EPISODE 1667

FT: So Money episode,1667. Managing your mental health as an only or other with Sahaj Kohli, author of, *But What Will People Say*?

> *"**SK:** So many times, I've heard an extended family member talk about someone who has passed, who might have had a mental health issue, but use language that doesn't actually specify the mental health issue, but often stigmatizes that they weren't "normal or healthy." Even then, when we think about intergenerational trauma, right? Like I said, I'm a granddaughter of refugees, when we think about what's been passed down from survival mindset, from scarcity mindset, financially and not, those are all conditioning that's being, and behaviors that are being passed down from generation to generation."*

[INTRODUCTION]

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ANNOUNCER: You're listening to So Money with award-winning money guru, Farnoosh Torabi. Each day, you get a 30-minute dose of financial inspiration from the world's top business minds, authors, influencers, and from Farnoosh herself. Looking for ways to save on gas or double your double coupons? Sorry, you're in the wrong place. Seeking profound ways to live a richer, happier life? Welcome to So Money.

[INTERVIEW]

[0:01:06]

FT: Welcome to So Money, everyone. I'm Farnoosh Torabi. It's Mental Health Awareness Month, May, 2024. We're reflecting on how our financial well-being can impact our mental health today and how the root of the stress and anxiety we may be experiencing around money and other things. Well, it can predate us. Our fears and anxiety may be a result of generational trauma.

Our guest today dedicates her career to supporting clients largely from immigrant parents, manage mental health in the context of how they were raised, the stories they grew up with, and in many cases, the silence around mental health and the benefits of therapy. Sahaj Kohli is the founder of Brown Girl Therapy and the author of the new book, *But What Will People Say: Navigating Mental Health, Identity, Love, and Family Between Cultures.*

In our discussion, Sahaj defines an important term by cultural identity straddling, which I very much related to, and whether you're the child of immigrants or just feel very much like an outsider outside your home, or at work, or at school, or a society. You feel like you're living a dual life. How does that manifest? How do we navigate this?

Sahaj describes growing up as the problem child in her Sikh family and the steps that she took to own her individuality, become financially independent, and begin helping others, including members of her family, reconcile with their own mental health challenges. I think you'll really like this conversation. Here's Sahaj Kohli. Sahaj Kohli, welcome to So Money.

[0:02:44]

SK: Thank you so much for having me.

[0:02:46]

FT: I have to say, I'm reading your book right now more closely. I mean, I've endorsed it before I even read all of the pages, because there's nothing quite like it and it is so needed. Your book is called, *But What Will People Say: Navigating Mental Health, Identity, Love, and Family Between Cultures.* This is a book that explores what you identify very early on in the book called, by cultural identity straddling, which thank you for giving it a name, because I always called it like being stuck between all these worlds.

We didn't have the language for it and that's primarily why you wanted to write this book, because not only is this a personal story, the narrative is so deeply entrenched in your upbringing, but we don't have the communication and the skills to really talk around this and move forward. As I said early on, you talk about by cultural identity straddling. This is universal.

You know what? I know you wrote this for primarily people of immigrant backgrounds, but I think anyone who grew up with emotionally unavailable parents, and or strict parents, and or you are someone who just didn't identify with the enforced culture at home or even outside your home. This book is for you. I would love for you to just unpack this term, this terminology for us and bring it to life?

[0:04:09]

SK: Yeah. So, by cultural identity straddling is the constant adaptation that someone goes through when they live between different cultural streams. What that looks like for instance, is I am an Indian-American. I'm a daughter of Indian immigrants. I'm a granddaughter of refugees. I'm the first in my family to be born in the US and my whole life was a constant adaptation of these two diametrically opposing expectations, values and norms between the Indian cultural values I was growing up in at home and then the Western American values I was being socialized in outside of the home.

Constantly, I was intention between how to act, how to behave, what to say, when to speak up, who to speak up to, and all of these ingrained narratives and conditioning that I learned that were totally opposite, right? Even now as an adult, when I do my speaking engagements and workplaces, I get children of immigrants or people from collectivist backgrounds being like, “I can't speak up at work.” I'm like, “Well, let's think about the family hierarchy that you were raised in and how you were maybe not taught to speak up to your elders or to your superiors.”

This type of – that's just an example, but this type of straddling happens in our day to day lives in different ways in our romantic relationships, and our friendships, in our households. It's just something that so many of us experience and we didn't have, we've had language for it, but we didn't have the awareness for it, right? The wellness industry in the West doesn't infuse culture into the conversation the way that I've been wanting to.

[0:05:48]

FT: We haven't been given the permission to really explore this and go, wait a minute, something is not jiving and I want to feel good. I think this could be some area to explore to find

healing. You talk about how this shows up in relationships at work, also in your financial life. I mean, I've had authors on this show who've just focused on this bicultural tension as it's shown up in their financial lives, so whether that's, they grew up in a Mexican immigrant household. The expectation was that as the parents invested in the children in America. The children would grow up and reinvest in mom and dad and help them retire or like always help mom and dad out when we need it. We don't care if you have seen a loan debt. We haven't accounted for all these other costs on your plate. So, that becomes a complexity and an issue.

I thought this stat was really interesting in your book. There was a survey that found that second generation immigrants or children of immigrants in the US have almost a twofold greater prevalence of psychological distress than their immigrant parents. But I wonder our parents are messed up too, but they just didn't like, they just didn't think to go and get help, like that just wasn't culturally, not just even acceptable. Their minds didn't go there.

[0:07:17]

SK: Yeah.

[0:07:18]

FT: They weren't awoken to that. Is it just that there is more stress within this generation, our generation, or that we're finally coming to face it?

[0:07:28]

SK: I don't think it's more stress necessarily. I think the stress of each generation just looks different, but I think to your point about our parents also having their own issues and struggles is that there wasn't knowledge, or awareness, or education about these struggles, right? So many times, I've heard an extended family member talk about someone who has passed who might have had a mental health issue, but use language that doesn't actually specify the mental health issue, but often stigmatizes that they weren't “normal or healthy.” Even then when we think about intergenerational trauma, right? Like I said, I'm a granddaughter of refugees, when we think about what's been passed down from survival mindset, from scarcity mindset, financially

and not, those are all conditioning that's being and behaviors that are being passed down from generation to generation.

When I think about immigrants and children of immigrants living in the West, we now have access to resources, opportunities, education that maybe our elders and our ancestors didn't have access to. It's not just the access, it's that we might not be living in survival in the same way they were. It's almost like, I always to say it's a burden and a privilege. It's a burden and a privilege and that experience can really change from a day-to-day perspective, depending on who you ask my clients.

Oftentimes we are struggling, not just two cultures, but also pride and shame, right? Burden and privilege, guilt and confidence, like all of these things that we are experiencing. So, to answer your question, I really think we just have the access and now with social media, obviously, in the rise of education, we are learning more about how these struggles are impacting us and how we can potentially break these cycles.

[0:09:04]

FT: Yeah. Then it's not just about your healing, but as you talk about in the book, like your healing, it travels to your family and it helps your siblings. It helps your parents. Your personal stories throughout the book, they bring so much of this to life. Your first story, I was reading about your father-daughter, trip that you came up with that idea, like you were like, “I'm going to do this.” Which first of all, takes a lot of courage. I was like, “Would I do something like that?

My dad would always be up for traveling and doing like adventurous things, even though that's not how he presented, but it was just interesting, like I learned about that, about my dad as well. Take us back to that moment, because I feel like that not only was an aha moment for you, but it also illustrated how you were already doing the things that you talk about in your book. The importance of creating this bridge, right, between you and your family and reflection and all of that. Take us back to that. I think you were driving up to Maine.

[0:10:02]

SK: Yeah. It was 2015. I was in my late twenties. I want to be mindful here to just be really honest that I had also before that father-daughter trip, I had gotten physical and emotional distance from my family, from my parents, specifically. I had moved out. I had become financially independent. I was living in a new state and city. Through that own self growth, I was able to access therapy myself and without having to tell anyone else I was doing it. It was through those many years of therapy in my twenties that I was able to learn a lot of skills and communication strategies and process a lot of my life experiences that helped me get to a point where I was able to acknowledge.

I do want to maintain a relationship with my parents. I have to manage my expectations of what I can actually expect from them. I want to change the way I interact with them. That was the catalyst for me then being like how do I spend more quality and intentional time with my parents? As I write in my book, right, it wasn't like it was a spur of the moment idea that I had to spend time with my dad. He was so excited to do it. Before that moment, I hadn't spent more than a meal alone with him. So, I was terrified.

I mean, the daughter-father, let alone immigrant, father-daughter dynamic is so delicate. I had no idea. I mean, I had learned, I was raised to be scared of my dad that he was the decision maker, that he was the one with all the power. I was terrified to spend that much time with him. But as you said, like I feel like doing a lot of that work myself allowed me to approach my relationship with him differently. Through those few days in Maine driving around, we were able to talk about things without it feeling like the serious conversation we had to sit down at a table and talk about. It just happened naturally.

I could ask him questions about who he was as a person before I was born. I could get to know him as a person, not just my parent. I was able to share parts of myself that I always felt scared to share with him. Then even more, we were able to talk about past experiences where he might have treated me in ways that weren't super healthy or growing up, our dynamic was really unhealthy. I write about all of this in the book, but we were able to process a lot of that together. It wasn't about necessarily for me, him becoming a different person. It was more about me building compassion and empathy for who he is and why he is the way he is.

[0:12:22]

FT: How did you come to the decision to become physically and – like you said, you detached yourself from your family so that you could essentially, like grow?

[0:12:34]

SK: Yeah.

[0:12:35]

FT: But to do that, I mean, I'm wondering, people listening going, “I want to do that. I think that could be helpful to me.” But it's so hard. How did you ultimately do it and when did you realize it needed to be done?

[0:12:49]

SK: Honestly, it was for me, I was in and you learn about all of this in the book for anyone listening, but I was in the middle of coming out of a depressive state and a post traumatic few years where it was honestly quite a haze for me and I was living at home at the time. I think for me, it was really just a sink or swim feeling. I was like something needs to change, whatever I'm doing right now is I'm working, and at the time I was living at home, I was in my late 20s, all of my peers were living very different lifestyles.

They're trajectory, they were at different points in their trajectory than I was, because I had, a more unconventional college career and life path up until then. I think for me, I just, I have always been, and you learn about this in the book too, but I've always been drawn to working even when I was a teenager. I worked as a waitress at Buffalo Wild Wings. I always helped my dad at his office. I worked as a field hockey coach. I worked at Victoria's Secret, like I always had these odd jobs and my parents hated it, because for them being offering me stability and security for them was them financially providing for me until hopefully I got married at that point. That was like their ideal, that was the path they wanted me to be on.

I feel very privileged to be able to say that, because not everyone has that, but I also know my dad worked really hard to get to a point where he was able to give that to his kids. But for me, I've always recognized as an Indian woman how money has been weaponized in my community and culture, especially against women, or used to coerce control or obedience in certain ways. Not always explicitly, right, sometimes implicitly. I don't know, I think I just always had a drive to want to be financially independent, despite being told like you'll get married, your husband will take care of you, kind of seeing that happen with all the women before me and my family, but it was really important to me to be able to be independent.

When I left, I saved a lot of money from these odd jobs. Moved to New York City, couch served, got some more odd jobs, and then landed a career in media. I think, to people listening like there just comes a point where you do or you don't. I know there's a lot of privilege to that statement, and I know for a lot of people you can't, but if you can take steps every day to get to a point where you can change your circumstances within the systems that you live in and within the environments in circumstances you live in, then you're taking a step forward. It doesn't have to be the biggest step every day, but it's a step in a different direction. I wanted to go in a different direction than many of the women in my family before me.

[0:15:24]

FT: You were called the black sheep, and I'm just like, you sound like a great daughter, like somebody who wants – like strike that on her own, be independent. I don't need all the money, dad. I was very much you in the 80s and 90s. I was like once, I'm an elder, elder, elder millennial – but I was a girl who, as soon as I found out you could get a work permit at like 15, I got it, and I got a job, and then another job. So, you were the black sheep, but you were also, you called yourself the family mediator.

I was that family mediator for my mom and my dad, before my brother was born, my brother and I are 11 years apart. Until I was about 11, it was just the three of us. They would fight a lot about money or just fighting about money. It was just like, so I would often be the person who was sending messages back and forth when they were having their silent treatments. I mean, that's when I actually learned how to be like the importance of being financially independent. Truly,

those fights were gifts to me. What were some of the things that you had to mediate that looking back, you're like, oh, that actually prepared me really well for life?

[0:16:39]

SK: It's so funny, because I don't actually remember specifics of some of these fights. I remember like it being a soundtrack of my childhood, the fighting, but I don't remember exactly what. I think it was more of personality clashes between my parents. I think it was that my dad was working a lot and my mom was at home and she was. I think it's like what you see now in modern day conversations around marriage, like there was a lack of equity around household labor. One person was in charge of one thing and the other person was in charge of the other thing. They were more companions and partners in raising a family rather than partners in life who gave each other respect and love.

I think those are, of course, I didn't have the language I have now to look back and see all of that, but it's a different time. My parents were arranged. They got married very young. They got married to have kids, had kids right away. It's just that day old immigrant family generational story. I don't know that there was a lot of intention behind any of their decisions beyond how can we survive and provide stability and security for our kids.

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FT: When you were in Maine with your dad, what were some of his aha moments with you? What was the reconciling that he did?

[0:17:51]

SK: It's so funny, because I asked him, I was the one who asked him a lot of the questions. Then towards the end of our trip, I actually forced him to say five things he liked about me, because I've never heard him at that point. Now it's very different, but at that point, I had never heard him tell me what he likes about me or loves about me. I wish I could remember them off the top of my head, but I do remember that one of them that I was compassionate and considerate, and that I was observant.

I think just hearing him talk about parts of me that were also rooted in the fact that I was a family mediator, that I was alone child, because I'm the opposite of you. I'm your brother in this case, where I have a 10-year older brother and an eight-year older sister. I actually grew up more as an only child. By the time I was 10, I was the only one in the house. It's funny to hear him say that the things he liked about me were things that I had developed, because of my childhood and it actually opened up a conversation where I was able to broach that and say, “I am this way, because of my childhood, because of the way I was raised, because of you and mom, because of the fights, because of all of these things.”

Again, I know my parents did the best they could. I love them dearly. Now, if you read the book from start to finish, you'll see how our relationship has grown and it's so different now. But I think those were aha moments for him too.

[0:19:14]

FT: Yeah. That's so sweet. I'm crying over here, by the way. I should ask my dad those questions. You're the creator of Brown Girl Therapy, which is so cool. First of all.

[0:19:28]

SK: Thank you.

[0:19:30]

FT: It’s just super cool. This is your business, essentially. You're marrying your passion for mental health advocacy, and storytelling through consulting and working with media organizations and you create curricula for workplaces. Coming to terms with or honoring the many facets of your many cultures, which can be opposing at times, as we've talked about. It's hard work. Financial value is, for example. Culture is a Middle Easterner.

We talk about money. It's not taboo in America. Don't talk about money. It's rude. I in my work, I'm trying to instill some of these mid-East financial values in my work as a financial educator to

largely, well, all people, but like not all Middle Easterners. In what ways, Sahaj, do you find yourself borrowing healthy or positive habits and mindsets from your Indian culture to your audience?

[0:20:25]

SK: Yeah. That's a great question. Community and collaboration are the first two things that really come to mind, right? In a Western world and white supremacist values really espouse urgency, and scarcity, and competition, and all of these things. I feel like what I've learned from my parents as they build a religious and cultural community with very little help, no extended family in the US, they really relied on community and collaboration. My dad chose to come to the suburbs of Virginia, because of a med school classmate who was able to help get him a job.

It's those values that I really, really, really value. The ones where I'm honest about my financial situation. I've had people reach out to me, other therapists, other creators who are like, “Oh, I'm getting a book deal.” I'll be like, “Great, let's hop on a call. This is what you need to think about for what your advance can be, what your, this is.” I don't know that I was raised to talk about money, but I very much was raised to help people. For me, that is also talking about money.

I have been one of the only people in a workplace. I have been the one making the least amount of money in the workplace as the only one of the marginalized group in the workplace. I know what it's like to feel like I'm not being appreciated or valued, because of just the systems I exist in. I never want someone else to feel that way. I'm very, very honest about what I've made, even with speaking gigs. Here's how much your rate should be. I've done it the other way where I've asked people and I've been like, “Hey, I know talking about money can be weird, but I saw that you spoke at this company. What rate did they pay you?”

Oftentimes, it'll bring us closer, because we can challenge the systems that there's only a few of us that can make it, that there's only a few of us that can sit at the table by being honest and having these conversations and helping each other walk through the doors that we all want to walk through.

[0:22:15]

FT: You're doing God's work. That is important. That is the thing. I mean, we need more people doing this and it 100% moves the needle. I'm the same way. I love sharing what I can that could be helpful to someone to – it's not a zero-sum game.

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SK: Someone else can't win or if someone else wins, you can't win. It's like that mindset that's also not true.

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FT: In my life, I think the way that I have tried to navigate some of the trauma is I'm the daughter of Iranian immigrants is like to be funny, to be a funny kid. Comedy for me, and still, it's like how I, to find irony in the way they parented me, or to find the humor in the way that they parented me in hindsight. Everything is funny. When you're in it, you're like traumatized. Do you think that that's psychologically helpful? Am I doing it right? what are some other ways to mindset shift, to reorient yourself to these stories that you told yourself about your upbringing or that you, like they're real, like they're not fiction, but how can I look through the lens of my upbringing differently to bringing the levity that I might need to get through the day sometimes?

[0:23:30]

SK: Yeah. I don't think humor is a bad thing. I don't think levity is a bad thing. I think I always swung the pendulum the other way where I took things too seriously. I was really sensitive. I am really sensitive. I will still sometimes be is this person joking or not? I definitely have swung the pendulum the other way. I think levity is great. I think, to an extent though, both of those to any extreme are not good.

I think what you want to think about is, what are you avoiding? What are these defense mechanisms protecting you from? What would happen if you were to accept the reality of how you were raised, or what your relationship with is your parents now? Because that is really where the work is. Sometimes many of us want to be in denial. We want to ignore the reality,

because if we have to face the reality, it might mean making hard choices and or changing a relationship dynamic that has been the way it is for many, many years, if not decades.

I don't think levity is bad, but I do think when we think about the ways we were raised, when we think about the relationships we have now, it often requires a level of reflection and interrogation that is incredibly difficult. I'm not asking anyone to sit down right now and just like think about your whole life story and write down all the bad stuff, but in reality, the next time you're with your parents, or the next time you find yourself making light of something, maybe make a note of it.

Then later when you have some time journal about it, think about it, really interrogate and question yourself. What were you avoiding? What were you worried about? What's the reality that you're scared of? What's the worst thing that you are worried might happen if you were to face the truth of the experience you just had? I think those are questions that we're often really, really scared to ask, especially as children of immigrants where we are taught that we are our parents dreams, and futures, and retirement plans, and all of these things. We're often like, “Oh, the pressures on us to maintain.”

Maintain things as though they are, to maintain the family unit, to maintain the sense of stability. If we do anything, we're rocking the boat, we're bad, we're not good, we're not grateful, we're not respectful. That's not true, right? Because what I just said was still in black and white. It's not, nothing is black and white. Nothing is good or bad or right or wrong. We have to get comfortable in the discomfort. Often, by avoiding the discomfort is when we make jokes, when we avoid, when we cry, when we get angry. It's really about building our tolerance for those uncomfortable emotions.

[0:25:54]

FT: Speaking of uncomfortable emotions. Telling your parents, you are going to marry outside of the Sikh religion. Forget that you're not marrying someone who's Indian, but like also, I watch Indian matchmaker.

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SK: Yeah.

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FT: I feel so bad for these women and men. I'm like, they are given like no options. They have to basically marry like –

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SK: I know. Yeah.

[0:26:17]

FT: Not to mention, they're in Miami. Where are they going to meet these people? They have to travel. They're going to fly to like meet a mate. So, even beyond cultural differences, or religion differences, me marrying someone who was not a breadwinner or didn't make more than me. That was like a point of contention for my parents and I in the beginning. I've written about it, a whole book on it.

Advice for those of us who are looking for love, that doesn't look like the love that our parents envisioned for us. Whether that's also, it could be like you're gay and your parents like will not discuss this. You want to marry someone who's Jewish and you're Christian. That's, I feel like so universal. It's not about being a daughter of immigrants. It's just like marriage is very sensitive.

[0:27:04]

SK: It's very sensitive.

[0:27:05]

FT: Topic.

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SK: Yeah. It's very sensitive. My parents also were like nervous, because my husband is a creative. They were like, “Oh, so he doesn't work in a field.” That we can understand makes money. Even though he does make decent money, they just don't understand the field. I remember that being a point of contention when I first introduced him to them or talked about him to them, but when it comes to marriage it's hard.

Again, I have a whole chapter on this about this in the book, but it's hard, because I think I get this question a lot from specifically children of immigrants and people who are marrying or dating outside of their race, religion, culture. I think for them, the question I get is like how do I get my parents on board with this? The reality is, is like if you're looking for love, then you're looking for something for yourself. You're looking to invite someone in as a part of you and your family. Your role as a kid or whatever it is, a nephew and niece, the one that you are caring so much about, what your parents are going to think or your uncles and aunts are going to think. That role is not going to be less important, but it's going to be added and compounded by this new role of wife or partner to someone new and someone different.

It's not a small decision to choose who you marry, but it's also something that I think I had to have a conversation with my parents where I told them, “Hey, if you don't like him when you meet him, I'm willing to listen to you, but I just want you to know, I will never marry someone that you don't support.” That could very well mean that I could be unhappy well beyond after you die, because I have decided to do what you wanted for me. I think that really hit them like in the head a little bit, because they were like, “Oh my gosh. You're going to not only like really listen to what we want, but what if we make decisions for you that doesn't actually make you happy?”

I think happiness looks different for everyone. I think bridging those gaps between how can you talk about your happiness in a way that your parents understand it? How can you understand and reflect on your own values to be able to bring them to a partner and say, “Do we share in these values?” Because those are the things that are important.

The money that's made, the fights you're going to have over the dishwasher, the other stuff when you're raising kids, whatever that, that's going to happen with any relationship. It's really like getting rooted in those important values. It's getting rooted in why this makes you happy.

Then you can actually communicate that to people. At the end of the day, there's no way to know or force people to get on board with your relationship. There just isn't.

I think, again, that's something that people get really scared about, because if you were to choose this person, and this is the person who really makes you happy, that might mean the end of certain other relationships that are also important to you. There's no nicer good way for me to walk around that, because I've seen it happen with my clients and in the community. Yeah, I hope I answered your question, but I feel like that was like a Debbie Downer of an answer.

[0:29:56]

FT: What really spoke to me was when you talked about, it was so clear when you were like your parents and you have different understandings of what happiness means. We're allowed to have these different opinions, but it's when we enforce it on one another where there is conflict. I think from my mom, especially with my, in the beginning of dating my then boyfriend now husband, she was like, “Wait, so you make more, and you'll probably always make more because of your career track, but I don't understand, don't you want to have kids?” I said, “Of course.” She goes, “But then what?” Like because to her happiness is not working while parenting. You know why though? It's because she never pursued a career that she loved. She worked to make money and I worked to make money, but I worked, because it fulfills me.

We were just on two different tracks. Yeah, and I can empathize now with her definition of happiness. It's like, “I can understand where you're coming from.” But where she wasn't seeing me was to really know who I was, and to know my journey, and how I've arrived at my career and my earnings potential. Fitting a family into that, I basically said to her, “You don't actually know me. You know, you don’t know me and what my happiness is and where I derive fulfillment.”

I'm not worried. If you are worried, I'm not. That I'm going to arrive at a, at parenthood and feel stuck, because I've got this career and I also have a family, which is what she felt. Different generation, different set of resources that she had as a newbie to this country.

[0:31:35]

SK: Yeah.

[0:31:37]

FT: I guess, what I'm learning is just communication. I didn't want or wasn't ready to understand my parents' perspectives when I was going through it. But of course, now, I do. It's inevitable, because now I'm living a lot of what they experience as a parent and as – has a lot of responsibilities. Your book, it's complex, as you say, like this isn't a silver bullet, but before the recording, audience. I was like, I think I'm going to finish your book before I start therapy or maybe you said, give it to your therapist. Because the truth is, this is very, it's a very specific dynamic. Even you learning what you've learned, like who were your resources, right?

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SK: Who are my resources?

[0:32:23]

FT: Who are your resources?

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SK: There is some research, but I write about that in the introduction. I mean, when there wasn't research, I created it for myself. I mean, I'm very grateful that I was able to write this book after building such a large community that I had people at my fingertips. I was like, I don't want to gatekeep these stories, so every time I did a call out or every time I did a poll, I had thousands, and thousands, and thousands of responses. I was like, "Great, that's some research studies have 10 participants." I'm like, "Great, this is substantial and this is important." So, I used client studies, client cases. I used a community stories. I used my own personal anecdotes. That's part of why I used my personal story as an in-road. Yeah, I mean, I don't think there's anything this book out there.

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FT: There isn't.

[0:33:11]

SK: I hoping that it can start us doing more empirical research, but also be a resource for many people who need it.

[0:33:19]

FT: Well, you deliver. *But What Will People Say?* Is the name of the book? I'll tell you what. They'll say, this is the best book I've read in a long time.

[0:33:27]

SK: Oh, thank you.

[0:33:28]

FT: Sahaj Kohli, founder of Brown Girl Therapy. If you're not following Brown Girl Therapy online on Instagram, are you on TikTok as well?

[0:33:36]

SK: I am, but as myself. So, @sahajkohli. Yeah.

[0:33:39]

FT: Yeah. Sahaj Kohli, Thank you. Appreciate you.

[0:33:43]

SK: Thank you so much.

[OUTRO]

[0:33:46]

FT: Thanks again to Sahaj for joining us. Her book again, pick it up, is called*, But What Will People Say?* It just came out this week. Congrats to Sahaj and her team. See you back here on Friday for Ask Farnoosh. I hope your day is so money.

[END]