

Political seat

This organization's political seat has three fundamentals that in themselves should be regarded as direction instructions, three vectors pointing in a certain direction.

1. Law fundamental. Some regulation is necessary for stability and welfare. Laws should be regulating behavioural patterns only and proportionally only and all should be equal under the common law. The regulations should enable and defend the two fundamentals directions below only.

2. Freedom fundamental. Enable and defend a freedom structure to all individuals. This means people are free to make deals (mutual agreements) with each other (e.g. trade, contracts) and themselves (own agreed behaviour), this freedom is mitigated by such behaviours and deals which diminish the likely consequential (or unlikely consequential with large consequential weight) general deserved freedom options of the public in principle. Ownership and binding of material and immaterial entities is a simple concept under and defended by the common law that defines a finer structure of behavioural non-common laws dependent on this ownership and binding to individuals; this initial binding (and subsequent release) is regulated by behavioural common law and therefore ownership and binding is part of behavioural law; there is no direct bias to specific individuals. In general one can say that all mutual agreements does not diminish deserved freedom; however the world more difficult than this, many situations appear where all does not agree, and yet options does not reasonable diminish in said principle; for example all may not agree to the colour distribution of cars on the motorway, however it is more reasonable that everyone can choose the colour of their own car that they own (within reasonable limits - everyone cannot choose police car colour pattern), than that all agree to the colour of all cars. That is the beauty of ownership; it naturally limits that everyone has a say (or veto) about everything; with natural simplicity, quickness and efficiency conflicts of interest are resolved. Tendencies of political over-regulation, tendencies of overly dominance just by following the (too free) rules (e.g. monopolies) and the general concept of theft (e.g. stealing or attempt of stealing the deserved options for better circumstances than it turned out to (theft) or could be (attempt); this works for ownership violation, murder, battery, defamation, threat of these aforementioned, etc - unoriginal theft or attempt to a lesser degree guilt - e.g. if a child shoplifts on suggestion of parent) are behaviour which diminishes the general freedom of deserved options, and thus individuals and groups who choose this path should be discouraged accordingly with this to defend and protect the principle of deserved freedom of options.

3. Respect for the value of the soul collective fundamental. Defend the value of being a member of the collective soul. If animals have souls, we must respect this. We are not just walking meat packages. If you value humanity highly, you get this back to yourself in value and self-esteem to yourself because of this regard and the fact that you are a member, and vice versa. All should have the option and be motivated to choose to respect and value the soul as a general occurrence, in order for yourself to be valued accordingly as a member of the soul collective. This part balances, i.e. mitigates, ownership and binding strength with the purpose of reducing

universal power concentration (however local power concentration between competitive multi power poles is good since it motivates extra effort in the rulership of the local power competing with others, hence better rulership in general) if the ownership or binding strength leads to concentrated power in the name of the value of the soul collective. Just by living and doing no harm you deserve at least a minimum standard.