



Conscious Life presents

Why Attunement Is Critical for Trauma Healing

Guest - Thomas Hübl

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[00:00:09] Alex Howard

Welcome, everyone, to this interview, where I'm very happy to be talking with my good friend, Thomas Hübl. And we're going to be talking about both his work on collective trauma and also his most recent book, which is called *Attuned*. Looking at how we cultivate more attunement and how that can be a really important part of our trauma healing work.

To give you a little bit of Thomas's background, Thomas Hübl is a renowned teacher, author and international facilitator whose lifelong work integrates the core insights of the great wisdom traditions and mysticism with the discoveries of science.

Since the early 2000s, he has been leading large scale events and courses, the focus on the healing and integration of trauma. His non-profit organization, his NGO, the Pocket Project, works to support the healing of collective trauma throughout the world.

His book, *Healing Collective Trauma: A Process for Integrating Our Intergenerational and Cultural Wounds*, outlines the collective trauma integration process. And his most recent book, *Attuned*, explores the importance of that resonance and attunement, as I mentioned, for trauma healing work.

So firstly, Thomas, welcome. I'm really happy to have some time together again.

Thomas Hübl

Me too, Alex. Happy to be here again. So many opportunities already. So it's lovely to see you again.

Alex Howard

So let's just contextualize when and where we're recording this interview. So we're recording, as we often do, a few months ahead of where the conference is happening. It's the twelfth of October. So it's five days after the attack on Israel. And Thomas, you're actually in a house with a

shelter. So maybe you just want to say a few words about where you are and just the current space of what's happening.

[00:02:06] Thomas Hübl

So I'm sitting in Tel Aviv right now, and since our house doesn't have a bomb shelter and there are many missile attacks a day here, so we needed to move to our close family's house. So there is a bunker basically in the basement.

In the last few days it was like a national shock, like horrible atrocity, like horrible beyond any human ethical code anymore. It's like what we have seen in ISIS's time. There's a massive shock, and of course, there is also, a terrible situation for all the families involved, all the people, and we know people that lost people in this time. There is a lot of emotion also, like mutual grief and a lot of care for each other. Also care for the family because these missile attacks are also scary when the sirens go off.

And it's also a time where we can put in practice exactly what we are talking about. There's a lot of what I call hot trauma, hot collective trauma that's happening now and it needs now support and now co-regulation and now human relationships. And so we are in a moment where, what your conference is expanding into, is actually happening online as we are sitting here.

And I also want to mention the civilian population in the Gaza Strip is also badly hurt through the situation. The humanitarian situation is catastrophic as well. So it's a deep humanitarian crisis, that's for sure.

Alex Howard

And of course, at the point, what in a way is scary and hard to sit with, is at the point people watch this interview, a lot more is going to have happened. And we don't know the events of that, but we can have some ideas of what that might be.

You and I were just saying, Thomas, before we started recording that in a way, never has your body of work been more relevant and more important because particularly your previous book, and we'll come to the new book in a little bit. But your previous book and a lot of your work around collective trauma and how this conflict has, of course, so much history behind it and so much trauma on both sides. And so maybe you want to say a few words of just bringing in this concept of collective trauma and how trauma is not just something that happens as individuals, but there's also this shared experience.

Thomas Hübl

The beginning of me getting deeper into the collective trauma work was through working in Germany a lot with large groups, and there the Second World War history, the Holocaust, emerged over and over again. And then we developed a process that we call the CTIP, the Collective Trauma Integration Process that we do with large groups and with collective presencing - individual healing in collective spaces that are designed for it and have intentions to do that.

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And then we did this also between Israel and Germany and Jewish people from around the world and German descendants of families that also had SS backgrounds. So we had very intense groups. And then we took the DNA of the process and explored that in other cultural contexts, like racism in the US or Latin America or Asia.

And so that it's very important for me, it was very important to understand, yes, trauma is, of course, an individual process and a response to very strongly overwhelming situations. And that is very important. And at the same time, often we don't see, feel or are aware of beyond the understanding of our history.

Obviously, we are all very knowledgeable, let's say, about what happened in our countries, wherever we live. But that doesn't mean that we are aware of how much we grew up in a collective trauma matrix that is often invisible to our eyes. We are so used to its symptoms that we often say, "Oh, that's how life is".

And I would say, no, we really need to reframe that. And we need to say part of what we see as societies and cultures is how life is. That's emergent, that's relational, that's connected, that has a future, it's innovative.

But there is another part of what we also call society that is repetitive cycles and processes that are stuck in the past that are being recreated over and over and over again. And they are non-emergent. They're repetitive, they're disrelated. And all of this looks like our society. And we got conditioned by that. We grew up in it. We saw it, of course, in our parents, in our family systems, in our education systems. We saw it in our societies, in politics, all over the world.

And so to begin to become aware that we are actually sitting in a thousands of years old collective trauma field is very important if we want to understand social change in a different way. If we want to track climate change in a different way. If we want to work on eradicating antisemitism and racism and decolonize our world. There are many, or gender equality. There's so much that needs to be done.

But without having a collective awareness of the systemic trauma that we all are shareholders of, that's the next step. And that's why I'm so passionate. And this doesn't disregard in any way that any individual traumatization is very painful, important, and needs to be worked on. And it's not an either or. It's just individual, ancestral and collective trauma, I believe are one system and need to be treated that way.

Alex Howard

Yes. One of the things that I want to dig in a bit more that you mentioned that is really important here is that we all have our narratives, our stories, our belief structures that we often don't recognize as that. We see them as the truth of how the world is. And you made the point that we're often so close to these things that it's not something we look at. It's actually the lens through which everything is looked at.

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And in a way, the level of protection and defensiveness that people have about those positions that they take to be the way that the world is, that seems to be the cause of so much of the fractiousness and difficulty. That seems to happen because there isn't an ability to reflect and to see context and history behind all of that.

Thomas Hübl

Exactly. And Sigmund Freud in Vienna already said that unconscious trauma is subject to the repetition compulsion. So that we see, wow, trauma is not just behind us because some people say, "Oh, let's just leave it and let's move on. Let's forget the past and let's look forward".

Yeah, but the one who is looking forward is looking through the trauma that is behind us. So we are carrying that luggage with us, and we are looking through it as filters. We feel it as emotional reactivity, we feel it as physical sensations up to mental and physical illnesses. So it's not that we can leave that baggage behind because it's walking with us, it's affecting the present moment. It's not just the past.

And the other part is that when we begin to say, wow, what trauma therapies developed. The leading trauma therapists and therapies are already very progressive in somatic approaches, deep relational approaches. There's a lot of good work happening already, and we need something similar for our cultures that we can say wow, we are looking through these cultural filters that you said. We have lenses that are partly formed by presence and openness, and then these filter systems that filter how we experience the world.

So we don't often know what we don't see. We don't know what we don't feel. We don't know what is distorted, the way we experience the world. So there's humility needed. There is some knowledge needed around trauma, maybe the willingness to engage it.

And also it's a big call on governments. We have to have, same as we have to have hospitals for people that need urgent care, we have to have collective trauma healing spaces, because without that, we can't deal with our legacy. And if we don't deal with our legacy, we'll repeat it.

Look at in the US, 400 years of racism. It's repeating itself. And it's a very painful, slow way to go from life cycle and generation after generation to open that up. It's opening up that way too, in many ways, but it takes much longer. There's much more suffering. And we know already how to take care of it differently, but we need the infrastructure for it. And I often say that there were times when hospitals didn't exist and we created them as humanity. And now maybe this collective trauma integration architecture doesn't exist, but we have to create it.

And once it will be part of our society we will feel the tremendous impact it has on public health, on criminal rates, antisemitism, racism, many of the social issues, fragmentation, polarization in democracies, will get lower and lower and lower... will get reduced by many people, many citizens seeing it as their responsibility - their ability to respond - to our collective history to integrate the past and really have a much more open way forward and spare our next generations to go through similar cycles of suffering.

[00:13:43] Alex Howard

You were saying before we started recording that maybe what happens as a result of the intensifying of the situation that you're currently living in, maybe that sparks something different. And I was just thinking that often it's the case in our personal lives that it's through personal crises that we are forced to go on a different journey, whether that's someone on a chronic health journey or someone that goes through a significant bereavement.

But it's like it catalyzes this sense that life can't go on the way it is, that something has to change. I guess that's a more optimistic perspective on the circumstance. And I guess we don't know, but there's something around... I guess my question is, what helps catalyze that change? How does that status quo shift to some forward momentum to do it differently?

Thomas Hübl

Yes. Sometimes, not all the time, because there is always like, it depends on the resourcing of the system. Sometimes there are enough resources in a crisis moment that the entire system... this can be a human being, it can be an intimate relationship, a family system, an organization. It can be society, a state, or maybe we as humanity globally with climate change, that there is a moment where through the crisis, many things that we did in this repetitive way, there's a massive wow, like a wake up call suddenly. Because we can't stay in that sleep. So it wakes us because it shakes all our habitual ways of thinking, acting, living our individual lives.

And there is a potential in there that it will attract so much awareness into that system that we feel that that changed the course. And if that happens, then for many people, their lives will change. And that's not always easy, but then the crisis becomes an evolutionary step. That's always the possibility that is an upward movement. So then the crisis becomes learning. Many people start, like, if it's individuals start to maybe do some deeper therapy, change parts of their lives, change whatever is not fitting to a different way of living. And then people heal more, they grow more, and they really take this as their teacher.

But the other side is, if the system is too under-resourced and we don't yet have a functional global resourcing, that's very powerful. Otherwise we would respond to the different wars that we have in Yemen, in Sudan, in Ukraine, in Afghanistan. The whole world would respond differently, but we don't yet. So there's something depressed, there's something shutdown. I believe through the massive collective traumatization, the response is also not the immune system doesn't work so well.

Alex Howard

Like a freeze response somehow.

Thomas Hübl

Yeah, exactly. There's a freeze in the system or an absencing. And so when the system is under-resourced, then often the crisis leads to an internal collapse, and then the whole thing goes actually back down into even a lower level of... There's more trauma added, like more weight. Once there was this big ship stuck in the Suez Canal, like a freight ship, and there was somehow not enough water and it hit ground. That was very painful for everybody involved there.

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But it's a great metaphor for trauma and resourcing. So as long as trauma can be carried by the water of our resources, there's always movement and development. If the weight of the trauma is too heavy, the whole ship hits the ground. And that's actually when the suffering is the strongest. That's when it becomes really often unbearable.

So we can hope that as many people are in crisis, or nations are in crisis, that we, as citizens, as fellow citizens, even if it's not our personal or our national crisis, understand the importance of resourcing those systems. Like care, compassion, support, engagement, participation, are such important mechanisms to resource crisis areas so that they don't drop even lower. But they can actually make it through the crisis and have a developmental step. And we globally can do that. That mechanism is also held in the froze, in the permafrost, of our collective history.

Alex Howard

Yeah, there's so much more I'd like to ask you about this, but actually I want to change direction slightly and bring in your latest book, which I haven't had a chance to get a copy of yet. But having done some of the reading about some of the descriptions. So the book is called *Attuned*. Maybe that's the starting point, is to ask you what does that mean. What's the heart of the new book?

Thomas Hübl

So the heart is that in 20 plus years of doing this work, I feel that a deep state of presence, our relational skill set, the fluidity of our own nervous system, and the capacity to precisely attune to other people. So that your nervous system and my nervous system, when we feel each other, I feel you and I feel how you feel me.

When that data flow is being established, because we train it, we integrate ourselves enough. Then that attunement to really feel another person has so many positive side-effects. We call this interoception also like when a nervous system feels felt, then we feel safer. Feeling felt means I feel safer. Everybody who is shocked, everybody who goes through a crisis, feeling felt makes a difference.

We feel that maybe it will take some time, but we can slowly decrease the strong stress levels. We can decrease maybe strong fear levels. We can slowly come back and feel our body more. We can reconnect our emotions deeper, we can unlock freeze states into more flow states. And so we can de-escalate the stress. That's one thing.

But also we can notice that my body... I don't need an intellectual understanding of your body posture and how you look at me. And so that I need to intellectually translate your body language. My body knows your body language directly. So the sensing of my body, of your body is direct.

We don't need to ask each other, what do you feel? We can ask it as a question for the person to reflect, but not because we don't know. I believe it's already a sign of a collectively hurt world, that it's like we are looking through broken glass pieces at each other. And then my emotional system doesn't pick up on your emotional system.

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But in my integrated self, my emotional system will feel, if you feel a bit of joy, if you feel a bit fear, if you feel a bit of a shame or whatever is going on, our emotional systems pick that up directly. I don't need my mind to explain the emotion. And my mind can be with you talking about drama, science, talking about whatever, philosophy and other things.

But I don't need it to bridge my sensing... and then cognition and sensing is sense-making. So things make sense. When what we say and what we feel is the same, it's authentic, it's real, it makes sense. And so an integrated nervous system has a natural capacity to resonate with another nervous system. So that's for all of us.

And then, of course, if you want to apply that to any therapeutic modality or coaching modality, so then the deeper attunement would be that whenever in somebody's developmental time, trauma happened or in their life, in their biography, the trauma is stored at a certain address in their body and emotions and nervous systems. Our ancestors can be felt, not just thought about, and our collective systems can be felt. We call it system-sensing.

And so the whole process is actually a massive practice of attunement. And attunement also shows me, wow, because many people say, I'm an individual. And in the good case, we also say, yeah, I'm also part of an ecosystem. I would even go one step further and would say, maybe we are not part of an ecosystem. Maybe all of us are the ecosystem. When I go through the forest, nature is not around me. I'm also nature. So my body is nature. I'm nature. I'm biosphere.

And when I'm in society, it's not that all around me, there is society. I'm also society. So there is some separation built in. When we say we are part of, or I feel, yes, I'm also the planet. It's not that Thomas is the planet. That's not what I'm saying.

What I'm saying is that I am interdependent or intraconnected with the entire process. And so trauma integration helps us to integrate those dualisms that are based on unfelt, absenced areas in us that are trauma symptoms so that we more and more feel as a part of. And attunement is a bridge to help us to feel more and more part of until data is naturally flowing.

Alex Howard

It strikes me that if we have the great gift of having that attunement in childhood with parents that really see and can meet us in that place, we go through life with an expectation of that's what's possible and maybe a benchmark of where we're trying to be in relationship.

I guess often the impact of childhood trauma is that we haven't had enough, let's say, felt sense of that experience. And so, in a way, we're trying all of these other ways in life to try and to get somewhere. But what you're describing, on one hand, is simple. But on the other hand, it's a hard place to find when there's a lot of history in the way, right?

[00:26:01] Thomas Hübl

That's right. And that's why we always say we need two paths. One is the integration path. Because where my nervous system is traumatized, I can't feel you. Because I'm busy holding my own past. Where my nervous system is open, integrated, I can feel you.

So for all the parts that are hurt, I need an integration work, and then whatever opens up can be trained. So I need both integration and training that helps me to refine my attunement work and that I see when I don't feel attuned doesn't mean that something is wrong. It means that there is a mechanism at work that prevents it.

So when I begin to become curious and say, no, oh, I'm not able to feel. Or let's say somebody... I don't know if I was hospitalized at a certain age, and it's hard for that person to feel their body. And then we could say, oh, I'm not able to feel my body. Well, which most of the people would say. Or we can say, at a certain time in my life, it was intelligent not to feel my body. It was intelligent to pull my awareness out of my body because it was simply too painful.

If I approach myself, and sometimes with professional help that way, then I'm not looking at the deficiency or a weakness. I'm actually looking at the process that I begin to feel more, re-own more. And in that moment, often, and I've seen this thousands of times. In that moment, when that happens, something opens up.

And the deep pathologizing of not being able to be more related, not being able to sometimes stay related. When we are triggered, we need a reframing. And that speeds up our personal development and also our collective development. Because then I become more generous also with other people to see actually, when they struggle, there's a mechanism at work that creates that. And we can hold each other also differently when we develop that same generosity with ourselves.

Alex Howard

Yeah, because, of course, one of the dynamics that happens is that the more that we feel in disconnect from someone, often we then find ourselves acting in ways that pushes them away or we pull away. And so can you say a bit more about, in those moments where there's not attunement and maybe we're pushing or we're pulling. What supports that settling? What supports that coming closer?

Thomas Hübl

Yeah, you said it. That retraumatization, saying things that we regret up to doing things that we really regret, happens when we are not connected. When I feel you feeling me is in place, when we are attuned, we can't do that. Also, parents. Parents can't beat their children when they feel them. That violence can't happen.

But if we don't feel each other because we are so triggered or enraged because my own trauma is being triggered as a parent, then I will act out. And later on I wake up and I'm sorry for what I did. But actually, the moment was a disconnected moment. Doesn't mean that we're always in that disconnect. But in that moment it was disrelated.

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So that's important to see. Which also comes with a responsibility to say it's okay, that I'm also hurt, but I'm putting things in place in my life to take care of it step by step. It's not going to work from now to now, but it's going to be a process and that's taking responsibility.

And the second step is to say every time I feel triggered, I talk about myself. I feel I'm now retracting. I feel I'm getting scared right now. I feel that I'm getting really stressed right now. I feel whatever. Like I bring it back to me and see also just the awareness that I am already paying attention to how I'm related to you is already a big step. And that maybe in many moments it will work, maybe in some moments not. But I'm practicing that so I will notice. Oh, wow. Now I'm defensive.

So the first step is the awareness. Second step is to bring that into the relationship. That's what's happening for me. Not that it's wrong and we hide it. No, that's what's happening for me. I feel I'm getting really angry, but I can make this visible. I feel I'm really scared right now so that I own my own process and I don't talk about the other person and why the other person is the reason that I feel that way.

So re-owning is the next step. And of course, in trigger moments, it's simply good to re-own and be present to it. Then I can see, okay, how does this live in my body? I feel tight. When we hit stress, usually our energy goes up or goes in where we feel numb.

And what's my emotion? So I begin to ask myself those questions that I, from the mental framing, can come back into a felt experience. And then I learn to regulate my nervous system. I begin to notice when I get activated, I can learn breathing practices, relational practices that help me to ground myself again. So I train that, and it develops also a capacity so that when I get triggered, it's not so strong anymore. It's becoming more moderate. And I can master over time, my own nervous system responses. It is a practice. It will take time. But many things in our life we didn't know, and now we know them. So it's not the only thing we need to learn.

And then I can go deeper into the places where the trauma really sits with the right support. I can look for a community for some people that I can share with professionals so we can create ourselves an ecosystem to have more support. And that's what is called trauma-informed. Once I know that these processes are in billions of people in different ways, but they happen in all of us to a certain extent, and we can take ownership.

I have seen so many people grow. Change is possible. Change is possible. I've seen people change their entire lives by going through this step by step in a good way, and they feel empowered. They do great stuff in the world. They had a very painful history. So that's also good to hear. It's not, "Wow, I had a painful childhood and that's why for me it stuck". No, with the right ecosystem and with the right practices, we can really go far. That's not a destiny. It's only a destiny if we don't take care of it.

Because once we take care of it, and life will help us. Life, I believe in this work. We have such a powerful ally, because we all know that when you cut yourself, the body heals the cut. So there is a self healing mechanism, and that's also true for trauma. That's also in the society. So once we enable that function, then it is our ally. So we all have a powerful friend. We just need to invite that

friend, connect to it, learn how to work with that friend, and then life wants to heal. So that's very important.

[00:34:27] Alex Howard

It also, as you were talking, Thomas, I was thinking that in a way, with that movement towards achievement and connection, there's also, in a way, a muscle memory. Right? Like there's something around the first time one does that, it's like the first time holding a tennis racket or a golf club. It all feels a bit strange. But as you were describing it, I was thinking that that's where practices come in. It's not just a one time experience that someone has, but there's a really showing up to that.

Thomas Hübl

Yeah, that's beautiful what you're saying. And also that I have an ecosystem of people that practice that too is cool, even if it's just a few friends that I make that are resourcing my own practice. So once I forget or I let it go a bit, I get reminded, I come back to it and it develops a capacity. And as I said, I have seen this over many years. I have seen thousands and thousands of people changing their lives by just applying many of the things that we talk about now. And it's really possible. It's amazing.

Alex Howard

So someone that's watching this or listening to this, I'm thinking about also broadening this back to a little bit of time you've got left to where we started. Someone's in a situation like, for example, what you're living in right now, where there's not just historical collective trauma, there's also new collective trauma that's being created. And sometimes what can feel difficult is we can feel like, well, what can I do as an individual? Why is my practice or my inner work of any importance? So maybe you can speak to that a little bit and perhaps also where this practice of attunement can be a support to that.

Thomas Hübl

Right. First of all, the whole trauma story of humanity is he blames her, she blames the snake.

Alex Howard

It wasn't what I was expecting you to say.

Thomas Hübl

Right.

Alex Howard

I thought you said she blames him.

[00:36:34] Thomas Hübl

But what it says is that the blaming of why things happen or why we act the way we act that is out of sync with supporting human rights is the whole painful story of suffering. There's always something before, and there's always something before, and there's always something before. So that can't be the reference point. The trauma of the past is not the reference point. It's a very important aspect of who I am, but it's not an excuse for how I act.

So re-owning something, re-owning my actions, re-owning my words, is the beginning of living a responsible and responsive life in resonance with the rest. First step. Why I'm saying that is because we often put our own practice and work into a strange dependency with the biggest system.

"Oh, if everybody else doesn't do it, what does it matter if I do it?" That's the same thing. It doesn't matter how many people do it. If I live a life that is more attuned, more grounded, I will go out in the morning when I go for a run, and I will greet the people that I meet. Even in this tense situation of the trauma, I will create safety when I walk on the street, the way I relate to other people, I will be engaged in the society.

I will do whatever I can do, which starts with regulating myself. When I get scared, I take a moment, I stay with my fear. I regulate my nervous system until I can expand. When my family gets scared, I do the same with them. I embrace my daughter when she gets scared. There is a co-regulation happening. It resources the system.

And then if I have the capacity to do bigger things in society, then I will do them. I will do it, bring it to the workplace. I will bring it to projects, social impact projects, I don't know, I bring international resourcing to the place. Whatever is. Everybody has some agency.

And also when there is hot trauma, co-regulation is so important. The first aid, relational impact, and there are many studies, is a tremendous support in reducing PTSD. And that's what we can do anywhere that sometimes looks small. You go to the supermarket, you feel people look at each other, they are scared, and you just bring a different level of attunement to the place. It looks like a small situation, but it's not that small. It's like it makes a difference there.

You greet people, you have a short interaction, it reduces fear. It shows us that humanity is still alive, we are still humans, our ethics still work, and it creates a grounding. And so wherever we go, we can bring our own practice that we cannot do. Because if I am super stressed, I can't co regulate with anybody else. I need co-regulation support.

But through my practice, I become a grounding factor wherever I go. And so that's important to say. And the second thing is that, especially in crisis situations, engagement and participation activates our agency. That activates resilience. Building healthy relationships and supporting relational networks creates resilience. Having personal practices, helping other people to have a practice is resilience-building.

And that is because if I feel my agency like giving something that is showing me that I have a future in that moment, I can be creative, I can bring in new ideas, which means I bring in some of the future to support whatever I can do, or I participate in other organizations that support

something. And the other part is, sometimes we are too solution-driven in crisis situations, sometimes the next step is the thing we are looking out for.

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If I don't see the solution, I don't see how it's going to end. But I can look for the next step. And once I make the next step, I can look for the next step. And once I will be looking back, I see a path. But the path is an attunement process, moment to moment to moment. If we don't see the end of the tunnel, we are still driving in the tunnel. So it's good to pay attention to how we are driving, otherwise we never see the end of the tunnel.

So it's good to focus and be present with where we are instead of how it will be? But if I don't in a crisis, there's often too much fog. It's like you're driving through a landscape that is too foggy, so you don't see far. So you need to adjust your speed, and you will, step by step, find a way out of the cave, into the light.

And we all have a GPS inside. Sometimes it's more hurt, sometimes it's more open. We can support each other. And the next step is easier to find in crisis situations. If we are not talking about sitting in a relaxed, beautiful office and making a plan for a next project, then it's different.

But when we are in crisis situations, that's usually not where we are. And so that's also sometimes relaxing. We don't need to see the solution. And for the collective trauma or for the hot trauma that happens in catastrophes like now, we don't see the end. It's also not relevant. What's the immediate step that's relevant?

Alex Howard

Well, in a way, the end is also unclear. Right. It's unfolding and it's dependent upon how we and everyone else shows.

Thomas Hübl

Exactly.

Alex Howard

Thomas, I'm mindful we're out of time, but I'd love you to say a few words about where people can go and what they can find for your work. So we've talked about your new book, *Attuned*, which is out now. So to encourage people to explore that, but say a few words about what else you have that people can explore.

Thomas Hübl

Yeah. So the book *Attuned*. Then our website, my website, Thomas Hübl. Hübl is huebl.com. thomashuebl.com. We have our Collective Trauma Summit that you know, and it's collectivetraumasummit.com. It's a great summit. Many collections. Like a lot of what we talked about now is available there.

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And then my wife and I, Judith and I, we created seven or eight years ago, like an NGO. It's called [Pocketproject.org](https://pocketproject.org). It's our NGO that works globally on collective trauma issues and is always open for volunteers or any contribution. And there we do great projects all over the world and from the websites, people can connect to all the other resources we have available.

Alex Howard

Wonderful. Thomas, thank you so much. I really appreciate you and your time.

Thomas Hübl

Thank you, Alex, I'm always happy to see you.