

" Like embarking on any significant journey, in this journey of self discovery you prepare yourself as best you can, then off you go, being careful and being open to adventure, all in one. It's your trail that you have to find through a landscape; it's a path but one that's barely there - no one has been on it before because it's yours. The path takes you through woodland and field, wide open spaces, mud, brambles, fog. Sometimes the dark is so deep you cannot see in front of you. But, fog clears and mists lift and you can find your next footfall. A few steps and you may turn a corner, the view of the landscape changes - you can see for miles. All you ever have to do is find that one next step."



Spring Intensive

- An opportunity for deep and intensive personal growth work over a long weekend. The residential setting and seaside and moorland setting enhance the possibilities for deep and sustained work, as does the comfort of being catered for.
- Thursday 16 to Sunday 19 April. Overnight stay required until Mon 20 April.
- Cost: £320 until 5 March, £370 thereafter.
- Ask for for terms info sheet.



The Primal
Integration
Programme

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Primal Integration

Spring Intensive Group 2026



**16 to 19 April 2026
at the Wild Pear Centre
Combe Martin, Devon**

Primal Integration

Deep Personal Growth Work



Primal Integration involves an exploration of our deeper levels of experience with a view to being more alive and living more authentically.

Growth forces fostered by this can also help to heal splits in our being and to resolve blocks to our 'doing'.

Traumatic and other experiences in early life may interrupt the wholeness of our development. Such experiences may have occurred during childhood, birth or before. Integrating these experiences into consciousness - acknowledging them as memories - reduces the confusion between what was then and what is now and releases more of our energy and qualities for life in the present. Primal Integration is concerned with both the recovery of the self one has apparently 'lost' and the discovery of the self one has yet to become.

For us, 'primal' means first in time, early, but also first in importance - that which is central, core, deep. Experiences from later periods in life may also emerge, as well as transpersonal and mystical experiences, and creative urges. Thus Primal Integration gives due attention to deeply traumatic experiences and the human suffering that they produce but the work is Primal Integration not just Primal Trauma Integration. We believe that dealing



with these types of experience should not be 'split-off' from other more joyful aspects of deep living. They should be welcomed in a setting that is inclusive of them, not exclusively focused on them.



In our groups and individual sessions we endeavour to create an environment conducive to this process of connection, expression and integration. Primal Integration groups generally have two phases

which alternate: A mainly verbal 'go-round' phase which is partially structured by the leaders and an unstructured phase during which the role of the leaders is to 'follow' processes emerging in individuals and in the group as a whole. Unlike many other types of groups, apart from the go-rounds, general structures or exercises are hardly ever used.

We facilitate the work in a variety of ways, including 'Primal Bodywork', and work with feelings, dreams, fantasies, thoughts, and words. Self-direction and self-responsibility are particularly emphasised. The method of dealing with primal material is an important learning experience in itself, as important as dealing with it. It is important to learn how to live with primal process in one's life, to cultivate an attentive, respectful and inclusive attitude towards it, to learn to live in a more creative way.

Primal Integration is not offered primarily as a problem-solving approach, a treatment for psychological 'disorders' nor an efficient means of 'cure for neurosis'. Its healing

aspects offer a different way of 'treating' problems. It is a growth process, a personal journey that has aspects of a spiritual path. What have been perceived as 'problems' frequently resolve as a result, but this is a by-

product of growth, the role of such problems having been to call attention to one's self-estrangement and need to live more authentically.



The work we currently do is a synthesis that we have evolved since our training with Bill Swartley, the original developer of Primal Integration. Other major influences include work and further training with Frank Lake a pioneering explorer of pre and peri-natal experiences, and the configurational psychology of Francis Mott.

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## Juliana Brown & Richard Mowbray

We are practitioners of Primal Integration with 47 years experience and co-directors of the Primal Integration Programme. We were members of the Open Centre, one of the UK's longest established growth centres. Our comprehensive programme of Primal Integration has been running continuously at the Open Centre and elsewhere since 1979.

See [www.primalintegration.com](http://www.primalintegration.com) for further articles, including "Primal Integration", first published in *Innovative Therapy: A Handbook*, Jones, David (Ed.) Open University Press, 1994. ISBN 0-335-19139-8.