



# THEME WORK

## SUB-THEME:

**Agriculture, poverty, self sufficiency**

## TITLE OF WORKSHOP

**The idea of sobriety and economic self-sufficiency from the monastic civilization to new monasteries and eco-villages**



# **PROPONENT**

**Vincenzo Marigliano - Massimo Candela, Rete  
degli Ecovillaggi**

# **FACILITATOR**

**Raffaella Mendolia — Fabio Bertoldo**

# **STAFF**

**Linguistic mediator: Mariapia Corpaci**



# NAME OF PARTICIPANTS:

N°	NAME	SURNAME	N°	NAME	SURNAME
1	Giuseppina	Galusi	16		
2	Daniel	Tuman	17		
3	Serenella	Poletto	18		
4	Massimo	Formica	19		
5	Susan	Cox	20		
6	Daniela	Dossi	21		
7	Camilla	Ponte	22		
8	Amelio	Anzelino	23		
9	Stefano	Levantesi	24		
10	Alice	Brombin	25		
11	Federico	Cinetto	26		
12	Erik	Assohavian	27		
13	Angelos	Verraraisis	28		
14	Valentine	Rocchi	29		
15	Sergio	Cabras	30		



## A SHORT STORY OF ECONOMIC AUTO SUFFICIENCY IN THE HIGH MEDIEVAL MONARCHISM — UNA POSSIBILE LETTURA DELLA STORIA DELL'ECONOMIA DEL MONACHESIMO OCCIDENTALE

Enzo Marigliano

### Paper Abstract

L'autosufficienza economica è stata, fin dalle origini, una delle principali preoccupazioni del mondo monastico, sia nella versione orientale che occidentale.

Questa ricerca si occuperà, essenzialmente, del monachesimo occidentale nel periodo del massimo apogeo, l'alto medioevo (in particolare secc. IV e V), prestando attenzione alle caratteristiche che hanno contrassegnato le scelte produttive ed i diversi approcci a questo tema sviluppati dalle principali famiglie monastiche; le profonde differenze nella “vocazione economica” hanno segnato profondamente la storia di ciascun Ordine, imponendo scelte altrettanto diversificate nella struttura architettonica, nello stile di vita della comunità e nel rapporto fra quest'ultima e la società circostante.

Ciò nonostante si dovrà, per forza di cose, fare un cenno al monachesimo orientale in quanto culla di *tutto il fenomeno monastico* nella fase pre benedettina.

Il monachesimo alto medievale occidentale va considerato come un fenomeno ormai relativamente “avanzato”, “maturo” e soprattutto “stabilizzato” nell'ambito della società e dell'economia del tempo; in modo particolare va rammentato che a partire dall'epoca carolingia (VII — VIII sec.) e fino a tutto il XIII sec. esso rappresentò un pilastro essenziale della struttura tripartita su cui si reggeva l'equilibrio rappresentato dal feudalesimo.

Naturalmente è evidente che il monachesimo e la sua economia di autosufficienza così come si esprime nella citata fase altomedievale appare enormemente diverso rispetto al monachesimo attivo nel nostro presente di cui si occuperà nella fase conclusiva.

È quindi necessario premettere alcune coordinate concettuali e semantiche riferite agli albori del monachesimo, ovvero ai secoli II e III, quando alcuni spiriti decisi a seguire il messaggio evangelico nella massima integrità possibile, scelsero la strada dell'isolamento.



La vita monastica, del resto, è inconcepibile senza separazione dal mondo, che si realizzerà nel tempo in forme, modi e qualità molto diverse secondo le propensioni del fondatore di ogni singolo ramo della famiglia monastica.

Tuttavia la prima, grande, differenziazione che in un certo senso segna e percorre indelebilmente tutta la storia del fenomeno è fra “*eremitismo*” e “*cenobitismo*”, in pratica fra isolamento solitario e vita comunitaria.



## PRINCIPLES AND PRACTICES OF ECOVILLAGES IN ITALY AND EUROPE

### ECOVILLAGES, A SOCIAL ALTERNATIVE

Alfredo Camozzi, Amy Kabat

#### Paper Abstract

The term “Ecovillage” has had great fortune since it was coined during the convention of sustainable communities held in Denmark, 1991, by the Gaia Foundation. Thanks to the support of important ecological and alternative experiences like that of Findhorn in Scotland, The Farm in the United States, Chrystal Water in Australia, and others, the Global Ecovillage Network(GEN) was formed in 1995.

The network now is recognized officially by the United Nations and collaborates with the United Nations Institute for Training and Research (UNITAR) It also has a consultative status at the UN-Economic and Social Council (ECOSOC) commission .GEN is divided into continental organizations that include thousands of communities around the world as well as many national networks.

RIVE, ( Rete Italiana dei Villaggi Ecologici) the Italian network is a member of the European chapter of GEN. It has existed since 1996 and now includes 23 communities as well as 11 new projects that are distributed throughout the nation, but this does not comprehend all the experiences that can be defined as ecovillages. Most Italian ecovillages are of a relatively small dimension, generally including about 20 members. Notable exceptions are represented by the Federazione di Comunità di Damanhur, near Ivrea in the north-western region of Piedmont, which has about 600 residents and the Popolo degli Elfi , in the Tuscan Apennines, near Pistoia, which includes about 200 people.

Italian ecovillages are based on diverse philosophical inspirations and are organized according to different lifestyles, but they all adhere partially, or totally to the principles which are expressed in the Manifesto of RIVE.

([www.ecovillaggi.it](http://www.ecovillaggi.it))



# **ECO-COMMUNITIES IN GREECE AND THE PROJECT OF A SUSTAINABLE DEGROWTH SOCIETY**

## **THE RELATIONSHIP BETWEEN ECO-COMMUNITIES AND THE PROPOSAL FOR SUSTAINABLE DEGROWTH**

**By Angelo Varvarousis**

### **Paper Abstract**

This article deals with the relationship between eco-communities and the proposal for sustainable degrowth. Through the study of two different eco-communities located in Greece, namely the eco-community of Gavdos Island and the one of Giourtsa in Pilion, the article hopes to contribute to the discussion regarding the transition from growth society, which, according to a significant number of indications, is ecologically and socially unsustainable, to a degrowth society which will lead to better living with less. Life in the eco-communities challenges many of the dominant perceptions of contemporary western lifestyle, invites us to re-evaluate issues to do with basic needs, ecology, social relations, democracy, freedom of expression, as well as working and spare time. At the same time, it subtly suggests a different path to prosperity. On the other hand, the questions that pose and are trying to answer many of the theoretical approaches to degrowth are similar. Even if the eco-communities, in most cases, do not constitute conscious ventures of the degrowth movement, they are closely linked with the ideas and the practices that this line of argument promotes. Additionally, these ventures, through concrete practices, actively promote the “decolonization of the imaginary” of growth. In this sense they point to a procedure achievable from now, while they also constitute particularly useful social experiences, the study of which can contribute to the formation of a contemporary agenda for degrowth. Besides, the degrowth movement itself grew, to a large extent, through the experiences of squatting, neo-ruralism, reclaiming the streets, alternative energies, waste prevention, and recycling. If, as it is argued by many scientists, degrowth is inevitable for the planet, the challenge is how it may also be returned into a positive development alternative for the human societies, and to this end every eco-community and every social experience that is moving towards this direction, can contribute.



## **TACKLED ISSUES:**

- Ecovillages focus on sense of community + eco reversibility
- Ancient monasteries first reference for self sufficiency, collegial decisions, education of young and poor ...
- Proto capitalistic organization leave a mark on Cluny monasteries
- No more self sufficiency in actual monasteries
- Greek experiences contribute to decolonization of imaginary and to construction of alternative

## **GIVEN ANSWERS:**

- Money management inside ecovillages is mostly based on the concept of sharing (total or partially)
- “Civilistic use of the land for ecovillages soil”
- Volunteer workers manage by an association WWOOFER (willing workers), see the website
- “consensus method” is reliable in small groups, with “enough time” and it assures the collective agreement
- The approach to ecovillages for beginners (interested people to become part of them) requires a period of progressive agreed steps

## **UNANSWERED QUESTIONS,**

## **MESSAGES & COMMENTS:**

- Relation between “pauperism” and the spirit of ecovillages?