



THE ECOLOGICAL LIFE OF ECO-VILLAGES

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Abstract: Eco-villages are practical examples of sustainable living. These communities reduce their carbon footprint by using renewable energy and minimize environmental pollution through waste management and recycling systems. They revitalize local ecosystems by employing organic farming, permaculture, and agroforestry methods to preserve biodiversity. Socially, they foster strong social bonds and solidarity through collaborative decision-making processes and participatory governance models. Education and knowledge sharing are fundamental missions of eco-villages, and these communities serve as educational centers to disseminate sustainable living practices. Economically, they enhance resilience by promoting local production and consumption, and generate income through social enterprises. The challenges they face present opportunities for innovation and advocacy. In conclusion, eco-villages are beacons of hope in building a sustainable and harmonious world. Eco-villages represent a holistic approach to living in harmony with nature while fostering community resilience and well-being. By integrating ecological, social, and economic principles, they offer a blueprint for sustainable development that can be adapted and scaled to various contexts around the globe. One of the key aspects of eco-villages is their emphasis on self-sufficiency and local resilience. By producing their own food through organic farming and promoting local crafts and industries, they reduce dependency on external resources and contribute to the vitality of the local economy. This not only creates a more sustainable livelihood for residents but also strengthens community ties and fosters a sense of pride and identity. Furthermore, eco-villages serve as living laboratories for experimenting with alternative lifestyles and technologies. From eco-friendly building designs and renewable energy systems to innovative waste management solutions, these communities are constantly exploring new ways to minimize their environmental impact and live in harmony with the natural world. Another important aspect of eco-villages is their focus on education and knowledge sharing. Through workshops, seminars, and hands-on learning experiences, they empower residents and visitors alike to become agents of change in their own communities. By raising awareness about pressing environmental issues and offering practical solutions, they inspire individuals to adopt more sustainable practices in their daily lives. Overall, eco-villages offer a glimpse into a more sustainable and resilient future. By prioritizing the well-being of people and the planet, these communities demonstrate that another world is possible—one where humans live in harmony with nature, support one another, and thrive in balance with the Earth's ecosystems. Eco-villages represent intentional communities that embody sustainable living by integrating ecological, social, and economic principles. Through renewable energy use, organic agriculture, permaculture, water conservation, and participatory governance, they provide models of resilience and ecological harmony. This study synthesizes recent literature (2020–2025) and case studies, critically assessing both the potential and limitations of eco-villages as alternatives to conventional settlements. Particular attention is given to challenges such as inclusivity, legal recognition, and economic sustainability.

Keywords: Eco-village, Sustainable living, Deep ecology, Social ecology, Eco-spirituality, Resilience

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Received: April 23, 2025

Accepted: May 24, 2025

Published: June 15, 2025

Cite as: Dilaver, H., & Dilaver, K. F. (2025). The ecological life of eco-villages. *Black Sea Journal of Environmental Sciences*, 1(1), 1–7.

1. Introduction

After the Industrial Revolution, essential needs began to be mass-produced. This mode of production led to the uncontrolled transfer of all resources to factories. A random migration movement from villages to cities started to take advantage of new opportunities and accumulate wealth. This unforeseen development brought an era of wealth, abundance, and luxury for those who controlled technology. Consequently, an expensive and unsustainable lifestyle quickly became popular. The seemingly limitless use of the planet's limited resources was presented to people as a lifestyle far beyond the available means. The perception of

unlimited resources eventually led to serious disruptions in sustainability within this artificial system and the inability of the natural cycle to meet the demands of the artificial system.

With industrialization, rapid urbanization caused large population movements from rural to urban areas. For the first time in 2006, the urban population surpassed the rural population, increasing the unsustainable pressure on the world. As people left their lands, new entrepreneurs seized this opportunity, employing new profit-driven agricultural techniques and driving the development of these techniques. This situation led to the emergence of hybrid seeds, produced through cross-



pollination, resulting in crops that were not resistant to diseases, lacked flavor, and were deprived of nutritional value (Rose, 2014). The scientific and technological advancements of the 17th century and the Industrial Revolution fostered rational, self-interested individuals who found themselves in a competition for power and wealth. This situation reduced natural life to land and property, a vast warehouse for consumption, and a large landfill for waste. Today, many ecological and social crises are occurring, and society as a whole strives to find solutions to these crises. The eco-village movement has the potential to fill this gap. This study evaluates eco-villages as an alternative lifestyle for a more sustainable living against the standardized and fast consumption mentality brought by globalization. In this context, the foundations of ecology and ecological thought are discussed, followed by the formation of eco-villages on these foundations and the structural characteristics of eco-village formations. The Industrial Revolution reshaped human-environment relations, triggering urbanization and environmental degradation. Eco-villages emerged in response to these crises, proposing a way of life that seeks to restore harmony between humans and nature. This paper revisits the concept of eco-villages through the lens of contemporary ecological paradigms and recent global initiatives, positioning them as viable alternatives to mainstream urban and rural living models.

1.1. Theoretical Framework

Eco-villages are grounded in deep ecology, advocating respect for all life forms; social ecology, linking ecological and social justice; and eco-spirituality (Litfin, 2017), which promotes spiritual connection with nature. These frameworks underpin eco-village principles of voluntary simplicity, self-sufficiency, and community-based sustainability.

2. Materials and Methods

This study is structured as a literature review. It synthesizes findings from scholarly publications, recent reports (2020–2025), and case studies, including examples such as Findhorn (Scotland), Auroville (India), and the Buğday Association's TaTuTa project (Türkiye). No original field research, interviews, surveys, or statistical analyses were conducted. The methodology focuses on comparative and analytical review of existing literature and documented practices of eco-villages to assess their ecological, social, and economic dimensions.

2.1. Theoretical Foundations of Ecology and Ecological Thought

The concept of ecology was first introduced in 1866 by German biologist Ernst Haeckel, derived from the Greek words "oikos" (meaning house, habitat) and "logia" (meaning study or discourse). Ecology encompasses the reciprocal relationships between organisms and their surrounding world, examining in-depth the factors that form the living environment and their interactions (Güteryüz, 2013). Ecology is a science that examines how

various species continue their lives in harmony with the environment, under what conditions these species meet their needs, and in what kind of environment they activate their various functions. The most distinguishing feature of this science is its holistic approach to examining the relationships between living and non-living environments (Kayır, 2003). Ecology sets the boundaries of nature and redefines its agents. The meaning of life may be constructed around obeying the natural order (Şahin, 2011). Nature serves as a guide, and to develop, one must listen to and carefully observe it. Seeking truth in nature as a community will open all doors (Aggarwal, 2018). There are always alternatives to activities conducted within a natural order, and nature is ready to offer the necessary support as a cooperative partner when integration with it is achieved. Nature, in its own right, has a perfect balance (Fukuoka, 2018). It is constantly in motion; the conditions of any given year are never exactly the same as another. Thus, rather than taking preemptive measures, it is necessary to strive to do the best with the prevailing conditions (Fukuoka, 2018). Nature, like the flowers of a fruit, must be delicately preserved (Thoreau, 2018). Evaluations and perspectives that consider only humans will lead to reductive and destructive outcomes. Humans are an ecological factor interacting with their living environment, and this must be remembered (Kayır, 2003). It is necessary to understand that humans have a smaller share in the web of events unfolding in nature than is often thought. When this understanding is reached, a state of universal innocence will emerge. The universe is far more than it appears, but to see this, one must actively observe the journey within the universe. Contrary to popular belief, the earth's surface is softer and more sensitive to the traces humans leave behind (Thoreau, 2018).

In essence, humans are not superior beings above nature; they are one species among many within it (Kayır, 2003: 15). It is always beneficial for humans to learn new things from nature's wisdom and flow. There is only one world, a vast field of energy. If each being or similar life forms live by thinking only of themselves, this vast field of energy will be negatively affected. One must think of the whole. Instead of destructive actions, achieving inner harmony will allow for cooperation with nature, adding to the world's richness. Life must be lived as a whole, as its meaning lies within the entirety (Findhorn Community, 2018). The secret of naturalness lies in being whole and mentally accepting this wholeness. Engaging in life activities without any distinction in a holistic perspective significantly contributes to nature's continuity.

The entire world is one family, one creation, one intelligence (Findhorn Community, 2018). The universe comprises a whole made up of many parts, with a living structure. Being deeply aware of this situation gives people the ability to better respond to the needs of our planet and support it (Rose, 2008). Today's world is both

a wild and dramatic place and a ground for the awakening of new thoughts and visions. Life expresses the complex unity that takes on countless forms of endless diversity. Humans are a part of this unity (Trevelyan, 2018).

2.2. The Concept of Ecological Living

Directing desires towards the wasteful rather than the simple and plain is putting the world in a difficult situation (Fukuoka, 2018). One of the fundamental assertions in Thoreau's "Walden" is that if people lived according to simple living conditions, there would be no need for modern work (Turan, 2017). Every morning one wakes up is a harbinger of a simple, innocent, and joyful life like nature. A natural day passes calmly. The work one does must be heartfelt. Entertainment is not an artificial state; it is life itself. Our life is like a drama composed of many scenes (Thoreau, 2018). Generally, there is enough space around us, allotted by nature. Even in environments described as wild and gloomy, it is possible to encounter something of oneself. The world we live in is but a small dot in space (Thoreau, 2018). Humanity will progress towards spiritual awareness if it abandons material ownership and personal gain planning (Fukuoka, 2018). The urge to dominate nature must be overcome. Respecting nature's complex structure will bring enrichment through simplicity (Ayman, 2011).

Simplicity means deliberately and willingly foregoing certain consumption habits according to our values. Learning to share resources fairly and equitably with other living beings and leading a simple life will bring health and happiness. Simplicity expresses integrating sincerely and honestly with those around us in the simplest way possible. In this case, designing by taking nature as a model is necessary. With feedback from nature, the simplest state can be found (Scott, 2011). The concept of simplicity is a voluntary situation, not one born of necessity. Voluntary simplicity is a path subjectively chosen by an individual. It means deciding and acting to include economic values as minimally as possible when one has the means to acquire more goods and services. Spending should be based on actual needs, not on earned income. Voluntary simplicity is not a return to the past; rather, it is a concept that shapes the future (Dudu, 2011). When life is simplified, the complexities faced will decrease, and loneliness, poverty, and weakness will cease to be issues (Thoreau, 2018).

The concept of simplicity is directly proportional to self-sufficiency. Self-sufficiency is defined as the state where the operation of something is not dependent on anything else. It brings about a balanced division of labor and an understanding of technology that can be developed and applied on a small community scale (Dudu, 2011). The urge for contentment and simplification against the consumption appetite created by capitalism will change the consumption culture (Şahin, 2011). This consciousness finds life in eco-villages. Recently, it is possible to encounter burgeoning communes in various

parts of the world. They try to build their own food and social structures. Though their numbers are few, these people play a leading role in the tendency to return to nature. When one of the states of correct food, correct action, or correct awareness is realized, the others will follow (Fukuoka, 2018). The behavior pattern of the modern consumer is determined by the preconceived notion that needs are unlimited. People have been turned into robots programmed on what, when, how, and in what way to do things (Dudu, 2011). Ecological living experiments create an alternative to capitalism. The ecological experience should be perceived not only as something that feeds the consumer individual but as something that eliminates the consumer individual (Şahin, 2011).

Today's media continues to constantly indoctrinate that the lifestyle we live is one of comfort and luxury. The media impose upon individuals the idea that all existing resources in the world belong to humans, who are the ultimate lords of the universe. To create new consumption habits, the perception that the economy will collapse unless existing products are consumed is created (Güleryüz, 2013). This consumption and waste situation threatens the continuity of living spaces, prompting the need for ecological alternatives.

2.3. The Eco-Village Movement as a Sustainable Living Model

The fundamental feature of eco-villages is the fusion of urban and rural life. These settlements represent the post-modern settlement pattern of the age of communication and information (Ayman, 2011). The International Eco-Village Network (GEN) defines an eco-village as a rural or urban settlement where social, economic, and environmental sustainability is simultaneously implemented. Thus, a social structure can be established that meets the needs of modern life, preserves natural resources, and maintains local culture and social values (GEN, 2017).

An eco-village is defined as a rural or urban settlement designed by the people living in it, where ecological balance and life satisfaction are simultaneously achieved. The establishment of eco-villages is based on three main elements: ecological, social, and economic sustainability. The primary foundation of ecological sustainability is the goal of restoring a harmonious relationship between humans and nature, leading to the development of a balance-oriented ecological consciousness.

2.4. Historical Development of the Eco-Village Movement

The modern eco-village movement emerged in the 1970s and 1980s, influenced by various social and environmental movements. The term "eco-village" it was coined in the 1990s. The rise of the movement can be attributed to increasing awareness of environmental degradation, the failures of traditional urbanization and industrialization models, and a growing interest in sustainable living practices.

The eco-village movement has been influenced by

various philosophical and practical frameworks, including permaculture, bioregionalism, and the principles of deep ecology. These frameworks emphasize living in harmony with the natural environment, reducing ecological footprints, and creating self-sustaining communities. The development of the eco-village movement has been marked by the establishment of various intentional communities around the world. These communities often serve as living laboratories for sustainable practices, experimenting with alternative energy sources, organic agriculture, and communal living arrangements.

2.5. Structural Characteristics of Eco-Villages

Eco-villages are characterized by several structural features that distinguish them from conventional settlements. These features include:

1. **Ecological Design and Architecture:** Eco-villages prioritize sustainable design principles, including energy-efficient buildings, the use of local and natural materials, and designs that minimize environmental impact.
2. **Renewable Energy Sources:** Many eco-villages utilize renewable energy sources such as solar, wind, and hydro power. This reduces dependence on fossil fuels and decreases greenhouse gas emissions.
3. **Organic Agriculture and Food Production:** Eco-villages often practice organic agriculture, emphasizing biodiversity, soil health, and
4. **Sustainable farming practices.** This ensures a steady supply of nutritious food while maintaining ecological balance.
5. **Water Conservation and Management:** Sustainable water management practices are crucial in eco-villages. This includes rainwater harvesting, grey water recycling, and the use of composting toilets.
6. **Community Governance and Decision-Making:** Eco-villages typically employ participatory and inclusive governance structures. Decision-making processes often involve consensus or other democratic methods to ensure that all community members have a voice.
7. **Economic Sustainability:** Eco-villages strive for economic self-sufficiency through various means, such as local production and trade, cooperative businesses, and alternative economic systems like time banking.
8. **Education and Outreach:** Many eco-villages engage in educational activities, offering workshops, courses, and tours to spread knowledge about sustainable living practices. They often serve as models and inspiration for broader societal change.

2.6. Structural Characteristics of Eco-Villages Shaped on the Basis of Ecological Living

The concept and implementation of eco-villages are quite new. Eco-villages have been established in various parts of the world, and there is an effort to organize them globally. Eco-villages are the product of an idea that will

contribute in the long term rather than the short term. This tendency can be found both within cities and as an escape from urban areas (Topbaş, 2010). Eco-villages represent a way of life where human activities are carried out in harmony with and respect for nature. In 1994, the Global Ecovillage Network (GEN) was established to create a connection among all eco-villages worldwide, to develop new projects, and to enhance existing ones (İkinci, 2011). GEN defines itself as a global confederation of individuals and organizations dedicated to sustainable living by coming together to share ideas, exchange technologies, and produce cultural and educational guides, programs, and newsletters, aiming to create a sustainable evolution globally. GEN strongly supports new eco-village initiatives (Dawson, 2012), providing a global interaction platform for eco-villages.

Three regional centers have been established for GEN: GEN Europe and Africa, the Ecovillage Network of the Americas, and GEN Oceania and Asia. The primary goal of GEN is not to increase the number of eco-villages but to raise global awareness of the eco-village concept (Litfin, 2017). The core axis of GEN's development program consists of the following three points (Topbaş, 2010):

1. Preparing programs to offer alternative solutions that reduce negative impacts for a higher quality of life, cleaner society, and environment.
2. Developing technologies and enterprises for sustainable projects.
3. Developing an international network for the exchange of knowledge and skills.

Six fundamental principles for eco-villages emerged from the joint efforts of groups connected to the eco-village network in 1999-2000 (Topbaş, 2010):

- **Autonomy:** Refers to independence in economic and energy matters.
- **Coexistence:** The ability of people to live together harmoniously in a peaceful relationship network, accepting each other's differences.
- **Openness:** Being open to local residents and groups or individuals visiting the eco-village.
- **Respect:** Primarily signifies respect for nature but also includes showing an exemplary life without forcing one's thoughts and ideas on others. It involves being respectful of oneself, being inclined to reach consensus during decision-making, having the capacity to listen to other views, and possessing sincere and warm dialogue skills. Respect also plays a significant role in developing suitable models and encouraging creativity within the community.
- **Solidarity:** Involves helping those who take on new or difficult tasks, fostering active solidarity that serves as an incentive in the challenging process of achieving a good life.
- **Freedom of Personal Belief:** Recognizes that belief is personal and an experience that cannot be fully explained. Different feelings about the world should be freely lived.

Eco-villages differ from existing villages in ecological,

cultural, social, and economic aspects (Topbaş, 2010):

1. Ecologically: Existing villages do not have the same level of environmental sensitivity as eco-villages, being quite behind in this regard.
2. Culturally: Eco-villages are better at producing and developing common values and establishing good relationships among people in friendship.
3. Socially: Eco-villages are better in terms of sharing and solidarity.
4. Economically: Integration with the local economy is less common in existing villages.

Integration with the local economy is less common in existing villages. Eco-villages must demonstrate sustainable development continuously. The members of these settlements organize various activities to create or develop the village's economy. Examples of sustainable eco-village activities include tourist visits to the area, marketing ecological agricultural products, and offering various training on nature conservation and ecological living (İkinci, 2011). The accumulation of carbon dioxide in the atmosphere creates human-induced global warming due to fossil fuel use, negatively affecting the health of the entire world (Featherstone, 2018). Overpopulation in cities leads to insecure and dangerous environments. The excessive noise of the city resembles humanity's cries (Le Guin, 2019). An ecological community requires respect for every living being in our neighborhood. The community's needs are met internally, minimizing dependence on the outside. Turkey has exceeded its biological capacity by 59%. However, there is rapidly increasing awareness of this issue in Turkey. Ecological life-focused projects are being produced in Turkey. In 2003, the Buğday Association for Supporting Ecological Living initiated the TaTuTa (Agriculture, Tourism, and Exchange) project. The goal of this project is to develop places in rural areas that grow ecological products, are nature-friendly, and are sustainable (İkinci, 2011). Our actions liberate our thoughts (Fombelle, 2018). Some organizations have emerged in Turkey to resolve the difficulties and dilemmas in eco-villages. These organizations include EKİLAT (Eco-villages Communication Network), Buğday: Association for Supporting Ecological Living, and EKOYER (Eco Settlements Network). Individuals who wish can stay in eco-villages individually or as a group. During the time spent there, visitors contribute to the continuity and development of these formations both materially and spiritually (Asimgil, 2017).

Through the TaTuTa Project of the Buğday Association for Supporting Ecological Living, communication between groups or individuals living an ecological life is strengthened. Places are created that set an example for the healthy use of vital resources for rural populations by moving with natural cycles. Urban people are introduced to the ecological way of life. Ecological methods, experiences, and knowledge exchanges are made first-hand. Contributions are made to the protection and sustainability of soil, air, water, climate, and biodiversity

(Ayдын, 2012). The organizations involved in this project have pioneered creating a life that does not harm the environment by utilizing the knowledge, skills, and experiences of local people and visitors (Scott, 2011). Eco-villages are seen as seeds that will secure the future on the axis of sustainability (Litfin, 2017). Sustainability must be conceived as a life model, primarily in food, shelter, health, education, and security (Scott, 2011). To achieve sustainability and self-sufficiency, ecological, economic, and social problems must be resolved. The individuals living in the established settlement must adapt to the local environment. In this context, a settlement model planned on the local, physical, economic, environmental, social, and cultural characteristics of a place will greatly contribute to the planned settlement. Local data is collected from the surrounding area, thus creating a natural living space in harmony with the region. Eco-villages must approach with awareness of local knowledge, traditional techniques, and practices. As a result, since each region's characteristics will differ according to its cultural structure, unique eco-villages characterized differently in other regions will emerge (Asimgil, 2017). To end crises, we must think with universal values. We must act in proportion to local dynamics and resources. The knowledge and experience of all past cultures worldwide present an opportunity for newly created communities. Ecological settlements established in rural areas will only succeed if they involve the local population in their efforts. Much can be learned from traditional structures (Ayman, 2011). The most crucial factor enabling the mental and practical transformation of sustainable living is utilizing or receiving support from cultural values and the local population in the established structure (Scott, 2011).

The reason for adopting the village model in ecological settlements is the close relationship between people and resources. In the village model, farmers can more easily recognize and identify everyone from those who grind wheat to those who pollute the river. Practices that will directly affect themselves, their relatives, and neighbors result in greater care. As in any village, bad behaviors disrupt both ecological and social balance. However, social power can play a more effective role in small settlements. The goal of eco-villages is not to return entirely to the past village life but to choose the village-type settlement as the most effective way to establish livable and sustainable economies (Litfin, 2017). The most productive settlement type for starting ecological life is villages, which should eventually replace the neighborhoods of noble people and become the masters of art (Thoreau, 2018).

Excessive wealth will only feed the sense of excessive consumption. The economy is subject to an educational experience progressing with eco-villages. Eco-villages serve as laboratories for the best sustainable economy. Innovative financial transactions, investment preferences, and even new currencies can be found. The

roots of ecology and economy are the same, both derived from the Greek word "oikos." Ecology involves the family-based management of natural resources without exploitation, while economy involves managing its financial criteria and resources. Therefore, resource creation, production, consumption, and waste processes must be aligned with the life cycle. For this to happen, the economic system must change. An economy based on exploitative cheap trade at the expense of other living beings and ecosystems should not be accepted. Most eco-villagers can live comfortably below the poverty line in wealthy countries. The secret is simplicity, self-sufficiency, and sharing. Every rural eco-village produces almost all its food. Urban eco-villages obtain necessary products through their relations with rural eco-villages.

3. Results and Discussion

Eco-villages incorporate ecological architecture, renewable energy, permaculture, and democratic governance. Examples like Findhorn (Scotland), Auroville (India), and Turkey's TaTuTa project illustrate the adaptability of eco-village models. However, access remains limited by economic barriers, and legal frameworks often lag in supporting such settlements. Critically, the idealization of eco-villages may obscure issues of social equity, class-based accessibility, and integration with wider policy environments. Addressing these challenges calls for inclusive policies, financial innovation, and stronger connections between eco-villages and mainstream society.

4. Conclusion

Eco-villages represent a progressive movement toward sustainable living that emphasizes harmony with nature and community self-sufficiency. These settlements embody principles such as autonomy, coexistence, openness, respect, solidarity, and freedom of personal belief, distinguishing them from traditional villages in ecological, cultural, social, and economic aspects. Through the support and initiatives of organizations like the Global Ecovillage Network (GEN) and local projects such as Turkey's TaTuTa, eco-villages demonstrate the practical application of sustainable development principles.

The primary goal of eco-villages is not merely to increase their numbers but to raise global awareness and promote a lifestyle that reduces environmental impact. By integrating local knowledge, traditional techniques, and modern sustainable practices, eco-villages can create a model of living those balances ecological integrity, social well-being, and economic viability. These communities function as living laboratories for sustainable economies, exploring innovative financial systems and fostering a culture of simplicity, self-sufficiency, and sharing.

In addressing global challenges such as overpopulation, resource depletion, and climate change, eco-villages offer a viable alternative to the exploitative economic models

that dominate contemporary society. They provide a blueprint for creating resilient, self-sustaining communities that prioritize ecological stewardship and social cohesion. As such, eco-villages are seeds of a sustainable future, demonstrating that a harmonious and respectful coexistence with nature is not only possible but essential for the well-being of the planet and its inhabitants. Eco-villages also contribute significantly to biodiversity conservation and the revitalization of local ecosystems. By implementing organic farming, permaculture, and agroforestry, these communities enhance soil health, increase carbon sequestration, and support diverse flora and fauna. This holistic approach to land use contrasts sharply with industrial agricultural practices that often lead to soil degradation, water pollution, and loss of biodiversity. Furthermore, eco-villages promote social innovation and community resilience. They foster strong social bonds through collaborative decision-making processes and shared responsibilities. This sense of community can enhance individual well-being, reduce social isolation, and create a supportive environment for all members. The participatory governance models adopted by eco-villages, often based on consensus, ensure that all voices are heard, and collective wisdom is harnessed to address challenges and make decisions. Education and knowledge sharing are central to the mission of eco-villages. They often serve as educational centers, offering workshops, internships, and volunteer opportunities to spread sustainable living practices. By partnering with schools, universities, and non-governmental organizations, eco-villages extend their impact beyond their immediate boundaries, inspiring broader societal change. Economically, eco-villages are laboratories for sustainable livelihoods. They encourage local production and consumption, reducing dependence on external markets and fostering economic resilience. Many eco-villages operate social enterprises, such as organic farms, artisanal crafts, and eco-tourism, which provide income while aligning with ecological and social values. The challenges faced by eco-villages, such as securing funding, navigating legal frameworks, and integrating with the wider society, are significant. However, these challenges are also opportunities for innovation and advocacy. By demonstrating successful models of sustainable living, eco-villages can influence policy, inspire legislative changes, and encourage the mainstream adoption of sustainable practices.

In conclusion, eco-villages are more than just ecological experiments; they are beacons of hope for a sustainable future. They illustrate that it is possible to live in a way that respects and enhances the natural world while fostering vibrant, equitable, and resilient communities. As we face the pressing environmental and social challenges of our time, the lessons and practices emerging from eco-villages offer valuable guidance for building a more sustainable and harmonious world.

Eco-villages stand as practical laboratories for

sustainable living. Their success depends on not only ecological design but also inclusivity, legal support, and socio-economic integration. Further empirical studies and policy engagement are needed to enhance their scalability and societal impact.

Author Contributions

The percentages of the authors' contributions are presented below. All authors reviewed and approved the final version of the manuscript.

	H.D.	K.F.D.
C		100
D	100	
S		100
DCP	50	50
DAI	50	50
L	50	50
W	50	50
CR	50	50
SR	50	50
PM	50	50
FA	50	50

C=Concept, D= design, S= supervision, DCP= data collection and/or processing, DAI= data analysis and/or interpretation, L= literature search, W= writing, CR= critical review, SR= submission and revision, PM= project management, FA= funding acquisition.

Conflict of Interest

The authors declare that there is no conflict of interest.

Ethical Consideration

Ethics committee approval was not required for this study because of there was no study on animals or humans.

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