



Statement of Intent

Acknowledgement

I don't believe it is possible for everyone to undertake this discourse.

It absolutely should be; but I imagine that the social constructs we find ourselves a participant of, will unfortunately be preventing some (most?) from having the foundation to undertake such a dialogue with themselves, and the mechanisms surrounding them.

And by foundation, I am referring to both financial stability, and the privileges inherited by my relatively unchallenged development as a human in the UK in the early 21st Century.

I wanted to try and acknowledge this fully, and up-front; because it is a key enabler to this document (and the whole Ministry in general) – and does serve up some irony and contradictions later on when examining my relationship between myself and the mechanisms of society present in the UK – both leading up to this point in time, and going forward.

I am also only able to speak from my own personal experience in my timelines, and my surrounding world. I do not expect this to be able to be translated across to anyone else's experiences.

Preamble

I am increasingly finding myself frustrated with the mechanisms already in place in my world.

And by 'my world' I am referring to the constructs I find myself interacting with on a regular basis. A by no means exhaustive list follows:

- Sourcing of goods (e.g. supermarket; supply chain)
- Gainful employment (and the myriad relationships within; services for a salary)
- Ownership of a home (the actual property; the land upon which it is located)
- Politics and democracy (first-past-the-post, party politics, ideologies)
- Economic disparity across a spectrum of social characteristics (in both my social circles, and evident in the wider media)

Let me give one example, as a way into my thought process:

Near where I live there is a municipal golf course within a local park.

During the pandemic lockdowns, we were free to walk across the golf course without concern of disrupting anyone playing golf (as that activity was not permitted under the temporary regulations).

As the UK emerges from out of the pandemic, we are now restricted to walking the perimeter of the park, so as not to get in the way of anyone playing a round of golf; and I often wondered why there is this strange feeling of almost trespass, when – later in the evening when no-one is out playing golf – I walk home across the fairways.

And by that I'm referring to how – at various points in time – ownership of the ground I am walking across was transferred to a body enabled to allow the sport of golf to take place on the grounds; rather than – say – dirt biking. Or turning the space over to allotments. Or building flats on it.

It could have been a number of things, but a succession of events and human inputs has resulted in what it currently is today – a golf course, amidst a public park.

To be clear here – I am not getting upset at this current state of affairs!

The golf course seems well frequented, so must provide some enjoyment/exercise for some of the population – and as long as walkers are not interfering with a game; or golfers taking aim at passing ramblers – the two exist in relative harmony.

What I am getting at here is the monumental effort that would be required to change this state of affairs; or the fact that some radical situation would have to occur for the golf-course-within-a-park to be significantly altered in purpose.

For example if enough of the local residents all got together and petitioned the council; or took radical direct action and occupied the golf course. Or if the local area was deemed environmentally unsafe due to a chemical leak, and the surrounding area had to be relocated.

Again, to be clear; I am not calling for either of those things. I'm trying to lay out what it feels like when I am thinking about "huge socio-economic things" (as Blackadder puts it). I can understand why we have got to where we are – I understand why there is currently a golf course in the park – but I can't understand why it has to be like that; and why it is so difficult to get it changed.

Why is it so abundantly clear to me that the 'democratic' system in the UK is so flawed by relying on who has the most votes, which is often not the majority of the population – and (importantly) discounting all of the other votes?

Why did an advisory vote that split the electorate 37%/35%/28% in 2016, result in the minority government in power at the time being able to move forward in their self-serving interests, with a token nod to the voters?

Why does so much of trade and supply result in someone being exploited?

Why is the notion of work seen as the norm for how you spend (on average) around one third of your life?

Why is so much of the material infrastructure and landscape 'owned' by individuals, or organisations?

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For a number of the above questions, I know *how* we've gotten to this situation. Like the golf course; I know how home ownership evolved over the last few hundred years – I understand why it came about in the circumstances of how society was developing. I understand why and how the UK dominated global trade for a significant time; and how the exploitation of empire still runs through the supply chain for at least the Western world. Although I don't accept the behaviour of our predecessors; I understand those were a significant part of the reasons why things operate today.

And I know the answers to these questions are starting to be challenged.

The Refusal of Work: The Theory and Practice of Resistance to Work by David Frayne is a great look at how alternatives to a full working life have been approached.

The practice of just ordering anything you want from Amazon is both becoming normalised but also challenged in parallel.

(These are just two examples).

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A lot of what the Ministry has been setup to talk through comes out in the questions above.

Each Department is responsible for challenging how those particular subjects are approached within the Ministry – which will hopefully lead me to improving how I feel about how I am existing; and how my life is becoming as true to myself as possible.

With one, looming exception.

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In 2016, following the outcome of the Brexit vote, I started a project called ‘How to Secede in Life’; which was an attempt to remove myself from the aforementioned mechanisms in my life that were perpetrated by virtue of the fact that I had been born and brought up in the UK. Not something I ultimately resent – I have been very fortunate with all that my upbringing has brought and taught me – and thus relocation to another country seemed absurd.

But so did the notion of a country seem absurd in itself – which is when I started to question what exactly is the point of countries in an increasingly globalised economy of sorts?

Again – I *know* some of the answers to this; I understand that a collective of taxes helps fund useful services that (supposedly) the entire populous benefit from.

But when that is inexorably tied up with a collection of individuals that you share almost no political viewpoints with, seemingly doing their own thing – *arguably* for the good of ‘the people’ – again it is difficult to reconcile that with my own, personal, existence.

And so the project became a way of ‘seceding’ from the United Kingdom – my own sort of personal Brexit – a way of becoming entirely self-sufficient without the involvement of the

established forces and institutions that have – understandably – come into existence, in the UK.

And whilst this was never something I moved forward with (at least not to the point where I could write a good Edinburgh show about the whole adventure); it did help with the conception of the Ministry of Ginger, and led to you reading these very words today.

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But that still leaves me with this nagging feeling that I am complicit in a society structured in a way that I have almost no say in (I am – indeed we all are – one in millions), with an uncomfortable legacy, and – at time of publishing – no signs of progressing forward into a future I want to be an active participant of.

Which brings me to this document; my Statement of Intent.

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Whilst I can see the unnecessary barriers that such extreme actions such as revoking my own citizenship of the UK would result in; I can improve my relationship with the lumbering mechanisms of government, by – for now – putting some distance between us.

By reducing my relationship with the entities of the UK to a purely commercial relationship, and removing myself from the superfluousness that is political discourse, I hope to be able to re-examine quite exactly what it should mean to exist on this planet of finite resource, and to re-examine what it should mean to be free.

Declaration

Effective today, 4.dan|3.agenesis (aka 17th February 2022), I will enter a self-assessment period, during which I intend to address the following arenas of thought:

- Definition and purpose of citizenship
- Definition and purpose of nationality
- Definition and purpose of taxes
- The impact of a single vote in the current political systems (local and national)
- The role of government (local and national)
- Freedom of movement
- What is the United Kingdom?
- Definition of what it would mean to disassociate from the United Kingdom, whilst still being permitted to reside in our current location

Ultimately, if I am to disassociate from the United Kingdom, would it be a purely philosophical act, or are there practical/reasonable measures I can take?

My intent is to make it clear to the outside world what my core principles are in relation to existing on this planet, but outside the mechanisms that currently cause me philosophical distress.

And might there be criteria that would lead to my re-association with the UK?

Timeframes

My plan is for this assessment to take as long as it takes.

Setting a deadline for the end of 3.agenesis seems optimistic, but not impossible. However the ever-unsettling and ever-changing nature of the modern world will always mean that external factors can affect how long this self-assessment will need to achieve its goals.

I will therefore report on my progress on a periodic basis, and a report will be produced at the end of the process, detailing my conclusions, and – if appropriate – subsequent actions.