

# RECLAIM

### The Septemist Manifesto

Carl Grip

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#### **RECLAIM - THE SEPTEMIST MANIFESTO**

"It then struck me, that what humanity of my age lacked, was merely something to believe in. A new page - still pure and full of naive yet genuine hope. This is my gift to the world - not gems and gold - but a vision. An idea. I give you this - the overture of a great play, for you to take part in. Once again, shall we soon proudly be able to state, that we... We are humans."

Preface

"Democracy and Septemism have this thing in common. They are both what I call cross political unions. Neither democracy nor Septemism says what should be decided. Both say; we can only ever reach the best decisions together." Chapter 11

"A threat with global reasons cannot effectively be fought locally." Chapter 19

This is not a scientific book. Nor is it a political work, but what I like to call a *cross political* one. It takes no stand on what conventional political ideology is best, or most ethical, but it is a crossing point of all ideologies of those people, who believe in democracy, free market, globalization, adequate social security, and the constitutionally supported equal rights of all humans. The aim of this work is to contribute to a more functional, humane and wealthy world. I believe that the implementation of the essential Septemist ideas would not only be feasible, but also economically, socially and environmentally profitable.

# **Essential and potential concepts**

Throughout this manifesto many concepts and ideas will be presented. Several theories and observations will be discussed. However, not all of these are *essential concepts*, that is; concepts defining Septemism. Some are merely suggestions, which I leave open for discussion - as to whether they should be part of implemented Septemism doctrine or not. I call these *potential concepts*. In chapter 36 - "Essential Septemism in points" I will state what concepts are the essential ones.

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#### **Preface**

Here I briefly tell the story of how this idea of Septemism came into being, why I started writing this book and under what circumstances and based on what inspiration and personal background this became my cross political stand. I also try and explain the major setbacks the theory and my personal work with it, has encountered.

My real name is not relevant in the writing of this work, since me as a person is not interesting in any other sense that I am an individual in many ways similar to you. Instead I have chosen an alter ego, in order to at least have some name for you to know me by. As the writer, I call myself by the pseudonym Carl Grip. This is not in order for me to be anonymous, but it is a means to reduce my own role - in favor of that of Septemism itself. I will try and keep my persona isolated only to these first pages. For I figured, after all, a short background to my reflections might give context and ease the reading of this work.

I live in Sweden, and ever since I was young I have been aware of the arising global problems in our ever more connected world. Issues that once were local or national ones, are now without geographic borders. Even though capitalism has brought about much that is good, we still have to deal with its costs. No longer, can we afford to keep our eyes closed to the approaching tidal wave. Two centuries of industrialization have resulted in an extreme climate change, and above all a warming of the atmosphere. I have observed that it is in human nature to only apply drastic measures when the disaster is imminent. In this case however, action by that time might very well be too late. The global warming isn't even comparable to the cold war arms race of nuclear arsenals. Global warming has no winners. It is not even our civilization that is at stake. We are hazarding the very life, on the only inhabited planet we know in the entire universe. I personally believe this risk is great, but even if it weren't so - even if it was just 1 % - would you really be willing to risk the life of your children, grandchildren and all your descendants in countless generations to come? This notion has troubled me for as long as I

have understood the concept of increasing global warming. It became especially apparent when I read about Easter Island. It then appeared to me, as if the events on Easter Island were a taste of what is about to come. Unless we act. For those who haven't heard of Easter Island, it is an island in the Pacific Ocean. Once it was a flourishing paradise. However, the inhabitants gradually cut down all the forests, and by internal conflicts, and overconsumption of natural resources, the entire ecosystem was in time destroyed. By then there wasn't even any way of escaping, since no canoes could be made without wood. Starvation, death and disease was all that waited.

Albeit the greatest threat, global warming is not our only problem. The post world war reduction of class gaps has halted, and once more socio economic gaps have been growing, ever since the beginning of the 80s. Today they are similar to those before the first world war. Not only is this a humanitarian issue of principle, that people by birth should not have too different opportunities in life - but it is also a purely economic issue. If the lower class, or lower middle class, becomes too distanced from the socio economic upper class, this will result in growing distrust and instability. Which in turn negatively will affect our global economy. We are already seeing this lurking distrust all across my home continent Europe. The political counterparts are getting more and more polarized.

These are some of the worries I have had during the last decades. I hated myself for not being able to change it all. There is no shame stronger than the shame of powerlessness.

But then a couple of years ago, for the first time, I realized that in fact there was something I might be able to do. After all, things might still be able to change. I started forming this idea, this notion, of what was needed. Why wouldn't people cooperate? Why wouldn't governments behave any differently than junkies - craving only instant gratification - while neglecting long term reasoning? Why, when I never met a person in favor of large social gaps, or climate change, did nobody do enough about it? Were all humans as powerless as I?

In 2012, when I lived in East Asia for a year, I started collecting notes based on things I had seen, people I met and books I read - though I didn't have much of an idea of what I would do with the notes. But then, during 2013 and

2014 more and more of the pieces fell into place, and so I felt a stronger and stronger urge to put my ideas to the test. I decided to try and synchronize them. I felt that this was something I was obliged to share with my fellow men and women.

I remember especially when a friend of mine tried her best to listen to my desperation regarding the global development. I asked her why these emotions were so strong. She answered "It is only because you are powerless." I was quiet, and honestly a bit shocked by her answer. For days I refused to talk to her. I refused to admit the truth in her words. Were I powerless? What could I do? Soon I got over my silly attitude towards my good friend, and said to myself:

I can write.

Many times during my writing of this work, I have doubted. I have struggled with nights of despair and sadness. Every now and then I felt overwhelmed by the sheer scope of my suggestions. Can solutions really by this clear? Or am I merely fooling myself?

From time to time, I felt that it was too much of a long shot, that it would never work. People would call me a fool and a dreamer. If they even did notice me. You have to understand, that making an honest attempt to present a new cross political manifesto, means breaking down mental walls. In everyday life, most of us isolate the suffering and dangers of our world, from our individual bubble of existence. Yet when you try and write something like this, you have to let all the pain in. For a moment, you have to regard our world as a whole, and intentionally make yourself vulnerable. It was necessary. And that, was the greatest obstacle.

But in the end, what made me get through, was this; the thought that whether it worked out or not - whether readers would embrace the idea or not - didn't matter when it came to writing. All that mattered was this: Do I believe that Septemism would be good for the world? And the answer was yes. I did. I still do. I believe it with all my heart. I can only share this, and hope you will see what I saw.

Above all, this manifesto brings concrete suggestions on how we can solve our global issues together. But it is also an attempt to awaken something that I think

every society and every time needs. Once I wasn't sure what it was. I knew there was some key ingredient my manifesto needed. But what? Then, last summer, when I stood in the pouring rain with old friends, listening to a concert of one of my most beloved bands, I found it. It then struck me, that what humanity of my age lacked, was merely something to believe in. A new page - still pure and full of naive yet genuine hope. This is my gift to the world - not gems and gold - but a vision. An idea. I give you this - the overture of a great play, for *you* to take part in. Once again, I believe, shall we soon proudly be able to state, that we... *We are humans*.

Carl Grip the 24th of January 2015

## **Introduction and summary**

This chapter aims to introduce the reader to the underlying reasoning and ethical stance of Septemism, but also to some extent summarize the manifesto in a few paragraphs.

This manifesto is revolving around this central notion; the collective creation of *a parallel state*, which is global and democratic. The citizens of this state will thus also be citizens of their original nations. You and I will elect the parliament of this international state, by use of personal accounts on an official webpage and a mobile application. This global parallel state will be used to fight all the global problems of our time, that national states have proven hopelessly unable to solve. This universal parallel state is called Septaeon.

The Septemism is our set of ideas. Septemism is a democratic, humanistic and capitalistic doctrine, which believes in the Septemist citizenship - whether primary or secondary - and the Septemist state Septaeon. This state is open to all of the human species, with no regard to ethnicity, geographic birthplace, gender, religious beliefs, sexual preferences, nationality or age, nor criminal record. Everyone has a universal right to this citizenship, and the subsequent anonymous vote. Every single human is under the protection of the banner of Septaeon and the Septemist Law.

right, even before there is popular support, and secondly the popular and democratic support, and thirdly the concrete power fundament, namely the only rightful ownership of all the energy assets of our world. Energy production assets have this in common with the use of force. They are not commodities like others. Neither can be traded or profited from. They can only legally and morally be owned collectively by this democratic state - open to all humans alike. Any other national or private ownership of energy production assets, is universally illegitimate. The ownership of energy production,

similarly to the use of force, can only be justified as a monopoly controlled by a true democratic state. By true I only refer to the democracy that makes no separation between people's rights just because they happened to be born in different places. That is primitive, and no different from other discriminating systems, such as apartheid or the Nuremberg Laws. A crime is no less a crime just because it is committed by many people collectively.

However, as I said, Septemism is a capitalistic doctrine. We believe in capitalism and free trade. Yet, in a functional society there must be a balance between democratic social regulation and freedom of the individual. And in the last decades this balance - in many countries - has been questionable. It has tilted too much from humanism and reason, towards undemocratic corporate rule, and poor regional decision-making. We believe, that the well balanced capitalism can be reinstated, if we collectivize only the energy sector - and nothing more. Thus we avoid the destruction of countries and nature, committed in the recent decades, when more privileged companies or governments have used force or corruption, in order to gain access to cheap energy. But we also refuse to come even close to the madness of too great a collectivization - as seen in certain communist countries. We believe that Septemism, means a better balance than seen today.

Finally, the state of Septaeon is not a geographic state. It neither controls autonomous land, nor does it have any borders or collect any traditional taxes. It is thus - not even - bound to Earth. It is not an ethnic or religious state. It is universal. Anywhere a Septenan citizen - a human - is alive, this state exists and also – is alive.

# PART I THE STATE