Chapter 20.

Homefullness Manifesto: Every home needs a safe homeland

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Biography:

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Biography:

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Abstract

This new *Homefullness* manifesto explores how homes and homelands are impacted by climate breakdown, extreme weather events and endless wars. These catastrophes destroy homes, infrastructure and communities which leads to homelessness at scale and devastated homelands. The combination of climate breakdown and conflict is especially alarming. For this manifesto, the authors explore the ramifications of conflicts and 'natural' disasters on people's homes and communities and illuminate acts of *Homefullness* amidst the detritus of these life changing events. While intersecting societal challenges including war and climate breakdown portend systems collapse, the authors explain how communities can thrive and survive in their homes and homelands rather than endure endless wars and dangerous changes in climate.

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Homefullness advocates for housing for all because housing is a human right. If this very simple but principled belief was instigated throughout the world, there would be a myriad of housing options for humans, and their non-human companions who would thrive in communities where equity, affordability, sustainability, empathy and kindness are paramount. Instead, we have a world which is in flux due to the failure of extractive capitalism to provide equity, fraternity and liberty for peoples across the world and because wars and changes in climate are reshaping communities and devastating homes and homelands.

We recognise that it is extremely difficult to live without secure, affordable and sustainable housing in regions unaffected by war and in cities and regional areas that for the most part have not been ravaged by the excesses of climate breakdown. However, millions of people across the planet also have to contend with housing stress and homelessness because of the impacts of climate change or violence in their communities. Both are due to the breakdown of systems: whether it is due to changes in climate that leads to erratic and extreme weather events or because of the conflicts, wars and occupation of homelands due to the domination of one country and people by another.

For this *Homefullness* Manifesto we turn to the disruption and destruction wrought by war and extreme weather events on people's homes and homelands. Our interest is in exploring the ramifications of conflicts and 'natural' disasters on people's homes and communities and to illuminate acts of *Homefullness* amidst the detritus of these life changing events. As such, we dedicate this manifesto to humans and non-humans affected by the cruelty, terror and displacement of war and by devastating

impacts of a changing climate. Our concern here is with homes and homelands which are disputed territories with long histories of occupations and violence, and of people and communities whose lives, homes, health, culture, land and work are impacted and changed by climate breakdown. We know that our weather systems and weather events will become more ferocious and erratic if we do not provide legal provisions, economic, social and cultural incentives, government, industry and community support and infrastructure to phase out fossil fuels and curb global warming.

War

This *Homefullness* Manifesto advocates for a world without wars and for the end to the manufacture, supply and use of weapons. We despair that wars fought by transnational and regional powers kill, maim and displace millions of people from their homes and homelands. We are furious that endless wars throughout the world destroy the habitat and ecologies of non-humans. We despise the propaganda, rhetoric and lies that warring parties engage in to conceal their crimes against humanity and ecocide.

We are outraged at the terror that humans use to dominate others which leads to the obliteration of peoples housing, communities and life. The outcome of war on people's homes and lives are devastating. Missiles demolish the roofs of buildings, destroy windows, shatter glass, pull up concrete slabs, twist steel girders and burn rubble. Bombing raids destroy apartment blocks where people have cooked soup, embroidered gowns, read books, tended to the garden and fed the cat. War crushes homes where parsley, mint, onions, tomatoes and cucumbers were tossed with lemon and olive oil for an evening salad.
The outcome of war is not only the death of civilians and a lack of civility between nations, but also mass homelessness because people who are displaced by wars and conflicts are forced to leave their shattered homes and communities to seek shelter and safety in other towns or cities. Fear, confusion and exhaustion pervades the lives of displaced civilians as they flee violence or are moved to other regions even if it is for their own safety. Over time, many displaced people are housed in refugee camps. Others seek asylum and reside in exile in other countries if it is not safe to return to their homes or their land. Emergency housing must be available for people to be supported in times of need and is especially important for people who have had their housing destroyed or who have had to flee from their home due to the impacts of war, extreme weather events and a changing climate.
The security of a nation state is not realised through the militarised defence of its inhabitants or the occupation and obliteration of communities and countries. We must stop dominating others for extra land

and power. We must cease bombing raids which annihilate communities. Security for nation states and occupied territories will not be gained through acts of terror.

Climate

In addition, the high carbon emissions of our fossil fuelled economies are causing changes in our climate, rising temperatures and extreme and erratic weather events. As we experience climate breakdown, communities across the planet are beset by heatwaves, fires, storms, cyclones, tornadoes, floods, hurricanes and typhoons which destroy people's homes, livelihoods and infrastructure. These erratic and extreme weather events, like war, destroy rural and urban areas across the world, displace people from their homes and devastate social, cultural and natural ecologies. Rising temperatures and changing weather systems fuel fire and floods which devastate the bio-diverse habitats of non-humans, and spoil land, vegetation and crops. This does not just happen every hundred years as often mentioned by politicians and the media who survey destroyed homes and Country after catastrophic floods and fire: it happens every year, everywhere. To our consternation, climate breakdown is casting another layer to the despairing situation of endless wars, land grabs and violence. The climate crisis is playing havoc on communities, ecologies and habitats throughout the planet. Changes in climate threatens biodiversity and disturbs natural ecologies. This has to stop!

All humans and companion animals need to be housed in secure temporary or permanent shelters to survive these catastrophes. Emergency and permanent housing must be provided to all when homes are damaged or destroyed by catastrophic disasters. We must also be cautious about rebuilding housing on land that is prone to fires and flooding. However, this begs a wider question. As severe weather systems lead to more and more erratic and extreme weather events across vast terrain, we will all be at risk of the impacts of a changing climate if temperatures continue to rise well above pre-industrial levels. To adapt to rising temperatures and changes in climate, we need to design and refurbish housing and infrastructure to be sustainable, affordable, secure, fire, wind and flood proof and well insulated.

Similarly, the global insurance industry must be regulated at fair and affordable prices so that communities are supported when housing and other infrastructure are damaged or destroyed. Social inequities will be further entrenched if people are not supported with new homes, housing repairs and rebuilds because they can not afford high insurance premiums. In addition, communities require well funded and resourced emergency, paramedic and health services that can respond to multiple emergencies

during extreme and damaging weather events. As we discuss the impact of climate disasters on housing, homes and communities we can ill afford to ignore the impact of climate breakdown on the one home we all have: planet earth.

Entropy: Societal collapse or *Homefullness*?

The planet is currently experiencing multiple crises which threaten people's quality of life and is resulting in climate breakdown, new and never ending wars, forced migration, inequality, oppression, racism, fascism, homelessness and fear. These crises negatively affect the lives, homes and homelands of many people across the world. The combination of climate breakdown and conflict is especially alarming. For instance, changes in climate and minimal or no rain leads to dry waterways, arid land and drought conditions. This could lead to climate wars in water and food deprived regions because these resources are crucial. We will move towards an over heated, sick and desperate world if we continue to support war instead of peace, conflict instead of discussion, exclusion instead of community, wealth over equity and if we continue to dominate and devastate the planet's resources, eco-systems and biodiversity through high carbon emissions, polluting industrial and agricultural practices and human greed.

Entropy, a key idea in thermodynamics, explains how closed systems naturally move towards imbalance, disorder, and energy loss. In the social sciences and ecological humanities, entropy is often used as a metaphor for issues such as societal stagnation, collapsing institutions, and the breakdown of relationships. Especially when considering global housing problems, climate disasters, and areas of ongoing conflict, entropy highlights how social systems can decay until nothing moves or changes and communities become trapped in repeated cycles of destruction.

Entropy, in social and ecological settings, helps us also explain systemic breakdown. Therefore we argue that entropy leads to the collapse of homes, infrastructure, and community bonds during war, resource shortages, and climate disasters. Here, entropy signifies not just disorder, but stasis – a state where systems are paralysed and no recovery is possible. This condition can be described as existential entropy: a gradual decline whereby both human and non-human systems experience diminished vitality and responsiveness. Illustrative examples include displacement driven by climate change, prolonged conflict, economic austerity measures, and exclusionary practices in urban planning, all of which contribute to recurring patterns of homelessness and social disintegration.

While some may view planetary and social breakdown as systems collapse, we see an opportunity. Instead of a collapse in social, environmental, health, financial and political systems because of the reckless extractivism perpetuated by governments, business, royalty and oligarchies, we propose *Homefullness* where the care and wellbeing of all humans, non-humans and the planet is fundamental. Here, civil society prioritises, enables and supports inclusive, diverse and culturally safe communities where housing and work is co-designed, developed and maintained for people for security, harmony and care rather than domination or outlandish profits. After all, *Homefullness* generates rather than dissipates energy; it reopens circuits of care, mutual awareness, and co-presence that entropy closes down. For *Homefullness* is an active, dynamic force rooted in relationships. *Homefullness* emerges here as an onto-ethical initiative, intentionally restructuring relationships to foster new material opportunities. This approach reintroduces dynamism in contexts where entropy would otherwise create stagnation and a collapse of systems.

For instance, education and employment which nourishes, engages and supports people to thrive are crucial acts of *Homefullness*, and should not exclude participation and contribution because of a person's wealth, race, gender, sexuality, faith, abilities or age. If our communities and lives were shaped by kindness, inclusion and the support of all, there would be no need for humans to dominate and occupy the land of others and to engage in violence, conflicts and wars. We simply have to change the ways in which we learn, work, play and live with others so that we practice care for humans, non-humans and for the land, air, water and soil of our planet.

Human and non-human ecosystems must be supported to thrive in urban, regional and rural areas without the threat of human induced erratic changes in climate. To ensure this, humans must have access to cheap, renewable energy sources for power and transport so that carbon emissions do not continue to rise and overheat and pollute the planet. In addition, tech and mining companies must be regulated and organised for social, cultural and planetary wellbeing rather than immense profits and reckless domination. Finally, carbonised and bigtech oligarchies will cease to have social and political currency due to the end of fossil fuel wealth and the domination of extractivist technocrats.

Our communities can be supported through networks which engage in mutual aid, landcare, regenerative agriculture and cultural productions for relational, health and social benefits. Sustainable housing models which enable collaborative living through shared kitchen gardens and allotments, communal facilities and resources can support diverse households and are key to what we consider *Homefullness*. Bedouin tents, apartments, houses, kåta, bungalows, tiny homes, courtyard homes, units, co-living spaces and more must

be developed to withstand the ravages of a changing climate and to support the many different ways that people wish to live.

Instead of simply viewing a home as a place of shelter, *Homefullness* fosters coexistence, mutual support, and vibrant material connections – it actively rejects remaining stuck or passive. *Homefullness* represents a kind of social negentropy, bringing renewed energy and opportunities for connection into systems at risk of breaking down. Rather than seeing "better" as an inevitable end point, *Homefullness* is created through continuous, practical acts of care and collaboration. For *Homefullness* is an active, dynamic force rooted in relationships. *Homefullness* emerges here as an onto-ethical initiative, intentionally restructuring relationships to foster new material opportunities. This approach reintroduces dynamism in contexts where entropy would otherwise create stagnation and a collapse of systems.

Because of this, we seek communities of *Homefullness*, where inclusion, trust, equity and care manifests for all peoples, cultures and lands. We argue that security can only be gained and shared through acts of *Homefullness*: where humans care for themselves and for each other with and through reciprocity. Better to have reciprocity between neighboring communities and nation states than forever wars. Therefore, we must ensure that there are no people without a home, or people without a homeland. How simple this could be: homes in a homeland with a thriving populace which is not constantly occupied by neighboring armies, bombarded by weapons manufactured in distant lands, or impacted by heatwaves and catastrophic disasters. What joy there would be if people could live for and with *Homefullness*.

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