

Healing our collective trauma

Guest: Thomas Hübl

Disclaimer: The contents of this interview are for informational purposes only and are not intended to be a substitute for professional medical or psychological advice, diagnosis, or treatment. This interview does not provide medical or psychological advice, diagnosis, or treatment. Always seek the advice of your physician or other qualified health provider with any questions you may have regarding a medical or psychological condition.

[00:00:09] Alex Howard

Welcome everyone to this interview where I am super excited to be talking with Thomas Hübl. Firstly, Thomas, welcome and thank you for joining me.

Thomas Hübl

Thank you, Alex. I'm happy to be with you again. Thank you.

Alex Howard

Thomas and I have had a few conversations over the years and I always really enjoy Thomas's integration of both a sophisticated, intellectual understanding of these topics, but also the real depth of lived experience and the depth of experience that comes from teaching.

People can read Thomas's full bio below the interview, but I particularly want to mention Thomas's book, *Healing Collective Trauma*, which is some of what we're going to be talking about in today's interview.

Thomas, I think a good starting point would just be to set a little bit of a frame around this. I think the vast majority of people here will be familiar with the concept of trauma. But when we speak of collective trauma, what do we mean? And maybe say a little bit about how this emerged from your own teaching and your own lived experience.

Thomas Hübl

How it emerged is, and maybe that's also the best way to describe it is that, 20 years ago when I did my groups, and they started mainly in German speaking areas like Germany, Austria, Switzerland, and in many of the workshops in Germany, after a certain level of coherence, when the group was long enough together and the groups were pretty big. And through relational exercises to group presenting, mindfulness practices, many integration work that we did from a certain level of safety, I would say today, like eruptions of the Second World War history, the Holocaust history came up. And we didn't induce it, it kind of showed up.

And so it happened the first time. It was pretty strong. It was a process over two, three days. And then the next time again and the next longer group again. As I started to study that, and it was 20 years ago and of course, a lot of things have happened in the meanwhile, but there are certain principles that I

learned. And one of them is, of course, that trauma, as you said, many people are familiar with the concept of trauma. That it is a strongly overwhelming experience that creates a fragmentation, like a high stress and the numbing, and that numbing leads to absencing. So part of our nervous system embodiment, maybe thinking, emotions, physical sensations get anesthetized.

[00:03:02]

So part of life, in a way, goes to sleep and from that moment on is frozen in time. And a trauma is literally, on your cell phone you have apps and when you get an update for some apps, some of the apps stay old, of course, after 2 or 3 years you can't use them anymore. So trauma is frozen in time.

Trauma healing is de-icing frozen time and what's frozen in it, emotions, body sensations, like the pain that we experience and post traumatic learning, which means that information that has been split off can come back into the central flow of our experience. So we become more whole. We become more alive. But we also learn something. And I think one of the main things is that many people say history is behind us, is the past. I would say no, history is that which is speaking now, history is embodied as structures of consciousness in all of us. All our ancestor's achievements are sitting here. And so the fact that I can speak, think, have complex emotions, be part of a democratic society and all those complex functions, grew over thousands and thousands of years.

So integrated history is presence. Unintegrated history is the past. So the past is split off information, disembodied information, and that disembodied information doesn't disappear with one generation dying, or multiple generations passing away. So the information stays in the collective field.

And I think all of us have been born into a fragmented, partly disembodied, partly suppressed, absent society that taught us about life. And that's why I'm saying, of course we all carry some individual trauma more or less from our biography and real experience, but I think individual, ancestral and collective trauma are one system that's an interdependent system, not different things. And that could be the basis of our conversation today.

Alex Howard

And it's interesting what you were saying in the group work that actually it was when a group reaches a level of safety and a level of connectivity within the group that actually allowed some of this history to surface.

Thomas Hübl

That's right. I think in skilled trauma work you always listen to the intelligence of the system, including the defense and suppression mechanisms, because they're equally intelligent. And so when there is enough safety in the room, the nervous system or the collective nervous system wants to detox, suppress an unconscious material. And one level of healing is creating the right environment for healing. And then the natural intelligence or the self healing mechanism wants to detox the stuff. But if we don't create the right environment it's going to stay put wherever it is, wherever it's being suppressed.

So I think one art is how do we create coherent containers? And I think we are going into a time where individual work, of course, it's going to continue, and it's going to be refined more and more, but also collective healing containers will come up much more in the next decades to come, also because of the technology that we're using right now and it's going to be improved and many other things. I think collective healing is going to be much stronger. It's going to be the next phase, I'm sure.

[00:07:17] Alex Howard

There's something also around, and I guess we're seeing that more on the level of the individual but what you're speaking to is the potential for this within groups as well, that more of a willingness to turn towards our pain and suffering and see it as a source of, ultimately, of our healing.

And I think there's been a strong tendency over the years in some of the more popular psychology and popular spiritual teachings of what we may now classify, in a sense, of spiritual bypassing. Of a sense of not wanting to deal with these difficult and these painful places. And I'd love to hear you say a little bit about the price of not processing and metabolizing this history.

Thomas Hübl

I think first of all, we need to see that turning away was intelligent in the moment of overwhelm. So by recognizing that it's intelligent and not a mistake, we slowly realign with the process of fragmenting. Because we're often using nouns like fragmentation or numbness or absence, but what in fact we are dealing with are our life processes. I often ask my group, Alex, what's your freezer doing now?

Alex Howard

Hopefully it's keeping some of my supper fresh.

Thomas Hübl

Exactly. So your freezer is keeping your food frozen or cold so that you can enjoy it. But who's paying the bill, the electricity bill? You.

Alex Howard

I haven't got the kids out to work yet, so that's me.

Thomas Hübl

But it's the same trauma. We say trauma happens, like when I was 5 and I got traumatized, so then we say it happened. But it's happening ever since because it's a life process to fragment experience and information. So it takes energy. So we are paying a life energy bill every day that is needed to keep the trauma frozen. And in the trauma there is information that couldn't reintegrate itself into the complexity of the perspective of the grown up. So that's why we have regressive moments.

But every trauma healing is always at least 200%-300% additional flow of energy back into the system. The developmental part that was frozen, the pain that needed to be held in the freezing is a lot of energy that we, as human beings, in this moment to moment to keep our past frozen. So we could say that the innovation of humanity, for example, how we meet climate change. One part of the answer is in broken pieces within the trauma field. So de-icing the permafrost of our trauma field will give an aspect to learning from history that we didn't get yet.

We didn't have the full learning of the Holocaust. We didn't have the full learning of racism. You see, it's still going on. So it's happening as we are speaking. So we didn't learn all the lessons, including the ethical transgressions that were the root cause of those traumatization. Yeah, go ahead.

[00:10:55] Alex Howard

It's really interesting what you're saying, because I'm thinking we're recording this interview a little bit ahead of its release. So we're recording this at the beginning of September. And it's interesting at this moment in time that there's just been the withdrawal from Afghanistan, and there's a huge trauma being caused in that process. And just observing how quickly people want to shut off to that story and the responsibilities that we have in the West for the suffering that's being caused. It feels like, to me, a very alive example of people just don't want to deal with it. They don't want to process it.

Thomas Hübl

And there we see both the way how it's being done is partly informed by trauma because it's not synchronized and responsible so it creates further trauma. And it looks like it's the decision of the President, and it's the decision of the army. But no, when the army of a country operates somewhere in the world, the karmic impact, like the damage that that creates, goes on to the bank account of every single citizen. So we can say, yeah, we're just pulling out and that there's an aftermath and okay, that's what needs to happen. When people talk like that, that's exactly not the case. Because the planet is one living system. Everything affects everything. So they're pulling out in that way and all the suffering that it creates has an immediate impact and will create after effects. We just don't know yet what that is. And often later, because it has a delay, we don't recognize it anymore. Oh, that's the consequence of that, because it happens a year later or five years later, but it's going to happen.

And I think that's very important. And so out of trauma we are not able to fully feel and respond. So sometimes we make decisions that are mental, but the mental framework without the sensing is actually part of the defense mechanism against the trauma decision. So it's a top-down control system.

Alex Howard

And it goes back to what you said at the start, that trauma is what happens when we reach an overload. And once we reach that overload that shutdown then stops us from processing.

Thomas Hübl

That's exactly true. And so there's a shutdown part of that cognition and sensing, which is sense making, so suddenly things make sense. Why? Because my thinking is synchronized with my sensing. And my mind is synchronized with nature. If not, the mind controls and exploits nature, but if they come together, then they are one flow within our central nervous system, so that all the functions work as one unit. So I can feel you. I can think the thoughts that come out of feeling you. And this can be deeply philosophical, scientific, whatever, but it's not, I use my thinking in order to bridge what I can feel. And feeling doesn't mean only emotions, of course, also emotions in our body, but we can feel life, feel other people.

And I think, especially in the trauma work, we learn to be very attuned to other people's nervous systems in order to create those safe spaces. And I believe we see often the after effects of traumatization and political decisions and many other decisions that are being made that are partly informed by goodwill, often, but also by lack of information that is not part of the decision making process and sometimes also by other motivations, but I don't want to go into this now.

[00:14:56] Alex Howard

And I think part of what you're also speaking to is that, as individuals we have a responsibility to show up to these collective fields of what's happening. And just like on an individual level, the tendency one can have to bypass their own pain and suffering, to want to just feel better in the moment. There's also a way that we're doing that with the collective fields of what's happening around us and within us.

Thomas Hübl

Yeah, that actually reminds me now that I didn't fully respond to your former question because I got sidetracked to the spiritual bypassing. And I think there are two. Responsibility is the ability to respond. So when something happens in my own life, of course, it's a closer circle of intimacy, but in the moment, through collective synchronization through media or the technology that we are using, as a global citizen I'm also either able to respond to what I read on the news. So once the information gets to me, it also has something to do with me.

And I believe through collective trauma, we are often in a state of overwhelm because there's so much information coming at the moment that I think, at least most of us most probably, consume way more information than we can feel. Which means we can't embody it. I can read on CNN, this and this is happening. Of course, many of us can do that. But in order to really feel what I read, I need to take a moment and let my emotions and my body catch up with the fast based information stream.

And once I really allow myself, what happens at the airport in Cabo or anywhere in the world, in Syria, right now, or in Brazil or anywhere, then I become a contemporary witness of the current world. And since trauma is based on overwhelm, when more trauma information comes through various channels, I think we just experience our own absence. And then we can't respond to it so the immune system doesn't get activated. Otherwise the whole world would get up and say, okay, we have to take care of this. There's inflammation in this part of our body, there's inflammation in that part of our body.

And a good friend of mine, William Ury, speaks beautifully about how that's in the third side, that we are all part of a third side. We are the third side. And the conflict is not only there in the Middle East or there in Afghanistan or there in Africa, it's part of our body. And I deeply feel that the separation history, that many of our thought process is a part of, is actually a collective trauma history because we feel separate, we don't feel anymore as part of the planet we feel like, oh, I'm on the planet, and I am this separate individual and you're another separate individual and we are running around on the planet on a game board.

But actually, that we are all part of the biosphere, if we are all the planet it is not really often our regular daily experience. And I think that's a deep, collective trauma symptom. And then we have less empathy. Then we have less caring or care for the global circumstances. And I'm not saying that every one of us needs to always get up in every situation and do something about it. First of all talking about being a contemporary witness is way more demanding than just being informed about the news.

It's like how I'm being informed. So, Alex, you inform Thomas right now and when I allow this, then my body feels your body, my emotions resonate with your emotions, my mind resonates with your mind, there's a relational exchange. And so you deeply inform and I have a form of you inside of myself, that's information. And I think when trauma happens, the flow of information is broken or distorted, and that's what creates distance. That's what creates distance in space and distance in time, like

histories behind us versus histories alive in us. It's the aliveness in my nervous system, in my body, everywhere.

[00:19:59] Alex Howard

To be informed in that way is an act of allowing, an act of surrender. And often we have a lot of layers of defensiveness towards that. What do you find helps people to let themselves be touched and moved in that way.

Thomas Hübl

And here we come back to the spiritual bypath or the bypassing in general. The intelligent mechanism that was activated in the trauma moment, like to shutdown a part, if there is not a good support system or environment to reintegrate it as soon as possible, then it stays frozen and often gets pushed down into the subconscious. And there's resting, basically. It's a frozen part where it's dark, a dark room.

And so when we look now in ourselves, that often when we come closer we get triggered, we feel the symptoms of the dark rooms, but we are not in contact with the real trauma, we are contact with the effects of what the trauma creates in us. And we see the incapability to relate, to feel intimate with the world, to be creative or motivated or like many side effects that we know. But at least in the work that we are training and studying, we are looking, how can I be so precise in my human to my clients or to the groups or also to the collective, to the cultural body, that the defensiveness is needed as long as it's needed, and there's no way around it, there's only a way into it.

And what I mean by that is, and that's what we often train in our training programs, that we learn to use our nervous system in such a fluid way that we are precisely able to attune. For example, let's say somebody is being left alone in the hospital at age 5 months and the parents couldn't be with the child. So this person, as a 40 year old, comes to me with panic attacks. But the real trauma happened at age 5 months. So while the person speaks about panic attacks, my own attunement goes to what kind of fear is that? That's a different fear than the fear of somebody that comes with panic attacks that was bullied heavily at school at age 12. They both come with the same symptom, panic attacks, but they come with a different condition. The fear is not the fear. It's different fears.

So when somebody speaks and my nervous system is open, then I get the level of fear that the person feels. So then I can log into the file of the 5 month old child within the complexity of a grown up nervous system, because many levels have been developed since. But the trauma is stored in a special location. A time space location, it has a rhythm, it has an energy field, like a 5 month old fear. And so it has a developmental matrix.

So we train a lot on how to attune to that. And also the contraction that the person felt, that in the grownup feels a bit ungrounded, not fully connected to the body, the person needs to do many grounding exercises to ground himself daily, or herself, because it's hard. We could say, oh, it's a dysfunction not to feel the body, but actually, for the 5 month old child, it's a tremendously important function. Like this, I contract deeply into the core of my body because I can keep myself in a coherence that helps me to survive for weeks without my parents.

And so that process is still happening. And I think we can support each other to reflect those, to be in touch with those processes precisely. And then in the moment we can feel it together and the light turns on in that room. Something can expand naturally and what we call the defense is melting into a new level of development.

[00:24:49]

And so when you speak about defense mechanisms I think the art of realigning with what we call defense mechanisms is super, super important. And one way, if it's unrecognized, is that we want to have a feel good spirituality, we want to be enlightened in two day weekends, we want to take some MDMA just to have a great experience. But many of those things are like, how can I feel good versus how can I feel? And I will not feel good all the time. And all the great mystical traditions, yes, there are great peak moments and there are difficult moments in our life, and wakefulness is in all of it.

But I think the defense part is a very interesting question, how to make the defense intelligence my friend, especially as a facilitator.

Alex Howard

What I'm hearing you speak to, which I really want to amplify the points, I think it's so important, is that there is a deep wisdom in both the response that we have to trauma, but also in the process of healing that trauma.

And I guess to open this up a little bit more, what helps people open to that wisdom? An assumption I'm making here is that meditation practices or contemplative practices, which I know have been an important part of your teaching over the years, that certainly is a help in terms of being able to slow things down enough to make the space for that wisdom to arise.

Thomas Hübl

Trauma naturally speeds life up, and we need something to slow us down. What happens, so when we say we are slowing down, we are making time space to digest the undigested past. The past hasn't been digested yet. Once a chunk of past gets really integrated into the complexity of our nervous system, there is no past anymore. There's only presence. So a lot of trauma healing is harvesting the past back into the present. So from a present space we can support ourselves and also others to onboard the past and increase the presence.

And in present moments we know how it feels, we are open, we're engaged, we feel deeply connected. In moments when I start joining my own past, I can't help you anymore to onboard your past into the present. When I am in fear and you also come with a lot of fear, I am afraid of this and this, so I will join your story because I'm also on a wobbly island of fear. But if I'm grounded then I can support you to dismantle the story from the emotion and integrate the emotion and then the story will disappear because it's not needed anymore.

And so I think, as you said, presence, mindfulness practices, healing communities, I think we are not supposed to do this alone. We need professionals sometimes, we need the help of professionals, especially for complex PTSD or attachment traumatization we need people that know what they're doing.

But we also need healing communities that have an environment of healing where there's a collective trauma competence. And in our nonprofit, The Pocket Project, we are looking at how can countries, or large parts of society, go from traumatizing to trauma informed? First we learn about trauma to trauma sensitive. I incorporate abilities. Already it has become more than just knowledge. To trauma integrating, a society that integrates more trauma than it causes. And then maybe trauma restorative, which means a full cycle restoration which activates this self healing mechanism fully.

[00:29:18]

So relationship is very important. Presence is very important. A community of like minded people. And then there's one more thing that is very important for me too, is, I'm talking now, I'm leaving a little bit of a scientific lens, and I'm speaking now from my mystical lens. We can see ancestors, my parents, my grandparents and so on, but what is the divine law? The divine law is a description of how we pass on light, which is conscious awareness, through conception after conception after conception or generation after generation, so that with the least karmic imprint or footprint. Now we have the carbon footprint, there's a karma footprint.

So when ancestors have very traumatic histories with each other, the generations can see each other. Because seeing is presence, is clarity. So presence and seeing, I believe it's the same thing. It's clear. It's a clear moment. Now, when there is a fragmentation between the generations or the generations are even turned away from each other, the pipeline of energy from one generation to the next is reduced or hurt, broken.

And there is a mirror image of our ancestry in our body. So certain channels in which certain information flows in my body cannot be open if my ancestral lineage is broken. So I will have a reflection of that in my life.

And I think we are seeing this more and more through epigenetics and the whole genetic and epigenetic research. But that's only one level to describe that. And of course, we see this through attachment psychology, that's another level to describe it. But in mystical science, we say there is a divine law, like hundreds of thousands of years of nervous systems. That our nervous system is like a lawyer, it knows the law. When there is abuse, a part of the nervous system shuts down. When there is a restoration of the abuse and an ethical restoration, the light goes on, it opens up.

And the same with the body. Because I often say, every cell in my body has a cell phone, that's why it's called this, a cell phone. And my central nervous system is like the higher organizing principle of my body. So it informs my body up and down. There's conflict as we are sitting here tons of information is flowing through our body. And trauma creates a distortion in the body mind so that the information flow gets distorted. It's like an area in the countryside where you can't use your mobile phone. And if you for decades can't use your mobile phone, you lose the connection to information.

And that's why I think areas of weakness in the body, that later on develop physical or other symptoms, are based on the misinformation of certain areas, tissues, organs and so on in the bodies where trauma and health are deeply connected.

Alex Howard

I think it's very beautiful the way that you described it. One of the things that comes to my mind is that thinking about our ancestors and our history often varies. I think particularly because in recent generations there's been this rising of individuality and that, in many ways, is healthy separation, particularly from some of those more repressive and overly traditional structures. And we see some very beautiful arising and challenging of that in things like Black Lives Matter and in some of the evolution of perspectives around sexuality. And yet there can also, with that, become a lot of shame, and for me to have my voice and to embrace what feels true for me, I have to reject my history to be able to do that.

And that fragmentation and that splitting somehow seems to cause even more suffering and even more fragmentation within our culture. And I'm really interested in, how does one see the limitations

of perspectives of their history and embrace their own truth, but do it in a way which doesn't create more suffering and more tension?

[00:34:35] Thomas Hübl

That's beautiful. I have seen this over and over again with people in the States or in Germany or in other places. When you say, okay, what happens if my grandfather committed terrible things? I don't want to look back there. I just want to look forward. I can't look, it overwhelms me, and I just want to forget it and live a better life and do good things in the world. Doing good things in the world is a good thing but if I disconnect from my past, I'm also shutting down part of my future.

And so when, as you said, I think there are multiple things but individuation is not separation. Individuation means I become an individuated aspect of the whole. So of course, there's autonomy, there's individuation, but I'm still living, I'm still part of the tradition of life. If there's one big tradition, then it's life. It's an ongoing tradition. So I'm still alive even if I'm individuated in the grown up human being, I'm not separate from life.

And as you said, it creates the separation, is that we want to get away from the repressive, dominating, constraining, or constructing aspects of power hierarchies. I think we are getting a little bit, or sometimes very bruised. We are coming out of an age where the power hierarchy is transforming competence based hierarchies. So it's not that there's no hierarchy, but there is a competence based hierarchy where I am already included in the higher competence or state of development that I'm aspiring to.

So in other words, what I'm saying is, power hierarchies are based on power abuse, based on fear, based on domination and based on the fact that when I'm stronger, I can limit your life and your freedom.

And so then the reaction to that is, we don't want any hierarchies, we are all equal. But all equals is another form of domination because we are not all equal. We are equal as human beings, but everybody has different levels of expression, and so different levels of competence. I'm not equal to a surgeon that did surgery for 30 years and I didn't. So I won't come into a hospital and say to the patient, now I'm doing the surgery. No, hopefully not. So I bow down to the competence of that surgeon if I want to learn surgery because if it's a competence based relational hierarchy, I'm included in that higher skill.

And I think that for us, a completely new way of experiencing that higher competence is supportive, not restricting. So I think that's one thing. And I think a lot of transgenerational issues of separation are where we are still healing, and we have to heal it because what we didn't heal in the past is closed in the future.

Because that's also another point, when you said, healing trauma is deeply beneficial. It's beneficial because we become more alive and integrated. We can download more in the future. But I believe another aspect of trauma healing is the more we heal our mutual collective, ancestral and collective past, we literally make the world bigger that our children walk into. As if possibilities, windows of possibilities open up, through integrating our history, we make the future bigger. The potentiality of the future is getting bigger. And the more trauma we create, the smaller the future becomes that we walk into. It's not the same potentiality. And I think that that's also a very important aspect of trauma healing.

[00:38:58] Alex Howard

Yeah, I think that's right. And something that comes to my mind as you're speaking is, I'd love you to say a little bit about what trauma healing actually looks and feels like.

And just to put a bit of context around this, we're now going to a long backstory here. Up until 8 years ago, I hadn't met my father. My mother had left my father soon after I was born. And it became clear to me, in my own work, this was a huge trauma. This was a huge piece, the way that I found myself describing it was, there was a piece of my soul that was missing. And I was only getting so far without a resolution to this.

And I remember saying to my wife at the time, I just want to sit in the presence of my father. And again, to cut a long story short, I eventually found my father. I had this experience with my father. It ended up being quite toxic and quite a painful experience. And yet, although on a human personality level, there wasn't a beautiful ease of resolution, there was a healing that happened for me just by the experience of sitting in the presence of my father.

And I think sometimes we have a Hollywood ideal of what we think trauma healing actually is, what needs to happen for healing to be experienced. But my experience has been that sometimes things can be left seemingly unresolved on the surface but on a deeper level there is a healing that can take place.

Thomas Hübl

That's beautiful. It's beautiful. I also think that something happened at that moment for you. And I love what you said that we have all kinds of imagination of how things should look like but reality tells us step by step how it's really going. And I think that if we follow intuitions like you did or as facilitators, also, if we follow very precisely, it's like a surfer. I often describe it within our trainings or supervision, it's like surfing. If I'm connected and attuned to your energy field, the relational space will tell us every step. All I need is a very precise scanner, to be in a present state myself and then to listen carefully to every layer of information that reveals itself.

And so sometimes people say, for example, with ancestral healing. So there's individual healing, we call this the ITIP, Individual Collective Trauma Integration, the ATIP, Ancestral and CTIP, the Collective Trauma Integration as one trauma system. So that said, that also means what my grandmother experienced in the Second World War is not another thing than my own attachment story. They are interrelated, of course, because my mother grew up in my grandmother's house, and so that's one system.

And we work on different parts of that system at a time, but we still need the whole system. And so when people say, I don't remember anything about my, or I have no contact. And often I see when we do the work and we go deeper, we don't need to know anything cognitively because the body knows everything. In the body all the ancestors are stored. I just need the right subtle attunement capacity and precision to follow the process.

And often what happens is, a little bit of what you described, when you set the intention and you start working on that past in yourself, then you suddenly find that ancestor, or any more information about the ancestry of the part of your family, like fragments that slowly come back into your consciousness on a mental level, on an emotional level, on a physical level and so on.

[00:43:08]

And I have had situations that when we worked on some ancestral healing, and the same night the person got an email from that ancestor, even though they hadn't had contact for 30 years, there was no communication. And just that opening created like a wave. And so the beauty of that is I think sometimes the landscape of our ancestry is pretty empty, like white patches on the map. But through inner work we create more coherence. And if you trust it, then step by step healing is going to happen, and support is going to come. And the fragments, the puzzle pieces in the ice, slowly can come together to one coherent image.

And on the way there, as you said, we are prepared that some of these things will be pleasant and some of these things won't be. And that's what it means to develop maturity.

Alex Howard

And I think there's also great hope in that because sometimes things look hopeless because we think there's just no way, either something's happened in the past and I can't change what happened or there's just no way I see a reconciliation with these people. But healing isn't necessarily the story having a happy ending, healing is something actually much deeper that happens.

Thomas Hübl

Very much so, very much so. And we see that we have maybe one version of how the healed state should look like. And then there is a reality that slowly unfolds, and it's an organic process, it's not a linear process. And the process will guide us. And so many times our storyline is blocking the unfolding of that storyline, elected that organic unfolding. I'm very happy with what you're saying. I think that's very important.

Alex Howard

Thomas, I'm mindful of your time, but for people that want to find out more about you and your work, certainly, I just want to recommend, again, your book, *Healing Collective Trauma*, but do you want to say a little bit about where else people can find out more about your work and what they can find?

Thomas Hübl

Yeah. Certainly. So my website is thomashuebl.com

It holds a lot of information about the Academy of Inner Science and the work there. We also have Master's programs, PhD programs. And we do have a deep training program, also a collective trauma training program for people who want to work with collective trauma.

And we also, of course, have many online classes at thomashuebl.com

And then my wife and I, Yehudit and I created, I think, 5 or 6 years, an NPO that deals with collective trauma integration. Yehudit is an artist, and I'm coming more from the healing and social architecture field. And in the meanwhile the organization grew. We recently finished the first cycle of 23 LABS. We call them international LABS. A LAB can be around racism in the US, colonial lives in Latin America, in Australia and Africa, or gender violence or the Holocaust or the Middle East and conflict.

[00:46:46]

So these are hubs, and people who are interested in specific topics that often also, of course, relate to our own history, so that we explore with like minded people, collective trauma scars.

And so, there's a big landscape if people want to dive into something, it's called the pocketproject.org and so that's the NPO. So there's a variety of things that we are doing.

Alex Howard

Wonderful. Thomas it's always a great pleasure to spend time together. Thank you so much for today.

Thomas Hübl

Thank you, Alex, me too. Thank you.