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***europa*-directory: Intentional Communities and Ecovillages in Europe**

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The Eurotopians

*I arise in the morning torn between
a desire to improve the world or to save it and
the wish to delight in and enjoy it.*
(E. B. White)

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Foreword

“Look the other person in the eye and become aware of the powers that are there... the gifts and strengths... which that person might not even be aware of... Just think what these powers could do to heal our planet... And imagine how good it would be to work together... on a common project, for a common goal... Just imagine how it would be to take shared risks... to work something out with fun and humour and laughter... to celebrate success, to overcome failure together, to forgive one another when mistakes have been made... and just to be there for one another... enjoying each other’s joy...”
(from a meditation by Joanna Macy, deep ecologist and peace activist)

“Here it is, the *europa directory!*” The name europa is derived from the words Europe and utopia, as you can see in our logo. Utopia is a Greek word meaning “nowhere”. It has come to mean an idealised but unrealised state of society. And we selected the continent of Europe because... well, because we happen to live here and understand its culture better than anyone else’s, and because Europe has seen a lot of community activity over the past few thousand years...

We europolitans see utopias as healthy as long as people take them as an inspiration – and then translate that inspiration into motivation for practical action. A utopia can be a guiding force for change. It should not be abused as a yardstick for judging real accomplishments against unrealistic ideals, so as to divide everything up into “good” and “bad” results until everyone finally loses interest. Utopias can get people excited about a new life. And we think it is essential to create new environments in which forward-looking and peace-promoting lifestyles can be developed.

This book is about real examples of how such lifestyles with their different approaches actually look. They were and are being initiated by people who want to live differently and change something. Perhaps, gentle reader, a longing, a vision, an idea of a different life has driven you to pick up this book of almost 500 pages. We hope that some of the thoughts and impulses recorded here will come alive: spreading the community thought, strengthening existing communities and helping to found new ones.

Our research

Since autumn 2003 we have produced and sent a mountain of letters, post-cards and emails to 1,723 communities and 547 institutions in twenty-nine countries. About a quarter of them have replied, some only after repeated reminders. Our respondents decided for themselves on the questionnaire whether they wanted to be called a community, an ecovillage, an ecosettlement or something different,

since such terms have a great deal to do with how they view themselves. We only challenged these labels, or recast them ourselves, when we discovered egregious contradictions to our own knowledge or to other information on the questionnaires. We ourselves are assuming that the minimum criteria for a "community" include the fact that the participants live together, that they are more than a family or a couple, and that the community's purpose goes beyond mere cohabitation. In addition, we have included small and also planned projects which are just starting down the path to community.

As this is the English edition of *eurotopia* we decided to limit the amount of communities mentioned in the chapter about Germany: we did not include some very small, most of the planned and those communities, that do not welcome more members. In the German edition of *eurotopia* you can find around 50 more of them.

We have done little to check up on the information printed here, and the communities themselves bear full responsibility for the content of their self-descriptions. The degree to which their self-evaluations match what you will actually find there depends not only on the condition of the community and its members at the time of writing, but also on your expectations. That's why we want you to decide whether a group is "politically correct" or whether there are other (good or bad) reasons to mistrust it: you, the readers, have a wide range of views and are conducting your search with different interests in mind. That's why we do not want to discriminate in our selection and pass judgement on individual projects. The philosophical and organisational makeup of the communities depicted in this book derives exclusively from the participation of communities in our survey, and does not necessarily reflect the current state of the community movement.

Overall, 311 communities in twenty-four countries found their way into the data section this time. More than half of them did not appear in *Eurotopia* 2000/01, and we have also included some fifty projects which have been founded since 2000. What if you know of communities which have not been included? There are a number of reasons why communities do not respond: First, we simply do not know them all. Second, some are not interested in visitors and new members. Third, some do not want to attract any additional attention to themselves. Fourth, some do not get around to answering or else they "misplace" the questionnaire. Fifth...

From our vantage point, the responses make it impossible to offer any reliable assessment as to whether the community movement as a whole is growing, stagnating or even shrinking. It appears as if general interest in solidarity-based and alternative lifestyles and organisational structures is on the increase, or at least that's the impression one gets from on-going media interest and the number of community seekers. But we are convinced that the community lifestyle still needs a major boost through active participation and the establishment of new groups. Nothing is perfect, but there are plenty of projects out there that are worthy of support. Please take both your search and the communities themselves seriously, and take account of their members' efforts and dedication.

Foreword

You might be wondering why, in this age of instantaneous electronic communications media, the *europa* index is still only appearing in book form. One reason is that currently a third of the communities we wrote to did not want to be published on the Internet and thus would not show up in an on-line data base. On the other hand an on-line europa could be continuously updated and would be very useful for travelling people. The question is, if users would be willing to pay an appropriate fee for such a service. Feel free to tell us your opinion! In any case for us personally, a real honest-to-goodness book is a very satisfying result from our 1,500 hours of work, particularly each time we hand it over to an interested person.

Structure:

On the first fiftyfive pages we have put together some thoughts regarding the topics of "community" and "ecovillage". First, Martin and Karen present some definitions in their articles "What is a community?" and "What is an ecovillage?" and go on to outline the characteristics of these two ways of life. In his essay on "The Rainbow Power of Community", Dieter takes a philosophical-sociological perspective on the dynamic interaction of human beings, the group and society, with a special angle on the development of an integrative understanding of community. The three following articles are dedicated to focal points of community life: Bill examines the connections between "Money, property and responsibility"; Lora breaks a lance for an active discussion over the existential issue of "Decision-making in consensus"; and Peter reports on a study devoted to the subject of "Communities as the lifestyle of the future" according to the criteria of an ecological evaluation.

While preparing this edition of *europa* we were particularly concerned with emphasising community development. This topic is discussed at various points throughout the first section. The article "Forming a community" by Martin with his consultation tips, and "How to begin?" by Dieter invite each reader who is on the path toward community to dedicate him- or herself to the exciting processes of human togetherness and to transform old sorrows into new virtues. The only repeat from the last edition is Sven's satirical suggestions for community visitors, which rounds off the first section.

And as if this weren't enough already: As in the last *europa* from 2000, we have included a special section on **community networks**. There you can find further information showing how the individual communities fit together, or how networking within the community scene looks. The **useful addresses** should also be helpful in locating further practical information around the topic of "living in community".

We hope that this book is exactly what you have been looking for. In any case, we here at the Club99 Community at Ökodorf Sieben Linden have stood behind it all the way, with hand, heart and soul. Good luck!

The Community-Seeker

A story for this book and its readers

told by Dieter Halbach

Stopping by a small co-operative bookshop recently I came upon a book with the modest title: "Eurotopia: An Index of European Communities". My heart skipped a beat: perhaps there was still a chance for me to find a new life before death? The salesman behind the counter looked at me through his nickel-rimmed glasses, his eyes half sympathetic, half amused, and said: "A good book for people looking for community! Yes, I was searching once myself... and what I found, I lost again. But I recently rediscovered part of what I thought I'd lost."

After this somewhat nebulous introduction, he began to relate his odyssey across the globe from one community to the next. He was nothing if not critical: no one could satisfy him on his quest for the perfect community. The politically correct communities lived in a wrong way and lugged around heavy ideological baggage; the economically successful ones were sandbagged with work and management and had turned conventional; the freaks were too stoned and chaotic for his taste; the spiritual communities were so obsessed with love that they had thrown sexuality out the window, and the sexually liberated communities had done the same with love.

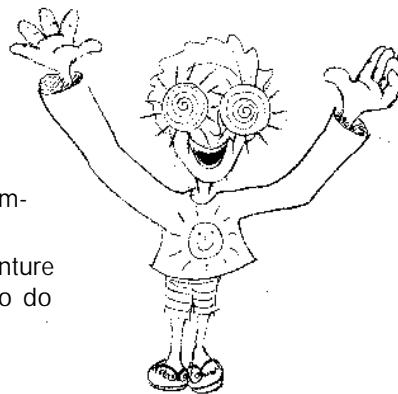
My bookseller was just getting into high gear when suddenly a wistful, almost mystical smile appeared on his lips: "But after so many years of searching I've finally found it: my community! They're just a handful of people, but somehow they have managed to integrate all aspects of life." "Right, so why didn't you stay there?" I asked him. "They didn't want me," he replied. "I wanted the perfect community, but they wanted the perfect human being!"

A short time later, after many more questions, I stepped onto the street, the book under my arm. I felt funny inside. A blend of pain and joy, spiced with a pinch of fear, had settled onto my heart – which in turn was beating like a drum. Is this what the poets call "longing"?

"Only sunny eyes can see the sun," my bookseller called after me, laughing.

"And what about the butterflies in my stomach?" I wondered.

So on shaky legs I stepped out into the adventure they call life... my life, which has something to do with me and something to do with community.



What is “Community”?

A tentative definition and overview

by Martin Stengel



“The whole world is a commune. We all live in one world. Addressing this task, pulling this simple statement out of utopia and into the simple consciousness of yourself and everyone else will be our task and the task of future generations.” (Gogo Böhm / La Lix)

What is “community”? “Well, that’s obvious enough, isn’t it?” I thought – and then I decided to head out in search of a more precise definition. The linguists tell us that “community” comes from the Latin word *communis*, which means “shared”, “common”, “general”, “universal” and “public”. Thus it’s an antonym to the word *proprius*, i.e. private. It is related to the words *commune*, meaning “common property” and *communiter*, i.e. “in common with others”, “jointly” and “generally”. In modern-day Europe, a “community” is generally described as a group that shares something or whose members agree on specific characteristics, behaviours or interests.

In using this definition, we note that there are countless forms of communities on virtually every relationship level, existing for the most varied of reasons. There is scarcely a single human or other being who does not somehow belong to at least

one community, if not to many. We grow up within families, with whose members we have a great deal in common; we earn our money in businesses together with others whose attitude is also aimed at earning money; we live in municipalities within state communities (whether we like it or not); or else we're members of the regional forest community.

The Institute for Sociology at the University of Münster describes groups of individuals who join together on the basis of similar interests so as better to achieve their individual goals as *social* communities. Such communities arise from private (football, scat clubs...), religious (churches, faith communities...) or political motives (parties, trade unions...) and as economic organisations (co-operatives, corporations...). They usually limit themselves to one aspect of the members' lives or one common task and do not touch on private matters – which doesn't necessarily mean that the local suburban garden club or co-operative won't give us an opportunity to meet our new best friend or even our mate.

Originally, and even today in some non-industrial cultures, all people are born into life communities encompassing more than one family. Life itself is firmly linked to membership in a tribe, a clan, a village, and a purely individualistic lifestyle is accorded little value. Such communities are classified as *primary*, i.e. as communities on the same social level as the family. Such a community's existential basis is often tribal property. Tasks are defined by the village community and fulfilled by the individual on behalf of this village community. People quite naturally live in and for the community and the community in turn feels responsible for the well-being of each of its natural members. Among other things, this concern expresses itself in traditional rituals through which new-borns or young men and women are formally admitted to the tribe.

What we are reporting on in *europa* are groups of people who consciously and voluntarily decide to share their private time, ideas and values together and, to this end, to live together. Here we are referring to *intentional* or *voluntary* communities. Ideally, people who decide to live in such communities intentionally enter in on more intensive relationships with others, bond more closely with others, and voluntarily place part of their lives and actions in the service of the group's common good and thus in the service of other people. Ideally, they also pull back the curtain which normally surrounds private life and make themselves more visible to others.

“A community is a circle of people who know and accept each other and who support each other in their mutual growth – people who trust each other and dedicate a part of their energy to a greater whole.”

(Corinna Felkl/Sieben Linden)

What is „Community“?

Community intensity

What about the level of intensity possible in living together in a community? There is a broad spectrum: from the *neighbourhood* and the (pragmatic) *flat-sharing community* all the way to the classic *commune* (whereby these terms may have different meanings from one place to the next). While settlements organised on a neighbourhood basis (such as the co-housing projects in Denmark) still put the family first, namely in a clearly defined territory – the family flat – in communes these private structures have largely been dissolved in both spatial and even social terms: members share common kitchens, they often take care of the children together and they earn the money in common.

While in eco-settlements most decisions are private (individual, family, household), the shared decisions in communes usually reach considerably further into such areas as procuring commodities, eating habits, professional activities or even child-rearing. The looser communities are thus sometimes described as secondary groupings, while communitarian living arrangements are included among the primary groupings, right along with the family and couple relationships. While secondary communities certainly can encompass hundreds or even thousands of members, the primary groups normally stay well below this on account of the greater intensity of their relationships.

The book you are holding in your hands was written by people who belong to two communities: the commune Club99, whose contractual terms reach far into its members' private lives, and also the surrounding village community – the Ecovillage Sieben Linden – whose goal is to become a 300-member organism made up of smaller communities. Thus hybrid forms are certainly possible and help to integrate different aspects.

Community consciousness and individuality

Communities are usually characterised by a group consciousness, by a not always easy-to-grasp concept of who “we” are as a group. A person as an *individual* (= “the indivisible one”) maintains a living relationship with the surrounding community. If all goes well, as an individual person living in community I feel both that I am a self-responsible person with my own uniqueness and also that I am a part of a larger organism which possesses an exterior form and identity with which I can identify.

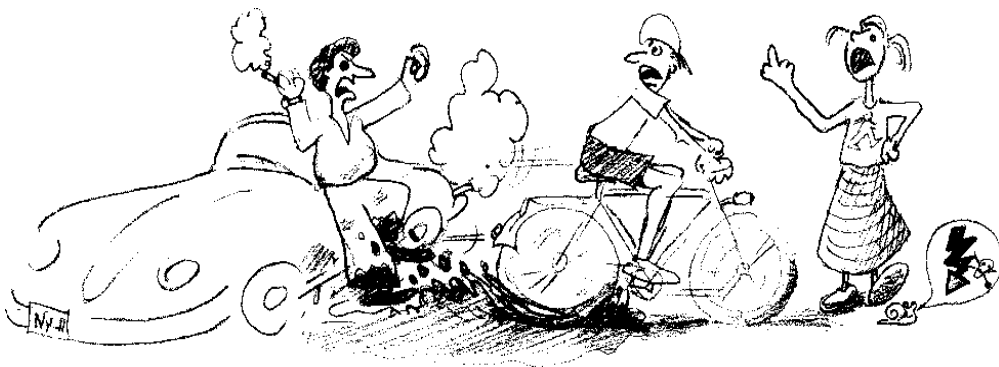
The experience of my own uniqueness within this field of give-and-take and the direct feedback of people I am well acquainted with gives me, as an individual, a clear awareness of who I am in the company of others and how others perceive me. Equipped with this knowledge, which continues to develop, I can then decide whether or not to become a “community-compatible individualist” who is aware of his strengths and weaknesses, his abilities and needs. I can embark on a voyage of mutual inspiration and enrichment together with my community.

What is „Community“?

According to the sociologist Hans-Peter Dürr, the secret of Nature's success is the "plus-sum game": within the overall context, the advantage of one is the advantage of the other. If I, with my dedication and my love, promote another member of the group, then that has a positive effect on the community environment and, ultimately, on me too. We are becoming increasingly aware of the negative experiences that go with the standard model of mutual competition and living at other people's expense. Humankind is becoming more aware of itself through the globalisation of its unavoidable mutual impacts. The result is that we stop viewing ourselves as being independent and start viewing ourselves as part of the *world community*.

Of course, there's no guarantee that things will work out this way. History is filled with examples of negative group consciousness. When "we" becomes a substitute for a missing positive self-awareness the result can easily be a dependence on the group's identity and strength with some nasty results. In other cases, communities/societies develop absolutist structures which suppress deviant attitudes and actions through punishment. We need only recall the wars of religion and the Inquisition, or the madness of fascist and racist systems in cultures all over the world.

These tendencies appear to be weaker or are at least harder to detect in our "civilised" societies. But even here membership in a group can lead to a situation where members develop a disparaging and even hostile stance toward people who think differently. Not even politically and spiritually enlightened groups/communities are immune to this. The nature of the boundary drawn between You and Me, between Us and Them determines whether a group becomes an enrichment for the whole (promoting peace) or else a threat (provoking war).



What is „Community“?

The vision of community

Many “intentional” communities have formulated a common vision, an utopia as an ideal vision of another world or another type of society. Thus community is not just intended to fulfil a need for more relationships but offers an experimental space for alternative models for living. The communes of 1968 were a response to the repressive normality of Germany’s “Economic Miracle”. They were experienced as islands of artfully expressed autonomy, non-conformity and freedom from domination. Rural communes were and still are responses and alternatives to the dependent life of urban culture with its jobs, its food and energy deliveries. The monasteries of the middle ages not only sheltered people hoping to exchange worldliness for chastity, but also socially critical people who were given the opportunity to develop their theories and conduct their research under the protection of the Church. Monastic orders developed whose members lived and practised their faith in common while rejecting the prevailing ecclesiastical norms and hierarchies.

Even today, most communities can be identified as model projects for future-compatible and society-changing ways of living. Many consciously present their experiences to the public. Not least, the shared and energy-amplifying aspect of a commonly formulated and sustained vision is significant for new community formation.

The communities you will find in *europa* partly have many similar characteristics; but from another point of view, they also differ greatly from one another. On the backside of our questionnaires we sent the communities a list of keywords, the most relevant of which they were to mark with an “X”. With this rough characterisation, we want to go beyond the mere self-descriptions and additionally provide our readers with a simpler overview. Of course, from this one could go into a whole range of statistical analyses of the way in which communities view themselves.

The 311 communities described in this index have marked their most relevant characteristics in the following way:

- 70 % describe themselves as “ecological”
- 41 % are “non-violent”
- 36 % view themselves as “spiritual”
- 31 % practise “organic agriculture” and
- 32 % “self-sufficiency”
- 35 % follow a “vegetarian” diet and 12% even follow a “vegan” diet
- 26 % do “peace work”
- 20 % have a “left-wing political understanding”
- 10 % are “anarchistic” as opposed to 4% which are “hierarchical”
- 7 % live in “free love”-relationships

One community (0.003%) is both “anarchistic” and “hierarchical” at the same time

Do we need communities?

We eurotopians maintain that the world needs communities, more communities than ever before! The greater the separation between people and cultures, the more destructive their individual and collective influence on one another and on nature seems to become. Over the course of the Industrial Revolution our attentiveness toward the common good has disappeared more and more. Humankind has become an economic factor and a calculable system component. From the perspective of the so-called powers that be and the media, but also in our own eyes, we are basically consumers (of superfluous assets), workers or employers, investors, home builders, money savers. Or else we are gifted, disabled, soldiers, security risks... In the process, we ourselves have elevated our individuality to a desirable trait in itself.


























On the other hand, despite all our creativity, our desire for self-realisation, our search for more meaning in our lives, we are becoming more and more superfluous – we are even becoming a “problem” in our own right. We identify with symbols and objects, with having and doing, and yet we place great value on being as different as possible from other people. Individuality becomes competition: we don't want other people to be better off than we are, and war between individuals – as between states – is a “regrettably but unavoidable means” of securing one's existence.

But we can already see signs of a turnabout. As our consciousness becomes more global, and as humankind continues to recognise that our destinies depend on one another and that we are all heading down the wrong path together, a shared desire to think in new ways is starting to spread. Whoever holistically examines the causes of human misery will ultimately realise the necessity of a transformation of values: humans and humanity itself need more contacts and a deeper connection to other sentient beings. They need to be able to express their inner longings, to express the meaning of their lives through meaningful activities, through a link to nature and the natural foundations of life. They need peace with one another, co-operation, mutual support and a sense of community.

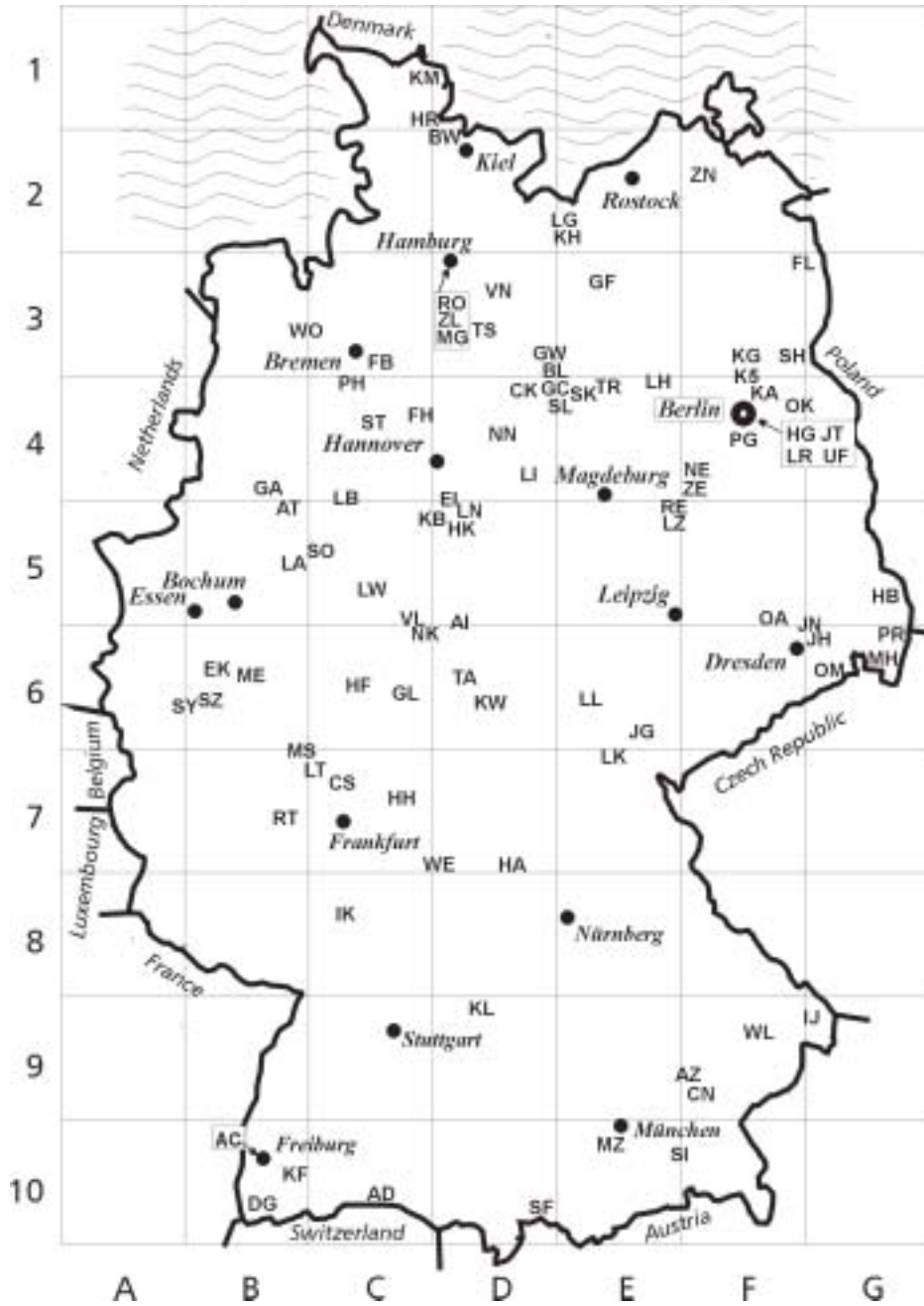
I don't want to suggest that voluntary communities, as described in this book, constitute a solution to all problems. And the fact that many people leave communities and that community initiatives fail certainly also means that the community principle is less than a perfect fit in many cases. But I am convinced that they offer a whole world of possibilities for the transformation we need and that they can be the nuclei of a new consciousness. They can be learning places for co-operative behaviours and laboratories for future-compatible lifestyles – both for groups as a whole and for the individuals within them.

*“When all members sense a living balance among one another, then the community will become a place of great passion and profound satisfaction.”
(Lillian Downey)*

Legend

	community in planning
	ecovillage
	ecosettlement
	indicates the location of the community on the map
	start a new line when writing the mailing address
	telephone number
	fax number
	Email
	homepage
	founding year
	located in the city
	located in a town/suburb
	located in the countryside
	<i>behind it:</i> size of the property (1 ha =10,000 m ² , 1ac =4,050 m ²)
()	<i>behind it in brackets:</i> the nearest large town
♀	number of women
♂	number of men
	number of children
	total number of members
	languages spoken in the community (besides the national language): g=German, e=English, f=French, i=Italian, s/sp=Spanish
	How many work inside the community?
	Who makes important decisions?
()	<i>in brackets:</i> How are these decisions made?
	type of financing
	owner (of building/land)
	ideological/spiritual principles
	main areas of activity
	catchwords
☺	new members are basically welcome <i>behind it:</i> admission requirements for new members
	welcome work ing guests in exchange for board and lodging
()	<i>in brackets:</i> do not explicitly offer board and lodging
	is part of the networks listed here
X	this community no longer exists or is no community any more
A-Z	country abbreviations, which are explained on page 415.
→	see entry in the index

Germany



Germany

AC	Adidam Center&Bookstore	B10	KF	KommFrei e.V.	B10
AD	Agnus Dei	C10	KG	Kommunität Grimnitz	F3
AI	Lebens- und Agrarkulturelle Initiative e.V.	D5	KH	Dorfgem. Klein-Hundorf e.V.	E2
AT	Arche Tecklenburg	B5	KL	Gem. in Klosterzimmern	D9
AZ	Aham-Zentrum	F9	KM	Kommune am Meer	C1
BL	Gemeinschaftliches Leben e.V. Blütlingen	D3	KW	KoWa e.V.	D6
BW	Basisgemeinde Wulfshagenerhütten	D2	LA	Laakenhof	B5
CK	Kommune Karmitz	D4	LB	Gemeinschaft am Lambach	C4
CN	Connection-Medien-Zentrum	F9	LG	Lebensform Gemeinschaft	E2
CS	Casa Soluna	C7	LH	Land Rausch GbRmbH	E4
DG	Delphin-Gemeinschaft - Wege zu Gott	B10	LI	Hofgemeinschaft Lindenhof	D4
EI	Wassermühle Eime GbR	D4	LK	Verein z. Förderung ganzheitl. Lebensweise u. Kulturpflege	E7
EK	Emmaus Gem. in Köln	B6	LL	Beginenhof "Lieselotte"	E6
FB	Finkenburg	C3	LN	Hof Luna	D5
FH	Friedenshof-Kommunität	C4	LR	Therapeutische Lern- und Lebens-Gemeinschaft	F4
FL	Feuerland	F3	LT	Lahn-Taunus Gemeinschaft	C7
GA	GRAL-Gemeinschaft	B4	LW	Laurentiushof Wethen	C5
GC	Hofgem. Gr. Chüden Nr. 4	D4	LZ	LebensGut Lübnitz e.V.	E5
GF	Haus der Gastfreundschaft	E3	ME	Mutter-Erde-Gemeinschaft	B6
GL	Galions e.V.	C6	MG	Villa Magdalena	D3
GW	Gemeinschaft in Güstritz (Wendland)	D3	MH	Kulturfabrik Mittelherwigsdorf	G6
HA	Camphill Dorfgemeinschaft Hausenhof	D7	MS	Projektzentrum Maibacher Schweiz	B7
HB	Holderbusch	G5	MZ	Miravillage-Zentrum	E10
HF	Hof Fleckenbühl	C6	NE	Noyana Gemeinschaft	F4
HG	Anthropos. Hochschulgruppe Haus Bornstr. 11 e.V.	F4	NK	Kommune Niederkaufungen	C6
HH	Sozietät Herrnhaag	C7	NN	Sonnenhof	D4
HK	Kürbisprojekt	D5	OA	Umweltzentrum Ökohof Auterwitz e.V.	F5
HR	Hof Rossee	C1	OK	ÖkoLeA	F4
IJ	simhacalam academy	G9	OM	Osho Manjusha	G6
IK	ISKCON Heidelberg	C8	PG	Pretschener Gemeinschaft	F4
JG	Jakobgut	E6	PH	Zentrum PrinzHöfte	C4
JH	Johannishöhe	G6	PR	Lebensgut Pommritz	G6
JN	Lebens(t)raum Gemeinschaft Jahnishausen	G5	RE	Projekt Reetz	E5
JT	Lebens(t)raum Johannisthal	F4	RO	Brot & Rosen. Diakonische Basisgemeinschaft.	D3
K5	Kommune 5	F4	RT	Kultur- und Tagungshaus Rauenthal	B7
KA	Wagendorf Karow	F4	RW	Projekt Regenwurm	D10
KB	Kommune Buchhagen	C5	SF	Stamm der Likatier	D10
			SH	Gut Stolzenhagen e.G.	F3



Ökodorf Sieben Linden

SL

38486 Poppau (Bandau)

☎ +49-(0)39000-51235

✉ verein@oekodorf7linden.de

☎ -51232

🌐 www.oekodorf7linden.de

📅 1993

🌳 44 ha (near Salzwedel, S.-Anh.)

♀ 28

♂ 27

👁 15

👥 70

🔍 d, e, f, it., sp.

👤 all but 5

👤 everyone in common (differentiated consensus model)

👛 limited common financing/shared for subgroups

🏠 co-operative = common property

🌐 holistic, social-ecological

🔄 self-administration and self-sufficiency, communal culture, ecological building, seminars, care of guests, public relations

🌱 ecological, self-managed, anarchistic, left-wing political understanding, non-violent, spiritual, inner growth, meditation, yoga, deep ecology, organic diet, vegetarian diet, vegan diet, adult education, free school, seminar-house, peace-work, therapies (ShinTai, homeopathy, Chi Gong...), self-sufficiency, permaculture, organic agriculture, organic gardening, work horses, forestry, alternative energy, new technologies, ecological construction, straw bale building, various handicrafts, music, choir, ArtDepot



In 1997 we founded a socially and ecologically oriented settlement, an "ecovillage", where eventually 300 people could live. The village represents a holistic habitat which closely integrates and harmonises different areas of life so that a positive human and ecological net balance and mutual resonance can develop.

We want to be an open and hospitable village, inspired by a

communal culture where, within an ecological and self-organisational framework, a variety of lifestyles and convictions can become possible. We are striving for overall self-sufficiency in all areas of life: from nutrition, building and energy all the way to our own social, medical, educational and cultural activities. We are organising ourselves as a village community made up of smaller living communities, which exist alongside one another in a co-operative fashion in the form of a number of "neigh-

Germany



bourhoods" with a variety of life concepts (see also the → "Club99" community). We seek social and cultural exchanges with our surroundings. Together with other projects and movements we are working on the development of a societal alternative: through our own example we are demonstrating that a (more) sustainable life is possible. We criticise social deformations, point to alternatives and participate in practical acts of resistance (against Castor transports, turkey farming, the Iraq War). Until 1999 we were mainly concerned with building up communal facilities and infrastructure. We bought a large house for some 15 residents in the village of Poppau, located 1 km away. In 2000 the first two residential houses for 20 occupants were completed, followed by the first approved straw bale residential house in Germany and a wood workshop. We have just finished constructing a 3-storey strawbale-house for 18 inhabitants.

→ see also description of networks "**GEN**" and "**Come Together**"

🌐 Holon, Attac, Aufbruch „Anders besser leben“

☺ acceptance of our "vision of a holistic village", admittance to the co-operative and financial participation

Networks of communities and ecovillages

Texts and research by Martin Stengel

This chapter presents networks whose members are either exclusively (e.g. Camphill) or predominantly (e.g. Come Together) communities and ecovillages, or else which represent a major target group for communities and ecovillages (e.g. GEN). The descriptions derive either from the networks and their administrative organs themselves, or else they have been assembled from informational material which they sent to us for this purpose. For individual smaller networks we have published the addresses of all their member communities/ecovillages to the extent that we have received them from the networks' central offices. For all networks we list the member communities, which are listed in full in the directory. And many networks publish a complete list of addresses for their member communities all over the world.

After each network description you will find addresses:

Boldface addresses are the network's official contact address, while normally printed addresses are members of this network. The official contact addresses are sometimes also a community or an ecovillage, sometimes just an office.

The addresses have been listed alphabetically according to country and name. **An arrow (->)** before an address means that this group is listed in more detail elsewhere, usually in the data section, and the name behind the arrow can be found in the index. Explanations of the symbols and abbreviations used here can be found in the legend on p. 414. Except for the country signature, the addresses are listed the way they would appear on an envelope, whereby a vertical beam (|) indicates the start of a new line. Please don't forget to include the country's name at the bottom of the address. The country abbreviations (A-Z) are explained on p. 415.

Adidam

The members of the Adidam community in Europe live cooperatively together in small groups in England, Germany and the Netherlands. These communities are part of a larger network of communities that, together, form the world-wide gathering of devotees of the Divine World-Teacher, Adi Da Samraj.

Over the past 33 years, Adi Da Samraj and his followers have developed a very specific and practical life path: the path of the heart, or Adidam, which is lived and practised by his followers in their communities.

Networks of communities and ecovillages

"The linked, co-operative (and thus genuinely religious) community has a fundamentally liberating function... Free men and women must create a sacred refuge or a human sanctuary for their own growth – and not isolated from one another but only in committed cultural and communal co-operation." Adi Da Samraj – from an essay in the book Eleutherios (The Only Truth That Sets The Heart Free).

His followers in the Adidam Communities know that through their lifestyles they not only support their own spiritual growth, but also focus Adi Da Samraj's love and his delightful being, effectively transmitting it into the world for the benefit of all living things.

Adidam Holland

NL Annendaalderweg 10 | 6105 AT Maria Hoop
☎ +31-(0)20-4681442 ✉ adidam_amsterdam@adidam.org
🌐 www.adidam.nl

→ Adidam Center&Bookstore (D)

Adidam London Community

UK PO Box 20013 | London
☎ +44-(0)845 3301008 ✉ london@aboutadidam.org

Arche following Jean Vanier

The first Jean Vanier Arche Community was founded by Jean Vanier in the Roman Catholic tradition in France in 1964. His fundamental conviction was that all persons, independent of their gifts or their personal limits, share a common human nature. In Arche Communities mentally handicapped persons live together with non-handicapped "assistants", share their daily worries and joys, and form a Christian community in the spirit of the Gospels and of joy. The communities want to make it possible for their members to take advantage of appropriate educational, employment and therapeutic activities supporting their sense of dignity, their growth and their development, and which simultaneously support them in their endeavours to become more independent. Each handicapped member finds an activity fitting to his or her needs within the framework of work assistance centres, occupational workshops or gardens, through which the development of new abilities and self-confidence are encouraged. The Arche thus hopes to make the special gifts of people with mental disabilities visible. Communal living takes place in groups of from six to eight mentally handicapped women and men and four to six assistants. These households are integrated into towns or villages, and each member has his or her own room. Cooking, eating, house work, birthday parties etc. all take place in common. The Arche Movement offers people from all countries the opportunity to participate as assistants in its communities. Potential members must be at least eighteen years old and be willing to commit themselves for one year. They must further send a written application to the community of their choice and be able to speak the national language of the community well. After a probationary month the

Useful addresses

In this appendix you will find addresses of institutions, organisations, individual persons and networks which we consider pertinent to the topic of "living in community" and which could be of use for the development of communal and alternative lifestyles. The descriptions either come from the persons and groups themselves or else we have developed them with the help of the information available to us.

The addresses have been listed alphabetically according to country and name. Explanations of the symbols and abbreviations used here can be found at the end of the book. Except for the country signature, the addresses are listed the way they would appear on an envelope, whereby a vertical beam (|) indicates the start of a new line. Please don't forget to include the country's name at the bottom of the address.

If you cannot find the term you are looking for, please refer to the **index**.

Austria

BioVegaN

A Biologisch-Veganes Netzwerk für Garten- und Landbau | Altenmarkt 95 |
8333 Riegersburg
☎ +43 (0)676-9221433 📠 +43 (0)676-9221434
✉ dialog@biovegan.org 🌐 www.biovegan.org

Permakultur Austria

A Sapphogasse 20/1 | 1100 Wien
☎ +43-(0)1-9138313 📠 -9138313 ✉ buero@permakultur.net

Denmark

Den Almenyttige Andelskasse Merkur

DK Vejgårdmøllevej 3, Postboks 2036 | 8000 Ålborg
☎ +45-981018-35 📠 -53 ✉ merkurbank@merkurbank.dk
A bank which among other things supports alternative projects

Recommended reading list

This bibliography contains books which in our opinion have a direct bearing on the topic of living in community. Many of them have been written by community-members. We have added some annotations to the listing of the titles to give you some more information about their contents. We would like to thank the Fellowship for Intentional Communities for supporting us with their list of recommended books in English.

This list isn't complete, so if you know of other titles, please let us know. The most actual and manifold resource for further information is the Internet.

Some of the recommended books are no longer available in book shops, unless – with a bit of luck – you can find them in a used book store or in libraries (Internet).

Addresses for ordering some of the books:

- * this book can be ordered through GEN International Secretariat: gen@gaia.org
- ** this book can be ordered through LØS, The Danish Association for Sustainable Communities, Landsbyvænget 10, 8464 Galten, Dänemark (see also Index)

This bibliography is organised according to the following categories:

- **Indexes of Communities & Ecovillages**
- **Other Alternative Indexes**
- **Communities & Ecovillages in the Past and Present**
- **Individual Communities and Their Publications**
- **Sustainability & Ecology**
- **Alternative Lifestyles & Movements in General**
- **Studying and Building Community**
- **Women in Community**
- **Decision Making**
- **Alternative Economics**

Indexes of Communities & Ecovillages

Anglican Religious Communities Year Book. c/o The Editor, ARCYB, Hilfield, DT2 7EB Dorchester, Dorset, Great Britain, Tel: +44-(0)1300-341345

Diggers & Dreamers 2004/5. The Guide to co-operative Living.

Index

In this index you will find a list of the names of all the communities and institutions,

- which are described in the chapter "**Communities - self-descriptions**", (the page numbers are printed in **bold** letters)
- which can be found in the chapter "**Addresses from the 2000/2001 edition**"
- which are listed in the chapter "**Networks of communities & ecovillages**"
- which are listed and perhaps described in the chapter "**Useful addresses**".

If we know that a community has **changed its name**, then you will also find a reference to the new name under the old one.

If a community has a name which can be **alphabetised in different ways**, you can find it under different categories. In this case the **squiggle** (~) stands for the keyword. For example: "Le Levain" is also listed as "Levain, Le ~".

The symbols used in this section:

(A-Z) country abbreviations, which are explained on **page 415**.

→ see entry in the index

X this community no longer exists or is no community any more (to our knowledge)

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Response Coupon

Please complete and send to:

europa | Ökodorf Sieben Linden | 38486 Poppau | Germany
Fax: +49-(0)39000-51232

- I know of existing or planned communities which are not listed in the **europa** directory; I have included information on them (e.g. their address).
- We are a community or a commune / an ecovillage / an organisation and would like to be contacted for the next edition of **europa**. Our contact address:

Name:

.....

Address:

.....

.....

Tel./Fax:

.....

Email:

.....

(europa does not publish any community addresses without permission. All communities are written to and then decide for themselves whether they want to appear in europa.)

- The information in the **europa** directory is incorrect or has changed. Please consider/check the following information (please include the page number and name of the community):

.....

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