

The use of the labyrinth in Logotherapy: A holistic approach to meaning discovery

Chad Thompson, Hadidja Nyiransekuye, George A. Jacinto

**[Institutional Affiliation(s)]**

Author Note

[Include any grant/funding information and a complete correspondence address.]

**Abstract**

This paper discusses use of the labyrinth in association with Logotherapy. Logotherapy, and its focus on finding meaning and purpose in life, has great potential for use with clients' therapy issues using the finger labyrinth. A literature review explores the existing literature regarding the use of the finger labyrinth in psychotherapy with clients. A brief overview of the process of Logotherapy is presented, and the phases of labyrinth work in conjunction with Logotherapy are described. A case example that outlines the stages for use of Logotherapy and the labyrinth is presented. Finally, the conclusion reflects on the implications for the use of the labyrinth as part of Logotherapy in clinical practice.

*Keywords:* Logotherapy, Meaning Therapy, Meaning in Life, Finger Labyrinth, Therapy using the Finger Labyrinth

Finger walking is a holistic approach to use of the labyrinth that complements the dimensions of Logotherapy. Logotherapy focuses on the search for meaning and purpose in the present moment of an individual's life (Frankl, 2014b). Frankl succinctly observed: "For the meaning of life differs from man to man, from day to day and from hour to hour. 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, 2014b, p. 101). Logotherapy is concerned with the whole person including body, mind and spirit. Frankl observed that what *we have* is the Body (soma), Mind (psyche), and *what we are* is Spirit (noos) (Viktor Frankl Institute of Logotherapy, n.d.). There is a rich history of labyrinth images found on all continents dating back thousands of years.

The history of the labyrinth extends to 15,000 to 18,000 BCE where Gimbutas (as cited in Schaper & Camp, 2000) describes a meandering labyrinth pattern discovered in the Ukraine. During the Paleolithic period labyrinth designs etched on mammoth ivory were discovered in a Siberian tomb. Neolithic labyrinthine images were found in Kola Peninsula, Northern Russia, Iran, French Savoy, Ireland, Sardinia, Spain, Portugal and along the Danube River and the Aegean Sea (Garnia, 1948; Kern, 2000; Okladnikova, 2014). Many buildings titled *labyrinth* were subterranean structures with many rooms and a labyrinth shaped building was found to exist in Egypt circa 2000 BCE. In 425 BCE, Herodotus visited the building and wrote about a grave guarder (Matthews, 2011). Later the legend of the Minotaur in Crete was the prototype for the medieval 11-circuit labyrinth. Labyrinth images or structures have been found to exist on all of the continents (Westbury, 2001). Labyrinths were popular during the medieval period where the 11-circuit labyrinth became popular in cathedrals. The archetypal nature of the labyrinth was a metaphor for the road to Jerusalem which had become too dangerous to travel. Additionally, many have talked about the labyrinth as a metaphor for an individual's journey through life.

There is evidence that walking labyrinths were developed 1,500 years ago. The walking labyrinths were used for religious ritual and personal spiritual practice. In South America the Nazca people used the labyrinth for ritual processions to honor spirits taking part in the ritual ceremonies (Westbury, 2001). The Chinese also used labyrinths for ceremonial rituals, and in Sweden, Finland, and Estonia they were used as protective symbols for fisherman to guarantee a good catch. The Man-in-the-Maze labyrinth was used by Native Americans in the Southwestern United States. The most popular medieval eleven-circuit labyrinth in the current renaissance is located on the floor of Chartres Cathedral in France. It was built during the twelfth century just after the cathedral was rebuilt after a devastating fire.

The combination of Logotherapy and the labyrinth offers a holistic approach to psychotherapy, assisting individuals to finding meaning and purpose in life in the present moment, that includes the use of one's senses including auditory, visual, and kinesthetic learning pathways. The use of the labyrinth provides a dynamic process that stimulate one's ability to understand the meaning of life in the here-and-now while considering one's history, and current life circumstances. As clients use the finger labyrinth, they focus on solutions to their problems by concentrating on the current meaning and purpose of their lives.

By mindfully exploring the issues which clients bring to therapy, grounded in Logotherapy methods, the use of the labyrinth will further assist in transforming their understanding of meaning in their lives. The following discussion will include: (a) the contemporary literature that overviews Logotherapy; (b) the labyrinth and its history, (c) types of finger labyrinths used in clinical practice; (d) the use of the labyrinth in the psychotherapy and counseling literature; (e) a step by step process for using the labyrinth with Logotherapy; (f) a

case example that demonstrates how a therapist may apply Logotherapy; and (g) implications of the use of Logotherapy and the finger labyrinth in the therapeutic process.

## **Literature Review**

### **Logotherapy**

Logotherapy was developed by Frankl (1959) prior to his experience in German concentration camps during World War II. When admitted to the camps his manuscript was confiscated, and he recreated the manuscript while in the camps and upon being liberated at the end of the war. Frankl has provided a rich treasury of Logotherapy through several books, articles, films, and many lectures (1959; 1974; 2000; 2014a; 2014b; 2014c). The main principles posited by Frankl (2014b; 2014c; Marshall & Marshall, 2012) include Freedom of Will, Will to Meaning and Meaning of Life. Frankl (2014b; 2014c) describes the tenets as follows:

1. Freedom of Will is the ability to take a stand toward life circumstances, and to replace attitudes when facing life complications.
2. Will to Meaning is the attempt to discover the meaning and purpose of one's life as a preference that clarifies life direction.
3. Meaning of Life is the freedom to search for and realize one's personal understanding of meaning in the pursuit of ultimate meaning in life.

There have been several contemporaries and students of Frankl who have advanced the theory and practice of Logotherapy over time (Fabry, 1970; Fabry, 1995; Graber, 2004; Guttman, 2008; Pattakos, 2008; Pattakos, & Covey, 2010). The development of Logotherapy has included the development of techniques (Table 1) and instruments (Table 2) to facilitate clients in the discovery of meaning and purpose in their lives.

Table 1: Selected Logotherapy Techniques

Technique	Author(s)	Brief Description
Paradoxical Intention	Frankl, 1969/2014a, p. 102 Frankl, 2010, p. 109 Frankl, 1969/2014a, p. 99	The patient is encouraged to do the things she or he fears
Dereflection	Frankl, 2004, pp. 207-208	Patient is enabled to ignore self, symptoms, and focus on concrete meaning of personal existence
Logoanalysis	Crumbaugh, 1973, p 89 Crumbaugh, Wood, & Wood, 1980 Schulenberg, et al., 2008	Includes two facets of Logotherapy: (a) use of structured exercise, and (b) developing goals and plans once values are clarified
Socratic Dialogue	Fabry, 1988, p. 9	Questioning that brings the healthy, noetic core of conscious awareness (e.g. spiritual resources), for therapeutic use
Existential Analysis	Frankl, 1938 Frankl, 1939 Frankl, 2000	Alternative term to Logotherapy. Examination leading to consciousness of responsibility. Analysis toward existence in terms of responsibility
Mountain Range Exercise	Frankl, 1955/2014a Ernzen, 1990 Schulenberg, 2003, 2004 Schulenberg, et al., 2008	Person draws a mountain range, then places important persons on various peaks. Then, describes what is shared with those on the peaks, and chooses whose mountain they would join. Assist in values clarification and positives in person's life.
Movies Exercise	Schulenberg, 2003 Schulenberg, et al., 2008 Welter, 1995	Facilitates awareness of personal life meaning. Develop movie of life to the present, next from present to future. Who will be in movie? What actors or actors will play lead roles? What is title of movie? What kind of budgets will be available?
Family Shoebox	Lantz, 1993	Family places pictures on the shoebox using tape, scissors, and magazine pictures. Outside of box depicts family values and meanings those outside of family see. Inside of box depict values and meaning important to immediate family members.
Stories and Metaphors	Moore, 1998 Schulenberg, 2003 Welter, 1995 Long, 1995 Levinson, 2002 Klingberg, 2001	Logotherapists often use stories and metaphors to enable attitudinal change. Some use real life examples of Logotherapists sharing their own discovery of meaning through crisis, trauma and other serious life challenges

Table 2: Selected Logotherapy Instruments

Instrument	Author(s)	Brief Description
Purpose in Life test (PIL)	Crumbaugh, & Maholick, 1964, 1969 Schulenberg, et al., 2008 Hutzell, 1988 (Review)	20-Item Likert Scale. The primary Logotherapy measure of an individual's experience of personal life meaning.
Purpose in Life-Short Form	Schulenberg & Melton, 2010 Schulenberg, Schnetzer, & Buchanan, 2010	4-Item from the PIL test (3,4,8,20) Refer to Purpose in Life description Coefficient alpha .84
Seeking of Noetic Goals (SONG)	Crumbaugh, 1977a, 1977b Schulenberg, et al., 2008, p. 454	20-Item Likert Scale. Developed to assess motivation to find meaning in life. Coefficient alphas in the .80s
Life Purpose Questionnaire	Hablas, & Hutzell, 1982 Hutzell, 1989 Schulenberg, et al., 2008	20-Item Agree/Disagree Scale. Measures of degree an individual experience personal life meaning. Developed for use with geriatric neuropsychiatric inpatients. Coefficient alphas in the .80s
Meaning in Life Questionnaire	Steger et al, 2006 Strack, 2007 Schulenberg, Schnetzer, & Buchanan, 2010	10-Items Likert Scale. Two 5-item scales, Presence (perceived meaning), and Search (perceived motivation to find meaning). Coefficient alphas in the .80s
Outcome Questionnaire	Lambert et al, 1996 Schulenberg, 2004 Schellenberg et al., 2008 Schulenburg & Melton, 2010 Schulenberg, Schnetzer, & Buchanan, 2010	45-Item Likert Scale. Assesses depression, anxiety, substance abuse, interpersonal relationships quality, and problems with family, work, and leisure. Suggests psychological distress is related to meaninglessness and purposelessness. Coefficient alphas in the low to mid .90s

In addition to the information in Tables 1 and 2, the following resources may benefit psychotherapy practice. Batthyany and Guttman (2005) published an international annotated bibliography of Logotherapy and Meaning-Oriented Psychotherapy containing 613 references through 2005. Over time there have been many therapists and theoreticians developing Logotherapy techniques, instruments, and theoretical perspectives. Batthyany (2014) edited

*Logotherapy and Existential Analysis* from the proceedings of the Viktor Frankl Institute in Vienna. The work includes 31 contemporary Logotherapists who cover a range of issues from empirical research to theory and philosophy. Dzelic & Ghanoum published an eight-session manualized program titled: *Meaning-Centered Therapy Manual* (Dzielic & Ghanoum, 2015), with an accompanying *Meaning-Centered Therapy Workbook* (Dzelic, 2014). The workbook provides many useful handouts and activities to assist clients discover meaning in the here-and-now. Next, we will explore the literature regarding the use of the labyrinth in Logotherapy.

### **Logotherapy and the Labyrinth**

A review of literature that includes a discussion of logotherapy and the labyrinth revealed several allusions to *logotherapy and the labyrinth* (Pattakos, 2010; Riefe, 2017); however, there was no literature focusing on the use of the walking labyrinth or finger labyrinth to facilitate the process of Logotherapy. Pattakos (2008) discussed the individual's search for meaning as if one was in a labyrinth, noting that labyrinths have many turns much like the circuitous journey of life. Riefe (2017) in discussing figurative sculpture reflected on the *physical* response described in Frankl's (1959) account of entering the concentration camp. Riefe (2017) observed that the artist Giacometti (1949) was a contemporary of Viktor Frankl, and both men were influenced by the emergence of Existentialism. After WWII the world was reeling from the absurd reality that included world disorder, genocide, mass devastation, confusion, and a sense of meaninglessness (Riefe, 2017). Giacometti's (1949) work *La Place II* depicts individuals *physically* appearing to walk aimlessly through a labyrinthine path charged with existential longing seeking to find meaning and purpose in life. This is like what Frankl labels the existential vacuum (1955/2014a;1959/2014b). The existential vacuum emerges when a person has lost a sense of



meaning in life and feels empty and aimless. Giacometti's metaphor looks like the physical walk through the labyrinth that may be used for healing and psychotherapeutic purposes.

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



### **Intuipath Two-Person Finger Labyrinth**

Several therapists have demonstrated positive results employing the use of the walking and finger labyrinth to support clients working to develop insight and subsequent physical and emotional healing (Artress, 1995, 2009; Bloos & O'Connor, 2004; Harris, 1999, 2002, 2008). In the DVD: *Rediscovering the labyrinth: A walking meditation*, clients talk about how the labyrinth has affected their lives when working through illness, artistic pursuits, spiritual growth, and mental health issues (Artress, 2009; Johnson, 2001).

Several studies focus on the use of the finger labyrinth in psychotherapy. The Intuipath® (Harris, 1997), a two-person labyrinth (refer to Figure 3), is reported to assist clients in experiencing insight into current life circumstances, meaning making, problem-solving, and goal-setting (Harris, 1997; Hong & Jacinto, 2012; Nieves-Serrano & Jacinto, 2015). The use of the Intuipath two-person labyrinth in the context of Reality Therapy was demonstrated by Hong and Jacinto (2012). The three questions of RT nicely fit with the three stages of the labyrinth walk. In stage one while walking from the entrance to the center the client responds to the question: "What do I want?" This frames the work the client will complete while in the center of the labyrinth interacting with the questions: "What am I doing to get what I want?" Once the

client clearly describes the goal, the final stage will begin. In the final stage, as the client walks from the center to the entrance of the labyrinth the focus will be on the question: “How will I know if what I am doing is working.”

The use of the Intuipath (two- person finger labyrinth) in Solution Focused Therapy was explained by Nieves-Serrano and Jacinto (2015). The three phases of walking the labyrinth assist the client in systematically framing the question, interacting with the question, and developing a e workable solution. Coping and scaling questions are used in the entrance phase. In the center phase the client will entertain the miracle question and frame a realistic goal that operationalizes the miracle image. Finally, in the exit phase the client discusses concretely steps to attain the miracle reality.

The questions of Reality Therapy and Solution Focused Therapy nicely paralleled the stages of the labyrinth walk. In the YouTube video: *Narrative-Metaphor Therapy and the Finger Labyrinth: Role Play with a Latino Male* (<https://youtu.be/7CtwzNxkCsw>), Nieves-Serrano and Jacinto (2016) present an example of the use of the Intuipath® (labyrinth) with a client using Narrative and Metaphor Therapy.

### **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 and the future. 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 Intui-path 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 Intui-path, and individuals also use auditory pathways, visual mechanisms and metaphors to discover meaning. The Intui-path proves a stage upon which the client tells her or his story in the here-and-now.

Alternatively, Logotherapy enhances labyrinth work by grounding the client in the present and exploring past connections in preparation for discovery of meaning. Meaningful insights may include understanding the continuity of the past through the present. The work in the middle of the labyrinth allows for one to perceive the flow of life past, present and future. It permits one to re-anchor the themes of meaning and purpose that propel the individual towards the future, and resolution of the challenges currently the focus of concern. The Labyrinth is a metaphor for life's pathway, and upon it, alongside it, and intersecting with it are rich sources of meaning often discovered in the unfolding journey. Visioning emerges from the discovery and new possibilities become clear. The new possibilities in using Logotherapy techniques in the labyrinth will help a client find his or her meaning in the moment. Meaning in the moment can change, however the client can visually draw with a finger, or mentally go through the labyrinth again, to find new meaning in future moments were life shifts and produces an imbalance, with a new sense of meaning embedded in the current life circumstances.

### **Types of Labyrinths**

There are two types of finger labyrinths that may be used in psychotherapy. The single labyrinth (Figure 2) displayed is the eleven-circuit labyrinth, however it is possible to use other designs

such as the five-circuit and seven-circuit labyrinths. The second type (Figure 3) is the Intuipath® two-person finger labyrinth (Harris, 1997) in which the client and the therapist finger walk the labyrinth as part of the therapeutic session. The finger labyrinth is appropriate for office practice because its size allows it to be placed on a table (Harris, 1997; Hong & Jacinto, 2010; Nieves-Serrano & Jacinto, 2015; Nieves-Serrano & Jacinto, 2016).

Figure 2. Single Labyrinth

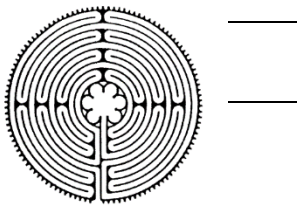


Figure 3. Intuipath® Two-person Finger Labyrinth



### **Phases of Finger Labyrinth Work Within Logotherapy**

#### **Preparation for the Labyrinth Walk and Processing of the Experience**

When considering use of the labyrinth as part of Logotherapy therapy, the therapist must decide whether it may assist in the exploration of meaning or purpose for a client. When considering the use of the finger labyrinth in Logotherapy, the therapist may want to: (a) assess the client's ability to experience a therapeutic break-through using kinesthetic learning pathways; (b) consider the possibility of the client finding meaning and purpose given the current dilemma; and (d) consider the potential effectiveness of using the labyrinth to facilitate movement toward a solution of the clients' problem.

The use of the labyrinth may be beneficial in various stages of Logotherapy. In Logotherapy it is important to first establish rapport with the client and begin to work on the client's issues utilizing Logotherapy techniques. Frankl contended that each person has a specific mission in life that can only be achieved by that individual (Frankl, 2014b). It is helpful to

clarify if an individual has discovered her or his unique mission in life. In early stages exploring life events and personal choices to uncover the mission in life upon which the person will build. In the middle stages of therapy, the person may discover meaning and purpose, and incorporate insights in working on healing behaviors. In the late stage of therapy, the person may revisit the current Logotherapy journey to anchor important elements of meaning and purpose in the here-and-now directed toward the future.

### **Phases of the Labyrinth Walk**

The labyrinth walk is accomplished by three phases: (a) walking from entrance to the center; (b) completing work in the center of the labyrinth, and (c) walking from the middle of the labyrinth to the entrance. Each phase is described with its association to the tenets of Logotherapy which becomes part of each of the three phases of work.

1. Phase One: Walking from the entrance to the center of the labyrinth. During this journey the therapist and client discuss life's path as it is associated with the client's *freedom of will* (Frankl, 2014b). Generally, the client and therapist will finger walk the labyrinth while carrying on a conversation about the current period in the client's life. This conversation will overview the client's previous periods in life where obstacles have been encountered. The discussion will focus on the client's ability to find meaning during previous life circumstances. Next, the client will discuss ways in which thinking and perceiving life difficulties lead to insights that lead to construction of new perceptions, and that the past beliefs along with the present revision of previous understandings, lead to the emergence of renewed meaning and purpose.
2. Phase Two: Work in the center of the labyrinth. This work will focus on the *will to meaning* (Frankl, 2000). The work in the middle of the labyrinth shifts the client's

perspective and leads to the discovery of meaning and purpose in the present moment.

The goal is to assist the client to construct a life direction that is derived from a vision of meaning in the present that enhances direction. Frankl asserts that: “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, 2014b, p. 101). This awareness is the result of the client’s work in the middle of the labyrinth. To anchor this experience, it may be beneficial to have the client complete an art expression that depicts the meaning and purpose they have visualized while completing the work in the middle of the labyrinth. The completion of work in the center space leads the client into the third phase of the labyrinth walk.

3. Phase Three: Finger Walking from the center of the labyrinth to the entrance. The walk toward the exit focuses on the *meaning of life* (Frankl, 2006). Having visualized the meaning and purpose in life in the present moment, the client discusses with the therapist strategies about how to continue the path toward the goals to be accomplish. If the client completed an art expression this could become a kind of road map toward fulfilling their desired meaning and purpose during this period of life.

### **Intervention**

#### **Antecedents to Labyrinth Walk**

While working at a homeless shelter, a therapist met with a 30-year-old man named Matthew. After a couple of sessions, the therapist understood that Matthew was trying to understand the reason he was in his current situation. Matthew explained that he felt depressed about his current situation and anxious about the future. The therapist introduced himself and stated that one of his purposes was to help Matthew understand the meaning in present moment

of his life. The therapist used the logotherapy techniques of Socratic Dialogue and Metaphor in working with Matthew.

When facilitating Matthew's work the therapist used the three tenets of Logotherapy (Frankl, 2014b; 2014c): (a) Freedom of Will, (b) Will to Meaning, and (c) Meaning of Life to direct work in the three stages of labyrinth work: (a) Entrance, (b) Center, and (c) Exit. At the end of the third session the therapist asked if he would want to use the labyrinth as part of their work together. The therapist suggested that the labyrinth will help him ground him and help him focus on his concerns. In the fourth session an Intuipath<sup>®</sup> (two-person finger labyrinth) was placed on the table between them and the therapist explained what they were going to do.

### **Case Example**

#### **Entrance: Freedom of Will**

The therapist explained the journey into the center would overview the work they had done in the first three sessions. Matthew will face his life circumstances and replace current attitudes in response to life complications. He will discover past meaning in life, and then shift to discover the current meaning in this moment given the significant changes that have taken place. The therapist asked, "What is currently happening in your life?" Matthew explained that he was homeless because the mother of his children took all the money they saved for a house and ran away with another man, leaving their three young children with him. He further explained that he lost his job after taking too many days off to watch his children in the proceeding months. After losing his job, running out of money, and being evicted from his home he entered a homeless shelter for families. The therapist asked, "What other challenges in life have you had before?" Matthew stated that he was previously married, and they had a teenage daughter, and that his ex-wife would be verbally and psychologically abusive towards both him and his daughter. He was

close to the center of the Intuipath when the therapist asked, “What did you do to overcome that challenge?” Matthew explained that he tried to protect his daughter and would do activities in the community when “it got really bad.” The ex-wife wanted to give Matthew full custody of his daughter while he was in the homeless shelter. Matthew broke down and started to cry because he did not understand why this happened to him as he reached the center of the labyrinth. The therapist encouraged Matthew to stop for a time to sit with his feelings.

### **Center: Will to Meaning**

After a few minutes, Matthew gathered his thoughts and stated that he wanted to continue with the session. As he was in the center, the therapist asked, “What does this mean to you?” Matthew responded, “My children are my purpose and I want to help them grow up right and receive a good education.” The therapist stated, “That is a good purpose to help your children grow up on a good path, while receiving an education. Can you draw your purpose?” Matthew took a few minutes to draw things that mean something to him. When finished the therapist asked, “Can you explain the meaning of the metaphors you have drawn? He drew his children, a guitar, a book, a painting, and a recording studio. Matthew explained that being creative through artwork and music are passions, along with learning new things. Matthew stated that he wants to make sense out of life and plan for the progress he can realize in life. As Matthew incorporates his personal understanding of meaning in the here-and-now he will realize he continues to build toward the ultimate meaning of his life. As he finishes his work in the center, he is asked to pull an inspirational word from a container. The word he pulled was *Endurance*. He was encouraged to keep the word in his wallet and to allow it to anchor him in the work he is doing today. When he experiences disappointment, he was encouraged to think about *enduring* the moment as he



focuses on the meaning that drives his life. Matthew will discuss steps he will be taking to reach his current life goals as he exists the labyrinth.

### **Exit: Meaning of Life**

After he finished discussing his artwork and reviews his work, he selected the word *endurance*, that he will use to motivate him toward his intended meaning and purpose in the present. The journey out of the two-person Intuipath<sup>®</sup> finger labyrinth began. Matthew was asked by the therapist, “With having clearer meaning in helping your children grow up into adulthood, what will you do to accomplish that purpose in life?” He explained that he would find a full-time position in computer information, that is flexible to take care of his children. He thinks he may be able to work at home. Matthew stated that he has a bachelor’s degree in studio art and wants to obtain a master’s in entrepreneurship to start his own graphic art business in order to provide for his family. The therapist responded, “Going back to school while working full-time may be difficult, however fulfilling your purpose will be the greatest reward.” Matthew continued discussing how he was to follow his purpose through educating his children in art and music. He clarified this by stating that he wants to help them (his children) find and practice their individual talents and passions. With finding meaning in his current situation and planning how to live with this purpose the session ended. Matthew agreed that future sessions will help him explore development of a stepwise process to attain his goal.

### **Implications**

As seen in the case study, Logotherapy in conjunction with the labyrinth will help those with depressive and anxious symptoms under various circumstances. Together the labyrinth and Logotherapy provide an environment where the patient can reflect on their journey in life

through different obstacles. This will help them discover life purpose and create an action plan to live their current meaning in life. The plan made by the client shows self-determination.

### Conclusion

This paper explored an important combination of ancient wisdom and its application to work with clients who are experiencing significant change or a life crisis. The use of the labyrinth in Logotherapy helps ground the client in the psychotherapeutic process. The circuitous path through the labyrinth is analogous to the journey through life, and through the many turns and shifts in perspective lead to discovery of meaning and purpose in the here-and-now. The combination of mindfulness facilitated by the grounding of the labyrinth, and ongoing discovery of meaning and purpose in the life-moment reveals alternative visions and pathways into the future.

Finger walking allows for unconscious material to emerge in the therapeutic conversation as the client twists and turns toward the center of the labyrinth. The work in the center of the labyrinth involves focusing on the environment of one's life while using auditory, visual, and kinesthetic pathways that facilitate discovery of meaning and solutions to current concerns in therapy. The use of the inspirational word helps client's anchor this moment in time with the insights discovered. Many clients may benefit from completing an artwork the depicts this moment in time and the intended goal or solution to the current problem. A case example was provided to illustrate the application of the labyrinth within the context of Logotherapy. The combination of the labyrinth in Logotherapy is applicable to clients from diverse backgrounds.

### References

- Batthyany, A. (Ed.). (2016). *Logotherapy and Existential Analysis: Proceedings of the Viktor Frankl Institute Vienna, Volume 1*. Switzerland: Springer Interannual Publishing.
- Costello, S.J. (2019). *Applied Logotherapy* (1<sup>st</sup> ed.). Newcastle, UK: Cambridge Scholars Publishing.
- Crumbaugh, J. C., Wood, W. M., & Wood, W. C. (1980). *Logotherapy: New help for problem drinkers*. Chicago, IL: Nelson-Hall.
- Crumbaugh, J. C. (1977a). *Manual of instructions: The Seeking of Noetic Goals test (SONG)*. Abilene, TX: Viktor Frankl Institute of Logotherapy
- Crumbaugh, J. C. (1977b). The seeking of noetic goals test (SONG): A complementary scale to the Purpose in Life test (PIL). *Journal of Clinical Psychology* 33(3), 900-907.
- Crumbaugh, J. C. (1973). *Everything to gain: A guide to self-fulfillment through Logoanalysis*. Chicago, IL: Nelson-Hall.
- Crumbaugh, J. C., & Maholick, L. T. (1969). *Manual of instructions for the Purpose in Life test*. Abilene, TX: Viktor Frankl Institute of Logotherapy
- Crumbaugh, J. C. & Maholick, L. T. (1964). An experimental study in existentialism: The psychometric approach to Frankl's concept of *noogenic* neurosis. *Journal of Clinical Psychology*, 20(2), 200-207.
- Dzelic, M. (2014). *Meaning-Centered Therapy Workbook: Based on Viktor Frankl's Logotherapy and Existential Analysis*. Miami, FL: Presence Press International.
- Dezelic, M., & Ghanoum, G. (2015). *Meaning-Centered Therapy Manual: Logotherapy & Existential Analysis brief therapy protocol for groups and Individual sessions*. Miami, FL: Presence Press International.

- Dezelic, M. & Ghanoum, G. (2017). *Trauma Treatment - Healing the Whole Person: Meaning-Centered Therapy & Trauma Treatment Foundational Phase-Work Manual*. Miami, FL: Presence Press International.
- Fabry, J. B. (1995). *Finding Meaning in Life: Logotherapy (Master Work)*. Lanham, MD: Jason Aronson, Inc.
- Fabry, J. B. (1970). *The Pursuit of Meaning: A Guide to the Theory and Application of Viktor E. Frankl's Logotherapy by Joseph B. Fabry*.
- Fabry, J. B. (1988). *Guideposts to meaning: Discovering what really matters*. Oakland CA: Institute of Logotherapy Press.
- Crumbaugh, J. C., & Maholick, L. T. (1969). *Manual of instructions for the Purpose in Life test*. Abilene, TX: Viktor Frankl Institute of Logotherapy.
- Frankl, V. E. (2000). *Man's search for ultimate meaning*. New York, New York, Perseus Publishing.
- Frankl, V. E. (2004). *On the theory and therapy of mental disorders: An introduction to Logotherapy and Existential Analysis* (James M. Dubois, Trans.). New York, NY: Brunner-Routledge.
- 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.

Frankl, V. E. (1969/2014c). *The will to meaning* (expanded edition). New York, New York: Plume.

Frankl, V. E. (1974). *An introduction to Logotherapy: Man's search for meaning*. New York, New York: Pocket Books Simon and Schuster.

Frankl, V. E., & Batthyany, A. (Ed.) (2010). *The Feeling of Meaninglessness. A Challenge to Psychotherapy and Philosophy*. Milwaukee, WI: Marquette University Press.

Frankl, V. E. (1938). Zur gestigen Problematik der Psychotherapie. *Zentralblatt für Psychotherapie*, 10, 33.

Frankl, V. E. (1939). Philosophie und Psychotherapie. Zur Grundlegung einer Existenzanalyse. *Schweizerische medizinische Wochenschrift* 69, 707. 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>

Graber, A. (2004). *Viktor Frankl's Logotherapy: Meaning-Centered Counseling*. Levering, MI: Wyndham Hall Press.

Gurina ,N.N. (1948). Stone labyrinths in the White Sea region. *Soviet Archeology* 10, 5-34.

Guttman, D. (2008). *Finding Meaning in Life, at Midlife and Beyond: Wisdom and Spirit from Logotherapy (Social and Psychological Issues: Challenges and Solutions)*. Westport, CT: Praeger Publications.

Hablas, R., & Hutzell, R. (1982). The Life Purpose Questionnaire: An alternative to the Purpose-in-Life test for geriatric, neuropsychiatric patients. In S. A. Wawrytko (Ed.), *Analecta Frankliana: The proceedings of the First World Congress of Logotherapy: 1980*(pp. 211–215). Berkeley, CA: Strawberry Hill.

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/>

Humphrey, A. (2017). The effects of the Locus of Control on the self-esteem of individuals with bipolar disorder. University of Louisiana Monroe. ProQuest Dissertations Publishing 10242691

Hutzell, R. R. (1989). *Life Purpose Questionnaire overview sheet*. Berkeley, CA: Institute of Logotherapy Press.

Hutzell, R. R. (1988). A review of the Purpose in Life test. *The International Forum for Logotherapy*, 11, 89–101.

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

[DVD]. San Francisco, CA: Grace Com Media Ministry. Lukas, E. (2016). Acceptance speech (Honorary professorship, bestows from the University Institute of Psychoanalysis, Moscow). 267-276 In Battnyany A. (eds.). *Logotherapy and existential analysis: Proceedings of the Viktor Frankl Institute Vienna, Volume 1*. Vienna, Austria: Springer. DOI: [https://doi.org/10.1007/978-3-319-29424-7\\_23](https://doi.org/10.1007/978-3-319-29424-7_23)

Kern, H. (2000). *Through the Labyrinth*. New York: Prestel Robert Ferre edition.

Lambert, M. J., Hansen, N.B., Umppress, V., Lunnen, K., Okiishi, J., Burlingame, G. M., &

Reisinger, C. W. (1996). Administration and scoring manual for the OQ-45.2. American Credentialing Services.

Levinson, J. I. (2002). Dr. Jerry Long – In memoriam. *The International Forum for Logotherapy*, 25, 118-124.

- Long, J. L. (1995). The quest for meaning in the twenty-first century. *The International Forum for Logotherapy*, 18, 60-62.
- Klingberg, H. (2001). When life calls out to us: The love and lifework of Viktor and Elly Frankl: The story behind Man's Search for Meaning. New York, NY: Doubleday.
- Lukas, E. (2003). *Logotherapy Textbook: Meaning Centered Psychotherapy*, Springfield, MO: Liberty Press.
- Marshall, M. & Marshall, E. (2012). *Logotherapy Revisited: Review of the Tenets of Viktor E. Frankl's Logotherapy*. Ottawa, Ontario: Ottawa Institute of Logotherapy.
- Matthews, W. H. (2011). Mazes and labyrinths their history and development. Mineola, NY: Dover Publications
- Moore, C. (1998). The use of visible metaphor in Logotherapy. *The International Forum for Logotherapy*, 21, 85-90.
- Okladnikova, E. A. (2014). Labyrinths of Kola Peninsula in historical landscapes of North East Subarctic. *Procedia – Social and Behavioral Sciences* 120, 31-35.
- Pattakos, A. (2008). Prisoners of our thoughts: Viktor Frankl's principles of discovering meaning in life and work. San Francisco, CA: Berrett-Koehler Publishers, Inc.
- Pattakos, A., & Covey, S. R. (2010). *Prisoners of Our Thoughts: Viktor Frankl's Principles for Discovering Meaning in Life and Work*. (2<sup>nd</sup>. Ed). San Francisco, CA: Berrett-Koehler Publishers.
- Riefe, T. (2017). *Meaning in perception: Metaphor figurative sculpture*. Graduate school of Art Theses, Washington University Open Scholarship, St. Louis, MO. Retrieved from:
- Schulenberg, S. E. (2004). A pschotmetric investigation of logotherapy measures and the Outcome Questionnaire (OQ-45.2). *North American Journal of Psychology*, 6, 477-

- 492.Schulenberg, S. E. (2003). Empirical research and logotherapy. *Psychological Reports*, 93, 307-319.
- Schulenberg, S. E., Hutzell, R. R., Nassif, C., & Rogina, J. M. (2008). Logotherapy for clinical practice. *Psychotherpay theory, Research, Practice, Training*, 45, 447-463.
- Schulenberg, S.E., Schnetzer, L. W., & Buchanan, E. M. (2010). The Purpose in Life Test-Short Form: Development and psychometric support. *Journal of Happiness Studies*. DOI: 10.1007/s10902-010-9231-9
- Schulenberg, S. E., & Melton, A. M. A. (2010). A confirmatory factor-analytic evaluation of the Purpose in Life test: Preliminary psychometric support for a replicable two-factor model. *Journal of Happiness Studies*, 11, 95–111.
- Schulenberg, S.E., Schnetzer, L. W., & Buchanan, E. M. (2010). The Purpose in Life Test Short Form: Development and Psychometric Support. *Journal of Happiness Studies*, 12(5), 861-876.
- Steger, M. D., Frazier, P., Oishi, S., & Kaler, M. (2006). The Meaning in Life Questionnaire: Assessing the presence of and search for meaning in life. *Journal of Counseling Psychology*, 33, 263-272.
- Strack, K. M. (2007). A measure of interest to logotherapy researchers. The Meaning in Life Questionnaire. *The International Forum for Logotherapy*, 30, 109-111.
- Welter, P. R. (1995). *Logotherapy – Intermediate “A”: Franklian psychology and logotherapy*. (Available from: The Viktor Frankl Institute of Logotherapy, Box 15211, Abilene, TX 79698-5211).