

# ŌPCo General

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Yours Collateral

Yours Collateral

# In space flyer

**Yours** is a worker owned and managed café/venue that imagines a better food system and provides space for radical action, music, art and cooperation.

**Eat, drink, choose your price:** **Yours** is pay as you like. We accept cash, eftpos, promises, koha, in-kind labour, homegrown vegetables, unsolicited advice, IOUs, artworks, lemons from your tree, dish washing, potato scrubbing, gifts, sly winks, tick-ups, backyard eggs, etc. This list is not exhaustive.

**Get Involved:** We're always open to new members joining. Whether your interests lie in food, events, anarchism, DIY, fun or elsewhere, there's a place for you. Heaps of mahi is currently being poured into the space at 43 Moray Place and we welcome your participation. Check out [wiki.otepoti.dev](http://wiki.otepoti.dev) for more info or just talk to a member.

Kā mihi nui ki a koutou

See you soon xo

Kaupapa

# Get Involved

We welcome all levels of involvement, whether you want to just help out for the afternoon or would like to commit long term.

Members of ŌPCo are also owners, not each owning a share of the organisation but collectively owning everything. Members can also be extended access to all accounts and information associated with the coop. This means membership comes not only with opportunity but with responsibility.

## How to Join

1. Come hang out for a few days, see how we do things and where you might fit.
2. Find a Member who is willing to be your point person. They will be responsible for inducting you and be your point of contact for any queries you might have.

## How We Work

Our central decision making principle is: **Decisions are made by those affected.**

For us this usually means decisions are made by those doing the work. It means the cook chooses what dish to make and the painter chooses the colour of the window frame. We don't have bosses or managers.

To this end we use a decision making method called consensus. Rather than majority rule or unanimous decision making, which can expose those affected to the whims of those uninvolved, consensus seeks permission to take action where there is no reasoned objection. This allows for informed risk-taking, adaptability and accountability at every level.

The other side of this coin is a need for self-direction if you wish to action something that no one else is excited about but doesn't object to - there is no machinery that will do it for you. You have access to the cooperative's resources and people will tend to help if something is being actioned and they think it is viable and important.

ŌPCo is divided into Syndicates, each engaged in an activity. The current active syndicates are:

- Farming
- Events
- Kitchen
- Bakery
- Media

The creation of a Syndicate just requires a Member wanting an activity to have its own space for discussion, decisions and action. Just as individuals decide for themselves about things that affect them, Syndicates can make decisions about things that affect their activities.

All decisions, whether made by Members, Syndicates or the group at large, must be governed by the kaupapa: best encapsulated in the [Manifesto](#) and the [Safer Spaces policy](#) (please read these). Syndicates may prepare additional documents that govern them, such as the Kitchen Syndicate's "[Food for a Post-capitalist Future](#)." All of these documents can and should be amended to fit the aims, values and actions of the cooperative.

## Digital Induction

We use a few different digital tools to organise: email for external communications, Element messenger for internal communications and this wiki for information.

We host emails on possibilities.industries (i.e. [carl@possibilities.industries](mailto:carl@possibilities.industries)). Ask Carl or Liam to set you up if you want one of these.

You can sign up for Element using the instructions [here](#). Once you're signed up someone will have to invite you to the ŌPCo "Space"

To get access to the full contents of the wiki just supply Liam or Carl with your email address.

If you need help with any of this stuff you can talk to Carl or Liam

*Kā mihi nui for your interest in ŌPCo xo*

# Manifesto

**Ōtepoti Possibilities Cooperative** (ŌPCo) is organising to explore possibilities for a post-capitalist future through collective praxis now.

We're for everything for everyone.

We're for doing it together.

We're for solidarity and autonomy and equity and tino rakatirataka and ecology and experiments and fun.

So:

We're not interested in "saving the world" because we love the real one.

So:

We're finding the cracks in the concrete

(There's treasure to be found in the blindspots of industrial capitalism)

We're leaning into non-market relations

(Other economics exist)

We're seeking productive justice

(Commerce without exploitation)

We're owned by the workers

(The members wholly and collectively own and operate this organisation)

We're doing it bossless

(We organise without hierarchies and make decisions by consensus)

We're waving the black flag

(Representing the political philosophy of anarchism)

We're trying some stuff out

(Learning by doing)

We know the possibilities are endless

So:

We've opened **Yours**, a worker-owned and managed café and venue at 43 Moray Place that imagines a better food system and provides space for radical action, music, art and cooperation.

# Safer Spaces Policy

## Introduction

ŌPCo actively strives for the liberation of all. We practise joy as an act of resistance and to maintain a vibe we must first build a foundation of trust and safety.

To achieve this there are certain behaviours that are unacceptable in ŌPCo spaces:

Harmful behaviour: intimidation, dishonesty, harassment, bullying, aggression and violence - anything that threatens the safety of individuals or the safety and continuity of the project.

Oppressive behaviour: includes - but is not limited to - any demonstration of: racism, colonialism, classism, sexism, homophobia, transphobia, ableism, fatphobia, ageism.

Our spaces are located on colonised land. We acknowledge Mana Whenua as indigenous peoples of Aotearoa, and recognise that Tino Rakatirataka was never ceded.

## Covered by this policy:

- Interactions between people occupying ŌPCo spaces, including Yours and 43a Moray Pl.
- The behaviour of ŌPCo members.
- Communications between members via phone, email and social media channels.

## Guidelines for All

- We want our spaces and associated events to be friendly, fun, safe and vibey and this starts with respecting the physical, emotional, and mental boundaries of others.
- As a guest or member of ŌPCo, we ask that you take responsibility for your behaviour and make efforts to understand the ways in which it can affect others. We value freedom of expression, but not at the cost of alienating others.
- People who are unwilling or unable to discuss and correct their harmful behaviour will have to leave.
- No weapon or item that appears to be a weapon may be brought to or used in our spaces.

## Dealing with Conflict and Disagreement

Here we come together from many experiences for a common purpose, but from different backgrounds with different concerns. This can lead to tension and conflict. Sometimes this is healthy; at other times it can be destructive.



If you find yourself in a conflict which is escalating, the first priority should be to try to resolve the conflict directly with the other person. If you do not feel safe to do this, you may wish to seek the help of an ŌPCo member.

## Doing it Together

Whether or not it directly affects you, we encourage you to call people out for their unsafe, inappropriate and/or harassing behaviour if this can be done safely.

Try using the following tactics if you are unsure of what to do. Sometimes it could be as simple as saying: 'I think women are just as able to fix a bike as men are' or 'that sounded a bit racist, can you explain what you meant?' If a person is invading another's personal space and failing to read body language, you could say "I don't think they're cool with that, would you mind giving them some space?"

## The Policy in Practice

- If someone approaches a Member with an issue, they have a responsibility to try to resolve it. If the complainant's consent is obtained, they may bring the issue to the other Members who are present.
- ŌPCo makes decisions by consensus, therefore this will be the method of deciding whether people should leave the space in question.
- We will normally give people a chance to change or address their behaviour or language if they have made others feel uncomfortable, threatened, or unsafe. If the person refuses to do so they will be asked to leave the space. Ensuring the space is safe and accessible for all may require people unwilling to change their behaviour to no longer be a part of the group and/or event.
- Depending on the nature of the complaint (such as sexual assault), a warning may not be deemed an acceptable solution and the person may be asked to leave immediately.
- When a rapid decision needs to be made, a consensus process will involve as many group members as possible in the circumstances.
- The person being asked to leave may be included in this conversation unless the group decides it is not appropriate.
- For the purposes of these two decisions (asking someone to leave, and whether they can take part in the conversation), the group does not require the agreement of the person(s) who has caused the issue in question.
- While we cannot guarantee an environment free from all discrimination, the intention of our policy is to make people feel comfortable to approach us with any concerns and make wellbeing a priority. We hope this policy will help people understand their role in creating and maintaining a safer space.

## Acknowledgements:

This safer spaces policy was informed by the respective policies of Rise Up For Climate Justice, Auckland Peace Action and Peace Action Wellington. Thank you for your mahi.



# Pākehā Men Owe More

## Pākehā Men Owe More

Through the commodification of labour inherent to our capitalist mode of interactions, New Zealand society at large, continues to uphold historic prejudices and injustices towards specific groups of people.

One way this is immediately evident is in the pay-gaps present between different demographics. Statistically, Pākehā men earn more than other demographics.

*On Average\*:*

Women earn 9.2% less than men  
(Pākehā women 10.2% < Pākehā men)

Māori earn 12% less than Pākehā  
(Māori women 19.2% < Pākehā men)

Pacific peoples earn 15.3% less than Pākehā  
(Pacific women 19.2% < Pākehā men)

Asian peoples earn 6.8% less than Pākehā  
(Asian women 14.8% < Pākehā men)

\*these statistics take a broad view and do not take into account gender-diverse or transgender demographics.

Capitalism, which has been designed and implemented by Pākehā men, is upheld through a myth of meritocracy (you will be rewarded for being good at stuff), but it is through capitalism's own obsession with metrics, that we can see another story.

Though there are a wide range of external factors which may worsen or lessen the injustices of pay-gaps, such examples give us an idea of the historically entrenched discrimination present in modern-day New Zealand.

In trying to create a more just mode of interactions, we must first not only acknowledge the injustices around us, but actively work to resist them. Without doing so, we can only perpetuate the past.

Reference: *Pay Gaps - an \$18 billion dollar a year issue*, Motu Economic and Public Policy Research.

# Gift Economy Explainer

## *What is a gift economy?*

It's a form of trading objects and meeting each other's needs through the act of giving and reciprocating, as opposed to bartering or trading within a "market economy". In a gift economy, people who have things give them willingly, with the expectation that the favour will be returned.

In a gift economy, the type of thing or amount given, depends on what each party *has* and what they might *need*. The closer the relationship between both parties, the better understanding they will have of what each other *has* and *needs*.

Human societies have been using gift economies to meet their needs long before the advent of market economies - which reduce transactions into fixed monetary prices. In fact, we all still continue to participate in gift economies all the time - here are some examples:

-When you go to someone's house for dinner you would not expect to be charged a price, but it would be considered polite to bring something with you, offer assistance, or return the invitation in future.

-You might help a friend or move, or lend your neighbour some tools or equipment, they might get you some beers in return, or maybe you rest assured that you can ask for their help when you need it.

-You might ask someone for directions, or advice, and they will provide it without charge, because they understand that sharing and helping is good.

When someone feels like they are being abused or taking advantage of people, they lose interest in maintaining the relationship and future gifts may not be offered. Sometimes they will even be upset.

## *How much should I give?*

Here at Yours we participate in a gift economy. That means we make things and we give them away, with the expectation that you will give us something in return, depending on how much you have.

You can give us money (most people have it in a bank account) or you can give us other useful things that you might have lots of. Feel free to ask if something is of use to us or not.

If you want to give us money, here are some suggestions:

\$ (The cost of your last pair of shoes) / 4

\$ (The number of properties your parents own) x 10

\$ (The number of overseas flights you have taken in your life )

Nothing (if you have nothing)

0.1% of your annual income

You can always start with what you might pay somewhere else, and then adjust it to your privilege.

# Co-op Song

## Doing it Together

By D J Pyle and C A Naus

For group vocals with optional instrumentation

In the style of a work song  
(clapping and stomping encouraged)

(Verse 1)

C  
I used to have a boss  
F  
Who would tell me what to do  
C  
I worked real hard  
F  
The whole day through  
C  
At the end of the week  
F  
A soul I would lack  
Am (C)  
So I walked out the door  
F E  
And I'm never going back

(Chorus)

F  
We're doing it together  
C G  
For ourselves, for fun  
F  
For something to do  
C  
All it took was me and you

(Verse 2)

C  
You can't eat money  
F  
But you can eat bread  
C  
We're kneading what we need  
F  
So we all get fed  
C  
From the cracks in the concrete  
F

There's treasure to be found  
Am (C)  
As the machinery of capital  
F E  
Crumbles to the ground

(Chorus repeat)

(Verse 3)

C  
So walk into the future  
F  
While facing to the past  
C  
By learning through doing  
F  
The possibilities are vast  
C  
So don't just stand there  
F  
Staring at your feet  
Am (C)  
Because the fight for liberation  
F E  
Will never be complete

(Chorus x2 - slowing down for ending)