THE GENESIS OF HELPING: A BIBLICAL INTEGRATIVE PERSPECTIVE

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The Genesis of Helping:

A Biblical Integrative Perspective

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Abstract

This manuscript addresses the biblical foundation of a rationality, art, and spirituality integrated practice (RASI) perspective. It postulates that human beings, as image bears of God are rational, artistic and spiritual. Human problems and suffering are the results of under-cultivated rationality, untapped creativity, inability to appreciate the beauty in self and in others, and also the lack of or weak connection with meaning and purpose. It is argued therefore that effective social work practice should treat each individual as an integrated totality encompassing rationality, art, and spirituality. A preliminary practice model was articulated and feedback from 24 social worker practitioners was obtained for assisting the further development of the model.

Keywords: Biblical perspective, rationality, art, spirituality, practice model

The Genesis of Helping

A Biblical Integrative Perspective

An unexpected encounter with a homeless man on the street in Edinberg Scotland by

Muh Bi Lin, one of the authors of this article, prompted the recognition that human beings are

rational, artistic and spiritual as God's image bearers. It resulted in the proposition that social

work is a knowledge-guided, art-facilitated and spirituality-empowered process. A DISCOVER

framework is used to further operationalize it into a practice model which is still at the initial

stage of its development.

The Encounter

Even to this day, I still believe he was an angel coming from

heaven to tell me something. (Muh Bi Lin)

This is the beginning of the journey, a very unique encounter with a homeless man on the

street of Edinberg Scotland:

It was a beautiful summer early afternoon on Marshall Street in Edinburgh, near The

Elephant House coffee shop where J.K. Rowling was inspired to write Harry Potter; the sun was

warm and the smell of the gourmet coffee was absolutely inviting. This is the most prosperous

part of Edinburgh, business men and women wearing designer clothes hustled and bustled in and

out; tourists sipping expensive coffee or tea were admiring the magnificent Edinburgh Castle

standing on the nearby hillside. The afternoon sunshine brightened faces moving across the

street. The scene was that of prosperity, happiness, and abundance.

After conducting a marriage seminar at a nearby church, my wife and I had a couple

hours for us to enjoy being tourists in Edinburgh. Holding my camera, I was trying to capture

every possible architectural beauty and landmark with certain historical or spiritual significance,

such as the Eric Liddell Center, and the David Hume statue. When doing that, my eyes were

caught by this scene: a homeless man accompanied by his dog bathing in the afternoon warmth,

obviously ragged and in sharp contrast to the seeming prosperity on the street. The calmness on

his face made me somewhat uneasy because that was not what I expected from a homeless man.

The beautiful relationship between the man and his dog was not something I would have

expected either.

I cannot simply reduce him to "a homeless man who is needing help!" Many questions

came to my mind. What was he thinking? Could he be pondering the meaning of life? He is

clearly fond of his dog; could he be longing for human connection too?   As a Christian I have

always believed that we are created in God's image, in His likeness. What do His likeness and

resemblance mean to this man who's in obvious raggedness? What does this mean to him?

There was a sense of elegance and beauty in this scene that was not appreciated by people who

hustled and bustled around him. This is probably not the life he has aspired to. Could he still

have the intellectual capacity, creativity, and spirituality endowed by God, that would help him to

further his reflection of God's likeness and resemblance?

If I were to help this man, what should I do and where would I start? How do I normally

approach a person like him? What kind of assumptions am I holding about him and about human

beings?

The Question

Various perspectives were reflected in relation to the question of how to help this

homeless man. These include: Maslow's hierarchy of needs, the person in environment, social

work as an art, and the evidence-based practice. Please note we do not intend to provide

comprehensive reviews and critique for these perspectives, rather they simply served as points of reflection.

Maslow's Hierarchy of Needs

Maslow's hierarchy of needs comes to mind (Maslow, 1954). Based on this model, we would start by providing him with food, water, getting him to shelter for safety, and building connections and so on. But, there are two problems! First, most of the time our services stop at the lower end of the hierarchy and do not intentionally integrate the higher-end needs. More importantly, is self-actualization really a person's highest desire? The qualities that resemble God's likeness certainly go beyond self-centered fulfillment.

Could Maslow be so wrong to stop at self-actualization? Human beings were not meant to only think of themselves so selfishly! We found in fact he did not stop there, rather, in later part of his life Maslow has extended his conceptual framework to include transcendence as an endowed human quality. Transcendence refers to a desire to seek ultimate fulfillment through peak experiences in aesthetics, creativity and altruism. It is a spiritual longing to reach beyond one's self. At the same time, the pursuit of beauty and knowledge is recognized as a fundamental drive as well (Maslow, 1993; Koltko-Rivera, 2006).

Figure 1: Maslow's Original Hierarchy of Needs

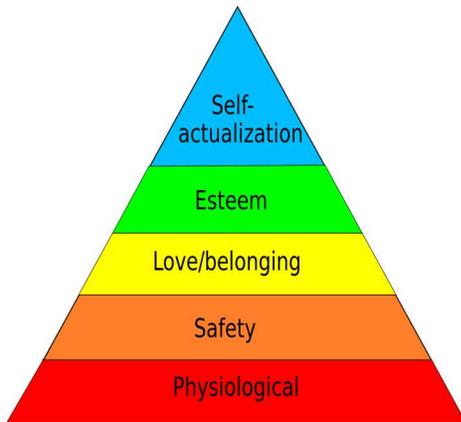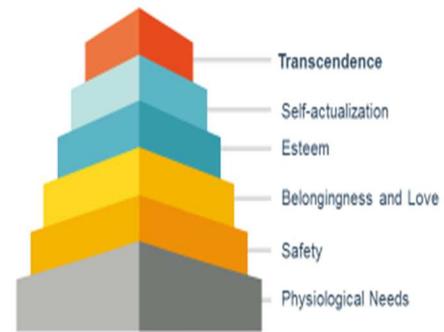| Figure 1: Maslow's Hierarchi of Needs – Commonly Known Version	Figure 2: Maslow's Hierarchy of Needs – Laster Version

Person in Environment

This brought us to the person-in-environment construction in social work. It is not difficult to see that religion and spirituality are still neglected in social work theoretical construction and practical implementation. Many argue that social work's uncritical allegiance to science and its desire to be recognized as a profession has effectually pushed religion and spirituality to the fringe of its conceptualization and operationalization, because of the lack of proper measures to quantify their attributes. At the individual level, we are in effect working with persons without recognizing the significance of their spiritual and religious domains. At the environmental level, it is the environment without the religious/spiritual systems. It seems the person-in-environment perspective that we social workers claim to operate from is distorted and crippled.

Social Work is an Art

Another common statement about social work is that it is an art. We saw something like this quite often from social work introductory texts: "social work is an art; it requires great skills to understand people and to help them to help themselves." For the most part, the notion of social work as an art also stopped at that statement. There is an emerging interest in applying various art forms in social work practice, such as drama, music, painting, sculpture, film and photography, but systematic conceptualization and operationalization of art in social work is still lacking. In what ways is social work an art? This is still a question that needs to be adequately addressed.

Social Work as a Science

Then comes the notion of social work as a science. The current catch word or politically correct term is "evidence-based practice." We wondered, if we were able to apply EBP, we should be able to help this homeless man effectively. After conducting some search on "evidence" that I can rely on to help the homeless, there is simply not much proven "evidence" that we can base our practice on. The search for and application of knowledge in social work is actually much more complicated than the statement that social work is a science.

We could not find proper solutions to this homeless man's condition from these different aspects of social work perspectives. This led us to question, can we effectively help him without attending to who he really is? To help him "effectively" we need to know who he is "correctly."

<p style="text-align:center">**The Genesis of Helping**</p>

In order to know him "correctly" we have to see beyond his apparent raggedness, destitution, seeming helplessness and isolation. Anthropology is not complete without referring

to theology and for social work to be effective, it needs to locate itself in a Christ-centered Meta

narrative (Vanderwoerd, 2015; Bowpitt, 2000).

In His Image

Going back to the genesis of creation seems to be the right place to start. In Genesis 1:27

it clearly states: "So God created man in his own image, in the image of God he created him;

male and female he created them" (NIV). The word image indicates likeness or resemblance,

meaning God intended that His created humans would share certain qualities similar to Himself.
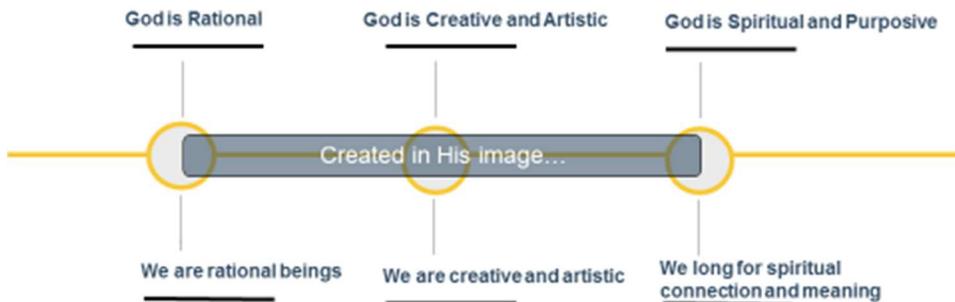
There have been many debates on what constitute the likeness and resemblance of God;

the qualities of being rational, artistic, and spiritual standout with little disagreement.

First, God is rational. He is the greatest designer. "In the beginning God created…."

(Gen 1:1, NIV). The vastness, intricacy, complexity, and purposefulness in His creation

demonstrate that He is all knowledgeable and he possess the ultimate rationality. Second, He is

the greatest artist. Not only did He create all things, His creation is also beautiful. In Gen. 1:10,

12, 15, 21, 24, and 25 the same proclamation persists that God saw His creation as good! And

verse 31, concludes that "God saw all that he had made, and it was very good." Third, God is

spiritual. In being spiritual, the emphasis here is not on His absence of a physical body, rather it

indicates God is transcendent in nature. He's above and free from His creation and all possible

physical, psychological, social, economic, and mental constraints. Also, being spiritual means

that He is pursuing a relationship with us through Jesus Christ.

The consequences of sin as described in Genesis chapter three are evident. (1) We fail to

see the "naked" beauty intended by God; rather, shame and guilt clouded our identity. (Gen. 3:7).

(2) We make an enemy of God's creation: both other humans and the environment. We fail to see

fully God's intended beauty in others. Our rationality is distorted because pride and arrogance

demonstrate themselves in the accusations of others. (Gen. 3:12-13). (3) We fall into the traps of control and dominance in our relationships while we are in fact longing for connection. (Gen 3:16). (4) Instead of fulfilling God's original purpose for humans -- ruling over His creation (Gen 1:28), the meaning of existence is compromised with the need to painfully toil for subsistence. (Gen 3:17-19).

This being said, sin did not take away God's likeness in us completely. God's image in us is marred instead of lost, because it is the basis of His relationship with us. Without the presence of God's likeness in us, we would not be able to respond to His redemptive plan. Sin does not reduce us into another kind of existence, rather it is in the degree of difference in His likeness. Thus, it is reasonable to conclude as shown in Figure 3, that: (1) We are rational and possess intelligence and capacity for problem solving. (2) We are artistic. This means that as God's creation we are beautiful by nature. We are capable of creating, appreciating, and communicating beauty. (3) We are spiritual. This means that we are capable of transcending physical, mental, and psychological reality in order to seek meaning and significance. It also means that we long for connection and community.

God is Rational   God is Creative and Artistic   God is Spiritual and Purposive

Created in His image...

We are rational beings   We are creative and artistic   We long for spiritual connection and meaning

Sources of Dissatisfaction

If we agree with the above assumptions, it is reasonable to conclude that the root of human problems lies within issues related to rationality, art and spirituality. (1) Since we are rational beings, we cannot live out our full potential if our rationality is not nurtured. If our rationality is under-cultivated, we might suffer from a lack of capacity to learn and think critically, leading to inadequate problem solving capacity. (2) Since we are artistic beings, if our sense of beauty in ourselves and others is distorted, and if lack of creativity should prevent us from creating and communicating beauty, we would suffer from staleness and our passion for life will be compromised. (3) Since we are spiritual, we will not have true satisfaction if we are not spiritually connected, meaning that there is a lack of connection, sense of meaning and significance transcending the day to day physical, mental, social, and economic realities. Thus, we postulate that under-cultivated rationality, a distorted sense of beauty and severely restricted creativity, and marred spirituality all significantly contribute to human suffering, and are root sources of human dissatisfaction.

A Re-interpretation of Maslow's Hierarchy of Needs

This seems to be consistent with the rectified version of Maslow's hierarchy of needs (Koltko-Rivera, 2006). It recognizes the pursuit of rationality (knowledge), art (aesthetic), and spirituality (self-transcendence) as important motivational factors. But our interpretation, as illustrated in Figure 4 is fundamentally different from the hierarchical assumption. First, all needs are presented as an interlocking system composed of concentric circles. Second, we put self-transcendence at the very bottom of the concentric circles indicating its centrality in human desires. As Ecc 3:11 has indicated, "He has made everything beautiful in its time. He has also set eternity in the hearts of men" (NIV). The pursuit of meaning and significance is fundamental in

every human heart. By doing that, we acknowledge that even in the direst situations, struggling

to meet physiological needs, one is still capable of attending to other needs as well. In other

words, back to Maslow's terminology, deficiency needs (such as physiological and safety needs)

and being needs (such as self-actualization and self-transcendence) are not necessarily in

sequential order. The being-needs do not need to be dormant while meeting the deficiency needs.

Figure 4: A Re-interpretation of Maslow's Hierarchy of Need
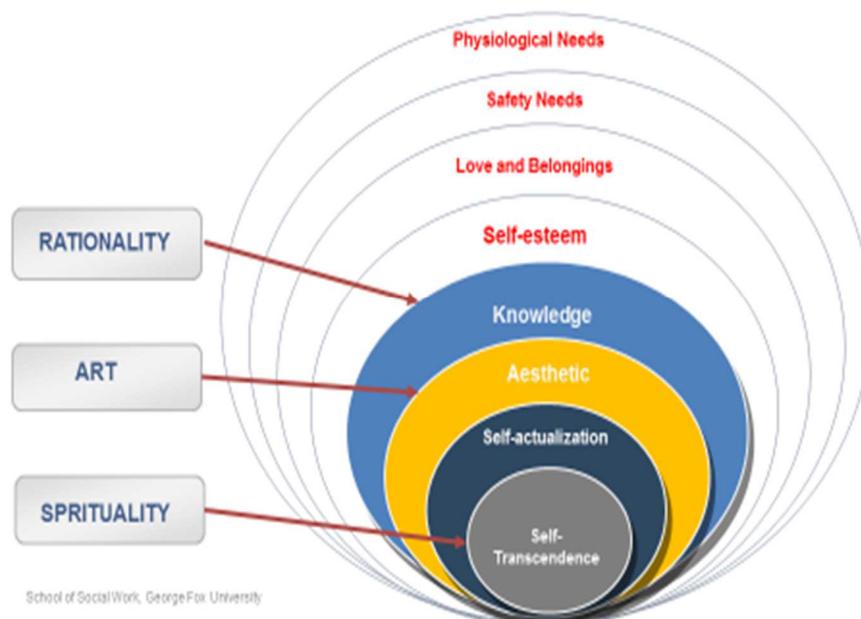
The Integrative Practice Perspective

If that is the case, having a theologically informed anthropology, such as the rationality,

art and spirituality integrated perspective, can effectively enhance social work practice. By

recognizing that rationality, art and spirituality are significantly associated with human suffering

and development, social work should be capable of accomplishing much more than transferring

resources, advancing human rights, relieving pain and suffering. It could also contribute greatly

to the transformation of hearts, and desires to be closer to His image. The recognition of an

integrative nature of rationality, art and spirituality in human existence would necessitate the

following propositions as indicated in Figure 5: (1) Social work is a knowledge-guided process, (2) Social work is an art-facilitated process, and (3) Social work is a spirituality-empowered process.

Figure 5: A Rationality, Art, and Spirituality Integrated Perspective

Knowledge-Guided Process

Two important areas need to be addressed. First, it is about the nature of knowledge. Instead of proclaiming social work as an evidence-based profession, we believe that social work should be guided by knowledge – the process and result of exercising rationality. The evidence-based notion of social work is both impractical and irresponsible. It is quite evident that social work cannot simply rely on "evidence." There is simply not enough concrete evidence in relation to human affairs in the environment for social work to be based on. The nature of human affairs denotes that immediacy precedes consistency, immeasurability surpasses measurability, ambiguity clouds clarity, and circumstantiality amid universality. As Martinez-Brawley & Zorita (1998) correctly point out, "Theories that can accurately describe and explain, let alone predict, the variegated texture of different human beings appear to evade our current reaches" (1998, p.

200). The social work knowledge base needs to incorporate formal theory, tacit knowledge, practice wisdom, and intuition into a flexible and open learning system.

Second, is about the purpose of knowledge in social work. In social work, it is not enough to pursue knowledge for the sake of knowledge. True rationality includes the constructive use of knowledge for addressing human suffering, poverty, oppression and different kinds of injustice. It is important to recognize these three purposes of social work knowledge: (1) Social work knowledge reveals the distorted human reality marked by the interplay of problems related to rationality, art and spirituality, such as poverty, oppression and discrimination. (2) Social work knowledge points to the imagination of how things ought to be. It is a value-centered construction of what constitutes the good and desirable according to God's intention. We refuse to accept the functional view of seeing poverty and inequality as necessary outcomes of society; rather, we see all injustice as the result of sin, individually and collectively, and that redemption is possible. (3) Social work knowledge enables the pursuit of what it ought to be – an ideal society. It guides social work's actions through the application of formal theory, factual knowledge, practice wisdom, and tacit knowledge.

Art-Facilitated Process

There are three different aspects in relation to art and social work. First, it is about the artistic use of knowledge in social work, as we discussed earlier. Second, it is about using various art forms, such as music, drama, painting and so on in social work practice. There is an abundant literature addressing this aspect which we shall not repeat here. The third perspective is that social work itself is an art-making process.

Central to the understanding of social work as an art are concepts of beauty, appreciation, struggle and creativity. The notion of being created in God's image and the atonement of Christ

denote human beauty and worth that transcend human having (what one possesses) and human doing (what one has achieved in status and wealth). As previously pointed out, one of the purposes of social work knowledge is to reveal the distorted reality. One aspect of this is to deconstruct the lies about what constitutes beauty and worth, and at the same time to discover the personal and social mechanisms that prevent the appreciation, creation, and communication of beauty. A critical lens is needed here! Social workers are to be in partnership with our clients in this process of deconstruction, reconstruction, and co-creation. Again, this is a Christ-centered value creation process.

Spirituality-Empowered Process

There is no doubt that spirituality has been an emerging interest in social work practice. It is evident in that the traditional psycho-socio assessment is largely enhanced with a spiritual component, and psycho-socio-spiritual assessment has become almost a standard expectation in practice. The challenge however, is twofold. First, there is a lack of proper tools for conducting spiritual assessment. Second, it is about the question of "so what" after the assessment is conducted. Social workers general are having less problems conducting the psycho-socio assessment, but are less confident in addressing the spiritual aspects involved. Spirituality is now considered one aspect of diversity that culturally competent social workers need to attend to. It is also common that religion and spirituality are considered as sources of strength contributing to resilience in difficult circumstances.

A spirituality-empowered social work goes beyond this. It postulates that social work itself is spiritual. Teilhard de Chardin (1959) is right in saying that, "We are not human beings having a spiritual experience; we are spiritual beings having a human experience." As God's image bearers, we are ultimately spiritual. Our human experience on earth is inherently tied to

spiritual purposes. By seeing social work itself as spiritual, we are able to see each person as a unique spiritual being who is longing for eternal significance and connection. Thus, we will be able to put social work practice in a Christ-centered Meta narrative. Ashford (2011) has correctly pointed out, that "In order to build a biblical-theological framework for understanding God's mission, the church's mission, and the church's mission to the nations, one must first understand the unified biblical narrative, including its four major plot movements--creation, fall, redemption, and restoration." The same applies to social work; as a part of God's mission of mercy and justice to human kind, we embrace this Meta story of creation, fall, redemption and restoration. Spirituality thus, is much more than a tool, it itself is an end.

At a micro level, social work can facilitate the pursuit of self-transcendence, seeking meaning, significance and connection in life. It is more than human rights or the transference of resources, it is also about the transformation of hearts and desires to be aligned with God's intention to form us in His likeness. At the macro level, social work is a prophetic profession with a spiritual mission for the liberation of human bondage. As it is clearly stated in Isaiah 61:1 and re-instituted in Luke 4:18-19: "He has anointed Me to proclaim the Gospel to *the* poor. He has sent me to heal the brokenhearted, to proclaim deliverance to the captives, and new sight to *the* blind, to set at liberty those having been crushed, to proclaim the acceptable year of *the* Lord" (NIV). Social work has the spiritual mission of realizing His kingdom on earth as it is in heaven (Matthews 6:10).

DISCOVER Model

Now comes the question of how to put the conceptual framework into practice. The perspective itself is capable of enriching day to day practice, but a specific operationalization of the perspective is needed for maximizing its usefulness. A "DISCOVER" model is thus

constructed for such a purpose. Each letter of the word "DISCOVER" is used to denote a set of

related concepts, namely dissatisfaction, imagination, sense of security, capital, objectives,

victory, emerging and repetition. The model is capable of being applied with an individual client,

a group, organization or at the community level. The following description is based on

intervention with individuals. It provides some initial starting points for the process.

Dissatisfaction

First, the concept dissatisfaction explores, together with clients, their dissatisfied

condition, personal narratives about their condition, and engage in RASI assessment for

exploring how rationality, art and spirituality shape the dissatisfaction and its contexts.

Imagination

The concept of imagination recognizes the power of desires in fostering change and the

role of imagination in that process. Questions to be explored could include: (1) What is your

client's imagination of a good life? (2) What could be a metaphor toward a good life? (3) What

could be the client's overall alternative narrative about his/her life? (4) How to foster a sense of

hope?

Sense of Security

The concept of sense of security recognizes the need for psychological and physical

safety for making necessary change. Questions to be addressed could include: (1) What is your

client's fear? (2) Safety in "worker-client" relationship? (3) How to create an environment of

trust and security to allow for creativity and risk taking? (3) What could be factors hindering

imagination and change actions?

Capital

The concept of capital focuses on identifying assets and resources for addressing the dissatisfaction. This includes resources in relation to intellectual nurturing, art, creativity, and religion and spirituality. It could be from individuals, group or community, formal or informal. Hart's community capital trilogy (Hart, 1999) that includes natural, human and social, and built capital is helpful as well.

Objectives

Based on the above assessment and discussion with clients, determine an agreement on objectives to be achieved. It is important to focus the formulation of objectives based on specific outcomes to be achieved, such as: knowledge and skills to acquire, attitudes to develop, resources/services to obtain, relationships to develop or reconcile, health to restore, economic condition to improve, network to create, and so on. The starting point for this objective formulation is not meant to be comprehensive. The focus is that the objectives need to be SMART: specific – to be easily identified by client, measurable, attainable, realistic, and is set within an agreed upon time frame.

Victory

The concept of victory focuses on two aspects. First, it is to be mindful of the low degree of self-efficacy among many of our clients. The objectives should be set in a way that is capable of gradually enhancing self-efficacy through gaining victory. Second, the question of how to ensure a victory for our clients needs to be fully addressed. Aspects to be addressed could include: (1) knowledge/theories that could guide the change actions, (2) best practices, (3) resistance and obstacles toward change, (4) strategies for overcoming resistance and obstacles, (5) plan of actions.

Emerging

      The fact that social work practice is a process should preclude a comprehensive intervention plan at the outset. On one hand we do not have all the knowledge and information needed toward a comprehensive intervention package. At the same time, it is a process with a great degree of uncertainty because of the unique encounter of the client and social worker in its social, political and agency settings. Also, as the trusting relationship between the client and social worker continue to develop, more information, especially in relation to the innermost desires and imagination, will be revealed over time. Any sensible practice should be adaptive to the emerging nature of the process. It is important to maintain openness, flexibility and be responsive to each unique client-worker-environment encounter. Walter (2003) conceptualized this related practice as improvisation centered on three related processes: attending, accepting and advancing. (1) Attending, is about keeping the main focus on the present, on "all that is happening in the moment" (p. 320). In other words, it is the ability to not be overwhelmed by preset objectives and plan of actions; rather to feel and see as the client does, to experience the reality the client is experiencing. (2) Accepting, is about the ability to relent our control over our client. It is to work "with other people's realities rather than blocking their ideas by negating or contradicting them, reminiscent of social work's practice tenet to begin where the client is" (Ibid, p. 320). (3) Advancing, is to move forward based on what has already been gained, empowered by the enhanced self-efficacy gained through prior victories. It is to establish another objective that is capable of moving toward the imagination through gaining another victory.

      The concept of emerging includes the process of creating an environment in which risk taking is encouraged, failure accepted, and creativity and innovation fostered. It is a process that is guided by theory and research, informed by practical experiences, grounded on values of love

and justice, and attuned to the political, social, cultural, and economic, ideological, and physical contexts.

Repetition

The concept of repetition refers to the need of sustaining any changes made. It involves the effort of formulating strategies for the continuous stretch and development of rationality, art and spirituality in the clients, and for social workers as well. It includes the practice of consolidating, internalizing and institutionalizing the change outcome.

The following diagram (Figure 6) illustrates the organization of this model. At the center of the diagram is the good life to be pursued, that is surrounded by the various aspects of the model from dissatisfaction to repetition. It is important to know that these eight components are not necessarily in a sequential order. At the four corners of the diagram are typical social work practice stages from assessment, planning, implementation to evaluation. The eight components from dissatisfaction to repetition might need to be addressed in any given stage. We have to quickly add here, this diagram is not meant to serve as a practice flow chart, rather it is simply an illustration of the interrelatedness of the related concepts.

Figure 6: DISCOVER Model
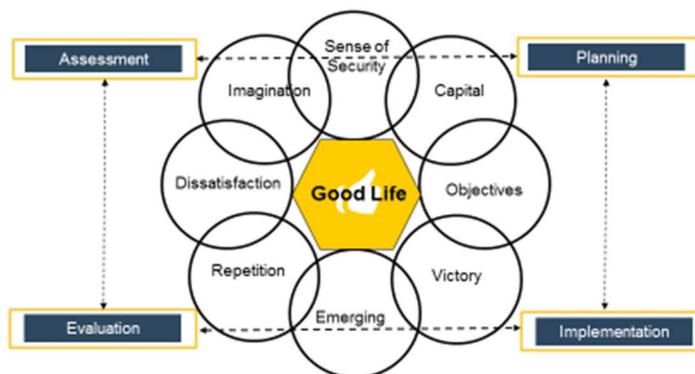
The Roles of Social Worker

The rationality, art and spirituality integrated perspective requires social workers to play three sets of related roles. That is, social worker as scientific practitioner, artistry practitioner and spiritual practitioner.

Scientific Practitioner

As a scientific practitioner, the overall function is to nurture the rationality in the client. The goals could include enabling critical thinking, enhancing problem solving, and facilitating life-long learning. The roles to perform could include: information provider, trainer, coach, capacity builder, resource broker and system builder for facilitating learning. The challenges for the social worker is his/her own development in rationality, in terms of the ability to utilize the best knowledge and technology in practice, the ability to engage in life-long learning, and the ability to evaluate one's own practice.

Artistry Practitioner

As an artistry practitioner, the overall function is to nurture the artistic and creativity in the client. Specifically, it could involve: enabling appreciation of self, identifying distorted reality, releasing creativity, encouraging risk taking, facilitating the artistic use of knowledge, fostering originality, flexibility, and motivation. Social work roles could include: appreciation, encourager, cheer leader, norm breaker, creator of safe environment, consciousness raising. The challenge for the social worker is cultivating one's own artistic being: the ability to appreciate self and others, to tolerate ambiguity, to be creative, open, flexible, and willing to take risks.

Spiritual Practitioner

For a spiritual practitioner, the overall function is to facilitate spiritual transformation. It could include: fostering transcendent connections (with others and God), awakening sense of worth based on intrinsic value and worth as created in God's image and redeemed by Christ' sacrifice, developing sense of meaning based on activities, goals capable of transcending self, cultivating resilience by drawing on internal and external spiritual resources. Social work roles could include: spiritual companion, catalyst, guidance, and mentor. The challenge of the social worker in this regard is to be aware of one's own spiritual needs and be willing to engage in his/her own spiritual transformation.

<p align="center">**Testing and Further Development**</p>

This model is in its beginning stage of development. There are concepts needing to be clarified and solidified, and implementation needing to be further codified. Feedback from social work practitioners is essential for moving ahead. For this reason, a 4-hour experiential workshop was conducted in Taiwan in March 2017, with 24 social workers in attendance. In the workshop, the RASI perspective and the preliminary DISCOVER model was presented. Participants were also engaged in experiencing the model by serving as social workers and clients for each other. Polleverywhere was used for interactive learning and obtaining feedback.

Several significant findings from this workshop are highlighted in the following paragraphs.

1. While there was a common agreement in recognizing that rationality, art, and spirituality are integral parts of human existence (all agree or strongly agree), participants were less affirmative in accepting under-cultivated rationality, inability to appreciate one's own and others' beauty, untapped creativity, and a lack of sense of connection and

meaning as major factors contributing to human suffering and problems (two disagreed

and two marked 'no opinion').

2. Similar responses were found in relation to opinions about focusing on rationality, art

and spirituality for human development and social work intervention: 86% of the

participants agreed or strongly agreed, while three (14%) stated 'no opinion.'

3. Among the 15 responding to the question, 13 agreed or strongly agreed that RAIS

perspectives can be effective integrated into their practice, while 2 of them disagreed.

4. All 16 who responded to the question agreed that the RASI perspective is capable of

assisting them to find possibilities in their restricted practice contexts.

Open ended questions were also posted to allow for qualitative input. Some of the

important feedback are highlighted here:

(1) The workshop time was too short.

(2) This is a paradigm shift.

(3) Some concepts need to be further clarified.

(4) The DISCOVER model is useful, but needs more details to operate.

(5) Hoped to engage in online discussion on the model.

Conclusion

The attempt to put rationality, art and spirituality into a practice framework and form a

perspective itself is already a brave endeavor. To further codify it into a practice model is even

more formidable. Our starting point is the need for connecting social work anthropological

assumption with theology, going back to the genesis of creation. Viewing humans as a totality of

rationality, art and spirituality is one of many possible ways of pursuing this. We are not sure if it

is even the best way, if there is a best way. Our hope is that through the articulation,

communication and discourse of the RASI perspective, we could contribute to the effort in

locating social work in a Christ-centered Meta narrative. By doing that, our clients would be

better served. We invite you to reason with us, create with us, and undertake this spiritual journey

together!

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