

the Wild Pear Centre

- Situated in the North Devon seaside village of Combe Martin, the western gateway to Exmoor, and close to miles of spectacular coastline and wild cliff-top moorland.
- Wild Pear beach - a favourite for swimming sunbathing and exploring rock pools.
- Numerous delightful walks and beaches nearby - wooded valleys, standing stones, limekilns, silver mines, miners' tracks, coves, and a Saxon lane.



www.wildpearcentre.co.uk



Summer Residential

- An opportunity for deep and intensive personal growth work in the security and continuity of a residential setting, close to nature and the sea.
- Vegetarian food provided.
- Group starts on Sun eve 20 July, concludes on Fri 25 July, followed by celebration, with the option of staying on at the centre to relax and enjoy the environment.
- An optional follow-up evening in London on Thursday 31 July.



Cost: £600 if booked before 20 May
£700 thereafter.
£200 deposit to secure a booking
Cost includes food & board.

Booking: Contact us for info

The Primal Integration Programme

36 Womersley Road, London, N8 9AN

Tel: 020 8341-7226 (M-F 9am-9pm)

www.primalintegration.com

info@primalintegration.com

Primal Integration Summer Residential

Group 2025



20 - 25 July 2025

at the Wild Pear Centre

Combe Martin, North 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 we endeavour to create an environment conducive to this process of connection, expression and integration. Intensive Primal Integration groups 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 mode 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 our work and further training with Frank Lake a pioneering explorer of pre- and perinatal experiences, Francis Mott's, configurational psychology and the formative work of Stanley Keleman.



Juliana Brown & Richard Mowbray

We are practitioners of Primal Integration with 46 years experience and co-directors of the Primal Integration Programme. Our comprehensive programme of Primal Integration has been running continuously (pandemic aside) since 1979.

See www.primalintegration.com for further articles, including "Primal Integration", first published in *Innovative Therapy: A Handbook*, Jones, David (Ed.) Open University Press, 1994. ISBN0-335-19139-8