

Counselling for Peace

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Abstract

On the basis of a survey of Filipino concepts of peace, the author proposes a framework consisting of these components: peace with God, with self, with others, with the nation, and the with world. Different spheres or levels of school attainment in each of these components are discussed, namely, Kapayapaang mapagsarili (egocentric peace), Kapayapaang mapag-ayon (acquiescences peace), Kapayapaang mapagpalaya (liberating peace), Kapayapaang mapagtugon (responsive peace), and Kapayapaang mapagbuo (integrative peace). A holistic model for counseling for peace is then presented, with its goals and objectives, techniques, and approaches. Implications for counseling procedures are given.

The world today is characterized by the rapid development of technology, accompanied by people's increasing desire for material things. As we approach the 21st century, we see a growing inequality in the distribution of wealth and a worsening of environmental conditions. There is the never-ending threat of conflict, whether in a small community or in the world at large. Newspapers – from the front page to the sports page, and even to the comic page – report various stories of strife.

Perhaps it was in this light that the United Nations declared the last ten years of the 20th century the Decade of Peace. This brings to us in the field of counseling psychology a new challenge – the need to develop ways to promote peace.

In a sense, this challenge may not be exactly new, because the work of a counselor is essentially that of a peacemaker. For does not helping people solve or prevent problems bring about peace? Given the present times, however, when “we have guided missiles but misguided persons” (King, Jr., cited in Srivastava, 1990), when we have high-tech scuds as well as high-tech scams, it is indeed appropriate that we give further thought to the ways in which counselors can more actively promote peace.

Any attempt to develop a counseling approach must, however, be suited to the local situation. It was in this context that I made a study a few years ago to determine the Filipino concept of peace.

Peace for the Filipino

In the survey I conducted among a mixed group of about 75 Filipinos – men and women, young and old, of different occupations and ranks in various organizations – respondents were asked (in English and Filipino) what, from their point of view, is the meaning of peace. In order to understand better their concepts, my research assistants and I also asked them two follow-up questions: (a) Why are people not at peace? (b) What do you think must be done to attain peace?

What is peace? Content analysis of the respondents’ ideas about peace resulted in the following categories – concepts, indicators, sources, significance, and the absence of something.

Concepts. The concept most often mentioned in relation to peace was *katahimikan* (quiet or tranquility), referring to “an undisturbed state of mind or thought,” “being quiet within oneself,” or “inner serenity.” Others referred to tranquility of life, surroundings, and of the nation or citizens. Still others cited “tranquility in the whole world or larger community,” “spiritual serenity” or “*shalom*, given by God.”

The next most frequently mentioned concept of peace was *pagkakaisa* (unity, harmony, or oneness). This was followed by responses pertaining to “*kalayaan* (freedom)”/“freedom to live quietly” and “*pagkakaunawaan/pagkakaintindihan* (understanding).

Other concepts, each stated by a few, were the following: "respect and care for the nation"; "working together"; "justice"; "experience of the spirit, soul, body"; "knowledge that you have a good relationship with God, self, and others;" "love for humanity;" "symbol of understanding, unity, love for every person;" "death;" and "state of security or order within the country."

Indicators. The next group of responses to our question on the meaning of peace consisted of those that cited indicators of peace. Some indicators referred to behaviors, which included: "loving one another and one's country;" "helping towards the growth of the nation;" "helping towards the happiness of others;" "sharing woes with one another;" "having a strong faith in the Lord and accepting Him in one's heart;" and "sitting in the living room of one's home and watching the children play."

Other indicators described conditions that manifest peace, such as the following: "orderly government;" "humanitarian cost of primary goods;" "prosperity, enabling one to serve the family, the nation, the Creator;" "comfortable living;" "quiet sleep, especially at night;" and "clean conscience."

Sources. Another category of responses explained the sources of peace. Some said that this "begins with my personhood" or "springs from the person himself/herself." Others said this "begins or is received through Jesus Christ." Still others stated that peace is "rooted in love" or is the "fruit of justice, progress and unity."

Significance. The answers of other respondents can be characterized as those stating the value or importance of peace. These were: "needed by people in order to have a quiet life;" "needed for the self, nation, God, neighbor;" and "without this, the nation would be disorderly."

Absence of... On the other hand, a good number of respondents gave the meaning of peace by stating the absence of a thing or condition, such as: "the absence of trouble/quarrel/conflict/turbulence;" "... of war;" "... of fear about the future;" "... of hurt feelings or inner disturbance;" "... of selfishness or desire to acquire everything;" "... Scale of violence, tyranny, famine/ pestilence, jealousy or envy, and scandal."

Why are people not at peace?

The respondents' answers to the question of why people are not at peace reveal that their concept of peace has something to do with the relationship of a person to oneself, others, the nation, the world, and God.

The explanations of many of our interviewees referred to OTHERS. According to them, the reason why we do not have peace is that “people lack understanding of one another.” Related to this are reasons such as “jealousy,” “lack of selflessness,” and “lack of understanding (hence the troubles and quarrels).” Not too different either are the responses of a few others, namely, “lack of communication” and “lack of support/love for others.”

Another set of frequently cited reasons focused on the SELF. Many pointed out “excessive greed and selfishness.” Others said “being egocentric,” “everyone wants to be the star/hero/heroine,” and “lack of discipline” or “not performing one’s obligations.” A few others stated “lack of faith in or love for oneself.”

The next category of frequently mentioned reasons were those referring to the NATION. In this area, most of the answers were about our socioeconomic situation, such as “difficulties in life” (“hunger”/ “poverty”/ “overpopulation”/ “unemployment”/ “salaries not commensurate [sic]”). Many also cited “lack of unity” – in values, ideology, religion, belief, and culture. Some others stated their feelings about “self-oriented politics,” “lack of a strong management by the leaders,” and “graft and corruption.”

The answers of several other respondents made reference to GOD. According to them, people lack peace because of the following reasons: “lack of trust/faith in the Lord;” “forgetting about God” or “lack of time for the Creator;” “lack of prayers;” and “lack of knowledge that Jesus is the Jehovah Shalom.”

One respondent, a 46-year old priest, gave an answer that could be classified as referring to the WORLD in general. He said, “Because of noise, the quick passage of time, running after and being short of time, peace is not given value or significance.”

How can peace be attained?

The survey results showed that the respondents’ suggested ways of attaining peace were likewise classifiable into relationships of a person to oneself, others, the nation, the world, and God.

Pertinent to one’s relationship with God are the responses of the majority who said we should “pray;” “call on, approach, or return to the Lord.” Many likewise suggested that we “be united in faith in God.” Some said we ought to “accept Christ and turn our backs to worldly things;” “follow the commandments of Christ;” “spread the good news;” and “have a moral regeneration/spiritual revolution.”

Related to the SELF are the following recommendations of the respondents: "Remove greed;" "Have discipline;" "Change priorities and values;" "Differentiate wants from needs;" "Do not think of one's self alone." One respondent, quoting from *Desiderata*, said: "Don't compare yourself with others, for always there will be lesser or greater persons than yourself."

Many likewise gave suggestions pertinent to relationships with OTHERS. According to them, we must "get along well with others;" "love one another;" "help one another;" "be generous;" and "understand one another." A few said: "respect the right of everyone;" and "be humane" or "be human."

Directed towards the NATION, on the other hand, is the recommendation of a number of respondents to "provide the majority their primary needs (for example, by bringing down the cost of goods, giving free but quality education, stopping unemployment)". Several stated the following: "give justice;" "carry out the true meaning of democracy;" "stop graft and corruption;" "develop the economy;" and "faithfully serve the nation." One specified: "Love the Constitution."

Relevant to the WORLD are the answers of two respondents who expressed the following universal values: "think that we are all equal" and "justice for all."

A Framework for Peace

The foregoing opinions of the Filipinos surveyed and my previous studies on Filipino worldviews (Salazar, 1988; Salazar-Clemeña, 1991) led me to develop a framework for peace based on the Filipino experience (Figure 1).

Components of Peace. The model proposes PEACE WITH GOD as the central point of all peace. An individual who is at peace with God has a harmonious relationship with Him, guided by a strong faith and deep love, and reflected in a life of dedicated service to Him.

This spiritual peace brings about PEACE WITH ONESELF—cognitively, affectively, and physically. Thus, one's actions and feelings reflect one's valuing of, respect for, and faith in oneself.

Inner peace results in PEACE WITH OTHERS. This is seen in harmony and cooperation. It is the fruit of love, understanding, and reciprocal helping relationships that begin in the family and continue in other groups where we belong—our neighbors, schoolmates, as well as religious, cultural, political and other groups.

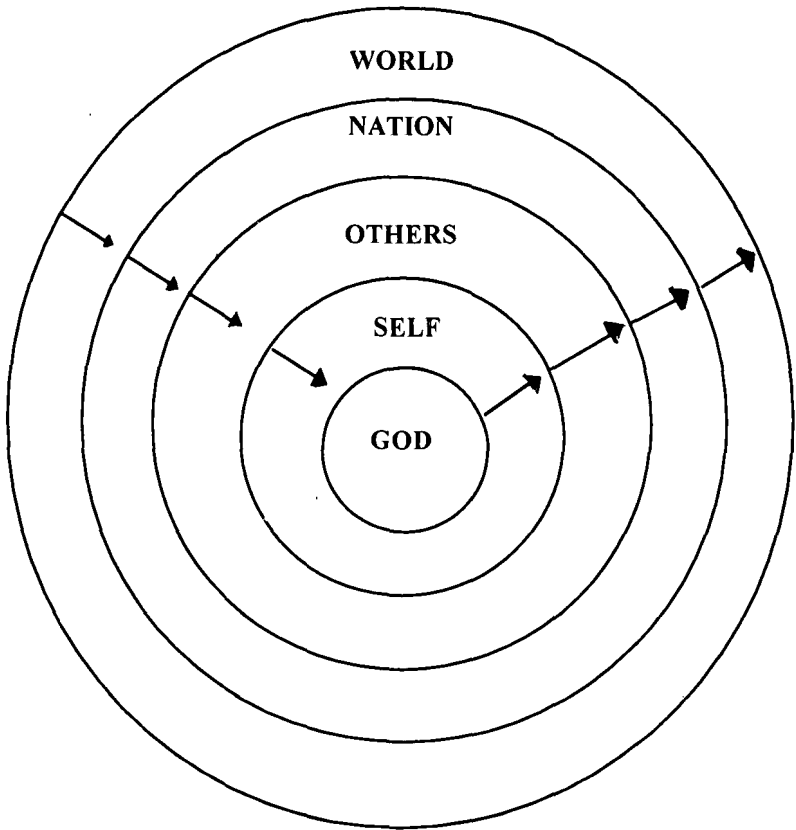


Figure 1. A Framework for Peace

Peaceful relationships with others will contribute to **PEACE WITH THE NATION**. This implies awareness and understanding of the nation's goals, and working towards national development. Peace comes from service to one's country and striving for equality and justice, unity, harmony, and progress among one's people.

Peace with the nation will lead to **PEACE WITH THE WORLD**. Here the individual transcends personal, group, and national interests and sees oneself as a citizen of the world. Considering the consequences

of one's actions on the world community, the individual exerts efforts to take care of the environment, and to show love for humanity and the universe, in general.

The fruit of peace with the world is the continued experience of peace with the nation, which will facilitate peace with others. Peace with others will in turn result in peace with oneself, which goes back to the root of all peace – peace with God.

This framework implies that whenever there is lack of peace in the inner circles (see Figure 1), there will also be lack of peace in the periphery; conversely, if there is no peace in the outer areas, peace will not be felt in the inner ones.

This model differs from other peace concepts in that it includes peace pertaining to one's relationship with God. The framework of Saroj Srivastava (1990) of India, for instance, has only the following elements: harmony with the self, harmony with the group, harmony with the nation, and harmony with the world.

The inclusion of a component referring to God in my model is consistent with earlier findings on Filipino worldviews (Salazar, 1988; Salazar-Clemeña, 1991). Filipinos have a *theocentric* worldview that is seen in their concepts about life (“it is a gift of God to us”), about human beings (“they are creatures made according to the image of God”), about the world (“this was created by God”), and about problems (“these are trials given by God”).

The focus on the *self* is supported by the finding that the Filipino worldview is *egotistic*. (“People are selfish;” “They are never contented” – which is how the survey respondents described people). This was also cited by Licuanan (1988) when she listed “extreme personalism” and “*kanya-kanya* (to each his/her own) syndrome” among the weaknesses of the Filipino in her paper entitled “*Moral Recovery and the Filipino Culture.*”

The stress on peace with *others*, on the other hand, flows from the observation that the element of *kapwa* or other-centeredness is part of the Filipino view of life, and is in fact a core Filipino value. This is based on the studies of Enriquez and Alfonso (1980), Timbreza (1982), Licuanan (1988), and my own investigation (Salazar, 1988; Salazar-Clemeña, 1990a).

It is likewise appropriate to suggest peace with the *nation* as part of a Filipino framework for peace. As discussed earlier, a number of our respondents did think of peace as “loving one another and one's country” and

“helping toward the growth of the nation” in addition to “helping toward the happiness of others.” Although Licuanan (1988) had stated that Filipinos lack a “sense of patriotism and national pride,” our history shows enough evidences of nationalism. A most recent example is the unity shown by the Filipinos who flocked to EDSA in 1986, and successfully ousted a dictator as a result of that peaceful “People Power Revolution.”

As regards peace with the *world*, this is not alien to the Filipinos’ view that they are part of this world (“We have to follow the turning of the world to avoid trouble;” “The world is filled with things that can answer the needs of people;” “People are the ones who rule the world.”) In fact, as mentioned earlier, some of our respondents conceptualized peace as “tranquility in the whole world or larger community,” or as “love for humanity.”

Stages of Development

How are the different elements or components of peace in the proposed framework developed? Looking at peace as a value, I find it relevant to refer for this purpose to the value development model of Hall, Kalvin, Rosen, and Taylor (1982). This model is related in some ways to Maslow’s (1954, 1971) hierarchy of needs. It is likewise possible to draw a parallelism with Dabrowski’s theory of emotional development or Theory of Positive Disintegration (TPD; Nelson, 1989; Piechowski, 1986; Silverman, 1986), which posits five ascending levels or regions of personality development.¹

According to Hall et al (1982), there are four phases of consciousness and stages of value development. In the first phase, a person views the world as a mystery, with the self at the center. The primary value in this phase is self-preservation. Thus we can say that what is stressed here are personal needs, especially physical ones. These are similar to the biological and safety needs in Maslow’s hierarchy.

This first phase in the model of Hall et al is akin to the level of Primary Integration, which is the lowest level of human functioning in Dabrowski’s paradigm. This level is characterized by egocentrism, absence of self-examination, lack of inner conflict, a tendency to blame other people or a callousness toward others.

¹I am indebted to Ms. Chew-Yeo ChorSiang, a Singaporean participant in a *Counseling for Peace* workshop I conducted with colleagues in Penang, Malaysia, during the Eighth Biennial Conference-Workshop of the Association of Psychological and Educational Counsellors of Asia (1990). Ms. Chew-Yeo shared with me some materials on Dabrowski’s Theory of Positive Disintegration after she saw a similarity between this theory and the framework I presented. I subsequently incorporated some of the theory’s concepts in my proposed model.

This second stage is parallel to Dabrowski's Level II, Unilevel Disintegration. Here the definition of self is obtained from the fulfillment of others' expectations of the individual. People in this level exhibit ambivalence and indecisiveness because of the absence of clear-cut internal values that are self-determined.

Between the second and the third phases of consciousness is a "no man's [sic] land" (Hall et al., 1982). At this time, one experiences difficulties due to the lack of clarity of values and needs—a characteristic which is part of Dabrowski's Level II.

In the third phase, the world is recognized as a project and a product. The core values in this phase are independence and being one's self. Whatever a person does in this phase is his or her own choice. What is emphasized here, therefore, is self-direction. This is also the start of self-actualization, which is the highest in Maslow's hierarchy of needs.

This phase seems to be equivalent to Dabrowski's third level, which he calls Spontaneous Multilevel Disintegration. At this level, which marks the transition to higher development levels, individuals have "a sense of self which may be vulnerable and threatened yet deep down is autonomous" (Piechowski, 1986, p. 193). Self-examination leads to feelings of dissatisfaction with what one is, moving the individual in the direction of "what one could and ought to be (personality ideal)" (Nelson, 1989, p. 6).

In the last phase of consciousness, the world is seen as a mystery to be cared for. The values here are cooperation, harmony with the people and with the whole universe, based on knowledge and understanding of, and trust in others. Individuals in this phase consider the self as a life-giver.

This phase in Hall's model appears to be encompassed by Dabrowski's Level IV, Organized Multilevel Disintegration and Level V, Secondary Integration.

Dabrowski's construct of Level IV individuals fits exactly Maslow's description of self-actualizing individuals (Nelson, 1986). Such people show

In the second stage, the world is seen as a problem, of which one is a part (Hall et al., 1982). The core values in this phase are self-worth and self-competence. These spring from an awareness that there are other people in this world with whom one must relate. These are therefore comparable to the needs for belonging and esteem, according to Maslow's theory.

high levels of self-awareness, empathy and responsibility for others, reflective judgment, and other universal values. Their focus is on problems outside themselves, rather than on the protection of their ego.

Individuals at Level V have won the struggle for self-mastery. As Nelson (1989) describes it, "Disintegration has been transcended by the integration of one's values and ideals into one's living and being" (p. 8). Thus, life at Level V epitomizes self-sacrifice, compassion, and total dedication to serving humanity (See Table 1 for a summary of these stages of development).

Spheres of Peace Attainment

In light of the paradigms described above, we can identify several spheres of peace attainment. I prefer the term "sphere" over "level" to indicate their variety and complexity, in the same way that Nelson (1986) chose to speak of "regions" rather than "levels" in expounding on Dabrowski's concepts.

Kapayapaang Mapagsarili (Egocentric Peace). Peace for individuals in the first level of development is attained through the satisfaction of personal needs. Regardless of how others are affected by their behavior, such individuals, guided by self-serving motivations, are at peace when their interests are protected.

Kapayapaang Mapagsang-ayon (Acquiescent Peace). In this sphere of peace, experienced by those in Level II of development, peace comes from the ability to conform to the standards set by others. Harmony with others means pleasing them and submitting to their demands. In the process of socialization, however, one may be at peace with one social group but may be in conflict with another whose rules and values may be different. This could result in oscillations and vacillations on the part of the Level II individual.

Kapayapaang Mapagpalaya (Liberating Peace). Peace in this sphere is derived from a resolution of the conflict between what one is and what one could and ought to be. Persons in this third level of development are at peace when they are able to attain a sense of autonomy and self-direction, based on an inner set of values and standards.

Kapayapaang Mapagtugon (Responsive Peace). Peace achieved from authentic, helpful relationships characterizes this sphere. Other-centeredness, service orientation, and a strong sense of responsibility are attributes of individuals in this fourth level of development.

Table 1. Hall's Stages of Value Development in Comparison to Maslow's Hierarchy of Needs and Dabrowski's Theory of Emotional Development.

Value Development Model (Hall, Kalvin, & Taylor)	Hierarchy of Needs (Maslow)	Theory of Emotional Development/Positive Disintegration (Dabrowski)
I The world as mystery: self-preservation	Biological and safety needs	Primary Integration egocentrism no self-examination lack of inner conflict tendency to blame others callousness toward others
II The world as problem self-worth self-competence "no man's [sic] land"	Need for belonging and esteem	Unilevel Disintegration ambivalence indecisiveness lack of clarity of values and needs
III The world as project and product independence being self self-direction	Beginning of self-actualization	Spontaneous Multi-level Disintegration sense of self
IV The world as mystery to be cared for cooperation harmony with people harmony with the whole universe self as life-giver	Self-actualization	Organized Multilevel Disintegration self-awareness empathy responsibility for others reflective judgment Secondary Integration self-sacrifice compassion total dedication to serving humanity

Kapayapaang Mapagbuo (Integrative Peace). In the highest sphere, Level IV, peace results from a communion with all living things and a transcendence over self-concerns. One's values and ideals are integrated into one's life. It is a life lived in the service of humanity.

Attaining Peace in the Different Components

Linking the stages of development with the components of peace earlier proposed, one can see that the different elements can be experienced at different spheres or levels.

Individuals in the sphere of *egocentric peace* may be at peace with God when they perceive Him as providing whatever they need. Prayers would therefore tend to be in the form of asking favors and giving thanks for favors granted. Consequently, they are at peace with themselves when they are able to fulfill their needs, without regard for the greater good. Likewise, they are at peace with others who do not block the attainment of their goals but help them meet their needs instead. In this lowest level of peace development, peace with the nation and the world comes when these entities are seen as being able to offer opportunities for the satisfaction of one's needs. Given the reality that one's expectations cannot always be met, egocentric peace is bound to be intermittent and short-lived.

In the sphere of *acquiescent peace*, people experience harmony with God as a result of following His commandments. Such obedience to God's laws is based, however, on a fear of the consequences of disobedience. Harmony with oneself springs from a sense of belonging because one has followed the precepts of a group. Harmony with others is experienced when one is able to meet their expectations. Conflict is inevitable, though, when the requirements of one group differ from those of another, or when the demands of a group run counter to one's understanding of God's commands. Harmony with the nation and with the world are achieved through compliance with national laws and regulations as well as universally accepted norms.

The attainment of *liberating peace* is manifested in a relationship with God that proceeds from a personal and willful acceptance of Him. Inner peace comes from a sense of being in control of one's life. Peaceful relationships, on the other hand, are established on the basis of one's acceptance of and respect for distinct, separate identities. Peace with the nation is derived from a sense of self-direction attuned to national goals. Peace with the world arises from a healthy sense of independence that gives due regard to the four kingdoms of nature – human, animal, plant, and inanimate objects.

Entry into the next sphere of *responsive peace* is characterized by harmony with God that springs from a strong sense of commitment and service to Him. This is shown in conscious efforts to internalize values and ideals learned from models (e.g., Christ, saints, religious leaders). Peace with oneself is derived from the satisfaction of knowing and accepting who one is, and the growth experienced from understanding and helping others. Thus, peace with others is achieved when one is able to respond to their needs. Peace with the nation comes from joining concerted efforts to work for national development. Peace with the world, on the other hand, is brought about by participation in movements that seek to achieve and maintain universal harmony.

In the highest sphere of *integrative peace*, the effects of a deep communion with God are reflected in all the other elements. The personality ideal has been attained. The worth and dignity of every human being is respected, protected, and preserved. Self and group goals are sacrificed for the sake of national interests. Individual actions are undertaken with a universal perspective, including a concern for nature and the environment.

Table 2 summarizes the criteria for peace attainment in the different components and spheres.

Table 2. Criteria for Peace Attainment in Different Components and Spheres.

Components of Peace	Criteria for Attaining Peace
Sphere I: Kapayapaang Mapagsarili (Egocentric Peace)	
Peace with God	Perception that God provides whatever I need. (Prayer is asking favors and giving thanks for favors granted.)
Peace with self	Knowledge that my personal needs are being met.
Peace with others	Perception that others are helping me fulfill my needs.
Peace with the nation	Perception that nation provides opportunities for me to meet my needs.
Peace with the world	Perception that the world offers means for satisfaction of my needs.
Sphere II: Kapayapaang Mapagsang-ayon (Acquiescent Peace)	
Peace with God	Following His commandments, based on a fear of the consequences of disobedience.

Peace with self	Having a sense of belonging because I have followed the precepts of a group.
Peace with others	Awareness that I am able to meet their expectations.
Peace with the nation	Compliance with country's laws and regulations.
Peace with the world	Adherence to universally-held norms.

Sphere III: Kapayapaang Mapagpalaya (Liberating Peace)

Peace with God	Personal and willful acceptance of Him.
Peace with self	Sense of being in control of one's life.
Peace with others	Acceptance of distinct, separate identities.
Peace with the nation	Having a sense of self-direction attuned to national goals.
Peace with the world	A healthy sense of independence with due regard for other members of the universe.

Sphere IV: Kapayapaang Mapagtugon (Responsive Peace)

Peace with God	Strong sense of commitment and service to Him; conscious efforts to internalize models' values and ideas.
Peace with self	Self-knowledge and acceptance; growth from understanding and helping others.
Peace with others	Ability to respond to their needs.
Peace with the nation	Joining concerted efforts towards national development.
Peace with the world	Participation in movements to achieve universal harmony.

Sphere V: Kapayapaang Mapagbuo (Integrative Peace)

Peace with God	Deep communion with God.
Peace with self	Attainment of personality ideal.
Peace with others	Respect for, protection and preservation of worth and dignity of everyone.
Peace with the nation	Self and group goals sacrificed for nation's interest.
Peace with the world	Individual actions done with a universal perspective, including concern for nature and environment.

The interrelatedness of the spheres and components suggests a spiralling process of peace attainment. Every loop in the spiral represents a sphere (egocentric, adquiescent, liberating, responsive, or integrative peace), and is made up of several components (peace with God, self, others, nation, and the world, see Figure 2.

Each individual climbs around his or her own loops at different rates – sometimes rapidly, sometimes slowly. Falling back can also occur for various reasons.

Most people may not advance very far, however. They may function consistently within a characteristic sphere, although still occurs within the level. Some may be in transition between two loops, having attained peace in some elements of one sphere, but still growing in other components of a lower level.

Holistic Counseling for Peace

This proposed peace framework calls for a holistic approach to counseling for peace that must consider the different parts of a person – thoughts, feelings, behavior, body, and spirit.

Goals and Objectives

The aim of holistic counseling is to help the counselee attain peace in all components – in one's relationship with God, oneself, others, one's nation, and the world. Thus, the approaches that must be used in this type of counseling are not only those that facilitate conflict reduction or resolution but also those that develop abilities and skills in achieving and promoting peace.

According to Hall et al. (1982), there are four types of skills that people need to learn. These are instrumental skills, interpersonal skills, imaginal skills, and system skills.

Instrumental skills are those that can help people perform their tasks. Included here are physical and intellectual skills needed to survive in the home, in school, and at work.

Interpersonal skills refer to proper self-regard and regard for others, which can help in relationships, understanding and cooperation (e.g., self-awareness, acceptance of criticism, and empathy).

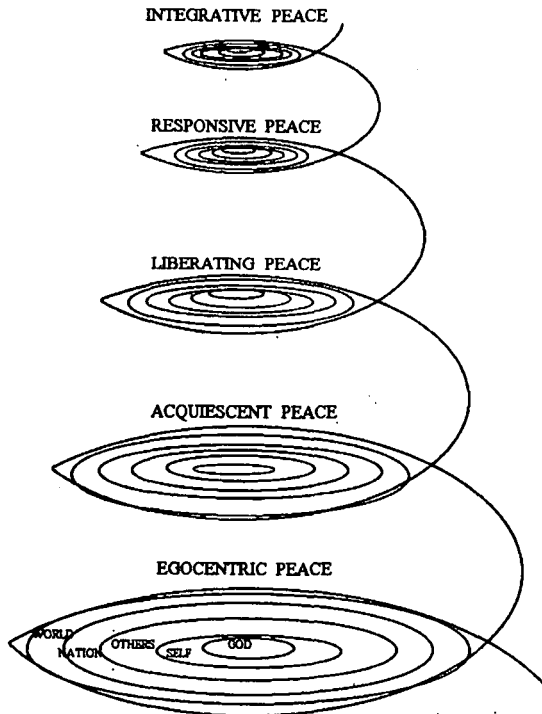
Imaginal skills include the creation of new methods, the search for alternatives, the modification of habits, and the correction of weaknesses. These come from "the basic ability to recognize the independent authoritative value of one's own inner psychic uniqueness and capability" (Hall, 1988, p. 143).

System skills refer to one's ability to understand and cooperate with other parts of the system and the system as a whole. This implies being able to act as part of that whole in the orderly planning of change, and to sacrifice self-interests for the greater good.

These life skills appear to be related to what Dabrowski calls "*overexcitabilities (O/Es)*," which are "heightened reactions to stimuli" needed for psychological development (Silverman, 1986, p. 15). The O/Es – psychomotor, sensual, imaginal, intellectual, and emotional – are considered the building blocks of the levels of development (Nelson, 1989).

The *psychomotor* and *sensual* O/Es seem to be connected to the instrumental skills. The former refers to high degrees of energy, activity, and movement. The latter involves the ability to derive pleasure from the senses of sight, hearing, smell, taste, and touch. Interpersonal skills correspond to *emotional* O/E, which consists of strong connectedness with others, intense feelings, emotional responsiveness, and self-evaluation and judgment.

Figure 2. The Growth Spiral of Peace Attainment



Related to imaginal skills is *imaginational* O/E. This includes vivid imagery, capacity to dream and fantasize, creativity and inventiveness.

System skills can be associated with *intellectual* overexcitability. This O/E involves theoretical analysis, questioning, problem solving, moral thinking, reflectiveness, cognitive and intuitive integration.

Through holistic counseling for peace, clients should be able to learn the different life skills and develop overexcitabilities relevant to the different components of peace at different levels or spheres.

Techniques and Approaches

The initial step in promoting peace is developing *knowledge and awareness* of God, oneself, others, one's nation, and the world (including the human, animal, and plant kingdoms, as well as inanimate objects). Such knowledge should then lead to an *understanding and appreciation* of one's various *relationships* and, eventually, to *behaviors* directed toward maintaining and enhancing harmony in these relationships.

Instrumental skills can be taught to help individuals attain awareness of their own strengths and weaknesses. This can be done through structured exercises in self-discovery, which may be employed within the trait-and-factor context. Furthermore, awareness of the four kingdoms of nature can be achieved through the use of Gestalt awareness exercises. Programs focusing on the physiological dimensions of health (e.g., nutrition and exercise) can likewise be conducted. Behavior modification techniques can help clients learn new behavior or unlearn maladaptive ones. Thus, psychomotor and sensual overexcitabilities will be heightened.

Imaginal skills can be developed to assist counselees in discovering their characteristics as human beings, and becoming responsible for their own actions, based on their own conscience. For this purpose, various approaches, including relaxation and meditation exercises, Gestalt techniques, neurolinguistic programming (NLP), prayer therapy, and psychosynthesis can be utilized. Through these and other means, such as art, music, and drama therapy, imaginal overexcitability, as reflected in creativity, can be cultivated. Moreover, individuals can enhance their ability for vivid imagery, and enter altered states of consciousness where harmony with God, self, and others can be addressed. From such states could spring ideas for actualizing one's creative potential, including, if need be, the changing of structures that obstruct harmony.

The acquisition of *interpersonal* skills can facilitate the establishment and maintenance of healthy and meaningful relationships. Training in communication skills (including empathy) and conflict resolution/management will be useful in this regard. Similarly, exposure to a variety of group procedures, especially those based on the person-centered approach, can increase emotional overexcitability. Transactional analysis has a great potential in improving relationships. In addition, values clarification exercises can be effective in helping individuals resolve for themselves conflicting demands of various groups, and develop their own hierarchy of values.

Counselees, likewise, have to learn *systemic* skills. The systems include one's own body, family, and the various institutions or groups in society, including the Church, the nation, and the world. Among these systemic skills are goal setting, encouraging the self and others to attain these goals, and understanding one's relationship with the other parts of the system. In this connection, reality therapy, Rational Emotive Therapy, Adlerian therapy, logotherapy, cognitive-behavior therapy, and different theories of marital and family counseling will be valuable. Moreover, training in decision-making, problem-solving, and self-management will strengthen intellectual overexcitability. Career counseling methods can further help counselee – in making various choices – consider the different systems of which they are a part.

These techniques and approaches (by no means an exhaustive list) can be applied within the different spheres and components of peace attainment, in ways suitable to individual needs and environmental conditions.

Implications for Counseling Practice

The application of this holistic approach to counseling for peace has several implications for counselors:

1. we have to continue improving our own life skills;
2. we must learn different methods of teaching these skills;
3. we need to reach out to other members of society such as parents, teachers, social workers, physicians, priests and nuns, with whom we must collaborate to bring about peace;
4. we should incorporate relationship with God in a counseling philosophy for the Filipino; and
5. we are called upon to become exemplars of peaceful and harmonious living.

Table 3. Holistic Counseling for Peace: Objectives and Approaches

Objectives		
LEARN	OVEREXCITABILITIES (O/E) TO DEVELOP (Dabrowski)	- COUNSELING (APPROACHES/ TECHNIQUES)
Instrumental	Psychomotor and sensual	Trait-and-Factor Gestalt awareness Counseling for health Behavior modification
Interpersonal	Emotional	Communication skills/ empathy training Conflict resolution/ management Person-centered therapy Group procedures Transactional Analysis Values clarification
Imaginal	Imaginational	Relaxation, meditation Gestalt techniques Neurolinguistic Programming Prayer therapy Psychosynthesis Art, music, drama therapy
System	Intellectual	Reality therapy Rational-Emotive therapy Adlerian therapy Logotherapy Cognitive-behavior therapy Marital and family counseling Training in decision- making, problem- solving, self- management Career counseling

As the Second Plenary Council of the Philippines states, *kaayusan* (order in harmony) shall be "achieved through persons who are *maka-Diyos, makatao, makabayan, makabuhay, and makakalikasan*" (pro-God, pro-people, pro-country, pro-life, pro-nature). It is therefore hoped that through a renewed, integral, and holistic counseling approach, counseling psychologists can truly become instruments of peace.

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