

2nd Online Conference: [Certificate of Advanced Studies \(CAS\) In Collective Trauma Integration Process](#)

CAS-CTIP Students' presentations on the Collective Trauma Integration Process (CTIP):

Explore current projects and research, and think together into the future

February 6th – 8th 2026

Witten/Herdecke University and the Academy of Inner Science cordially invite you to attend the online conference from February 6–8, 2026. The conference aims to provide a space for researchers and CAS-CTIP students to present their current projects and research on the collective trauma integration process.

Thirteen students from various professional backgrounds, including therapists, facilitators, coaches, engineers, and educators, – will present their research projects. All of the research outcomes are the result of intensive learning in the CAS-CTIP courses and independent study, striking a balance between science, art, and spirituality. We will examine current projects and research and discuss the future with Thomas Hübl, PhD (invited).

Zoom-Registration

https://uni-wh-de.zoom.us/meeting/register/2t9RcmTqSHikU_9NBILErA

Contact

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Program (time in CET)

February 6th

17:00 – 17:45 Claude Terosier

Creating Collective Healing Spaces on Racism in Mixed Settings: Applying the Collective Trauma Integration Process in a UNESCO workshop

18:00 – 18:45 Cynthia Luna

Healing the Fragmented Soul in Latin America: Addressing Internalized Colonialism through the Migratory Lens

19:00 – 19:45 Yocheved Sidof

When Space Breaks: A Transpersonal Inquiry into the Collapse and Restoration of Space in Collective Trauma

20:00 – 20:45 Antoinette Cooper

Currencies of Trauma: A Poetic Methodology for Decolonizing Black Economic Relationships

February 7th

17:00 – 17:45 Thomas Helbling

Collective trauma around money in Switzerland

18:00 – 18:45 Sue Gallagher

Healing Irish American Trauma

19:00 – 19:45 Hannah Sadtler

Nakedness and Grace: Integrating the Roots of Perpetration for Collective Restoration

20:00 – 20:45 Johanna Moss

Unresolved Colonial Legacies and Institutional Dynamics: An Embodied, Trauma-Informed Analysis

21:00 – 21:45 Jody McVittie

The Effects of Moral Injury on People in the Caring Professions

February 8th

17:00 – 17:45 Jacqueline Hill

Innovations in Trauma Treatment: Addressing the Roots and Complexity of Trauma and its Treatment

18:00 – 18:45 Stella Enriqueta Mondragón Cedeño

Migratory process: voices and experiences of the local population

19:00 – 19:45 Monica Weber

Finding Common Ancestors in Nature: The Collective Trauma of Human Disconnection from Nature and Wildlife

20:00 – 20:45 Lori Amy

The Wounds of History: Fear, Hatred, and Healing the Individual and the Collective

Program and Abstract

February 6th

17:00 – 17:45

Claude Terosier

Creating Collective Healing Spaces on Racism in Mixed Settings: Applying the Collective Trauma Integration Process in a UNESCO workshop

How can we create spaces where people from different sides of discrimination can engage with racism without fragmenting further? This presentation examines a collective healing workshop on racism and colonialism facilitated in Barcelona with UNESCO, applying Thomas Hübl's Collective Trauma Integration Process.

The workshop brought together participants across racial and ethnic lines—Catalans, Africans, Moroccans, South Americans—to address historical and contemporary manifestations of racism. I explore the methodological challenge of holding space for emotional truth-telling while preventing defensive reactions that typically derail mixed-identity dialogues on racism.

Drawing from the facilitator's embodied experience, I demonstrate how the CTIP approach enabled the group to first acknowledge separation before building connection. The presentation includes specific facilitation practices, participant testimonies showing transformation, and reflections on creating safety frameworks that allow vulnerability across difference. This offers practical insights for collective trauma practitioners working with structural inequalities and identity-based divisions.

18:00 – 18:45

Cynthia Luna

Healing the Fragmented Soul in Latin America: Addressing Internalized Colonialism through the Migratory Lens

This study investigates how the migratory experience reconfigures perceptions of privilege, classism, and racism among Latin American individuals. Utilizing qualitative interviews —primarily from middle-to-upper-class backgrounds transitioning to North America, Europe and Australia— the research analyzes the psychological and sociological shifts that occur when individuals move from positions of social dominance in their home countries to racialized "otherness" in the places they now live. Four central themes emerge from the data: the dialectic between physical security and the erosion of communal support systems; the sociocultural "labor shock" following the loss of affordable domestic service; the transition from nuanced, "invisible" colorism to explicit North American racial hierarchies; and the development of fragmented, hybrid identities. The findings suggest that migration serves as a critical reflexive lens, exposing the enduring legacy of the colonial caste system and its role in the fragmentation of the Latin American psyche. Ultimately, the study suggests that recognizing one's

complicity within these historical structures of oppression is an essential prerequisite for healing collective trauma.

19:00 – 19:45

Yocheved Sidof

When Space Breaks: A Transpersonal Inquiry into the Collapse and Restoration of Space in Collective Trauma

This research explores the collapse and restoration of space as a central yet under examined dimension of collective trauma. Drawing on phenomenological interviews, heuristic inquiry, and Jewish mystical frameworks, the study investigates how space is experienced somatically, relationally, temporally, and existentially when trauma overwhelms individual and collective systems. Six trauma-informed participants were interviewed, with attention to how space narrows, fragments, or restores in moments of threat, witnessing, grounding, and spiritual connection. The findings identify recurring patterns through which space collapses—such as constriction of breath, loss of agency, and erosion of existential permission—and conditions that allow space to widen, including relational attunement, vertical anchoring, and temporal coherence. Integrating Thomas Hübl's model of trauma as a disruption of space, time, and rhythm with Lurianic Kabbalistic cosmology, the study proposes space as a relational and sacred field whose restoration is central to healing collective trauma.

20:00 – 20:45

Antoinette Cooper

Currencies of Trauma: A Poetic Methodology for Decolonizing Black Economic Relationships

This presentation explores poetry as a decolonial methodology for healing collective trauma related to the historical commodification of Black bodies. Drawing from Thomas Hübl's collective trauma integration framework, Autumn Redcross's concept of Black body memory, Audre Lorde's assertion that poetry is not luxury, and Eve Tuck and K. Wayne Yang's theorization of decolonization as "an elsewhere," I demonstrate how poetry accesses ancestral and embodied memory that analytical methods cannot. Through examination of òkpòhòs (manillas/slave bracelets), Federal Writers' Project testimonies, and personal experiences as a documentary poet and trauma facilitator, I show how poetry interrupts colonial logics inscribed in economic relationships. Using the chakra system as an embodied organizing principle, I document paradigm shifts from individual pathology to collective resourcing, hyperindependence to witnessed interdependence, and colonial urgency to embodied presence. Poetry as decolonial methodology restores Black interiority through language, creating conditions for collective trauma to be witnessed and transformed.

February 7th

17:00 – 17:45

Thomas Helbling

Collective trauma around money in Switzerland

We present a reflection on collective trauma around money in Switzerland. It provides an overview of Swiss history with a focus on money, poverty, and wealth from the early 13th century from the era of mercenaries and proto-industrialization through the World Wars. It illustrates how an agrarian confederation evolved into a wealthy nation. It notes that wealth accumulation occurred in distinct phases and remains unequally distributed across population. Additionally, the paper outlines the Collective Trauma Integration Process (CTIP). Since research on collective trauma in Switzerland is still emerging, this study offers a novel contribution. Using results from a participant study group, we demonstrate the working principles of CTIP and reveal new insights into how Switzerland's historical dynamics around money are internalized today. We conclude that while classical historiography describes the factual events ('the what'), the CTIP process sheds light onto the psychodynamic history of those events ('the how').

18:00 – 18:45

Sue Gallagher

Healing Irish American Trauma

Irish American experiences of conquest, dispossession, stolen land, starvation, codified laws promoting segregation and inferiority, and horrifying emigration conditions were an invitation to presence the centuries old, undigested traumas and trauma symptoms. The research study consisted of: (1) curating a felt sense history of Irish American trauma and contemporary psychological and sociological research on Irish-American collective trauma symptoms; (2) hosting three two-hour Inner Science workshops with fifteen Irish-Americans to presence our ancestral/collective trauma in relating to the land; and (3) synthesizing the experiences in a final report. Key findings illuminated silencing/absencing, cultural amnesia, grief, scarcity, and victim/perpetrators in the Irish American lineage and collective experience. Additionally, the power of Irish American ancestors to survive was highlighted. Presencing the history with Inner Science practices resulted in a greater sense of connection to Irish culture and people, agency with the Irish Diaspora, and deeper intimacy with land.

19:00 – 19:45

Hannah Sadtler

Nakedness and Grace: Integrating the Roots of Perpetration for Collective Restoration

Researchers and practitioners of collective trauma healing recognize the need to address perpetration as well as victimization in order to support the integration of intergenerational and cultural wounds. Drawing on the teachings of Thomas Hübl and focusing on practitioners engaged in his Collective Trauma Integration Processes (CTIPs), this qualitative study explores how individuals from perpetrating lineages experience and integrate perpetration energies within themselves. In particular, the study investigates the experiential state Hübl refers to as “the sanctuary of our nakedness,” a threshold beyond fear, shame, and guilt that he describes as essential for genuine restoration.

Using semi-structured interviews with seven Hübl students engaged in ancestral healing work and supplemental consultations with related practitioners, the study examines how participants approach presencing perpetration, what supports or inhibits their ability to arrive at the sanctuary, and what relational outcomes emerge from this work. Findings suggest that while intellectual understanding and empathy with victim experience are necessary, they are insufficient on their own. Participants who described arriving at the sanctuary consistently emphasized the presence of a non-judgmental relational field characterized by compassion, connection, and love.

The study proposes that explicitly naming the sanctuary and orienting practitioners toward love as a guiding relational field may enhance the effectiveness of perpetration healing within collective trauma integration work.

20:00 – 20:45

Johanna Moss

Unresolved Colonial Legacies and Institutional Dynamics: An Embodied, Trauma-Informed Analysis

This presentation analyses how Germany’s colonial engagements with Ghana and Togo continue to inform contemporary institutional behaviour, perception, and modes of collaboration. Drawing on Quantum Social Science (QSS), collective trauma theory, and embodied phenomenology, the study proposes an embodied, trauma-informed framework for examining how historical colonial entanglements influence perception and decision-making in present-day institutional contexts. Methodologically, the researcher’s embodied responses are treated as situated perceptual data for identifying trauma-related field dynamics. Six historical and contemporary case studies are examined, revealing recurring patterns including cognitive dominance, emotional restraint, procedural distancing, and avoidance of sustained historical engagement. A central analytical finding is that apparently contradictory orientations—such as benevolence and control, or moral responsibility and avoidance—can occur simultaneously without being reconciled or consciously integrated, and these unresolved tensions continue to shape institutional practices in subtle but persistent ways. The findings suggest that unresolved colonial legacies continue to influence relational and organisational dynamics beyond formal policy frameworks.

21:00 – 21:45

Jody McVittie

The Effects of Moral Injury on People in the Caring Professions

A literature review of moral injury in the caring professions reveals some of the harms and potential benefits to caring providers. Moral injury can occur when the empathetic provider witnesses human trauma, violence, and pain without any structure to hold that suffering, or to process their secondary trauma. One of the natural human responses to this type of injury is to become less sensitive. This in turn impacts the system in which the professionals work, inviting it also to be less responsive to the needs both of the providers and the “provided.” Several possibilities are proposed to begin to shift this self-perpetuating cycle of harm.

February 8th

17:00 – 17:45

Jacqueline Hill

Innovations in Trauma Treatment: Addressing the Roots and Complexity of Trauma and its Treatment

This research explores innovative approaches to healing trauma, emphasizing the importance of understanding its deep roots—individual, intergenerational, and collective—and utilizing embodied, compassionate, and systemic methods. Key areas include addressing collective atrocities such as slavery, genocide, and the Holocaust, as well as attachment and developmental issues. The study combines quantitative and qualitative analyses, revealing insights into relationship dynamics, spiritual practices, and healing modalities that extend beyond individual therapy to encompass ancestral and community-level interventions. Findings underscore the necessity of a holistic, systemic approach to trauma treatment that integrates physical, emotional, mental, and spiritual dimensions, fostering profound healing across personal and collective histories.

18:00 – 18:45

Stella Enriqueta Mondragón Cedeño

Migratory process: voices and experiences of the local population

This study explores the emotional and trauma-related responses of host communities in interactions with migrants. While most research emphasizes migrants’ trauma, little attention has been given to potential collective trauma among local populations—a factor underlying social polarization. Using a qualitative, phenomenological approach, ten semistructured interviews were conducted with participants of diverse ages, genders, and nationalities. Findings reveal that locals experience bodily

tension, emotional discomfort, and cognitive dissonance during interactions with migrants, including fear, anger, frustration, helplessness, anxiety, vulnerability, and shame. These emotions arise in the context of perceived aggression, insecurity, cultural and linguistic barriers, and a loss of sense of belonging. Such reactions may mirror physiological responses to threat, reflecting activation of individual and collective trauma memory. Feelings of unsafety and hypervigilance may reflect transgenerational fear transmitted through narratives of conflict and exclusion. Participants often used avoidance, projection, absencing and emotional distancing as defenses to regain control when internal safety felt compromised. However, those engaging in self-awareness, reflection, community involvement, and relational attunement reported transformative experiences. This movement from trauma reactivity to trauma integration, relational awareness, and responsiveness, marks the beginning of transformation. Both local and migrant populations share unmet needs for safety and belonging, underscoring the importance of addressing these needs to foster well-being and social integration. Collective spaces that allow shared discomfort and reflection can support communal healing. The study highlights that trauma-informed and awareness-based approaches can transform inherited cycles of fear and exclusion in intercultural relations by attuning to what has been excluded or unseen, fostering conscious, compassionate engagement and promoting social cohesion.

19:00 – 19:45

Monica Weber

Finding Common Ancestors in Nature: The Collective Trauma of Human Disconnection from Nature and Wildlife

By examining biological and anthropological aspects, Indigenous worldviews, ancient myths and religious influences, eco-psychological frameworks and collective trauma theory, this essay explores available influential and scientific sources around the topic of human disconnection from nature/wildlife. The aim is to get insights into if and how individual and collective healing requires the restoration of ancestral relationships with nature and wildlife.

Proposing directions for future research or action suggests creating safe spaces for groups to presence the collective unconsciousness, numbness and denial, to then access ways of remembrance and reconnecting. It is postulated that healing requires re-establishing ethical, emotional, and spiritual kinship. Emphasized in the conclusion is the key role of Indigenous wisdom preserved from a time before the nature/culture/supernatural split and the role of somatic oriented approaches combined with scientific trauma research.

20:00 – 20:45

Lori Amy

The Wounds of History: Fear, Hatred, and Healing the Individual and the Collective

“The Wounds of History” analyzes how histories of war, conquest, enslavement, and structural violence create a field of collective trauma that shapes contemporary politics and out of which social polarization and authoritarianism arise. Drawing on trauma theory, historical analysis, political psychology, and emerging research in epigenetics, this article explores violence and hatred, not as moral failures alone, but as symptoms of unhealed individual and collective wounds. Through case studies ranging from U.S. racial history to global conflict and nuclear brinkmanship, “Wounds” looks at the fear driving mass violence as a function of a trauma bond between a people and a leader, and argues for a paradigm shift in which healing becomes a foundation of a political economy for the future.