

Healing Trauma with Ritual and Ceremony - Handout

- Connecting Ericksonian Hypnosis and Native American Spirituality

Core Beliefs

- about ourselves, others and the world (cognitive maps/schemas; internal working models)
- In nonthreatening early environment, we develop core beliefs of **control, predictability, trust and protection**
- Traumatic (childhood) events disrupt, threaten and challenge these core beliefs

→ powerless, vulnerable, random, distrust, unprotected

Coping Strategies

- Coping Strategies are developed, in order to protect the ego of the child
- Later these strategies become symptoms like depression, anxiety, eating disorders etc.
- People feel stuck in life



Clinical hypnosis therapy

In therapy we want to allow new healing experiences in a protected environment

- controllable for the patient
- in relational context

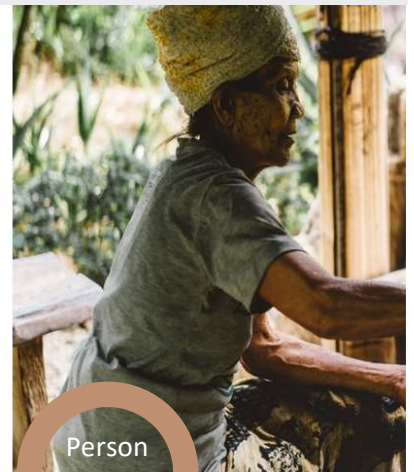
New perspectives

...that help people to grow and feel better

- We want to help them solve their problems, get out of where they got stuck before.
- Thereby we create **new meaning in life and compassion for the inner child.**

Navajo, Navaho or Diné

- 332.100 tribeswomen and men
- the second largest of the **Native American population** in the United States
- Earthfolk
- beautyway

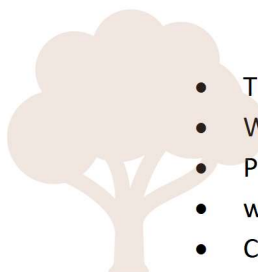
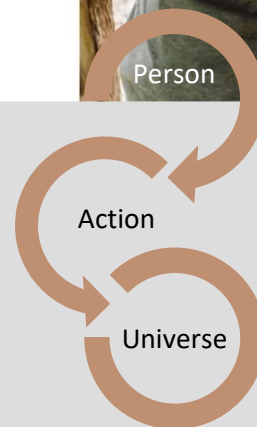


Person

Hòzhò

Health
Truth
Beauty
Balance
Great Spirit

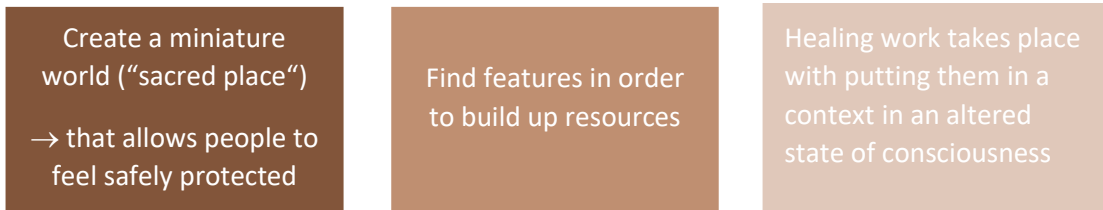
- Its attainment is a **central issue**
- contains the whole world of appearances, everything that *is* and its conditions
- reconstitutable through ceremonies, healing, therapies
- Fundamental relationship between man and woman: harmony of the sexes



- The Universal Spirit, the Great One
- Wakantanka
- Penetrates everything
- we humans are connected to it
- Connection to the stars

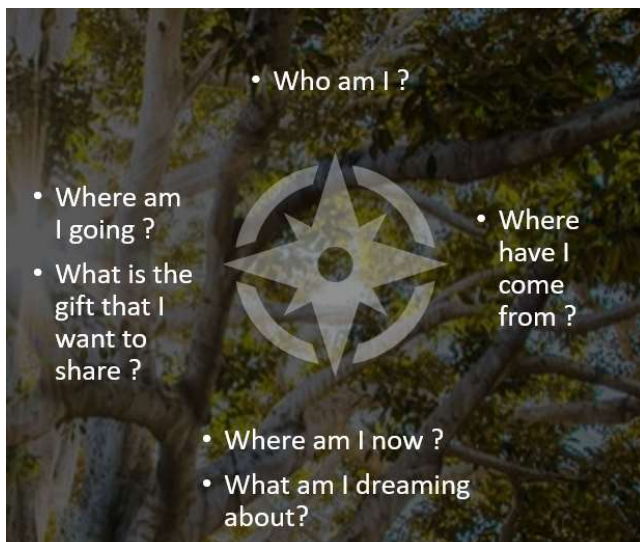
The Great Spirit

Rituals & Ceremony in Clinical Hypnosis Therapy



- ➔ Helps to build up new possibilities
- ➔ Change of meaning can happen by itself

Different Types of Rituals and Ceremonies



“Flowering Tree Ceremony”

The “Flowering Tree Ceremony” can be applied like a ritual more than just once or twice because of its universal character.

It can be part of a spiritual practice for your patient in the matter of meaning-making. Before you apply it for your patients, do it for yourself.

For further interest

Turtle Island Project - Dedicated To A Vision Of Personal And Community Health
<https://www.turtleislandproject.com/index.html>

Hammerschlag, C. (2011). Healing ceremonies: Creating personal rituals for spiritual, emotional, physical and mental health. BookBaby.

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