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**An Interview with Hilarion G. Petzold,  
founder of *Integrative Therapy* \***

**Intervju med Hilarion G. Petzold, grunnleggeren  
av Integrativ terapi (2006üü)  
Oslo, March 2006**

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\* Aus der „Europäischen Akademie für biopsychosoziale Gesundheit, Naturtherapien und Kreativitätsförderung“ (EAG), staatlich anerkannte Einrichtung der beruflichen Weiterbildung, Hückeswagen (Leitung: Univ.-Prof. Dr. mult. *Hilarion G. Petzold*, Prof. Dr. phil. *Johanna Sieper*. Mailto: [forschung@integrativ.eag-fpi.de](mailto:forschung@integrativ.eag-fpi.de), oder: [info@eag-fpi.de](mailto:info@eag-fpi.de), Information: <http://www.eag-fpi.com>). Dieser Beitrag hat die Sigle 2006üü.

1. *We have got to know you both as a very scholarly and down-to-earth teacher, psychotherapist and professor. You have a broadmindedness and warmth in your communication of therapeutic theory and skills – could you please tell our readers something about your background and formal education?*

I will give some brief biographical information<sup>1</sup>. After the humanistic gymnasium and an apprenticeship in agriculture I studied philosophy, psychology, orthodox theology in Paris and medicine and educational sciences in Düsseldorf und Frankfurt.

But my real education started in my home, in my family. My main education is from my home. My father was an agronomist, well informed in natural sciences and evolutionary biology. He was in contact “with the world of living”, man, animals, and nature. He was also a studied painter. He had a strong interest in the fine arts, he was deeply into mystics and knew different kinds of spiritualistic movements, e.g. the theosophy of Blavatsky, Steiner, the Rosenkreutzer movement<sup>2</sup>. In his adolescence in Russia he was in contact with Gurdijeff. He emigrated to Amsterdam, and then later ended up in Paris. My mother was educated in fine arts, she studied music, drama and the history of theatre. She was a well published poet and at home we learned to write poems and to play theatre<sup>3</sup>. So I was surrounded by influences of fine arts, philosophy and natural sciences as I grew up. The world is something composed of both, nature and culture. I went to a Humanistic gymnasium, but I was a very gifted child, and it was a bit dull for me there, so I broke away and started to learn agriculture, milking, cattle breeding. I wanted to do a milking and agriculture apprenticeship, required for the study of tropical agriculture.

Main aim: to work as an agronomist in Third World countries. Because of a work accident I could not pursue this aim.

So I had to find a new path, and I went to Paris. I took the baccalauréat there and then started to study philosophy, Russian orthodox theology, psychology and psychophysiology. I came to Paris in 1963, the year when the leaders De Gaulle and Adenauer finally established peace and friendship between Germany and France. I lived in the Russian emigrant's milieu, where we had friends from my father's family. In these creative and exiting period I had a good chance in looking around and learning from some of the really important persons of that time, among them Gabriel Marcel, Paul Ricœur, Simone de Beauvoir. One of the first books I read in Paris were her memoirs. At the Russian orthodox faculty, Gabriel Marcel was my professor of philosophy. I was his last doctoral student. Vladimir Iljine was my professor of psychology. I also had the chance to meet and hear Ricœur, Deleuze, Foucault, Levinas. It was a very inspiring and creative time. My psychology interests were particularly clinical psychology (Pierre Janet's thinking was still alive), developmental psychology (Piaget and Vygotskij were the main references) and social psychology (with Serge Moscovici<sup>4</sup>). In psychophysiology the great Russians were my favourites: Alexander R. Lurija, P. Anokhin and N. Bernstein<sup>5</sup>.

I mention this because it is of importance, for from the start in my psychological thinking, biology and physiology played a great role. My interest in the human being was always impregnated by perspectives of the natural sciences and in the same time by the views the great philosophers - classical ones (Socrates, Aristotle, Seneca, Plotin), Bodin, Erasmus, Spinoza, Kant and the contemporary protagonists: Edmund Husserl, Gabriel Marcel, Maurice Merleau-Ponty, the great phenomenologists. The hermeneutics of Paul Ricœur became of particular importance to me.

First I did my doctorate in orthodox theology in 1968, and then pursuing my studies I did in 1971 my doctorate in philosophy and psychology. I wrote the required two thesis, one was on anthropology and the other was within clinical and social psychology on "stress and nostalgic reaction" with research on foreign labourers working in the German and French car industry, many of them came from Greece, Yugoslavia, Turkey and Spain<sup>6</sup>. These people were suffering heavily from stress and home sickness, some from traumatic experiences in their home lands. This gave me an intensive view into "burnout" situations – as I called them than, years befor Freudenbergler - and traumatic stress. Many suffered from migraines, sleeping disorders and traumatic intrusions.

By 1967, some of my student colleges - in the wake of the "new plague" in Europe, drug addiction -, became addicted, and my adopted sister Johanna Sieper, cofounder of Integrative Therapy, and me, we tried to find some help for them. No help was given from the psychiatric system. In 1967 and 1968 I founded the first "therapeutic community" for drug addicts in Europe "Les Quatre Pas"<sup>7</sup>. That was also the time of the students "cultural revolution".

These experiences with addicts were also for me a heavy confrontation with myself. I was only a student, and as a developmentalist, I then was working in my practica with children on the one hand and with elderly people on the other hand. I dealt with severely disturbed children from problem families and now I had do with adolescents and young adults in the deep problems of their addiction – and there was no experience and qualified help available. We had to "invent the wheel". We established contact with the American "Day top" organization, and I designed a similar program, the French "Le quatre pas" (the 4 steps), in order to find ways to help addicts out of their dependency<sup>8</sup>.

I myself, when I came to Paris, was quite depressed. So I started, as a patient myself, in classical psychoanalysis. It didn't work very well, I didn't get better, even though my analyst was well known and even famous. One day Vladimir Iljine, my Russian professor of psychology, asked me:

“What’s wrong with you?” – I couldn’t answer the question. Later I learned why: I was so depressed, because my original plan was to go to Africa to work as a biological agronomist. My accident though, destroyed my plans. Vladimir Iljine brought me help. He was a broad oriented man, and he advised me to quit the traditional analysis I was in and rather start with him. He was practicing in the tradition of the great Hungarian “active psychoanalyst” Sándor Ferenczi, and he was a rather creative and warm therapist, not sitting behind the couch. He took me later as an assistance to his therapy groups with old people. He encouraged me to look for some psychodrama, because he admired the work of Moreno. In the academic psychology field, I was influenced by the American behavioural therapy, the Russian school of reflexology and physiology, a “hard core science” oriented and in the same time on societal processes locking line of thinking. In general intellectual field, I was influenced by psychoanalytic thinking, phenomenology, hermeneutics and the upcoming poststructuralism. In practice it was Ferenczian psychoanalysis, therapeutic theatre, Psychodrama, Gestalt and some more methods “en vogue” in those days that influenced us. I went to two big congresses on Group Therapy, one in Paris and one in Barcelona, where I met Moreno and his wife Zerka Moreno – I stay in contact with her up to the present day. It made me practice psychodrama all my life, a fascinating method, that each psychotherapist should know and which became an integral part of Integrative Therapy<sup>9</sup>.

When I worked with children and adolescents there was some knowledge and methodology available. But for the addicts and the old people there was nothing, and the classical methods of psychotherapy didn’t work. They were not adapted to these groups of clients, and there were no experts in the field. So we had to become pioneers and in fact to develop “drug therapy” and “gerontotherapy” ourselves. We jumped in and did whatever we could do. We went to the congresses mentioned to find help, but there was nothing for these problems, however attending several psychodrama and body therapy workshops, we got a lot of inspiration

from both Moreno, and the Gestalt-Body Methods, and transported this to our client groups. Johanna Sieper studied arts in Düsseldorf before coming to Paris, so she brought the creative arts into our practice of therapy, and I brought in martial arts, both was well accepted by the addicted patients<sup>10</sup>. The martial arts were first taught to me, from the time being a boy of five, by my father, "Kolo", a Russian form of martial arts, now often called "Systema". As a boy I did also Aikido, and in Paris I got to know some Chinese and Vietnamese styles of martial arts. So we transported this focus on "body awareness" and "movement exercise" to our work with drug addicts. And on the other side we started to use the creative arts in children therapy<sup>11</sup> and also in gerontotherapy<sup>12</sup>. We used puppets, the writing of poems and diaries and illustrations, as we had learned ourselves as kids, and transported this kind of knowledge to the clients. Writing especially appealed to the young people but also to the old<sup>13</sup>. We did not learn these creative methods and media through Gestalt Therapy, that did not have creative methods then, or through Psychodrama, except we learned role playing from Moreno. The use of poetry, painting in psychotherapy and doing intermedial shifts, from one medium to another, from the movement to the painting to the poem etc., was a special invention of me and Johanna, enriched later by Ilse Orth<sup>14</sup>. Also bringing the body and movement into psychotherapy work like we did (in a non-Reichian, phenomenological way grounded in Merleau-Ponty and in a psychophysiological orientation, based on Bernstein and Lurija) was a new thing. Through the martial arts you learn the importance of breathing and centering, and the healing power of it, and you know for example how you can deal with aggression<sup>15</sup>.

In our body work we also focused on the "interior" the "psychological life", and I developed an "Integrative Therapy" as I called it in an early essay 1965 that included creative media, body and movement therapy. By the end of the 1960s our work had taken "form", and we then and in the

beginning of the 70s began to write about our differential *and* integrative "Theorie und Praxis".

Through our work with small children, adolescents, young adults and elderly people, we gained an understanding of the "*life span*" and we inaugurated "integrative therapy" as a "*life span developmental therapy*".<sup>16</sup> that we have been developing since then up to the current day.

Being a lecturer in psychology since 1969, I was appointed in 1971 at the philosophical and theological faculty Institute St. Denis, Paris, for the subject of "pastoral psychology" in Paris, as a young extraordinary professor. I never had a strong religious orientation, but a keen interest in the history of thinking and culture, philosophy and mystics, religious arts for example byzantine iconography, Serbian medieval monastic culture and liturgic music.<sup>17</sup> With these studies I also satisfied some of my hunger for knowing more about some Slavic family roots. I started to go to Serbia for holidays (the only country one could have access to in those days of the Iron Curtain) and spent as much time as I could there.

One very marking event happened in 1963, just after I had arrived in Paris and installed myself, and this was the earthquake in Skopje, Macedonia. Some friends from the leftist movement and me, we wanted to go and help our "brothers". We went from Paris to Skopje and helped out the best we could, together with the Yugoslavian military and other international helpers. I fell in love with Yugoslavia. And ever since this experience I have been there to participate in projects – later I even founded an FPI there and since 1973 we had every year a longer "intensive seminar" the so called "Gestalt Kibbuz" at an Dalmatic Island (Dugi Otok). During the recent Balkan Wars I have worked there in different projects with traumatized people.<sup>18</sup> This exposure in Skopje to a real broken down town and heartbroken people, left a strong and lasting impression. I found friends in Yugoslavia and this experience in 1963 gave

me a strong impulse to deal with questions concerning trauma and trauma therapy.

My father was a victim of the Nazis, being sentenced and imprisoned for his pacifism. He later on was sent to the front in Russia. As my father rejected again to take a weapon in his hands, he instead of being shot, could work as a sanitary helper and translator. My mother, a protestant, was very involved with the underground church work. And she also was caught by the Nazis convicted and tortured. So working with trauma also connects with my family background. My parents were peaceful and pacifist people, and my father wrote from prison: "One has to love people in order not to get desperate over them". For me its a good motto and I liked it already as a child.

I lived with the culture of France, Germany, and the Russian emigrants milieu.

Having just been appointed extraordinary professor in 1971, I went home from Paris to Germany for hollidays with my parents. In the train I accidentally met a manager of the German Adult Education Association, and he asked me by the end of our conversation: "Why don't you become the director of the "Volksschule" in Meerbusch near your hometown the place is vacant?". This was a good offer and I accepted it becoming the youngest director in that field. But it meant travelling twice a month to Paris for my lectures. Johanna, having finished her doctorate (PhD) in Paris 1971 also got a directors position in the neighbouring town Dormagen.

Along with this job, that gave me a lot of freedom, I also started to study medicine at the University of Düsseldorf and I worked on the development of projects for drug addicts since this flood arrived theses years also in Germany. In my Paris lectures I taught counselling psychology for the work with the aged and the dying to ministers and students from the psychological departments, a domain in which I stayed involved up to the



present day. I searched and published quite a lot in the field of thanatology.<sup>19</sup>. That and my medicine studies, the organizing of the "Volkshochschule", was a lot of work, but adult education offered a lot of opportunities: we could work in and for the life span, we established therapeutic programs in our institutions and could practice there our "Integrative approach" to therapy and were able to launch many interesting programs and projects. Johanna and me established programs for pre-school children and their families, addicted adolescents and for the elderly.

For years I went back and forth between Paris and Germany. My adopted sister Johanna did a lot of interesting adult education work and took over quite a bit of my work and position so that I could reduce some of my commitments and orient myself more to academic teaching and clinical therapeutic work.

In 1977 I changed from Düsseldorf to Frankfurt University, and in 1979 I did another doctorate there on "psychodrama therapy with gerontological patients"<sup>20</sup>. The same year 1979 I was appointed to the Free University of Amsterdam, where I taught as a full professor of psychology, clinical movement therapy and psychomotorics.<sup>21</sup> up to my emeritation 2004 being still in charge of the postdoctoral study program in clinical supervision up to this year 2006. Supervision has been for long a main subject of my practice, dating back to the middle of the 70s. Now I am in charge since 2001 as the scientific responsible for the Master of Science programme of clinical supervision at the Donau-University in Krems, Austria.

Having been trained in Paris in Ferenczian Psychoanalysis, Body Work, Psychodrama and Gestalt – complemented by courses in the USA at the Moreno Institute in Beacon and the Esalen Institute in Big Sur, thorough training in behavioral methods.<sup>22</sup>, our own therapy approach drew from many sources, but it didn't stay eclectic. We developed integrative

concepts for anthropology, personality theory, theory of health and illness<sup>23</sup> and new treatment methods, which we used in our programs<sup>24</sup>. In these days many new clinics and treatment programs for addicts were emerging, we counselled them and we were asked to train in our “integrative approach” psychologists and social workers to become integrative therapists. In 1972, we founded the “Fritz Perls Institute für Integrative Therapie, Gestalttherapie und Kreativitätsförderung”<sup>25</sup>. Very soon we had a lot of students, psychologist and medical doctors with us, and in 1974 we established a formal legal institute that was to become a state recognized school of professional training within the field. In 1981, we became the “European Academy for Psychosocial Health” (EAG), and due to our success we then could afford to buy the premises at the Beversee, where the EAG is located still today and where is also the seat of the FPI. I kept teaching in Amsterdam and as visiting Professor in various faculties (e.g. Graz, Bern, now Krems), but put most of my energy and resources into building up EAG. Johanna Sieper stayed in her position until 1978 and then quit and has since then worked by my side. Hildegund Heintz, one of the co-promoters of the FPI and a medical doctor, trained with us since 1971, at an age over 50. She became a well known specialist in psychosomatics. Ilse Orth and Jürgen Lemke came to our institute in 1974. René Ullman and Heinz Peters among others are from that same generation. Some of them were my students, when we started an education in Düsseldorf, teaching the new methods in psychotherapy we had invented. I was always doing many things at a time, due to my good memory and language skills, and the European broadmindedness in which I had been fostered.

In 1972 I got in contact with people in Sweden and Norway, and travelled among other places to Växjö psychiatric hospital<sup>26</sup>, where I taught psychodrama together with Grete Leutz at Erich Franske’s department. I was in contact with Ola Råknes in Oslo who was in the Reichian field. Already in Paris I had contacts with Reichian therapists.

With the FPI we became the leading center for Humanistic Psychotherapies in Germany. We brought Virginia Satir to Europe, Zerka Moreno, from the TA field Fanita English, T. Harris and George Thompson. Also Alexander Lowen came for years to the FPI or Jim Simkin, George Brown and other well known Gestalt Therapists. The FPI offered in those days a platform to many different movements and was very inspiring for the whole German speaking field and for that of the Netherlands.

Starting in Amsterdam 1979 with my own studies and research lines psycho- and neuromotorics were an important interest beside the growing field of "comparative psychotherapy" and "psychotherapy integration" in which I had a pioneering position.

2. *How has your own study technique been, to be able to both produce so much written work, to teach others and to constantly keep up with all the new research in the field?*

My father knew Homer by heart. Learning poetry, epic or science texts etc. by heart was an easy task for my sister Christa and me. I read something and I already had it in my head and heart, due to the multiple language, art and culture exposures in my family. Johanna was not in our home as a very small girl, but when her father died from cancer, she came as a young adolescent to us and she already had the same way of thinking. It is a kind of "quality of mind", a synesthetic way of education that we received. Also being raised with several languages and having family and close friends all over - Russia, France, Belgium, Holland, Germany, Canada to the latter brothers of my father had emigrated - ... in a situation like that you have to adapt. My studying was never a stress. I was impregnated by the very deep curiosity of a child. As children we discussed everything by mere curiosity, how plants were growing and how to breed birds and keep bees (my father was a beekeeper and I still have some hives) etc. If

you are fascinated by something, you are never resistant to learning. The same was the case in Paris when someone told me I should study the old languages more thoroughly. I spent some weeks with intense learning and I knew the language, e. g. byzantine Greek, old Slavonic. Or if I got hooked on a philosopher, I rushed through a book of his philosophy and then had it on my mind. I could idetically “photograph” it and keep it very well in my memory. Or in medicine for example anatomy: I read the night before the examination test, and it stayed in my head. Its a talent really.

*Can it be trained?*

Everyone has a certain capacity to be synesthetic and idetic, because we are multisensoric and multiexpressive creatures but it is lost because of the one-sidedness of our learning and school discipline. Music, poetry, dance etc. makes you learn in another way. I grew up with a “family orchestra” and theatre performances, and this cultural heritage has been of great importance to me. If you have an inspiring environment for your children where you give them the ability to have multiple experiences and practice their multiple talents, the brain develops its multi sensory and multi expressive orientation. Actually when I first saw Moreno at the Moreno institute in Beacon, and observed him working, I “knew” how to do psychodrama. So much in the human nature empowers you to understand and to be empathetic, if you are not blocked.

When you learn “by heart”, you not only use your brain, you use your mind and your sensitivity and the more you do this the more you learn in a holistic way! You use your hands, your eyes, your head etc – the totality of your being. In contrast to Fritz Perls I don’t talk about “mind fucking”, which is crazy and stupid. He says: “Loose your mind and come to your senses”.<sup>27</sup>, I say: “Keep your mind and stay with your senses!”: Just being there with your body and with your senses open to the world. Keep the mind and the heart together. Being open to

perceive the environment, training in nature with your friends, gives you the openness of perception.

3. *How would you best describe Integrative Therapy to someone unfamiliar with it?*

In contrast to others methods, no! I rather would describe it in comparison to other approaches. I call it Integrative Therapy, not *psychotherapy*, because the word "psyche" is limiting the human reality. We are all also born as physical and social beings and we cannot separate these factors, we instead choose to integrate psychology, biology and the social sciences. I look on the organismic processes, the emotional processes and the cognitive ones within the framework of *context/continuum – a biopsychosocial resp. bio-psycho-socio-ecological approach*<sup>28</sup>. Looking mainly on the emotions as Gestalt therapy does or on the body as biodynamics or bioenergetic are doing is just not enough. We also need to see the *cognitive* side of the human being, and his *social* style of life. So we focus on the *body*, on the *psyche* and on the *mental /cognitive* side. "Mental" is broader than just cognitive, it includes "emotional intelligence", "volitional strength", "**sensitive reflexivity**", a core notion of Integrative Therapy<sup>29</sup>, and cultural realities as esthetic experiences, noetic questions (meaning, values, philosophy, religion). And still, this is not enough; we are not living alone, culture is a quality of "social beings", therefore a therapy always has to be a therapy with a social reality, in a social network, as Moreno first put it into theory and practice, and even that is not enough. **Micro ecologies** are also playing their part; living in a bad flat and in a poor quarter, in a negative milieu, high risk environments with poverty and hunger is always doing harm to you. Also therefore we are not only practising a *psycho*-therapy but also a *socio*-therapy with an *ecological* awareness. The definition that I can offer now runs like this:

"Integrative therapy is a **differential and integrating "human therapy"**<sup>30</sup> in a **bio-psycho-socio-ecological** framework, taking as focus the human being as a whole in his relational "social world" and with his environment, in order to heal disease, to cure disorders – based on precise diagnostics<sup>31</sup> -, moreover to ease suffering and to help with problems, not only focusing on the disease side, on *pathogenesis*, but also to support and foster personal development, health, *salutogenesis*<sup>32</sup>. This is done by working through conscious and unconscious conflicts, by finding protective and resilience factors<sup>33</sup> and by strengthening the *potentials* and *resources*<sup>34</sup> of people. The Integrative Approach is a device to develop a person's healthy personality and to cure its disorders by using within a *convivial therapeutic relationship* a research supported<sup>35</sup> sophisticated and effective methodology, free of negative side effects<sup>36</sup>. Integrative Therapy disposes of a host of creative modalities, techniques and media to influence all levels of the person: the *organismic* level (*body*), the *emotional/motivational/volitional* level (*psyche*), the *cognitive/mental/esthetic* level (*mind*), the *social* level of his network/convoy/culture and the *ecologic* level of his living quarters/area within the continuum of past/present/future<sup>37</sup>.

I named this complex approach which really fits to the complexity of human subjects in their "Lebenswelt" and is avoiding the reductionism of most of the therapy approaches "Integrative Therapy" instead of Integrative "Psycho-therapy", because of the notion "psycho" is perpetuating a basic Cartesian anthropological mistake, excluding or weakening the biological and physiological side through overestimating the emotional, "psychological" reality and neglecting the mental/noetic as well as the sociocultural and ecological sides<sup>38</sup>. We cannot separate the biophysical from the psychological or from the sociocultural or noetic reality. So therefore Integrative therapy integrates psychology and physiology, the social and cultural but also ecological perspectives. I look on the "organismic regulation processes" and I look on the "emotional

regulation processes" the way they are **embodied**. I look on the "regulation processes of mental life", I look at the development in the lifespan of all this in its socio-cultural and ecological **embeddedness**. Thus I look on the "body subject" being through the influences (informations) of his development, socialization, enculturation, and ecologization an "informed body"<sup>39</sup> having embodied the "Lebenswelt" in which he is embedded regulating himself on all levels by non-linear "*dynamic regulation processes*"<sup>40</sup>. This is a core concept in Integrative Therapy (going back to Lurija, now advocated by Edelman, Damasio a. o.) to explain the human being's functioning in the intrapersonal and the interpersonal sphere. Since the human being is not just growing up in a "mother-child-dyad" but in "polyadic" intersubjective, social social situations (family-, friendship-, collegial and neighbour-networks<sup>41</sup>) in which he lives his life long he is basically and principally "co-being", "co-existing" with other human beings in permanent *intersubjective* verbal and non verbal communication<sup>42</sup> to many sides and directions: in "*polylogues*" – an integrative concept surpassing Buber's dialogue to "polylphonic dialogising" as Mikhail Bakhtin called it<sup>43</sup>. Polylogues are the basis for the constitution of "meaning", "Sinnerfahrungen", so essential for all therapeutic processes and human enquiry for knowledge and quest for truth in personal and collective life<sup>44</sup>.

**Integrative Therapy** has always been a politically aware and engaged approach, seeing (psycho)therapy also as a way of "Kulturarbeit" (Freud), as cultural hermeneutics<sup>45</sup> and an activity to contribute to a better understanding among people surpassing here the *pathogenetically* oriented pure clinical work and even the growth oriented *salutogenetic* fostering. So we have been always engaged in peace work, human rights initiatives, in patient's rights<sup>46</sup>, projects for victims of war, torture and injustice<sup>47</sup>, striving for a therapeutic practice centered on "client dignity"<sup>48</sup>, "just therapy"<sup>49</sup> and "normative empowerment"<sup>50</sup> of patients.

All this found its expression in the "**Basic Rule of Integrative Therapy**"<sup>51</sup> (Grundregel der Integrativen Therapie) in which the position

of an intersubjective ethics, seeing the patient as a partner in the treatment process<sup>52</sup>, and of a high level of clinical professionalism being based on modern psychotherapy research<sup>53</sup>, and neuroscientific knowledge<sup>54</sup>, are organically connected and interwoven for the benefit of the patients.

I hope I have given you a condensed description on my approach "Integrative Therapy" about which me and my coworkers have written many books and hundreds of scientific articles<sup>55</sup>. I will try to provide notes with some literature for this interview to give your readers the possibility to look for more detailed information.

*Professor Petzold, we thank you for this interview.*

### **Summary: An Interview with Hilarion G. Petzold, founder of Integrative Therapy 2006**

In this Interview from March 2006 with the Oslo training group in Integrative Therapy, Hilarion G. Petzold, founder of the Integrative Approach in "Human Therapy", is giving some personal data on his biography and scope of education and studies as well as on his theoretical praxeological ideas and concepts for Integrative Therapy as an bio-psycho-socio-ecological approach of therapeutic intervention and cultural work.

**Keywords:** Hilarion G. Petzold, Integrative Therapy, Bio-psycho-socio-ecological Therapy, Biographical Notes, Therapeutic Vision



## **Zusammenfassung: Ein Interview mit Hilarion G. Petzold, Begründer der Integrativen Therapie 2006**

In diesem Interview vom März 2006 in einer Ausbildungsgruppe für Integrative Therapie in Oslo mit Hilarion G. Petzold, Begründer des Integrativen Ansatzes einer Humantherapie, gibt er einige biographische Informationen insbesondere über den Bereich seines Bildungswegs und seiner Studien sowie über seine theoretischen und praxeologischen Konzepte für die Integrative Therapie als bio-psycho-sozio-ökologischer Ansatz therapeutischer Intervention und Kulturarbeit.

**Keywords:** Hilarion G. Petzold, Integrative Therapie, Bio-psycho-socio-ökologische Therapie, Biographische Notizen, Therapeutische Vision

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<sup>1</sup> Cf. Zundel, R. (1987); Hilarion Petzold – Integrative Therapie, in: Zundel, E., Zundel, R., Leitfiguren der Psychotherapie, Kösel, München S. 191-214. Sieper, J. (2005): Hilarion Petzold. In: Stumm G. et al. (2005): Personenlexikon der Psychotherapie. Wien: Springer. - Petzold, H.G., Sieper, J., 1993a. Integration und Kreation, 2 Bde., Junfermann, Paderborn, 2. Edition. 1996.

<sup>2</sup> Cf. Petzold, H.G. (2006a): „Lust auf Erkenntnis“ ReferenztheoretikerInnen und -disziplinen der Integrativen Therapie – Polyloge und Reverenzen. Bei [www.FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm) - POLYLOGE: *Materialien aus der Europäischen Akademie für psychosoziale Gesundheit* - Jg. 2006; - Petzold, H.G. (2002h): „Klinische Philosophie“ – Menschen zugewandtes Lebenswissen von Natur und Kultur. Über die Quellen der Integrativen Therapie, biographische Einflüsse und ReferenztheoretikerInnen. Düsseldorf/Hückeswagen. Bei [www.FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm) - POLYLOGE: *Materialien aus der Europäischen Akademie für psychosoziale Gesundheit* - 06/2002. Revid. In: (2006e).

<sup>3</sup> Petzold-Heinz, I., Petzold, H.G. (1985): Mutter und Sohn - Poesie und Therapie. In Frühmann, R., Frauen und Therapie, Junfermann, Paderborn, 339-359.

<sup>4</sup> Moscovici, S., La psychanalyse, son image et son public, Presses Universitaires de France, Paris 1961, 1976<sup>2</sup>. Moscovici, S., Social Representations. Explorations in Social Psychology, New York University Press, New York 2001.

<sup>5</sup> Cf. Lurija, A.R., The making of mind: A personal account of Soviet psychology, Harvard University Press, Cambridge, MA 1979.

<sup>6</sup> Cf. Petzold, H.G., 1968b. Arbeitspsychologische und soziologische Bemerkungen zum Gastarbeiterproblem in der BRD. *Zeitschrift f. Prakt. Psychol.* 7, 331-360.

<sup>7</sup> Petzold, H.G., 1969c. Les Quatre Pas. Concept d'une communauté thérapeutique. Paris; Petzold 1971c. Möglichkeiten der Psychotherapie bei drogenabhängigen Jugendlichen. In: G. Birdwood, Willige Opfer, Rosenheimer Verlag, Rosenheim. S. 212-245; Petzold, H.G., Vormann, G., 1980 (Hrsg.). *Therapeutische Wohngemeinschaften, Erfahrungen - Modelle – Supervision*. München: Pfeiffer.

<sup>8</sup> Petzold, H.G., 1974b (Hrsg.). *Drogentherapie - Methoden, Modelle, Erfahrungen*, Junfermann/Hoheneck, Paderborn; 3. Aufl. Fachbuchhandlung für Psychologie, D. Klotz, Frankfurt 1983, 4. Aufl. 2003. See our actual position: Petzold, H.G., Schay, P., Ebert, W. (2004): *Integrative Suchttherapie*. 2 Bde. Opladen: Leske + Budrich. - Petzold, H.G., Schay, P., Scheiblich, W. (2006): *Integrative Suchttherapie*. Bd. II. Wiesbaden: VS Verlag für Sozialwissenschaften.

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<sup>9</sup> Petzold, H.G., 1975i. Psychodrama and role-playing in group work. In: Benne, K.D., Bradford, L.P., Gibb, J.R., Lippitt, R.D. (Hrsg.). *The Laboratory Methods of Changing and Learning*, Science and Behaviour Books, Palo Alto, 365-392.

<sup>10</sup> See note 8, 1974b, 45 ff and now Petzold, H.G., Bloem, J., Moget, P. (2004): Budokünste als „Weg“ und therapeutisches Mittel in der körper- und bewegungsorientierten Psychotherapie, Gesundheitsförderung und Persönlichkeitsentwicklung – transversale und integrative Perspektiven. *Integrative Therapie* 1-2, 24-100; Petzold, H.G., 1972f. Methoden in der Behandlung Drogenabhängiger. Vierstufentherapie. Komplexes katathymes Erleben, Psychosynthesis, Gestalttherapie, Psychodrama, Nicol, Kassel.

<sup>11</sup> Petzold, H.G., 1972e. Komplexes Kreativitätstraining mit Vorschulkindern. *Schule und Psychologie* 3, 146-157; see our actual position Petzold, H.G., Müller, L. (2004c): Integrative Kinder- und Jugendlichenpsychotherapie – Protektive Faktoren und Resilienzen in der diagnostischen und therapeutischen Praxis. *Psychotherapie Forum* 4, 185-196.

<sup>12</sup> See our actual position: Petzold, H.G. (2004a): Mit alten Menschen arbeiten. Erweiterte und überarbeitete Neuauflage von 1985a in zwei Bänden. Bd. I: Konzepte und Methoden sozialgerontologischer Praxis. München: Pfeiffer, Klett-Cotta.- Petzold, H.G. (2005a): Mit alten Menschen arbeiten. Bd. II: Psychotherapie – Lebenshilfe – Integrationsarbeit. Stuttgart: Pfeiffer bei Klett-Cotta.

<sup>13</sup> Petzold, H.G., 1982j. Poesie- und Bibliothherapie mit Alten und Sterbenden, in: *Altenpflege* 10, 393-395; 11, 430-433; 12, 462-464, and in 2005a, 215-261.

<sup>14</sup> Petzold, H.G., Orth, I. 1985a (Hrsg.). Poesie und Therapie. Über die Heilkraft der Sprache. Poesietherapie, Bibliothherapie, Literarische Werkstätten, Junfermann, Paderborn. Neuauflage: Bielefeld: Edition Sirius beim Aisthesis Verlag 2005 - Petzold, H.G., Orth, I., 1990a. Die neuen Kreativitätstherapien. Handbuch der Kunsttherapie, 2 Bde., Junfermann, Paderborn. 3. Aufl. Bielefeld: Aisthesis 2006 in Vorber.

<sup>15</sup> Bloem, J., Moget, P., Petzold, H.G. (2004): Budo, Aggressionsreduktion und psychosoziale Effekte: Faktum oder Fiktion? – Forschungsergebnisse - Modelle - psychologische und neurobiologische Konzepte. *Integrative Therapie* 1-2, 101-149; Petzold, H. G. (2006h): Aggressionsnarrative, Ideologie und Friedensarbeit. Integrative Perspektiven. In: Staemmler, F., Aggression, Zivilcourage. Köln: Edition Humanistische Psychologie (in print).

<sup>16</sup> Petzold, H.G., 1992e. "Integrative Therapie in der Lebensspanne", in: *Integrative Therapie*. Ausgewählte Werke, Paderborn; Junfermann, Bd. II, 2, (1992a) S. 649-788 and second edition (2003a) S. 512-606; Petzold, H.G. (1999b): Psychotherapie in der Lebensspanne. *Gestalt* (Schweiz)34, 43-46.

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<sup>18</sup> Petzold, H.G., Wolff, U., Landgrebe, B., Josić, Z., Steffan, A. (2000): Integrative Traumatherapie – Modelle und Konzepte für die Behandlung von Patienten mit „posttraumatischer Belastungsstörung“. In: van der Kolk, B., McFarlane, A., Weisaeth, L.: Traumatic Stress. Erweiterte deutsche Ausgabe. Paderborn: Junfermann. 445-579. - Petzold, H.G. (2002m): Balkanski konflikt je poebna vrsta trauma, Reporter-Weekly, Belgrade, 28.05. 2002, 70-72 (serb.). - Petzold, H.G., Josić, Z., Erhardt, J. (2003): Integrative Familientherapie als „Netzwerkintervention“ bei Traumabelastungen und Suchtproblemen bei www. FPI-Publikationen.de/materialien.htm. *POLYLOGE: Materialien aus der Europäischen Akademie für psychosoziale Gesundheit* - 03/2003 and enlarged in: Petzold, Schay, Scheiblich (2006).

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- <sup>27</sup> *Perls, F. S. (1969): Gestalt Therapy Verbatim.* Lafayette: Real People Press-
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- <sup>29</sup> *Heuring, M., Petzold, H.G. (2003): „Emotionale Intelligenz“ (Goleman), „reflexive Sinnlichkeit“ (Dreizel), „sinnliche Reflexivität“ (Petzold) als Konstrukte für die Supervision.* - Bei [www.fpi-publikationen.de/supervision](http://www.fpi-publikationen.de/supervision) - *SUPERVISION: Theorie – Praxis – Forschung. Eine interdisziplinäre Internet-Zeitschrift* - 14/2003. *Gazzaniga's "cognitive neuroscience" and Davidson's "emotional neuroscience" have to be brought together.*
- <sup>30</sup> Used similar to the term "Humanmedizin", "human medicine"
- <sup>31</sup> *Osten, P. (2000): Die Anamnese in der Psychotherapie,* Reinhardt, München, 2. enlarged edition; - *Petzold, H.G., Osten, P. (1998): Diagnostik und mehrperspektivische Prozeßanalyse in der Integrativen Therapie.* In: *Laireiter, A. (1998) (Hrsg.): Diagnostik in der Psychotherapie.* Wien: Springer.
- <sup>32</sup> *Antonovsky, A., (1979): Health, stress and coping,* Jossey Bass, London, San Francisco; *Antonovsky, A., (1987): Unraveling the mystery of health,* Jossey Bass, London, and from the integrative perspective *Lorenz, R. (2004): Salutogenese: Grundwissen für Psychologen, Mediziner, Gesundheits- und Pflegewissenschaftler.* München: Ernst Reinhardt.
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- <sup>36</sup> Which is not at all self evident as we have shown in an extensive volume, one of the few publications on this subject: *Märten, M., Petzold; H.G. (2002): Therapieschäden. Risiken und Nebenwirkungen von Psychotherapie.* Mainz: Grünewald.
- <sup>37</sup> Cf. *Petzold, 2003a, vol. I, introduction and the integrative "chronosopic" theory of time:*

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<sup>38</sup> Cf. Petzold 2003e in note 23.

<sup>39</sup> Petzold, H.G. (2002j): Das Leibsubjekt als „informierter Leib“ – embodied and embedded. Leibgedächtnis und performative Synchronisationen. Düsseldorf/Hückeswagen. Bei [www. FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm) - POLYLOGE: Materialien aus der Europäischen Akademie für Psychosoziale Gesundheit 07/2002 and in Petzold, 2003a, vol. III, 1051-1092.

<sup>40</sup> Cf. for this central concept Petzold, H.G., Orth, I, Sieper, J. (2005): Erkenntniskritische, entwicklungspsychologische, neurobiologische und agogische Positionen der „Integrativen Therapie“ als „Entwicklungstherapie“ Grundlagen für Selbsterfahrung in therapeutischer Weiterbildung, Supervision und Therapie – Theorie, Methodik, Forschung. Hückeswagen: Europäische Akademie für Psychosoziale Gesundheit. - POLYLOGE: Materialien aus der Europäischen Akademie für psychosoziale Gesundheit – Jg. 2005 und in: Petzold, H.G., Schay, P., Scheiblich, W. (2006): Integrative Suchttherapie. Bd. II. Wiesbaden: VS Verlag für Sozialwissenschaften - Petzold, H.G. (2004i): INTEGRATIVE TRAUMATHERAPIE UND "TROSTARBEIT" – ein nicht-exponierender, leibtherapeutischer und lebenssinnorientierter Ansatz risikobewusster Behandlung. Bei: [www. FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm) - POLYLOGE: Materialien aus der Europäischen Akademie für psychosoziale Gesundheit - 03/2004. Gekürzt in Rimmel, Kernberg et al. (2006) 451-499.

<sup>41</sup> Petzold, H.G., 1979c. Zur Veränderung der sozialen Mikrostruktur im Alter - eine Untersuchung von 40 "sozialen Atomen" alter Menschen. *Integrative Therapie* 1/2, 51-78; - Hass, W., Petzold, H.G. (1999): Die Bedeutung der Forschung über soziale Netzwerke, Netzwerktherapie und soziale Unterstützung für die Psychotherapie - diagnostische und therapeutische Perspektiven. In: Petzold, Märten (1999a) 193-272, note 30 - Brühlmann-Jecklin, E, Petzold, H.G. (2004): Die Konzepte ‚social network‘ und ‚social world‘ und ihre Bedeutung für Theorie und Praxis der Supervision im Integrativen Modell. Bei [www. FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm) - SUPERVISION: Theorie – Praxis – Forschung. Eine interdisziplinäre Internet-Zeitschrift - Jg. /2004 und in *Gestalt* 51(Schweiz) 37-49.

<sup>42</sup> Petzold, H.G. (2004h): Der „informierte Leib im Polylog“ - ein integratives Leibkonzept für die nonverbale/verbale Kommunikation in der Psychotherapie. In: Hermer, M., Klinzing, H.G. (Hrsg.) (2004): Nonverbale Kommunikation in der Psychotherapie. Tübingen: dgvt. 107-156.

<sup>43</sup> Petzold, H.G. (2002c): POLYLOGE: die Dialogzentrierung in der Psychotherapie überschreiten. Perspektiven „Integrativer Therapie“ und „klinischer Philosophie“. Düsseldorf/Hückeswagen. Bei [www. FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm) - POLYLOGE: Materialien aus der Europäischen Akademie für psychosoziale Gesundheit - 04/2002, Updating 2005ü. - Bakhtin, M.M. (1981): Dialogical imagination. Austin TX: University of Texas Press. - Marková, I. (2003): Dialogicality and Social Representations. The Dynamics of Mind. New York: Cambridge University Press.

<sup>44</sup> Cf. Petzold, H.G. (2001k): Sinnfindung über die Lebensspanne: Gedanken über Sinn, Sinnlosigkeit, Abersinn – integrative und differentielle Perspektiven zu transversalem, polylogischem SINN. Düsseldorf/Hückeswagen, bei [www. FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm) - POLYLOGE: Materialien aus der Europäische Akademie für psychosoziale Gesundheit - 03/2001. Also in: Petzold, H.G., Orth, I. (2005a): Sinn, Sinnerfahrung, Lebenssinn in Psychologie und Psychotherapie. 2 vol. Bielefeld: Edition Sirius/Aisthesis Verlag, pp. 265-374.

<sup>45</sup> Ricœur, P. (2000) La memoire, l’histoire, l’oubli. Paris: Seuil; dtsh. München: Fink 2004 - Ricœur, P. (2002): Geschichtsschreibung und Repräsentation der Vergangenheit. Münster: Lit 2002. - Petzold, H.G., Orth, I. (2004b): „Unterwegs zum Selbst“ und zur „Weltbürgergesellschaft“ - „Wegcharakter“ und „Sinndimension“ des menschlichen Lebens - Perspektiven Integrativer „Kulturarbeit“ - Hommage an Kant, Europäische Akademie für Psychosoziale Gesundheit, Hückeswagen, mimeogr. Enlarged in: Petzold, Orth (2005a) 689-791 note 39.

<sup>46</sup> Petzold, H.G., 1986a (Hrsg.). Psychotherapie und Friedensarbeit, Junfermann, Paderborn 1986. - Petzold, H.G., Orth, I. (1999a): Die Mythen der Psychotherapie. Ideologien, Machtstrukturen und Wege kritischer Praxis. Paderborn: Junfermann.

<sup>47</sup> Petzold, H.G., 1986b. Was nicht mehr vergessen werden kann. Psychotherapie mit politisch Verfolgten und Gefolterten. *Integrative Therapie* 3/4, 268-280. - Petzold, H.G. (2001m): Trauma und „Überwindung“ – Menschenrechte, Integrative Traumatherapie und „philosophische Therapeutik“. *Integrative Therapie*, 4, 344-412. - Petzold, H.G, Wolff, H.-U., Landgrebe, B., Josić, Z. (2002): Das Trauma überwinden. Integrative Modelle der Traumatherapie. Paderborn: Junfermann.

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<sup>49</sup> The topic of equity, justice and injustice is anyway on of the many neglected topics in the traditional therapies: *Petzold, H.G.* (2003d): Unrecht und Gerechtigkeit, Schuld und Schuldfähigkeit, Menschenwürde - der „Polylog“ klinischer Philosophie zu vernachlässigten Themen in der Psychotherapie. Bei [www. FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm). *POLYLOGE: Materialien aus der Europäischen Akademie für psychosoziale Gesundheit* - 02/2002, auch in *Integrative Therapie* 1/2003, 27 – 64. - *Petzold, H.G., Regner, F.* (2005): Integrative Traumatherapie – Grundlagen einer engagierten therapeutischen Praxis für Gerechtigkeit und Menschenrechte. Bei [www. FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm) - *POLYLOGE: Materialien aus der Europäischen Akademie für psychosoziale Gesundheit* - Jg. 2005.

<sup>50</sup> Now fundamentally *Regner, F.* (2005): Normatives Empowerment. Das Unrechtserleben bei politisch Traumatisierten aus der Sicht von Unterstützern im Therapieumfeld. Diss. Freie Universität Berlin. Berlin, in: [www. FPI-Publikationen.de/materialien.htm](http://www.FPI-Publikationen.de/materialien.htm) - *POLYLOGE: Materialien aus der Europäischen Akademie für psychosoziale Gesundheit* - Jg. 2006.

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