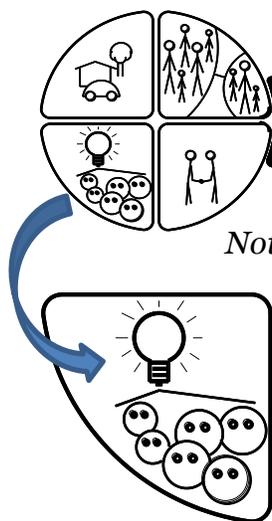


6: Model Category: Shared Ideas

A Closer Look



Members of groups share a worldview—important ideas, beliefs, values, and assumptions. These shared ways of thinking are also sometimes called societal “premises,” “assumptions,” or “cognitive systems.” Ways of thinking, of course, are invisible, so must be inferred from what group members say and do.

Important Action Patterns are generally motivated by Shared Ideas.

Nothing you can know will be of more practical use to you than an understanding of the shared states of mind that shape societies and other human systems.

Important subcategories of Shared Ideas include beliefs and assumptions about:

- The basic nature of humans: Are people “naturally” good? Evil? Neither? Do people differ in inherent value? By age? Sex?
- Time: Was the past different? If so, how? In the future, will things get better? Worse? Stay about the same?
- “The good life:” What kind of life do people want for themselves? For their children? What makes them happy?
- Ownership: What are the rules for owning? What does “owning” mean? Who can own what? Is individual or group ownership better? What kinds of things are owned? How is ownership transferred?
- Acceptable action: What’s OK and not OK to do?
- Authority: Who should make important decisions affecting many people? How do officials get their power? How is it transferred to others?
- Status: Who has it? How do they get it? What can they do with it? How important is it? Why?
- Causality: Why do things happen? What causes events? Disasters? Change?
- Outsiders: Who’s considered “them”? “Us”? Why?”

As you work your way through investigations, you’ll probably raise other questions and create other categories.

South Korea

The Korean peninsula is divided between two vastly different sovereign nations, split as a consequence of World War II ending in 1945, and the Korean War lasting from 1950 until 1953.

By most measures, South Korea is the most highly developed nation in East Asia. It has a high standard of living, low poverty, and a well-educated citizenry. It's an advanced democracy, and its people enjoy civil and religious freedom and healthcare provided by the state. Its factories export cars, electronics, and appliances to nations around the world.

Street scenes in Korea's cities look very much like those in American and Europe—high-rise apartments and office buildings, modern air terminals, factories and highways. Most people dress in western-style clothing.

The world of the South Korean people—their Setting—has changed a great deal since the end of the Korean War. However, both Action Patterns and Shared Ideas tend to change slowly. Korean culture associated with birth, death, marriage, the family, language, and religion—especially in rural areas—have strong traditional roots.



▲ <http://lesarchitectures.com/2015/09/12/korean-architecture/>

◀ <https://techcrunch.com/2016/05/17/can-korean-startups-and-government-save-its-flailing-giant-tech-conglomerates/>



▲ Seoul at night

The information that follows about traditional Korean culture was supplied by Brother William E. Biernatzki, S.J. Ph.D. At the time, he was Associate Professor of Anthropology at Sogang University in Seoul, South Korea. ¹

¹ Marion Brady and Howard Brady, *Idea and Action in World Cultures*, 1977, Englewood Cliffs, N.J., Prentice-Hall Inc., p. 160ff. Copyright transferred to Marion Brady and Howard Brady. Korean materials supplied by William E. Biernatzki, S.J. Ph.D., except as noted.

Korean village ►



Investigation: Traditional Korean Culture

Examine any society in detail and you'll find close relationships between various parts of its culture. Setting, Demographics, Action Patterns and Shared Ideas will generally “fit” together, especially in societies with long, stable histories. That, of course, is because—as you've discovered—societies are systems. This unit focuses on traditional Korean Shared Ideas, and their relationship to other aspects of traditional Korean culture, particularly their Action Patterns.

Working with others, compare the following descriptions of Korean Action Patterns, and identify the similarities in each account. Based on the patterns, infer important ideas that traditional Koreans seem to share. Summarize conclusions in your journal.

An American professor who taught in a Korean university:¹

“I was talking to one of my students after class and wanted to show the student a section in a book on my desk. I asked the student to come around to my side of the desk, so both of us could look at the book. The student, obviously embarrassed, politely refused.

“When I insisted, the student came slowly around the end of the desk, and stood as far as he could from me. He acted very disturbed about standing on my side of the desk, and left as soon as possible.”

¹ Based on Robert E. Maston, *English Language Workshops for English Teachers of South Korea*, unpublished dissertation, University of Michigan, 1963.

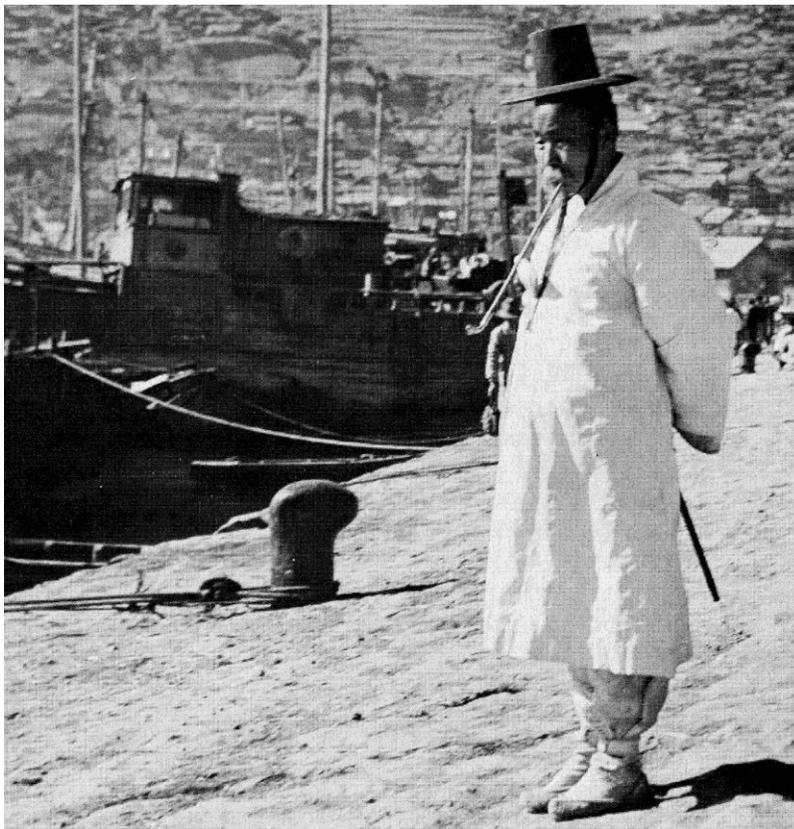
From field notes collected by anthropologist Biernatzki:

I was interviewing a young Korean who was smoking. I noticed that he put out the cigarette whenever his grandfather entered the room. He relit it only when the old man left again.

Later, I asked him where a certain relative lived. The young man asked his grandfather. The old man replied that it was a certain village in a certain township. When I located the village on a map, I mentioned that it was in a different township than the old man had given.

The young Korean answered, "The map must be wrong. My grandfather knows about such things."

The tall hat, woven of horsehair, marks this man as a *yargam*, the oldest male in his family. The flowing white robe shows that he is a gentleman, and the length of his pipe stem indicates his wealth and importance:





In Korea, the polite question used when meeting others in passing is, “Where are you going?” However, the Korean words used to ask this question depend on who’s speaking, and who’s being spoken to. ***What Korean Shared Ideas about people and their relationships does the following description suggest?***

One day, Lee Nam-su, a high school student, was on his way to school. As he put on his shoes to leave the house, his mother asked where he was going, “*O-di, Ka-ni?*” He said he was going to school, and went out of the gate into the street.

In front of the house, his little sister was playing with some friends. She too asked him where he was going, but the words she used were, “*O-di Ka-say-o?*”

As he walked along, he met a friend his own age going in the opposite direction. He asked the friend where he was going, using the words, “*O-di Ka?*”

After talking with the friend for a minute or two, he hurried off towards school. As he turned a corner, he almost bumped into a neighbor who was returning from an early morning shopping trip to the neighborhood market. After apologizing, he asked politely where she was going, “*O-d Ka-yo?*”

As Nam-su entered the school grounds, the principal was just going out of the gate. Nam-su removed his hat quickly and bowed very formally. When he asked the principal where he was going, he used the words, “*O-di Ka-shim-nik-ka?*”

Traditional Korean funeral of an elder:

A low table with a bowl of uncooked rice on it is placed before the main gate of the house in which a death has occurred. It is to keep out the evil spirits which want to take the place of the soul in the body of the dead.

The body is placed in the coffin, which is placed on blocks in the main heated-floor room (*an pang*) of the house.

The sons and other relatives (up to second cousin) of the deceased greet the mourners and are expected to wail with an unrestrained show of grief, repeating five times a customary Korean exclamation for pain, “A-i-gu, a-i-gu, a-i-gu, a-i-gu, a-i-gu.” Others in the room respond with “O-I, o-I, o-i.”

Visitors first enter the room and bow deeply to the spirit of the soul that still remains with the corpse. Men make two deep *kow-tows*, each preceded by the circular movement of the joined hands known as the *up*.

The chief mourner may wear a wide wicker hat, like a shallow basket about two feet in diameter. This hat, worn mainly in summer, keeps most of the upper part of his face in shadow. It symbolizes the shame the son feels at allowing the parent to die, which makes him hide his face from heaven. He also carries a staff of paulownia wood if he is mourning for his mother, or of bamboo if for his father.

After bowing to the soul at the coffin, the mourners go outside and bow once more to the sons and other close relatives. They may say some words of sympathy. Then, they go to help with the meal or funeral preparations or to visit with other mourners.

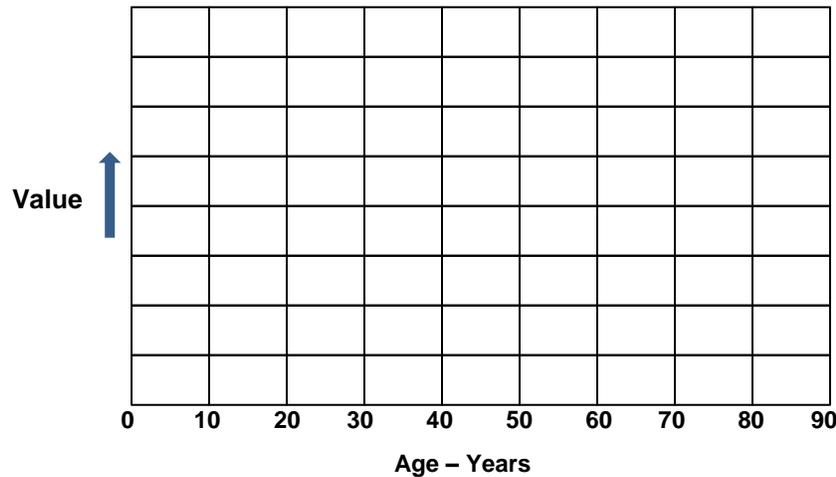
A Child’s Burial:

If a child dies, no funeral is held. The father simply puts the body in a straw bag, and possibly accompanied by one or two male relatives or other men, buries it in some isolated place with no ceremony.

Often, it’s difficult to see your own patterns because they’re so familiar you don’t think about them. Studying the worldviews of other, unfamiliar societies and cultures clarifies your thinking about your own worldview.

The Korean patterns you’ve investigated are at least partly based on beliefs about the value of humans at various ages, beliefs probably different from your own.

In your journal, make a graph similar to the one below, but larger:



On the graph, draw a line representing what seem to be Korean beliefs about the value of the individual at each age.

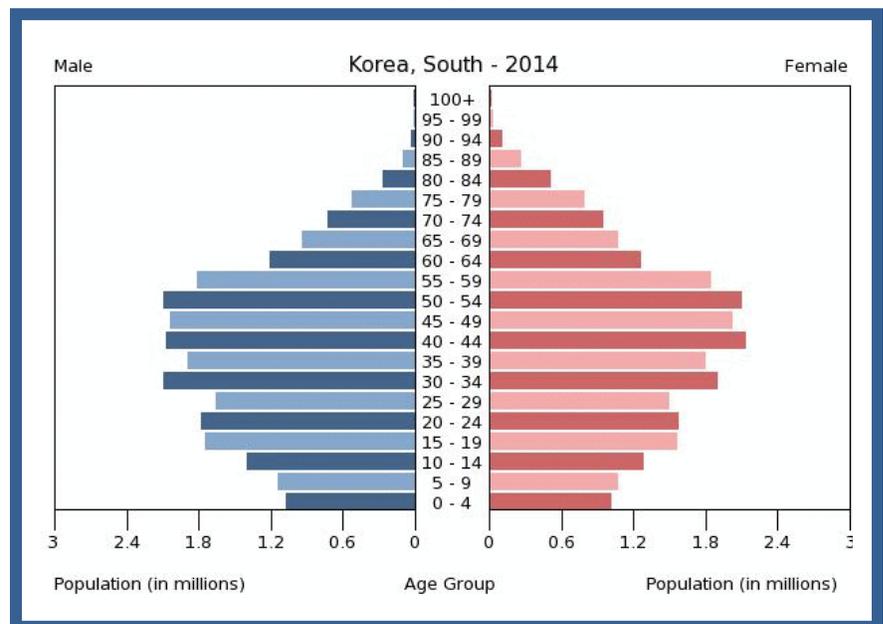
Draw a second line representing your own view of individual value. You may feel it's necessary to draw two lines—one for males, one for females.

Summarize the traditional Korean Action Patterns and the Shared Idea you've identified. Then summarize the contrasting patterns and ideas from your own society.

Here's a population pyramid for South Korea.

Discuss and hypothesize: How is this Demographic situation likely to affect South Korea's Action Patterns and Shared Ideas? Might this change the value given to younger people?

Record your opinion and explanation in your journal.



http://www.indexmundi.com/south_korea/age_structure.html

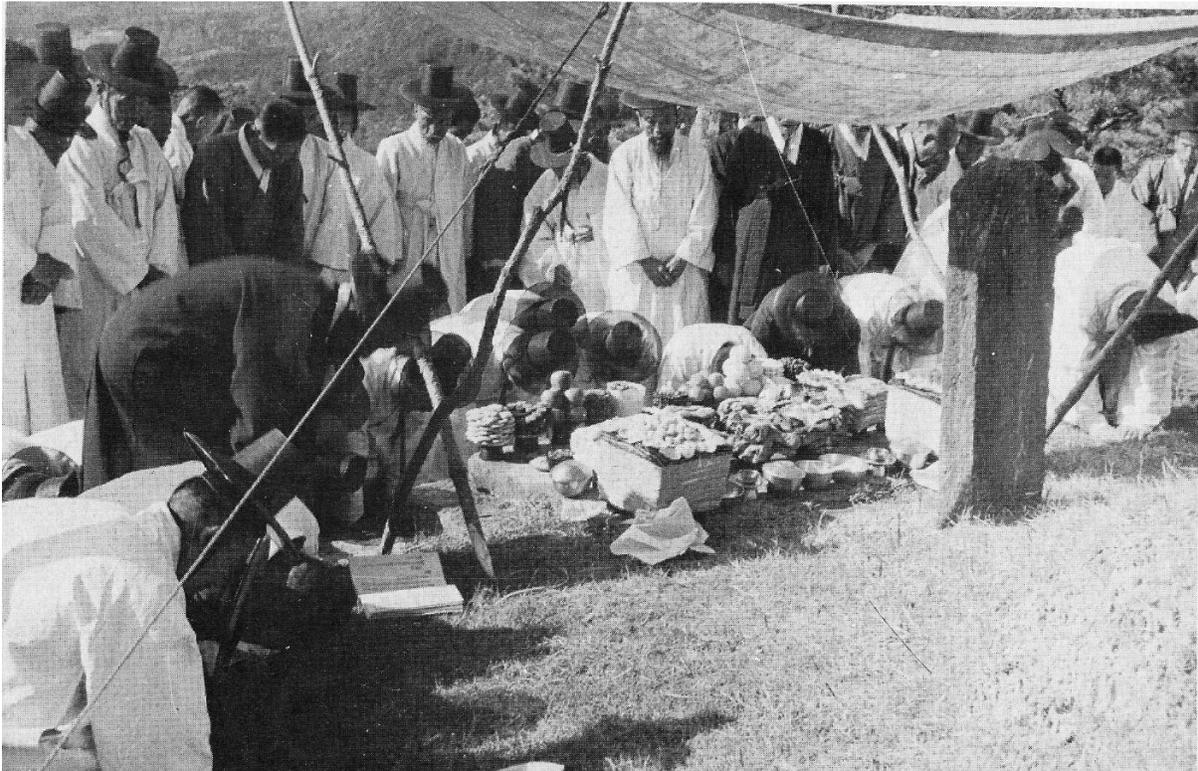
Investigation: Other Korean Traditions

Shared action patterns and their associated ideas often benefit a society in not-obvious ways.

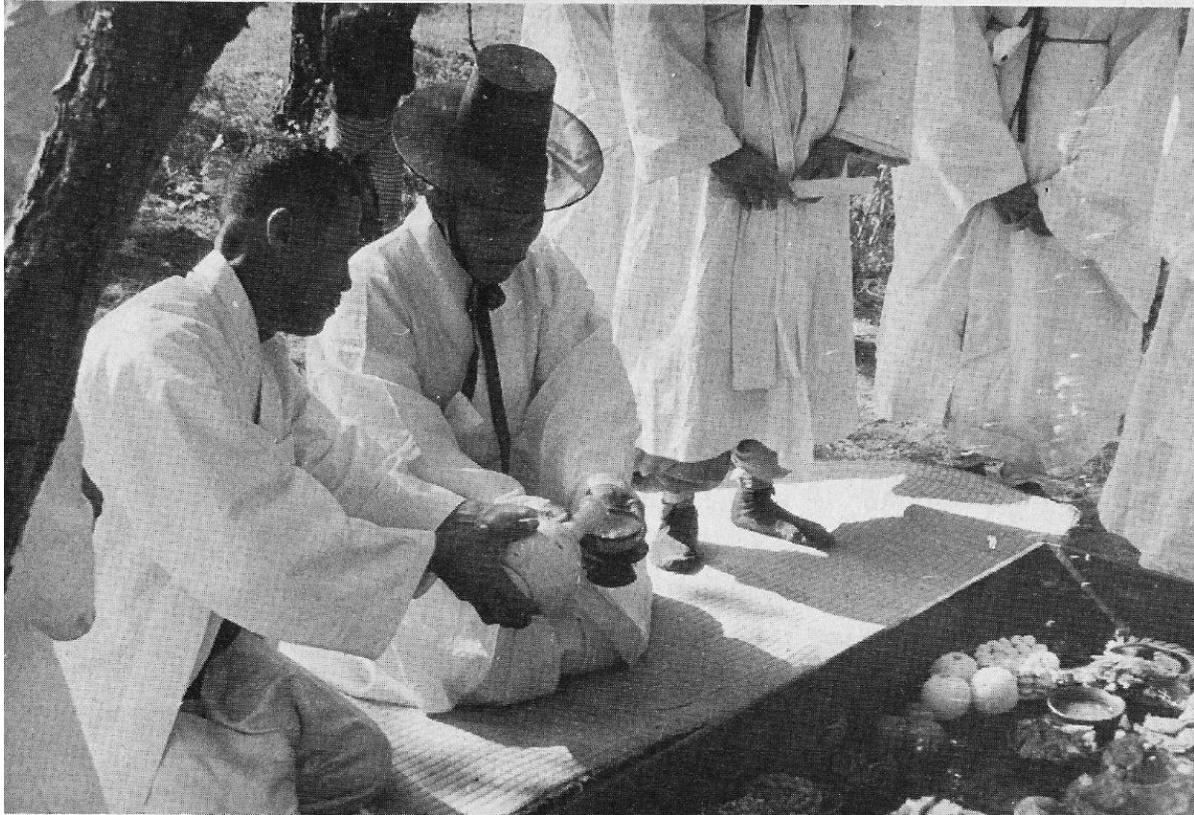
Analyze the Action Patterns described below, discuss them with others, and decide on ways the patterns and their associated Shared Ideas may benefit Korean society.

Ancestor rites pay respect to family members who've died, traditionally going back several generations. Rites are performed at least twice a year, on the Lunar New Year, and the evening before or morning of the anniversary of the ancestor's death. Some rites are performed at gravesites, some in homes.

During the rites, old men in traditional clothing bow before the grave of one of their ancestors. Various kinds of food such as bowls of rice, soup, and rice wine are placed close to the grave, as if the ancestors were really present to eat.



(Continued)



At another time during the ancestor ceremony, wine is poured as part of the sacrifice to the mountain spirit. Some people feel that the land occupied by the grave is owned by the mountain spirit, so they offer a sacrifice to him at the same time they perform the ancestor ceremony.

Catholic priests, along with religious, monastic lay people, take a vow of chastity, and don't marry. Anthropologist Biernatzki, a Jesuit brother, reported:

An elderly Korean man, the oldest son of his father, said to me, "In our country, having children is life's greatest happiness. Therefore, I cannot understand why Catholic priests lead a single life. Their direct descendants would be proud of their grandfathers' holy lives, but they would have no direct descendants."

Korea borrowed important ideas and ways of acting from the Chinese. One of these is the calendar.

The photograph below shows a brass bowl marked with the 12 signs of the Korean (and Chinese) zodiac. Each sign is an animal associated with a year, repeated in 12-year cycles. (The traditional year doesn't begin on January first but on the Lunar New Year, the day of the new moon between 21 January and 20 February.)



A person born in the year of a particular animal is supposed have some of the characteristics of that animal. However, Korean ideas about those animals differ from those of Westerners, and every animal is seen as having some good characteristics. The table (next page) shows animals associated with recent years.

The cycle of 12 animals is combined with another cycle to form a “perfect” cycle of 60 years. When a person reaches the age of 60, he or she is honored by a large feast. The person is then expected to retire and enjoy the rest of life honored by children and grandchildren.*

Korean fortune-tellers use the zodiac, in addition to other methods, to tell what will happen in the future. Many Koreans still consult fortune-tellers, especially about marriage.

*This tradition is changing. People reaching 70 now have the special celebration.

Rat	1996	2008
Ox	1997	2009
Tiger	1998	2010
Rabbit	1999	2011
Dragon	2000	2012
Snake	2001	2013
Horse	2002	2014
Sheep	2003	2015
Monkey	2004	2016
Rooster	2005	2017
Dog	2006	2018
Pig	2007	2019

A poem by Kim Yu-gi, 18th century Korean poet:¹

Don't boast of your new dresses,
Peach tree and plum tree in blossom.
Look at the pine and the bamboo,
Green, green in sun or in snow.
They don't change with the weather.

We've suggested that Action Patterns and the associated Shared Ideas usually benefit societies. Could some Korean patterns and ideas you've investigated create problems? If so, what kind? Discuss with others and record your explanations.

Societies have ideas about the passage of time—about the past, present and future. For example, ask Arabs what they think will happen tomorrow, and they may reply that only God knows the future. In traditional Arab societies, little time is spent thinking about the future.

“...the mere mention of a deadline to an Arab is like waving a red flag in front of a bull. In his culture, emphasizing a deadline has an emotional effect on him very like his backing you into a corner and threatening you with a club.”²

Americans, on the other hand, think that planning for the future is wise and important, and usually look forward to what they expect will be a brighter—“new and improved”—future.

Based on the Korean patterns you've analyzed, which would traditional Koreans think is most important: past, present or future?

What attitudes would they likely have toward change?

What effect might the advanced present-day life of Koreans have on traditional Korean ideas about time?

Discuss with others and record your ideas in your journal.

¹ Peter H. Lee, trans. & comp., *Poems from Korea*, 1974, Honolulu, Univ. of Hawaii Press

² Edward T. Hall and William Foote Whyte, “Intercultural Communication: A Guide for Men of Action” (*Human Organization*, Vol., 19, No. 1, 1960, pp. 5-12), p. 5, available at http://spiritualityandculture.com/uploads/Intercultural_Communication_by_Hall.pdf.

Investigation: Traditional Afghan Society

Below is a statement made by a traditional man from Afghanistan.¹

Identify an idea, belief or value that differs from one held by most people you know. Summarize both views in your journal.

“Everything I need to know to lead the good life and prepare for the life hereafter has been known for centuries. In his compassion for man, God has provided in the Koran a guide which is both complete and final. It does not make life hard for men, by telling them what they do not need to know or cannot understand. Neither does it omit the answers to any questions man might need to ask. All knowledge is to be revered, but the knowledge which has been given by God is infinitely more worthy than any knowledge man discovers, even as the Giver is infinitely more worthy than man.”

In your journal, explain how this traditional Afghan is likely to feel about:

- University professors and scientists
- Laws and courts set up by the government
- A natural disaster in Afghanistan, such as a drought.
- Outsiders coming to Afghanistan from Europe or America, with ideas and action patterns typical of people from those areas.



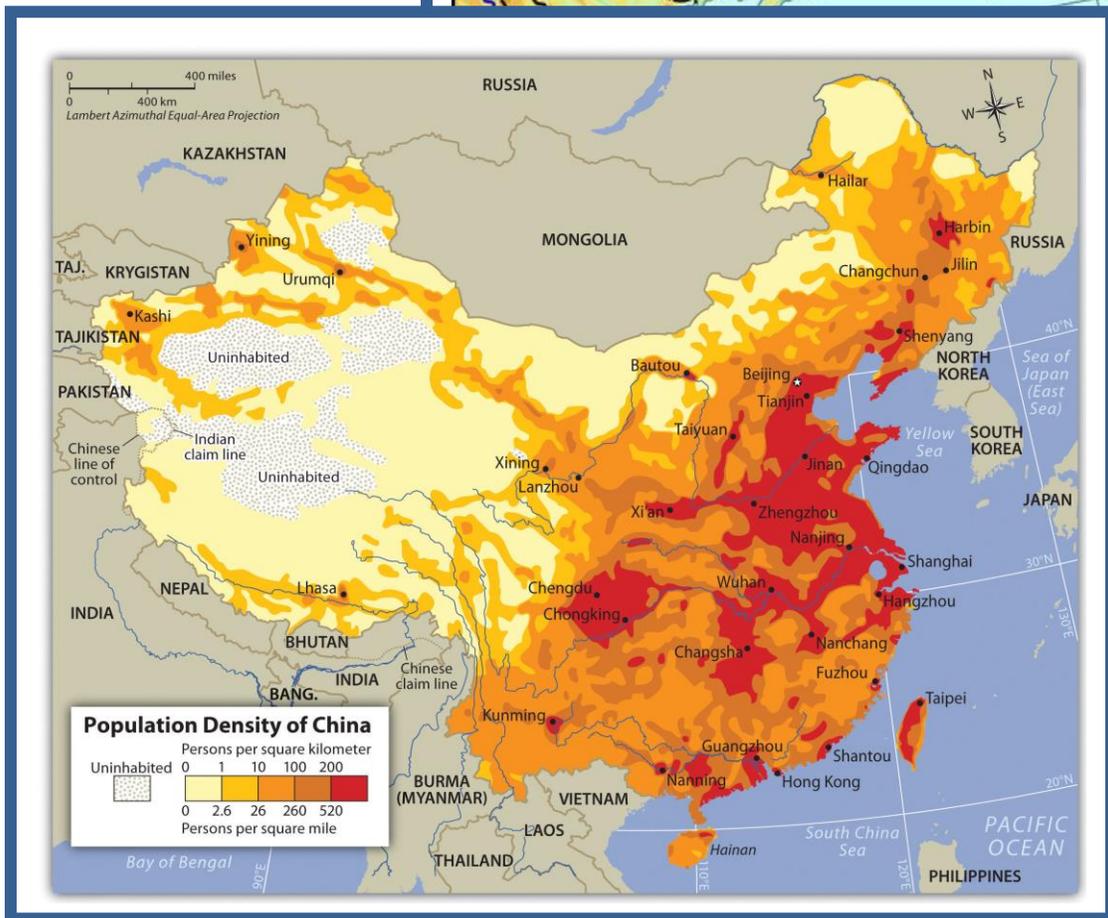
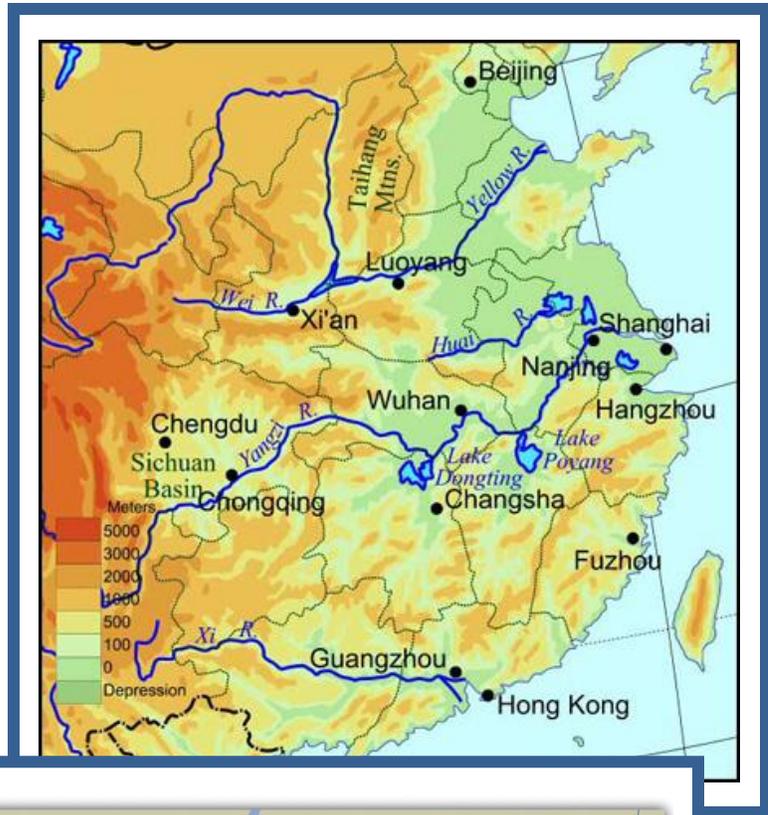
¹Adapted from Teter, Park, “Let Them Eat Cake, A Look at Peace Corps Cultural Training,” (PC/Evaluation, October 1968) p. II, 55.

China

Investigation: China and the Model

The upper map of China shows the physical environment—the main rivers, and heights of land above sea level in the eastern half of the nation. The second shows the population density of the entire nation.

Compare the maps, and identify relationships between Setting and Demographics.



<https://depts.washington.edu/chinaciv/geo/proper.htm>
<https://www.pinterest.com/pin/409827634820435986/>



The Hwang He (Yellow) River originates on the Tibetan Plateau. The plateau, extremely high and cold, is covered with “loess,” fine-grained soil brought in by wind. This soil easily erodes and is carried down the river as silt, giving the water the color that accounts for its name.



In ancient times, the main crop grown in the Huang He river valley was millet—a form of grain that produces starchy seed grains. Now the main crop in the valley and the north China plain is wheat.

<http://news.stanford.edu/news/2014/september/wheat-china-vitousek-090814.html>

China's two main rivers, and the fertile lands nearby each, differ in agriculture because of climate. The Sichuan Basin and the Yangtze River valley (map, page 13) are major rice farming areas.



http://www.greenpeace.org/eastasia/community_images/97/313597/31418_61797.jpg

Above: Rice farming in terraced paddies. This form of agriculture began in southern China more than 7500 years ago. Before the development of farm machinery, growing rice required twice as much labor as growing wheat; in some areas (such as this one) rice is still far more labor intensive than wheat.

The two different Action Patterns for farming—millet or wheat in the north, rice in the south—have persisted in China for more than a hundred generations. As you know, societies are systems, and differences in Action Patterns can lead to differences in Shared Ideas.

Social psychologist Dr. Thomas Talheim, while teaching in China, noted apparent differences in Shared Ideas between Chinese in the wheat-growing north and the rice-growing south, and investigated further. Many Chinese students in both regions were given several simple tests, such as these:

(1) Which two belong in the same group?



(2) Draw a diagram that uses a circle to represent you, and other circles for people important to you in some way. Put an “x” in the circle that represents you.

In one region, people tended to draw the circle for themselves larger than the other circles; in the other the circle for themselves was smaller than other circles.

Discuss: Which region gave which answer? Why?

One category of shared idea important in most societies is the relationship between individuals and the groups to which they belong.

- In some societies, most members think of themselves—gain their sense of self—as part of a family, clan, tribe, or other group, rather like fingers on a hand. They have little significance as individuals.
- In other societies, members see themselves as individuals, more like marbles than fingers.

Discuss with your group:

Which of these shared ideas (above) do you think was more likely among Chinese in the northern, wheat-growing region? In the southern, rice-growing region? Explain.

In one region, people questioned were more likely to group the train tracks with the train; in the other region, people were likely to select the train and the bus as being in the same group. ***Match the region with the response, and explain your answer in your journal.***

Differing Shared Ideas about “self” continue in each region, even among people whose parents and grandparents weren’t farmers.

In your opinion, which region—north or south—would have a lower divorce rate? Which region would have a higher rate of people working on inventions and getting patents?

<http://www.allianceabroad.com/wp-content/uploads/great-wall-of-china.jpg>



Another part of China’s Setting—the Great Wall—was built over many centuries, beginning around 600-700 BCE. Fortifications and barriers extended 8,850 km (5,500 mi) along the northern border of the country (map below, in dark brown).

<http://www.imagekb.com/ancient-china-map-worksheet-answers>

When you investigated the Thonga of Mozambique, you identified their Shared Idea about “outsiders.” ***Based on the Chinese setting, what attitude and ideas are traditional Chinese likely to have about outsiders?***



Investigation: Summarizing Ideas of People in Your Target Area

Sometimes a single Shared Idea creates vast patterns in a society. For example, most North Americans believe:

It's good to be young. The best years of most people's lives are between the ages of 18 and 35 or so.

As the “baby boomers” get older, this idea is changing, but it still results in billions of dollars being spent on cosmetics, surgery, and physical conditioning. Advertisements show happy people in the “ideal” age range, or acting like people in the ideal age range.

Besides this idea, there are others many Americans share—ideas that create large, important Action Patterns. (Most people who study the “character” of people come up with between six and a dozen or so main ideas for each society.)

List the main pattern-forming ideas for your Target area. Check the idea categories in your Model (and the one in the Appendix), and look at contrasting ideas of other societies for clues to what's important.

Other clues will be indicated by your answers to a few questions:

- What situations make most people in this society angry? What Shared Idea or Ideas are being violated in these situations?
- What motivates people to spend a lot of money?
- When people are faced with major problems, who or what do they believe is the cause? How do they try to solve the problem?

The direct answers to the questions may not be “deep” enough to show a really fundamental Shared Idea. **Check each answer by asking yourself “why?” then “the ‘why’ for the ‘why,’” to see if you can get an even deeper idea or belief.**



For Teacher/Mentor:

Korea

Learners see their own culture most clearly when comparing it to alternatives. Biernatzki's jarring description of the differing Korean patterns following deaths of an elder and a child was probably more effective than any other single data piece given to us by other consulting anthropologists for our earlier world cultures book, evoking powerful reactions from kids who read it.

Investigation: Traditional Korean Culture

Learners' comparisons of Korean cultural patterns with their own is the main point of this first investigation. Formal status distinctions, many of them related to age, are far more important in Korean society than in American society. As with similar Asian cultures such as the Japanese, even the language used for conversing changes depending on the relative status of the two speakers.

As indicated above, learners will likely react to the apparent low value placed on a child's life, compared to that of an elder. Koreans, of course, love and value their children and mourn them if they die, but the death of people with the extra status given by age increases the perceived loss.

The Korean population pyramid gives a demographic dimension to this activity. The pyramid, similar to that of Germany investigated earlier, points up a problem shared by a growing number of advanced nations: Declining births and an aging general population creates a problem—finding workers to sustain the booming Korean economy. The acute need for young people to replace those ageing out of the workforce seems likely to raise the perceived value of the young.

Investigation: Other Korean Traditions

One of the ways a successful society prevents dysfunction is through traditions that emphasize unity and strengthen relationships within extended families. The traditional patterns for venerating ancestors, described in part by Biernatzki's photos and comments, is one such tradition that continues today. Interestingly, the Catholic Church has decided that this ancestor veneration is compatible with Catholic beliefs and practices, so many in the Catholic minority in Korea continue the tradition.

The Chinese/Korean 12-year zodiac has probably reinforced the concern of Koreans for age-related status, but also suggests the cyclic view of time common in traditional societies, where the future is seen as a largely-unchanged repetition of the past, giving the past more importance than members of Western societies.

The big celebration of a person's 60th birthday was significant in earlier times, when few lived to reach that age. Now, because many Koreans live much longer lives, the special celebration has tended to move to the 70th or 72nd birthday. Past orientation and circular views of time like that of traditional Koreans tend to fade under the impetus of economic development, with its need for planning and concern for a future different from the past.

Differences between Western and Korean culture that may be less obvious from the data but are important in business relationships, are the Korean concerns for smooth relationships. This leads to an emphasis on the importance of groups rather than individuals, avoidance of disagreement and conflicting views, and on “saving face.” See <http://www.iorworld.com/south-korea-pages-545.php>.

Investigation: Traditional Afghan Society

The potential problem with this activity may be the negative attitudes some learners may have toward Muslims, so care must be taken. A more balanced view of moderate Islam, with its concern for compassion and charity, may be necessary to offset stereotyped views.

Investigation: China and the Model

The main focus of the China activity is the contrast between societies that focus on individuals and downplay the groups to which they belong, and those that focus more on the group. A fascinating study led by Thomas Talhelm, and published in the journal *Science*, looks specifically at China in this regard, and notes contrasting views between groups within China. An article in the *New York Times* by Stanford anthropologist T. M. Luhrmann summarizes the study:¹

“Americans and Europeans stand out from the rest of the world for our sense of ourselves as individuals. We like to think of ourselves as unique, autonomous, self-motivated, self-made. As the anthropologist Clifford Geertz (<http://www.nytimes.com/2006/11/01/obituaries/01geertz.html>) observed, this is a peculiar idea.

“People in the rest of the world are more likely to understand themselves as interwoven with other people — as interdependent, not independent. In such social worlds, your goal is to fit in and adjust yourself to others, not to stand out. People imagine themselves as part of a larger whole — threads in a web, not lone horsemen on the frontier. In America, we say that the squeaky wheel gets the grease. In Japan, people say that the nail that stands up gets hammered down.”

“The authors of the study in *Science* argue that over thousands of years, rice- and wheat-growing societies developed distinctive cultures: ‘You do not need to farm rice yourself to inherit rice culture.’

“Their test case was China, where the Yangtze River divides northern wheat growers from southern rice growers. The researchers gave Han Chinese from these different regions a series of tasks. They asked, for example, which two of these three belonged together: a bus, a train and train tracks? More analytical, context-insensitive thinkers (the wheat growers) paired the bus and train, because they belong to the same

¹ Luhrmann, T. M., “Wheat People vs. Rice People; Why Are Some Cultures More Individualistic Than Others?” *New York Times* Opinion Pages, Dec. 3, 2014.

abstract category. More holistic, context-sensitive thinkers (the rice growers) paired the train and train tracks, because they work together.

“Asked to draw their social networks, wheat-region subjects drew themselves larger than they drew their friends; subjects from rice-growing regions drew their friends larger than themselves. Asked to describe how they’d behave if a friend caused them to lose money in a business, subjects from the rice region punished their friends less than subjects from the wheat region did. Those in the wheat provinces held more patents; those in the rice provinces had a lower rate of divorce.”

Differences in ideas grew out of the differing patterns of action required for growing rice and wheat. Rice is far more labor intensive, and requires much more cooperation with other farmers to maintain paddies and share water. This is clearly illustrated by the photo of rice paddy workers in the materials for learners.

Links to Talheim’s original article and summaries in *National Geographic* and *The Economist* are on Talheim’s website (<http://thomastalhelm.weebly.com/research.html>).

Another consequence of Setting on the Shared Ideas of many Chinese people grew out of their relative isolation from other parts of the world and other peoples (except the invasion-threatening tribes to the north). Separated by mountains, desert, ocean and distance from other societies, the Chinese were left to develop civilization on their own. This led to (1) a society rather unlike that of westerners, (2) a great deal of stability over long periods that allowed the Chinese to maintain their distinctive society, and (3) a traditional suspicion of outsiders.

Anthropologists have long noted the difference of individualistic vs. group orientation in comparing hunting or herding societies with those practicing settled agriculture. The difference was extreme in the case of Native Americans of the Great Plains who adopted the horse as a tool for bison hunting and war. These Indian nations glorified individuals who showed individual aggression and daring, unlike the more peaceful (and far more interdependent) pueblo farmers of the American southwest.

Investigation: Summarizing Ideas of People in Your Target Area

This investigation is a bit difficult, but it’s likely that by this time work teams will have developed effective methods for attacking investigations like this one. The central thrust is the relationships between Shared Ideas in the larger society and the existence and operation of the Target Area. Moving beyond individual to shared motivation is one key to this, e.g.:

If the Target Area is a school, why was it built? Yes, to educate young people, but why educate young people?

Besides making money in a job, what other reasons for educating are important?

Why does the school have a gymnasium? Yes, for exercise and sports, but why exercise? Why have games?

Why is it surrounded by roads and streets? Yes, so people can arrive in vehicles, but why use vehicles? Yes, they save time, but why is that important?

Proceeding in this “dig deeper” process will uncover basic Shared Ideas and values.

February 2017