



THE

GLOBAL CODE



HOW A NEW CULTURE OF
UNIVERSAL VALUES
IS TRANSFORMING
BUSINESS AND MARKETING

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RESHAPING BUSINESS AND MARKETING

DR. CLOTAIRE RAPAILLE



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“The real voyage of discovery consists not in seeking new landscapes but in having new eyes.”

—Marcel Proust

PREFACE

Discovery is my life. I've dedicated my entire career to uncovering hidden meanings and invisible dimensions and to decoding the unconscious cultural archetypes that drive us. My goal has always been awareness and helping people to look at the world around them with new eyes. Every discovery is exciting to me, and each teaches me something new. Every now and then, though, I make a discovery so big that it changes my life.

That's what happened when I discovered the Global Code.

For decades now, I have been operating with the understanding that the way each of us looks at our most important archetypes—love, health, and money, for instance—is guided by unconscious messages that are distinctive to the culture in which we were raised. This was the core idea behind my international bestseller, *The Culture Code*. A few years ago, though, I noticed something happening during my discovery sessions: while there continued to be codes distinctive to a particular culture, there were indications of additional strong unconscious messages that were consistent in all the places I studied. For example, when I did the discovery of the code for flying, I came away with unique codes for each culture—but at the same time, I came away with another code, a common code, that appeared regularly regardless of location.

This was something new, something I hadn't noticed in all the years I'd been doing discovery work. Once I uncovered it, though, it became evident in every international discovery that I did. In hindsight, it made perfect sense. We are now so completely connected globally that our culture of origin is only part of the story. We have gotten to the point where a global unconscious is beginning to influence us in very meaningful ways.

The implications of this are enormous. Just as the Culture Code for a particular archetype unlocks a culture's thinking about that archetype, the Global Code unlocks how we all think about that archetype. It does not, however, override the Culture Code. Instead, it works in concert with the Culture Code. Therefore, if you are interacting at a global level (and nearly all of us are at this point), you need both if you want to navigate the world successfully. This is true at a business level (Why are clinics located in hotels in major international cities such a good idea?) and at a social level (Why are Americans so often off-code when they try to promote tolerance around the planet?).

I have now completed enough global discovery sessions that I am ready to share what I have uncovered. I call it the Global Code. This book will address many of the archetypes that most concern us on a global level—things like survival, health and beauty, education, pleasure, adaptation, and change—and will juxtapose the Global Code against the Culture Codes I have discovered.

I will address what the codes mean for the world, and analyze on-code and off-code behavior in a variety of cultures. The structure of the book will be similar to that of *The Culture Code*, with an opening chapter addressing my discovery of the existence of Global Codes, and then 12 chapters focusing on key archetypes. As with *The Culture Code*, this book is filled with stories from my

discovery sessions and with vivid examples of the codes in action.

My goal with *The Global Code* is the same as my goal with *The Culture Code*: awareness, enlightenment, and entertainment. I hope you will come away from this book with a powerful new perspective on how our newly connected yet divided world is affecting all of us. I also hope that you will take great pleasure in the reading experience. This book is thought provoking, controversial at times, not always politically correct, and always filled with my unique way of looking at the world.

As with *The Culture Code*, while I think *The Global Code* will be meaningful to anyone interested in human behavior, the book has its greatest practical application in the business community. Frankly, anyone doing business outside their own borders is taking a huge risk if they are doing so without a clear sense of the global mind-set about their product or service. In many ways, this is true even if your customers are only domestic. What the Global Code is teaching us is that these codes influence everyone everywhere. I also believe that this planet needs new pilots and that our common enemies are so powerful that we need a global action plan. This plan can only be successful if it is “on-code,” which means that it respects the Global Code.

So there I was, going around the world many times a year, like a satellite looking at planet Earth. I quickly became very frustrated with all the available explanations of where the world was going. For me, they were journalistic theories and tourist comments. But none of them gave me the new insights I was starving for. I realized that nobody had accumulated the material necessary to decode the Global Mind. But I had, and I was going to be given the opportunity to do more.

Several of my clients were concerned by globalization. Is this the way of the future? How should we prepare ourselves for it? At the same time, an antiglobalization movement emerged and realized that the dangers of globalization are more important than the benefits. The global reaction and the global tension taught me that a “global mind” had started to express itself. The combination of new technologies, new travel possibilities and 24-hour breaking news had transformed the way we think and the way we operate. This is when I realized that we were facing the emergence of a new global consciousness and, even more important, of a new global unconscious.

My mission became clear. I had to decode this global collective unconscious. This book that you are going to read is the journal of this journey. It will take you around the world to places like China, India, Brazil, France and Russia, but also to Denver, Kansas City and inner-city Washington, D.C. It is a fascinating journey and I would like to share it with you. Let’s see how it all started when I was a child.

INTRODUCTION

THE GLOBAL CODE

As a child I was interned at a Jesuit boarding school, where I was allowed to leave only three times a year. Yet I dreamed constantly about being free to discover the world. I wanted to get out. I wanted to travel. I was only 10 years old, but I had maps, itineraries and heroes whom I wanted to emulate: Marco Polo, Magellan, Alexander the Great—you name it. I was ready.

Like a stranded prisoner, I sent messages in bottles. I had pen pals around the world, from Cambodia to Cape Town, from Moscow to Mexico. I was so excited to receive their letters with those beautiful stamps. Opening the letters was like breathing fresh air from Africa, Asia or America. If I closed my eyes, I could actually imagine being there.

My first real taste of travel was at 18, when I hitchhiked to Scandinavia. From Paris I went to Belgium, Holland, Denmark, Sweden, Norway and back. I slept in youth hostels and made many friends along the way. When I was 20, I won a scholarship to go to Japan. In Japan, I learned how to speak some Japanese, write ideograms (kanji) and practice kendo. In 1964, when I was 23 years old, I drove my little Citroën Deux Chevaux (two-cylinder car) from Paris to India and back. The journey took me through Yugoslavia, Greece, Turkey, Iran, Afghanistan, Pakistan, India, Iraq, Syria, Jordan and Lebanon. This took four months in total.

The feeling of crossing the Bosphorus and entering the Asian continent was overwhelming. Arriving in Tehran and camping at the French embassy in the wake of De Gaulle's state visit and feasting on the leftover gourmet food and wine that remained from a dinner party that had been hosted there was indescribable. I crossed Afghanistan and discovered the valley with the Buddhas of Bamiyan (unfortunately later destroyed by the Taliban), slept on top of the big colorful trucks in Pakistan, enjoyed Sikh temples and experienced both the beauty and the horror of India.

In 1965, I was sent as a cultural attaché to the French embassy in Nicaragua. This was a paradigm shift for me. Now for the first time, I was not just traveling. I had a function, a job and a house in another culture. At that time, nobody wanted to go to Nicaragua. It was perceived as being at the end of the world, but I loved it.

I had recently graduated from Sciences Po in Paris and was still working on my doctorate. I arrived in my three-piece suit to introduce myself to my new boss, the ambassador. I will always remember our first conversation. "Rapaille, sit," he ordered. "Here is some advice you should follow if you want to survive here in Nicaragua. Every other week there is a revolution, and every other week there is an earthquake. When there is a revolution, you run into your house, and when there is an earthquake you run out of your house. Don't get the two confused, because if you do, you will die. Here is my first present to you." And he proceeded to place a .45 caliber handgun in my palm. "Tuck this behind your back, never arrive at the embassy at the same time or using the same itinerary, be discreet and you'll

be safe,” he instructed. “Thank you, Your Excellency,” I said, to which he immediately responded “And please call me Raoul, we are not at the Quai d’Orsay.”

Of course I had taken my little Citroën Deux Chevaux with me, and it became incredibly useful for exploring Central America. I could not help it; I had to explore and discover these new countries. I drove from Managua to San Salvador, Guatemala, Honduras, Costa Rica and Panama. Everybody was looking at my little car as if I had built it myself; luckily, it generated a lot of sympathy, as it was not one of those big pretentious American cars. In 1969, I went to Brazil and spent several months studying witch doctors in the Amazon. I was living with a local indigenous tribe, eating their food, sleeping in hammocks, crossing piranha-infested rivers and catching every possible tropical disease you can imagine!

By 1968, I had moved back to France and was following the global student uprising, which began in Berkeley, California. Paris in May 1968 was another planet: “il est interdit, d’interdire” (it is forbidden to forbid). Everybody was in the streets for a truly general strike: “L’imagination a le pouvoir!” (Give power to imagination). Very quickly, however, order was restored, ending a period that might have been one of the last expressions of French creativity. After that, France became too rigid for me, and it gave me the feeling that I had to move again.

My life destiny was imprinted at an early age. I was an explorer. I was here to discover hidden continents, deep within the global collective unconscious, which stretched beyond the geographic boundaries set by mapmakers. I was born in France, and one of my heroes was Jean-François Champollion, the young scientist who went to Egypt with Napoleon Bonaparte. He was the first to decipher the hieroglyphic inscriptions that had remained a mystery for centuries. He became my role model. I was not going to go around the world just to take pictures and accumulate “souvenirs”—I wanted to decipher hieroglyphics. I wanted to go deeper into the collective unconscious. I wanted to understand what nobody else could understand. I wanted to see what nobody else was able to see. I was already on my quest for the Global Mind. That was my mission. I spent the next 40 years exploring cultures on six continents. Many of the Fortune 100 companies became my clients. The executives all became deeply involved in my passionate mission, which was to bring to consciousness the hidden forces behind people’s behavior.

From China to Brazil, Germany to Mexico, and nation by nation, I built a network and a company that covered most of the world, with affiliates and representatives in 12 countries. This book is my journey, a captain’s log from the exploration of the global mind. It is a discovery of the new evolutionary stage of global society. Darwin wrote about the evolution of species, but we can apply the same principles to societies. Can we see a pattern in this evolution? Are we going to see some societies and cultures disappear like the dinosaurs? Are we going to see others growing and developing, like *Homo sapiens*? Are humans going to self-destruct by not taking care of our own home, this planet? Or are we going to transform ourselves into a superior species?

Earlier I mentioned my interest in globalization. Of course, when everybody began speaking about it, I was asked by some of my clients (P&G, Boeing and others) to discover the hidden code behind globalization. People started reacting against globalization, as witnessed by the rise of antiglobalization political movements. People were afraid to see their everyday lives so drastically

modified by new trends. They were afraid of losing their jobs to people in India and Bangladesh. They were afraid of losing their lifestyles. So one of the questions was, Can we find a generalized model that will apply to the world, or are we condemned to keep discovering tensions, oppositions, and a multitude of explanations, most of them contradictory?

After 1989, and with the fall of the Berlin Wall, many authors started talking about a new world order. Key texts appeared, like *The End of History and the Last Man* by Francis Fukuyama, *The World Is Flat* by Thomas Friedman and *The Clash of Civilizations* by Samuel Huntington. At the same time, the world saw an incredible resurgence of wars and violence. People began calling it the New World Disorder. Were we moving toward global order and governance, or were we heading toward global chaos?

The first decade of the twenty-first-century was defined by 9/11 and the ensuing wars in Iraq and Afghanistan. Those events further fractured the world order. The Arab Spring was even worse, as Arab states started disappearing and tribal warfare became the norm. Voltaire's Age of Reason became like an old dream that never materialized, and I started feeling nostalgic for the future envisioned by the philosophers who wrote *L'Encyclopédie*.

So where are we going? What are the tools that we need to decode our future? On the one hand, some people see the world as flat, but on the other, people see it as a multitude of divergent spheres. As a result, we see many countries and many cultures regressing to medieval times, tribal warfare and pre-Cold War sentiment. Is global capitalism the solution? On the surface, it seems it has taken hundreds of millions out of poverty. At the same time, the Internet, new technology and the advent of 24-hour media seem to have created more anxiety and frustration than ever. Secular attitudes are challenged by a resurgence of religious extremism. For example, Turkey is forgetting national secular hero Mustafa Kemal Atatürk.

Democracy is out of breath and collapsing in many parts of the world. So I tried to find new literature or theories that could help me understand where we are headed, but I could not find any. Is the world global or local? Are we moving forward or backward? Do we have the universal values and universal truths we need to build a global community? Or must we simply accept that the world is multipolar, with different centers and worldviews that must each be seen through their own lenses?

Are we witnessing the end of the Western value system, the end of Western-style democracy and tolerance? The resurgence of fascism, and the rise of extreme right-wing political parties in Europe and Russia, as well as the spread of Islamic terror do not portend a rosy future.

Maybe the whole notion of progress should be reconsidered. Is it progress to have more money and less meaning? Should we be full of food and empty of ideas and meaning at the same time? Would we rather have less money and more meaning? Or is "meaning" an emotional illusion? Is education the solution? Or is it dangerous to know too much?

Then several clients asked me to study the "Millennials." This is the generation of people who were born with cell phones in their hands. You know, the ones who allegedly do not know how to write without only text. My team and I traveled to 16 cities around the world to try to decode their new mind, their new priorities, their hopes and anxieties. For the first time in my life I came across a new Global Tribe, one using the same tools, the same symbols, and the same rituals, all imposed by their ce

phones. Is this the new global philosophy?

This book is an attempt to put all of the pieces of the puzzle together.

Many writers have already explored the global brain—that is, the interconnectedness of billions of cell phone users. But not so many have explored the possibility that this fantastic “brain” might be empty. It may simply be made up of billions of connections without anything to say. The fact that you have a brain does not mean that you have a mind. The brain is made of neurological connections and the mind is how we use and shape those connections. The brain itself has no identity; that being said, we can explain and decode the American Mind or the Chinese Mind—this refers to the way Americans or Chinese use and shape their brains. So let’s see if this new technology has created a new Global Mind.

THE GLOBAL CODE HYPOTHESIS

Is there anything like a global code—that is, an unconscious structure common to all the inhabitants of this planet that resonates with them at a deep emotional level? Or are we doomed to keep fighting and killing each other because we cannot agree on a global code?

Anybody who has traveled the world can see the unique elements of each culture, as well as the commonalities. Sushi is not couscous, but at the same time, people everywhere get married, build houses and raise children. Most of them also have cell phones, use the Internet, and share the same dreams of moving up and creating a better world for their children.

My hypothesis is that we can observe a global code in the making. This code is created by a Global Tribe of multicultural individuals who permanently benchmark the best practices of the world and share them with each other. It will become—and is already becoming—the standard aspired to by people everywhere.

WARNING

In most parts of the world, you cannot buy a product without being given a long list of warnings of the risk of side effects. So I think that before you continue reading this book, it is only fair that I provide you, the reader, with a warning label of my own that you may or may not choose to heed.

You might disagree with some of the codes. They might make you uncomfortable, and you might choose to reject them rather than challenge yourself and your vision of the world. I went through the same process, and it was sometimes painful to have to give up some of my old ways of thinking. This work is not a journalistic overview or armchair psychology. It is the result of more than 40 years of hard work, collecting thousands of handwritten stories that reflect the most powerful memories, both older and more recent, of thousands of people around the world.

This book also aims to give you new tools to deal with your changing world, and you might find it hard at times to give up old “wisdom” (see the section on recalculating in Chapter 8, page 170) or consider every new moment of your life as the starting point of your new personal GPS.

You may suspect that the Global Tribe consists solely of disconnected rich people. You would be wrong. Money might be more of a danger than a blessing. What the Global Tribe has, regardless of wealth, is an *attitude*, and what they are creating is our future.

If you have the same attitude, you are a member of the tribe, and an active participant in the creation of the Global Code.

DISCOVERING THE GLOBAL MIND

Sometimes the answer hides in plain sight. Sometimes, the “leapfrog event”—the thing that fundamentally changes the way all of us think of something or use something—is so stunningly obvious that we don’t even notice it. It’s like ET in the closet full of toys—clearly different, yet somehow blending in.

A few years ago, Boeing hired me to discover the Culture Code for flying in a number of countries. They were getting ready to build the next generation of airplane, and they wanted to make sure that they were giving customers what they genuinely wanted. Boeing conducted a series of regular focus groups with frequent flyers, asking them what they wanted in an airplane.

The results were not surprising. The discussion proceeded exactly as anyone with even a glancing familiarity with the airline industry would have predicted. Participants expressed that they wanted more legroom at their seats, more space to move around, quality service from the flight attendants, wide choice of entertainment, and other luxuries and amenities. Based on the early stages of the traditional marketing focus groups, Boeing concluded that people all over the world would be thrilled if the planes they flew in more closely resembled their living rooms.

But I don’t believe what people say. Why? Because what people say they want and what they really want are often two very different things. I’m not suggesting that people lie. I just think they are genuinely unaware of what’s important to them at the deepest level. I talked about this at length in my book *The Culture Code*. What really matters to people—the code to what products and services truly resonate with them—is usually stored in the unconscious, and it takes quite a bit of work to uncover.

I suggested to Boeing that they forget about the classic focus-group results and instead try an imprinting session, which is what I do.

We invited frequent flyers from around the world to participate in a three-hour session. We held these sessions in New York, San Francisco, Hong Kong, Shanghai, Rio, Seoul, Tokyo, Dubai, Istanbul, London, Paris, Berlin and Singapore. The discovery was amazing. What the participants wanted was something else entirely.

Each imprinting session involves around 20 to 25 participants. It is divided into three phases, each one focused on a different part of the brain—the cortex, the limbic and the reptilian. I shall explain this in further detail below. The first phase is “cortex.” During this hour, we explore the “conscious” element of the brain. We collect clichés and stereotypes, and we usually don’t learn anything new. The purpose of this phase is a “wash-out,” to purge the brain. People usually tell us what they think we want to hear.

If you know anything about what I do, then you know that our conversations don’t stay simple for long. After an hour or so talking about the topic at hand, we have a break and then move to the second part of the brain, the limbic. Here we are in a world of complex, sometimes contradictory emotions. Mothers around the world will tell me that they want their children to grow, and, at the same time, the

they don't want their children to grow. They want their children to become independent and to leave but at the same time they don't want them to leave. They want their children to go to school, but the mothers all cry on the first day.

To discover what underlies these tensions, I ask people to explore "latent structures." This is like looking at the other side of the coin. It is the Mr. Hyde to Dr. Jekyll. During this hour, we encourage participants to tell stories about seemingly unrelated words and concepts. I get them to imagine they are talking to a five-year-old alien from another planet. The one basic rule is that they have to start the story with "once upon a time," just as if they were telling a bedtime story to help a child fall asleep.

The participants don't really understand what we're asking them to do, but they usually comply. By beginning each story with "once upon a time," we help them to reconnect with childhood memories and disconnect the cortex. Think about a situation where you go to see your banker to find out how much money you have in your account, and he starts the conversation by saying, "Once upon a time..." If that happens, you know you are in trouble. This is not the kind of mental thought process that you want your banker to have. The participants are usually, in this phase, very confused. They do not understand what we are doing, as this process is very different from the kind of focus groups they are used to.

After the second break, we explain to the participants that we are going to conduct a relaxation exercise to help them remember their first "imprint," or memory, related to the subject at hand. In order to do so, we ask them to lie down on the floor and follow our instructions. We dim the lights, play a little relaxing music, and tell them that it's OK if they fall asleep. The goal is to re-create the same mental state they're in when they wake up in the morning. Usually for five to ten minutes after waking, we can still remember our dreams. But if we don't write them down or record them somehow, they evaporate. This is because the cortex always arrives late to work in the morning. When we wake up from a nightmare, we are still sweating (reptilian) and frightened (emotional, limbic). By re-creating this mind-set, we disconnect the cortex and help the participants access very old, usually forgotten memories.

After a half hour of relaxation, we guide them back in time to their first imprint. They know that whatever they write after the relaxation exercise is going to be completely anonymous. This makes a big difference and allows them to be honest with themselves. They don't have to pretend; they just have to remember.

At the end of the experience, we give the participants a pad and a pen and ask them to write down everything that they remember about the subject we're studying. When we analyze these handwritten stories, we are often surprised by their depth and variety. We call this "third brain" the reptilian brain. This part of the brain is mainly associated with survival and reproduction; it is not influenced by culture. In contrast to the limbic and cortex brains, which are acquired at later stages in a child's development, we are born with the reptilian. Nobody has to teach us to breathe. The process of understanding this is a powerful tool for anybody looking to discover what people have in common beyond culture.

In our sessions, people around the world recounted stories of their experiences and memories about traveling in airplanes, and most of these stories were about much more than the time spent in the air.

For them, the trip started when they left home and ended when they arrived back home. Airlines, in contrast, see their business as beginning at the departure gate and ending at the arrival gate. Most of the participants' horror stories were about the airport and how badly they were treated.

There were the stories of standing in huge lines to check into a "high-security prison" where they were "humiliated by ex-cons." Soon came the stories of delay upon delay for reasons that were neither discernible nor explained by the airlines; stories of missed connections; stories of waiting for luggage forever; and stories of people not knowing if they were ever going to make their flights.

But we also read stories about the ideal situation, the dream. These stories were told by people who had been lucky enough to fly on private jets. They said that this was the ideal. But at the same time, these stories did not include anything that they told us that they wanted in the first hour of the session. Private jets have very little legroom, no food, no entertainment and no service. They did not care. Why? Because what they *really* wanted was not to have to go to the airport.

Certainly, these people weren't getting most of the things they'd mentioned wanting earlier. Sometimes there isn't even a bathroom. Yet story after story about this experience was glowing. Why? Nearby airfields, no security, no need to get to the airport hours early, no problems with luggage and so on.

As is always the case, the code for flying was different depending on the culture I was studying. The French, for example, equate flying with poetry. The phrase "être dans les nuages," which translates as "being up in the clouds," refers to the majestic beauty and poetry of flying.

It should be noted that the name of Antoine de Saint-Exupéry, a career pilot, came up regularly in my French sessions; Saint-Exupéry is, of course, far better known for his poetic work, *The Little Prince*. It was also interesting to me that so many French participants mentioned the Concorde, even though few could have afforded to fly on it and the plane itself had been grounded for nearly a decade at that point. Again, they spoke of the beauty and elegance of the plane, ignoring the rather considerable failings of the enterprise. To the French, flying is poetry in the sky.

In Japan, on the other hand, participants focused on something else entirely. There they spent a little time telling stories about the actual transportation part of the experience that a casual listener might think they were talking about hotels or restaurants. The Japanese spoke nearly exclusively about the services on the plane—the hospitality of the flight attendants, the food and drink served, how the pilot spoke over the intercom. To the Japanese, flying is about hospitality. It is about the way you are treated while you are in the air, not about the process of moving from one destination to another.

These were decidedly different codes, with foundations in decidedly different cultures. Something else emerged during this discovery, though, that opened my eyes to an expanded field of study. No matter where I was—the United States, China, Turkey or France—there were considerable similarities in the foundations of the stories people told. This was something I hadn't seen, or at least hadn't been conscious of, in the hundreds of other discoveries I'd done before. Something new was happening—over and above the Culture Code—that defined the unconscious experience for the entire cultural diverse group of people who had participated. There was a code that unlocked the unconscious wants of all air travelers, everywhere. As I said before, the most important part was that none of them wanted to contend with an airport.

The implications of this discovery for the airline industry are profound. In response, Boeing recently took a step toward being more “on-code” with their creation of the Dreamliner 787. Instead of building an enormous plane like the Airbus A380, which can land only at huge airports (therefore requiring more people to transfer to get to their ultimate destinations and therefore more airport time), they went with a next-generation plane that could land at all commercial airports. This reduced the need for connections and limited the airport experience.

Meanwhile, the conversation is under way about the next steps in air travel. The technology already exists for vertical takeoff and landing. The technology also exists to make planes virtually silent. These advances make it unnecessary to build airports far from cities. It’s conceivable that in the not-too-distant future, you’ll go up your office building’s elevator to a “drop zone” on the roof, rather than taking a long, expensive cab ride to go on a business trip. In case you think this is far-fetched, you have to remember that in the early 1900s, cars were available to only a very limited elite and very few people gave them any chance to survive.

We believe that in the same way cars changed the world, new technology will change the way we relate to time and space. This kind of on-code approach will be embraced all over the world. The work I’ve done confirms this. Unfortunately, this is probably going to be sobering news to leaders in India, China and the Middle East, who are investing billions to build huge airports and massive highways to take people there. Such planning is decidedly off-code.

This discovery about air travel once again confirmed the effectiveness of my methodology and the fact that overlying every Culture Code is something equally critical. There is a common reptilian element that needs to be discovered and that can’t be achieved by simply asking questions or by conducting traditional focus groups. Action based on simply believing what people tell you is an increasingly risky endeavor. Anyone interacting with the rest of the world—and at this point, that’s most of us—without awareness of these unconscious codes is both walking through a minefield and missing out on huge opportunities.

THE THREE-BRAIN THEORY OR TRIUNE BRAIN MODEL

When I study a particular product, phenomenon or concept, I always turn to the three brains in order to discover a code. I use the theory of the three brains as a guide to scrape away the surface and get down to the root of why we do what we do. They are inherent to my method for defining the Global Code, and I will be mentioning them in each of the following chapters.

During the second half of the twentieth century, neuroscientist Paul D. MacLean developed the Triune Brain model, the theory stating that all human beings have three brain levels: the reptilian, the limbic and the cortex. The reptilian brain dominates our basic instinctual needs, the four F’s if you will: feed, fight, flee and fornicate. All species in the animal kingdom possess the reptilian brain.

Then we have the limbic brain, which controls our emotions. It’s the part of our brain that motivates us to accomplish our reptilian needs. The limbic brain makes us feel jealous so that we can be competitive and strive for the best, feel love and a sense of belonging so that we develop social ties that help us survive, and feel anger when someone takes advantage of us so that we may better protect ourselves against people with ill intentions.

Finally, we have the cortex brain, which gives us logic and reason. It is the part of the brain that is unique to humans and other mammals—it is not found in reptiles and fish, for instance. It controls more abstract and complex thought processes like long-term planning and being able to imagine possible solutions to a problem. With our cortex, we are able to play out different scenarios in our heads, to think about sacrificing short-term pleasures for long-term gains, and to foresee obstacles that may arise from decisions and actions we take today.

A POSTCARD FROM THE CITIZENS OF THE WORLD

I'm going to propose a hypothesis in this book: there is a small group of people who are shaping and structuring and promoting a new set of values. These people are constantly benchmarking the best ways the planet offers to do pretty much anything and sharing their experiences with the rest of the peer group. I call them the *Global Tribe*.

The Global Tribe is permanently creating Global Codes, and in doing so, shaping our aspirations for the future and a new universal unconscious.

If you don't believe that, you're probably reading the wrong book. But if you're reading this on the plane, you might just be one of them—a member of this tribe. Let's explore some elements of the tribe's identity before we dedicate an entire chapter to a closer examination of tribe members and the tribe's hierarchy.

In the chapters to come, I'll take you deeper into the psychological and sociological underpinnings of my work and the reasons why my discovery process is so uncannily accurate and successful. For now, let me just say that I'm able to crack codes because I'm able to work in a completely distinctive fashion, digging up the unconscious meanings we assign to every element of our world. The codes are like keys to opening these reference systems, which were imprinted at an early age. Carl Jung called these unconscious structures archetypes. Following Adolf Bastian, I was one of the first to say that there is a connection between Jungian universal archetypes and Freud's individual unconscious, a unique and individual unconscious exists in another dimension—what I call the third unconscious. This third unconscious is made up of cultural archetypes. For decades now, I have believed that these unconscious structures are primarily produced by the culture in which one is raised. I still believe that, but it's now clear to me that as the world has become more connected there has emerged another level of meaning that comes not from a specific culture but rather from the input generated by an integration of cultures. This integration has been facilitated by the “magic”—and speed—of the connecting technology used by the Global Tribe.

This tribe represents a new kind of citizen of the world. This person has a strong sense of connection to his “village of origin,” but he or she might live on or travel frequently to multiple continents. One place might serve as the best place to hold on to one's money and pay minimal taxes. One might be the best base for a business. Another might feed the desire for Old World charm and luxury, while another might offer the ultimate in technology and convenience. These places are likely to be dramatically different from one another, but they share at least one trait: they are situated close to a major international airport.

This person, of course, has the best and most efficient communication devices available to connect

him or her to anywhere in the world at any time of any day. To this person, access to everything at a times is paramount.

Because of their travels, members of the tribe have a strong sense of and nimble knowledge of the best of everything—the best cars, the best hotels, the best medical care, the best everything. They know where to find it, and they won't accept less for the sake of convenience.

To these people, political ideology is just about meaningless. In fact, while they might have multiple homes, there's a very good chance that they won't have citizenship in any of the countries in which they reside. They live where they live because they appreciate the advantages that such places offer, not because they connect to a certain social sensibility. At the same time, they take pride in their roots and consider the place where they were raised to be their one true home, even if they get there very infrequently.

I call these citizens of the world “hubbers,” because they tend to live in cities that are airport hubs which grants them easy access to everywhere. They are the human embodiment of the Global Code because they literally live and operate all over the world, and in so doing they have established a personal culture woven together from the best of what the planet has to offer. In many ways, they are the viral agents spreading global culture to the rest of the planet. They are the Global Tribe, and they constantly create the Global Codes. We could say that they are global leaders or global influencers.

I recently did sessions in several parts of the world to discover the Culture Code for security. As usual, the codes ranged from culture to culture. In Japan, the code was *control*; while in America, the code was *shotgun*. This is chilling to consider in light of recent events such as the Newtown massacre. When we went to Germany, we discovered that the code was *discipline*. This should not be in any way surprising—three different cultures, three different codes.

However, I also did several sessions exclusively with hubbers, in places they frequent such as Singapore, Macau and Dubai. What was fascinating was the strong consistency of the stories from location to location.

“What I like about being a Singaporean is that there are rules,” said one participant, a 45-year-old male banker. “Everybody respects them, no surprise. It might look a little bit boring, but everybody is predictable. I worked in Switzerland before. I feel as comfortable in Singapore as in Zurich.”

“A lot of people live in uncertainty, uncertainty is the big danger,” said another participant. “In Africa you might work hard, but never be rewarded. It is important to know what to expect. It's hard to invest when you don't know how much you'll be taxed. Dubai is the best place to do business or invest. Everything is consistent, decided by Al Maktoum. We do not have to worry about the next election.”

“I like Hong Kong,” someone else wrote. “Great night life, exciting, but with Beijing having the power, I don't know, not sure. There are less taxes in Hong Kong than in Macau, but I like Macau better, more predictable. Hong Kong? You never know what they might decide in Beijing. They could have another Mao.”

These responses came from three different locations, but they are representative of the kind of stories I heard repeatedly from hubbers. Security, for them, wasn't about being protected from physical harm or theft. It wasn't about having power over others. It was about knowing what to expect

The hubber code for security is *predictability*. We will see that this is a strong component of the Global Code.

This, of course, makes sense when you look at the world through the hubber lens. Hubbers are people who experience multiple legal systems and law enforcement organizations. Because they travel extensively, they experience wider swings in their sense of security than those who live in one environment most of the time. Therefore, for the hubbers, feeling secure is about being able to anticipate what conditions are going to be. If they know what to expect—even if it's a certain level of danger—they're fine.

A SIDE OF ANXIETY WITH YOUR ORDER

As someone who spent his childhood in France during the German occupation and who has been studying Germany professionally for four decades, I am not at all surprised that the German economy has managed to survive and even thrive during a once-in-a-generation global financial crisis. Many years ago, I discovered the German Culture Code, which is *order*. This is of course evident in everything from the premium Germans put on engineering to the way they relatively smoothly assimilated the East and West after the fall of the Berlin Wall. It is even communicated by the numerous buildings in Munich that bear signs reading “no children allowed” and “no pets allowed.” Children and pets are, by their very nature, disorderly, chaotic and unpredictable—and therefore not desired in many German spaces, such as restaurants, hotels or condominium apartments (*Wohngemeinschaft*).

This sense of order has allowed Germany to absorb even the kind of financial hit the eurozone took in the early 2010s. While Greece crumbles, France argues itself into inaction, and Catalonia talks about seceding from Spain, Germany seeks to dissipate economic chaos quickly and efficiently. Rather than playing dangerous games of chicken with each other, unions and management choose to negotiate instead. Unions and management serve on committees together within corporations, and they operate with cooperation as a foremost principle. Germans work together as a unit perhaps better than any culture I've ever seen, and because of this, their sum is always greater than their parts. Using organization, cooperation, and teamwork to navigate through a worldwide crisis is decidedly on-code for Germany. However, there was something evident in the way Germany has handled this particular crisis that went beyond their Culture Code.

What I saw this time was an approach to handling crisis that I recognized from many hubber cultures—the productive use of anxiety. In Singapore, for example, there is an ever-present anxiety with regard to failure. In Singapore businesspeople express more concern about avoiding failure than anywhere else I've worked. This practically starts in the womb. I've done numerous discoveries in Singapore over the years, and regardless of the topic, I consistently get stories from participants about their mothers telling them that they were unwilling to accept failure in their children—even if this had absolutely nothing to do with the questions we're asking. The upshot of this is that Singaporeans expend a great deal of psychic energy rejecting the notion of failure as a possible outcome. There is obviously some value to this, as Singapore's economy is one of the strongest per capita in the entire world. As we will see later on, the code for Singapore is *kiasu* (fear of losing or failure).

Consciously or not, Germany adopted this approach when contending with the European economic crisis. It was clear in the way management and labor worked together, in the way Angela Merkel conducted herself with other European heads of state and in the way the German government provided wage subsidies to many companies to keep the middle-class employed and help them navigate the downturn successfully. In every case, Germany productively used the natural anxiety of its citizenry to act decisively in the face of failure.

What's notable is how well this adoption of a global survival technique meshed with the German code of *order*. Germany chose to deal with its anxiety in a typically German way, building a system to counteract the anxiety. When unemployment threatened to tick upward, the wage subsidies were put in place in a strategic fashion to offer incentives for companies to hire the unemployed. The government did this in a systematic manner, considering multiple options before putting this program in place. This doesn't mean that Germany has skated past the disastrous European economy, but by using energizing levels of anxiety in concert with its culturally ingrained sense of order, it has done significantly better than its eurozone counterparts.

The Global Tribe is aware of these differences between Germany, France, Japan, Singapore and others. Countries today act as laboratories, where they can experiment, select, sometimes improve, connect and promote their latest results. Together, they are creating the Global Mind.

THE LABORATORY OF THE GLOBAL MIND

Many centuries ago, the great city-states like Athens, Venice and Florence, and later Vienna, were the cultural and economic drivers of the world. Their independence gave them the freedom to innovate and experiment, while their relatively dense populations ensured that a large number of people would be affected by their examples.

All these years later, the city-state still serves as a laboratory for the emerging global culture. City-states like Singapore, Dubai and Hong Kong function in very similar ways to their forebears, as do places like London, New York and Zurich (even though these are not technically city-states). And much like the city-states of old, these municipalities are spreading culture outward. In this case, though, what the municipalities are spreading is an amalgam of the cultures that have produced them.

I've done several discoveries in these city-states. In Dubai, for example, I discovered the code for comfort. What I learned will sound familiar to anyone who has just read the previous pages:

"I feel safe in all aspects of life," said a man in his thirties who moved to Dubai from India.

"I can walk safely on the road without being robbed," said a woman, also originally from India. "I can wear my jewelry without fear."

"The rules and regulations are good," said a man from Serbia. "The food is healthy and the hospitals are clean."

Consistently throughout the sessions, I received story after story about the quality of the systems in Dubai, the value of reliability, and the solace that participants took in knowing that there were clear rules and regulations to follow. The overwhelming majority of the people who took part in the discovery came from somewhere else and chose Dubai as a place to live. A strong contributor to their decision was their knowledge that things worked in a predictable fashion there. The Culture Code f

comfort in Dubai is *predictable order*.

It's understandable that this code echoes the code for Germany. As is true of so many of the emerging city-states, Dubai's population has seen dramatic growth in recent years. In the past two decades, its population has tripled, overwhelmingly from an influx of immigrants. Because of this, it is essentially starting its culture from scratch, and the way new cultures develop is by drawing on the best practices of other cultures. It makes sense that Dubai would create a system for comfort that was reminiscent of Germany, as I would venture to suggest that Germans are as systematic about the pursuit of comfort as any people in the world.

To underscore this point, I did the same discovery in Singapore and came away with a very similar code. Certainly, these aren't the first cultures to arise from immigrants. As Americans, we're very familiar with other examples. However, these are the first cultures to emerge in our new globalized world. Because of this, they are the first to be able to cherry-pick their approach to the world from every other existing culture. What's fascinating is the reverberation that this is causing. City-states are benchmarking other cultures to create their own cultures, while at the same time showing what a culture built from these benchmarks looks like. The fact that these city-states are tremendously successful, both socially and commercially, is no accident.

THREE SIGNS POINTING IN THE SAME DIRECTION

Hubbers are emerging as affluent, visible and influential citizens of the world. Germany is thriving on the face of economic doom by combining a central element of its own culture with a central element of world culture. City-states are serving as a landing spot for the world's best ideas. Each of these situations points to an individual shift worthy of our attention. Taken together, though, they also speak to the rise of something that has been possible only in the last couple of decades but that will affect the world for centuries hence. I believe all of these signs indicate that the heightened level of global connectivity we have experienced in the recent past has led to the emergence of a Global Mind—an unconscious driver that runs in tandem with our cultural mind and influences the way we perceive the essential archetypes in our world.

As hubbers shuttle between their homes spreading their blend of cultures, as gleaming new city-states rise from the best of what the world has to offer and as mature cultures stay young and vital by adopting what has succeeded elsewhere, these phenomena subtly influence how all of us think and how we conduct ourselves and how all of us will be able to succeed. When you add to this mix that the vast majority of us have at least some contact with cultures outside of our borders on a daily basis—something that was far less true even twenty years ago—it becomes clear that we're all thinking differently now.

However, most of this thinking is still going on at the unconscious level. As has always been true of our culturally influenced thinking about various archetypes, this globally affected sensibility needs special methods in order to be examined. It needs to be decoded.

Let's go back to the Global Code we looked at early in this chapter. We know that the Japanese equate flying with premium service. We also know that the Global Mind thinks, "no airports" when it imagines a pleasurable flying experience. What does this mean for Japanese airlines or for other

airlines offering flights in and out of Japan? As I mentioned before, there are some big technological changes on the horizon that will address this. In the short-term, though, it would seem that the airlines should take a service-forward approach to making the airport experience as unobtrusive as possible. Maybe it would be by increasing staffing to get passengers through security faster and by getting luggage off of planes more expediently. Maybe it would be by offering snacks at the gate and at the baggage claim. Whatever makes Japanese flyers especially conscious of the quality of the service and as unaware of the airport experience as possible would be the most on-code approach both culturally and globally.

Why does any of this matter to you? Well, if you're like most people in developed countries, you're dealing with the rest of the world all the time. People halfway around the planet are your customers, your colleagues, your partners, your contacts and your Twitter followers. If you're interacting outside of your national borders, then you really need to understand the unconscious global messages associated with your communication. In reality though, even if you aren't interacting outside of your national borders, you need to be aware of these messages because they are influencing your neighbors and even you.

At this point we can see that predictability and order are key elements of the Global Code we are starting to discover. Today we can see many forces in action. Some of these forces are moving toward chaos and random killing and are very unpredictable. The Global Tribe is reinforcing the opposite, and choosing places characterized by order and predictability, like Switzerland. By voting with their feet, Global Tribe members are creating the Global Code.

LEARNING TO SPEAK CULTURE

Movement is the natural motion of life. In my book *Move Up*, I emphasize the impact mobility has had on our development as a species, as societies, and as individuals. From the moment our ancestors crawled out of the ocean, grew legs, stood on four feet and then on two, we have constantly been moving. It's not only essential for survival; it's essential for success.

Lack of movement suggests complacency, or worse, handicap. For this reason, in a professional sense, we say "I want to climb up the professional ladder," "There's no opportunity to move up at my job so I'm going to find something else," or "I'm going to step up to the plate to get that promotion." We're not satisfied with staying still—we want to constantly move and seek new opportunities, and so does the Global Tribe.

An essential characteristic of this unique group of individuals is that they can never stay put in one single place—they need to constantly be on the move—traveling, flying, driving, walking and running. They are in Europe one week and in Asia the next. They live by the beach in winter, work in cosmopolitan cities in the spring, visit the countryside in summer, and live somewhere completely different in the fall. Their agendas are filled with flight schedules and hotel arrangements. For the Global Tribe, borders and frontiers are imaginary. They freely move from one place to another. In our global, interconnected world today, borders are a thing of the past; I daresay they are even regressive. The fewer barriers we have, the better off we are.

Countries that isolate themselves, like North Korea, are basically planning their own demise. How

can a society progress without input from the outside world? With such diversity across the globe there are endless ways of doing things, of governing, building infrastructure and advancing education and science. When we close ourselves off, we are closing ourselves off to new opportunities.

Japan's modernization at the end of the nineteenth century was largely due to the Meiji Restoration during which foreign relations became a new priority for the country. Japan was aware of the growing Westernization of the rest of the globe and wisely wanted to be a part of it. They embarked on "learning missions" and sent nationals around the globe to learn from other cultures.

For three years, 48 members traveled through Europe and the United States on Japan's large mission, the Iwakura mission, whereby members were encouraged to learn about modern judicial, governmental, educational and penal systems, as well as the West's way of doing business, developing industries and exporting and importing goods. Japan recognized the importance of mobility and opening up its borders to a world of knowledge.

Top managers around the globe know the benefits of freedom of mobility. Today, if companies want to grow, they need to think beyond their own set of walls, their own borders. The most competitive companies today are the ones that are going global, gaining turf in new countries or forming alliances and mergers with companies in other countries. If they want to compete in this globalized world, they need to think beyond the confines of their own countries.

However, companies that are going global face a great challenge when it comes to *speaking culture*. Conducting business in Australia is different from conducting business in New Zealand. Even when the language is the same, it's about having to understand the way meetings are carried out, how deals are formed, how casual or formal work attire should be, how to address superiors, and so on. Many companies struggle when confronting these cultural hurdles.

So who do companies come to for advice about how to ease this transition into the global? Members of the Global Tribe, of course. Individuals who speak culture with ease, have traveled a lot, know several languages, have experience working and living in different countries, and know how to adapt to cultural change with ease. This is why consulting companies have offices in cities all over the globe, and their employees are carefully selected individuals who have this globalized experience and knowledge.

"The world is a book and those who do not travel read only one page."

—Augustine of Hippo

In order to acquire this kind of knowledge, the Global Tribe has a passion for travel. You can imagine that with such a lifestyle comes great and varied experience. Each country, each culture, has its own rituals and ways of doing things, and when you travel you build a warehouse of knowledge.

In Spain, dinner starts at 10:00 p.m., initiated with several cocktails and drinks; the food isn't served until around 11:30 p.m., and the feasting can go on for hours. In Australia, you can be sure that a local would look at you strangely if you proposed a dinner outing at 10:00 p.m. when the custom is to begin around 6:00 p.m. or 7:00 p.m. at the latest. In Moscow, you tip your waiter if you were incredibly impressed with the service, but in Montreal you'd better expect a vulgar reaction if you

forget to tip a dollar or two for every drink you order at the bar. In Italy, if a man looks at a woman from top to bottom and whistles at her it is perceived as a compliment, while in the United States it is perceived as wrong and even harassment.

When I travel to France, I love to attend dinner parties with my wife. She dresses up and looks fantastic. While we're at the party, we split up so as to mingle with other guests, just like other couples do. If I see another man flirting with my wife, I don't take any offense. In fact, I am flattered because he thinks my wife is fabulous just like I do, whereas if no one hits on her I feel pretty offended and think to myself, "Why isn't anyone after her, she looks beautiful, doesn't anyone want to seduce her?" This is part of French culture, where flirting is just part of the game. If we were in the United States, however, it would be absolutely vulgar to flirt with the wife of another man. Not reading the cultural signs could get you punched in the face!

From so much traveling, the Global Tribe begins to build a mental inventory of the different ways of living life. Differences from one culture to another become more apparent and stay imprinted in their minds. They learn quickly that flirting and courtship vary greatly from city to city and country to country. They pick up on which topics of conversation warrant nasty looks and which ones stimulate socializing. Their minds, being the warehouses that they are, become aware of these cultural differences and store them for future reference.

This is an essential part of survival—being able to read a culture and pick up the rules very quickly. For someone who has never traveled abroad, you can imagine that picking up social cues in a new cultural environment would be much more of a challenge. The Global Tribe not only speaks several languages, they speak several cultures.

PLANET EARTH IS THE ONLY SPACESHIP WITHOUT A PILOT

Many years ago, I had the pleasure of meeting an astronaut from NASA who has been on several missions to the moon. It's not every day that you get the chance to talk to someone who has traveled to outer space so I took the opportunity to ask him, "What was it like? Going all the way up there!" He responded, "You know, from up there our planet looks so small, so insignificant compared to our huge universe. I looked at it and thought to myself, 'Wow, that's home! That is my home, it's a lonely planet in this huge solar system, in this huge galaxy in our huge universe, and it's our only place we can call home. I better take care of it.'" His answer made me emotional. I knew exactly what he meant; we need to start taking care of our planet, our home.

Our world is changing so fast. The exponential rate of change we have experienced in the last century is incredible. In just one hundred years we have managed to fly in the sky, put a man on the moon, speed across the land in vehicles, develop weapons of mass destruction, and connect with loved ones thousands of miles away with just a click of a button. Our ancestors would have never dreamed of such a world.

But we were not prepared for this, and such change comes with a price: increased poverty, disease, climate change, waste, and so on. The rapidly changing job market is a good indicator of how our world is evolving. Just over 20 years ago the Internet didn't exist. Today, this invisible network dominates our reality, and many jobs rely on it. More and more professions are becoming obsolete.

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