october 26, 1967 brunswickan

CO-OPS PARTI PHILOSOPHY 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 characteristic - 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. 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 con-

dition 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, paving 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 dictate the quality of a co-op. Direct or parcipatory 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-op should retain their purity by de-emphasizing the importance of administrative and legislative structures in favour of pure anarchy, or something approaching it.

The advocates of anarchism argues that pure co-operation should not require these structures in order to maintain discipline - right-thinking students should automatically be aware of their responsibilities in this area without the need for "law and order" structures which typify Western society.

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.

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