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## **Looking for modern co-operative leaders - historical experiences and contemporary challenges**

Co-operatives' movement had a long tradition existing in very difficult circumstances, serving for people – local societies and national interests. It would be not possible without the large groups of peoples and their leaders. Their silhouettes changed with the time, according new circumstances, challenges, social and economic needs, but there were some constant features transmit through decades from generation to the next generation.

Problems of formation co-operative leaders in Poland in historical perspective and contemporary time of transition the central planned economy into free market rivalry is very important for understanding the past achievements and contemporary problems, specially difficulties in renovation of co-operatives movement after the deep brake at the time of beginning the transition at XX/XXI c.

The co-operative movement had very interesting experiences over 170 year acting on Polish lands among people of different social class, in towns and countryside. At the beginning co-ops had been created by social leaders from different class of society. In Polish circumstances long lasting political dependency without own state the establishing of Polish co-operative society was not only economic event but also the patriotic deal. Before 1918 [the year of renovation the independent state – the II Republic of Poland] co-operative leaders were recruited from nobles and good educated man, sometimes in the spirit of charity as foundation supporting by own sources. In this time, we saw also the big part of catholic priest engaged into developing co-operative movement according the social knowledge of the Catholic Church. Another group of co-operative leaders traced its origin back to intelligentsia [the group of good educated people working as so called free professions – teachers, doctors of medicine, journalist, bourgeois]. The biographies and activities of the great co-operative leaders from XIX and XX century are presented above, also the analyze of economic and their role in social – cultural

area in serving for society toward social emancipation and conservation the national spirit in time of national dependence. The silhouettes of these kind of leaders of different co-ops are shown above:

At the beginning of this movement we had seen groups of roman catholic priests feeling the great mission in serving poor people.

Rev. Stanisław Staszic (1755 – 1826) was the pioneer of economic collaboration among peasant. Very early in history of our movement, in 1816 (!) he founded the Association for Common Rescue in Adversities in his land (near small town Hrubieszów in South-East Polish territory under Russian tsar power). In fact, he was more the great philanthropist, humanitarian (like later on - Robert Owen or Charles Fourier) then co-operative leaders in contemporary sense. He had taught the peasants how to rich the better results of their work joint together efforts. He opened them large perspectives of education for their children and promoted the progress in building houses, organized the self – help for victims in adversities, specially in case of burned houses or care over orphans. He also had taught the self – government in their matters. This foundation - associations existed until 1953, and it was finished in time of The People Republic of Poland after the II world war. His activity on this fields leave behind utopian ideas of early socialist leaders, and even the activity of Frederic Wilhelm Raiffeisen (1818 – 1888) in Germany at the middle of XIX c.

This way was also the goal of Polish priests from younger generation acting among peasant and small bourgeois in German states: Rev. Antoni Szamarzewski (1832-1891), rev. Piotr Wawrzyniak (1849-1892). They had organized saving and credit chaises, peasant trade co-ops and artisans. Surplus from co-ops support libraries, orchestras, generally the national spirit at Polish people pressed by strong state policy of German state. They jointed co-ops into the common secondary level associations, strong organization with own bank established in Poznań (Posen) in 1885 by Józef Kuztalan (1843-1907), former good educated teacher which couldn't work in German schools and yearn for its family, so he tried to make business. During almost 50 years (before 1918) the first generation of Polish social leaders engaged in co-operatives built the so called Wielkopolski System Kredytowy (Wielkopolska Credit System), which strengthen the Polish property in the German Empire and gave the better conditions of life for many thousand of families in towns and countryside. The next great Polish leader from this circle was Rev. Stanisław Adamski (1875 – 1967), the chief (so called Patron) of the Union of Polish Credit Co-ops and Association for Earning – acted also among the Polish emigrants.

The same type of catholic priest and social leaders we noticed under the tsar authority in example of Rev. Waclaw Bliziński (1870 - 1944), which had developed many different co-operative activity among poor peasants in village Lisków (near Russia and German border) from 1902. He had started at the consumer co-ops, next established saving – credit chaise, dairy, he had taught uneducated peasants simple rules of common economic activity and booking. Surplus from there enterprises they had destined on building better houses, electrification, establishing schools – primary and secondary. After years, this place was an island of civilization progress. The exhibition *Work and culture of Polish village* took place there.

Many social leaders had possibility had developing their activity on different fields in the province Galizia, belonged to Austria - Hungary Empire after 1867/1868. The political circumstances autonomy opened the door for many social initiatives in the undeveloped, poor province, laying far from the capital city Vienna. Co-operatives were seen by the provincial and local authorities as the way of make better conditions of life for habitants in this poor province. It caused establishing many co-ops (consumer, saving – credit chaises, peasants trade, dairy, labour of craftsmen, housing) in towns and villages as results of old truth “making own matters in own hands”. Of course, these co-ops were established by leaders: sometimes priests, good educated employees, landlords, political leaders of socialist or peasants movements. The great person among them was Franciszek Stefczyk (1861-1924), good educated (doctor of philosophy from Vienna!) teacher in agriculture school in Czernichów, near Cracow. He adapted the Raiffeisen patterns of co-ops to the Polish circumstances and had worked in provincial government for developing co-ops. He rich the authority support for establishing the net of saving and credit chaises and their central organization (like bank), also developed dairies, artisans and craftsmen’s labour co-operatives. After 2-3 decades heavy usury, which lead to bankruptcy every year many thousands farms, was eliminated form villages. It was the great success of co-operatives movement and personal for Franciszek Stefczyk and many other leaders: simply peasants or bourgeois trained by him in essential economic knowledge, booking and management.

Intellectualist Edward Milewski (1876-1915), member of democratic socialist party in Galizia, had chosen developing consumer co-ops among workers in factories and mines. He entertained not only large educational action, traveling through and propagating this kind of co-ops according the Rochdale rules and patterns, but had organized them, he had trained how to establish co-ops and provide it with success.

The philosopher Edward Abramowski (1868 - 1918) derived from landlords class and good educated, in future the professor of Warsaw University wrote the large plan for future - building Polish independent state in circumstances of political captivity at the beginning of XX c. He drew the program of collaboration and integration divided society into many kinds of associations. Co-operative movement had played very important role giving money for developing cultural activity in national spirit jointed with co-ops in libraries, reading rooms, chorus, theatre circles, performances. Social links between different group of society lead to creation the large national activity, prepared leaders and citizens for future own state. In this way he gave the floor for future flowering of co-operative movement.

The II Republic had given possibility for very large and differently developing of many type go-ops in towns and countryside because of democratic character of the state and good co-operative law, voted on October 1920 and acted form 1921. There was time for large activity many new social and political leaders –of peasant's movement from agricultural parties: Stanisław Thugutt (1873-1941), Ignacy Solarz (1891 – 1940), Szczepan Ciekot (1885 - 1964) Jadwiga Dziubińska (1874 – 1937) and many thousands others at local level. One of them was eng. Zygmunt Chmielewski (1873 – 1939), earlier collaborating with Franciszek Stefczyk. After the war he was also the pioneer of co-operative dairy in the central part of the county (former belonged to Russia) and also the chief of Government School of Agricultural Co-operatives (established in 1929, acting at next year) - very important centre teaching the new generation of leaders providing progress in farms.

Poland middle wars was an agricultural country, building industry, what was connected with process of urbanization. Co-ops were very useful for integration of divided society, forming the nation and could play very important role in this socio – economic modernization. It was the wide space for activity many co-operative leaders with socialist origin: Romuald Mielczarski (1871 – 1926) and Marian Rapacki (1884 – 1944) pioneers consumer co-ops' movement also Stanisław Wojciechowski (1869 - 1953), future on the President of the independent State.

The time of German occupation during the II world war allowed to stay Polish, co-ops, but working for war economy of the III Reich. The social and cultural activity was forbidden, only economic area were possible to provide, covering illegal matters. New time and new circumstances needed new ability of co-operative leaders: joint the everyday legal activity with much more illegal works supporting the local society,

partisans fighting for independency in future, supporting educational and cultural events for keeping the national spirit. There was a thin border between fulfilling occupants' commands and providing illegal activity. The first order was own Polish interest. Co-operators had their own moral codex for these difficult time. Many of them were imprisoned in lagers or died. From the other side, black market developing in this ubnormal circumstances, could help to survive many thousands of people. It was also the time for developing the net of consumer co-ops in countryside connected with large action of training member of co-ops. The social base of our movement was enlarged preparing new generations co-operators.

The heavily heritage of real socialism in Poland and Middle – East Europe under Soviet domination, was a short margin of authentic common activity non controlled by the state and political parties. In a central planned economy and administrated society in Poland for many post II war decades, action in the political and economic sphere had been monopolized by the [communist, so called workers] Party and the so – called allied political groupies. The trade unions and co-operatives unions evolved into media of Party transmission to the masses. Professional and economical associations were strictly controlled, and some of the more important were centralized through establishment of national authorities. Learned associations also operate under the aegis of official institutions in the shape of the Polish Academy of Sciences. Co-operatives and other economic associations were affiliated to various kinds of central unions by which they are administered and controlled. This minutely planned system of regulation of social behaviour was not of course water-tight, so than even in periods of rigorous observance of its rules various deviations occur. The result of excessive regulation of social behaviour was a curtailment of initiative and growth of passivity. Such a situation led no margin for manifestation of either protest or enthusiasm. There were no circumstances to create and educate authentic political or economic leaders in spirit of volunteers, spontaneous and oriented into real social needs, not for central prepared plans. The best way for career was to be agree with all political ideas and parties' commands. People defined it in proverb – name of the exclusive (in this part of Europe) West - German car “BMW”; which was translated as “to be passive (resistless), mediocre but faithful”. It was very difficult to find examples real new co-operative leaders working, according the democratic co-operative principles and rules under the condition central planed economy. At first, they were people from nomenclatura, shown by the political parties or another associations, oriented into realization of economic plans, which obliged every enterprises. The way of certain career for boss of socialist enterprises led to higher position, when he was agree with all political

and economic commands. Co-operatives were seen as state enterprise by the society, which didn't notice differences between them as "social enterprise". The voluntary spirit disappeared with the time and coming new generation do leaders, employees and workers. We could observe the convergence between state and co-operative enterprises or shops. There were process of concentration in industry, trade, and agriculture in 70. – 80. XX w., the tendency of establishing big units for cities, districts or country-wide. Bosses of central co-operative unions of many kind of co-ops were in the same time deputy- ministers in (adequate department) government. They were the highs members of state's authority, administration and co-operators in the same time which eliminated co-operative independence and area of different opinions and discussions.

The most common forms of collective action organized by "socialist" leaders under strong political control had forms of "labour emulation" and answer on so-called social needs (days of volunteer performance of community or other services). The rhythm of these actions set by a calendar of major anniversaries, gave them a symbol of significance. In fact in the immediate post-war years labour emulation and social deeds were more spontaneous than later, when it became formalized and bureaucratized and thereby to a large degree token and open to all kinds of manipulation. It was almost standard practice for factories and different kind of co-operative enterprises in industrial production and trade to under declare output plans and so keep something in hand for the social deeds pledged in commemoration of various occasions. In seventies (70. XX c.), as a growing gulf opened up between the country's political leadership and the working class and rest of society. "Party deeds" were launched on a grand scale as a symbol expression of its ties with masses and the proclaimed "Moral – political unity of the nation".

Another form of managed collective action was ad hoc organization of demonstrations, meetings and rallies in support of some policy and denunciation of another. Particular numerous examples occurred in answer to outbreaks of social conflicts in 1956, 1968, 1970, 1976, 1980. On the other hand, protests against rearmament in the West, the war in Vietnam and the like seldom if ever exceeded the scale of meetings in workplaces. However, even though organized in a worthy cause, they so resembled a carefully orchestrated, ritual performance that the degree of the participants' identification with the issue was no doubt smaller than it might have been in the case of spontaneous gathering. It was the school of social activity particularly for young people, students and workers in public activity. It was also the very important experience in overcome barriers of fear against political repressions.

The way into awake social activity was long and difficult. It was observed at first in local scope, concerning important interests for groups of inhabitants.

In the eighties (80. XX c.) the conditions for collective action and social movements altered markedly. The rise of "Solidarity" as a mass social movement pushed back the frontiers of collective activism producing a breakthrough in the social consciousness. It unblocked the existing constraints when it was found that many forms of collective action were not only possible but could also be effective. At the same time, the authorities reduced the degree of regulation of social behaviour and relaxed the rigor of control. Conditions thus arose for spontaneous collective actions and social movements of both a local and wider scale. Spontaneous collective actions and social movements are a relatively new phenomenon in Poland observed at the last decades of real socialism, when the opposition against the centralized mode of political and social life slowly appeared.

As has been mentioned, the commencement of reforms of the state, the economy and society in 1980-1981 opened up outlets for collective action and social movements which had previously been effectively closed by complete institutional blockage and strict regulation of social behaviour. Since then there have become a permanent part of the Polish landscape. There is possible to show a few good examples of these social movements in small local scope, organizing local society for defence of their interests:

The signs of a movement were first observed in 1982 when a group of 27 smallholders in Augustów (the small town on the North of Poland) challenged the expropriation procedure for acquiring land for a housing development envisaged by a city plan drawn up in 1976. The farmers had a relatively strong legal case since legislation had been passed in the meantime considerably restricting transfer of farmland to non-agricultural uses. The chief adversary was the city planning officer. Good organized farmers collected support of many citizen associations and local press. The result of their movement was a revision of the city plan in 1987 and the deferment of expropriations to future data. This movement ended therefore in relative success.

There are another example from Rabka (health resort in mountains on South). Some 30 farmers embarked on protest action in 1979 against expropriation of their mountainside properties likewise earmarked for residential development under a regional planning scheme drawn up in 1974. The adversaries were, as in Augustów, the city planning officers, but reinforced by the local government authorities both administrative and elected. The actors began to circulate petitions to the central

authorities and drum up support in media and among a part of local community and citizens' associations, social, ecological and cultural. This movement ended also in partial success: work has begun towards the drafting of a new plan in future.

Another example are from Stara Miłosna, a small suburbs village near the Warsaw. The local movement began later, in 1984 when residents learned that the authorities had given permission for a housing tract of 2000 single family units which would totally transform the locality. The developer was to be the Interdepartmental Youth Panel for Construction of Single – Family Housing (sending next for co- operation private owners). The residents activated the usual mechanism of petitioning the central authorities and organizing meetings and again found an ally in the Polish Ecological Club. The basic objection to this development was the treat to the natural environment for waste disposal and destruction of a protected landscape. Habitants of the suburbs bloc the buildings. The distinctive feature of this movement was that the opposite side consists not the of a bureaucratic department of technocrats lobbies, but another social group.

Among the former area ecological and consumer movements, various movements for the promotion of entrepreneurship, individual or collective in co-ops of housing or labour and services, giving jobs for young people.

After the deep destruction of the Polish co-operatives' at the beginning of transition time at 80/90. XX c. the group of co-operatives' managers (acted in condition of central planned economy) have been decreased, also the co-operators have been aged quickly. They experienced also the unpopular image of co-ops, which have been seen as relicts of real socialism. The time of political and economic transition into free market rivalry in conditions of globalization brings the new challenges for co-ops.

After deep decrease in rural co-operatives, we have observed the proof of rebuilding this kind of collaboration among peasant from the beginning of XXI st c. in special program of establishing groups of agricultural producers [GPR] supported by government and CE funds. At the beginning of XXI c. we can observe the wave of new initiatives into renovation co-operative activity, particular in agriculture with support the UE funds. There was the big action addressed to young peasants to establishing the different groups of agricultural producers. They try to provide common activity in producing crops, potatoes, vegetables, fruits and breeding pigs, cows or another

animals. These new forms of collaboration in countryside led into arising the co-operative ideas, and contribute into animation this unpopular movement. Before creation groups of producers (GPR) they took part in special courses and trainings and also received the facilitations for start activity. Groups were establish full voluntary, and future members choose the legal form of activity. There were 4 possibilities: association, joint stock-company, companion and co-op. There are almost 500 groups registered in NNC, acting in countywide, but only about 100 new co-ops in result of large efforts, long lasting special courses, trainings. They produce meat, fruits, vegetables. Usually these groups associated peasants from the same village or nearness, members of one or a few families, sometimes even from wider area, helping them to rich better price and support the local social needs, when the economic situation allowed for it. In fact, leaders of these groups were more oriented into rich the bigger surplus, tax facilitations and auxiliary founs than feel themselves as social leaders. The activity for local society may be provide in future, when these enterprises will rich, making bigger surplus.

Social co-ops are the new type of co-ops, which have appeared in the time of transition at the beginning of XXI c., answering for new challenges. They try to arrange employment for people weak on the labour market and social inclusive with support of local authority and other social organisations. Sometimes they collaborate with housing co-ops, buy this new for of co-ops met many difficulties according lack of legislation, lack of capitals and not understanding their goals. These co – ops are addressed to especial groups of persons, rather weaken on the market of labour and social exclusion people as: long lasting unemployed persons, homeless people or people, which realised the programme of overcoming the homeless, alcoholics, which finished the therapy in especial hospitals, narcotic and drugs dependent, which finished medical therapy in especial centres, mental ill persons, disabled people, refugees, which realise the especial program of integration, former prisoners leaving jails, which have problems with reintegration with the society. It is very difficult to adapted these people into everyday work.

Social co – ops, in the Polish reality and conditions of law, were created – from one side – as the enterprise realising important social goals of activity, oriented into overcoming the different social pathology and – from the other side – as a tool making possibility for its member to come back to the normal life regulated by social rules and into the labour market. This two – measure point of view arises from necessary underline that social co – op has legal identity and should be register in the co- ops register of The National Co – operative Council [NCC]. Also this enterprise obligatory should lead the common economic activity using the personal labour of its members, so they should be able to work. Social co – ops has so called

personal character, which mean that it and its members can establish and stay in relations of collaboration according the co – operative contract of labour for long term time or for short supplementary time. Social co – op can be also seen as a subject and tool of social policy [which is changing with political changes!] and democratisation of authority. It is necessary to underline the democratic mood of organisation, which is realized in essential principle – one member = one vote. New social co – ops as workers labour’s co – op are existing in co – operative practice and output of social responsibility of enterprises. It creates social consensus between co – op and its incumbents. This consensus is established on consciously and voluntarily choose, dialogue of many actors collaborated for common interests

Such co-ops make different works: mainly in buildings area, in renovations, taking care on children and old peoples, in electronic services. They established own country wide auditory union in 2006. Now, there are over 1000 such co-ops in big and small towns now, but their main problem is how to survive on the free market after the time of organisational support. This is not only the role for leaders, but also the possibilities of co-operation and support by local authorities.

At the beginning social co – ops are rather small enterprise. If they associated less than 15 members, the creation of advisory council is not necessary. Every member has right not only to control co–ops activity, but also to have influence on its work and future plans. Surplus in social co – op are not divided between its members, but the generally assembles turn it into reserve fund. It means some kind of protection co-op for consolidating it, or new investments or support important social goals, mainly training of members for new production or services. This solution is very important because underline the social character of the enterprise and has big meaning for its members, which – in many causes – lost their professional capacity during long lasting time of unemployment.

The great still unsolved problem is –to find a good leaders, which can understand members of this kind of common enterprise and be accepted by them. He [or she] should has own experiences in black side of life and also the capacity for leadership persons, authority among them and also good economic knowledge and good external relation with local authority and other organisations. Very seldom we can find person jointed these abilities. Very often persons with difficult experience of homeless or former prisoners don’t inspire confidence outside at local authorities, banks or potential clients or users. Instead of these personal problems of lack very specific person as leaders, we can observe long lasting several barriers increases difficulties on way of establishing social co – ops, such as: misunderstanding the idea of his new type of co – operatives, especially the collaboration between different type of organisations and enterprises among clerks and local authorities, long lasting bureaucracy practices leading to the registration this new co-ops,

difficulties in banks with applications for credit on beginning the activity of co – ops, lack of experiences in economic activity of future members, lack of own estate or capitals as quarantine for banks and other partners, too much matters still depend of deciders' goodwill.

So, the further developing of these specific co-ops needs clear state and local policy supporting and special training for leaders oriented not only in economy but also at psychology, social behaviour, medical care.

Another problems of leadership we can observe in housing co-ops. These co-ops had grown up very much after the II world war. Housing co-ops were the biggest group of societies in towns (total number 3128 in 1988, now 3551). The big co-ops were divided into smaller ones. They also survived the decrease concerning the lack of state donations and high cost of commercial credits. Many of them had no possibility to develop and renovate their property. Some co-ops invests in building the new houses from individual sources of their members. There are also good examples of adaptation to new circumstances like in Siedlce, (the middle scale town - approximately 70 thousands habitants) in Mazovia district. The housing co-ops have existed from 1957 and almost a half of habitants live there in modern houses and apartments. Co-ops builds new blocks and provides cultural activity in circles of hobby or pubs for older peoples, when they have enough sources for it.

The housing co-operation is the area of conflicts between old groups of leaders versus young leaders. Big groups of old leaders are very strong in long existing co-ops, they usually were recruited from the party nomenclatura and very often we can observe how they treat "their" co-ops like own manor, profiting for them or closed relatives persons. These old habits wake unwillingness among young generations of habitants, which want restore finance and mood of managing – so called make "renovation" the economy and human relations in their co-ops. Usually they provide activity in informal groups of habitants as their leaders. They are good educated and very much determined to make a big change.

It seems to me that the essential problem of renovation co-operative movement is the lack of leaders from young generation, which will understand the value and wide, flexibles possibilities of this movement. It is also the problem of education and training towards common economic activity, oriented into common interests, not to individual success.

Polish co-ops had taken attention to the early co-operative education of children in primary and secondary schools for many decades. The young scholars' co-ops were very popular before the transition providing shops at schools or purchase of regional or forestry products. The surplus was used for holidays' activity. There were 11479 such co-ops, associated over 1, 667

mln. scholars in 1988. Consumer and “Peasants’ Self-Help” co-ops supported took care on them. During transition time many of these young co-ops disappeared. Private commercial activity in these areas entered to schools. In this situation it was necessary to establish the Foundation for Developing of Scholar Co-operatives in Krakow. Today approximately 6000 co-ops exist in 5000 schools, associated about 300 thousand pupils. In fact, their legal situation has been not yet regulated.

The actual question is how to rich the young co-operative leaders and how they should be. The one of great contemporary co – operative problem is lack of modern managing staff able to acting in spirit of co-operative movement, according its values and principles, not liberal oriented into enlarging the surplus. In fact, there is no permanent co-operative education and training at high school and universities preparing so oriented young managers leaders towards social economy. These problems realize to be very important, basic for the future development this movement in Poland.

It has been seen the lack of young leaders, which are able to conduct economic activity oriented also into co-operative principles, understanding the meaning of social challenges and successful activity. This problem exist not only in contemporary Poland, but also in other countries of transition’s economy into free market rivalry in post-soviet domination area. From one side among young managers we can observe the motivation and strong aspiration into quickly personal success in materials meaning, according the capitalistic imperative “catch as you can” and lack of interest in common values and weal, wishing activity for common interests.

There is a deep gap between the older generation of co-operative management staff in many co-ops and the challenges of contemporary circumstances for making business. Another problem is ageing of co-operative staffs and members also weak interest of younger generation in establishing co-ops for themselves, for organize jobs in countryside (agriculture) and towns, building flats and facilitate costs of many services. There is not only problem of lack capitals, but rather lack of confidence in success in common co-operative activity.

There is another big problem: how to be a good manager without authority based on social confidence? The bad experiences of former decades, specially time of political and economic transition which has abounded of plenty criminal affairs, brought in consequence lack of social confidence to new unknown managers offering beautiful perspectives and easy big surplus. In result people lost their money and confidence for new ideas, leaders and common activity. After these bad experiences investors are rather carefully, preferring developed business

in own hands. Sometimes it is possible to be a good manager (at the beginning without authority), but it is necessary to have a charismatic spirit, which is rather individual, personal attribute as the first step for future activity. There is also necessary the knowledge how to provide the others to common work and to have very clear defined opinions, acting according its and faithful to accepted rules and ability to practical realization earlier defined goals, principles and values. Very important is also ability of quickly make decisions, particular in crisis situations and possibility to inspire others partners. Anyway, these abilities are additionally, the basic is permanent training, catching new professional knowledge and competence, acquirements to divide these arts with others. The good manager for social economy enterprises (also co-ops) should be good educated, smart, modest, don't elevate above others and helpful for them. Some of these attributes are innate, some are rich after training. For the long perspective it is necessary to follow professional knowledge and building his authority on solid abilities, real success, good relations with staff and care of their needs. New formation of co-ops leader should catch all these attributes, to be very flexibly according the market situation. The most important, besides art of management, is ability to listen the social needs and challenges and be able to answer for it quickly.

Education and training of modern co-operative leaders is very important for the future of our movement, heavily fighting for surviving on free markets in condition of growing globalization in industrial and agriculture production, services and trade.

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