

**The use of the two-person finger labyrinth in Logotherapy**

George A. Jacinto  
Private Practice

Chad Thompson  
St. Leo University

John J. Beggs  
Veterans Administration

**Correspondence**

Correspondence concerning this article should be addressed to: George A. Jacinto PhD, LCSW, PLLC, 1730 Belleair Forest Drive, Belleair, FL 33756. Email: [drjacinto@gmail.com](mailto:drjacinto@gmail.com)

**Abstract**

This paper discusses use of Logotherapy in association with the with the two-person finger labyrinth (Intuipath®). Logotherapy, with its focus on helping people discover meaning and purpose in each moment of life, has great potential for integration with the two-person finger labyrinth. The literature review will provide an overview of Logotherapy as it is associated with the concept of the labyrinth used in clinical practice, and implications of both used in the therapeutic process. A brief overview of the process of Logotherapy is presented as it relates to the two-person finger labyrinth, and the phases of labyrinth work are described. The paper concludes with a reflection on the implications for the use of the labyrinth technique as part of Logotherapy method in clinical practice.

*Keywords:* Logotherapy, Meaning Therapy, Meaning in Life, Finger Labyrinth, Intuipath®

Logotherapy focuses on the discovery of one's life mission, and the discovery of meaning and purpose within the context of each moment of life (Frankl, 1955/2014a, 1959/2014b).

Frankl succinctly observed: "What matters, therefore, is not the meaning of life in general but rather the specific meaning of a person's life at a given moment" (Frankl, 1959/2014b, p. 101).

Logotherapy is concerned with the whole person including body, mind, and spirit.

The two-person finger labyrinth (referred to as the Intuipath® in this paper) complements the dimensions of Logotherapy (Harris, 1997, 2010; see Figure 2 for an image of the Intuipath®). The combination of Logotherapy and the Intuipath uses auditory, visual, and kinesthetic senses and learning pathways. By mindfully exploring the issues a client brings to therapy, grounded in Logotherapy methods, the use of the Intuipath will further assist clients to discover the meaning and purpose of life in the present moment.

## **Literature Review**

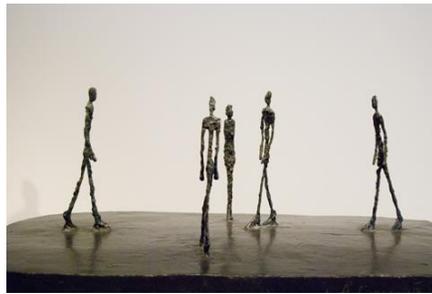
### **Logotherapy and the Labyrinth**

A review of literature that includes a discussion of Logotherapy revealed allusions to *Logotherapy and the labyrinth* (Pattakos, 2010; Riefe, 2017); however, there was no literature focusing on the use of the Intuipath in the process of Logotherapy.

Pattakos (2010) observes that Frankl (1959/2014b) believed the true meaning of life is discovered through one's interaction with the world, rather than within the individual's psyche. At each moment, meaning and purpose may also take a turn, and in the tempo of life one is continually discovering meaning and purpose that points to the unfoldment of one's mission (Pattakos, 2010). Life places humans on a labyrinthine path endued with meaning derived from our interactions with others, work, careers, and our very livelihood. The will to meaning is what brightens our path through life with true freedom (Pattakos, 2010).

Riefe (2017) in discussing figurative sculpture reflected on the *physical* response described in Frankl's (1959/2014b) account of entering the concentration camp. Giacometti's (1949) work *La Place II* (see Figure 1) depicts individuals *physically* appearing to walk aimlessly through a labyrinthine path seeking to find meaning and purpose in life during that time. Giacometti's metaphor looks like the physical walk through the labyrinth that is often circuitous, one seeks to fulfill one's mission by reimagining the meaning and purpose during each moment of the journey from birth to death.

Figure 1. *La Place II* (Giacometti, 1949) National Gallery of Art, Washington, D.C



### **Finger Labyrinth**

Several therapists have demonstrated positive results employing the use of the labyrinth with clients to develop insight and subsequent physical and emotional healing (Artress, 1995; Bloos & O'Connor, 2004; Harris, 1997, 1999, 2008, 2010; Johnson, (Producer), 2001). In the DVD: *Rediscovering the labyrinth: A walking meditation*, clients talk about how the labyrinth has positively affected their lives when working through illness, artistic pursuits, spiritual growth, and mental health issues (Johnson, (Producer), 2001).

Several studies focus on the use of the Intuipath in psychotherapy (Harris 1997, 2010). The Intuipath is reported to assist clients in experiencing insight into current life circumstances, problem-solving, and goal-setting (Harris, 1997, 2010). The use of the finger labyrinth with

Reality Therapy was explored by Hong and Jacinto (2012) and Solution Focused Therapy by Nieves-Serrano and Jacinto (2015).

### **What is the Added Value of Incorporating the Intuipath into Logotherapy**

The use of the Intuipath may be beneficial in various stages of Logotherapy. Each period of life presents new challenges and discovery of meaning in the moment reshapes one's mission connecting the past to the present. Each of a client's challenges may be a point upon which to examine key events from birth to the present discovering meaning and purpose. An overview of the various events of life may reveal a pattern that have been discovered along life's path. While walking the Intuipath clients may reframe past events and experiences thereby discovering unrecognized meaning and purpose in the flow of living. As Pattakos (2010) observed the rich soil of life provides a foundation for discovery in the context of the labyrinth with its end points and beginning points, circuitous routes, and moving forward and backward.

The Intuipath includes learning pathways that include: auditory, visual and kinesthetic channels. The kinesthetic movement grounds the individual as he or she walks the circuitous path of the Intuipath, and individuals also use auditory pathways, visual mechanisms and metaphors to discover meaning. The Intuipath proves a stage upon which the client tells her or his story in the here-and-now.

### **The Intuipath Labyrinth**

The client and the therapist finger walk the Intuipath as part of the therapeutic session (Harris, 1997, 2010). The advantages of the Intuipath include the opportunity for the therapist to assist in pacing the client's conversation through the session. The synchrony established between the client and therapist assist in the reduction of stress while talking about difficult material. The

Intuipath is appropriate for office practice because it can be placed on a table (Harris, 1997; Hong & Jacinto, 2010; Nieves-Serrano & Jacinto, 2015; Nieves-Serrano & Jacinto, 2016).

Figure 2. Intuipath®



### **Preparation for the Intuipath Walk and Description of the Phases of the Walk**

The use of the Intuipath may be beneficial in various stages of Logotherapy. It is important to establish rapport with the client, and then to begin working on the client's issues utilizing Logotherapy methods. Frankl contended that each can person has a specific mission in life that is solely achieved by that client (Frankl, 1959/2014b). It is helpful to clarify if a client has discovered her or his unique mission in life. Finger walking the Intuipath is accomplished in three phases: (a) walking from entrance to the center; (b) completing work in the center of the labyrinth, and (c) walking from the center of the Intuipath to the entrance

#### **Phase 1: Entrance**

The client and therapist finger walk from the entrance to the center. This introductory process focuses a clarification of the client's mission in the here-and-now. The client will discuss how she or he arrived at the current place in life. Using Frankl's freedom *of will* tenet, the therapist assists the client to construe how meaning and purpose fits the client's current mission in life (Frankl, 1959, 1959/2014b). The therapist describes how the *freedom of will* has

allowed the client to freely choose how to view life circumstances. Reviewing the client's past helps analyze how previous pathway decisions led to the present moment. Framing the client's current dilemma will provide a structure upon which to build a solution. The client will explore past attempts to find meaning and purpose in life and develop an understanding or picture of how the unfolding mission in life brings different understandings of meaning and purpose that may only last for brief periods.

### **Phase Two: Center**

The client and therapist now enter the center space of the Intuipath. Here the clarification of the client's current mission and meaning and purpose, along the unfolding life path, become the sources of the resolution of the client's current concerns. The client will use learning from past resources and apply those to constructing the vision of the future. The work in the center will focus on the *will to meaning* that will assist the client in discovering both the mission and meaning and purpose in life. It is here that the therapist revisits Frankl's (1959/2014b) assertion that life's meaning is ever changing and in the here-and-now one can only figure out the explicit meaning for the current period.

This is the juncture in the Intuipath where client focuses on exploring current questions and framing of a clear vision of the immediate future. When the vision is reasonably crystallized the therapist encourages the client to select an inspiration word (see Nieves-Serrano & Jacinto, 2015). The word selected may act as an anchor to remember the plan and positive feeling associated with the client's current goals. As the client begins to move out of the center space it is time to reflect for a moment on the work completed in the center, and to embrace the anticipation of a positive outcome.

**Phase 3: Exit**

The client and therapist will finger walk from the center of the Intuipath to the entrance. The focus of the walk will be on the *meaning of life* for the client in the present moment. During the walk out, the client and therapist discuss specific plans and behaviors to develop a concrete description of how the realization of the goal will look and feel. The discussion will help further anchor important learning insights over the life course, and the client's current plan. Encouraging the client to talk about how the meaning of life has changed over the years and that the current meaning leads to clarity about the mission that the client is realizing.

**Conclusion**

Logotherapy in conjunction with the Intuipath provides an environment where the patient can reflect on her or his journey in life through successive obstacles. While walking the Intuipath the client will crystalize his or her *Mission* in life during the present moment. The search for discovery of one's purpose in life and the meaning of life emerges as the client intends a solution to the current life situations. The client further visualizes how she or he may look having reached the goal that has been constructed by discovery of the mission in life in this period. The client will create an action plan, and outline steps toward realizing the vision. When considering the use of the Intuipath as part of Logotherapy, the therapist must decide how it may assist in the client in exploration of meaning and purpose. During this process the therapist may want to consider the potential effectiveness of using the Intuipath to facilitate a solution to the client's problem. The combination of Logotherapy and techniques of the Intuipath provide a holistic process in which the client explores and crystalizes his or her mission in life. Ultimately the client will determine the meaning of life and purpose in the current moment.

### References

- Artress, L. (1995). *Walking a sacred path: Rediscovering the labyrinth as a spiritual tool*. New York: New York: Riverhead Books.
- Bloos, I. D., & O'Connor, T. S. (2004, December). Ancient and medieval labyrinth and contemporary narrative therapy. How do they fit? *Pastoral Psychology*, 50(4), 219-230.
- Frankl, V. E. (1955/2014a). *The doctor and the soul: From psychotherapy to Logotherapy* (Revised and Expanded). New York, New York: Vintage Books.
- Frankl, V. E. (1959). *From death camp to existentialism: A psychiatrist's path to a new therapy*. Boston, MA: Beacon.
- Frankl, V. E. (1959/2014b). *Man's search for meaning*. Translated by Ilse Lasch, Boston, MA: Beacon Press.
- Giacometti, A. (1949). *La Place II*. National Gallery of Art East Building, Washington D. C.  
Taken from: <http://funandlearning.wordpress.com/2009/08/09/more-from-the-national-gallery-of-art>
- Harris, N. P. (1997). Using the 2-person/2-handed Intuipath® double finger labyrinth design.  
Retrieved from: <https://www.relax4life.com/using-the-2-person2-handed-intuipath-double-finger-labyrinth-design-article/>
- Harris, N. (1999, March/April). Off the couch: An introduction to labyrinths and their therapeutic properties. *Annals of the American Psychotherapy Association*, 2(2), 7-8.
- Harris, N. (2008). Labyrinths: Catalysts for therapeutic growth. Retrieved from <http://www.relax4life.com/articles.html>.
- Harris, N. (2010). Intuipath® Description. Retrieved from: <http://www.relax4life.com>.

Hong, Y. J., & Jacinto, G. A. (2012). Reality therapy and the labyrinth: A strategy for practice.

*Journal of Human Behavior and the social Environment*, 22(6), 619-634, DOI:

10.1080/10911359.2012.655561.

Johnson, R. (Producer). (2001). *Rediscovering the labyrinth: A walking meditation*

[DVD]. San Francisco, CA: Grace Com Media Ministry.

Nieves-Serrano, B., Jacinto, G. A., & Chappell, R. (2015, July). The use of the labyrinth in

Solution Focused Therapy. *Annals of Psychotherapy & Integrative Health*®. Online:

[http://annalsofpsychotherapy.com/articles/2015/summer/Nieves-Serrano\\_468.pdf](http://annalsofpsychotherapy.com/articles/2015/summer/Nieves-Serrano_468.pdf).

Pattakos, A. (2008). Prisoners of our thoughts: Viktor Frankl's principles of discovering meaning

in life and work (2<sup>nd</sup> Ed.). San Francisco, CA: Berrett-Koehler Publishers, Inc.

Riefe, T. (2017). *Meaning in perception: Metaphor figurative sculpture*. Graduate school of Art

Theses, Washington University Open Scholarship, St. Louis, MO. Retrieved from: