Perfectionism and the Pandemic:
How Logic-Based Therapy and Consultation Can Help[1]

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Abstract: This paper presents some of the behavioral and emotional challenges many of us have faced during the COVID-19 pandemic; the emotional reasoning that has or can undermine rational coping; and how the philosophical practice approach of Logic-Based Therapy & Consultation (LBTC) can help

Introduction

Demanding perfection is at the root of many if not most of the unnecessary, emotional stress humans encounter. Indeed, it is also linked to mental disorders, including anxiety and mood disorders.[2] So, it would not be surprising to find it at the root of emotional dysfunctions during a pandemic.

In this address, I discuss some of the behavioral and emotional challenges many of us have faced during such unusual times; the emotional reasoning that has or can undermine rational coping; and the manner Logic-Based Therapy & Consultation (LBTC) can help.

I invented LBTC beginning in the mid nineteen eighties under the auspices of Albert Ellis, who laid the foundations of cognitive-behavior therapy with his theory of Rational-Emotive Behavior Therapy (REBT), the parent theory of LBTC. The latter can be distinguished from the former by virtue of the logical framework (the practical syllogism) it uses to construct clients' emotional reasoning; its systematic introduction of "guiding virtues" to ground overcoming irrational thinking such as perfectionism, among other clusters of "Cardinal Fallacies"; and its systematic introduction of a myriad of philosophical ideas as vehicles for construing the guiding virtues in ways that resonate with clients' world views.[3]

These virtues and such congenial philosophies, in turn, can provide useful tools for reframing perceived problems of living in a constructive manner, and hence for coping with them more successfully. Of course, some problems can be more challenging than others. The pandemic has raised some of the more challenging sort, especially for people who were not behaviorally and emotionally prepared to deal with them.

Some Behavioral and Emotional Challenges of the Covid19 Pandemic

Major challenges people have confronted worldwide due to the pandemic include:

- Loss of a loved one.
- Material loss such as loss of a job or business and its implications for satisfactory living (for example, meeting basic necessities such as food, clothing, and shelter).
- The physical suffering caused by the illness itself as well as the social isolation of being COVID positive.
- The emotional suffering of the family of COVID positive patients.
- The emotional stress experienced by front-line workers such as nurses and emergency room physicians.
- Insufficient medical resources to treat patients such as masks, ventilators, and staff.
- Inability to live a "normal" life (socializing with others; dining out in a safe environment; dating; going to work in a physical environment rather than a virtual one, etc.).
- The stress of the ever-present possibility of becoming infected.
- The stress placed on employees by some employers requiring them to return to work during rises in cases and deaths, or in unsafe work environments.
- Unknown risks of being vaccinated with not yet "tried and true" biomedical technologies.

Such challenges as these (among others) call for emotional skills in navigating the headwaters of a universe that is far from perfect. Indeed, idealistic demands made on oneself, others, and the world in such a context can lead to self-destructive behavioral and emotional consequences.

Philosophically, theories of right conduct such as utilitarian and deontological ethics cannot provide sufficient guidance to overcome such challenges because they alone cannot supply the emotional and behavioral habits or dispositions required to cope with the stress posed by such challenges. **The latter coping skills calls for positive traits of character, or "guiding virtues,"** such as Courage, Foresightedness, Global Respect, Prudence, Patience, Perseverance, Authenticity, and Self-Respect.[4] Cultivation of such virtues, among others, involves developing cognitive, behavioral, and emotional dispositions toward

- rationally controlling emotions such as fear, anger, and sadness;
- foregoing immediate gratification for longer-term gratification;
- avoiding globally damning judgments about oneself and the world;
- remaining true to one's own basic values and beliefs notwithstanding pressure to blindly conform;

- letting go self-defeating thoughts and emotions rather than clinging to them; and
- making rational probability assessments, rather than caving to unfounded fear.

I have elsewhere used the umbrella term, "metaphysical security" to capture the mother of all such virtues, the disposition toward being comfortable with the imperfections of reality, accepting the challenge they pose, with a rational optimism. More expansively, I have offered the following description:

> *The metaphysically secure person accepts his human fallibility and limitations as well as those of others and does not expect the world to be perfect. He remains hopeful about realistic possibilities, is humble in the face of the uncertainty of the universe, and has a strong desire for knowledge but is not frustrated by his inability to know all. Such a person does not attempt to control what is beyond his ability to control but stays focused on excelling in what he can control.*[5]

Thus, all the other virtues I have mentioned here are aspects of metaphysical security. For example, the person who has self-respect accepts her own imperfections as a human being; the courageous person accepts that risks come with making decisions and acting on them; and the person with self-control accepts that there are limits to what he can control.

An important caveat here is that a metaphysically secure person is still imperfect and that self-actualization in the metaphysical sense of a fully self-actualized being is not possible for human beings—a category of ontology the ancients have granted to an infinite being, God, not to the manifold of finite beings that inhabit the spaciotemporal universe of changeable, perishable things.

Unfortunately, many human beings are cognitively, behaviorally, and emotionally disposed toward *metaphysical insecurity*,[6] guided by the following syllogism, which leads to extensive, unnecessary suffering in both "normal" as well as challenging times:

1. If the world fails to conform to some state of ideality, perfection, or near perfection then the world is not the way it *must* be, and you cannot and must not ever have it any other way.
2. The world is nowise ideal, perfect or near perfect.
3. *Therefore*, the world is not the way it *must* be, and you cannot and must not ever have it any other way.

Indeed, during the pandemic, under the duress of instantiations of this general syllogism, many human beings have suffered profoundly in ways that have destroyed their potential to successfully cope cognitively, behaviorally, and emotionally with the challenges they have confronted.

A salient aspect of the first premise, is its disclosure of a rule that speaks in modal terms of "must" or necessity. Such language does not arise out of "thin air" in contexts of human communication (with oneself or others). It rather expresses a *felt need* for perfection.[7] Thus, for the metaphysically insecure person, it *feels* impossible to live contentedly in an imperfect universe.

Hence, when the second premise is added, reality collides with a linguistic demand for perfection backed by a non-negotiable, absolutistic felt need for perfection.[8] Therein lies a conflict generated by attempting to live in the real world while remaining emotionally married to a tyrannical demand driven by a felt need for perfection.   This conflict feels threatening. There is no way out of this existential crisis because the demand is inflexible, and reality is what it is. So long as the perplexed perfectionist holds onto the demand so long as she will remain in crisis mode. Sadly, for many people, this is a lifetime.

From a Freudian psychodynamic perspective, this conflict arises from a rigid superego that makes perfectionistic demands that conflict with the ego's grasp on reality. Thus, the threatened feeling arising from the conflict lies in the failure of the ego to reconcile the conflict with the superego.[9] As I later discuss, LBTC addresses this conflict directly by first helping clients to phenomenologically identify this felt need and then overcoming it by systematically using the "uplifting" power of virtue theory and client-friendly philosophies.[10]

Types of Perfectionism Creating Conflicts During the Pandemic

In my recent book on *Making Peace with Imperfection*, I have distinguished between ten types of imperfection.[11]   Variants of some of these forms of perfectionism are especially relevant to conflicts arising in the context of the pandemic. These include the following:

Type of Demanding Perfection	Definition	Example
Outcome-certainty	Demanding certainty about the outcome of actions or events.	"I must be certain I won't get sick."
Global	Demanding that the world not contain bad things.	"Bad things like pandemics must never happen."
Hedonic	Demanding immediate gratification.	"I must not have to wait to return to my normal life.
Approval	Demanding affection, confidence, or approval of others as a condition of one's own self-worth.	"I must always get the approval of others."

Outcome-certainty Perfectionism

People who demand certainty about the outcome of their actions, especially ones that can have substantial impact on their lives, have faced considerable challenges in confronting the COVID pandemic. Such individuals have experienced considerable anxiety about possible exposure to other human beings. "Was I far enough away from this other person?" "He wasn't wearing a mask. Am I going to get it?" "I don't think I could ever live a normal life again. I'll always be afraid I am going to be infected if I go near other people." "I'll never dine out again." As a result, such individuals have tended to live in a constant state of anxiety about the possibility of contracting the disease.

The emotional reasoning of such individuals may resemble this:

1. I must be certain I won't risk exposure to the disease.
2. But someone sneaked up on me not wearing a mask, exposing me to possible infection.
3. How awful!

Unfortunately, the outcome-certainty perfectionist's problem is not likely to go away with the pandemic because the same major premise that leads to catastrophizing and needless stress in the present context, is likely to lead to the same in other life contexts not related to COVID. For all that is requisite to experience the stress is *any* risk of substantial danger. This does not mean that such a person won't take or accept any risks, at least eventually. For example, the person might undergo surgery to treat a condition for which surgery is the only option and the alternatives of not getting the surgery are much more dangerous. Unfortunately, before finally deciding to take the risk and actually following through on the decision, such an individual is likely to suffer much needless anxiety as well as create a state of tension for loved ones who attempt to reason with her.

Global perfectionism

In this case, the person demands that bad things, especially very bad things, not happen to him or his loved ones. When such things, in fact, do happen, such a person may experience depression and suffer much more intensely, and longer than others who do not make a similar demand on existence.

In this case the emotional reasoning looks like this:

1. Bad things such as losing a loved one must never happen.
2. But my husband died alone from COVID, and I was not even able to be with him when he died.
3. So, this world is a horrible place.

This is not to deny the tragic nature of losing a love one to a disease such as COVID, where one does not even have the opportunity to caress the patient, hold his hand, express one's love,

and comfort the beloved in his last moments. Indeed, the process of grieving is one in which a person has a moral right to grieve, and it is healthy to go through such a period, and unhealthy not to go through it.

This is a period where the person is free to damn the universe ("The world is a horrible place"), her own existence ("My life is meaningless now that he's gone") and catastrophize about it ("I might as well be dead. There's really nothing left for me to live for.") In fact, it is only through the process of expressing such evaluative judgments that the person can consciously inspect her inner pain and the language she uses to express and sustain her negative feelings. ("horrible place," "meaningless," "might as well be dead").

Unfortunately, for a person with a disposition toward global perfectionism, grieving is not the end of the tragedy; for in such a case, the pain of grieving may morph into sustained uninterrupted pain, in other word, major depression, which is a mental disorder. So, in the case of loss of a loved one, letting go of the existential demand for perfection may mean the difference between overcoming the depression, or sentencing oneself to a living hell.

Hedonic Perfectionism

This type of perfectionistic demand sustains low frustration tolerance (LFT) and leads the person to forego long-term satisfactions that require considerable effort to gain short-term satisfactions or avoid the discomfort of expending the effort. As a result, such an individual may fail to make progress toward life goals and resign himself to the status quo, for example, not advancing in career goals, education, or other life goals that require sustained effort over time.

In the case of the COVID pandemic, the person's emotional reasoning may look like this:

1. I must not have to wait to get what I want.
2. But practicing social distancing and wearing a mask until the pandemic ends means I have to put off doing things I like to do (like hanging out at bars) and endure the discomfort of wearing a mask.
3. So, I can't stand to practice social distancing or wear a mask.

As such, for people who have LFT, foregoing the immediate gratification of not wearing masks and social distancing to stay healthy and avoid spreading the disease to others, *feels* too difficult to do. So, they conclude they can't. Unfortunately, such perfectionism may have contributed to the deaths of thousands by setting conditions for the virus to spread within the general population.

Further, because it can be painful to accept responsibility for helping to sustain the pandemic by not complying with health and safety standards, such individuals may be disposed to deny responsibility or to simply not think about it.

Approval Perfectionism

This form of perfectionism tends to keep people in a perpetual state of blind conformity in order to gain the approval of others. As a result, such individuals engage in activities that can be dangerous and can contribute to an unsafe environment for others. This appears to have been the case during the pandemic.

One seeming example is the case of the Sturgis motorcycle rally in Sturgis South Dakota in which nearly one half-million motorcyclists descended on Sturgis South Dakota in August 2020. The attendees rarely wore masks or practiced social distancing. According to one study, this "super spreader" event was responsible for hundreds of thousands of cases of COVID in neighboring states and public health costs of more than $12 billion.[12]

Most attendees at the rally blindly conformed to the status quo. Indeed, to wear a mask and socially distance would have been "out of line" with what others were doing and, as such, would have made the masked biker "an oddball," "not cool," not a member of the pack. What leads humans in such situation to conform is thus the demand for approval. The emotional reasoning here may resemble this:

1. I must have the approval of others
2. But wearing a mask and socially distancing would meet with the disapproval of others.
3. So, this would make me look like (and be) a loser.

Here, the person assesses his self-worth on whether others approve of him. Consequently, he is led to act in ways that are both contrary to his own best interest as well as to the best interest of others. This appears to have been true in the case of many of the nearly 500,000 motorcyclists who attended the rally and did not observe social distancing and mask-wearing.

Unfortunately, such a tendency to blindly conform, does not only take its toll during a pandemic; it portends a perpetual state of anxiety arising from demanding others' approval as a condition of self-acceptance. "I am worthy when others approve of me but not so when they don't."

Guiding Virtues and Their Philosophical Antidotes

In each of the types of demanding perfection discussed above, there is the beforementioned conflict between the demand driven by a felt need and reality. This conflict feels threatening to one's welfare, self-worth, or capacity to stand reality or control self-defeating impulses. In all cases, one feels powerless to control one's fate.[13] The approval perfectionist feels like she is at the mercy of others who may give or withdraw approval. The hedonic perfectionist feels powerless to forego short-term pleasures for the sake of long-term happiness.   The outcome-certainty

perfectionist feels powerless over shaping his own future. The global perfectionist feels like a victim of a harsh reality.

LBTC thus seeks to change such *disempowering* feelings to uplifting feelings of empowerment using virtue theory and philosophy.[14] In what follows I provide a few examples of how it can help perplexed perfectionists during challenging times such as during the COVID pandemic.

Guiding Virtues and Uplifting Philosophies for Outcome-Certainty Perfectionists

In outcome-certainty perfectionism, there is a cluster of counteractive guiding virtues. These include Courage, which counteracts the catastrophizing deduced from the demand for certainty; and Foresightedness, which helps clients realistically assess the probability of outcomes.[15]

In the context of the COVID pandemic, Courage means avoiding irrational fear in relation to low probability risks. Thus, a courageous person does not panic each time she is within six feet of an unmasked human; or in other circumstances that CDC standards may recommend avoiding. Here, Courage means taking *reasonable* measures to avoid exposure; and not catastrophizing about not having absolute certainty; for the latter is unattainable in the material world.

In this context, Foresightedness supports Courage by involving rational assessment of probability. The Foresighted person lives according to probabilities, not certainties, and neither over, nor under-inflates the former. This means that she has competent inductive logic skills. She realizes that probability assessments are evidence-based and thus applies proper evidentiary standards. For example, the CDC currently defines being in "close contact" with an infected person as "Someone who was within 6 feet of an infected person for a cumulative total of 15 minutes or more over a 24-hour period starting from 2 days before illness onset (or, for asymptomatic patients, 2 days prior to test specimen collection) until the time the patient is isolated."[16] As such, being within six feet of someone who is not known to be infected does not qualify as "close contact"; nor does being within six feet of an infected person for a brief moment (for example, passing in a hallway). However, even if one has been in "close contact" by these standards, a courageous person does not panic about it; for doing so would be counterproductive.

Philosophically, being steeped in Courage and Foresightedness, can take a cue from Aristotle who prescribes the "Golden Mean," that of avoiding cowardice in the one extreme, and foolhardiness in the other. "[D]isease, and in fact whatever does not proceed from viciousness, nor is attributable to his own fault, a man ought not to fear," says Aristotle, because it is not dishonorable to die of something not one's own fault.[17] So, catastrophizing about the possibility of getting COVID is not consistent with exercising Courage.

Another alternative is Sartre's view that there is a set of human conditions with which we must reckon. Mortality is one; precariousness of choice another. "Whenever we desire something," admonishes Sartre, "there are always elements of probability."[18] So, we have heard tale of individuals who have taken abundant precautions, well beyond reasonable, and still ended up dying of the disease. Sartre's point is that risk is a factor of life. To live one must accept risks. But the positive message is that one has the freedom to choose her own meanings in life. However, without risk, what could be the meaning of triumph or success? Without risk, how could one overcome great odds, or aspire to greatness?

So, on the one hand, there is the demand for certainty, driven by a felt need to eliminate all doubt. On the other hand, there are the likes of Aristotle and Sartre, who from opposite metaphysical poles (the former a natural law proponent, the latter a relativist) counsel us to be courageous. Aristotle counsels accepting rational risks as a path to happiness (eudaimonia); and admonishes against fearing deadly disease when there is nothing ignoble about such a death. Sartre counsels acquiring meaning in life (defining one's "essence") through action, which always involves risk, including the inevitability of death itself.

Here, the conciliatory feelings of the philosophers can distract from the felt need that drives the demand for certainty. For the outcome-certainty perfectionist, they yield a sense of power over what otherwise feels overpowering—the weight of living with risk.

LBTC helps clients to counteract the latter with the former. This can be accomplished cognitively and behaviorally; cognitively, by allowing oneself to resonate with the consolations of philosophical contemplation rather than upending the potential for serenity in a never-never-land of demanding what can never be (certainty that one won't contract and die of the disease); behaviorally, by taking and accepting rational risks (wearing a mask and socially distancing in daily living).

Guiding Virtues and Uplifting Philosophies for Global Perfectionists

In global perfectionism, the primary guiding virtue is Global Respect.[19] This means avoiding the fallacious assumption that what's true of the part must be true of the whole. Indeed, there are bad things, very bad things, that happen. However, it does not follow that the world itself is very bad. So, to have global respect means to accept the world as a whole despite its imperfections. It means feeling comfortable with a world that falls short, even very short, of one's hopes and wishes.

During a pandemic, it can be easy to lose the proverbial forest for the trees. This is the tendency of those who are global perfectionists. These individuals have seriously depressed themselves by bleakly perceiving the pandemic as a symptom of a callous universe that leaves no room for hope. Such are the dark lenses through which they perceive the world and their prospects for future happiness. "It will never end. Even if there is a vaccine; the virus will eventually mutate and render it ineffective." One way or another, we are destined to be swallowed up by this dark

caldron called reality. Such must not happen. No, not in a just universe! But it plainly has happened and will continue to happen. So, the conclusion is inescapable: The world sucks.

However, this conclusion is *not* inescapable because the perfectionistic demand from which the catastrophizing is deduced and the felt need from which this demand arises, are subjective constructions that can be overcome by reframing reality in terms of *global* respect underwritten by an uplifting philosophy.

Eastern perspectives such as Buddhism and Hinduism comprise one such set of views that conduce to global respect. For example, according to Indian sage Patanjali, "The causes of suffering are not seeing things as they are, the sense of 'I', attachment, aversion, and clinging to life" (sutra 3).[20] In other words, it is a subjective construct, a mental fabrication that is at the root of our suffering. We cling to the self, the "I" and to life itself as though these were true reality. But they are merely fleeting things, impermanent, unstable, hindrances to seeing reality as it truly is; which is a unified consciousness, overpouring with love; "pure awareness" or a "luminous mind."

The royal route to such transcendence of the phenomenal world, preoccupation with which distracts us from the true vision of reality, is mindfulness meditation, which is performed through *nonjudgmental* focusing on one's breathing or other mantra; thereby freeing the mind from intrusive thoughts that block the path to peace and tranquility. Indeed, there is abundant empirical evidence that mindfulness meditation works to achieve such relief from the pain and suffering we bring to the world through our own catastrophic thinking arising from self-imposed perfectionistic demands.[21]

Guiding Virtues and Uplifting Philosophies for Hedonic Perfectionists

In hedonic perfectionism, one very important virtue is Patience, which, in the context of a pandemic, involves the willpower to wait to resume activities that are presently deemed unsafe by health officials. People who have Patience are also prudent, for they realize that health is a condition for future happiness, and that it is morally indecent to risk the lives of others just to immediately gratify themselves. As such, they are motivated to avoid unsafe activities until the epidemiological coast is clear. This also takes Perseverance since inconsistent practices of social distancing and mask wearing or other reasonable measures increases chances of spreading as well as contracting the disease.[22]

But such medicine for the soul is not likely to go down easily without a philosophical beverage to wash it down. The imperative, "Be Patient," can indeed be hard medicine to swallow for hedonic perfectionists, especially in a pandemic, which can disrupt everyday activities they enjoy doing. So, what philosophical wisdom can help?

In the *Tao Te Ching*, ancient Chinese philosopher and founder of Taoism, Lao Tzu (n.d.), is credited for having said,

Do you have the patience to wait
till your mud settles and the water is clear?
Can you remain unmoving
till the right action arises by itself?[23]

This ancient Chinese medicine clothed in metaphor can have uplifting power for the hedonic perfectionist who may think that he can't attain pleasure by foregoing it. However, it is by *not* going after unhealthy pleasure that she can, in the long run, attain greater satisfaction—health for herself and loved ones with whom she is in contact. There is in this idea of "waiting for the mud to settle" a feeling of peacefulness that can occupy the psyche. "I am not doing nothing. I am doing something very helpful indeed. I will have clean water to drink as soon as the mud settles!"

Stoic thinkers such as Epictetus back up such wisdom. Hedonic perfectionists, under the influence of a demand for immediate gratification, and the felt need that generates it, *feel powerless* to forego doing immediately enjoyable things they have done prior to the pandemic. However, Epictetus reminds us that the things that are in our control are our desires, wishes, thoughts, and actions; while things outside our control are the actions, thoughts, desires, and wishes of others. So, the hedonic perfectionist has it backwards.[24]

In contrast, Prudence involves (1) the realization that it is, indeed, within one's power to forego immediate gratification; and (2) this can often be the most expedient way to secure more permanent pleasures in the long run. Thus, the sense of powerlessness to forego immediate gratification, in the face of a demand for immediate gratification, can be counteracted with Epictetus's philosophy of *self-empowerment*. "I really don't have to take these health risks when they are likely to prove harmful in the long-run, just so I can avoid temporary inconveniences (like wearing a mask) in the short term. It's not like I'm trying to control someone else. After all, I *am* the captain of my own ship!"

It is then a matter of practice, making it a rule to wear the mask and practice social distancing. Then, says Epictetus, "if you have been thus formed to the (proper) habit, the appearances [read "feelings of powerlessness"] will not carry you along with them."[25]

Guiding Virtues and Uplifting Philosophies for Approval Perfectionists

Two key guiding virtues for counteracting this sort of perfectionism are Authenticity and Self-Respect. These virtues are mutually supportive. The person who respects herself does not sacrifice the values she believes in for the sake of others' approval; for this is self-degrading. Conversely the authentic person can respect himself for having remained true to his convictions.

Thus, the authentic, self-respecting person would wear a mask even if his peers frowned upon it or took it to be a sign of weakness.

Fredrich Nietzsche's philosophical stance on Self-Respect and Authenticity stands out as an uplifting way to interpret these virtues. "The Noble kind of man," said Nietzsche, "experiences himself as a person who determines value and does not need to have other people's approval…He understands himself as something which in general first confers honour on things, as someone who creates values"[26] On this understanding, the authentic person does not make his self-worth a function of what others think of him; nor does he base his own valuations on what others value. To the contrary, he is the source of value and thus autonomously determines his own values. So, the nearly half million motorcyclists who attended the Sturgis South Dakota bike rally may have fancied themselves free spirits; but in the end many were blind conformists, virtual cookie cutter images of one another.

For the approval perfectionist, gaining Self-respect and Authenticity means exchanging the felt need for approval for the uplifting feeling of being the creator of her own values. This is an aesthetic feeling, much like what the artist feels when she paints. It is taking the canvas of life and through one's own brush strokes, painting a life lived according to one's own creative lights.

Regarding the pandemic, this means finding creative outlets during the pandemic for free expression, not attempting to bury the problem in a façade of self-deceit; that, somehow, I can escape the stress of life during the pandemic by simply conforming to the will of others. So, this might mean finding new friends who enjoy being among creative souls; it may mean taking advantage of more time alone (while socially distancing) to engage in personally fulfilling things that one had saved for that proverbially rainy day. For there may be no better opportunity than during a pandemic to get those things done.

Similarly, John Stuart Mill, the great champion of individuality, spoke of "experiments of living."[27] He meant trying out new, unexplored avenues for self-enrichment. The idea is, again, to create, not to follow a paint-by-number routine. For this sense of security is purchased at the expense of living the life of a thing, not an autonomous person with the capacity to choose for herself.

In Conclusion

The power of antidotal philosophy to overcome the visceral sway of perfectionistic demands in a quite imperfect world should be apparent from what has been said. For philosophical counselors, this means helping their clients to key into a philosophy that feels right.[28] LBTC recognizes this power of suitable philosophical antidotes to reverse the polarity of negative emotions driven by perfectionistic demands. I have suggested how LBTC can be applied to help many of us get such a lift from philosophy during the pandemic, and, consequently, to avoid much needless emotional stress and regrettable consequences of demanding perfection in these unusually challenging times.

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[3] Elliot D. Cohen, *Logic-Based Therapy and Everyday Emotions: A Case-Based Approach* (Lanham, MD: Lexington Books, 2016).

[4] Each of the mentioned guiding virtues are salient antidotes for behavioral and emotional problems arising in the context of the pandemic. Each is considered below in its respective context.

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[26] Friedrich Nietzsche, Beyond Good and Evil. Trans. Helen Zimmern. In *The philosophy of Nietzsche* (New York: Random House, 1954). ch. 9, sec. 260, 579.

[27] John Stuart Mill, *On Liberty*, Ch. 3. https://gutenberg.org/files/34901/34901-h/34901-h.htm

[28] LBTC holds that one philosophical viewpoint may be uplifting for one person but not for another. Thus, an important goal of LBTC is to fit the client with a philosophy with which he resonates. See, for example, Elliot D. Cohen, *Logic-Based Therapy and Everyday Emotions* (Langham, MD: Lexington Books, 2018).