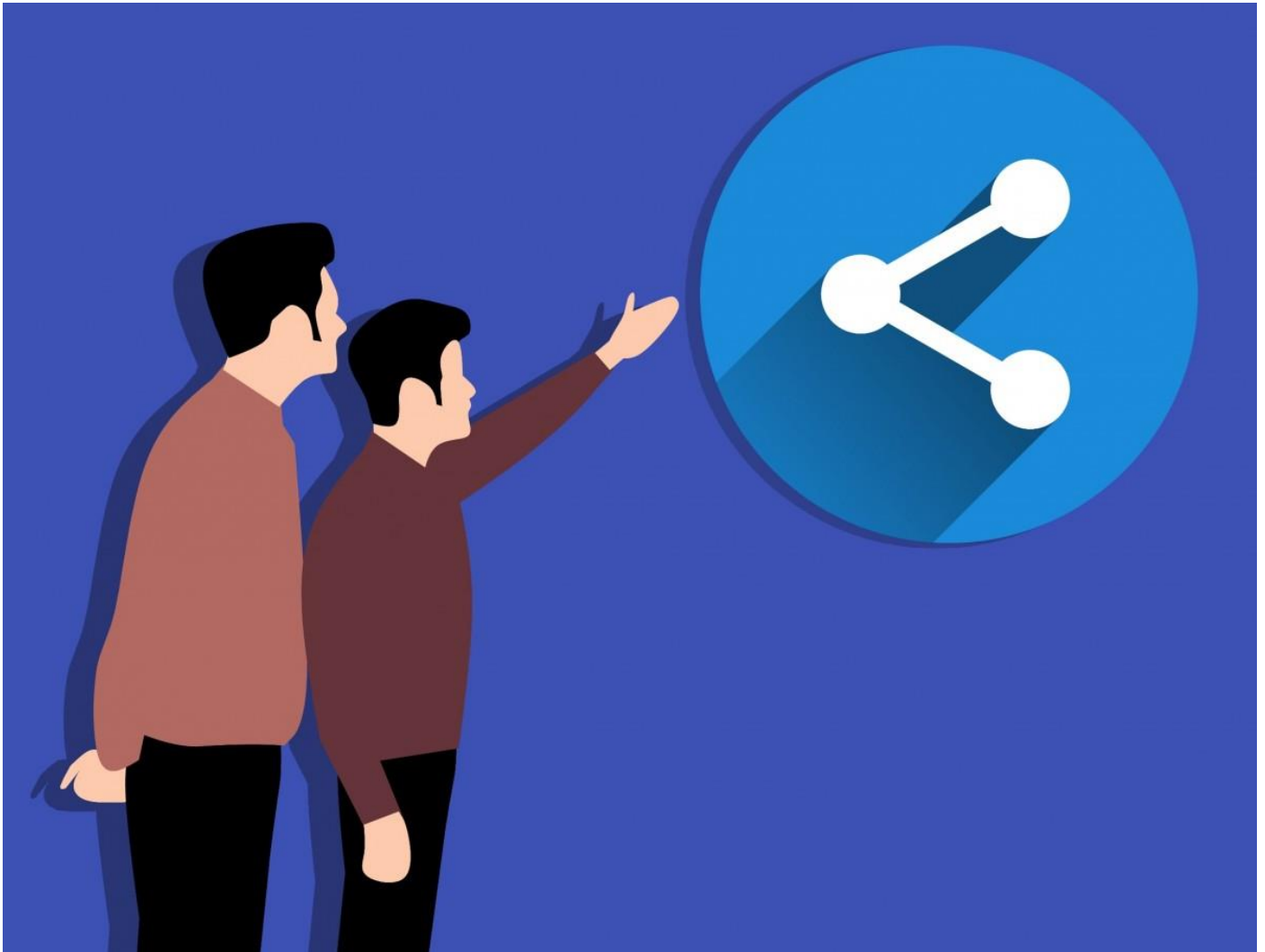


# 21st Century: Beyond the Shock, HOMO HUMANE?



Caux Round Table, Global Dialogue 2018, St Petersburg:  
Tribalism or Humanism: Will history ever resolve the tensions?

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## **LIFE, TRANSITIONS, ISSUES AND CONCERNS (2/2)**

## **LIFE, TRANSITIONS, ISSUES AND CONCERNS (1/2)**

We use to live in liberal states, where there is representative democracy, constitutionalism, national community, a capitalist economy.

But these times, we meet confrontation with certain systems and ways of governing stagnate in their original design, becoming step by step means of power for a few, various forms of wars in times of peace, violence, the prevailing culture of individualism (that counteracts cohesion and community spirit), fragmentary and short-term thinking, populism, obscurantism, political revisionism and revanchism, identity politics, return to ethnic nationalism, several serious internal and external threats and citizens are looking for a compass.

That are big challenges and such does require adjustments of financial-economic and social systems, forms of government, architectures and institutions, which we all have to address together the coming period in order to make the values future-proof and the coming era humane to live in.

Humanity places itself in an awkward situation, put in motion by rhetorics, strengthened by the use of abusive language via social media and the use of bots and trolls. That brings not only humanity but also the liberal order and democracy in danger, which, once lost, becomes difficult to recapture.

Considering this, there remains an urgent need for international organizations, international law, supranational organizations (such as the European Union), institutions and NGOs, each with their objectives for the common good.

Reportedly, Romanian delegation members drank after the Congress of Berlin in 1878 such good champagne that they went to reflect. "Well, we got a country. What now?" That question, incidentally, caused many more intellectual foremen from the 19th century. Their ideas, together with the Magna Carta, the Trias Politica, the Universal Declaration of Human Rights, and The Charter of Fundamental Rights of the EU, resulted in cornerstones of current societies, are inspiring for citizens and must be promoted everywhere.

But will humanist values hold? And why does nationalism and populism appear again? Where are the counter movements?

In these contemporary times, we shake back and forth between wealth of nations and war of all against all. I suggest to think forward and to develop systems, that serves prosperity and well-being as optimally as possible instead of to linger in the past.

“And though of so unlimited a power, men may fancy many evil consequences, yet the consequences of the want of it, which is perpetual war of every man against his neighbour, are much worse”

(Thomas Hobbes, *Leviathan*, CHAPTER XX ‘OF DOMINION PATERNAL AND DESPOTICAL’)

## INTRODUCTION

The Global Dialogue's thesis "**Tribalism or Humanism: Will Humanity Ever Resolve the Tensions?**" is delivering dilemmas, nudge to think starting from the time of the evolution of man and then the question will be able to answer with a no, then a yes.

Can there be the very question on 'tribalism **or** humanism'? And what does tribalism **(1)** and humanism truly mean? To what extent is history, place of birth, language, education and (self-)interest of influence on the level of the desire to ignore the existence of outsiders or to have without distinction good-feeling towards people? Of importance is the meaning of both ways of life and the question of considering them absolutely or relative.

Another dilemma is which academic discipline(s) should be used in order to give any direction to a contribution. Substantially all of the learning disciplines are subject. However, it can be argued humanity developed from hunter-gatherers to humans, living in a world that has become increasingly globalized and interconnected. Is humanism therefore to be observed as a continuation of tribalism?

But people do react when perceptions are coming too big sized, are growing too far, and are slipping out of control **(2)**. And when you at the same time are to lose kinship, and perspectives, meanings get out of sight, and influence cannot be exercised as fellow citizens do, one will adhere other attitudes of life, thoughts and beliefs. Ideologies turn and societies, whether or not influenced by politics and / or media, fall back on earlier small and safe familiarities. Populism and ethno-centric nationalism rise, cosmopolitanism will falter.

Both tribalism and humanism are dynamic in nature. By the individual, both attitudes to life are sometimes (unnoticed) lived simultaneously. Dogmas and superstition seems to be solutions (which are actually not), when other ways do not work sufficiently. To be within small groups and local environments creates kinship. And in order to belong to a bigger picture, not to be excluded and to feel real participant, the world wide web provides, as well as ties with the home, the office, and the community hang-outs do, all creating the social capital needed to foster the sense and spirit of community. One lives decentralized and interconnected at the same time.

Possibly, the study of social and cultural anthropology **(3)** can serve best to analyze and explain attitudes to life and is the humanities and education the way to diminish or resolve tensions between both types of living and inspire interaction.

But whether it is sufficient to answer the question what is to be done about rising inequality; asset inflation through liquidity enhancements; trade wars; populist resentments; coercive aggrandizements; increasing concentration of market power through mergers and platform dominance; implementation of the U.N. Sustainable Development Goals; sloppy and misleading valuation of enterprises; and un-redeeming core values in many firms?

Can the main question be answered? Tensions between tribalism and humanism seems to be eternal. What aims the thesis 'Tribalism **or** Humanism' for direction of the outcome of the conference? Are tensions to be resolved?

**(1)** "**Tribalism is the product of irrationalism and collectivism. It is a logical consequence of modern philosophy.**" If men accept the notion that reason is not valid, what is to guide them and how are they to live? Tribalism can not take root, its imported seedlings are withering away and turning to slag in the melting pot when two inexhaustible sources of energy occur: individual rights and objective law; these two are the only protection man needed" (**Ayn Rand**);

**(2)** "Trump is the first political populist to become US president because many Americans felt victimized by globalization, threatened by immigration, abandoned by politicians, and betrayed by elites," says former national security advisor Stephen Hadley (Aspen Institute, 27 August 2018).

**(3)** concerned with the problem of difference and similarity within and between human populations. The discipline arose concomitantly with the expansion of European colonial empires, and its practices and theories have been questioned and reformulated along with processes of decolonization. Such issues have re-emerged as transnational processes have challenged the centrality of the nation-state to theorizations about culture and power. New challenges have emerged as public debates about multiculturalism, and the increasing use of the culture concept outside of the academy and among peoples studied by anthropology. These are not "business-as-usual" times in the academy, in anthropology, or in the world, if ever there were such times.

Questions about cultural processes and theorizing about "human nature" escape the boundaries of anthropology as a discipline. The major paradigms framing cultural difference and human universals are profoundly contested; migrations, political collapses and social reorganizations transform the context in which the production of cultural meanings and theories of culture have been embedded and reproduced. For many of us, this is a moment in which it is necessary to take up the sort of broad challenges with which our disciplinary predecessors struggled – to redefine the field of inquiry and research in relation to debates that have enormous significance in our own lives and those of the people we study.

## SET-UP

From our earliest time, people evolved from hunter-gatherers, through agriculture, the formation of permanent human settlements, the first states with military forces for protection and government bureaucracies for administration, which cooperated and competed for resources, in some cases waging wars, and conquest into the first expansive empires. Influential religions also rose to prominence at this time.

**homo erectus**  
**homo sapiens**

## Desire to ignore the existence of outsiders

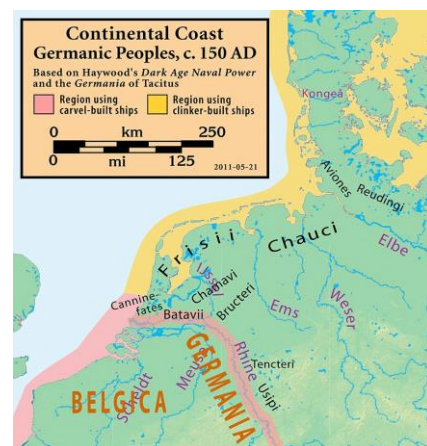
We find the divisive superstitions of humanity's tribal past (and in present attitude to life), human social groups with a common ancestor or a group with shared interests, lifestyles and habits, in which people are loyal above all else. Important binding elements are common culture such as the same language and religion, the same practices in crafts, art and in common activities. In some places, such as India and North America, tribes are polities that have been granted legal recognition and limited autonomy by the national government.

Tribalists will seek to join some group—any group—which claims the ability to lead them and to provide some sort of knowledge acquired by some sort of unspecified means. Their only moral significance lies in selfless service to the group—they will be pulled obediently to join a group, the group into which one was born or to which one was predestined to belong. They are fighting to protect their level of awareness, their mental passivity, their obedience to the tribe, and their desire to ignore the existence of outsiders" (1).

Originally born in the city of Rotterdam, it is likely to assume to descend from the already long gone German tribes Batavians or Cananefates (or perhaps a mixing of them) who, although Romans have also entered the area South Holland in the Netherlands, lived both in the area around the Rhinedelta.

These, and other border tribes, were held in high regard as soldiers throughout the Roman empire. The frontier culture was influenced by the Romans, Germanic people, and Gauls. In the first centuries after Rome's conquest of Gaul, trade flourished.

However, the Batavians rose against the Romans in the Batavian rebellion of 69 AD. One of the causes of the rebellion was that the Romans had taken young Batavians as slaves. At the beginning, the Batavians sent envoys to the Canninefates to urge a common policy. "This is a tribe", says Tacitus (*Histories* Book iv 1), "which inhabits part of the island, and closely resembles the Batavians in their origin, their language, and their courageous character, but is inferior in numbers."



The capital of the civitas of the Cananefates was Forum Hadriani, a Roman city only some miles away from the current city of The Hague, a few kilometers from the village where I live now.

## Good-feeling towards all men without distinction

The late Middle Ages saw the rise of revolutionary ideas and technologies. In China, economy promoted innovations such as printing and the compass, while the Islamic Golden Age saw major scientific advancements.

**homo universalis**

In Europe, the rediscovery of classical learning and inventions such as the printing press led to the Renaissance in the 14th century. **Leonardo da Vinci** is seen as archetype of the Renaissance ideal of the homo universalis.

Early Enlightenment, freethinker **Baruch Spinoza** (follower and critic of **René Descartes**), stated that the biblical prophets were ordinary people with an imagination who did not speak on behalf of God and that God and nature are the same. The idea of Reason became our guide, bringing us humanistic themes (where **Desiderius Erasmus** has played a major role), great inventions, the emergence of influential cultural, artistic, literary trends and movements, and exploration and imperialistic conquest, leading to later struggles for independence.

(1) Wikipedia, "Tribalism"

## Humanism (*'Distance only separates the bodies, not the spirits'*, Desiderius Erasmus)

"Humanism emphasizing the value and agency of human beings, individually and collectively, generally prefers critical thinking and evidence (rationalism and empiricism) over acceptance of dogma or superstition. The philosophical and ethical stance refers to a perspective that affirms some notion of human freedom and progress.

Those who have spoken Latin and have used the language correctly do not give to the word *humanitas* the meaning which it is commonly thought to have, namely, what the Greeks call philanthropy, signifying a kind of **friendly spirit and good-feeling towards all men without distinction**; but they gave to *humanitas* the meaning of "**education and training in the liberal arts**" (1).

In the mid-18th century, Paris became the center of an explosion of philosophic and scientific activity, challenging traditional doctrines and dogma's.

The philosophic movement was led by Voltaire and Jean-Jacques Rousseau, who argued for a society based upon reason rather than faith and Catholic doctrine, for a new civil order based on natural law, and for science based on experiments and observations.

The Philosophes of the French Enlightenment were not revolutionaries, yet their ideas did play an important part in undermining the legitimacy of the Old Regime and shaping the French Revolution.

Voltaire, prominent pioneer of the French Enlightenment, as guest of Frederick the Great on Sanssouci (third from left).



## Social interactions between people

People are social in nature, they create complex social structures, can be part of different groups, and play a different role within each group. This social interactions between people have brought about a wide variety of traditions, rituals, ethics, norms, values, and laws that together form the basis for human society. And according to **Hobbes**, they are willing to forego self-preservation of the right to use violence, provided that others do the same, thereby ensuring peace and security.

**people are social  
in nature**

But according to the same Hobbes, who lived during the era of the power of the church, European civil wars and at the beginning of the Enlightenment, man is also wolf to man: it is about self-interest versus political communities, mutual social contract by people in a society and is absolute central authority needed to guarantee peace and order in a society; breaking traditional community ties can lead to a world of war of all against all.

The way in which a just society can be organized through, for example, legislation; the laws are clear, publicized, stable, and just, are applied evenly, and protect fundamental rights, including the security of persons and property and certain core human rights.

To escape self-destruction can only be achieved by working together, giving up certain liberties (2) and by presence of a separate political body, equipped with assigned powers to guide society.

Later, **Emil Dürkheim**, a French sociologist, established the academic discipline and, with Karl Marx and Max Weber, commonly cited as the principal architect of modern **social science**. Much of Dürkheim's work was **concerned with how societies could maintain their integrity and coherence in modernity**; an era in which traditional social and religious ties are no longer assumed, and in which new social institutions have come into being.

(1) Wikipedia, "Humanism"

(2) Prisoners dilemma: paradox in decision analysis in which individuals acting in their own self-interests do not result the optimal outcome.



## Calculating individuals will bring about the best social-economic organization

### homo economicus

In the early modern era, there was a period of conflict between kings and parliament, overseas trade and of materialism, utilitarianism, revolution, homo economicus, who is out to satisfy needs in an efficient, rational or logical manner.

This era was characterized by rapidly accelerating scientific discovery and invention, wars and revolutions, capitalism and economic liberalism, theories that assume that the satisfaction of needs by calculating individuals will bring about the best social-economic organization. It was also in this era where **Adam Smith**, moral philosopher / political economist, examined the nature and causes of wealth.

It was a period of social change; slavery was abolished, and the **Second Industrial Revolution** led to massive urbanization and much higher levels of productivity, profit and prosperity. European imperialism brought much of Asia and almost all of Africa under colonial rule.

During at the end of this era, **Stuart Mill** (philosopher economist) focused on empiricism, utilitarianism, classical liberalism: each and every single person or society should be his own leader. Human happiness (1) and liberty is served when we as individuals have sovereignty.

### The time of the rise of neoliberalism

The 20th century was a strange and confusing century of wars, technological changes, youth cultures, individualism and postmodernism. In 1920, **Keynes** described in “**The Economic Consequences of the Peace**” the era of the first globalization with the words:

*“What an extraordinary episode in the economic progress of man was that age which came to an end in August 1914. ... The inhabitant of London could order by telephone, sipping his morning tea, the various products of the whole earth, and reasonably expect their early delivery upon his doorstep. Militarism and imperialism of racial and cultural rivalries were little more than the amusements of his daily newspaper.”*

He became known through the book ‘**The General Theory of Employment, Interest and Money**’, published in 1936. It was the time of the rise of neoliberalism, a theory of politico-economic action, according to which human welfare is best served by the liberation of private freedom and skill of enterprise, within an institutional framework of highly **private property, free markets** and **free trade** and with a role of the government to create and maintain such a framework.

The economic theory behind neoliberalism initially stems from the monetarism that the **Chicago economists** adhered to in the 1970s, which has two key points:

1. valuation by supply and demand. This also applies to labor, so that its market value is the real value;
2. the efficiency of the free market. The expectation was that a market without government intervention would automatically come into equilibrium and come to full employment, because the market does not tolerate waste. Inflation was only expected from government intervention.

Capitalist values lived on through the dissemination of libertarian ideas, in particular through the highly popular novel of **Ayn Rand**’s bestseller **Atlas Shrugged**, “a capitalist manifesto” that depicts a utopian picture of capitalist, transforming society as a whole and reduce all interpersonal relations to money trade in contrast to human capital, the stock of knowledge, habits, social and personality attributes, including creativity, embodied in the ability to perform labor so as to produce economic value (2).

(1) **happy planet index**

(2) World Bank, **World Development Report 2019: The Changing Nature of Work**



## THE NOW

### Globalization, income distribution, sustainability



As a result of such changes, modern humans live in a world that has become increasingly globalized and interconnected. Although this has encouraged the growth of science, art, and technology, it has also led to culture clashes, the development and use of weapons of mass destruction, and increased environmental destruction and pollution. To counter such, Heads of State and Governments adopted in 2015 the 2030 Agenda for Sustainable Development:

The Division for **Sustainable Development Goals** (SDGs) seeks to provide leadership and catalyse action in promoting and coordinating implementation of internationally agreed development goals, including the seventeen SDGs. Among other mandates, it hosts the secretariat for the High-level Political Forum on Sustainable Development (HLPF), the central platform within the United Nations system for the follow-up and review of the 2030 Agenda for Sustainable Development.

The 2030 Agenda is a new plan of action for people, planet and prosperity, with 17 SDGs and 169 associated targets at its core.

But Nor Hobbesian thought, neither the ideology of wealth of nations will bring us a state of full prosperity. Although we live in worlds increasingly drifting apart filled with one's own individual truths, in their origin, their language, and their character, the matter is whether people are willing to share properly from the idea and the need for our surroundings of objects, natural environment, and all living creatures occurring naturally on earth or a region of that.

The matter is whether people are willing to share properly

### What have we done?

Silicon Valley engineers fear they've created a monster. Gig-economy companies like Uber and Instacart are on the verge of overtaking the traditional economy. And the only people who understand the threat are the ones enabling it **(1)**.

When it comes to capitalism, experts argue it eats the welfare of the people and ultimately itself through the structure in which it is set up. Added value is concentrated in ever smaller clusters at the expense of the widest layers of the population; races to the bottom into terms of wages.

And democracy is threatened by popular frustration about the lack of economic benefits deriving from the establishment of a democracy, from the malicious use of technology.

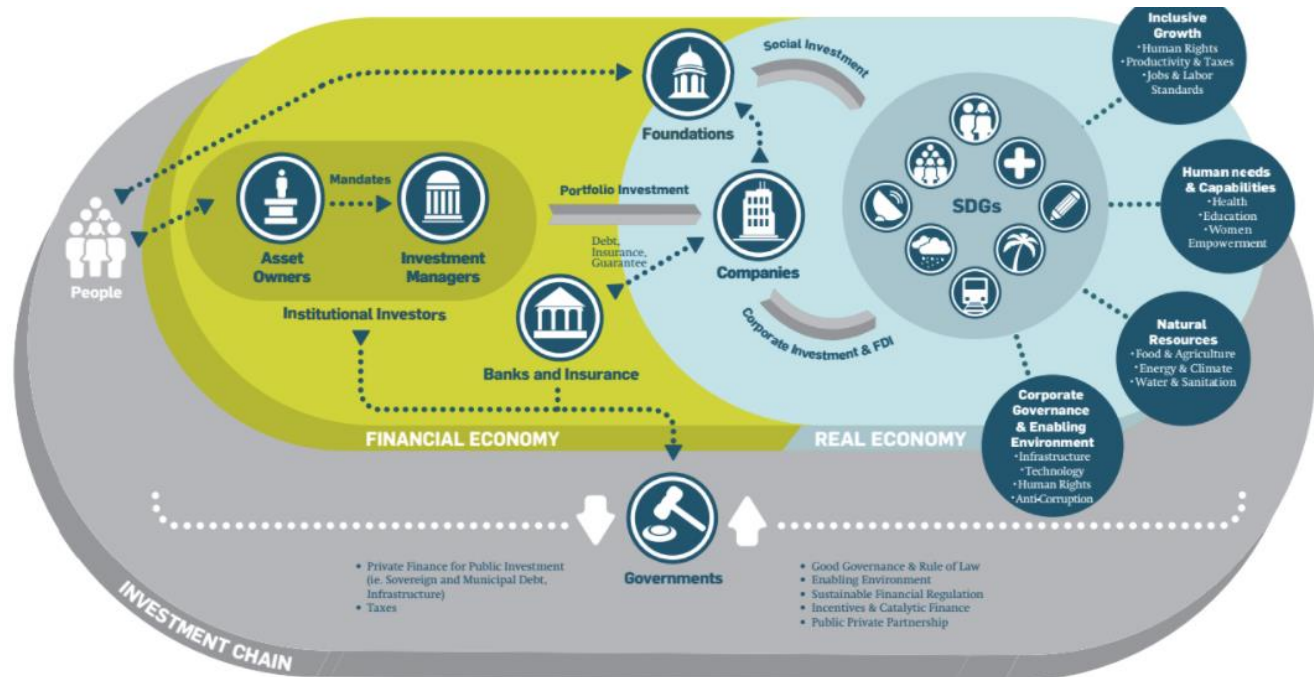
The power of the automotive, health sector, weaponry, and financial sector lobbies are so big that they let politics represent their interests.

Free Trade Agreements are under pressure, turning into trade disputes and warlike, there are cyber attacks, currency battles, aversions to multilateralism **(2)**.

Allowed to feed ethnic, religious contradictions, sometimes degenerating into hostility and violence, setting in motion return of populism and strengthening nationalistic feelings.

- (1)** - **Déclaration d'indépendance II** (August 3, Association for Accountability and Internet Democracy);  
- 'It's not so much tokenizing the real-world assets, but I guess the question is what value are you getting by blocks unifying it.' (Fireside Chat with Vitalik Buterin, Ethereum Foundation, Jul 6, 2018);
- (2)** **Senior EU leaders were at the United Nations for the General Assembly 24-28 September to show the EU's commitment to a strong and effective United Nations and build support for multilateral diplomacy and a rules-based global order**

## WORK TO DO



## Homo humane

It is excellence at being human, a skill which helps a person survive, thrive, form meaningful relationships and find happiness. So viewed, it will certainly be the case to work on improving the operation of economic / financial systems and mechanisms, leading towards a better sharing of prosperity and well-being.

## (non) Zero Sum Games?

- **“Rather than “giving back”, companies should build business models that don’t take away”**. “Nike “took a knee” and “Levi Strauss released a \$1 million commitment to reduce gun violence” (Judith Samuelson – Vice President, The Aspen Institute, September 14, 2018);
- **“Gig economy”** (Susan Fowler, Vanity Fair, August 9, 2018);
- **“Break up Google”**, and 2017 federal lobbying spends by tech giants (The Boston Globe, June 14, 2018);
- **“How a small worker-owned trust could transform agricultural labor for decades”**. Economically, what really helps is having a consistent volume of people,” says Jesse Gomez, the CEO of California Harvesters. “And the only way to secure a consistent labor force is to treat them well.” (Fast Company, Rick Wartzman - director of the KH Moon Center for a Functioning Society at the Drucker Institute , July 21, 2018);
- As the world trading system is in the process of discovering, it was a whole lot better than nothing: **“The unfilled vacancy for benign hegemon of global trade”** (Alan Beatti, ft.com, 4 June 2018);
- **“Complicating the Narratives”**. For three hours, nine cameras captured the group’s conversation about Twitter, President Trump, health care and the prospect of a new civil war (Amanda Ripley / Solutions Journalism Network, 27 June);
- Increasing tribalism is not only an American problem, however. Variants of intolerant tribal populism are erupting all across Europe, eroding support for supranational entities such as the European Union and even threatening the liberal international order (**Tribal World, Group Identity Is All**, by Amy Chua);
- **“What If We Cannot Escape Identity Politics?”** (George Hawley, Spring 2018 - Intercollegiate Review Online);
- **How Europe Can Learn to Stop Worrying and Love Power** (Zaki Laïdi, August 15, Project Syndicate);

- **Elisabeth Warren** 25-08-2018 on FANGs:  
“corporations are only working for the wealthy, making capitalism work for everyone”. My new bill ‘**the Accountable Capitalism Act**’:
  1. The biggest corporations in America would need to make new, legally binding commitments that take into account what’s good for their workers and not just for their shareholders
  2. Workers would have a seat at the table when big decisions are made. At big corporations workers get to elect at least 40% of board members.
  3. To cut down on the dark money that flows from corporations into politics. 75% of directors and shareholders will require to approve of political contributions before they’re spent.

Principles that a company should consider the interest of workers, not just shareholders.

## **INNOVATIONS and HUMANISM**

The world is moving towards directions of new lifestyles in terms of digital revolution. The Internet has changed the way we communicate, share knowledge, socialize or do business on a true global level. Some products can almost be constructed by 3D-printing, many services are handled via the Internet, as well as settlement of a value (through cryptocurrencies) that occurs during a transaction between parties. Openness and connectivity are of great importance in this.

In order to comply with an efficient way of recording property titles and mutations, the idea of blockchain has arisen, a digital, decentralised, distributed ledger, which will influence and be of great impact on the economic institutions of capitalism and will compete against firms and governments.

The blockchain and associated technological changes will massively disrupt current economic conditions. The industrial revolution ushered in a world where business models were predicated on hierarchy and financial capitalism.

The blockchain revolution will see an economy dominated by human capitalism and greater individual autonomy. How that unfolds is unclear at present. Entrepreneurs and innovators will resolve uncertainty, as always, through a process of trial and error. No doubt great fortunes will be made and lost before we know exactly how this disruption will unfold **(1)**.

(1) **RMIT Blockchain Innovation Hub**, the world’s first social science researchcentre into the economics, politics, sociology, and law of blockchain technology.

## LIFE, TRANSITIONS, ISSUES AND CONCERNS (2/2)

### Freedom of choice

It is excellent to be human, a skill that helps to survive, to flourish, to form meaningful relationships and to find happiness. Every so often, we blow new life into a civilization ideal. That must remain the challenge and spread widely, not the use of the language of hatred, fear, oppression, intimidation, aggression, threats and violence. We ourselves can shape our lives, we have to take care of the values ourselves.

This freedom of choice, together with the corresponding responsibilities, is the dignity of man.

The age of prosperous years has made us forget a lot. It is always important to experience insights, sincerity and inspiration. It gives us wisdom about the directions that we can follow the best in life. Through education we can strengthen the liberal order, bring more ethics into our lives and systems, try to develop cohesion and community spirit and embed a broad category of ethical philosophies, which affirm the dignity and value of all people and that make clear the difference between good and evil.

This can only be achieved if the human being recognizes obligations towards himself, the family, the society and the state, towards fellow human beings and the earth and wants to commit to a greater purpose and greater truthfulness. But it does certainly not mean that there should be need to involve complete submission to a higher power.

### General interest first?

Corporate interests now dominate and endanger the public and private interests and sometimes democracy; the financial- and digital world, weaponry-, health-, fast food-, and oil sector, as well car industry operate along and sometimes without the law. "**The Theory of Moral Sentiments**", **Greek philosophy**, **rule of law**, **the rule of St. Benedict**, **Augustine of Hippo**, is forgotten or ignored.

**International relations** are read as the historical succession of philosophical moments of the worlds of **Locke** and **Kant** (liberalism / democracy / peace) and of the worlds of **Hobbes** (war of all against all), **Nietzsche** (identity confirmation) and **Marx** (class struggle, developed and underdeveloped worlds).

The philosophical approach moral imperatives and universal principles of human rights belong to the heart of international relations, while moral capitalism belong to business culture, and legal provisions and ethical principles should belong to encodings in computation, data storage, and transmission of textual data.



## European Commission - Statement

### Joint U.S.-EU Statement following President Juncker's visit to the White House

Washington, 25 July 2018

We met today in Washington, D.C. to launch a new phase in the relationship between the United States and the European Union – a phase of close friendship, of strong trade relations in which both of us will win, of working better together for global security and prosperity, and of fighting jointly against terrorism.

The United States and the European Union together count more than 830 million citizens and more than 50 percent of global GDP. If we team up, we can make our planet a better, more secure, and more prosperous place.

Already today, the United States and the European Union have a \$1 trillion bilateral trade relationship – the largest economic relationship in the world. We want to further strengthen this trade relationship to the benefit of all American and European citizens.



This is why we agreed today, first of all, to work together toward zero tariffs, zero non-tariff barriers, and zero subsidies on non-auto industrial goods. We will also work to reduce barriers and increase trade in services, chemicals, pharmaceuticals, medical products, as well as soybeans.

This will open markets for farmers and workers, increase investment, and lead to greater prosperity in both the United States and the European Union. It will also make trade fairer and more reciprocal.

Secondly, we agreed today to strengthen our strategic cooperation with respect to energy. The European Union wants to import more liquefied natural gas (LNG) from the United States to diversify its energy supply.

Thirdly, we agreed today to launch a close dialogue on standards in order to ease trade, reduce bureaucratic obstacles, and slash costs.

Fourthly, we agreed today to join forces to protect American and European companies better from unfair global trade practices. We will therefore work closely together with like-minded partners to reform the WTO and to address unfair trading practices, including intellectual property theft, forced technology transfer, industrial subsidies, distortions created by state owned enterprises, and overcapacity.

We decided to set up immediately an Executive Working Group of our closest advisors to carry this joint agenda forward. In addition, it will identify short-term measures to facilitate commercial exchanges and assess existing tariff measures. While we are working on this, we will not go against the spirit of this agreement, unless either party terminates the negotiations.

We also want to resolve the steel and aluminum tariff issues and retaliatory tariffs.

