
WHY TRAUMA-INFORMED LEADERSHIP?

TRAUMA-INFORMED LEADERSHIP COURSE II - MODULE 0 WITH THOMAS HÜBL

KOSHA JOUBERT:

Welcome to our call tonight; the introductory call for the exciting Trauma-Informed Leadership Course, that will go from now- from May to September. And we're delighted to have you here, and we know that more people will be joining us. My name is Kosha Joubert and I work as CEO of the Pocket Project, which is dedicated to restoring a fragmented world, restoring the continuation of trauma in the world, and transforming it into trauma integration, trauma healing. So we're going to be addressing the topic of why trauma-informed leadership is so important at these times, especially with what we're seeing happening on the planet right now. And how we as leaders can become focal points for relationality, for coherence-building and safety in our organizations, our communities, our spheres of influence. Can we build healing architectures even at times of war? And what are the skills and abilities that we need to develop?

So the course is organized by the Pocket Project, and it will be a continuation, a refinement, and a deepening of the first course that we had last year. The aim is for us to fuel trauma-informed practice and help to cultivate healing organizations around the world. We have a wonderful team. Thomas will be delivering most of the sessions, but Karen Simms, Laura Calderon de la Barca, Robin Alfred, and Jens Riese will support the course, and myself. So Thomas, maybe, doesn't need an introduction for most of you, but some of you might not know Thomas so far. So Thomas Hübl has just completed his PhD on the collective trauma work that he has been developing for the past 20 years, and also putting this into the framework of many current scientific findings, and also scientific findings from the past.

Thomas is a renowned teacher and international facilitator who leads large online and offline courses with tens of thousands of people, around topics of collective trauma and healing, and relational competencies. He initiated the Collective Trauma Online Summits, which drew in over 250,000 participants in the past three years, and there will be another summit this autumn. So far, from me, and with that, I would like to hand it over to you, Thomas. Welcome, wonderful to have you here.

THOMAS HÜBL:

Thank you, Kosha. And yes, everyone, welcome, from my side. And yes, we are here to explore; *Why is leadership that is trauma-informed important in our world?* *Why is that? Why would we spend time becoming trauma-informed when we are, anyway, already in leadership positions?* And maybe a little bit about what trauma is, to get to know the core of the understanding of trauma. And then I want to speak a little bit about different applications: What does leadership mean in myself? What does leadership mean, me with another person? What does it mean in an organization? What does it mean beyond our organization? So trauma can have different radiuses of impact. And so for this call, I want to give you a short overview, which also will speak to certain aspects that we address, then much more deeply in the course.

Trauma-informed leadership is one way to say- It's the reversed way of saying highly relational leadership. Because trauma is often being inflicted through inappropriate relation, healing trauma is restoring relation, and trauma-informed leadership is applying that restoration, on the one hand- like what we can heal, plus what we can train, as a highly attuned and a highly impactful relational leadership. And we are transitioning out of a phase- it's probably thousands of years- of power-over hierarchies. So where the hierarchy was determined by domination, by power-over, by overcontrol, and it left a lot of wounds. And we are transitioning, in my understanding, into a world that is a competence-based relational hierarchy, that has a much higher capacity to really be in a relational flow. So what does this mean, relational flow?

So when you look at me right now, I am already appearing in your central nervous system. The Thomas that you see is already happening in your senses. I'm kind of enveloped or coded in your senses, in your central nervous system. And if I were to look at you, the same happens, you're happening in my central nervous system. That's pretty close. So why? Why do we experience so much distance in our world? Where do all these conflicts come from? When we are, anyway, already so close to one another, why do we see what we see in the world? And the reason for that is, I believe, our bodies and our nervous systems are highly complex and wonderful biocomputers. And that everything- our ancestors and the culture, the life that led up to our lifetime achieved- is also in here.

The fact that we can have this conversation, the fact that we live in the world that we live in, and we can study and understand the things that we do, we have complex emotional systems, we have this amazing functional body that has very complex processes. All of that took a very long time to be developed. And that's why I'm often saying integrated history is presence. All of the gifts that our ancestors gave to us to use today, that is presence. But our history also carried a lot of pain, and we are still producing a lot of pain, as we see right now in the world. So there's an ongoing re-traumatization and new traumatization happening while we try to heal some of the trauma. And unintegrated trauma, like unintegrated history, is the past that really bothers us, that weighs us

down, that creates repetitive patterns, where we recreate certain behaviors, certain conversations, certain conflicts, certain big conflicts in the world.

So there is repetition. But we are still happening in each other. Intimacy means, and relating means, that I update through relating. I get updated in you, and you get updated in me. Every moment: moment, to moment, to moment. And the capacity of: I feel you, and I feel you feeling me. I feel you, and I feel you feeling me. The basic building block of human relation. I feel you, I feel you feeling me. That's when our nervous systems are really with each other. That's where we create safe spaces, that's where we create trustworthy spaces. Trust is being created through authenticity, if I walk my talk. If you see that I live what I speak- Or if you see that I say A, but I live B, that's not very trustworthy. But the more it's one, you will feel, *Yes, I feel that what Thomas says is also what he does and how he lives.*

And as a person in a leadership position, for all of us, that's a very important thing. Authenticity in a coherence, in our flow, that means that what I say and what I do is one message. When we are traumatized what we say and what we do is often two, or dispersed, scattered. And the same is also true for updating each other. Where trauma resides in our bodies, we can't feel each other. So we feel more distant, we feel more reactive, we feel more stressed, more scared, more angry. On the other side, we are more indifferent, we are a bit more numb, we are more absent and there's a bigger distance between each other. And that's why, just for the definition, the trauma is of the experience that happened to us, the trauma is what happens in ourselves- the trauma response within a strongly overwhelming situation.

And what happens is that part of me is super stressed, wants to fight, flight or freeze. And we shut down a big part of the overwhelm. We numb it, we make it more absent, so that we can survive better. And from that moment on, what was present before becomes too much, too little. The regulation is missing. Too much or too little, as the in-between is missing the regulated experience with each other. And that's why, I believe, since trauma is not only a biographical experience of somebody that has a car accident, or experiences a war situation- that's very impactful trauma. There are much earlier traumas in our whole attachment process and upbringing, there's ancestral trauma, and there are collective traumas. The whole nation can go through a war, or through a genocide, or through dictatorship, or through many other deeply traumatizing events, including natural catastrophes. So a whole population goes through a traumatic experience at the same time, or pretty much at the same time.

So there is a variety of traumatization. And the important thing is that as much as trauma is often an individual hardship, or an overwhelming experience, or a phase of overwhelming experiences, we have been born into a world where trauma happened for thousands of years. And it didn't start only with us, it was already here when we came in. And that's why, I believe- since nobody told us when we were very young, or for many of us, we said, "Okay, that's how the world is," -we see many

symptoms, but that's how the world is. And only in the last decades, we are waking up and saying, "No, wait a minute. That's not just how the world is; part of what I see is how the world is, and part of what I see is how the world is when it's hurt." But that's very important because if we normalize trauma as, 'that's how the world is,' we don't take care of it.

And if we don't take care of it, we are part of its repetition. Hyper-reactivity, indifference, lack of compassion, lack of presence, power-over domination, the recreation of abusive patterns, the recreation of bigger cycles of violence- that's all based on unrecognized, prior trauma that was so overwhelming that we didn't want to have anything to do with it anymore. But that has its price. And I think we all have the chance to say, "Wow. Together, and with the right skills, with the right training, with the right communities, we have the power to actually become trauma-informed, trauma-sensitive, trauma-integrating, and we can make this world a better place." Why? Because we really honor the pain of the past. We don't try to get rid of it. We take it slowly in, we create intimacy and we befriend the past that was too much, in order to be able to be together today, and create, together, the world that we want to live in.

And of course, that's important for everybody, but it's also extremely important for people to take positions of responsibility in organizations, in companies, in governments- in different places- in leadership roles, because we are exposed daily to processes that are partly based on trauma. If somebody gets really stressed out, if there are conflicts or frictions, or all kinds of interpersonal frictions in human systems, many of them are based on unrecognized trauma. And if I don't know that, and if I don't feel that, and if I don't know how to respond to it, then I'm constantly fighting with those symptoms. And fighting with those symptoms is depleting, leads us to more burnout, leads us to do our job with less fun and less motivation and creativity, and then we have the parts that we like about our job, and the parts that we don't like about our job.

But often, the parts that we don't like about our job are exactly the parts where trauma plays a role. Then we say it's hard, it's difficult, it's a problem, it's very hard to take care of it. And that's interesting because it's not only when we have a lot of work that we burn out, it's also when we, many times a day, or multiple times a day, have moments that we experience as hard or difficult or friction or conflict or absence, or my own trauma gets triggered. And then I'm scared, then I don't know how to do things, and then it seems like I forget all my abilities because I feel very young and unprotected and scared, as a leader. And then I cannot show it because I think I need to keep a position.

And that inner stress accumulates over time. And so trauma-informed leadership means: How do I have practices to take care, first, of my own inner space? And I also learn about my own inner processes, which will be part of our course as we look and explore together. Okay, how does trauma live in me? What kind of trauma symptoms do I recognize in myself? Because I don't want to preach something, I want to learn to live that by myself, and then become a walking example of what

'trauma-informed' means. And I'm saying that if every one of us wants to live in a trauma-informed world, we can only do it by living a trauma-informed life. We cannot ask the world to become trauma-informed, I need to become trauma-informed to live it. And with it, I'm also living in a trauma-informed world. And then it's going to spread.

And since- especially in leadership positions- we have a lot of influence in ways. Through our shadows, in our traumas, or through our intelligence and relationality, we impact our environment very strongly. And I think there, especially, it is very, very responsible. It's very responsible to be trauma-informed because it reduces my own stress and reactivity. With it, I'm becoming more available to people that really need something from me. And when they are stressed out, when they become scared, when there are conflicts in the organization, I gain a bigger capacity to be available for that because I have more inner space. When I have more inner space, I can host more, and then I can provide. On what I said before; Steve Porges, the neuroscientist, called this- in his Polyvagal Theory- Co-regulation.

When somebody is stressed on my team, and I have enough inner space available, and I can really listen to the person's stress and inner experience, and I feel the person while I do it, then my nervous system becomes an additional external processor to their own processor. And like this, we can co-regulate stress. And the capacity to learn how to co-regulate stress and fears with people in our organizations is amazing. Why? Because we start to radiate a sense of safety, psychological safety, and that's trustworthy. So then more and more people trust us because they know they have a place to land, they know, *there is a place where I find resonance, where I'm being felt*, and that creates a deeper relational network. But what does a deeper relational network do? It creates more resilience, it creates systemic resilience. Because relating, as we said already, is like an internet connection between us.

If the internet connection is strong, a lot of data can flow. If the internet connection is weak, then the transmission of the Zoom is very choppy, or it gets stuck. And when a lot of relational intelligence is being freed up in an organization, because the organization starts to heal, just by us creating the right environment and circumstances, the collective intelligence of the system is rising. We call this 'coherence is building.' And the more coherence we have in an organization, the more resilience we have; which means, together, we can manage deeper crises, challenges that we have, expansion, new things that we don't know how to do. Together, we are more capable of embracing those, in order to grow together, to become wiser together. And I say, for me, one definition of wisdom is: wisdom is the amount of world that I can include in the way I live. So wisdom is the amount of world that I can include in the way I live.

Wisdom is also the amount of my organization and circumstances I can include in the way I decide things. I move, I lead, because more feels embraced. And that has a very positive effect on the coherence and, let's say, resilience building of an organization. And that radiates, of course, that

radiates out into the levels of stakeholders, the levels of clients, and the levels of the whole world around the organization. And that's why we also built our Trauma-Informed Leadership Course from the most intimate connection to ourselves- to get to know ourselves, because that's where the whole transformation starts. Being trauma-informed is not just knowledge, because we can have the knowledge, but it doesn't mean that we can live it. Living means embodying. Living is; *I make the space to look at my own inner world.*

Living also means I practice a better regulation in my nervous system, so when I get stressed, I have practices on how to regulate that stress back into a more engaged and regulated dynamic, so that I can be active and relaxed, but I don't exceed my stress levels into a place where I become reactive or I become short, where I snap at people; all the things that, in leadership positions, also create a lot of side effects and create also, some hurt. And so there is the part of me that needs to be integrated more, and the part of me that needs to be trained. Integration and training are the two highways that lead to developmental evolution. Integration of the unintegrated past trauma, and training of my capacities and the open parts of myself, can be trained to develop certain capacities. And so in the course we will look at both. In the course we will look at- that was a good example for this related moment. It was on my screen, the image got stuck. So the data connection wasn't that strong.

And so integration and training lead both to my own maturation and growth, and also the growth in the organization. And maybe a few more things: Trauma is frozen potential. Trauma and the process- the trauma response is a very intelligent response within overwhelming moments. So whatever happens to me, the trauma response is an attempt to protect myself and to save myself. Life developed this over thousands and thousands of years. So that's a very intelligent process. Of course, we pay a price for that disconnect. But when we look at it, we are not exploring something that's not working in us. When we look at trauma we always explore something that was very important, that worked, and it needs attention. And often, it needs relation. Both.

So again, many people think trauma means there's something wrong with me because it looks dysfunctional, something is not working with me. It's a weakness, it's a part of me where I don't feel strong. But when we are exploring it, we see, wow, we see the elegance of life trying to protect itself. It's actually a kind of childhood hero [inaudible 00:28:51]. It's the part that really was intelligent to protect. And when we approach the trauma in us like that, we are looking at intelligence. We are developing the capacity to communicate deeper with our own intelligence, and in other people with their intelligence. That's very important. We are not looking at the stigma or something that's wrong, we're looking at something that, in those crucial moments, was right.

And why I'm saying this is because that completely changes the way I look at myself. Instead of looking at something that is missing, that there is a lack of, that's not good enough, I'm looking, *Wow. I want to explore with curiosity what's actually my inner process.* And by that, I discover more

and more of myself and I become more whole, become more full, and more integrated. And that leads to post-traumatic learning. So all the potential that is frozen in the trauma starts to become more liquified, and becomes living life potential. Creativity, relationality, generosity, compassion, clarity, responsibility, ability to respond; these are all amazing things, so trauma healing is always a win, win, win. From an economic standpoint, it's always a systemic win. It's a triple win. And so that's a very important thing because often, in our psyche, when we look at ourselves, we are looking at, *Oh, there is something not right in me, or there's something not right in you.*

But through the trauma lens, we learn a completely different way of looking at ourselves and others. And that ultimately becomes much more generous, much more loving, less harsh and judgmental. And we start to radiate some sense of presence and embrace. And I think that creates a much more stable and safe community, or team, or organizational environment; where, first of all, much more healing can happen, much more authenticity, many more voices feel empowered to speak, not just the voices that speak all the time, but that there is enough safety for everybody to come in. And that's a high art, that's a skill. And I also see, more and more, the trauma dynamics in teams and in my organization. And I see that I'm less and less supporting that, I'm less and less supporting-meaning colluding- with it.

There's much more awareness, which also changes, sometimes, the flow in the entire organization, and empowers certain people that often feel disempowered. It's much more inclusive. And over time, of course, it addresses much bigger issues that we are facing when we are looking at collective trauma like racism, exclusion, gender exclusion, or abusive environments in organizations where trauma is being perpetuated the whole time, through power dynamics and abuse. And those things will, by tendency, slowly disappear and more relational health will appear. And I think that's how we want to live together. We want to be in a different kind of relation that is respectful; where dignity is honored, where everybody's intelligence and purpose is supported. That's why I often say human rights consists of three rights: The right to be in life; everybody has the right to be in life. Why? Because we were born into this life, and that's sacred. The right to become, to develop, and that we create the circumstances for each other to develop, that I support you and you support me in my highest development.

But what we often see in organizations is that with scarcity, either it's me or you. How can I be faster and stronger in the place that I need to push other people away to get where I want to get to? This is based on scarcity and in a world where we normalize trauma, we say, "No, but that's how the world is." We need to fight. Because we normalize the scarcity of trauma. In that world, we have to fight- or we are fighting. But that's not the only opportunity that we have, or option. We see that scarcity- the lack of things, the lack of resources, the lack of- is actually a very important trauma symptom, same as separation and othering. And my trauma gets triggered, I see you more at the distance. You become a bit more of my enemy, you scare me. I need to protect myself.

And these are dynamics that happen very often in organizations. And so the right to become- which means that we support each other in the development, in order to be mutually creative and create more opportunity. And the third is the right to belong, to create relational health and systems of belonging, that feel psychologically safe to everybody, so that we can really speak up and be honest and be authentic, and really be with each other, and we don't take all the shadow out. We take it in and transmute it and grow. And so I think respecting these three human rights is natural, that's something that grows. When we release ourselves from the after effects of the trauma symptoms and our ancestors' trauma symptoms- as I said, it didn't start with us- and the collective trauma symptoms, and we will also look at how trauma plays out in organizations, as I said. And some organizations that cause trauma in their own environment, or are interacting with a lot of trauma, NGOs that are interacting with a lot of trauma that's happening now, for example, in Ukraine. We need some practice.

Otherwise, when we are exposed to trauma, we suffer from the secondary trauma impact, that then becomes too much for us to support, to be available, to bring resources. So when we see a lot of trauma, it's also hard on us sometimes. So that's why we need some practice and skills. And so, the bottom line is that when learning in different radiuses from myself, that is, in one-on-one relations, in leadership positions, in communities and organizations, in their organizational system, and with the bigger society, there is a whole spectrum where trauma-informed leadership makes a big difference. And that's why we are very passionate about it. And I have seen many people change, and I have seen many people in their flowering, from where the frozen or the hardened or the disconnected parts start to melt and become more whole, and the potential and purpose that's being released, and the flourishing.

So I think that's very important in many organizations and institutions. And maybe, for now, before we transition afterwards into some more questions that you might bring, or if you want to come on or write in a question, we can look at that. But I want to take us through a bit of an inner practice, because it's great to talk about these things, and it's also great to get a deeper experience, and an experience of regulation. Because what trauma does is it creates a stagnation in the data flow, in the body and in the psyche. And so when our data highways are open, we feel responsive, but we also feel insight, informed, and more healthy and resilient. But if the inner data channels are congested, it's like a highway with a traffic jam. So it again becomes stuck. And when it's stuck, we become more angry, more impatient, life is not moving and we become less generous.

And that has effects on our body, of course, but also in the way we interact with the world. So trauma creates those inner stagnations, or absences, and it often creates a fragmentation between my physical expression, my emotional experience, and my thinking. In many ways, trauma often hurts the coherence between the thinking, the mind and the body, the mind and nature. So then we can think about things, but we cannot live them because we cannot walk our talk. So we can read books and say a lot, but in reality, it looks different. That means that our knowledge doesn't fully

embody itself. And we will do a short practice when we look a bit at the three dimensions of our inner world right now, and then we can transition into some questions.

MEDITATION

And just a few minutes, if you want, you can also close your eyes and take a deeper breath and say- Okay, we let all the things that I spoke about and whatever you heard, and how this lands in you, we let that sink in a bit deeper. You can just check in with how you feel. If you feel tight, if you feel expanded, relaxed, stressed-

And then if you take a couple of deeper breaths, and we focus for a moment only on the body. When you just feel your body, and notice an energized, vital, pulsing, streaming, tingling. Or can you feel yourself well? Or you feel present in your body?

And as you connect to the parts of your body that you can feel well, where you feel aliveness, you can also connect to and check in with; *Okay, what's my current stress level? How stressed am I right now at this moment on a scale of 1 to 10?* And then just create a little inner space and acceptance for sensations that you call stress, maybe activation, restlessness. It's harder to sit quietly. I did a lot of thinking.

Then, for a moment, if you look at, *What's my emotional experience right now?* Can you name an emotion that's present in you? Do you feel a bit disconnected and overwhelmed emotionally right now, or distant? You just allow everything, there's no, *I should feel like this, or, I should feel like that.* And then for a moment, look: What in you is aware that you feel yourself? You feel your body, you feel your emotions, and you're also aware that you feel yourself. What is aware? What is that awareness function? Which part of you is aware of your perception?

And when you try to not think about it, but just listen inside to that which is aware. Then, let's take a couple of deeper breaths slowly. Slowly, open your eyes. And then we transition, if there are any questions or anybody wants to come on with some questions or write some questions. Maybe you already have some, Kosha?

KOSHA JOUBERT:

Yeah. Thank you, Thomas. And if you would like to bring a question on live, we'll start just with content questions. And then afterwards, we'll have time for questions about the course. So I'll start with a written question. There were quite a few really interesting questions coming in. And Darren is asking- so he understands that individual, ancestral and collective is very important, and applauds what we are doing, but in terms of organizations, he asked, "How do we, as professionals, integrate

these learnings within our organization; where these terms are seen more as personal stigmas and most organizations have more of a business and general wellness focus?"

THOMAS HÜBL:

So the question is how to implement this in the organization when-

KOSHA JOUBERT:

Yeah. How to implement it, and also how to work with such terms that are seen as stigmas.

THOMAS HÜBL:

Right. For us, it's always important to clarify how we ourselves see it, that's very important. Because sometimes, how it's seen outside, even if I'm already more aware of certain dynamics, it resonates either with some parts in myself, or I still feel I need some more training and some more expansion, to meet the fact that my environment sees it that way, and at the same time, I don't anymore. I develop a new lens for myself. And it can sometimes feel challenging to implement a new lens in an environment that maybe has a little bit of a different value system, so that's right. But the best way of implementation is to live it. Because if I stop looking at people in terms of dysfunctions and in terms of what's lacking and what's not enough, and where they're good and where they're bad, and if I stop perpetuating that kind of internal polarization, I become, naturally, a hub of less polarization and of more integration.

And so the implementation pretty much works through the way of living, in the organization. And also, to see that- at least in my experience- in many organizations, even if it's sometimes hidden, other people go through a similar development right now too. Even if it's not overt and outspoken. So what I see is that sometimes people are amazed by how many other people, maybe also silently and quietly in their own private life, do much more inner work than it seems, like in the professional context. And I think if we recognized it and make deeper connections, we start also weaving another level of network, in which some more stability of new values or a new way of dealing with this kind of thing starts to happen. But I think the most important part for us to clarify is: even the so-called 'outside organization,' or the organization that I'm working in all the time. How much of the value, still, maybe in a more subtle way, resonates in me too.

So when people pathologize weaknesses, maybe there is a part in me where I do that with myself too. Maybe not anymore that strongly, but maybe a little bit. And maybe the way I look at myself; I'm also often listening to that critical voice in myself without noticing it. Or I often still look at myself as; *What's missing? What am I lacking?* And not, *What's developing? What's growing? What is unfolding?* And so I think the more I can look at those things in myself, I'm less vulnerable to be

sucked into these dynamics with my environment. And that's the beginning of radiating a new quality into the organization. And especially if I'm in some sort of leadership position, then there's even a higher responsibility to do that because I'm influencing, most probably, more people with the way I move in the world. I don't hear you.

KOSHA JOUBERT:

Brilliant, yeah. And I also think that during the course, we'll also develop a vocabulary together, because there are many leaders participating who work in different contexts. So of course, the adaptation and also explaining the vocabulary that we use, in ways that can be understood more deeply. Yeah. Thank you, Thomas. And another question that comes in from Alan is, "Are we seeking to be trauma-informed or healed from trauma? Is there a difference?"

THOMAS HÜBL:

Well, I think, first, for us now, we are looking to become trauma-informed, which means that first, a deeper understanding of trauma and trauma dynamics, and how it shows up in ourselves, in people, in organizations. I notice that more and I stop fighting their symptoms, and I develop a deeper quality to relate to the root, which, for example, can mean that if I recognize that in myself more, and I create more safety in myself, then I see that the person that comes at me a bit more distant is actually not disliking me, but the distance is based on some inner fear, the person often didn't feel belonging and the belonging wasn't safe, and relating is not safe. And that's why the person comes across a bit distant, maybe a bit critical, maybe a bit rationalizing. But if that doesn't threaten me, then I can relate to where that's really coming from, and create a deeper connection that will slowly relax that pattern.

If not, then I start fighting. I'm getting engaged in the behavioral pattern that that creates. Maybe then I say, "No, maybe I don't like that person so much." And like this, we're already part of a trauma dynamic. And so when we first are looking to become more trauma-informed, notice those things, and maybe have a wider range of possibilities on how to respond and how to regulate ourselves. The second step, of course, for many people, is then that, *Wow, once I notice how trauma shows up everywhere, I want to be part of its healing.* So that's why we go into more trauma-sensitive and trauma-integrating levels, which means that I'm part of its integration. And that's why I stop the trauma recurrence, and I become more integrated and whole. So I think for most people, once we understand that we are drinking water with a little bit of poison, we will stop drinking that water. But as long as we don't know that we are drinking poisonous water, we keep drinking it. And we are wondering about the side effects.

But once I know, *Ah, there's a little bit of poison in the water, that's why I don't feel good.* I will stop drinking that water, or I will purify that water and then drink clean water. And so I think that's a natural appropriation.

KOSHA JOUBERT:

Great. And in this course, we will also bring in extra sessions and extra aspects on how to build healing architectures, and how to bring in guidelines into organizations that allow us to create healing environments. Yeah. Yeah, I think we'd love to take a live question next. And you can continue to raise your hands, but we'd love to go to you, Marsha. I hope Scott can bring you online. Yeah, and maybe while this is happening, Thomas, if you have a few sentences just about how you see the community of trauma-informed leadership growing over time, and the effect that this can have on the world.

THOMAS HÜBL:

Yeah. I think, especially in organizations, we, or many organizations have an impact in society, on society, and many of the organizations have a larger impact on society. So I think the more we create communities, not only is it healthy for the individual, it's also more healthy for the entire team, or the employees, or the whole staff of an organization inside. So we create more healthy work environments, where we love to be because we spend a lot of time there. And then it also creates a connection between organizations that do that, which creates a network. And I think that network starts to have a stronger and stronger social impact. And then it changes some of our values because if you look, for example, there is natural stress and relaxation in our system. Sometimes we have a lot to do, and it's very intense. And so, we need to put in more energy.

And then we have phases, again, where we have more regeneration and relaxation. So it doesn't mean that stress in itself is something we want to avoid. But there is trauma stress that is additional stress in our system, that is not that natural flow of activation and relaxation, that's a chronically higher stress level. And that extra stress is what starts to burn the substance. That starts to, over years- if that stays for years or decades- hurt our physical body. And it's kind of an unsustainable lifestyle, which means we burn fossil fuels. But, for example, if many people that have an extra amount of stress, create organizations- which happens in many organizations because many of us carry that- we create an environment that is based on an unsustainable way of doing things.

And if that's on the big scale in the economy system, if that's on a smaller scale in various societies or in the organization itself, we create systems that actually burn too much fossil fuels. And we cannot just, through ideas, build a sustainable society, we can only live a sustainable society. No idea will do it because all the good ideas are like a band-aid on top of the real issue. And so becoming more regulated and having that in a systematic way in multiple organizations ultimately transforms our

economic system because the unconscious way of exploitation and domination will be turned into much more relational ways, where mind and nature are much more synchronized. And that's what we need to create sustainable work circumstances. But that's also what we need to live in a very different relation with nature, at the moment. And we see what impact we already create.

KOSHA JOUBERT:

And I see there's just a question coming in from Tatiana. And maybe that also relates to the next question that I will bring in. We are offering this course for free to people from the Ukraine at the moment, during this situation, and Tatiana is asking, "How can healing be effective when traumatic events are continuing?" Maybe that's also part of this question: How can this course be supportive to people who are currently experiencing the war in Ukraine?

THOMAS HÜBL:

Right. There are multiple things. One is: There's the element of trauma healing, which means healing the trauma of the past, in order to become more present and available now. But that's integrating something like traumatic situations that happened. That's, of course, important to create more resilience, to meet current traumatizing events, that hopefully won't be that many, but for some of us at the moment, we are living in a situation that is traumatizing. And so healing, on the one hand, creates more resilience. On the other hand, trauma-informed living gives me tools and practices and abilities to actually work moment to moment, to moment with my inner experience, when I am in various straining or difficult life circumstances. Like for example, right now in Ukraine. I need to practise because otherwise, it's more and more depleting to me, and it's, anyway, depleting, but I can, in a way, counter steer this through an inner practice. And I can at least do what I can do, by being trauma-informed, to balance that ongoing chronic stress and traumatization that's happening.

And the third thing is that in crisis situations, we do need community. Having a community where I come to recharge, to feel for a moment, that I can exhale, to feel held, to feel seen, to feel embraced, to be able to just be for a moment, is like a gas station. We leave with our cars, we need to come to the gas station in order to take fuel. When we are in very hard circumstances, or when we are working in NGOs that are dealing with a lot of trauma at the moment, we need a place to recharge because otherwise, we are burning ourselves. And that's why community- a trauma-informed community- is so important. Because within that trauma-informed community, I can experience the mutual support, and we will also learn throughout the course, the co-present nature, and co-regulating, even if it's online and virtual, because during the course, we will be able to see each other, and we will do some practices on how to use the digital medium to co-regulate our stress with each other and create collective presence. And that's deeply supportive.

And so when we are in ongoing crisis moments, we need that and we need to feel a quality of generosity. Because in traumatizing situations there's scarcity, there's a lack, something is missing, something is not enough. And having more emotional and human relational support strengthens us and gives us the power to go through it in a more supported way. And there are many studies, scientific studies. One friend of mine, Christina Bethell at the John Hopkins University in the States, also speaks about relational health. What are adverse childhood experiences? For example. And what are the positive childhood experiences? And also about the correlation present if somebody goes through some trauma but has a lot of positive relational support. The trauma after effects are way, way less.

And that's what the whole world can be right now, for the current situation. We are the generosity, the positive relational experience for many people that are going through very traumatizing situations, because we know how that reduces the after effects and the burden of the trauma later on in somebody's life. And this is the generosity that we need now. And I think the more trauma-informed we are, the more we notice how that's needed.

One thing I want to share is that, again, the win, win, win of what we can do together when we apply trauma-informed principles in our organizations, and when we create communities where we support each other in that- I think that's deeply resourcing and it's a deep win, win, win, for the world. For us, for our communities, and for the world. And it really enriches our life. So we become more creative, more engaged, more dynamic and vital and energized. So I think there are many, many, many good reasons to engage in such work and it makes our world a better place. So maybe that's the most essential.

KOSHA JOUBERT:

Wonderful. Well, thank you for being here with us tonight. And we know that you are being called to many places with this work, so maybe we'll let you go. We look forward to seeing you again soon, as part of this course. We start on the 24th of May and we will, of course, share the recording, and also, yeah, share snippets of the recording, so people will have a chance to come back to this. Thank you, Thomas.

THOMAS HÜBL:

Great, thank you. And thank you everybody for holding a space for exploration, so thank you.