorbed it and they're injured too because they haven't had the benefit of the feedback right away, or the immediate pressing back in the way that many of us have. I mean, it's pain no matter what direction it is that you're coming from, it's not the same. It's not like, you know, it's not equating anything. But I like that position because there's compassion. All the way around with the limit of, you know, stop the intrusion. I, I didn't wanna get on a roll. No, no.

[00:41:36] **Linda Thai:** It's so I stopped myself.

[00:41:39] **Sue Marriott:** Those pastors out there, that defeat, that defeats what I was trying to say. But it's, but it's, I really do mean that, um, you know, that we're all injured by it, so I'm glad for the inclusive language at the end around. It doesn't. Even if you heteronormative able bodied the script. If you fit the script, it's still uniquely a loss of so many parts of you.

[00:42:07] **Linda Thai:** Yes. And the willingness to become transformed by the process of what you are discover about yourself or what one discovers about oneself. That's the joy in allyship. Yeah. And that's the difference between performative allyship. And true allyship. And it's a process. It's a process. It's my parents turning around and saying to me, I wanted to grow as a result of bringing you into this world.

And that willingness to grow means growing pains and discomfort, and the willingness to reckon with that.

[00:42:49] **Sue Marriott:** Mm-hmm. And to not know and to let go of all of these things that have shielded us and buffered us, and privileged us, and protected us. It

[00:42:57] **Linda Thai:** is, and I'm so grateful that you invited me onto your show, Sue.

[00:43:05] **Sue Marriott:** Well, I cannot tell you, I've been really excited about this and I just wanna sort of sit at your knee and just keep listening. But there are ways, you have many things that you do to spread this incredible wisdom. Uh, we speak just briefly to that and let us know how to tap in those of the listeners that would like more.

[00:43:21] **Linda Thai:** I have a website [www.lindathai.com](http://www.lindathai.com). Please sign up for the newsletter. I don't do one of those sales pitchy newsletters. I do one of those newsletters of what I'm up to and what I'm unlearning and what is nourishing me, and, you know, the things that I offer into the world, some of which is paid for, and some of which is free to the public, uh, some of which is sponsored by other agencies or organizations.

And so there's ways in which to connect and keep in touch with me. And in the newsletters, I also celebrate the work of other people out there. So it's not one of those. Here let me sell you something and tell you all about how awesome I am in terms of my expert knowledge.

[00:44:04] **Sue Marriott:** It is not a sales funnel. All right?

Is that the fancy word? That's the fancy word. That's the fancy word. You know, click here to get this free something or another, and then you put in your email, you know, it's, yeah. It's terrible.

[00:44:20] **Linda Thai:** Yeah, it is terrible.

[00:44:23] **Sue Marriott:** Well, it's the carrot again. The carrot, the carrot, the carrot, you know, so that's wonderful. So we'll we will put all of that in the show notes and any other resources that you share with me, go to [TherapistUncensored.com](http://TherapistUncensored.com) and then there's a search function and you can put anything that you wanna know about. But Linda Thai, t h a i is who has blessed us with her experience and wisdom. And we also wanna acknowledge that it is a real gift for you to share your story, that it's not something that you have to do and really appreciate that. All right, everybody. Thank you very much for joining us and for sticking through this beautiful conversation, and we really encourage you to share it with someone that you feel could benefit. That's all that I'm gonna ask. Let's just share the word. Thanks for listening. We'll see you around the bend.