

The Accidental EXISTENTIALIST

SPRING 2018



Welcome

As we explored in the inaugural issue of *The Accidental Existentialist*, there continues to be a surge of external forces that challenges our capacity to live authentically and with meaning. Injustice, gun violence, racism, poverty, climate change and politics test our ability to make sense of the world and our place in it. These are the challenges and predicaments of our generation, and the fields of psychology and psychiatry can no longer afford to look to the prejudicial conclusion that diagnosis and evidence-based treatments are some entrancing panacea that will create a pathology for all and inevitably cure it as well.

Our goal is to promote the human condition by advocating for the basic essentials of existentialism as a blueprint for the development of the human arts and sciences through the further study of meaning, metaphor, myth, freedom, isolation, spirituality, creativity and death. Let's move our existential concepts back to their foundations and away from the world of prohibitive academia where they have gone to die a slow and rather uninspired death. As the walls of an empire begin to crumble we stand on the threshold of a new era. It is one that could produce great opportunities for individual enlightenment as well as a cultural renaissance. In short, let's not blow it.

- don



Contents



Cover Photograph by Filip Kominik @ Unsplash.com



Page 6-9

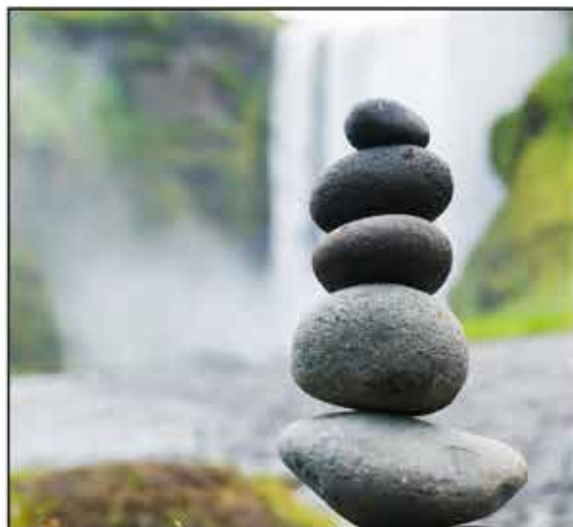


Page 10-13

IN THE WAKE OF PARKLAND Don Laird	6
CELEBRATING WOMEN'S HISTORY Morgan Roberts	10
THUS SPAKE HORTON Christina Pettinato	14



Page 14-18



Page 19

The Accidental EXISTENTIALIST

WRITE FOR US
WRITE FOR US
WRITE FOR US
WRITE FOR US

Do you have an idea for an article or would you like to contribute to our magazine?

This is your opportunity to submit educational and informative content that promotes growth in all aspects of mental health issues from an existential or humanistic perspective. Upon publication of your article, you will receive a \$25 stipend.

Submit your queries to
eTalkTherapy.com/contact



IN THE WAKE OF PARKLAND

Mass Shootings and Existentialism

by Don Laird

Photograph by Vladimir Palyanov @ Unsplash.com

The fatal school shooting in Parkland, Florida on February 14, 2018 marked the 29th mass murder in the United States in 2018. As of that date, there had only been 45 days in the New Year. Our nation has seemingly accepted the idea that it is no longer a question of if another mass shooting will occur, but when. While the conversation unfolds about a uniquely American problem there has been an exchange, mostly heated and somewhat misinformed, regarding the why, how and who of this phenomenon. The subject of mental health once again is in the unfavorable position of having to defend itself against what should be an inclusive discussion. It would be naïve and disingenuous to assert that there isn't a mental health component at work here, but it is not the only cause. It is, in fact, symptomatic of a larger issue that has root causes running deep and wide in our collective psyche. In short, if all things are now to be taken into consideration to assist in a prevention and intervention of the cultural and mental health Ereignis of mass shootings then let's consider in brief the existential concerns. This is not a prescriptive essay, but what is offered hereafter may provide further discussion to an issue which has many dimensions.

A familiar feature for mass shooters surfaces in their profiles. The perpetrators most always

express an abhorrence of others, and paradoxically from this hatred emerges a sense of existential isolation and loneliness that is well documented in their social media manifestos, letters, and diary entries. Moreover, these writings often hold traces of the shooters' language and logic which helps define the compound layers of meaning that they clutch to as reality. Perhaps by taking a closer look at the existential themes of their motives we can see the relation between the shooters' ultimate meaning and the expression of this meaning through the irrational act of mass shootings.

I don't know who I am, but I know what I'm not.

Identity and isolation appear as an interconnected given when examining the common features of a mass shooter. A lucid and constructive answer to the question of "Who I am?" seems largely absent. In its place surfaces an appeal to align with a pattern of existence which involves a committed bias toward "All things I am not." This often leads the individual to a firm embrace of his maladaptive role in being-with-others (mitsein). There is a simultaneous longing for and rejection to the view that without others I cannot survive. From a phenomenological perspective mitsein calls forth our innate need to be with others. For Heidegger, we are inauthentic when

we fail to recognize how much behavior is influenced by our social and cultural surroundings. We are authentic when we are aware of that influence and choose for ourselves whether to engage with others or not. However, someone living in absence of such an influence widens the void and therein may lay the face of a mass shooter. It is not to suggest that this is the only component. A divergence from or absence of *mitsein* does not create a mass shooter, but it does help us gain a better understanding of its contribution to this complex issue.

Although one's personal experience of reality can never be fully shared, how well does one navigate a desire or need to be connected with others against experiences of being rejected? In short, a plain sense of who I am and how I fit into the world is paramount to understanding the conflicts between blurred self and social boundaries and limited or impaired self-insight. Heidegger's idea of *Aletheia*, appears to play a role here, as well. It is the attempt to make sense of how things in the world appear to me based on an opening in their transparency or unclosedness. Hubert Dreyfus and Charles Spinoza wrote: *"According to Heidegger, our nature is to be world disclosers. That is, by means of our equipment and coordinated practices we human beings open coherent, distinct contexts or worlds in which we*

perceive, feel, act, and think." Accordingly, any distortion of boundaries or maladaptive expression of them will create a paradox in which the world drifts further from self and vice versa. Consequently, this may generate a greater sense of confusion, isolation and anger to the person unable to gain meaning from common experiences and pain. Moreover, Heidegger's version of *Dasein* is always a being engaged with the world. It is neither a subject, nor the objective world alone, but the coherence of being-in-the-world. Should this be disrupted in some way, a potential shooter will likely retreat and develop socially maladaptive ways of being. That is, they lose themselves in the world of others, group think and embody the notion of I know what I'm not.

The wish to believe life is meaningful and congruent with one's understanding of the world becomes inconsistent with one's dimensions of meaning and how to live with the choices one has made. Religion has traditionally offered some answers to existential concerns, yet many mass shootings have occurred with higher frequency in regions that hold strong conservative religious convictions. However, not all school shooters have a Christian background. Some do declare themselves as atheists. Coming to terms with one's life choices and their meaning through

awareness of responsibility, again, seems absent. There is always another group or person to blame for a shooter's inability to exist in the way he finds meaningful and, therefore, his choices are not his. That is, until he takes the ultimate control through violent expression. In this way, a shooter truly exists in his mind when the trigger is pulled and others' choices are now influenced by his.

Why invest in life if it ends in death?

A fear of death will influence the way one engages with life. If the world for the shooter is an unsafe place as demonstrated through receipt of neglect, abuse, trauma or bullying, with no other visible absolute in lieu of pain and death, then a conflict between mortality and the wish to live forever through final action emerges. Perpetual despair unfolds in the loss of hope within one's identity and purpose. The emergence of a shooter's *Dasein* becomes clear - one's own being, one's own death, and one's own truth will be realized in a final act to influence others' choices and to rise above what he sees as preconceived notions of the person "they think I am."

Mass shooters know they will receive considerable media coverage, which will make them immortal, at least in the lives of victims' families,

friends and communities affected by their choices. Consequently, choosing the place, time and circumstances of their own death, as well as choosing who will live and who will die seems to supply a mass shooter with the power and the freedom he so desperately wants. Recognizing these violent choices as being motivated by existential concerns may prove helpful in furthering the conversation and possibly help with education and prevention of mass shootings. ■

ABOUT THE AUTHOR



Don Laird, MS, NCC, LPC, DCC, is an existential psychotherapist, educator and consultant.

REFERENCES

Hubert Dreyfus and Charles Spinoza, "Further Reflections on Heidegger, Technology and the Everyday," *Philosophical Romanticism*, New York: Routledge, 2006.

CELEBRATING WOMEN'S HISTORY

by Morgan Roberts

This month, we celebrate the women in our lives: women of all colors, of all religions, of all education levels, straight women, lesbians, bi women, transgender women, queer women, cisgender women, and everyone in-between.

Photograph by Vlad Tchompalov @ Unsplash.com

While there is an endless list of amazing women in this world, here are **FIVE** women you should certainly know.

- 1 -

SYLVIA RIVERA (1951-2002) – LGBTQ ACTIVIST

Growing up in New York City, Sylvia Rivera was raised by her Venezuelan grandmother after her father abandoned her, and her mother completed suicide. Her grandmother greatly disapproved of her effeminate behavior, especially after Rivera began wearing make-up when she was in the 4th grade. Due to this strain and condemnation, Rivera began living on the streets at the age of 11, becoming a sex worker to support herself. She was taken in by the local drag queen community who gave her the name, "Sylvia."

Rivera was an activist during the Civil Rights Movement and second-wave feminist movements. She was a regular patron of the Stonewall Inn. She was present at the 1969 Stonewall Riots, a historical paradigm where gay men, lesbians, bisexual people, drag queens, transgender people, and street people rose up against police during a routine raid.

In 1970, Rivera, along with Marsha P. Johnson, founded Street Transvestite Action Revolution (STAR). STAR provided services and advocacy for homeless queer youth. As an organization, STAR also fought for the Sexual Orientation Non-Discrimination Act in New York, which prohibits discrimination on the basis of sexual orientation in employment, housing, public accommodations, education, and the exercise of civil rights.

At the Gay Liberation Rally in NYC in 1973, Rivera gave a rousing speech in which she called out heterosexual males who were preying upon vulnerable members of the LGBTQ community. In 1992, Rivera's friend, Marsha P. Johnson was found dead in the Hudson River. Johnson's death was ruled a suicide. Rivera held the belief

that Johnson's death was not due to suicide. In 1995, Rivera would attempt suicide by walking into the Hudson River. That same year, she was interviewed for the PBS series, *The Question of Equality*.

In the final five years of her life, Rivera renewed her activism, giving speeches about the Stonewall Uprising. She also urged unity amongst transgender people to fight for their historic legacy as the forefront of the LGBT movement. Rivera died at age 50 from complications of liver cancer.

"Our armies are rising and we are getting stronger."

- 2 -

INEZ MILHOLLAND (1886-1916)

– AMERICA SUFFRAGETTE

Born into a progressive family, Inez Milholland was destined to strive for equality. She was privileged enough to spend time between New York and London during her formative years.

She attended Vassar College where she was suspended for some time due to organizing Women's Rights groups, claiming them to be classes. She applied to many law schools but due to her gender, could not attend. She finally graduated from NYU School for Law with her LLB.

Not only was she a women's rights activist, Milholland was an active member of the NAACP, using her law degree to help African Americans at the time.

She became the face of suffragette parades after attending her first march in 1911. Milholland believed women should vote because they would metaphorically become the "house cleaners" of the nation. She saw women having a tremendous impact on poverty, hunger, working conditions, and more.

In 1916, Milholland went out west for a tour for the National Women's Party. Despite being ill, she persited.

During her speech in Los Angeles, she collapsed. She would die a month later at the age of 30. Her last words spoken to the public were, "Mr. President, how long must women wait for liberty?"

"I am prepared to sacrifice every so-called privilege I possess in order to have a few rights."

- 3 -

ANGELA DAVIS (B. 1944)

- POLITICAL ACTIVIST, ACADEMIC, AUTHOR

Angela Davis was born in Birmingham, AL. The militant racism of the South would greatly impact her youth. She grew up in the "Dynamite Hill" neighborhood that was plagued with bombings in attempts to scare middle-class black residents away.

Davis would attend Brandies University for her Bachelor's degree. Followed by her Master's at University of California, San Diego and PhD from Humboldt University in East Berlin.

After earning her advanced degrees, Davis began teaching at UCLA. Davis faced great opposition from the Board of Regents due to her involvement with the Community Party and the Black Panther Movement. In late 1970, Davis became a national figure after she was charged in connection to the armed takeover of a Marin County courthouse, which left four people dead. For a while, Davis evaded capture. In October of that year, the FBI had her in custody. Davis maintained her innocence and in 1972, Davis was acquitted of all charges by an all-white jury.

Today, at 74, Davis remains active as an educator and activist. At the 2017 Women's March, Davis was made an honorary chair. She was also interviewed for the 2016 Ava DuVernay documentary, *13th*.

"I'm no longer accepting the things I cannot change... I'm changing the things I cannot accept."

- 4 -

MAYA LIN (B. 1959) - DESIGNER AND ARTIST

A first generation American, Maya Lin was born and raised in Athens, Ohio. Her parent immigrated to the United States from China. She graduated from Yale University, earning both her Bachelor of Arts and Masters of Architecture.

As a Yale undergrad, Lin won a public design contest for the Vietnam War Memorial in Washington, D.C. She beat out over 1,400 other submissions. The wall is a granite, V-shape rising from the ground with one side pointing to the Lincoln Memorial and the other pointing to the Washington Monument. Her concept for the piece was to be an opening or a wound in the earth, which symbolized the gravity of the loss of soldiers. Her piece was controversial for several reasons. First, the it was unconventional and non-traditional especially for a war memorial. The dark complexion of the granite made some believe that the color symbolized disgust and sadness towards this specific war. Moreover, the memorial excludes names of surviving veterans. There was also controversy surrounding her age and professional inexperience.

The biggest controversy was Lin's ethnicity. The fact that an Asian woman designed the Vietnam War Memorial had some outraged. She received harassment due to her ethnicity. Politician Ross Perot called her "egg roll" after learning she was Asian. He withdrew his monetary donation for the memorial. Lin had to testify before Congress and reached a compromise with lawmakers. The Three Soldiers, a bronze status of a group of soldiers, as well as an American flag were placed off to one side of her design. Lin believes that had the competition not been blind and her name was attached to her work, she would have never won.

Lin calls herself a "designer" rather than an "architect." She has designed numerous projects including the Civil Rights Memorial in Montgomery, AL and "Women's Table" in front of the Sterling Memorial Library at her alma mater Yale University.

"I try to give people a different way of looking at their surroundings. That's art to me."

- 5 -

AMANDA BLACKHORSE (B. 1982) - SOCIAL WORKER AND NATIVE AMERICAN ACTIVIST

A member of the Navajo people, she has worked as a psychiatric social worker on the Navajo reservation since 2014. She holds her B.S.W. from University of Kansas and her M.S.W. from Washington University in St. Louis.

While she was a student at KU, she attended a Washington Redskins and Kansas City Chiefs game during which she was subjected to racial harassment. She reported "peopled yelled, 'Go back to your reservation!' 'We won, you lost, get over it!' 'Go get drunk!' And so many different slurs...I've experience racism in my lifetime, but to see it outwardly..." Blackhorse was also appalled by the lack of support she received from others witnessing this racial harassment.

Due to her experience, she became the lead plaintiff in Blackhorse v. Pro-Football, Inc., which sought to revoke the trademark for "Washington Redskins." In June 2017, the Supreme Court tendered the legal issue moot. Both the Native American petitioners and the Justice Department have withdrawn from any further litigation. Blackhorse called the decision disheartening noting that while they can legally continue to use the team name, it does not make it right. *"I'd ask [Washington team own Dan Snyder], 'Would you dare call me a redskin, right here,*

to my face?'... I suspect that, no, her would not do that." She continues to advocate for the rights of indigenous peoples.

"Here was a chance to rid this world of this derogatory name... It is a racist name that has no business being utilized, let alone trademarked." ■

ABOUT THE AUTHOR



Morgan Roberts is currently an Associate Director at Lifespan, Inc. She supervises an amazing team of social workers who go out into the homes of seniors to provide services and assist them in the community.

Roberts holds a B.S. in Psychology from Fort Hays State University (Hays, KS) and an M.S. in Professional Counseling from Carlow University (Pittsburgh, PA). During her time in Kansas, she worked with social advocacy organizations on campus. She surrounded herself with the coolest, passionate people. Moving to Pittsburgh for graduate school, Roberts continued her fiery feminism. It helps that Pittsburgh is a city of bridges and not walls. One of her life highlights was attending the Women's Marches in 2017 and 2018. Ladies are awesome. Ladies are powerful. And intersectional feminism is the only way we can succeed.

In her spare time, Roberts loves watching films, reading, playing her guitar, listening to true crime podcasts, and eating pizza. Headshot was taken by my amazing friend, and even more amazing photographer, Brandon Penny.



THUS SPAKE HORTON

HORTON HEARS A ...

by Christina Pettinato

**On the fifteenth of May, in the jungle of Nool,
In the heat of the day, in the cool of the pool,
He was splashing...enjoying the jungle's great joys...
When Horton the elephant heard a small noise."**

With tales set in fantastic places and featuring a cast of extraordinary characters of seemingly all shapes, sizes and colors, Theodor Seuss Geisel, known to the world as Dr. Seuss, has delighted readers of all ages.

Horton Hears A Who, fuses the tenets of existential theory with a simple story of an elephant named Horton. Horton hears voices. Not in a clinical sense, but in a very real and phenomenological way. A random, diminutive "speck" of dust, cast to the wind, drifts into Horton's world of the Jungle of Nool. From this seemingly insignificant particle of dust Horton encounters a unique community known to its citizenry as "Whoville." From his discovery, Horton struggles to keep the existence of Whoville protected, and in order to do this, he must prove to the other residents of Nool that "A person's a person, no matter how small," or in this case, a Who is a Who no matter how small. Think Plato's allegory, only told in vibrant verse by an anthropomorphic pachyderm.

Horton's commitment to the Whos and their potential annihilation does not deny the axiom of death, but instead represents life affirmation (Rofey, 1993). In this sense, Horton's confrontation with death ignites an awakening experience which alters his life's purpose. This message is also conveyed by the thoughts of psychotherapist Emmy

Van Deurzen (2002), as she explains that living life to the fullest can only come from facing the inevitability of one's own demise and death. In a moment of great choice Horton determines that his meaning or life's project is to protect the small and vulnerable Whos, both from of sense of commitment to others and as an acknowledgment of his own mortality. This confrontation with death illustrates Horton's awakening experience, which ultimately transforms and enriches his life. Indeed, Horton's attitude shifts as the story unfolds. Initially we find him leisurely enjoying his day in the pool of Nool. He is quite unacquainted with his life, while by the end of the story he embodies an appreciation of meaning and purpose.

"We must become invisible, travel silently, for there are forces that would seek to destroy us."

With these heroic acts, Horton takes on the role of a supreme being. In the eyes of the Whos, Horton is a god. He is physically capable of saving the Whos, while remaining unknown, seemingly infallible, "Don't bother looking," quips the Mayor of Whoville when questioned about Horton's existence, "He's invisible." Horton as deity introduces the existential theme of death transcendence into a children's story. As death awareness is heightened, individuals may attempt to bolster the legitimacy of their religious faith (Vess, Arndt, Cox, Rout-

ledge & Goldenberg, 2009). Death transcendence is a defense mechanism that distracts us from the absolutes of our existence. Namely, the only truths that are certain for all homo sapiens is the occurrence of physical and emotional pain and death. Nothing else is given or guaranteed. Belief in Horton means salvation for the Whos. Indeed, this softens the pain of ultimate annihilation through some vision of everlasting life (Yalom, 2008). The presence of Horton gives strength to the Whos and creates a belief that there is something out there greater than themselves. Belief in an ultimate rescuer suggests a divine intervention and to embrace this will save us from the horror of nonexistence (Murdock, 2009). Furthermore, the idea of everlasting life abates the fear of isolation by providing an infinite existence. To avoid recognition of death and isolation is to exist inauthentically.

Friedrich Nietzsche created for us in his own image Zarathustra, a being enlightened to the truths of the Übermensch. Nietzsche's Zarathustra postulates the Übermensch as an actualization for humanity, a rising above the adage that to err is to be human. Like Zarathustra, Horton is a work of allegory, a becoming of the Superman and to part from the common man, albeit in a less bombastic way than Nietzsche's character. Although their pathways to the masses are different, both

characters undergo a transformation, an awakening and an acceptance to teach those who are unaware of the expansiveness of existence.

Horton no longer believes solely in the life he once knew. As he fights and advocates for the Whos, he struggles with this new way of existing. He becomes a superior being; one who separates himself from the mass of society and stands alone in reliance of the self in the presence of life's absolute truths. We see Zarathustra exhibit the same passion, *"I go not your way, ye despisers of the body! Ye are no bridges for me to the Superman!"* Zarathustra passionately disengages from those who denounce the self for what it encompasses. He recognizes the truth about the self, which calls us to strive in a world of struggle.

Zarathustra and Horton become agents for change in the development of the self. Zarathustra's Superman presents a new found wisdom geared to help mankind become more than the prisoners of the dead. *"I want to teach men the sense of their existence which is the Superman, the lightning out of the dark cloud-man."* Like Horton, Zarathustra professes of a world separate from his own. He urges society to embrace the Superman and adhere to the struggles life will bring for the sake of freedom. Similarly, Horton attempts to transform his neighbors by introducing his knowl-

edge of the Whos. *"Believe me, I know there is a person down there."* Zarathustra and Horton both face dangerous criticism from those who will not heed their words.

With great knowledge comes great risk. To become the savior of Whoville, Horton encounters condemnation and becomes the Loon in the Jungle of Nool. As Horton preaches the existence of the Whos, the neighbors of his world do not believe in the existence of a single Who. *"I think you're a fool! You're the biggest blame fool in the Jungle of Nool!"* is the response Horton endures after asking his fellow Noolians to believe in the existence of Whoville. Zarathustra endures similar resistance, *"Leave this town, O Zarathustra, there are too many here who hate thee."*

Townsfolk afraid of change and the possibility of a new existence beyond their knowledge is a powerful, and common, narrative within literature that Seuss and Nietzsche expound on with their own style and finesse. Those encapsulated in ontic domestication will deny new truths, resist change, and ultimately be crushed under the weight of their ignorance. Indeed, a sign of the times that dangerously transcends culture and time.

When those who do not believe in a new idea, theory or proclamation they attempt to defend

the status quo by eliminating or silencing that which they do not understand. For instance, Horton has his limbs and throat tied by a gang of monkeys who want to silence his message. *"You're going to be roped! And you're going to be caged!"*

It is the common man who resorts to violent acts in response to something he does not understand — nothing new here.

Yet, both Horton and Zarathustra are steadfast in their resolve. *"Behold the good and just! Whom do they hate most? Him who breaketh up their tables of values, the breaker, the lawbreaker:-he, however, is the creator,"* Zarathustra declares. Indeed, both Horton and Zarathustra accept a life worth living by having the courage to question and take action.

"My happiness should justify existence itself"

In his quest, Horton moves through deeper and deeper stages of self-realization and, hence, despair (Beck, 2004). It is our major task to invent a meaning sturdy enough to support a life and the distress it impedes upon us (Yalom, 2002). For Horton, saving the Whos from death becomes his purpose.

The effort that Horton displays in this story demonstrates a strong resolve for meaning.

Horton recognizes that he alone must prove the existence of the Whos. He understood that, to create meaning, the realization of our isolations is unavoidable (Murdock, 2009). Thus, he fought to prove their existence, which in turn allowed Horton to fully develop a more meaningful relationship with the Whos. This is clearly illustrated at the end of the story when Horton vows to protect Whoville for as long as he can. Horton's ability to accept this responsibility allows him to develop meaning behind his being-in-the-world.

The tale of Horton illustrates basic tenets and themes of existentialism by adhering to many of the givens of existence: death, meaning, responsibility and isolation. Thus, signifying that the success of Dr. Seuss' stories have as much to do with incorporating existential themes as they do with presenting colorful characters, fantastical settings and rhyming prose. ■

REFERENCES

Beck, R. (2004). The Function of Religious Belief: Defensive Versus Existential Religion. *Journal of Psychology and Christianity*, 23, 208-218.

Dr. Seuss. (1954). *Horton Hears a Who*. New York: Random House

Murdock, N. L. (2009). *Theories of Counseling and Psychotherapy*. New Jersey: Pearson Education.

Nietzsche, F. Thus Spake Zarathustra.

Roffey, A. E. (1993). Existentialism in a post-modern world: Meaningful lessons. *Counseling and Values*, 37, 129-148.

ABOUT THE AUTHOR



Christina Pettinato is a mental health professional with more than seven years of experience having served adults, adolescents and children with a wide range of mental health issues at one of Pennsylvania's premier mental health clinics. She is a Licensed Professional Counselor, a National Certified Counselor, and a Distance Certified Counselor.

Yalom, I. D. (2002). *The gift of therapy: An open letter to a new generation of therapists and their patients*. New York: HarperCollins.

Yalom, I.D. (2008). *Staring at the Sun*. San Francisco, California: Jossey-Bass.

Van Deurzen, E. (2002). *Existential Counselling & Psychotherapy in Practice*. London: Sage Publications

Vess, M., Arndt, J., Cox, C.R., Routledge, C., Goldenberg, J.L. (2009) Exploring the Existential Function of Religion: The Effects of Religious Fundamentalism and Mortality Salience on Faith-Based Medical Refusals. *Journal of Personality and Social Psychology*, 97, 334-350.



Photograph by Martin Sanchez @ Unsplash.com

The Accidental EXISTENTIALIST

PUBLISHER

Don Laird

EDITORS

Don Laird

Pilar Brown

CONTRIBUTORS

Don Laird, MS, NCC, LPC, DCC

Morgan Roberts, MSPC

Christina Pettinato, MS, NCC, LPC, DCC

PHOTOGRAPHY

Photos courtesy Unsplash.com

DESIGNER

Pilar Brown

CONTACT

www.eTalkTherapy.com/contact

Do you have an idea for an article, would you like to contribute to our magazine, or do you have an interest in learning more about *The Accidental Existentialist*? We are always on the look out for topics to discuss, explore and amuse.

The Accidental Existentialist is a trademark of eTalkTherapy, LLC. Unless otherwise indicated, all content and designs © Copyright 2018 eTalkTherapy™ and eTalkTherapy.com. All rights reserved.

This magazine does NOT provide medical advice. The content is for entertainment purposes only. Consult with your doctor on all medical issues regarding your condition and treatments. The Content is NOT intended to be a substitute for professional, psychiatric or medical advice, diagnosis, or treatment, nor does it replace the need for services provided by a medical or psychiatric professional. Always seek the advice of a medical professional, psychiatrist or therapist before making any changes to your treatment.

Photograph by HB Mertz @ Unsplash.com

CONNECT WITH US ON SOCIAL MEDIA

Check us out on Facebook, Twitter, Instagram, LinkedIn and other social networks. Or contact us directly online at eTalkTherapy.com.



eTALK
THERAPY

A meaningful alternative to traditional counseling,
offering professional, secure online therapy from
the comfort and privacy of your own home.