

Use of the Labyrinth in Mutual-Aid Group Work

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Abstract

The use of the finger labyrinth in group work offers a dynamic approach to problem-solving. The auditory, visual and kinesthetic nature of finger walking the labyrinth allows individuals to use all the senses when working through a range of issues. A seven-week mutual aid group outline is presented. The first three weeks of the mutual aid group focuses on development of rapport among members and defining the issue with which the members have chosen to work. Each week sharing and mutual aid activities take place. In week four, the finger walking the labyrinth continues the working phase of the groups' work. The labyrinth process consists of three stages: (a) clarification (b) synthesis→solution→anchor, and (c) implementation. The three stage of the labyrinth work parallels the stages of group work. Week 5 continues the work in the labyrinth by focusing on mutual aid among group members who share their insights and seek assistance in reaching their goals. Week six and seven continue the work of the group and closure of the group's work.

Keywords: Group Work, Labyrinth, Finger Labyrinth, Problem-Solving, Mutual-Aid Groups, Solution-focused Mutual Aid Groups

Introduction

The use of the finger labyrinth in mutual aid group work offers group members the opportunity to examine the presenting problem from different perspectives. Group work will commence for a few sessions and members will engage in mutual-aid activities that assist members in the development of a clear description of the presenting problem. Mutual Aid Groupwork offers members opportunities to hear themselves tell their stories, and experience mutual aid feedback. Participants can state their need for mutual aid as they tell their stories. Mutual aid is a reciprocal activity that benefits group members while working with an individual's problems. The way one seeks to address an individual problem may be helpful to others in the group with similar problems or dilemmas. The insight about what the participants' collective experiences and wisdom offer the foundation to move beyond current circumstances.

The labyrinth can be used in combination with a psychotherapeutic approach or a blend of approaches depending on the needs of the group members (Hong & Jacinto, 2012). The finger labyrinth can be used in the office or group meeting room and the group worker can facilitate the labyrinth activities in a confidential setting. Offering the labyrinth experience in the location where the group meets, allows for a seamless transition from the labyrinth to mutual aid group work following use of the labyrinth. The labyrinth has become popular as a method to enhance psychotherapy approaches beginning the mid- to late 1990s (Artress, 1995; Harris, 2002, Hong & Jacinto, 2012).

There are many types of finger labyrinths and the least expensive would be paper labyrinths, refer to Mutual Aid Group Resources (at <https://gjacinto.org>). It is recommended that group workers use an Ivory colored 8 ½" x 11" cardstock of 67 lbs. paperweight. The thickness of the paper will allow members to use it on a table or holding on one's lap. This cardstock paper can also be used on the My Strengths and other worksheets found on the Mutual Aid Group Resources site.

The labyrinth provides a holistic path in psychotherapy including use of the senses and learning pathways including auditory, visual, and kinesthetic. The circuitous path of the labyrinth provides grounding of the individual in the process of exploring current circumstances in life. The individual is then able to visualize solutions to the presenting problem. The techniques of Solution-Focused Therapy (SFT) techniques can be used in Mutual Aid Groupwork to assist members in clarifying the problem and developing solutions that lead to resolution of problems.

In the seven-week mutual aid group framework the labyrinth experience is embedded midway through the meeting sessions. Each of the seven group meetings will be 90 minutes in length. The finger labyrinth provides a grounding space upon which participants can discover a vision of how they will look and feel after reaching their goal in group work.

It is in the center of the labyrinth where the Miracle Question (SFT technique) facilitates the members' development of a Miracle Vision. The Miracle Vision depicts what the transition will look, and feel, like when the member reaches her or his goal. The mutual aid among members is a reciprocal activity that enriches group members in a supportive way. As members complete their transition work in the center of the labyrinth the group worker may have them select an inspirational work to anchor their work and to use as a reminder of their insights and discovery of a solution to the problem. Refer to Mutual Aid Group Resources for a list of inspirational words.

The seven-week process includes several different features such as mutual aid and individual work using worksheets, role-play, art expression, and SFT questions. Using the senses and having members talk about their concerns and produce art expressions to help them discover a new perspective on the problem by externalizing it in order to perceive it differently. The web-based Mutual Aid Group Resource (Refer to: <https://gjacinto.org>) provides free copies of worksheets, paper labyrinths, and additional journal pages that may be used by the group worker. Throughout the paper, references to the Mutual Aid Group Resource will refer to the website with its items for the seven-week

Mutual Aid Group. Group workers may want to use those resources that uniquely fit with the mutual aid group members with whom they are working. The purpose of this article is to extrapolate key insights from a pilot group in order to develop a description about how group workers might incorporate the finger labyrinths in their group work.

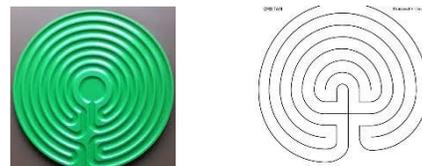
Literature Review

A review of the literature revealed there are no articles that specifically address walking the labyrinth in group work. The authors have explored the use of the finger labyrinth in individual therapy and suggest the use of the Intuipath in an office setting rather than walking in a public place. The Intuipath is a two-person to labyrinth board that is used by both the therapist and the client while talking (Refer to Figure 1). The convenience of the office maintains confidentiality not afforded by public walking labyrinths. The authors have published articles describing use of the finger labyrinth in combination with various psychotherapeutic methods (Hong & Jacinto, 2012; Nieves-Serrano, Jacinto, & Chapple, 2015; Jacinto, Thompson, & Beggs, in submission; Thompson, Nyiransekuye, & Jacinto, in submission). The authors have described therapeutic techniques are used effectively in labyrinth work that include: (a) Solution Focused Therapy, (b) Reality Therapy, (c) Logotherapy, (d) Narrative Therapy, (e) Metaphor Therapy, and (d) Trauma Focused Therapy. When using the finger labyrinth in group work a single labyrinth would be more appropriate for individual work (Refer to Figure 2).

Figure 1. Two-Person Intuipath



Figure 2. Individual Labyrinth



The earlier use of the labyrinth with groups was in cathedrals for liturgical rites, and cultural rituals such as funeral rites, rites of passage, and annual harvest festival celebrations (Barzon, 2017, p. 10). The 11th circuit labyrinth on the floor of Chartres Cathedral in France is the pattern for many

labyrinths built in the United States since the 1990s. Rev. Lauren Artress (1995) from Grace Cathedral in San Francisco visited Chartres Cathedral in the 1990s and uncovered the labyrinth in order to walk the path. Grace Cathedral has two public labyrinths and Rev. Artress has produced a video highlighting the types of people who use the labyrinth. Those using the labyrinth include artists seeking inspiration and cancer survivors who use the labyrinth as part of their spiritual practice during treatment (Artress, 1995, 2009; Johnson, 2001). One might construe the labyrinth as a place where some members discover spiritual existential awareness associated with finding meaning and purpose in the present period of their lives.

The two-person finger labyrinth or Intuipath (See Figure 1) facilitates the experiences of intuitive discovery and increased problem-solving abilities (Harris, 1999, 2002, 2008). The Intuipath is processed by using it on a desktop where the therapist and client finger walk the labyrinth at the same time. Bloos and O'Connor (2004) discussed the use of the labyrinth in narrative therapy, pointing out the similarities between narrative therapy and labyrinth work. This experience offers the individual the possibility of alternative solutions to the issue(s) the individual brings to therapy. Peel (2004) observes that the use of the labyrinth can be effective in family therapy. Family labyrinth work allows the therapist to "observe family members in a situation requiring cooperation" (Peel, 2004, p. 290). Next, the association between mutual aid group work and the finger labyrinth will be explored.

Mutual aid group work proceeds over several sessions. The use of the labyrinth may be beneficial one time during the group's duration. It is advisable for the group to be in the working stage to optimally benefit from a labyrinth walk. This is the juncture in which members may feel betwixt and between moving from the past to where they want to go in the future. The circuitous path of the labyrinth provides a grounding experience on which participants can relax and discover strategies to address problems they brought with them to therapy. While the labyrinth walk involves members working within the labyrinth the mutual aid activities take place when members regroup, develop an art

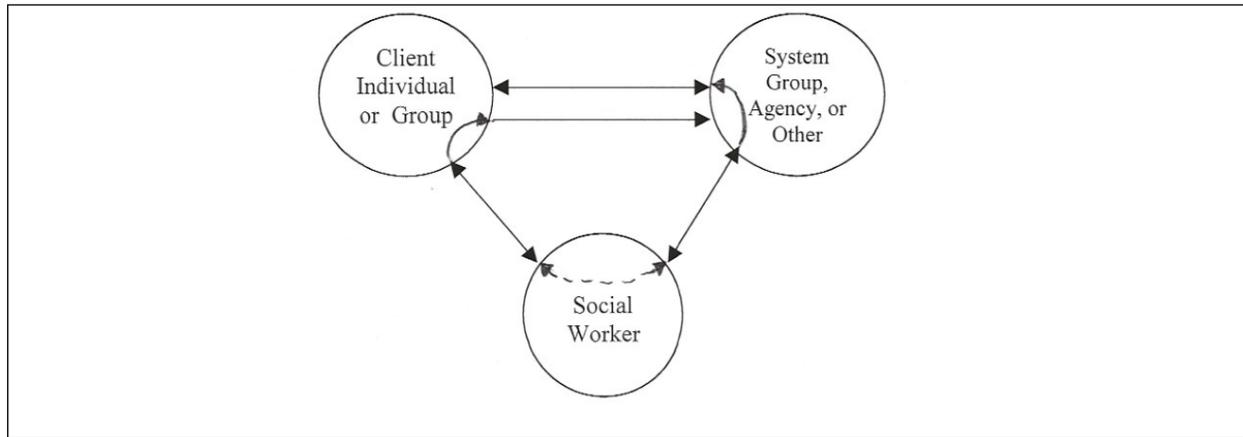
expression, share their insights, and offer mutual aid to others in the group. The art expression emerges from mindful reflection about the insights gained from group work that leads to a solution. The art expression may be line drawings, impressionistic figures, and other art techniques. The pastels and paper depicting the Art Expression – Current Snapshot, allow group members to memorialize the moment of insight quickly. Next, a discussion of mutual aid group work and the labyrinth will explore how joining the two may provide a different approach to exploring solution to members' problems.

Mutual-Aid Group Work and the Labyrinth

When reviewing the literature about mutual aid group work it is helpful to review some of the antecedents to that developed over time among practitioners. Mutual aid is a constitutive aspect of social group work practice since the beginning of the profession in the United States (Addams, 2008). The antecedents to mutual aid group work can be found in the settlement house movement and its use of democratic principles with groups (Addams, 2001, 2008). Coyle further observed that members could learn new skills more effectively through experiential learning that engages auditory, visual and kinesthetic learning pathways (Coyle, 1980; Jacinto, 2003).

In keeping with the democratic ethos of social group work, Schwartz (1994a;1994b) coined the term "interactionist approach" to describe the group worker's engagement with members as they focus on holistic elements of their life circumstances. Schwartz was concerned about the complex interaction between the members and group with their neighborhoods and societal institutions (See Figure 3). Schwartz described the group worker as a mediator between the members, group and society. Using the democratic approach to group work, the group worker is one among equals assisting members in discovery of pathways and solutions to problems.

Figure 3. Mediator relationships (Schwartz, 1976/1994, p. 335)



Today the mutual-aid model is a holistic and strength-based practice approach. The model is based on the belief that we work with groups because of their potential for mutual aid (Steinberg, 2014, & Molina & Chapple, 2017). Group members both receive and give help to one another, and in helping others they also help themselves (Steinberg, 2014). Mutual-aid groups help members cope with stressful life circumstances and improve coping abilities. According to Steinberg (2014), mutual-aid groups have three main functions. They help the group identify the strengths of each member; help use members' strengths to build a community based on mutual-aid; and teach group members the process of purposeful use of self so that they engage in mutual-aid. When group members begin sharing with each other and realize they are not alone, their sense of isolation decreases, and they can start managing the challenges they face (Knight & Gitterman, 2014; Beggs, Molina, & Jacinto, 2018).

Group members find common ground that leads to cohesiveness and they can achieve a sense of personal, interpersonal, and environmental control over their lives (Hyde, 2013). Seebohm et al., (2013), conducted a study in the United Kingdom, and interviewed 21 group workers to explore the relation of mutual-aid groups to mental wellbeing. The authors found that group members increased self-esteem, knowledge, and confidence through the mutual-aid groups. They concluded that mutual-aid groups contribute to members' wellbeing by enhancing a sense of control, increasing resilience, and facilitating participation (Seebohm et al., 2013). Group members in mutual-aid groups benefit from

their participation, especially in receiving instrumental and emotional support from other members (Matto, 2014).

Mutual aid encompasses democratic values and humanistic assumptions regarding human nature (Jacinto, 2003). The labyrinth serves as a platform for group work that allows members to engage all the senses and develop art expressions to anchor their work. Art expressions are visual renderings of the miracle vision upon which members are focused. The authors use paper with colored pastels, however group workers can use crayons, and colored pencils, etc. (Refer to Mutual Aid Resources for Art Expression examples). The labyrinth is a metaphor for the member's current path through life. The group work room becomes a safe environment in which members can walk, explore, share support and insight among each other, construe their locus in the here-and-now as it relates to personal interactions with others in the group, and the greater society outside of the group work room.

After completing the labyrinth finger walk and artwork members will share their experiences in the group. Members share their plan and timeline with the group and seek their mutual-aid input regarding their plan. After discussing the plan members will then share their work depicting them reaching the goal and talk about how that feels emotionally. Group members will engage in reciprocal interactions to exchange feelings, needs, experiences, and support (Steinberg, 2014). Integrating the labyrinth finger walk, artwork and the mutual-aid approach provides the opportunity for group members to connect with one another and therefore offer the social support that they need, which enhances resilience and self-efficacy.

More recently, mutual aid groups have merged with the solution-focused approach to introduce the emergence of the solution-focused mutual aid group model (Cohen & Graybeal, 2007). The incorporation of solution-focused techniques in the group encourages members to ask one another questions and to listen and be empathetic. The emphasis in solution-focused mutual aid groups is on the present and future and builds on the strengths of group members. The model has been found to be

effective in moving away from problem-saturated member stories to focusing on solutions. According to Cohen & Graybeal (2007), this focus builds on the strengths and resilience that Schwartz (1961) described as central to the mutual aid process.

The following outline of a seven-week group combines the solution-focused mutual aid group model with the use of a labyrinth. Over time, as group members learn the group process, group workers are able to take a less directive role.

Framework for a Seven Week Mutual Aid Group

The importance of the seven-week group is to optimize mutual aid as members work on their concerns. The development of a caring atmosphere of mutual aid benefits individual members and the group. This approach uses Solution Focused Therapy techniques and a range of flexible interchangeable activities, handouts and questions that assist members in their progression toward solution to their problems.

The weekly sessions provide a framework of vehicles where the group members are in the driver's seat shaping their individual and group interactions characterized by mutual and reciprocal aid. For instance, in Somewhere Along the Road worksheet in session one the metaphor is like a mirror that allows members to depict current life circumstances. The construction and mutual aid discussion will lead to the discovery of a different perspective and ways of construing the presenting problem. An outline of a seven-week group follows:

Week 1. Focal Question: How will exploration of my key concerns reveal areas I need to examine?

Each session will start with a Focal Question. Group workers can frame their own Focal Questions or not use them. The Focal Question helps provide direction for the weekly meeting. The first session provides direction about the group and its goals. Members will introduce themselves and share their experience of issues associated with the group members' concern. Next, the members will focus on the current

period in their lives by completing the Somewhere Along the Road worksheet (see Mutual Aid Group Resources). Under Menu click on Mutual Aid Group Resources for printable copy). The group worker may hand worksheets out and have members jot down information, or have members hold up the sheet and talk about each item along the road. As members share, others will engage in mutual aid support of the member's emerging story. As members discuss the current period of life, they will talk about strengths they have used in the past to overcome similar obstacles they faced. At this point, the group worker may or may want to have members complete their own version of a My Strengths form (see Mutual Aid Group Resources). Remind them that they will bring The My Strengths worksheet with them to be used at the last session where members write their impression of each other's strengths. When members finish their Somewhere Along the Road sharing have them respond to:

1. **Coping Question:** Describe a period in your life where you were able to overcome a similar problem? To what degree can your example help you figure out to solve your current questions? (1=Not at all, 10=A great degree). Explain reason for choice.
2. **Scaling Question:** Based on the discussion today, where would you place yourself on the continuum toward your goal? (1=No progress, 10=Goal attainment).
3. **Scaling Question:** Having discussed your strengths, how confident are you that those strengths will help you accomplish your goal? (1=No confidence, 10 Most confident).

Encourage them to remember the number they choose. Homework: Ask members to think of a situation they can use in a role-play that will help them master a skill they need to reach their goal while working in this group. (Skill would be an interpersonal or personal skill such as time management, etc.).

Week 2. Focal Question: How did the role-play increase your mastery of the skill you have chosen?

Welcome group back and ask that they think of a role-play situation that they would like to experience that would help them master a skill to help them reach their goals. You might say: "Our problems are sometimes less severe and sometimes absent. Knowing the frequency, severity and duration of the

problem helps us understand ways we might solve the problem.” Ask the group an Exception Question: Describe a time during the past week when you did not notice your problem? Allow members to share their experiences and discuss how they felt having a break from the problem.

Go around and ask members what skills they would like to work on in a role-play. When they have all shared, begin by picking one member to start the role-play exercise. Allow each member to choose who they want to work with them in the role-play. You might say: “Having heard the group share the skills they want to learn, think of someone who has a similar choice as yours and consider doing the role-play with that person.” Have the members describe the role-play situation that was chosen, and the role of the partner assisting them. Other members of the group will observe the role-play and note strengths and areas for improvement that they will share with the role-playing member. Allow members to share mutual aid feedback before moving to the next member of the group.

At the end of the session, you might ask them to respond to one or two scaling questions:

1. **Scaling Question:** How helpful was role-play? (1 not helpful, 10 most helpful).
2. **Scaling Question:** Based on your work today how likely do you believe you will be able to reach your goal? (1 not likely, 10 will reach my goal).

Week 3. Focal Question: What specifically have you learned from the role play that increases your quality of relating with others?

Welcome members and state the Focal Questions for the week and lead a discussion of the members learning. Next you may want to pose a:

1. **Scaling Question:** During the past week describe how the role-play affected your encounters with others? (1=Not at all, 10=Greatly affected my encounters in a positive way). Have members explain the reason for the number they selected.

Introduce the finger walking labyrinth and describe the finger labyrinth process and how members will take notes as they walk. They will share their experience in the group after walking. The

first time you facilitate the labyrinth in the group the group worker will need to describe the labyrinth walk and discuss the benefits of walking the labyrinth with group members. If the group consents to the request to walk the labyrinth the group worker will plan how the labyrinth may facilitate the process of group members in attaining their goals. The labyrinth experience is a holistic approach that includes use of the senses including auditory, visual, and kinesthetic learning pathways. The group worker will provide an overview of the stages of the labyrinth and what members may experience during each stage of the walk. A discussion of the stages of the labyrinth walk would include an overview of the work at each stage. The stages of the walk include: (a) clarification (b) synthesis solution anchor, and (c) implementation. The group worker will clarify any questions participants have regarding the labyrinth walk. The labyrinth walk allows participants to synthesize and assemble a clear statement of their presenting issue and reflection on possible ways to work through the issue and implementation of the plan.

The following script may assist the group worker in explaining each of the stages of the labyrinth and what the members will do at each stage:

<p style="text-align: center;">Table 1. Script Explaining Work Completed in Each Stage of the Labyrinth Walk</p>
<p>Entrance: Clarification Stage is where one walks from the entrance to the middle of the labyrinth. The participants are asked to think about an issue they wish to address. In the clarification stage, the participants may reflect on the current concern they have brought with them to the labyrinth, and to develop a clear description of the issue.</p> <p>Middle: Synthesis Solution Anchor Stage is where participants will reflect, seek insight, and synthesize the issue they are intending to address. First, members will be asked to reflect on the miracle questions that will assist in the development of the miracle reality. The miracle reality is a metaphor for what life will be like after the problem is solved. Some may seek an image, others an</p>

insight. The synthesis solution anchor stage is the space where the new vision begins to take place in the description of a solution to the problem. It is helpful but not necessary to have inspirational words (see Mutual Aid Resources) in a container where the participants select one word from a container. The word will serve as an inspiration that will help anchor the solution leading to clear steps where the member will achieve the goal. The member will focus on the miracle vision and develop a plan to attain their goal. The plan will be a stepwise path from the present to resolution of the problem.

Exit: Implementation Stage is where that the participants with their new insight and direction walk out of the labyrinth reflecting on what steps needed to take to realize the intended solution. Participants will repeat and reflect on their inspirational word, and search for its connections to their situation. As participants walk the exit stage of the labyrinth, they will understand that they will be asked to produce an art expression about their experience that they will share with the group. As members exit the labyrinth they can take the Art Express-Current Period Snapshot page (see Mutual Aid Resources), pastels or other colored pencils etc. and draw their miracle vision. This artwork will be shared with the group next week.

Week 4: Focal Question: What insights will I gain from my work in the center of the labyrinth?

Welcome the group and highlight the Focal Question. Briefly explain the process of finger walking the labyrinth. Remind them that when they reach the center space, they will spend some time there. You will complete several tasks in order to begin walking out of the labyrinth. If you were to awaken tomorrow morning and your concerns are solved what would be different for you? This image of solving the problem we will refer to as the Miracle Vision. Take a few minutes to enter your miracle vision and note what images, words or phrases may emerge. After developing a vivid miracle vision plan the steps

you need to take beginning today to reach your goal. Before leaving the center select an Inspirational Word, reflect on how it informs your work, and can inspire you.

Week 5. Focal Question: How can I develop a plan to reach my miracle vision with the assistance of group members and my way of looking at the miracle vision from different angles?

State the focal question and then have each member spend some time sharing their art expression while seeking group members mutual aid. Going around the group have the members attempt to interpret the artwork and then ask the members sharing the miracle vision if that was what he or she was intending to convey. Next, allow time for members to receive mutual aid in considering different perspectives of the problem. The interaction will assist the presenting member to examine the implications of new insights and discovery of alternative paths to solving the current problem. As the members share their metaphorical images in the art expression, they observe how the differing solutions fit with the miracle reality they envisioned in the center of the labyrinth.

After members share and received feedback about the art expression move to a discussion of the Inspirational Words. Ask a

2. **Scaling Question:** During the past week how has the Inspirational Word helped you to stay focused on solutions to the problem? (1=Not at all focused, 10=Greatly focused). Follow-up by asking them to explain why they are at a 1, 5, 10 etc.
3. **Question for further discussion:** Ask other members to share how they might respond the inspirational word if they had selected it.

Other possible process questions the group worker might want to use during this group session:

1. What insight discovery stands out for you from your work in the labyrinth?
2. How has your labyrinth experience brought you closer to your goal?
3. What do you need to do in response to your work in the labyrinth?
4. How will you use the inspirational word to realize your goals?

Next to further anchor the miracle vision in the members memory have them engage in a conversation with themselves after they have reached their goal. Hand them the Conversation with Successful Self worksheet (see Mutual Aid Resources). You might make this a homework assignment.

Directions for the Conversation: Visualize yourself after experiencing your Miracle Vision for a year. Have a Conversation with yourself about what steps you had to take to reach the Miracle Vision.

Week Six: Focal Question: What is the most important message you receive from your successful self?

If the members completed the homework assignment, you may begin processing the members' conversations. Review the directions and have members who did not do the homework to take a few minutes to complete the dialogue activity. Ask others who completed the homework to enter their conversation and visualize themselves after experiencing the Miracle Vision for a year. You might say: Quietly read the Conversation with yourself that was completed and note what steps you took to reach the Miracle Vision. Then facilitate the group members, in mutual aid sharing, to share and explore what it will be like for them after reaching their goal and what wisdom did they discover in the conversation with their successful self.

Week Seven. Focal Question: What new information did I learn from group members perceptions of my strengths compared with my own perceptions of my strengths?

In the closing activity, members will share the perceived strengths they observed with each other. The group will use a sheet with a large circle on it labeled: My Strengths (see Mutual Aid Group Resources use 67 lb. paper if possible). Each member will pass My Strengths sheet around and each of the group members will write one or more strengths they observed the member demonstrate during their time together. The strongest of the strengths will be in the middle of the circle and other strengths will be listed around the middle or outer edge. While writing strengths members will affirm and discuss examples of times, they observed the member display the strengths listed. The member receiving the feedback will look at the My Strengths page they completed about themselves at the first session of the

group and discuss how they feel about strengths shared by other group members. You may ask a coping and scaling question:

1. Coping Question: Based on how I was coping with my problem when I came to group, I have successfully developed new coping skill through my work in this group? (1=No success, 10=Successfully developed one or more new coping skills).
2. Scaling Question: To what extent have I accomplished my goal by working in this group? (1=Not at all, 10=Reached my goal).

Implications for Practice

This paper presents a framework for the use of the finger labyrinth in solution focused mutual aid groups. The mutual aid model has a long tradition for empowering group members and emphasizing strengths, resources and resilience (Cohen & Graybeal, 2007). Solution-focused techniques are a natural fit with the mutual aid model (Cohen & Graybeal, 2007). Adding the finger walking labyrinth to solution focused mutual aid groups enhances the ability of group members to set individual and group goals, increases their problem-solving abilities and creativity and helps them maintain a focus on the present and future. The authors suggest group members participate in the finger walking labyrinth activity in the middle stage of group development, because the group is more cohesive in this stage. Group members share their experiences walking the labyrinth and incorporate artwork to reflect on their goals. Studies have found that the use of program activities increases social skills and develops mutual aid in group settings (Lynn, & Nisivoccia, 2015). The activities proposed for this group are the finger walking labyrinth, discovering meaning and the purpose in the here and now and artwork.

Mutual-aid groups can incorporate the labyrinth in many clinical settings with diverse populations to increase members' mental well-being and problem-solving skills. In addition to labyrinth groups in clinical work, the authors have facilitated these groups in educational settings such as social work graduate programs in group work and spirituality courses. Students have commented on the

benefits of this approach in their classes because it teaches them about strength based, holistic approach to group work practice. Furthermore, communities outside the Global North have been known for their preference for collective living and would be amenable to the use of the walking labyrinth and finger labyrinth. There is a cosmology with a worldview that believes in the symbiosis between the spiritual, psychological and physical well-being. The steps of the walking finger labyrinth are reminiscent of the complexity and intricate nature of human living conditions that are clarified and disentangled through mutual aid, and art expression. This metaphorical and yet, very practical process allow the group to focus on one thing at a time which makes any problem manageable and less overwhelming. In this regard, the walking and finger labyrinth is a positive addition to our Social Work toolbox for working with diverse populations. People with limited mobility can use it as well as people with limited English language use. The use of other forms of art (dance, weaving, cooking) could be substituted to paper coloring.

Future research should continue to explore the use of the finger walking labyrinth in group work. Both quantitative and qualitative studies could be used to examine the effectiveness of labyrinth groups with different populations and in different settings. It is reasonable to postulate that group experiences might vary for different racial/ethnic groups and different ages/genders with different cultural norms, beliefs, and traditions. Quantitative studies using pre and post- test could be used to examine the benefits of the groups in increasing well-being and resilience.

Conclusion

The authors have presented a strategy for solution-focused mutual aid group work incorporating the finger walking labyrinth. This ancient and yet innovative perspective offers participants the opportunity of working on a presenting problem from different perspectives. The labyrinth combines individual work on oneself through presenting one's personal story, to the group through feedback and reciprocity that generates mutual aid. The review of the literature shows that the finger walking labyrinths has been

recognized as an effective approach to psychotherapy in different parts of the United States since the 1990s. More recently, the labyrinth is included in education, for meditation, and for psychotherapy in the same way as narrative therapy as well as in individual and family therapy. The paper presents the different components of the finger labyrinth as used in mutual aid group work with an explanation of what may occur at each phase of the walk.

As social workers, always striving for innovation and best practices, the authors have outlined a mutual aid group work strategy that is effective with individual's resolution to problems using a solution focused method. The finger labyrinth is a step-by-step process that uses all senses, combines and enhances the benefits of working on a problem as an individual first and moving into normalization when it is shared in group through artwork and feedback. Group workers are encouraged to incorporate finger labyrinth mutual-aid groups across diverse cultures and ethnic groups. The authors offer recommendations for practice and future research and hope that group workers will be encouraged to incorporate the finger walking labyrinth techniques into solution focused mutual aid groups in a variety of settings.

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