



TWO OF THE STately, OLD GARNEAU HOMES USED AS CO-OPS—THE ALLIN HOUSE (LEFT) AND TWELFTH STREET HOUSE (RIGHT)

co-op, to establish a house rapport of very demanding intensity.

One girl moved to another house to escape the all-pervasive intensity of communication, which often builds into an atmosphere inexplicably tense.

Monks in a monastery trying to live according to a rule of daily living experience the same emotional tension, in a sense. That's a wild analogy—but somehow it fits the Saskatchewan Drive house.

The 112 Street house, 9011-112 St., is also a girls' house, and also tends to political activism, but not in as organized a way as the Saskatchewan Drive house.

The students here, about nine of them, are generally younger than the Saskatchewan Drive people. Dawne Touchings, arts 1, the only freshman in co-op housing, lives here.

The house has a piece of spaghetti drooping from the kitchen ceiling. "You know how you test spaghetti. If you throw it to the ceiling and it doesn't stick, it's done," the girls explain. The piece of very early spaghetti has become tradition.

So has the bad plumbing. One toilet in the house runs all the time. Along with the stained glass window and the aged-mansion atmosphere of the house comes

aged plumbing. Because the house is about to be demolished for university expansion, the university has not bothered to keep the fixtures in perfect shape.

The co-op house at 11112-90 Ave., has a basement "that floods regularly. Quite regularly," says Linda Kumm, arts 2. This house, also a girls' house, used to have a piece of ceiling threatening to fall on the head of anyone below. Now there is just no piece of ceiling there.

The 90th Avenue house people also recall the mid-winter morning everyone came to breakfast in their coats. The gas furnace had been leaking, and the gas

had to be shut off for a couple of days to make repairs. It was kind of cold in the 90th Avenue house that day.

All the houses have eventful times behind them.

Four of them don't have any more to come. They are being demolished in July for parking lots and eventual campus buildings. The existence of the other two co-op houses is chancy, too.

But whatever happens to the Campus Co-operative Association next year, it has provided, as these glimpses demonstrate, an alternative of a real home for students instead of "a room" or "a residence".

**Co-op philosophy**

**It's the middle road between capitalism and communism**

By D. John Lynn

OTTAWA (CUP)—The first co-op is recorded to have been started in Rochdale, England, by several weavers who felt they were being fleeced by local retail stores handling their dry goods. To defend their common economic interest they pooled their savings to set up their own store, selling their goods in direct competition with the established retail stores.

Co-ops have changed a good deal

since this initial start. They have certain institutionalized rules. They have a philosophy. But they still retain their basic characteristics—a system by which they can successfully defy the contemporary economic system which, when analysed, is found to be an economic and social system as well.

Some say co-operativism is the middle way between capitalism and communism, two economic systems based on ownership. The

capitalist system is based on individual ownership, and communism, the alternative, based on collective ownership. Neither of these systems exists in a co-operative house.

The student co-op is the middle way between these two extremes because it is owned and operated by the consumer. A co-op member owns (or shares ownership with others) his co-op only during the time he is using it. When he ceases to use his services as a consumer his condition as owner ceases.

To put the above in concrete terms, a student shares the ownership of his co-op residence when he lives in it, paying his way and doing his fags. But when he ceases to avail himself of its services and no longer does his fags, he no longer acts as an owner of the co-op.

Included in the phenomenon of ownership is the responsibility to govern. Student housing co-ops adhere to the principles of "one man, one vote", "direct democracy", and "open membership". This last principle is important to note in order to combat the argument that fraternity residences are essentially co-ops.

This is not the case.

The above principles are the essence of a co-op. But the degree to which it fulfills other requirements dictates the quality of a co-op. Direct or participatory democracy pertains not only to the structures of house government. It affects interpersonal relationships within the co-op. It is a community, in harmony not because it conforms to one philosophy or another, but because it recognizes that, within certain limits, conformity should not be unwillingly forced upon anyone's soul.

This point became contentious at the CUS co-op seminar held at Waterloo University under the sponsorship of the Co-operative Insurance Services group earlier this month. The seminar was unstructured in itself, and the consensus of the delegates seemed to be that co-ops should retain their purity by de-emphasising the importance of administrative, and legislative structures in favour of

pure anarchy, or something approaching it.

The debate is academic. The form of government, its structure, its strength, depends to a large measure upon the character of the co-operators. If they can manage an anarchy, this is fine. On the other hand, the majority would find a modified democracy, with certain modified sanctions on all members more suitable.

**Co-op government**

**Everyone does his share**

By ELAINE VERBICKY

The housing co-op at U of A is loosely governed by an 11-member board of directors and an elected administrator, Jo-ann Latremouille.

Jo-ann works full-time for the Campus Co-operative Association. Each of the six houses elects a member, and five members are elected by the whole co-op.

General meetings for the whole membership of about 50 are held at least twice a year, and on call. Last November, the co-op called a general meeting at 4 a.m. after one of the houses went through a marijuana raid.

The only universal regulations are no narcotics, no redecorating unless in pastel, and segregated housing. Exceptions have been made to the last rule. All three rules are related to the co-op association's keeping a lease with the university.

The general assembly can be called to settle major problems such as eviction of a large group when one house cannot handle its

problem internally by consensus.

General meetings and monthly board meetings operate on consensus instead of majority. Discussions bring decisions more than voting.

Within the houses, all food buying except bread is handled by a house committee. Bread is bought in bulk by the association. Duties are divided according to the inclinations of the people in each house. One man looks after major maintenance for the whole association.

Each house sets its own house rules, or decides to have none.

Each person in co-op is expected to do his share of cooking, cleaning, yard maintenance and repair jobs.

In every house, someone has to feed the cat.

"We have a list for who takes out the garbage," says Dawn Touchings, arts 1, of the 9011-112 St. co-op house. "The ideal would be to have just whoever felt like it take out the garbage."

"But I guess the real ideal would be no garbage."