

Scott (00:00.985)

Hey, Kim, how are you?

Kim (00:02.542)

Good, Scott. Nice to meet you.

Scott (00:05.145)

It's nice to meet you and I'm excited for this conversation. I know a lot of people listening are probably familiar with Shadow Work. They might have heard of Shadow Work, but I've never really encountered anybody who has really kind of went into the complexities and nuances in a way that I have discovered in your work. And so I'm excited to go there.

And I think maybe to start this conversation, I will probably ask the question that you've been asked on every podcast, but it's important to contextualize everything. What is, what is a shadow?

Kim (00:45.134)

That's a great question and people will define it in different ways. The shadow technically is anything in the unconscious, but the way it's used in most popular wordings now, the way it's used most popularly is it's anything in the unconscious that has some kind of a distortion that needs to be cleared up.

So if I have a... Yeah, so if I have like self -defeating thoughts, that would be an example of a shadow. I'm aware of the self -defeating thoughts maybe, but I'm not aware of why I'm having them. So the self -defeating thoughts technically are not shadow because I'm conscious of them, but why I'm having them is unconscious. Otherwise I would clear them up.

Scott (01:10.265)

So what would an example be?

Kim (01:35.054)

Now what some people do is they try a non -shadow technique. I have a disturbing thought, I just replace it with a less disturbing thought. That's a substitution technique and it can be done consciously, but it does necessarily get to the underlying shadow issue that's generating those things in the first place. So if you consider what happens a lot of times when we try to deal with unconscious issues,

through the substitution methods, which you end up with is a substitution symptom. So it ends up being kind of like whack -a -mole at the fair where, okay, I got that thought change. Now another one pops up that's disturbed. Okay, I got that one clap down. Now another one disturbed. Now I got the thoughts clap down, but I find that my behaviors are wonky with what I want. And so you get up with this whack -a -mole thing that just, it seems like it's working and it does work in the short term, but it doesn't work in the long term. So diving into the unconscious,

helps us deal with these patterns on a deeper level so they don't regenerate themselves in new ways.

Scott (02:39.321)

Got it. So I guess a way to think about it is really kind of getting to the root cause. The root cause of a lot of these things that undermine our experience.

Kim (02:45.152)

Absolutely.

Kim (02:50.83)

Mm -hmm, exactly. So we're looking at a symptom such as a disturbing thought or a disturbing feeling, instead of trying to just substitute or get out of it, what we do is we utilize that to go in deeper so that we can get to the root cause. Because if we just wipe away the symptom, this is what I call symptom work. A lot of people do symptom work. Oh, I have a symptom, I want to get rid of the symptom. And when you get rid of the symptom, well, that...

Scott (02:51.993)

And I think...

Kim (03:19.278)

gives you a temporary boost, it makes it feel better for a moment, except that it's just a symptom. So another symptom pops up or that same symptom pops up after a while because you can't keep suppressing it. So what happens is you're working with the symptom, but you're not working with the root cause like you said. So instead of avoiding the symptom through, you can even use meditation to avoid symptoms, for example. I've worked with a lot of people that have used.

You know, these calming, deep breathing meditations are beautiful techniques, but they're being used in the wrong way. They're being used as a suppression technique rather than as an enlightening technique. So what we do is instead of using a cognitive suppression or an emotional suppression or a behavioral suppression or a spiritual suppression or any kind of suppression technique, we actually use the symptom to help us drive ourselves deeper into the unconscious to awaken.

the unconscious core seed, and then we can actually get some real healing done.

Scott (04:20.537)

I love it, man. I love it. And it definitely resonates with what I've found effective in my own journey. I think a question a lot of people have is, how do these distortions get created in the first place? Like, why is it that my system creates this thing that I can't see that is now impacting my experience moving forward in a way that's less than ideal?

Kim (04:23.06)

Thank you.

Kim (04:48.686)

It's a great question. And psychology, biology, it always uses things that have function in them and then uses them in the wrong way. So all of these things that come up for us had a functional use for them at some point. For example, maybe you find yourselves beating yourself up. Sometimes I feel myself beating myself up. Why do we beat ourselves up? Well, if we beat ourselves up first, the other person,

that we imagine in our mind is not going to beat us up because we beat them to the punch. We got there first and now we're correcting our behavior or we're being a sympathetic, an entity of sympathy versus an entity of attack. So we either become, oh gosh, he's so beating himself up. I'm not going to beat himself up now. Or I'm beating myself up and I'm suppressing a behavior so that I won't be hurt by whatever was hurting me on the outside.

So all of our unconscious techniques that we use had some functional value at some point in our life, probably most of the time in early childhood. But then what happened is it got generalized to broader situations and situations where it just doesn't need to be. And it didn't get updated because as we grow, we don't necessarily need that skill anymore.

Right? It might have had some function, maybe not the best function. Maybe we could have come up with something better if we had more skills, but children don't have a lot of skills. So there's no judgment on anybody who came up with a skill in early childhood because you only have so many skills to draw on. So what happens is we do the best we can with what we had at the time, but then we don't update it. Kind of like when you drive a car. You ever drive a car?

And then all of a sudden you realize that you're at the end point. You didn't even realize you were driving. It's like you kind of wake up at the end point. You ever have that happen? So constantly, right? Because what happens is this is a healthy aspect of consciousness as we learn something. Prefrontal cortex, conscious learning, and then we put it into the unconscious so it can run on automatic.

Scott (06:53.497)

Oh yeah, constantly.

Kim (07:09.486)

This is a good skill because now when you're driving, your unconscious mind is running the whole thing. Your conscious mind is focused on what am I going to solve right now? You're probably thinking about things, solving things, or maybe you're just enjoying the scenery or something, whatever you're doing. But your conscious mind is operating something else because your unconscious mind already has it figured out. Well, in early childhood, we get something figured out. Oh, if I beat myself up or if I look depressed or if I live in anxiety.

this led to some benefit and then it becomes unconscious, it becomes automated and now we go about our life and we live in chronic anxiety, are we chronic depression, are we chronic anger or episodic anger or self beating ourselves up or self sabotage where I wanna do something but I find myself not doing it. I wanna go on a diet but I end up eating junk food and bingeing on Netflix or I wanna get a work project done, I wanna get.

something done with my entrepreneurial ship and then I find, oh, I'm doing something else instead. All of these are automated patterns in our unconscious mind that had some strange functional value in some kind of specific situation in our past, but it's just not functional now.

Scott (08:23.801)

Yeah, I think of an example, like one that comes up for me is like, when I got shushed by a teacher, there was this formation that it was like, okay, if I'm quiet, then I'll be safe. Like nobody will tell me to shut up. And then it's like, all of a sudden you kind of carry this equation around with you that makes you a quiet timid person, and you don't even know it and you forget that it's there. And, um,

Kim (08:39.086)

Right.

Scott (08:51.543)

You know, for me, the value in this work is just like, it's just, there's so much richness in understanding why we are the way we are and through that experience, creating freedom, creating true freedom.

Kim (09:07.054)

and true freedom. And true freedom from really the core seed because you've used the word equation and I love that analogy. I love using that analogy and other people have picked up on that too, is that if you have a math problem that requires several operations, if you mess up on the first one, it doesn't matter how good you are on the rest, the outcome is going to be wrong. If your first calculation is wrong, the whole problem is wrong.

And that's what happens in early childhood. We get one calculation wrong. It's the best calculation you could make as a three -year -old or as a five -year -old or as a seven -year -old or as a teenager, but it wasn't the right calculation. And so now everything past that is presumptive upon that first miscalculation. And so everything gets interpreted through that calculation. So the ultimate math problem is wrong, even though you did everything else right.

Scott (10:02.841)

And it seems like this, this predicament is is kind of fundamental to the human condition. Like this isn't something that people should feel bad about that they did as a five year old, right? It kind of just seems like it's part of the experience.

Kim (10:20.59)

It's absolutely just part of the experience. That's what helps us. What we want to do is we want to have a flexible mind, Scott, because what happens is we get these calcified patterns. They get calcified. It's like, oh, it's rigid. It's a rigid pattern now. And we don't update those patterns. And so once it gets rigid and calcified, what we want to do is we have to go back in and soften that up to make our mind more flexible so that we can update. But you're right. There's no judgment on ourself or even necessarily our parents.

Scott (10:34.455)

Hmm.

Kim (10:49.806)

because they were probably doing the best that they could too. What we're doing is we're just trying to make our minds more flexible because a child can only do the best they can. They only have so many calculations they can do in certain situations and there's only so many options available to them. So there's absolutely 100 % compassion for any miscalculation we've ever made any time in our life. And what we wanna do is come with compassion to ourselves.

so that when we're going in to do shadow work, we're not shaming ourselves because we're doing shadow work. Oh my gosh, there's something wrong with me. I got all this shadow, right? It's like, no, no, we all have shadow. We've all made miscalculations in childhood and early adulthood even, you know, even today. So we're doing the best we can with the resources we have. We come with love and compassion and all we're doing was going back and re -correcting things.

Scott (11:46.393)

And now that we have in a general kind of awareness of this circumstance that us humans find ourselves in, like, what is the process that kind of initiates our capacity to start to investigate and explore these shadows that have kind of quietly been the masters of our experience?

Kim (12:08.974)

Yeah, that's a great question. Well, there's a couple different things. One is suffering. We don't explore shadow if we don't experience suffering generally. We have some suffering. We have some experience that's not pleasant, and we're going, what's the cause of this? And we probably try a lot of non -shadow techniques to deal with it. We take more business courses. We learn more things. We find more better ways to do things, you know, and we try to retrain ourselves in different ways.

But again, that ends up with the whack -a -mole thing when it comes to shadow work. It's like, yes, we can get a lot of training. And yes, we can build a lot of skills. And yes, we can retrain ourselves to some degree. But those things, the shadow work will just, the shadow issues will still come out sideways if we don't get down to the core seed. So suffering, inefficiency, ineffectiveness, we're wanting something and we're not being able to accomplish it. And so we start learning, oh, when I just try to handle things on the surface level,

I can get some benefit from it, but I don't really solve the problem. And so that's what awakens us to, oh, I need to work with deeper issues. And that usually comes on a little later in life. I mean, we are training our younger children that it's okay to start looking at shadow issues early, but most of the time that comes on around fourth person perspective. People start truly wanting to explore this inner world and solve those problems on a core level.

Scott (13:37.721)

Yeah, a lot of times there has to be a thorough outer exploration with some experience of like, not receiving the fulfillment you expected or perhaps wanted that kind of redirects the attention inwards. I know that's at least what happens with me. So, you know,

Kim (13:54.478)

Right.

Scott (14:01.209)

I guess there's this notion of identifying symptomology, right? Identifying some form of suffering or frustration or whatever. We now can use this kind of as a gateway to explore inwards. One thing I've heard you discuss that I honestly never really heard discussed before with such clarity was this notion that there's different types of shadows and different types of shadows.

might require different types of intervention. So I would love to explore the different types.

Kim (14:36.494)

Yeah, thank you. Yeah. So what I did was I did kind of a meta study on psychotherapy and shadow. I work on a Native American reservation and there's a lot of intergenerational trauma. And I was the only psychotherapist full time there for long, long time, maybe a decade and a half or so. And there was so much pain and suffering. That was like,

I cannot use standard psychotherapeutic techniques. They just will not get the work done. It would take two years on each person. So I started wanting to understand what's really going on. Why do some of these techniques work in some situations? Why do they not work in other situations? Why do sometimes people actually seem to get harmed if I use a standard, well -documented psychotherapeutic technique? What is going on? And so I started just a...

doing a meta study on all the psychotherapeutic techniques and all the... And I started realizing, oh, these techniques tend to come in three broad classes. These techniques are expressive techniques, and these are owning techniques, they need to own stuff, and there are integration techniques. And I was going...

Well, they all fit into those three and they all seem to have effect. What are they having an effect with? And then I realized, oh, expressive or release techniques work with interjects. Interjects are when we absorb information and it's inaccurate or distorted information. So I absorb something and the expressive and release techniques help me get.

release that so that I'm not holding this distorted information anymore. The owning techniques are when we project outward. I'm projecting my distortion out onto the world and when I do that I have a lot of discomfort with the external world. If you have a lot of discomfort with the external world that's a symptom that lets you know you're projecting and what we need to do is do ownership techniques with that and then when you're fighting inside your head,

Kim (16:52.334)

It's like, I should do this, no, I want to do this, no, I want to do that, but what if I do this, what if I don't? If you're confused and all of that, that is a split ego state, that's a division issue and what we need to do is create integration. So then I came up with the whole idea of, okay, there's three classes of shadow, there's interjected shadow, there's dividing shadow or split ego state shadow to be technical about it, people call this parts work.

And then there's projective shadow. And then I realized that you line the correct shadow work technique up with the correct disturbance. And then all of a sudden, success rates went through the roof with this. All of a sudden, I wasn't fumbling around just going, OK, we're in shadow. Let's lean into it. Let's try this technique. Let's try that technique. No. As soon as I saw the shadow, I could go, oh, that's this shadow. I need this technique. And boy, the healing just

It went from like two years to like...

like literally sometimes one session overnight. It was like so different, so fast, it was so easy. And so once we get the correct technique to the right shadow, then the healing is actually very easy. It doesn't, it's not a long arduous six month, two year process like people are doing or if you do, you know, Freudian, you know, stuff, you know, 10 years maybe, I don't know. It's just so fast and efficient.

And so this is what I love about it is it does get to the core seed, but it also gets to it in a fast, efficient and effective way.

Scott (18:34.105)

That's awesome. Yeah, I mean, it makes complete sense, right? It's like, if you go to a doctor and you're not able to properly diagnose something, you wouldn't be able to give the right solution, right? You could somebody could have a broken arm, you could be working on their leg for a year. And so kind of the specificity of diagnosis seems key. So let's let's go into these with a little bit more, a little bit more specificity. So like, interference,

sounds like the first kind of broad category. What would an example of an interference be in someone's experience that they could pinpoint?

Kim (19:16.32)

Introjection, yeah. So an introjection, yeah. So because they all create interferences of just different kinds. So an interjection, a good example of an interjection is if you catch yourself going, oh, I should do this. I ought to do this. There's a good chance that that's an interjection.

It's some material from the outside that kind of shames you and makes you feel like I should be doing something. If you're feeling shame, if you're feeling like

Scott (19:18.069)  
interjections sorry.

Scott (19:44.025)  
Hmm.

Kim (19:45.068)  
ought to do something, I should do something, I want to do this, but I should do that, you probably have an interject going on. And that doesn't mean that there's not a value to shoulds and shame in early childhood to kind of, you know, but it's, it's, it's something that we outgrow in adulthood, we can actually get to passionate responses, because we already have compassion. So if we have compassion, we don't need shoulds anymore.

Scott (19:52.823)  
Hmm.

Kim (20:14.03)  
Like when we're at, before we get theory of mind around age three, what happens is if I want a toy and I see a toy, I just grab it. It doesn't matter if another kid is playing with it. And I don't see this as a bad thing. I don't have that. I don't have it's not amoral. It's premoral. I don't have the moral awareness. That's a problem yet. I haven't developed it because I haven't developed theory of mind, which comes on between age three and six, really. And, um,

Scott (20:34.103)  
Hmm.

Kim (20:44.11)  
And so I might hit a kid over the head to get it, right? Well, in those kind of places, parents come in and say, no, don't do that. You shouldn't do that. And that's a good should, right? That's a good should to have. But what happens is after we get theory of mind, the shoulds become less and less important. And especially after we get into adulthood, we have, as long as we have compassion, we're not a psychopath or sociopath, as long as we have compassion for others,

We can feel what they would feel. We don't need that should, all those millions of little shoulds running around in our head anymore because we're compassionate people. So of course we're not going to try to hurt somebody. And once we have compassion, we don't need shoulds and shame anymore. Those are really rudimentary techniques and they're closing down techniques. They're shut down techniques. Compassion is an opening technique.

I feel compassion for you in the situation you're in. And now I come with full love, I've come with a full open mind, I have all my faculties with me. But if I feel shame and should, it's a closing



down technique. I'm bad, I'm not good, I'm doing something wrong, my heart closes down, my mind closes down, and I have less skills to actually cope with the situation. So interjects often come in ways that are never really particularly helpful.

you're a bad person or you know, you're you know, all these shaming techniques, you know, often take the form of truly dysfunctional thought processes that the child just absorbs. Now keep in mind when we're a baby, and a young child, we're absorbing information, that's our job is to absorb information, we don't have critical thinking yet. So when we absorb information, it just goes in whole. So if we get a message,

particular message, such as we're bad, or we're in the way, or we're too noisy, or we're too loud, or whatever, that goes in whole and then that becomes that first calculation in the equation you were talking about earlier. Oh, I'm too much, or I'm too loud, or I am bad. And now that calculation is that basic core seed, that basic core belief.

Kim (23:05.294)

colors everything that we learn from then on, because everything else has to fit in with that core belief. Otherwise, we have cognitive dissonance. So we either have cognitive dissonance, which is a problem, or we have a total buying into the core seed, the introject core seed issue, which also is a problem.

Scott (23:28.601)

And so in the observation of an interject, like what is the kind of general type of modality that seems to most effectively help you work with these in a supportive way?

Kim (23:45.678)

So all introjects require a release technique. I need to let go of that. I need to let go of that belief system. I need to let go of that calculation. I need to let go of the storyline that says I am this or I am that. I need to let go of that. I need to release that. And I need to release it intellectually, but I also need to release it emotionally. I need to release it somatically. So you'll see these techniques about somatic release technique or emotional freedom technique or cognitive restructuring.

These are all different ways of getting to some kind of a release technique. But what happens is they often are not integrated because we're an integrated being. Our mind is integrated with our heart, is integrated with our soma. So shadow isn't stored just in the head, it's stored in our body, it's stored in our emotional system, it's stored in our whole being. So if you use a somatic release technique, great, you might have released some of the somatic aspects.

But if my mind is still believing the same thing, I will recreate that same somatic issue. I might do a cognitive release technique, but if my emotions are still there, the emotions will recreate some kind of a cognitive distortion. If I release the cognition and the emotion, it's still stored in my body. So my body will recreate the same cognitive emotional issues. So you have to do all of it. You have to clean it all up as one whole system. Otherwise,

You're just doing this piecemeal stuff.

Scott (25:16.185)

And I guess there's some techniques or ways that you have discovered kind of work holistically when you notice these type of interjections.

Kim (25:29.742)

Yes. And I also want to point out that you can just do a cognitive restructuring and sometimes that will take. Sometimes you can do just an emotional release and it will take. And sometimes you can just do a somatic release and it will take. But sometimes it'll just help for like six months or six years. Then all of a sudden the person's back. And having worked in the same small community for 30 years, it helps you realize, oh, this technique worked and then it collapsed. This technique worked and then it collapsed.

You know, it's really fine to be a worker out there and do something and then go, oh, the person healed, they're on their way, great. And you never see them again. It's another thing to live in a community where their sister comes in and says, oh yeah, that worked for a while, but now they're not doing it anymore. You know, you get feedback about your work from multiple situations over time and you start realizing, oh, what is it that didn't work? How did that not work? Why did that not work? And that's what developed this more holistic understanding of it.

because I love all those techniques. I like the emotional release techniques. I love the cognitive release techniques. I like the somatic release techniques, but you gotta look at the whole being because this is how I started realizing this whole being dynamic needs to be addressed if you really want long -term healing in a community.

Scott (26:51.481)

Yeah, your perspective of being kind of embedded within a community for such a long period of time is super unique, right? I feel like most transformational practitioners kind of have a revolving door, right, of people that come in and come out, they change, woohoo, I'm better, I'm out there, and they kind of lose that perspective that occurs over long time horizons.

Kim (27:10.574)

Yeah.

Scott (27:20.633)

So, okay, interjection, I feel like we have a pretty more thorough understanding of that. What about projection? What is a what is a example of a projection look like? And I could tell you, I've noticed a few of myself over the past day.

Kim (27:38.956)

Yeah, well anytime we're disturbed with the external world, we probably have some kind of a projection going on. That's the first symptom that lets you know. If it's internal, it's probably an

introject or a split ego state. If it's a problem with the external world, it's probably a projection. That's the first thing that lets you know. And the projection might be the world should be a certain way and it's not.

And now I'm disturbed. Well, I'm projecting onto the world what it should be versus looking at what it is. And now a lot of people that want to create change in the world say, well, that's just an exercise of not trying to create change in the world. No, no, it's the misunderstanding of what's going on. The point is, if I can see and accept the world for exactly what it is and also see a brighter future, I'm not coming now from disturbance.

I'm coming from compassion and passion. If I come from disturbance, I'm disturbed by this thing in the external world and I'm gonna make it go away, I'm actually contributing to the disturbance.

Scott (28:35.073)

Hmm

Scott (28:45.187)

I'm so happy you bring this up because I think a lot of people see spiritual teachings that allude to accepting reality as it is, and they associate that with complacency or apathy. Instead of kind of understanding it just shifts the context of action, right? It...

Kim (29:03.822)

Yes, absolutely.

Yeah, I'm sorry. Yes, go ahead.

Scott (29:08.353)

No, no, that's it. I mean, it's just like, you know, there's inspired action, and then there's reactive action.

Kim (29:15.732)

Exactly. You got it right on. There's reactive action and there's inspired action. And inspired action comes from love, compassion for everybody and everything and understanding the whole situation and how it got there. No blame, no judgment, just absolute compassion and passion, compassion and inspiration. And that keeps your heart open. It keeps your mind open. It keeps your somatics clear.

But when I'm coming from you did something wrong, you're bad, that person's evil, these people are wrong. Now look what happens to your mind. Your mind narrows, your heart closes off, your somatics get a little tight. And now you're operating off of a reaction. And often it's the reaction that actually perpetuates the problem. We often don't see it. We think we're fighting evil. But let's just take one that we can all see. Okay, let's take the Crusades. The Crusades were here at a f\*\*\*ing time.

Fight for Jesus and trounce the hedonists or whatever, right? And so they go to battle and fight. And then the other side, what did they do? Did they say, Oh, you're right. We should just accept Christianity and bow down to you. No, they fought back. And this is what happens when we come with reaction is we create an aggressive action on the world, which invites a reaction to that aggression.

Whether that aggression be physical aggression, whether it be an emotional aggression, whether it be an intellectual aggression, aggression begets regret, aggression, re -aggression back or retaliation.

Scott (30:46.777)  
Mmm. Mmm.

Kim (30:49.55)  
So let's take a look at how different people work with different issues. We can come from a place of these people are bad, I'm going to change them, versus these people are having struggles right now. They're having problems. And I'm going to come in and meet them with compassion now.

and I'm going to talk with them. And then when they feel my compassion, what are they more likely to do? Are they going to react and fight against me? What's their natural reaction?

Scott (31:23.449)  
Yeah, probably not. Probably not that right? There's probably more interest in some type of collaboration.

Kim (31:26.926)  
Right?

Kim (31:30.51)  
Right, and now we start talking. All of a sudden I can give them a few little things that helps them feel better and they feel more bonded toward me. Now I can give them a few more things that helps them feel better. They feel more bonded and now they're bonded to health and growth rather than to trauma and regression.

Scott (31:50.937)  
You know, I'm noticing a correlation here between like some of the kind of the primitive, the well -intended primitive structures of the ego that always kind of intend well, right? But sometimes it's counterproductive. And in the same way, I think, you know, kind of understanding the intent, the positive intent from different depths of experience.

Kim (32:01.836)  
Mm -hmm.

Scott (32:18.297)

you know, helps us move into that more kind of compassionate, compassionate evaluation of things.

Kim (32:26.99)

Yeah, I think that was brilliant because what's reflective on the outside reflects what's on the inside. So if I have a lot of issues with the external world, I'm probably doing the same thing internally in my own being. So if I'm suppressing those people out there, they're evil, they're bad, I probably have a part of me that I'm suppressing and considering evil and bad. And now it's being projected out on the world symbolically.

Scott (32:48.825)

Mmm.

Kim (32:52.11)

when really the work needs to be done here. Because once that's healed inside, now what happens when I look at the world is I don't see them as bad and evil anymore. If you do projection work, you'll experience this. Take anything that you feel is bad, evil, or wrong in the world, and then find that inside yourself and heal that inside yourself. All of a sudden, you see the world differently. You see it through compassion, you see it through love.

Scott (33:14.969)

And the crazy part about that is the world reacts differently to you. It comes full circle on a 360. It's the coolest thing.

Kim (33:19.486)

Exactly.

Kim (33:24.27)

Exactly, exactly. So if you take a look at how Daryl Davis, for example, deals with racism, Daryl Davis is a black man who, I don't know if you know about him, but he's my hero. He's my hero that I use all the time for giving an example of how somebody deals with this in a healthy way. So obviously, Daryl Davis is a black man. He's experienced racism. What does he do? He goes to the Ku Klux Klan and he befriends

Scott (33:36.345)

I don't.

Kim (33:53.134)

members of the Ku Klux Klan. Instead of attacking them, retaliating against them, shaming them, blaming them, he befriends them. He befriends one, and they become friends, and guess what happens? The guy renounces.

Scott (34:10.809)

Yeah, they don't become, they're not racist anymore, right?

Kim (34:10.912)

The Ku Klux Klan. They're not racist anymore because they have contact with a loving, caring, intelligent man and it blows away, it puts too much cognitive dissonance. They can't handle the cognitive dissonance and they either have to reject him, but he's kinder, loving, more caring, more helpful than anybody in the Ku Klux Klan is to them. So the cognitive dissonance destroys the introject, the storyline that Black people are bad, that Black people are stupid, that Black people are racist or

rapists or whatever their horrible storyline is, he gives them living proof that that's not true.

and then they soften and they befriend. He's even helped Ku Klux Klan members become higher up in the Ku Klux Klan, because he studied the material, he told them how to do it, he helped them get to a higher level, he's helped them get to like grand wizard status, and he's got like all these robes of these people that have quit the Ku Klux Klan, they give him the robe as a token of their appreciation, he's got a whole room of these robes.

Scott (35:16.193)

Wow.

Kim (35:16.494)

that of people that have given up the Ku Klux Klan. This is coming from passion and love, not reaction and anger and resentment and retaliation. This is a person with an open heart, an open mind, a lot of love, a lot of courage, and actually look how many people he has changed. Now think about all the people that have condemned it and denigrated these people. Have any of them actually changed? No.

The research actually shows the more you condemn people and shame them, the more they lock down, the more they do this, right? Because shaming is a closing down technique, right? So their mind actually gets more narrow, their heart gets more hard, their body tenses up even more. So we actually create more problems when we come from that retaliatory place. When we come from an open -hearted, open -minded, compassionate, loving desire to help.

The natural response is that they open up to, and then the old storylines fall away, and now they go into healing. This is living proof. Isn't that a powerful story? Yeah. So the storyline that people say that when you come from this place, you're not making change in the world, it's the opposite. They're the ones not making change. They're actually hardening the change. When you do your internal work, now you can actually really create change in the world, genuinely, not just in your own mind.

Scott (36:23.705)

Such a powerful story. Such a powerful story. I love it. I love it, man.

Scott (36:46.361)

I wholeheartedly agree. So in the presence of some type of projection, like what is the category of intervention that seems to be most supportive?

Kim (36:57.696)

Yeah, so in a projection, this is distorted material you're putting out into the world. So what you need to do is reown that. So like I was saying, if I'm seeing a distortion in the world externally, what I need to do is take that, bring it back in and go, how is a similar distortion inside myself?

How am I doing a similar thing to another part of myself that I'm seeing is happening out there? And when we see that, and we heal that, then we actually see the world differently, and we respond differently. The world responds differently to us, and things just start unfolding.

they start unfolding effortlessly. You go into flow with the world rather than reaction and retaliation and going to battle with the world. You go into flow with the world and that flow allows you to gently steer the flow of life in healthier directions. And it actually works faster and better than the other style.

Scott (37:59.161)

100%. My favorite metaphor for that experience is like swimming with the current, right? And this notion that there is just an innate power and speed and velocity that comes when you're swimming with the recurrent. And you can swim against the current all you want, right? But you're eventually gonna exhaust yourself and probably not have a lot to show for it.

And I think what's also so fascinating about some of these transformations is that when we view the world from projection and when we view the world from interjection, it's kind of like we have these filtered, narrow goggles on that prevent us from even seeing what is the direction of the current. What is...

Kim (38:44.844)

Mm -hmm.

Kim (38:53.198)

That's right.

Scott (38:54.293)

life trying to show me where is it trying to take me? What is kind of my highest expression and how do I get there? And we're just kind of viewing everything through the lens of these patterns. It's kind of like it's there the whole time trying to show us, but we can't see it. We don't have the vision.

Kim (39:14.606)

Right, beautiful. So this is an example of moving from a 3 .5 to a 4 .0 where I'm in relationship with the world. I'm not create, I'm not, you know, manufacturing the world. The world is

manufacturing me. I'm having an effect on the world. The world's having an effect on me. We're in a relationship.

I need to bring in accurate information, not these narrow -minded storylines. I need to have an open mind and an open heart and an open soma to be able to really receive all the information. And now I can respond in a genuine reciprocal manner with the world that helps create an evolutionary relationship where I heal and the world heals together.

Scott (39:55.705)

Hmm. Beautiful enter, you know, these kind of different depths of experience, the 4 .0 3 .5. This is in so people understand kind of in reference to the integral. I don't even know what you would call the integral model. Is that is that accurate or?

Kim (40:13.038)

Well, integral model includes that. Integral model include. So what this is, it's just psychological development. It's psychosocial development. And that just is part of psychology. But what the integral movement does is it takes developmental psychology. It takes typologies. It takes systems, dynamics. It takes multiple things and puts them together into one kind of big model. Yeah.

But the development itself is developmental psychology. And what we're really coming down to is person perspective. So first person perspectives are when I only see things through my own lens. Second person perspective is when I can see things through my lens and your lens. That's when we get theory of mind. So like people, children up to three, five years old basically are seeing things mostly from a first person perspective.

but around five, six, seven, they start seeing things more from a second person perspective, which means I don't get rid of my first person perspective. I have a first person perspective, my own perspective, what I want, and a second person perspective. Oh, this is what you want. Now I don't hit you over the head to get the toy I want. Now I might even give up the toy to have a friend, because now I see friendship. I didn't see friendship before. I saw toys, I saw things that I wanted, but I didn't see friendship.

Friendship takes theory of mind to see. And so now that I see friendship, I might give up a toy to have the friend. That's acting out of compassion and a higher awareness of what I really want.

Scott (41:42.489)

Hmm.

Kim (41:53.358)

So now we go from second person perspective, we go to third person perspective. So I can see what I want, I can see what you want. And I can kind of imagine the third person objective person observing what we're doing and kind of get a better picture of what's going on when you



and I talk with each other. And now I'm not so self-centered or I'm not all you centered, I'm also objectively centered. I have all three of those.

And then fourth person perspective is when we start seeing more global orientations. Oh, I can see things from, it's like we become culturally construct aware. So now I can see it from my perspective, I can see it from your perspective, I can see it from an objective third person perspective, but I can also see that no matter how objective I get or who I am, I'm being shaped by my culture. My culture has shaped me.

And different people have different cultures and it shaped them differently. And everybody has their own unique family culture. And so their own family culture shaped each person uniquely. And this usually what gets us into really being interested in shadow work because we realize that the culture shaped us. So now what we want to do is go in and take a look at how we were shaped and start taking personal responsibility for reshaping ourselves, cleaning up, being healthier, being healed.

Scott (43:14.189)  
Hmm.

Kim (43:16.526)  
and creating a new, for lack of a better word, internal culture that works a lot better. Because we start realizing, oh, we have multiple parts inside of us. We are part of a collective, but we also are a collective. Internally, we are a collective of different parts. And we know that because if we're indecisive, that's because two different parts are wanting two different things. Oh, I want to eat pizza. I want to lose weight.

I want to eat pizza, but I want to lose weight, but I really want a pizza now, but I really want to exercise, but I'd rather just sit down and eat pizza and watch Netflix. That's an example of split ego states. And that's the third one that we're getting to here is the split ego states where we have two different wants, but it's a battle. So when we start looking inward, we start seeing, oh, there's not just two.

Scott (43:52.633)  
Don't I know it.

Kim (44:08.558)  
There might be three, four, five, seven, fifteen different ego states wanting different things at different times. And we realize that we have our own internal culture.

And then we start trying to manage and work with and help and heal and create the healthiest internal culture we can have. And when we heal our internal culture, then we have a lot of skills for helping to actually create benefit to heal the external culture. Because if we're trying to heal the external culture from in place of internal cultural disturbance, we're going to project our internal disturbance onto the external world and then actually propagate that into the internal.

external external.

Scott (44:52.057)

Beautifully said and it sounds like you know the different types of interventions like parts work internal family systems might be effective interventions for split ego phenomena

Kim (45:06.606)

Yeah, that's what they're perfect. Perfect, you identified it perfectly. That's what works for that. But now notice what happens. What if I do internal family systems or parts work integration techniques? What if I use an integration technique with an interject? Now what I'm doing is I'm actually making the problem worse. I'm taking a false story from the external world.

and I'm integrating it into my whole being. So I'm actually solidifying the distortion even more so than I would have had originally. So not only do you need to get the right technique because it works better, but you need to get the right technique because you can cause serious damage if you use the wrong technique. And this is what I see happening so much now is people have great techniques and they learn a technique and they're

wed to their technique. They just think it's so great and it is great. Every one of them are great. Every one of them are great. But then they apply that same technique to every shadow. I'm a shadow worker. And they apply the same technique to every shadow. And a third of the time, they're doing really good work.

Scott (46:18.681)

It's so interesting because I'm noticing this kind of maturity of the transformation industry where my opinion, the people that are really on the forefront are promoting mostly an ecology of practices that are integrated as various types of complexes present themselves. And so I think that's kind of like,

what you're describing here, right? Where we have a bunch of different types of things that can come up. And then there's this ecology of ways of meeting that where we can kind of use right intervention for right situation. And, um,

Kim (46:59.886)

And that's system security right there.

Scott (47:03.897)

Yeah, I mean, it seems, you know, another guest we had on the show is a gentleman named Steve March of Alethea. He kind of identified something similar. I'm not sure if you've heard of Alethea coaching, but it just intuitively makes a lot of sense to me that we shouldn't use one size fits all approaches for all these different things that can come up for us. So I'm so glad that you're you know, you've outlined these distinctions in a way that

Yeah, I think you're right. I think you're on the money. A lot of people, they love their shadow work, they're doing their shadow work, but they're kind of trying to fit square pegs and round holes in some instances. And, you know, I'm just glad there's awareness about the downsides of that.

Kim (47:49.91)

Mm hmm. Yeah, I wrote a whole paper, did a workshop once on the shadow side of shadow work, or I actually did a lecture on it, the shadow side of shadow work, and how shadow work itself can actually create more shadow and create more problems if it's done with this lack of understanding and awareness.

Scott (48:11.033)

So one question I had with you, by the way, that might be a great episode title, The Shadow Side of Shadow Work. One question I have for you is where do faculties like intuition fall in this kind of realm, right? And just kind of where this is coming from is in my own practice and explorations, often the right...

methodology or way of dealing with some type of inner information is emergent. Like there isn't it isn't like an intellectual, oh, I should do this this way, I should do that that way. It kind of just, it's almost like I just it there's just a knowing of which technique to apply to different things. And I'm just curious your thoughts on that, because I can imagine a lot of people like, well, now I have to like, kind of

cognitively identify correctly, apply right solution. And I'm curious how you think about where intuition plays in this, in this world.

Kim (49:21.166)

Well, there's a lot of research on intuition actually, and it's not very promising for intuition. The research actually shows that it's horrible if you follow your intuition. You are wrong almost all the time. That doesn't mean there's not a good place for intuition. I don't throw it all the bad baby out with the bathwater on this one because I think intuition has a beautiful place. But what happens with a lot of people that claim that they're so intuitive is that they're just self-reinforcing their own belief system.

Scott (49:28.057)

Interesting.

Kim (49:50.158)

and they're not actually testing to see if their intuition is accurate or not. And I actually do a workshop around this. Let's have two people come together. One person holds a certain type of consciousness. The other person intuitively knows what they're doing. And at first, they're completely wrong, right? But over time, they start being able to pick up more accurately, more accurately what's going on. Because we're testing it. We're giving them genuine feedback. No, that's not accurate, you know, as opposed to being agreeable. Like you go to like,

Clients tend to want to be agreeable. So if you say, oh, I think this is what's going on for you, they're going to go, oh, yeah, I can see how that's right. Because people tend to be agreeable. So this is a self-reinforcing system that makes you think your intuition is accurate. When you actually go to an actual place where your whole job is to be thoroughly honest so that you can help the other person train their intuition, all of a sudden these people that think they're incredibly intuitive are completely wrong in almost all the time.

But over time, it can be trained so that they're better. But this is because you're getting genuine, honest, accurate information, not self-reinforcing.

Scott (50:49.753)

Hmm.

Kim (50:59.31)

BS. Okay. And so that's one thing. The other thing is intuition, from what I can tell so far, is only as accurate as you have genuine experience. So yeah, if you take these techniques that I've described, and you actually apply them and you start seeing the benefits, what's going to start happening is you're going to intuitively start being able to do it faster and easier and more smoothly.

This is part of what happens with the myelin sheath. Anytime you do something the first time, it takes a while for the neurology to develop the new pathway and for the electrical, bioelectrical chemical system to follow that neuropathway. But as the neuropathways followed more often, the myelin sheath gets slicker, up to 2,000 times faster. So what used to take you...

2000 hours you can do in one hour. What used to take you 2000 minutes will take one minute. What used to take 2000 seconds will take one second. And that's happening so fast now that it can seem like intuition. And it is a type of intuition, but it's a much more functional intuition because it's already been trained in the skillful application. The third aspect of intuition that I think we need to address is

Scott (52:01.784)

Mmm.

Kim (52:21.782)

pre-conscious awareness. So like we have...

Like I have been, I've worked with so many sexual abuse victims. And now when I am working with a sexual abuse victim, I can sense that they're going to tell me almost exactly three minutes before they tell me. And I've tested this over and over and over. It's like, oh, wow, because I just get this sensorial feeling. I don't know what it is. I don't know why I get it. We call that intuition.

It's probably, it might be a pheromone that they're putting out. It might be a certain type of tension that they hold. I don't know what it is. So I don't have cognitive understanding of why that's happening, but it's incredibly accurate. And in the, you know, I used to not be able to have that. I didn't have that. But after working with them for 10 years, I started developing that. And there's only one time I was inaccurate once I got this intuitive hit.

once I started getting it, there's only one time that I was inaccurate. And that was a time where it was near the end of the session, the person left, and when they came back the next session, they said, I was thinking about telling you this at the end of the session, but it was too late, and they brought it up first thing the next session. That's the only time that it wasn't within three minutes in 20 years. So.

Scott (53:49.667)

Very fascinating. Very fascinating. I mean, how does that change? How does that change your perspective on what's going on there and like our ability to pick up information prior to it actually expressing?

Kim (54:03.47)

Yeah, well, see, I didn't have that intuition until I worked with people for 10 years or so, right? Seven years maybe is when it started happening. So I think what happens is you have so many senses in operation, so many, your whole mind is in operation. And just because it's not conscious, your unconscious mind is calculating things and coming up with answers. I think that that happens. I think also that once, so that's the...

I think that was the third style of intuition. And that's something that I don't know. I'm just making assumptions because it is unconscious. I don't know what it is. I'm throwing out theories. I think the theory is that there's so many senses in operation and you're operating on not just the cognitive level, but on a whole body level and your whole body starts picking up on things and you feel things holistically versus segmentively. And that's probably happening when we get really good accurate intuition.

that we're operating on a whole body system, not a segmented, here's my cognition, here's my heart, here's my body. The whole thing is operating kind of as a system. And then it awakens your mind to the answer. And I think that that's a good description of intuition. But if your somatics are wrong, your emotions are wrong, if the senses are not getting things accurately, then that intuition hit is gonna be inaccurate.

And this is where I think a lot of people come and say they have intuition because it's the same process. It's just you haven't cleaned up all your shadow issues. So you're not getting accurate information. And now you're just in a self-reinforcing belief system. Oh, I'm so intuitive. Oh, I'm so intuitive. Really? Let's test it. Let's test it. If you're intuitive, can you, can you give me a, can you write down the five digit code that I have on top of my dresser? Go ahead and do that. Let's see your intuition work now. Right. Read my mind.

Scott (55:30.361)

Mmm.

Scott (55:46.231)

Yes.

Kim (56:00.812)

Nobody can do it, right?

Scott (56:02.585)

put it, it's a it's a fair call out to put it to the test, put the put your money where your mouth is. You know, one, what I was just gonna say one question I wanted to ask you before we adjourned here is, I get the sense that a lot of people are curious as they kind of go into shadow work and they start to see the Yeah, I mean, just the notion that their consciousness is a conditioned consciousness and

Kim (56:08.398)

Put some money where your mouth is, put it.

Scott (56:31.449)

that like, am I just gonna be doing shadow work for the rest of my life? Like, where does this go? Like, at what point does the shadow work maybe chill out or should I just expect myself to be doing my shadow thing for the rest of my life? I'm curious, kind of the maturity arc that you've noticed in yourself and working with others.

Kim (56:57.742)

Yeah, that's a great question. So if we come from a goal oriented place, I'm goal oriented and I want the perfect outcome, I want to be perfect. This is going to be very disappointing. But if we come from a process oriented place, what feels what leads to a better life? Then you're going to do good because it's like, oh,

There's a problem. Let me do shadow work. Oh, that solved that problem. That's really nice. And now my life is better. So I do it from a process oriented, not from a goal oriented. If I do it from a goal oriented, I'm going to be perfect and shadow free. It's going to be a problem. But if I understand that life is a process, not some goal that I'm going to accomplish at some point, I'm going to be the richest man in the world who's the most enlightened, who's got the most cleaned up shadow work that has, you know, if I'm coming from a goal oriented place, it's going to be a bit of a problem.

because this is a relationship. How do I build a quality relationship with myself, with my consciousness? How do I build a quality relationship with other people by the way I shape my own consciousness? And then it becomes more of a lifestyle functional tool that I use because it's gonna solve the problems faster, easier and better than most of those other tools that I use.

Scott (58:25.113)

Well said. It's about the journey, not the destination, not a destination, if you will.

Kim (58:32.526)

Yeah, that perfectionism in itself is a bit of a shadow, right? It's like, I have to be perfect to be okay. So I'm just gonna keep trying harder to be perfect. I'm almost there. I'm almost there. Oh, no, feel the tension.

Scott (58:45.421)

100%, 100%. Let's just say I'm intimately familiar with that over the years.

Kim (58:51.566)

Yeah, I don't understand it. I read about it somewhere in a book, but I don't know. I'm teasing, right?

Scott (58:56.377)

Yeah, yeah, exactly. Exactly. Well, Kim, this has been amazing. I, you know, I think a lot of people that are going to listen to this are going to want to explore more and explore more kind of in depth, some of the ways that you communicate this information and help people. And so I want to give you the opportunity to just share where people can find more of your work and any cool programs or things that you might be doing.

Kim (59:23.726)

Yeah, you can go to [kimbarta .org](http://kimbarta.org). I have a free shadow assessment. It'll give you the percentage of your shadow. It'll give you the percentage of the style of shadow that you have. And it'll help you understand how disturbances in your life are framed by the shadow. It comes with a free PDF assessment and a PDF. And then you get on a free six -week mini shadow course. It comes to your inbox free for six weeks.

And then it stops so you don't even have to unsubscribe. I'm not going to inundate you with a bunch of BS and a bunch of advertising. It stops in six or seven weeks. I can't remember exactly. And then I will, like a couple of times a year, maybe I have a workshop or something and I'll put out a fly or something. But you won't get inundated so you don't have to worry about, oh my god, now I'm going to be inundated with these people that advertise five times a week and I have to deal with that. I just.

I don't like that when it happens to me, so I don't do it to people. And the other thing I'm working on right now is one for relationships, because I just finished my relationship book called Love, Relationship, and Flow. And I have a relationship assessment so people can take that one. It's not up yet. It's coming up probably this week or next week. But they'll be able to take that assessment as well and go, oh, here's my relationship style or profile.

And it'll give you, again, a little PDF that tells you about where your strengths are, where your weaknesses are, and then I'll have a six -week relationship course around that as well.

Scott (01:01:07.609)

I love that. You know, I think it's so, it's so awesome because a lot of people, they start to do this work on themselves and then they go, well, how do I actually have this work start to integrate with my partner, with people in my life? Maybe we can do some of this together. It sounds really cool.

Kim (01:01:24.556)

Mm -hmm. Yeah.

Scott (01:01:29.785)

Well, thanks again, Kim, for co -

Kim (01:01:30.798)

I don't also, I want to say one last thing. I don't want to give some indication that I think that I'm a great intuitive, nor that I hate intuitives. I have a lot of respect for intuition. I think that it's over. We over glorify ourselves sometimes with intuition. And just because I have this one intuition that has proven to be accurate doesn't mean I necessarily think that I'm accurate in all of my intuitions. I really take a critical look at that, right?

And that way I'm not harming people out of self -glorification, but at the same time also honor people that are genuinely accurate with their intuition.

Scott (01:02:10.585)

I appreciate that clarification. And, you know, I know, I know we're all grateful for just a lot of the wisdom that you shared today. And so I will make sure to link out all those resources that you mentioned, Kim, and didn't know you had an assessment. That sounds really cool. And thanks again, man. We're very, very grateful for you.

Kim (01:02:13.134)

See ya.

Kim (01:02:30.104)

Thank you, Scott. It's been great being here. It's been wonderful interacting with you. You're a great host. You ask great questions, and it really flows nice.

Scott (01:02:39.161)

Thanks, man. Alrighty. Thanks everybody for listening. We'll see you next time.