
CRACOW – NOWA HUTA
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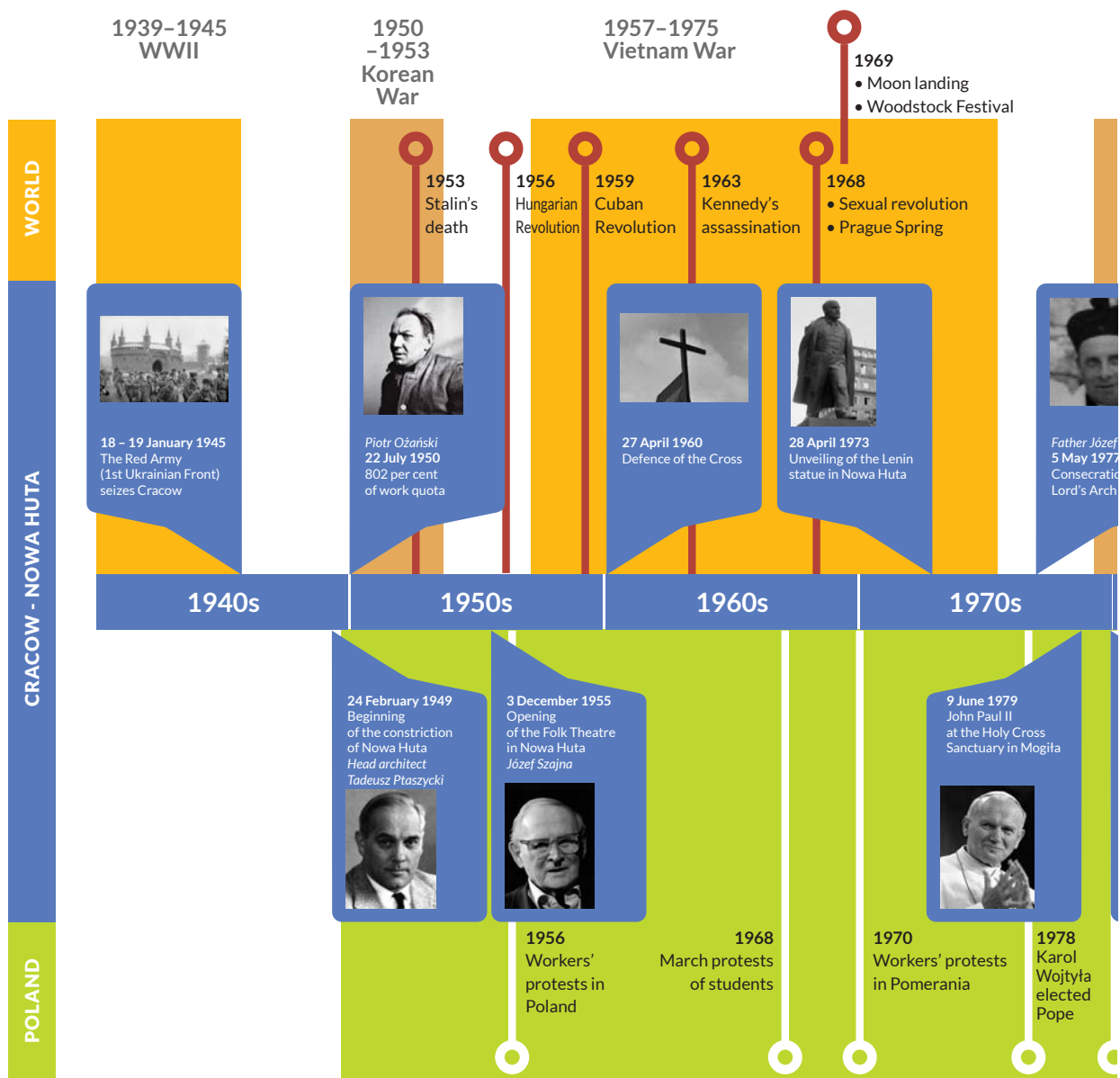
EDITORS' NOTE

Nowa Huta (Polish for 'new steelworks') is a place full of mysteries and paradoxes. The communist authorities intended it as a town without God or churches, but in 1960 its residents stood in defence of the wooden cross standing where the first local church was to be erected. A new man — a model citizen of communist Poland — was to be formed in those surroundings, but following the imposition of martial law, the Nowa Huta combine became the scene of the most violent anti-communist protests and demonstrations, with the local plant being one of the most vital mainstays of Solidarity. The town was built in line with the socialist realism style, which the Soviet Union imposed on all of its satellite states, but the local buildings are not overwhelmingly monumental and they contain elements alluding to the architecture of old Cracow. The architects managed to design a town with lots of open spaces and greenery. This is partly why Nowa Huta inspires increasing interest among Polish and foreign architects and urban planners.

We invite you to read this unique guide on the history of Nowa Huta and also Cracow, which was the background to Nowa Huta's history.

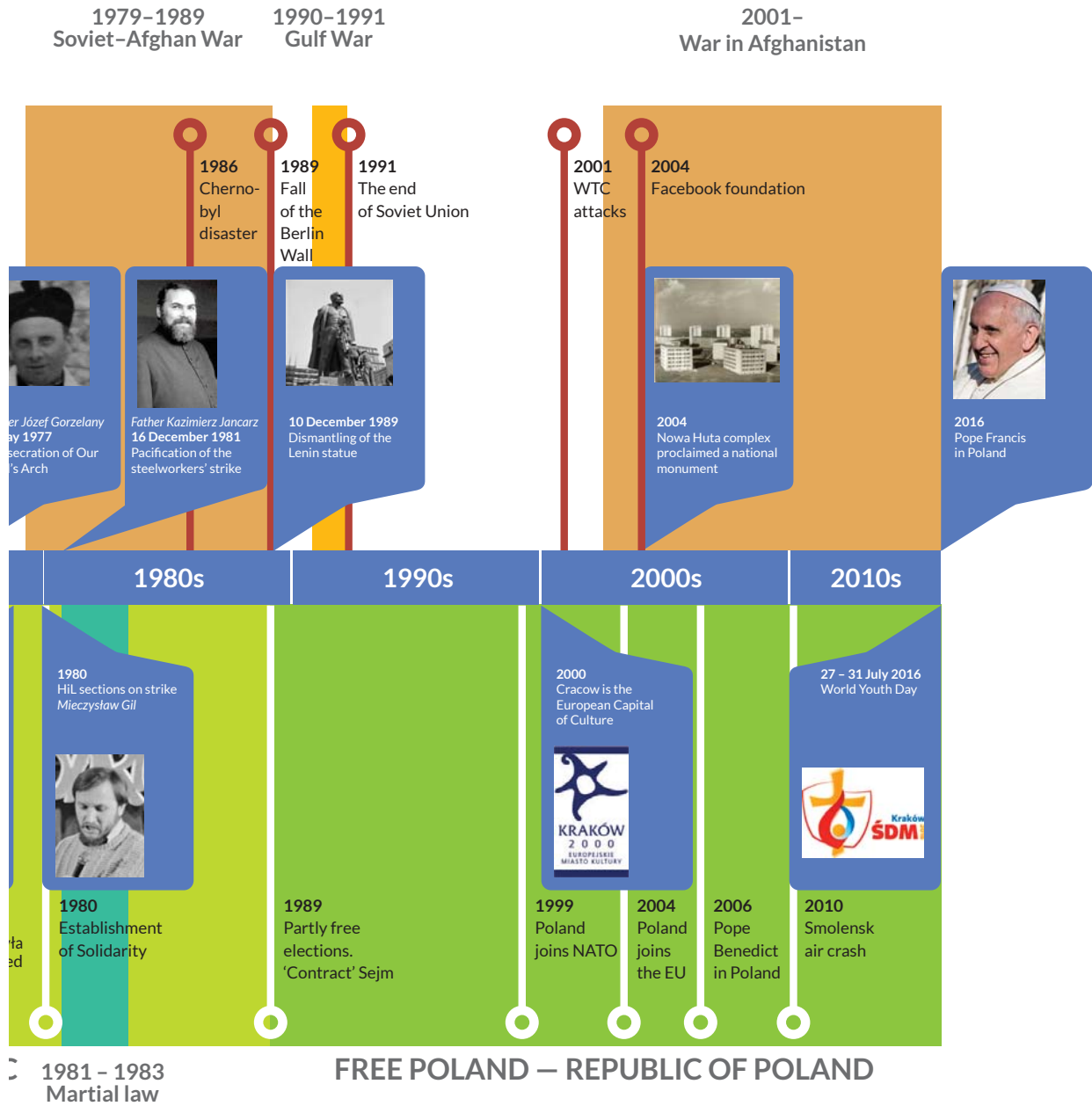
We invite you to become acquainted with not only Cracow, but also Nowa Huta and its inhabitants.





COMMUNIST POLAND – POLISH PEOPLE'S REPUBLIC 1

CRACOW AND NOWA HUTA



UTA TIMELINE 1945–2016



CRACOW - NOWA HUTA. ENTER

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ST MARY'S BASILICA
the most important Cracow
church after the Wawel
Cathedral,
the Main Square
fot. Nico Trinkhaus



CRACOW – THE HEART OF POLAND



ANDRZEJ CHWALBA

In 1978 Cracow became the first Polish city declared a UNESCO World Heritage Site. Its candidacy raised no doubts as it was obvious that its unique material and spiritual heritage must be preserved for future generations.

Centuries ago Cracow became the seat of the-then three vital institutions: the monarchy, the bishopric, and the university, which were interconnected for decades, as is clearly seen today in the architectural and urban fabric of the city. Due to its royal, episcopal, and academic character Cracow welcomed emperors and kings, princes of the Church, and world-famous scholars and artists, as well as merchants, bankers, clergymen, politicians, and diplomats. Students from the furthest parts of Poland (among them Nicolaus Copernicus) and Europe also came to Cracow. Since time immemorial Poles and their neighbours

have also made pilgrimages to the grave of St Stanislaus, the patron saint of Poland. Similarly, today pilgrims visit St Faustyna's grave at the sanctuary in Cracow-Łagiewniki.

Some came here on business, many for pleasure, still others

to touch the history and breathe in the atmosphere of the noble city, with its hospitality and cordiality, to feel intimately, almost physically, the aura of that place,

praised for centuries by poets and marveled at by artists. Some are beguiled by stories about the miraculous therapeutic qualities of Cracow – a city, which consoles the distressed, provides vital energy to those who want it, and helps one find the lost spice of life and develop a positive outlook on reality.

This city was and still is visited for its royal aesthetics, for its Main Square, Cloth Hall, and City Hall Tower, and also



for the spiritual and architectural beauty of its numerous churches, particularly St Mary's Church with its famous Gothic altar carved by the master Veit Stoss. Visitors are fascinated by the beautiful brick building of Collegium Maius – the seat of the internationally esteemed Jagiellonian University. It was that building that centuries ago saw the formation of the idea of a union of sovereign states that respect their different laws and traditions, which today is a foundation of the European Union, as well as of a modern concept of a state of citizens as opposed to a state of subjects. Collegium Maius' walls preserve the atmosphere of an ancient university and the discussions that went on there, and a photograph that one simply must take in the arcade courtyard shall help preserve these sensations.

The city's unique atmosphere attracts thousands of young people wishing to spend time in a different, relaxed way in the scenery of a place ideal for entertainment and fun. The pleasant sensations are sustained and strengthened by the Cracow culinary art, famous for its high quality and original flavours, as well as by local cafes, pubs, and restaurants. Those who come here for the first time not only do not regret their visit, but also usually return with

their friends to let them enjoy this charming place too.

Cracow is a city that symbolises the birth of independent Poland in 1918.

It was with Cracow that Józef Piłsudski, the victor in the Polish-Soviet War of 1920 and future First Marshal of Poland, tied his fate. In 1914 he set out from Cracow with a handful of his soldiers to fight for Poland. Piłsudski returned here after his death in 1935 to find his eternal resting place at the Wawel

Cathedral, beside Polish kings and national heroes: Prince Józef Poniatowski and Tadeusz Kościuszko, whose mound, created almost two hundred years ago, towers over the city.

It was that pro-independence tradition that the Polish underground during WWII, the Cracow Home Army (*Armia Krajowa*, AK), and the Polish Underground State (*Polskie Państwo Podziemne*, PPP), which was an international phenomenon of the occupation period reality, invoked.

In Cracow one can easily find numerous traces of repressions inflicted by the German occupier, including execution sites of civilians and places from where victims were deported to the Auschwitz concentration camp. That spirit of struggle for freedom and sovereignty revived powerfully in the Solidarity movement,



whose determination and resistance led to the Poles' victory in 1989, when they reclaimed their own country.

Over the centuries representatives of various nationalities, usually Germans and Italians, settled in Cracow, yet Jews constituted the most numerous minority. Most of them lived in the Kazimierz Quarter, which used to be a separate town, where they had their own local government, laws, and authorities, and enjoyed privileges granted by the Polish kings. During the German occupation they were resettled to the right bank of the River Vis-tula (to the Podgórze quar-

COINS OF THE NATIONAL BANK OF POLAND

750th anniversary of the location of Cracow
200 zlotys, obverse

600th anniversary of the restoration
of the Cracow Academy, 1400–2000
10 zlotys, obverse

TRUMPETER on a tower
of St Mary's Basilica
Photo: Henryk Hermanowicz

ter) and then killed during 1942–1943. Most Cracow and European Jews did not survive the Holocaust, but approximately two thousand Jews were rescued in Cracow by Poles, among them the future famous director Roman Polański. Today there are almost no Jews in Cracow, but their town — Kazimierz — lives on. There is their music, dance, unique sense of humour, cuisine, and traditions of the once rich culture and art. Organised since the late 1980s, the Jewish Culture Festival enjoys unabated popularity.

The second half of the 20th century brought the construction of Nowa Huta — another place important for Cracow and its unique attraction. This once separate town is a symbol of proletarian origin and myth, an example of unsuccessful Sovietisation and ‘atheisation’, and the site of the successful defence of the cross and Christian tradition. In the 1980s it became a mainstay of the Polish Solidarity movement. The presence of Karol Wojtyła — first a priest, then Bishop and then Archbishop of Cracow, and finally Pope John Paul II — proved symbolic for post-war Cracow. Today, numerous pilgrims and tourists follow the papal trail, that is, local places connected with Karol Wojtyła.

Cracow was and still is a city of exceptionally talented artists such as the painters Jan Matejko, Jacek Malczewski, and Olga Boznańska, the composer Krzysztof Penderecki, the film and theatre director Andrzej Wajda, the avant-garde theatre cre-

ator Tadeusz Kantor, the writers Joseph Conrad (Józef Korzeniowski) and Stanisław Lem, and the Nobel Prize winners poetess Wisława Szymborska and poet Czesław Miłosz. So it is no wonder that Cracow has recently become a UNESCO City of Literature.

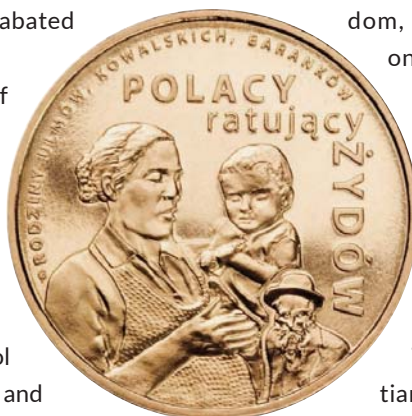
Every year Cracow welcomes thousands of visitors, some of whom choose to stay here for good. They come to understand this city — a Polish phenomenon in Central Europe,

full of Polish spirituality, love of freedom, and unique mentality

on the outskirts of Latin Europe. For Cracow is a city where one can see most clearly how naturally that what is Polish and original mixes with what is universal, European, and Christian.

The spring of both Christian and Latin identity and the spring of Polishness have always babbled strongly here, as is clearly symbolised by Wawel and the royal necropolis. “Here everything is Poland,” as the Polish playwright Stanisław Wyspiański once remarked. A former capital and royal city, Cracow gives its visitors its most precious possession: its inhabitants’ openness and cordiality and also their sense of humour, inner calm, and moderation. Cracovians give visitors a warm welcome and eagerly show them around, presenting its gems with pride and hope that their lustre will please the newcomers’ eyes.

If Poland is the heart of Europe, then Cracow is the heart of Poland.



COIN OF THE NATIONAL BANK OF POLAND
Poles rescuing Jews
2 zlotys, obverse

CRACOW – THE HEART OF POLAND

” IF POLAND IS THE HEART OF EUROPE,
THEN CRACOW IS THE HEART
OF POLAND ”

■
CLOTH HALL ON THE MAIN SQUARE
Photo: Henryk Hermanowicz



CRACOW UNDER OCCUPATION
German troops parading along
Grodzka Street
Photographer unknown





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IN THE FETTERS OF TWO TOTALI- TARIAN REGIMES



DOROTA KOCZWAŃSKA-KALITA

Every epoch left its unique imprint on Cracow and over the centuries it harmonised into one beautiful melody about an exceptional city. As becomes a very old city, its numerous historic buildings, streets, and squares are shrouded in legends and mysteries, which today enable us to delve into the past and feast our eyes on their beauty and uniqueness. But this enormous legacy, dating back to the beginning of the Polish state in the 10th century was once close to being ruined, destroyed, and lost forever. The German occupation was to bring an end to it.

On 1 September 1939 the Third Reich invaded Poland. As soon as during the first days of the war the Germans seized Cracow, which they soon selected for the capital of the General Govern-

FOURTH PARTITION OF POLAND
The German and Soviet invasions of Poland,
September 1939.



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CRACOW GHETTO STREET
after deportation of its residents
Photographer unknown

CRACOW – NOWA HUTA. ENTER

ment. Terror, including executions, arrests, and deportations, spread over the occupied territories of Poland. The main objective of the Third Reich's policy towards Poles was their maximal exploitation, both economic and biological. Any resistance was cruelly suppressed. The Germans used various forms of oppression: mass and individual executions (often public), pacifications, roundups, arrests, detainment in concentration camps, deportations, and expropriations. The objective was to intimidate the Polish society into submission. The liquidation of Polish intellectual and patriotic elites held a special place among the various extermination campaigns conducted by the Germans in occupied Poland. Thus the Germans intended to destroy the potential leadership cadre, which could have become a centre of resistance against the invader. Various methods were used to deprive Poles of their national identity and transform the Polish society into a passive, amorphous group of people, who, in the best case scenario, could become an unqualified work force harnessed to toil away for the Third Reich.

Known as *Sonderaktion Krakau*, the liquidation of the Polish elites during the initial period of the German occupation of Cracow began with the arrest of 183 Polish professors and academics from Cracow's higher education institutions, mostly the Jagiellonian University and the AGH University of Science and Technology. Those apprehended were deported to the concentration camp in Sachsenhausen. Many of them never returned. Just as in all of occupied Poland, all higher and secondary institutions in Cracow were closed and all Polish in-

stitutions and organizations, including the economic ones, were abolished. Roundups, body searches, deportations, and executions continued throughout the war.

Ethnic minorities were persecuted, with Jews treated particularly cruelly. In March 1941 the Germans established a Jewish ghetto, which officially became a closed quarter. In October that year Governor General Hans Frank issued an ordinance introducing the death penalty for Jews who would leave the ghetto and Poles who would try to help them. In March 1943 the Germans conducted the final liquidation of the ghetto. The Jews deemed able to work were transported to the camp in Płaszów, several thousands were murdered, and the rest were deported to the Auschwitz-Birkenau concentration camp.

Despite the strict German legislation Polish resistance continued throughout the occupation. Even though Poland won the war against Germany, it suffered enormous losses – calculated per capita, they ranked as one of the heaviest among the states that took part in the Second World War. Poland lost nearly six million citizens in concentration camps and combat on all front lines and also 38 per cent of its pre-war national wealth.

Unfortunately, the retreat of the German troops did not mean regaining independence. As a result of the 1945 Yalta Conference, together with other states in Central-Eastern Europe, Poland found itself in the sphere of influence of the Soviet Union. The Soviets imposed their totalitarian regime, introduced by force and deceit and inseparably connected to the cult of Stalin.

As Christopher Andrew and Oleg Gordievsky remarked in their book on the operation of the KGB (Soviet political police), for followers of communism all over the world the truth about the brutal and insanely suspicious despot was substituted with the heroic myth of Stalin, who personified a vision of a better world. The regime was based on communist slogans of justice and social equality, but the reality was entirely different, which the international public opinion tried not to see for many years.

This is why after World War II soldiers of the pro-independence underground opposed Soviet communism and decided to defend the independent Polish state. They paid the highest price for their stance: death, prison, torture, being doomed to



CRACOW – NOWA HUTA. ENTER

oblivion or discarded onto the margin of social life. The communists progressively persecuted all the milieus that opposed their authority, for instance, the Catholic clergy, landowners, and intellectuals. Safeguarding the communist propaganda, the censorship ensured that the truth about the criminal character of the state did not reach public opinion.

With its social structure, Cracow was a city that did not match the communist reality in the slightest. That was why the communist authorities tried to change its character

radically. In 1947 a decision was made to build a new, socialist town – Nowa Huta – in the vicinity of Cracow, and 1950 marked the beginning of the construction of a metallurgic combine named after the Bolshevik revolution leader – Vladimir Lenin. Intended as a socialist town of the future, Nowa Huta was to be a counterbalance to ‘backward’ Cracow. It was to be the first town in post-war Poland built from scratch and embodying the communist ideology, for it was to be an atheist town, which in practice meant a campaign against religion, particularly Catholicism.



GERMAN SOLDIER CUTTING SIDELOCKS OF AN ORTHODOX JEW on a street in Cracow
Photographer unknown

GERMANS GUARDING JEWS by the Cracow ghetto gate
Photographer unknown

IN THE FETTERS OF TWO TOTALITARIAN REGIMES

” A.K. walczy! ”

‘HOME ARMY FIGHTS ON’
a writing on a wall
Photographer unknown

Rozporządzenie w celu ochrony ujęcia zbiorów.

Z dnia 11 lipca 1942 r.

Na podstawie § 5 ust. 1 Dekretu Führer'a
z dnia 12 października 1939 r. (Dz. U. Rzeszy
Niem. I str. 2077) rozporządzam:

§ 1

W celu ochrony ujęcia zbiorów ogłasza się stan wyjątkowy dla zbiorów
na czas od dnia 1 sierpnia do dnia 30 listopada 1942 r. W czasie stanu wy-
jątkowego dla zbiorów obowiązują następujące przepisy.

§ 2

Karze śmierci podlega:

1. kto świadomie niszczy lub ukrywa przedmiot relacji wadliwego rodzaju, którego do-
stępność ludzi lub zwierząt,
2. kto świadomie niszczy lub ukrywa przedmiot relacji wadliwego rodzaju,
3. kto przez ten sposób karzący zamyka z pod rozporządzenia władzy obywateli (tj. obywateli relacji),
4. kto świadomie lub podlega do przesładowa, zaprzeczonych karz w p. 1 do 3.

§ 3

Orzekanie i wykonanie wyroku należy do sądu doradczego. Wyrok
może być wykonany natychmiast. Poniżym obowiązują dla postępowania
§ 11 ust. 1 i 5 § 12 rozporządzenia celem zwalczania czynów gwałtu w Ge-
neralnym Gubernatorstwie z dnia 31 października 1939 r. (Dz. Rusp. G. G.
str. 10) w brzmieniu drugiego rozporządzenia celem zwalczania czynów gwałtu
w Generalnym Gubernatorstwie z dnia 31 listopada 1941 r. (Dz. Rusp. G. G.
str. 665).

Kraków, dnia 11 lipca 1942.

Generalny Gubernator
Frank

ORDINANCE OF THE GERMAN
OCCUPATION AUTHORITIES



The new communist man was being formed by means of mass terror and total control.

The Sovietisation of Poland in many different aspects of social, economic, and cultural life had become a fact. In 'People's Poland' the authorities intentionally marginalised the importance of Cracow as a centre of free thought, culture, and art. They also led to an abrupt discontinuation of the city's natural cycle of civilisational development, just as many other Polish cities, Cracow was subjected to intensive industrialisation. It was growing ugly and commonplace, and also losing its individuality.

The ideological project to make Nowa Huta a town without God was implemented for many years. Nowa Huta's influence was to fundamentally alter the ancient, once royal city of Cracow, but contrary to the communists' expectations, exactly the opposite happened, for it was old Cracow that began

to increasingly influence its new quarter, to the communist soul engineers' surprise. Their failure came to be symbolised first by the Nowa Huta inhabitants' struggle to build a church there and then by their demand for freedom and to live in dignity.

The milieu of the Cracow opposition also counteracted the Sovietisation of Poland, supported by the Cracow Church, led by eminent figures such as Cardinal Adam Stefan Sapieha and Archbishop Karol Wojtyła (future Pope John Paul II). It was in Cracow in 1977 that the first Student Solidarity Committee (*Studencki Komitet Solidarności*) was established – a few years later that characteristic word from its name became an apt description of the powerful social movement for freedom. Nowa Huta also joined that trend. Established in 1982, its underground structures of the Solidarity Independent Self-Governing Labour Union (*Niezależny Samorządny Związek*

” POLAND LOST NEARLY SIX MILLION CITIZENS IN CONCENTRATION CAMPS AND IN COMBAT ON ALL FRONT LINES AND ALSO 38 PER CENT OF ITS PRE-WAR NATIONAL WEALTH ”

RED ARMY
marching into Cracow
Photographer unknown

IN THE FETTERS OF TWO TOTALITARIAN REGIMES

Zawodowy „Solidarność”, NSZZ „Solidarność”) became a reason for Cracow to take pride in their members' working-class and peasant background.

Today, due to its history, the Nowa Huta quarter of Cracow attracts the attention of many people. Designed in line with the communist ideology, with time the complex became a symbol of a victorious struggle against that ideology. As for Cracow with its unique spiritual and intellectual atmosphere, which were crushed throughout the period of the Soviet occupation, it retained its European character and showed it again in all its glory after 1989 as one of the most beautiful cities, and not only in Europe.



COIN OF THE NATIONAL BANK OF POLAND
Katyn-Mednoye-Kharkov: 1940
20 zlotys, obverse





NOWA HUTA, KOLOROWE HOUSING ESTATE
collage
Photo: Henryk Hermanowicz



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THE ORIGIN OF NOWA HUTA. INDUSTRY – SOCIALISM – THE NEW CITIZEN

KRZYSZTOF BROŻEK



"Here on 26 April 1950 the first labourer began to build the conglomerate," informs the plaque in the photograph. But it is only one of the many propaganda illustrations, which were to create the foundation myth of a new, socialist society.

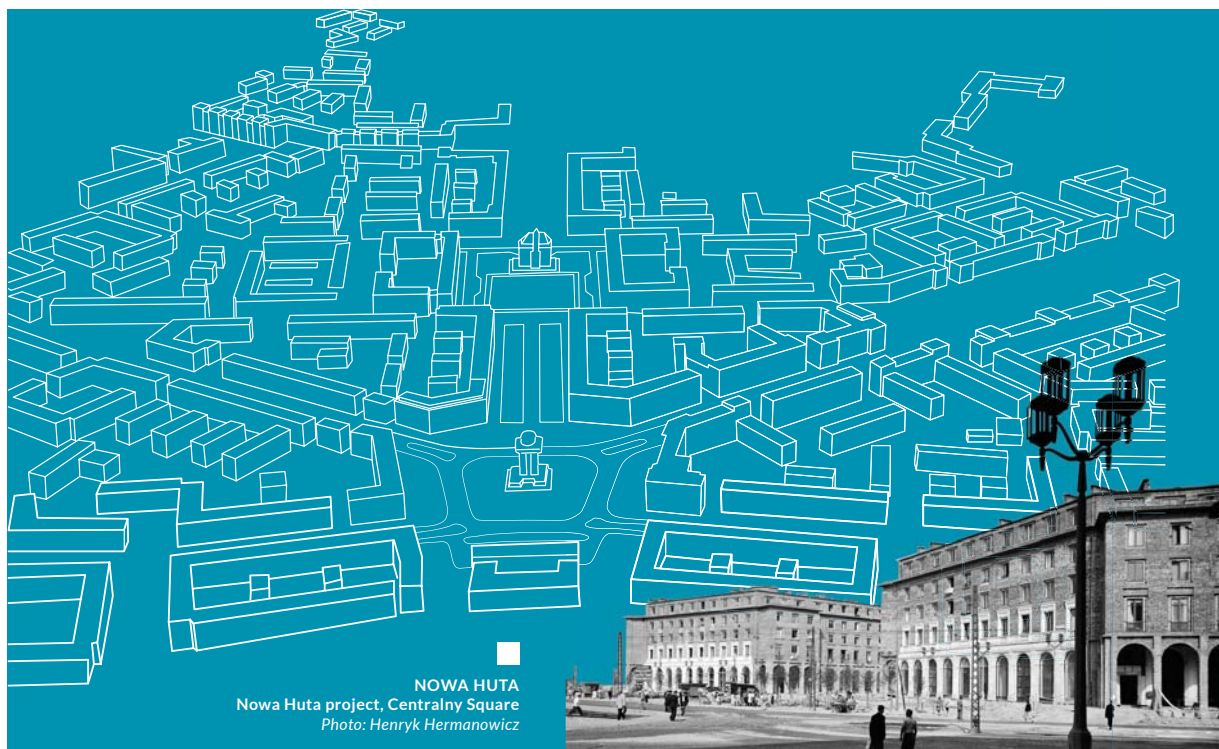
Rebuilding after WWII, Poland, which remained isolated from the West, needed well developed industry – mines, steelworks, shipyards, and mechanical plants. But the authorities also cared about social and prestige considerations. In 1947 a decision was made to build a metallurgical conglomerate. Two years later the communists established a State Enterprise for Steelworks Construction, tentatively called Gigant (Polish for 'giant'), and selected fertile farmland near Cracow. It was political considerations that led to the construction of the metallurgic combine and working-class housing estates for 100,000 residents in the vicinity of the bourgeois, conservative city.

The construction began in 1950 and the official ceremony of the naming

of the steelworks after Vladimir Lenin was held on the communist holiday of 22 July in 1954. Enormous furnaces, a steel mill, and a rolling mill constituted the heart of the plant. In its heyday, it employed nearly 40,000 people and produced 1/3 of Polish steel, significantly contributing to the development of the car, ship-building, and arms industries.

But Nowa Huta was not only an enormous workplace. A new quarter of Cracow was to be constructed concurrently with the steelworks,





NOWA HUTA
Nowa Huta project, Centralny Square
Photo: Henryk Hermanowicz

scale and distance from the city centre it was more like a new town. And indeed, for a short time Nowa Huta was officially a separate town.

In 1949 Tadeusz Ptasiński became the head architect of the construction of the residential quarter spreading west of the conglomerate. The project and the construction encompassed an entire infrastructure: housing estates, roads, shops, restaurants, parks, a theatre, and a cinema. In the Miastoprojekt Design Company Ptasiński cooperated with other leading architects such as Marta and Janusz Ingarden (who designed the Ludowy Theatre along with the A, B, and C1 estates), Zbigniew Jaroszyński, and Edmund Dąbrowski.

In certain respects Nowa Huta resembled Magnitogorsk in the Ural Mountains, built almost from scratch in the 1930s. Magnitogorsk's gigantic steelworks

gave rise to a city with 400,000 inhabitants, with its western part still in Europe and the eastern one already in Asia. Another town-combine – Eisenhüttenstadt – was being built in the German Democratic Republic concurrently with Nowa Huta.

Nowa Huta is so young that at every step one can see something that can be described as its first block of flats, tram line, cinema, or even shop or bar. The first Nowa Huta housing estate was A-1 South (in 1958 named the Wandy estate), with the first block of flats on that estate bearing number 14 (today there is a commemorative plaque on its wall). The first post office was building number 28 on the Willowe Housing Estate, the first department store – the MHD shops on the ground floor of building 29 on the Willowe Housing Estate, which opened in July 1952. The first cinema was the Stal Cinema (Polish for 'steel'). Today forgot-

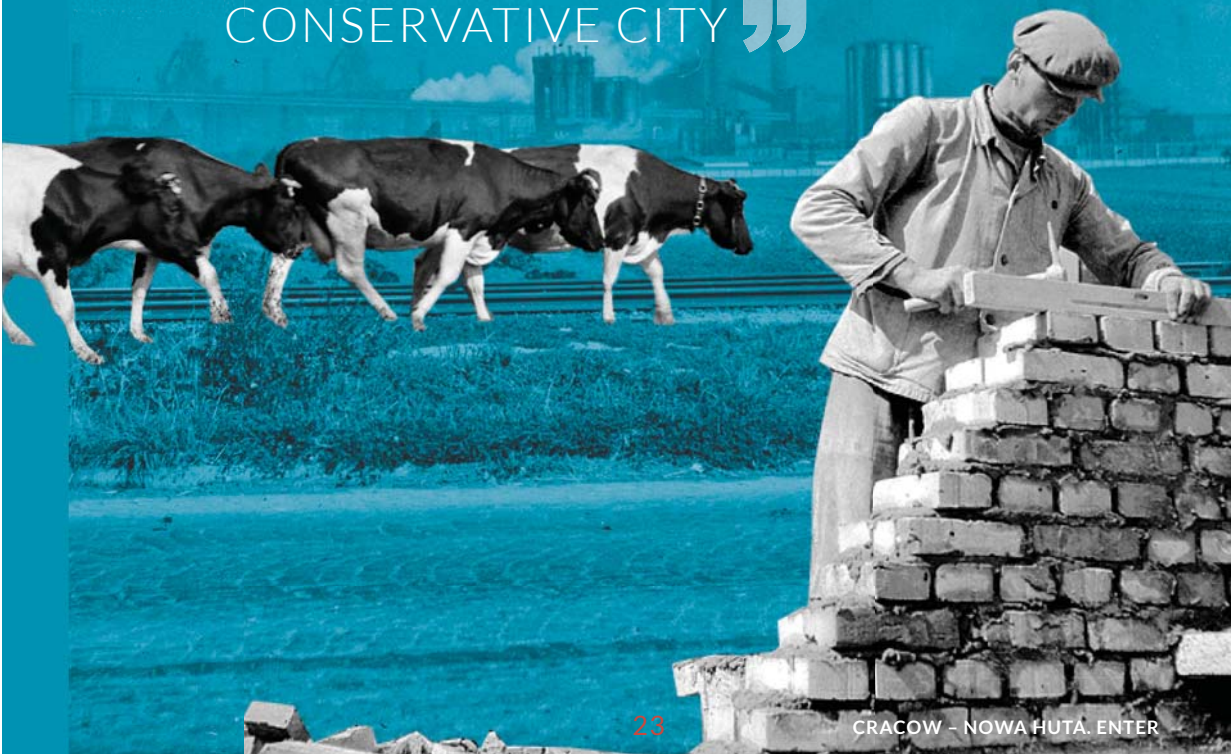


ten, it used to be in the building of the gym of School Complex No. 19 (object No. 1 on the Willowe Housing Estate). The only thing that could not be built in Nowa Huta was a church, for the town was to remain atheist, with its inhabitants the first such large communist community in Poland.


Nowa Huta's representative place was Centralny Square. The monumental buildings around it were to express a style

'national in form and socialist in content', that is, neo-Renaissance, neo-Baroque, and neo-Classicism adapted to the modern, 'progressive' silhouettes of high buildings erected along broad arteries creating viewing axes opening up to the Lenin monument and the city hall, which was never built though. The characteristic features of Nowa Huta's architecture of the 1950s and 1960s were: avenues, extensive squares,

” POLITICAL CONSIDERATIONS
THAT LED TO THE CONSTRUCTION
OF THE METALLURGIC COMBINE
AND WORKING-CLASS HOUSING
ESTATES FOR 100,000 RESIDENTS
IN THE VICINITY OF THE BOURGEOIS,
CONSERVATIVE CITY ”







THE ORIGIN OF NOWA HUTA. INDUSTRY — SOCIALISM — NEW CITIZEN

RALLY ON THE OCCASION OF THE STARTUP
OF THE FIRST GIGANTIC FURNACE
AT THE CONGLOMERATE
Photographer unknown

semicircular gates with caissons, columns and arcades, attics in facades, and candelabrum streetlamps placed along pavements.

Beyond the Centralny Square stretched the housing estates, much more modest in architectural terms but subject to the same rigour of form and content. They expressed several ideals at the same time: a garden town, a town of self-sufficient enclaves (shops, schools, kindergartens, and post offices on every housing estate), and even a defensive city structure (the ring-shaped, closed space with relatively low buildings, entry gates leading to housing estates, and numerous shelters underneath the blocks of flats).

It should be admitted that the Nowa Huta housing estates (Wandy, Willowe, Na Skarpie, or Młodości) are an example of a successful incorporation of the ideal of a resident-friendly urban development, and not so much on account

of the greenery, which was absent at its the very beginning, but because the architects designed low buildings, relatively spacious flats, extensive lawns, wide streets and pavements, local shops, schools, and kindergartens.

The combine and the factories connected with it urgently needed thousands of labourers, but Cracow and its vicinity could not supply so many. The first labourers were peasants resettled from the villages demolished for the construction of the new quarter. The agitators also attracted volunteers from various parts of Poland, particularly from poor rural areas. Other methods were used too, for instance, Roma caravans were halted and entire Roma families were put in blocks of flats, which were totally alien to their



COIN OF THE NATIONAL BANK OF POLAND
30th anniversary of December '70
10 zlotys, obverse

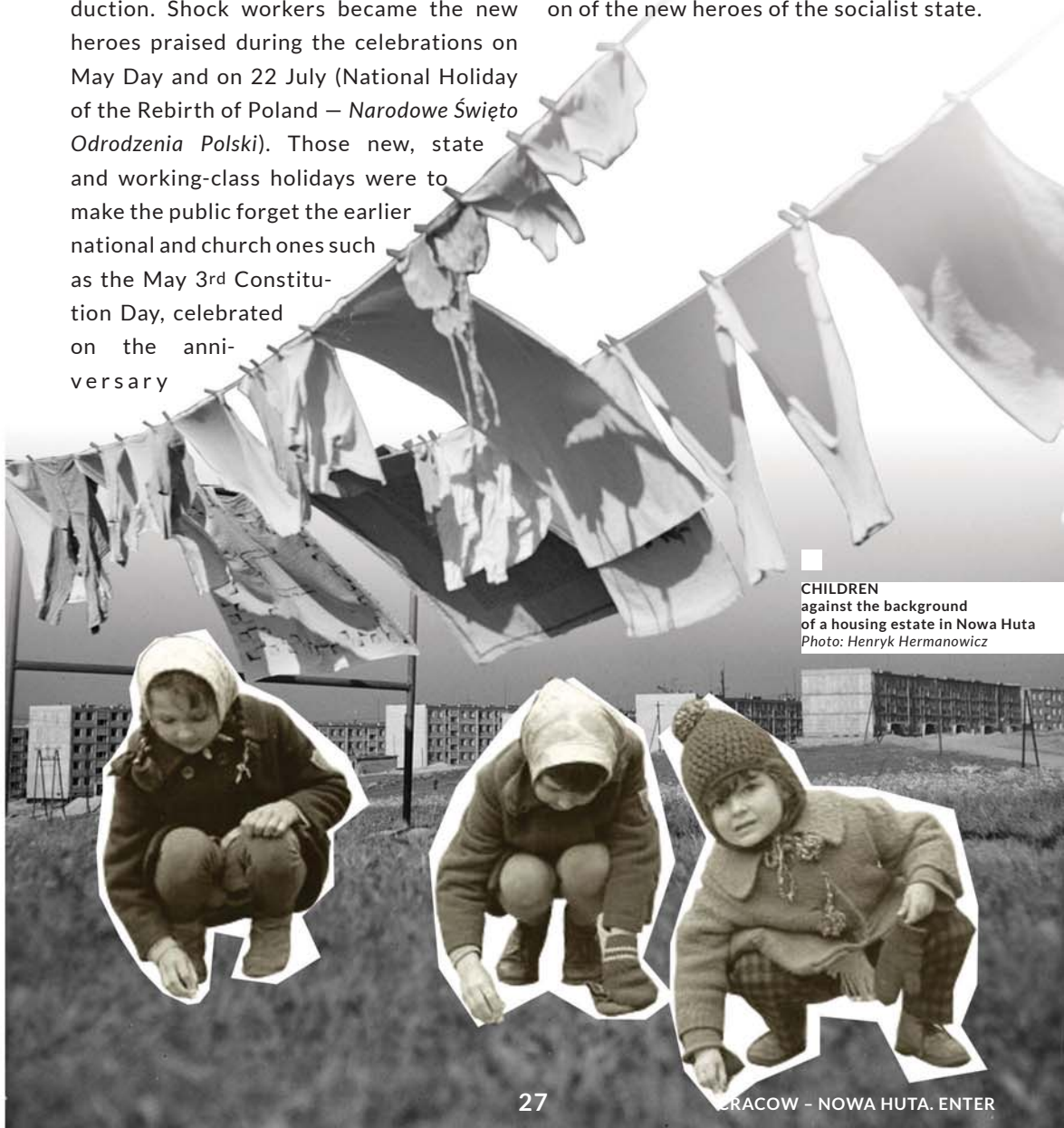


CRACOW - NOWA HUTA. ENTER

tradition. Work brigade volunteers from the Service to Poland ("Służba Polsce") paramilitary organisation also worked in Nowa Huta and many of them settled here after the end of their service.

The church, religion, and faith were to be absent. In return, the authorities promoted community work and the breaking of new records in construction and production. Shock workers became the new heroes praised during the celebrations on May Day and on 22 July (National Holiday of the Rebirth of Poland – *Narodowe Święto Odrodzenia Polski*). Those new, state and working-class holidays were to make the public forget the earlier national and church ones such as the May 3rd Constitution Day, celebrated on the anniversary

of the passing of the 1791 constitution, or the Assumption Day on 15 August, which in Poland is often called the Feast of Our Lady Herbaceous. The most famous Nowa Huta shock worker was bricklayer Piotr Ożański, who arrived there as a volunteer from Subcarpathia. In 1950, on the occasion of the holiday of 22 July he did 802 per cent of his work quota, thus entering the pantheon of the new heroes of the socialist state.



CHILDREN
against the background
of a housing estate in Nowa Huta
Photo: Henryk Hermanowicz



On the left:
STYŁOWA CAFÉ INTERIOR
Nowa Huta

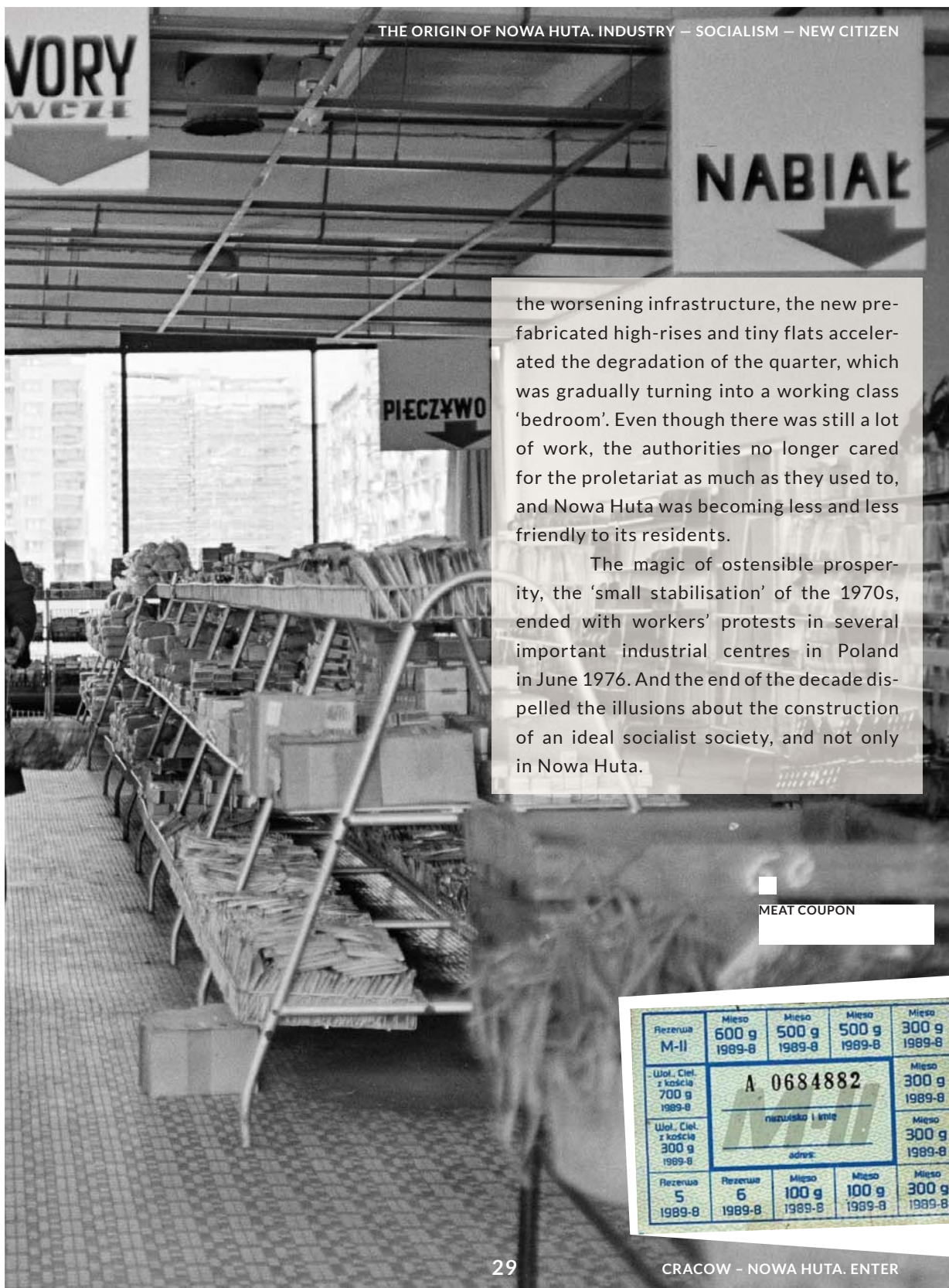
Pages 28-29
INTERIOR OF THE SAM SUPERMARKET
Kolorowe Housing Estate, Nowa Huta

Photo: Henryk Hermanowicz



Ożański served as a prototype of Mateusz Birkut — the protagonist of Andrzej Wajda's film *Man of Marble*. In the film the person of the bricklayer, who was made a working-class hero, is discussed by his family, friends, and co-workers. Presented in retrospect, their relations are characterised by a disillusion about their youth. Similar disappointment was brought by the large scale socialist construction projects and housing estates, particularly that those large uprooted communities soon became troubled by various vices: alcoholism, promiscuity, theft, and banditry.

In the 1960s there were still some ambitious attempts to incorporate modernism or even expressionism in the designs of Nowa Huta housing estates, but then they began to increasingly give way to pragmatism and mediocrity. Paired with



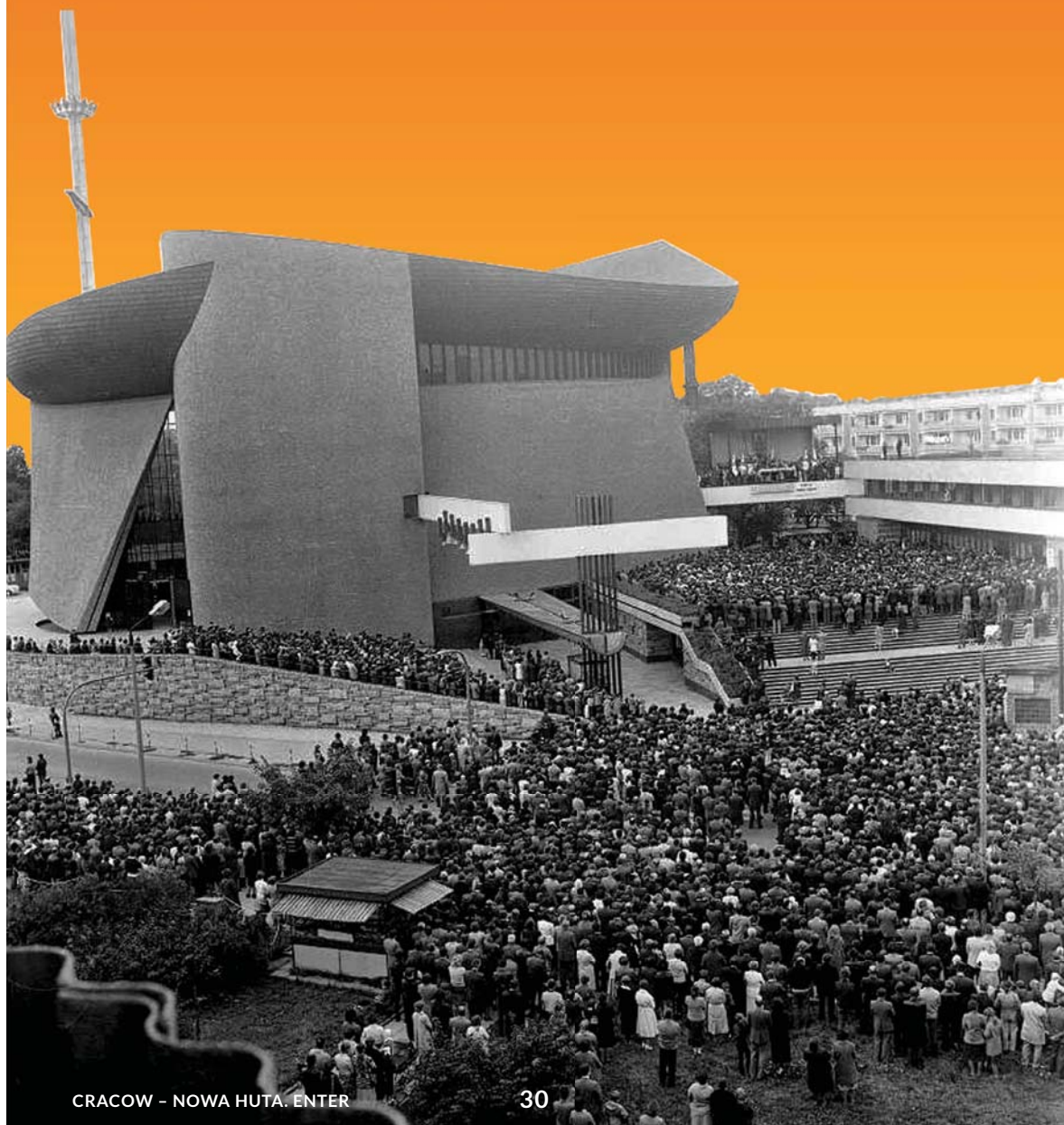
the worsening infrastructure, the new pre-fabricated high-rises and tiny flats accelerated the degradation of the quarter, which was gradually turning into a working class 'bedroom'. Even though there was still a lot of work, the authorities no longer cared for the proletariat as much as they used to, and Nowa Huta was becoming less and less friendly to its residents.

The magic of ostensible prosperity, the 'small stabilisation' of the 1970s, ended with workers' protests in several important industrial centres in Poland in June 1976. And the end of the decade dispelled the illusions about the construction of an ideal socialist society, and not only in Nowa Huta.

MEAT COUPON

Rezerwa M-II	Mięso 600 g 1989-8	Mięso 500 g 1989-8	Mięso 500 g 1989-8	Mięso 300 g 1989-8
Wol. Ciel. z kością 700 g 1989-8	A 0684882			Mięso 300 g 1989-8
Wol. Ciel. z kością 300 g 1989-8	niezakończona linia			Mięso 300 g 1989-8
Rezerwa 5 1989-8	Rezerwa 6 1989-8	Mięso 100 g 1989-8	Mięso 100 g 1989-8	Mięso 300 g 1989-8

THE FIRST ANNIVERSARY
OF THE SIGNING OF THE AUGUST
AGREEMENTS in Pomerania
Nowa Huta, Lord's Arch
Photo: Stanisław Gawliński





31

THE CHURCH IN NOWA HUTA



Father JACEK URBAN

On 9 June 1979, during his first pilgrimage to Poland, John Paul II visited the Holy Cross Shrine in the Cistercian abbey in Cracow Mogiła. This is how he began his homily: "Here I am again before this Cross, where I have so often come as a pilgrim, before the Cross that has remained as the most precious relic of our Redeemer for all of us. When, close to Cracow, Nowa Huta was springing up, an enormous industrial complex and a new city, a new Cracow, it may not have been noticed that it was springing up beside this Cross, this relic that we have inher-

ited with the ancient Cistercian abbey from the time of the Piasts. It was the year 1222, the time of Duke Leszek the White (Biały),

the time of Bishop Ivo Odrowąż, the period before the canonisation of Saint Stanislaus. At that time, on the third centenary of our baptism, the Cistercian abbey was founded here and the relic of the Holy Cross was then

brought, and has been for centuries the devotional object of pilgrimages from the Cracow area, from Kielce to the north, from Tarnów to the east, and from Silesia to the west."

Most local inhabitants were farmers and livestock breeders. In the days of old the Church owned a substantial portion of the land east of Cracow, but the Mogiła monastery was the most important

for it. Nowa Huta covers the territory of the former villages of Mogiła and Bieńczyce, but not only them. As early



■
MOGIŁA MONASTERY
Nowa Huta
Photo: Henryk Hermanowicz

as in the 1960s the local housing estates spread beyond the borders of the former village of Bieńczyce, stretching over the Krzesławickie Hills (Pleszów parish) and Mistrzejowice (Raciborowice parish), while the local industrial combine was built on the territory of the Pleszów village, to which, ecclesiastically, belonged also Grębałów and Krzesławice. The construction of housing estates on the territory of Mogiła and Bieńczyce began in 1949.

to sleep as close to the combine as possible, so before the construction of the bloc of flats barracks were built there. As for the demographics, the newcomers were young, mostly unqualified labourers of peasant background, the vast majority of whom were Catholics. They were given work and a hope for their own flat, but they needed a church.

The first housing estates were built near the Cistercian abbey and the lo-

” WE DEMAND FREEDOM OF WORSHIP ”

The decision to erect Nowa Huta fundamentally altered the composition of the local population. The construction of the combine attracted individuals seeking work and accommodation. They came not only from the regions of Kielce, Tarnów, or Subcarpathia, but also from all parts of Poland. They looked for a place

cal monks extended spiritual care over the residents. But that was only the beginning. The plan to erect the new town with streets and housing estates radiating from Centralny Square was to be carried out on

■
CARDINAL STEFAN WYSZYŃSKI
at Lord's Arch construction site
Nowa Huta
Photographer unknown

■
COIN OF THE NATIONAL
BANK OF POLAND
Pauline fathers' monastery
on Skąpczna Street
2 zlotys, obverse



the territory of the former Bieńczyce village. The number of Nowa Huta residents rapidly increased. Despite the danger from the oppressive Stalinist regime, the Church could not wait, leaving the people without assistance. Following Cardinal Adam Stefan Sapieha's death, the position of the new administrator of the Cracow archdiocese was taken by Archbishop Eugeniusz Baziak, who in 1952 founded a new parish in Bieńczyce. The communist authorities did not accept that decision. Three years later the vicar capitular of the Cracow diocese, Bishop Franciszek Jop, appointed due to Archbishop Baziak's internment, turned to Prime Minister Józef Cyrankiewicz for permission to build a church in the Bieńczyce parish for its nearly 60,000 parishioners, but his request was rejected too.

1956 brought a political thaw. As early as in November of that year a group of Bieńczyce parishioners went to Warsaw to ask for permission to build a church. The consent was granted by the Denominations Department (*Wydział do Spraw Wyznań*) and then by the Presidium of the Provincial National Council (*Wojewódzka Rada Narodowa*) in Cracow. The location was chosen to be the vicinity of the Ludowy Theatre, on the Teatralne Housing Estate, which was under construction. A nationwide architectural competition was announced, the winning design was chosen, geological works ensued, and a Church Construction

Committee was formed. In 1957 a cross was put on the location of the future church. Meanwhile, the detente in the state-Church relations came to an end. The communist authorities multiplied obstacles only to eventually revoke the construction permission and suggest that a primary school should be built there instead. Representatives of the Church Construction Committee went to Warsaw with a complaint signed by thousands of Bieńczyce parishioners. Irrespective of that, in April 1960 the Municipal Committee of the Polish

United Workers' Party (*Polska Zjednoczona Partia Robotnicza*, PZPR) decided to remove the cross. Upon that news a crowd gathered at the site of the frustrated construction and the following inscription appeared on the cross: "We demand freedom of worship." With

the number of protesters growing by the hour, the authorities decided to resort to force. Nearly five hundred people were arrested, almost a hundred of whom were sentenced to prison (from six months to five years), more than a hundred were fined, and many were dismissed from work. The events of 27–28 April 1960 went down in history as the defence of the cross, which was a very important integrating moment, as people from various parts of Poland, most of them young, confirmed their membership in the Church and stood a stand in defence of their faith. Living and working in Nowa Huta, they wished to have their



church there too. The communist repressions not only did not break the spirit of the defenders of the cross, but brought the opposite effect of increasing their determination.

A few years later, in 1965, the new Cracow Metropolitan, Karol Wojtyła, received permission from the authorities to erect a church in Bieńczyce, but a little further off, where there was a chapel. The Bieńczyce church was erected during 1967-1977 and it would be no

exaggeration to say that the entire Polish nation participated in that effort. Foreign aid was substantial, but the Bieńczyce residents were the most engaged. Cardinal Wojtyła and Father Józef Gorzelany and also numerous co-workers, builders, and parishioners were very determined to complete the construction of the church, which aided formation of a community

MOGIŁA MONASTERY INTERIOR
Nowa Huta
Photo: Henryk Hermanowicz



CRACOW – NOWA HUTA. ENTER

of worshipers. The work of priests and catechists proved vital. The Catholic milieu was integrating with the growth of the church walls. Called the Lord's Arch, the church was consecrated in May 1977 by Cardinal Wojtyła. In 1972, after the endeavours of many years', the authorities also gave

permission to build a church in Mistrzejowice, which had 20,000 residents in the pastoral care of Father Józef Kurzeja, who worked in very difficult conditions.

The beginning of changes in Poland is attributed to the first pastoral trip of John Paul II to his homeland in June 1979.

” THE CHURCH HELPED NOWA HUTA RESIDENTS ENDURE THE DIFFICULT PERIOD OF COMMUNISM. IT SUPPORTED AND SHAPED THEIR PRO-INDEPENDENCE ENDEAVOURS, STRENGTHENED THEIR SENSE OF DIGNITY, AND BECAME A LASTING ELEMENT OF A PLACE INTENDED AS ATHEIST ”



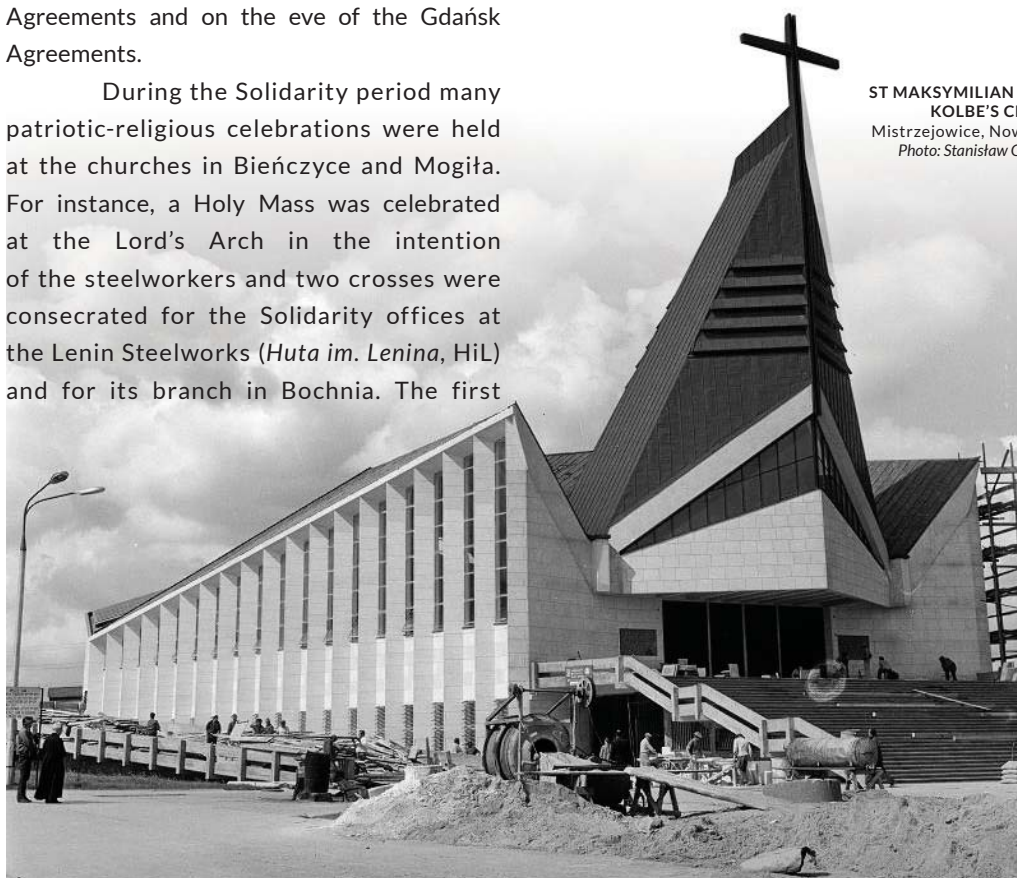
■ STEELWORKERS DURING THE FIRST MASS celebrated at the HIL (Mechanical Section) 27 March 1981, Nowa Huta
Photo: Stanisław Gawliński

One of the places that the Holy Father decided to visit was Nowa Huta. Two years after the consecration of the church in Bieńczyce the Polish Pope came to the monastery in Mogiła, predominantly to meet the labourers, which was the main theme of the homily given on that day. He called for unity and courage, and those sentiments swelled in the labourers' hearts in 1980. The engagement of the metallurgical combine lent significant support to the independent trade union movement. The Church did not remain passive — a hunger strike was undertaken in August 1980 in the lower chapel of Lord's Arch in Bieńczyce. It ended on 30 August, that is, on the day of the signing of the Szczecin Agreements and on the eve of the Gdańsk Agreements.

During the Solidarity period many patriotic-religious celebrations were held at the churches in Bieńczyce and Mogiła. For instance, a Holy Mass was celebrated at the Lord's Arch in the intention of the steelworkers and two crosses were consecrated for the Solidarity offices at the Lenin Steelworks (*Huta im. Lenina*, HiL) and for its branch in Bochnia. The first

Mass at the combine was celebrated during the strike in March 1981, and in the spring of 1981 crosses consecrated at Lord's Arch hung in the local workplaces and schools.

After the imposition of martial law on 13 December 1981 the HiL Solidarity began an occupation strike. That day the Cistercians from Mogiła and priests from the Bieńczyce parish came to the combine to hear confession and celebrate a Holy Mass for the strikers. After the pacification of the combine the labourers found support in the Church. A Social Fund to Aid Workers (*Spółeczny Fundusz Pomocy Pracowniczej*) and an underground leadership of the local underground Solidarity structures were established



ST MAKSYMILIAN MARIA
KOLBE'S CHURCH
Mistrzejowice, Nowa Huta
Photo: Stanisław Gawliński

in Bieńczyce. Furthermore, the Lord's Arch became a site of nationalist-patriotic services, whose participants were often attacked by the MO and ZOMO after leaving the church. A hospice was founded near the church. Established by the Cistercians' church on the Szklane Domy Housing Estate, the Pastoral Care for Steelworkers (*Duszpasterstwo Hutników*) organised aid to the interned as well as summer camps for children from working-class families. Moreover, established at the Mogiła church, the Refuge Pastoral Care for Teachers (*Duszpasterstwo Nauczycieli „Ostoja”*) associated Nowa Huta teachers active in Solidarity. The Pastoral Care for Workers (*Duszpasterstwo Ludzi Pracy*), which operated in Mistrzejowice, organised Thursday Masses in the intention of the homeland, which attracted thousands of worshipers. Furthermore, a cycle of meetings and lectures conducted by scholars and politicians gave rise to the Christian Workers' University (*Chrześcijański Uniwersytet Robotniczy*). Meetings with artists, journalists, politicians, and poets were also held in the lower church in Mistrzejowice and in the Bunker, which also held an independent art gallery. In 1984 Mistrzejowice held the Sacrosong Festival of Religious Songs (*Festiwal Piosenki Religijnej Sacrosong*). There was also an independent Mistrzejowice TV channel. Furthermore, the Vicarage of Solidarity

with the Needy (*Wikariat Solidarności z Potrzebującymi*) distributed material aid. Finally, in 1988 Mistrzejowice held the International Human Rights Conference, attended by approx. one thousand people.

The political transformation brought full religious freedom. New parishes were founded and during 1992–2002 four new churches were erected in Nowa Huta (St Albert's church and the churches on the Kalinowe and Teatralne housing estates in Mistrzejowice).

In 2013 Nowa Huta was honoured in a special way, when a national Seminary for Older Vocations (*Seminarium dla Starszych Kandydatów do Świeceń*), that is, candidates above the age of 35, began to operate in the catechetical buildings by the church at the Szklane Domy

Housing Estate. Thus Nowa Huta became a place of formation of future priests from all parts of Poland.

The Church helped Nowa Huta residents endure the difficult period of communism. It supported and shaped their pro-independence endeavours, strengthened their sense of dignity, and became a lasting element of a place intended as atheist.



DIVINE MERCY SANCTUARY
Cracow-Łagiewniki
Photo: Krzysztof Brożek



CARDINAL KAROL WOJTYŁA
at Lord's Arch construction site
Nowa Huta
Photographer unknown



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JOHN PAUL II, CRACOW, AND NOWA HUTA



MAREK LASOTA

"And so, before I leave you, I wish to look once again at Cracow, this Cracow in which every stone and every brick is individual to me. And I look once more on my Poland." John Paul II said those words in his homily on 10 June 1979 at the Cracow Błonie Park, in which he expressed his feeling for the city, which he had been connected with since his early youth, where his path to the Apostolic See was shaped, which – as we believe – brought him to the altars as a saint of the Church on 27 April 2014.

Karol Wojtyła came from his hometown of Wadowice to Cracow in 1938 to commence his Polish studies at the Jagiellonian University. He remained connected with that city for forty years until the memorable conclave of 16 October 1978 when he was elected Pope John Paul II.

During the war and occupation Wojtyła was a labourer in the Cracow Solvay Plant and a student of an underground seminary. His priestly vocation de-

veloped under the dramatic circumstances of the occupation, and also his father's death and his solitude. But even in those conditions he remained faithful to his other vocation – poetry and acting in the Rapsodyczny Theatre, as he believed that art and high culture served freedom in a similar way as armed resistance does. It was also a time of his thorough Christian formation in the prayer circles animated by Jan Tyranowski in the Cracow quarter of Dębniki.

On 1 November 1946 Karol was ordained a priest by the Cracow Metropolitan, Prince Cardinal Adam Stefan Sapieha. The next day the young priest celebrated his first Mass by the royal graves in St Leonard's crypt at Wawel and two weeks later went to Rome for two-year studies.

Having returned and earned his PhD in philosophy, Karol was assigned to the Niegowić parish, located 40 kilometres east of Cracow. Several months later





JOHN PAUL II AND CRACOW AND NOWA HUTA

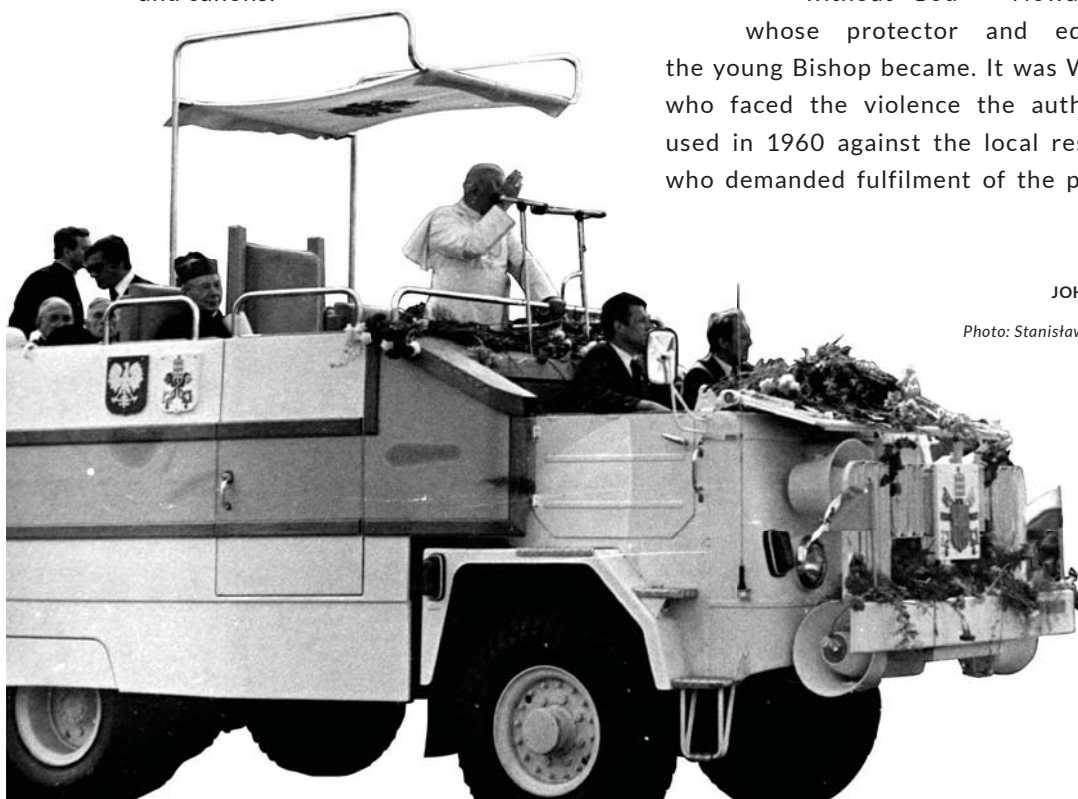
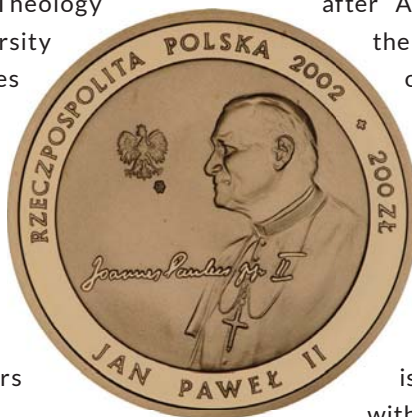
HOLY MASS
during John Paul II's pastoral trip
22 June 1983
consecration of St M. M. Kolbe's Church in
Mistrzejowice, Tysiąclecia Housing Estate
Nowa Huta
Photo: Stanisław Gawliński

” AND SO, BEFORE I LEAVE YOU, I WISH
TO LOOK ONCE MORE AT CRACOW,
THIS CRACOW IN WHICH EVERY STONE
AND EVERY BRICK IS CLEAR TO ME.
AND I LOOK ONCE MORE ON MY POLAND...”

he returned to Cracow, to St Florian's parish, where he became an academic chaplain. From then on his work with students and Cracow intelligentsia – as a chaplain and lecturer – became the main sphere of his activity as a priest. A highly-regarded teacher, scholar, and publicist, Wojtyła was immediately noticed by the Cracow scholarly milieu. Sapięha's successor, Archbishop Eugeniusz Baziak, quickly introduced Wojtyła – a lecturer at the Faculty of Theology of the Jagiellonian University and Cracow seminaries and at the same time a journalist, poet, playwright – to the academic milieu. Freed from his parochial duties, Wojtyła moved to Kanoniczna Street, where he lived among professors and canons.

The communist state reality asserted its menacing presence in his life as early as in the 1950s. An academic chaplain on a mission to rebuild Polish intellectual and cultural elites, Wojtyła became an object of various operations of the regime's repression apparatus. Nonetheless, he remained faithful to his spiritual and intellectual formation.

In 1958 Wojtyła became an auxiliary bishop in Cracow, and in 1963, after Archbishop Baziak's death, the Metropolitan Archbishop of Cracow. His in-depth knowledge on the social processes in communist Poland proved extremely useful in the face of the experiment proceeding in Cracow to create a new socialist society and build a town without God – Nowa Huta, whose protector and educator the young Bishop became. It was Wojtyła who faced the violence the authorities used in 1960 against the local residents who demanded fulfilment of the promise



JOHN PAUL II
1983

Photo: Stanisław Gawliński

to build a church and conditions for living in dignity, in accord with the Catholic and Polish tradition. Karol Wojtyła was also a builder of Nowa Huta churches, as he consecrated The Lord's Arch in Bieńczyce in 1977 still as a cardinal, and the church in Mistrzejowice in 1983 already as Pope.

In the 1960s Karol Wojtyła, the head of the Cracow Church, remained a highly-regarded scholar and lecturer. In 1966 he was one of the main strategists of the celebrations of the great jubilee of the thousandth anniversary of the baptism of Poland. He also established the Institute of Family Studies (*Institut Nauk o Rodzinie*) in Cracow and was a mentor and patron to the milieu of *Tygodnik Powszechny* and the Club of Catholic Intellectuals (*Klub Inteligencji Katolickiej*, KIK), also a friend and spiritual guide to groups of Cracow scholars and artists. Furthermore, inspired and supported by Wojtyła, the Sacrosong Festival of Religious Songs had its Cracow edition in the autumn of 1972.

The future Pope was also an active and creative participant of the Second Vatican Council. Wojtyła's stance during the Council's sessions and his organisational and pastoral efficiency in the Cracow Archdiocese were quickly gained recognition of Pope Paul VI, who in 1967 made Wojtyła a cardinal and soon included him in the group of his closest co-workers.

On 16 October 1978 the College of Cardinals elected the Cracow Metropol-

itan the new Pope. Cardinal Karol Wojtyła took the name John Paul II. The ceremony of the inauguration of his pontificate took place on 22 October 1978 on St Peter's Square in Rome. The evangelical appeal, "Fear not!" became the motto of the new Pope's pontificate.

During his 27-year-long pontificate John Paul II made eight pastoral trips to Poland. His meetings with the young gathered below a widow of the Archaoepiscopal Palace at Franciszkańska 3 in Cracow became a tradition. John Paul II returned to Nowa Huta as soon as during his first pilgrimage to his Homeland in 1979. During the Holy Mass celebrated at the Mogiła Monastery he uttered the following significant words:

"The Cross cannot be separated from man's work. Christ cannot be separated from man's work. This has been confirmed here at Nowa Huta. This has been the start of the new evangelisation at the beginning of the new millennium of Christianity in Poland."

A summing-up of his pontificate, or possibly even his whole life, is perhaps his act of entrusting the world to God's mercy at the Sanctuary in Cracow-Łagiewniki on 17 August 2002, during his final pastoral trip to Poland and Cracow.



str. 42
COIN OF THE NATIONAL BANK OF POLAND
John Paul II
200 zlotys, obverse
COIN OF THE NATIONAL BANK OF POLAND
Beatification of John Paul II, 2011
1000 zlotys, obverse



CRACOW - NOWA HUTA. ENTER

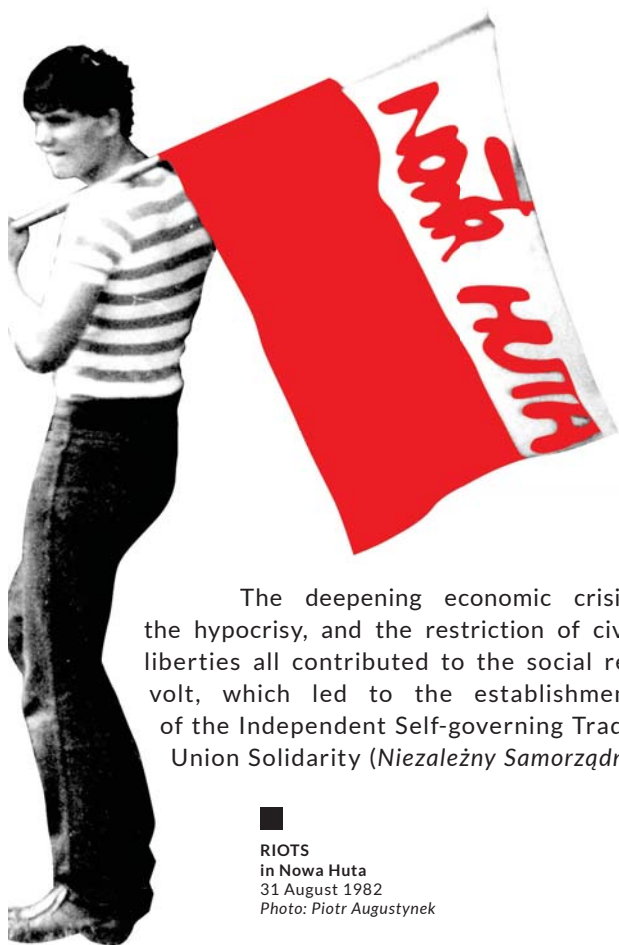


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NOWA HUTA – A MAINSTAY OF SOLIDARITY



ANDRZEJ MALIK



The deepening economic crisis, the hypocrisy, and the restriction of civil liberties all contributed to the social revolt, which led to the establishment of the Independent Self-governing Trade Union Solidarity (*Niezależny Samorządny*

■
RIOTS
in Nowa Huta
31 August 1982
Photo: Piotr Augustynek

*Związek Zawodowy „Solidarność”, NSZZ „Solidarność”). Nowa Huta, with its largest industrial plant in Poland, the Lenin Steelworks Combine (*Kombinat Huta im. Lenina*), which employed 38,000 people, was one of the mainstays of that ten-million-member trade union. The protests that spread all over Poland in the summer of 1980 were triggered by an increase in meat prices, and the spark, which transformed those economic protests into a red-hot flame of revolt was the dismissal of crane operator Anna Walentynowicz by the management of the Lenin Shipyard in Gdańsk. Within several days the strike that began in Gdańsk spread first to other Pomeranian workplaces and then all over Poland. The Inter-Factory Strike Committee (*Międzyzakładowy Komitet Strajkowy*) in Gdańsk prepared 21 postulates, the most important of which was permission to establish an independent and self-governing trade union.*

The strikers waited with growing impatience for the Nowa Huta combine to join the protest. Despite the high number of workers who were party members and the particularly 'attentive care' exercised by the repression apparatus,



the steelworkers did protest, demanding that the authorities meet the postulates of their fellow strikers in Pomerania. Strikes were organised in various sections of the steelworks. In a gesture of solidarity with the Pomeranian workers, several activists of the opposition went on a hunger strike during 26–30 August on the lower level of The Lord's Arch.

The agreements signed between by the government and the strikers' representatives in Szczecin, Gdańsk, Jastrzębie Zdrój, and in the Katowice Steelworks facilitated establishment of a new, independent, and self-governing trade union. By the end of 1980 more than 90 per cent of the HiL workforce joined the union. The months when Solidarity operated legally are often called a period of 'controlled freedom', because it was still

severely restricted and the communist authorities broke the signed agreements and provoked conflicts. At that time it proved that the word 'solidarity' included in the name of the trade union was not just a nicely sounding addition, but had a profound meaning. Workers from the Lenin Steelworks Solidarity chapter lent support to other groups wishing to establish their own trade unions, for instance, healthcare employees, farmers, students, and judiciary employees. The steelworkers also effectively opposed censorship, breaking the ruling communist party's monopoly on information.

Prepared since August 1980, the martial law introduced on the night of 12–13 December 1981 was against even the 1952 Stalinist constitution of the People's Republic of Poland. Taking

Pages 46–47:
ARMoured VEHICLES
Cracow, martial law, 1981
Photographer unknown

On the right:
GENERAL WOJCIECH JARUZELSKI
announcing the imposition of the
martial law, 13 December 1981



that step, its military authors associated in the unconstitutional Military Council of National Salvation (*Wojskowa Rada Ocalenia Narodowego*, WRON) tried to maintain the rule of the communist party. Announced after the imposition of the martial law, the strike at the HiL was the largest protest in the Lesser Poland region. Most of the staff joined in, supported by students, clergymen, and farmers. The strikers demanded the lifting of the martial law and release of the interned. They also constructed a transmitter of Radio Free Poland and, due to the use of an ORMO antenna, its broadcast in the VHF band could be received within the radius of five kilometres from the combine (later, the transmitter was used by the Lesser Poland Solidarity Radio). The HiL strike was pacified on the night of 15–16 December

by Motorised Reserves of the Citizens' Militia (*Zmotoryzowane Odwoły Milicji Obywatelskiej*, ZOMO) and the army. Afterwards, the Catholic Church began to organise aid for the repressed and their families.

The first Nowa Huta structures – the Solidarity Salvation Committee (*Komitet Ocalenia „Solidarności”*) and GROT – functioned only during the first couple of months of the martial law. The clergy, for instance, Fathers Władysław Palmowski and Kazimierz Jancarz, helped Solidarity activists form lasting structures. The danger of arrest and conscription contributed to the establishment of the Secret Commission of Steelworkers (*Tajna Komisja Robotnicza Hutników*), which coordinated the activity of the underground structures of the Lenin Steelworks, distributed underground press, organised patriotic

demonstrations, and cooperated with the underground. Moreover, the Social Fund to Aid Workers (*Spółeczny Fundusz Pomocy Pracowniczej*), which paid out members' statutory benefits, was established as an alternative to the trade unions formed by the regime in place of proscribed Solidarity. The third pillar of the steelworks' structures was the Pastoral Care for Steelworkers (*Duszpas-*

The opposition also organised an independent Mistrzejowice TV station.

Street demonstrations were another important form of social resistance in Nowa Huta, the first of which was the Black March organised on 30 April 1982 by activists of the underground HiL structures. To bypass the ban on convening the organisers decided to use the end of the first shift in the steelworks, when

” THE REVOLT PROVOKED BY SOLIDARITY CONTRIBUTED TO THE END OF THE COLD WAR AND THE FALL OF COMMUNISM IN CENTRAL-EASTERN EUROPE. ”

terstwo Hutników), which operated in the parish on the Szklane Domy Housing Estate, organising summer and winter camps, and also St Nicolas' Day and Christmas parties for children of members of the Social Fund to Aid Workers.

Another independent centre was St Maksymilian Kolbe's church in Mistrzejowice, where people from all parts of Poland came for the Solidarity Masses celebrated on Thursdays. Within the framework of the Pastoral Care for Workers (*Duszpasterstwo Ludzi Pracy*), which operated at the church, three confraternities were established in 1982: one for students, one for workers, and one for teachers. The next year brought the establishment of the Workers' Christian University of Cardinal Stefan Wyszyński (*Chrześcijański Uniwersytet Robotniczy im. Prymasa Stefana Wyszyńskiego*).

a great mass of people formed naturally. The demonstration, which the organisers announced in leaflets, proved a great success – the silent crowd of tens of thousands of people marched from the main gate of the steelworks to Centralny Square without any intervention of the MO.

The brutal pacification of the demonstration organised on 13 May on the Main Square in Cracow induced the regional structures to move the ceremonious Holy Masses in the intention of the Homeland from Cracow to Nowa Huta, whose broad arteries (unlike the narrow alleys near the Main Square) and the large groupings of inhabitants facilitated flight and protection against the intervening MO. Despite the peaceful character of the demonstrations they were usually



COIN OF THE NATIONAL BANK OF POLAND
August 1980 strikes
30 zlotys, obverse



■
 LECH WAŁĘSA AND MIECZYŚLAW GIL
 Lenin Steelworks, 1981
 Photo: Stanisław Gawliński

attacked by strong ZOMO detachments. As the demonstrators in Nowa Huta often decided to actively defend the protests, the rallies often transformed into day-long battles against the MO. Five innocent Nowa Huta residents (Andrzej Szewczyk, Bogdan Włosik, Ryszard Smagur, Janina Drabowska, and Janusz Bielik) perished in the war against the nation waged by the military junta.

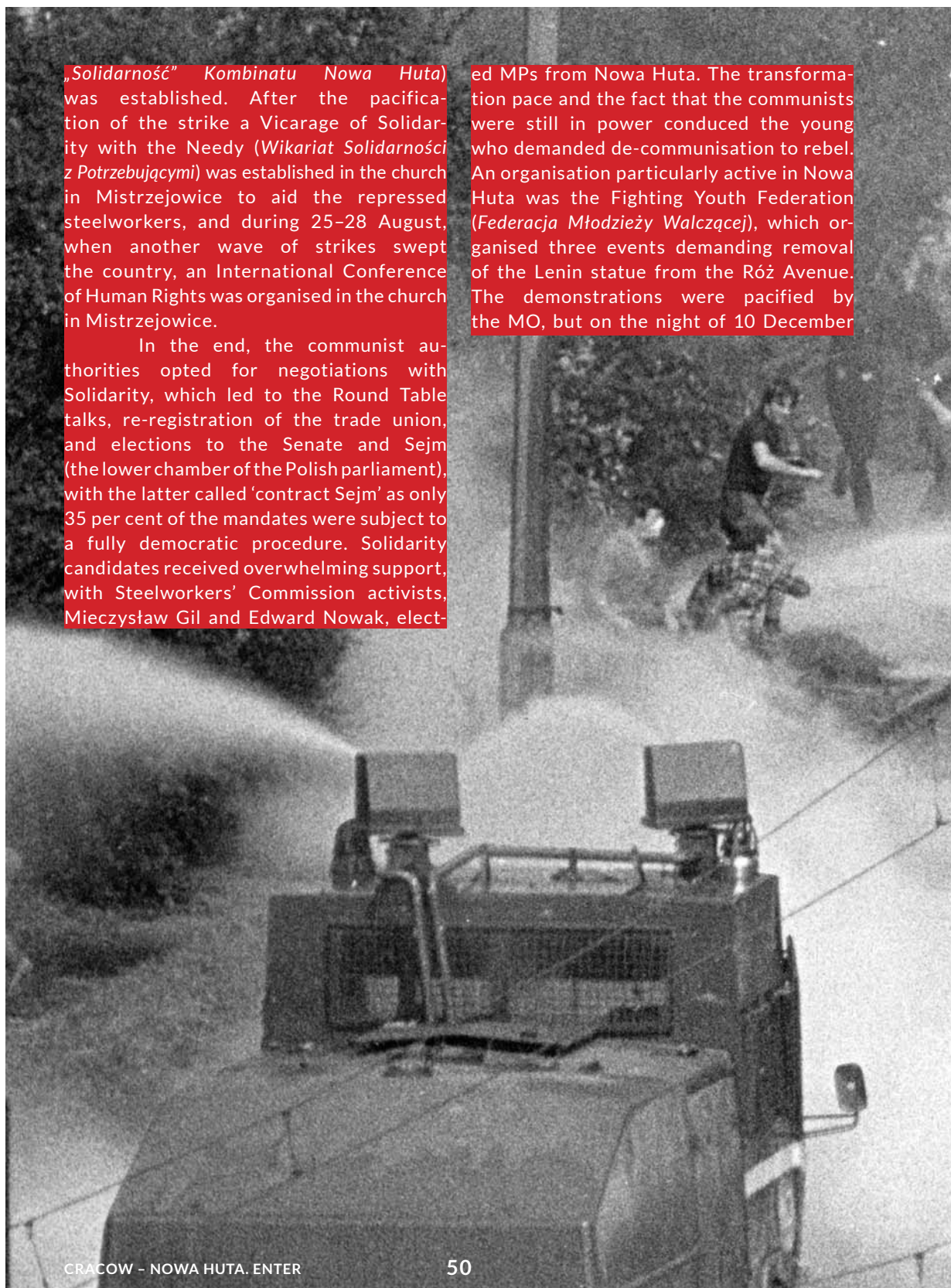
In February 1988 the government introduced another increase in food prices, which on 26 April triggered the biggest strike in Poland after the lifting

of the martial law. Among the strikers' postulates were ones called 'Solidarity postulates' even though they did not mention the trade union's name. When it seemed that things were going in the right direction (the Episcopate's experts arrived on 4 May and negotiations with the management were in progress), the strike was pacified on the night of 4–5 May. Despite the repressions the protest continued through absenteeism. As late as on 18 May, when all the detained workers were released after the Lenin Steelworks Council of Employees had vouched for them, the strike was ended and the official the Nowa Huta Conglomerate's Organisational Committee of the Solidarity Independent Self-governing Trade Union (*Komitet Organizacyjny NSZZ*

„Solidarność” Kombinatu Nowa Huta) was established. After the pacification of the strike a Vicarage of Solidarity with the Needy (*Wikariat Solidarności z Potrzebującymi*) was established in the church in Mistrzejowice to aid the repressed steelworkers, and during 25–28 August, when another wave of strikes swept the country, an International Conference of Human Rights was organised in the church in Mistrzejowice.

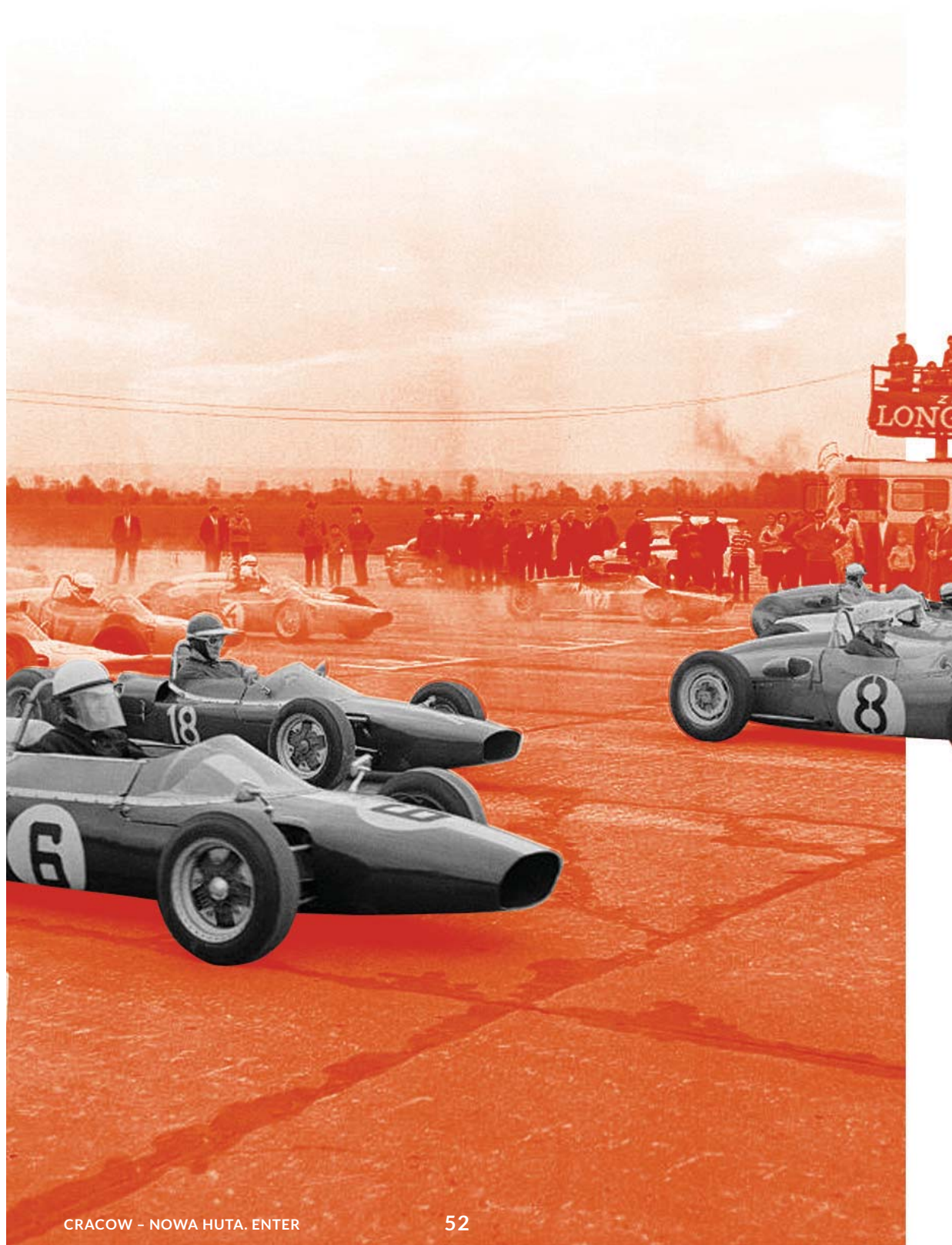
In the end, the communist authorities opted for negotiations with Solidarity, which led to the Round Table talks, re-registration of the trade union, and elections to the Senate and Sejm (the lower chamber of the Polish parliament), with the latter called ‘contract Sejm’ as only 35 per cent of the mandates were subject to a fully democratic procedure. Solidarity candidates received overwhelming support, with Steelworkers’ Commission activists, Mieczysław Gil and Edward Nowak, elect-

ed MPs from Nowa Huta. The transformation pace and the fact that the communists were still in power conducted the young who demanded de-communisation to rebel. An organisation particularly active in Nowa Huta was the Fighting Youth Federation (*Federacja Młodzieży Walczącej*), which organised three events demanding removal of the Lenin statue from the Róż Avenue. The demonstrations were pacified by the MO, but on the night of 10 December



1989 (three days before another happening) the statue of the Bolshevik revolution leader hanged from a crane chain and left Nowa Huta, finally fulfilling its residents' wish. The revolt provoked by Solidarity contributed to the end of the Cold War and the fall of communism in Central-Eastern Europe. The teaching of St John Paul II, whose pastoral trips to Homeland uplifted many of his compatriots, were undoubtedly an inspiration to Solidarity activists.

RIOTS in Nowa Huta
31 August 1982
Photo: Piotr Augustynek





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CULTURAL LIFE IN NOWA HUTA



PAWEŁ JAGŁO



It is possible to pinpoint the beginning of organised cultural life in Nowa Huta. On 12 May 1953 the Ministry of Culture and Art held its ex situ session at the 'Nurt' Theatre to discuss the situation in that socialist town under construction. In line with an official directive of 1949, culture was to be "national in form and socialist in content." Social realism was to present the toil of the working class using simple art forms. The objective was ideological education of 'homo sovieticus' — a new man modelled on the Soviet man.

The said session led to the establishment of the Lenin Steelworks Culture Centre (*Zakładowy Dom Kultury Huty im. Lenina*, ZDK HiL). Previously dispersed educational centres known as 'red corners' (*czerwone kąciki*),

where the town builders were fed socialist ideology, were reorganised. At the same time the labourers preferred pastimes such as vodka drinking and cards. The communist government took development of cultural life, particularly provision of entertainment to new town residents, the vast majority of whom were young men, so seriously that the Minister of Culture and Art, Stanisław Piotrowski, became the government's plenipotentiary for Nowa Huta affairs.

A critique of the propaganda narrative of Nowa Huta, which the authorities presented as a flagship product of the new, socialist reality, appeared two years later. On 21 August 1955 Adam Ważyk published "Poemat dla dorosłych" [poem for adults] in *Nowa Kultura*, where he criticised the Stalinist regime, calling builders of Nowa Huta 'groats'. In the same year Ryszard Kapuściński wrote in his report titled "To też jest prawda o Nowej Hucie" [another truth about Nowa Huta] about the alcoholism and prostitution spreading at the town construction site.

■
RACE TRACK
Nowa Huta, 1960s
Photo: Stanisław Gawliński

Things were not going well in Nowa Huta, which was supposed to set an example for communist Poland. Consequently, the central authorities decided to change their attitude to the organisation of culture in the town they were building.

Around 1953 Nowa Huta began to welcome people of culture: writers, librarians, musicians, culture organisers (called cultural-educational employees or simply KOs), actors, and directors. At the same time a truly express construction of high culture venues began. 1953 saw the end of the construction of the 'Świt' Cinema on the C-1 Housing Estate (now the Teatralne Housing Estate), and on 3 December 1955 the Ludowy Theatre was opened on the opposite side of the housing estate. It was not the first theatre in Nowa Huta, for in 1951 Jan Kurczab organised the local 'Nurt' amateur theatre. There were also several amateur theatre companies, for instance,

Młoda Gwardia associated with the Builders' Culture Centre (*Dom Kultury Budowlanych*), and in 1952 two plays were staged in Nowa Huta by Piotr Skrzynecki, the later founder of the Piwnica pod Baranami cabaret.

The amateur theatres, libraries, and culture centres tried to provide the local residents with different, more sophisticated entertainment. Musicians also organised themselves, for instance, in the Nowa Huta Song and Dance Group (*Zespół Pieśni i Tańca „Nowa Huta”*), which frequently performed for the builders, often in improvised venues, where the audience sometimes acted inappropriately.



The real development of cultural life was connected with the ZDK, which officially opened on 21 July 1955. The centre's main building, which from 1957 was located on the Górali Housing Estate, and the network of its local branches, changed the attitude to the organisation of entertainment offered to

Nowa Huta residents. Just as the local theatres, the ZDK was focused on cultural

Jazz Club seated in the Socialist Youth Union Centre (*Ognisko Młodych Związku Młodzieży Socjalistycznej*) on the Młodości Housing Estate. The first jazz concert was held at the Young Worker' Centre (*Dom Młodego Robotnika*) two years earlier, on 27 November 1955, when Stanisław Florek and the ZDK's Rhythm Band played, for instance, Glen Miller's "Blue Moon." Jazz fell on fertile ground in Nowa Huta, particularly with respect to the local young people. The jam sessions organised at the Socialist Youth Union Centre,

advertised in the local newspaper called *Budujemy socjalizm* (building socialism), later renamed *Głos Nowej Huty* (Nowa Huta's voice), were events comparable to today's rock star concerts. Famous Polish jazz musicians and composers, for instance, Katarzyna Gaertner, Andrzej Kurylewicz,



activation of the residents, thus the numerous competitions, for instance, the Lenin Steelworkers' Culture Olympiad or the Bunkhouses' Culture Olympiad. Furthermore, children could develop their talents within the framework of the Song Scene of the ZDK Children's Section (*Estrada Piosenki przy Ognisku Dziecięcym ZDK*).

In the late 1950s Nowa Huta also played an important role in the popularisation of jazz in Poland, particularly due to the activity of Stanisław Florek. 1957 brought the formation of the Nowa Huta

BAND MEMBERS: Przemysław Gwoździowski (saxophone), Stanisław "Drażek" Kalwiński (grand piano), Stanisław Otałęga (contrabass), Jerzy Okunowicz (clarinet), Nowa Huta Jazz Club, around 1958
Photographer unknown

■
NOWA HUTA SONG AND DANCE GROUP
1960s
Photographer unknown

below: JELCZ BUS, NICKNAMED CUCUMBER
1970s
Photographer unknown



” IN LINE WITH AN OFFICIAL DIRECTIVE OF 1949, CULTURE WAS TO BE “NATIONAL IN FORM AND SOCIALIST IN CONTENT.” (...) THE OBJECTIVE WAS IDEOLOGICAL EDUCATION OF ‘HOMO SOVIETICUS’ – A NEW MAN MODELLED ON THE SOVIET MAN. ”

Jan Ptaszyn Wróblewski, Wojciech Karolak, and also locals Józef Krzeczek and Przemysław Gwoździowski, began their careers in Nowa Huta. There were also bands that preferred modern jazz such as Hot Combo.

Jazz was still popular here in the 1960s, but it was already giving way to rock and roll, known in Poland as ‘big beat’. On 21 January 1961 Czerwono-Czarni, a big beat band from Gdańsk, gave a concert

in the Garage Hall of the Lenin Steelworks, which was a unique experience for the Nowa Huta youth. Przemysław Gwoździowski (mentioned above) played the saxophone. The concert stimulated the development of the local rock and roll scene. The first big beat band in both Nowa Huta and Cracow was Biała Gwiazda, led by a local rock guru, Jerzy Ochoński. Some

MEKSYK
Builders Centre in Pleszów
around 1952
Photographer unknown



CRACOW – NOWA HUTA. ENTER



of the other emerging bands were: Ametysty, Bezdomni, or a very popular one called Ryszardy.

Set up in 1964 after the breakup of Bezdomni, Ryszardy played under an artistic supervision of the ZDK. The group was fascinated by the British band called The Shadows. According to the band's guitarist, Ryszard Szczudłowski (from whom the band took its name), the musicians listened to Radio Luxembourg and bought cardboard records in Cracow and while listening to them learned songs by their favourite bands to play them live later. A total of several dozen people had been members of the group at some point before 1967, when the group broke up for reasons typical during those times — a few members had to do their compulsory military service.

The popular music and the cultural provision of Nowa Huta were evolving. Big beat musicians were being substituted with

a new generation of rock and roll musicians, fans of alternative music who experimented with different genres, one of them Janusz Grzywacz, a fusion precursor and the founder of the Laboratorium band. Fans of heavy metal came to the Fama Youth and Student Culture Centre (*Centrum Kultury Młodzieży i Studentów*) on the Willowe Housing Estate), where the heavy metal group VooDoo often gave concerts.

In 1983 a new centre — Nowa Huta Culture Centre (*Nowohuckie Centrum Kultury, NCK*) on Centralny Square — appeared on the cultural map of Nowa Huta. A wave of rock rebellion was swelling in Poland and the NCK was organising a series of concerts called Cedzak (Polish for 'strainer'), which helped Chłopcy z Placu Broni — the most famous Nowa Huta music band of the 1980s — emerge on the scene. The band debuted in 1987 at the Jarocin Festi-

val before music fans from all parts of Poland. Its founder, guitarist, singer, and lyrics author was Nowa Huta resident Bogdan Łyszkiewicz.

Nowa Huta was also an inspiration to moviemakers. The crew of the Polish News Reel (*Polska Kronika Filmowa*) appeared at the construction site practically every month. Consequently, there are many surviving documentaries on the town's beginnings. Despite their very propagandist and didactic message, they were used by Andrzej Wajda in the mid-1970s during his work on *Man of Marble*. An attempt at reckoning with the Stalinist totalitarian regime, the film is also a story of an individual — Mateusz Birkut, a character modelled on the Nowa Huta shock worker Piotr

Ożański — wrestling with the communist system. Nowadays, the town is still a subject of films or it serves as their background, with *All About My Parents* shot there the most recently.

Nowadays, Nowa Huta no longer stands out on the cultural map of Cracow as much as it used to during communism. The transformation in the 1990s brought the degradation of the district for many of its culture centres were closed down. The two most important ones that survived are the ZDK (today called the C. K. Norwid Culture Centre — *Ośrodek Kultury im. C. K. Norwida*) and the NCK. The new public cultural initiatives that have appeared since the beginning of the new century include the avant-garde Łaźnia Nowa Theatre, which promotes the idea of social participation. Independent culture is also on the rise, led by the WuHae music group and prosaist Sławomir Shuty.



CRACOW – NOWA HUTA. ENTER

SPORTS COMPETITION
at the Steelworkers Stadium
1970s/1980s
Photographer unknown



MAN OF MARBLE
Frame from A. Wajda's film

below:
PUBLIC LIBRARY INTERIOR
Nowa Huta, Zgody Housing
Estate, building No. 7
Photo: Henryk Hermanowicz





LENIN STEELWORKS

below:
FIXING OF THE NEW NAME T. SENDZIMIR
STEELWORKS, above the main gate
Nowa Huta, before 4 May 1990
Photo: Stanisław Gawliński



61

THE ECONOMY YESTERDAY AND TODAY



PIOTR FRANASZEK

Interwar Cracow was predominantly a centre of cultural and scientific life. Though the city was not among the most important industrial centres in Poland, there were still several large and a few hundred smaller industrial plants and craft enterprises, usually established as early as in the second half of the 19th century or at the beginning of the 20th century. Among them were factories as important to the city as the L. Zieleniewski and Fitzner-Gampe United Factories of Machines and Wagons Joint Stock Company (one of the oldest Polish machine factories), the Liban Chemical Products Factory, the J. Götz Cracow Brewery and Malt Products Factory, and also the Solvay Cracow Malt Factory, where Karol Wojtyła (future Pope John Paul II) worked for four years during the German occupation.

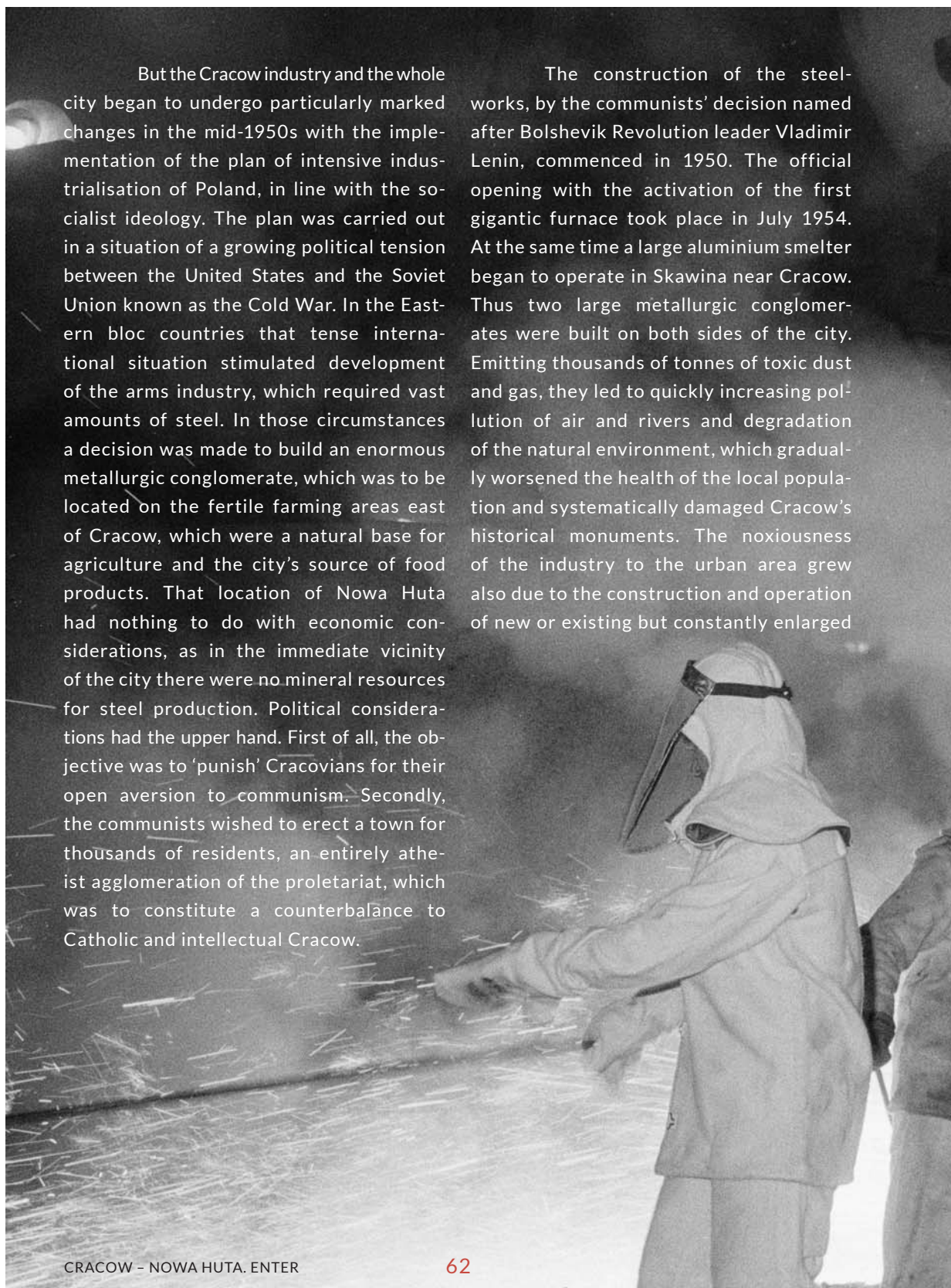
West of the city but still in its vicinity was the Cracow Basin with coal mines, zinc mills, and a large oil refinery. Due to

its location the city also played an important role in railway and water transport and communication.

The situation of Polish industry changed fundamentally after the end of WWII. During the war the Polish economy suffered severe losses, further increased by the post-war plunder conducted by the Soviet army. The communist takeover of power in Poland and the subsequent nationalisation of industry conducted in 1946 led to a systematic elimination of private property from industry, commerce, and transport, and even to a liquidation of major craft enterprises. The nationalisation of industry destroyed the existing economic and social relations. Taking over the factories, the communists changed their names, for instance, the Zieleniewski Plant in Cracow, which had a hundred-year tradition, was renamed after communist activist Stanisław Szadkowski (and it operated as the Machine and Apparatus Construction Plant).

But the Cracow industry and the whole city began to undergo particularly marked changes in the mid-1950s with the implementation of the plan of intensive industrialisation of Poland, in line with the socialist ideology. The plan was carried out in a situation of a growing political tension between the United States and the Soviet Union known as the Cold War. In the Eastern bloc countries that tense international situation stimulated development of the arms industry, which required vast amounts of steel. In those circumstances a decision was made to build an enormous metallurgic conglomerate, which was to be located on the fertile farming areas east of Cracow, which were a natural base for agriculture and the city's source of food products. That location of Nowa Huta had nothing to do with economic considerations, as in the immediate vicinity of the city there were no mineral resources for steel production. Political considerations had the upper hand. First of all, the objective was to 'punish' Cracovians for their open aversion to communism. Secondly, the communists wished to erect a town for thousands of residents, an entirely atheist agglomeration of the proletariat, which was to constitute a counterbalance to Catholic and intellectual Cracow.

The construction of the steel-works, by the communists' decision named after Bolshevik Revolution leader Vladimir Lenin, commenced in 1950. The official opening with the activation of the first gigantic furnace took place in July 1954. At the same time a large aluminium smelter began to operate in Skawina near Cracow. Thus two large metallurgic conglomerates were built on both sides of the city. Emitting thousands of tonnes of toxic dust and gas, they led to quickly increasing pollution of air and rivers and degradation of the natural environment, which gradually worsened the health of the local population and systematically damaged Cracow's historical monuments. The noxiousness of the industry to the urban area grew also due to the construction and operation of new or existing but constantly enlarged



industrial plants, which were directly or indirectly connected to the two large metallurgic conglomerates. Some of them were: the Cracow Concrete and Reinforced Concrete Plant in the Cracow quarter of Łęg, the cement factory in Pleszów, the brick factory in Zesławice, the Tobacco Factory, the Madro plant specialising in machine production, the ZREMB Cracow Casting Plant, the Cracow Measurement Apparatus Factory, and even the Wawel Confectionary Factory. The increasing pollution triggered a wave of protests in the 1980s which forced the authorities to close down the aluminium smelter in Skawina.

Throughout the next years the metallurgic combine in Nowa Huta was systematically enlarged. As a result, in the late 1970s it employed nearly 40,000 people and produced 1/3 of Polish

steel. Built with an enormous financial effort and engagement of thousands of people, it became one of the vital elements of Polish economy and, in a wider perspective, of the countries making up the Council for Mutual Economic Assistance. It supplied basic raw materials for almost all branches of the economy, including the arms industry. During the 1980s crisis, the steelworks with its obsolete machinery and technology became an economically ponderous structure, both in terms of production organisation and management, incurring substantial losses.

Providing an enormous number of jobs, the metallurgic combine was intended by its creators as an incubator of an atheist proletariat absolutely loyal to the communist party. Yet not only was that objective not achieved, but also it was Nowa Huta labourers who in 1960 stood in defence of the cross and showed solidarity with their colleagues from Pomerania who opposed the communist rule in December 1970 and August 1980. Nowa Huta was one of the most important links in the emergence of the Solidarity trade union, and during the martial law and afterwards it was a site of a struggle for fundamental values and human rights. The local churches in Bieńczyce and Mistrzejowice were the main centres of aid to the proscribed Solidarity. It was there that in 1988 the steelworkers organised a strike

STEELWORKERS BY THE GIGANTIC FURNACE
Photo: Stanisław Gawliński

” CRACOW
ACCOMMODATES BRANCHES
OF THE BIGGEST HOLDINGS IN THE WORLD,
INCLUDING TECHNOLOGICAL ONES.
IT IS ALSO THE EUROPEAN LEADER
IN OUTSOURCING (NINTH PLACE
IN THE WORLD AND THE FIRST IN EUROPE) ”

WIDOK NOWEJ HUTY

Photo: Henryk Hermanowicz

CONGLOMERATE WORKERS



CRACOW - NOWA HUTA. ENTER

demanding real reforms of the economy and the social and political life in Poland.

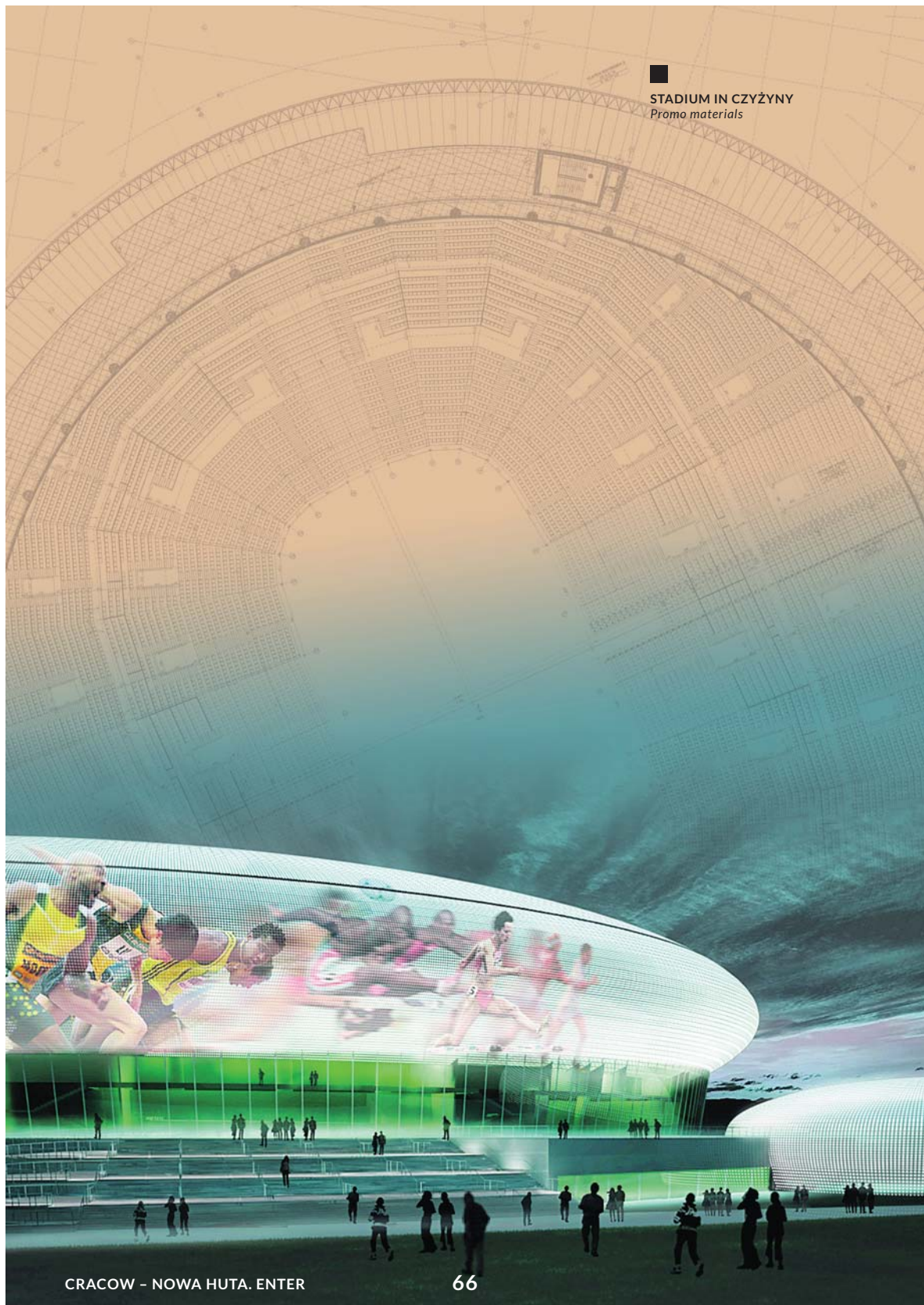
The overthrow of communism and the takeover of power by people from the Solidarity milieu led to preparation of a programme of stabilisation of the economy and fundamental reforms to transform Poland into a market economy. An important element of that reform was privatisation of industrial and commercial enterprises. The gigantic and thus slowly evolving enterprises were divided into smaller companies and sold. In the Nowa Huta conglomerate, a symbol of the ongoing political and economic transformation was the December 1989 change of the plant's patron from Lenin to Tadeusz Sendzimir, an eminent specialist in metallurgic technology. The sections most harmful to the environment were closed and the production of the other ones was reduced. The post-industrial terrains were revitalised. In 2007 the steelworks became a part

of the ArcelorMittal Poland S.A. holding. Other Cracow enterprises also underwent profound restructuring or were liquidated. The industrial landscape of Cracow is now completely different from that of the late 20th century.

Just as before 1945, private companies and family businesses are once again dominant. Due to its large number of higher educational institutions and universities, Cracow accommodates branches of the biggest holdings in the world, including technological ones, such as, IBM, Nokia, Motorola, or Cisco. It is also the European leader in outsourcing (ninth place in the world and the first in Europe). The service sector, including the hotel business, organisation of conferences, and tourism (including religious) plays an important role in Cracow's economy. The Sanctuary of the Divine Mercy in Cracow-Łagiewniki alone attracts two million people a year.



■
STADIUM IN CZYŻYNY
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CRACOW - NOWA HUTA. ENTER



NOWA HUTA OF THE FUTURE



JAN L. FRANCZYK

Nowa Huta continues to attract the attention of historians, sociologists, urban planners, literary figures, journalists, and filmmakers – and not only Polish ones, but also foreign ones. Why is that? It seems that the key to understanding the phenomenon of Nowa Huta are its inhabitants. Contrary to the communist authorities' plans, the Nowa Huta social melting pot did not produce a new man – the builder of Sovietised Poland. Nowa Huta never became a place such as Magnitogorsk in the Soviet Union or Eisenhüttenstadt – an East German town-conglomerate.

Two cultures clashed in Nowa Huta: the traditional Polish one rooted in Catholicism and the Soviet one. The vast majority of those who came from all parts of Poland to the enormous construction site did appreciate the modern flats, employment in the gigantic metallurgic conglomerate, schools, healthcare, and the developed services network. Nonetheless, in everyday life they were guided by values

from their family homes, because, as many of them asked, how could one not baptise one's child or not go to Mass on a Sunday? On Sundays residents of the new town walked to the Cistercian church in Mogiła to pray in the local sanctuary before a miraculous painting of crucified Jesus, before which Polish kings, magnates, saints, and Cracow burghers, and simple peasants had also once prayed. They also walked to the small chapel in Bieńczyce, which had to suffice as a church.

That was also why on 27 April 1960 Nowa Huta residents stood with determination in defence of the wooden cross erected on the Teatralne Housing Estate at the spot where the first Nowa Huta church was to be erected. And even though the Nowa Huta residents paid dearly for their protest (a number of them sustained injuries, many served prison sentences, and there is circumstantial evidence to suggest that there were also casualties), the cross remained. Years later, on the same square

one of the youngest Nowa Huta churches was erected – the Church of the Most Sacred Heart of Our Lord.

It was to these two crosses – the old one in Mogiła, and the new one on the Teatralne Housing Estate – that John Paul II referred in his homily given in Nowa Huta during his first pastoral trip to Poland. On 9 June 1979 he said in Mogiła that Nowa Huta had been erected on the “foundation of Christ’s Cross.”

Despite the ideological pressure and the pervasive atheist propaganda during communism, almost all students of local schools had religious education lessons even though they were not compulsory and they were held outside school. It was there that Poles fought for permission to build churches on the spreading vast hous-

both await elevation to the honours of the altar as they have both earned the title of Servant of God. During martial law Nowa Huta became one of the strongest mainstays of Polish resistance to the communist authorities.

Due to its residents Nowa Huta never became a communist showpiece. Instead, it is an urban tissue whose residents cultivate the memory of the history of their own nation, and also Polish tradition and customs.

Today Nowa Huta has approx. 250,000 inhabitants. These are people who have their own dreams and passions, who care about work and their city being an attractive place to live. What shall the future bring? The local government is interested in development of this part of Cra-

” NOWA HUTA INHABITANTS LOOK INTO THE FUTURE HOPING THAT THEIR LITTLE HOMELAND WILL NOT BE JUST A RELIC OF COMMUNISM BUT WILL TEEM WITH LIFE OF A FRIENDLY AND MODERN CITY ”

ing estates. During 1949–1989, that is, during communism, 86 Catholic priests came from Nowa Huta. It was also the workplace of Father Józef Kurzeja, an ardent priest and founder of the parish in Mistrzejowice. Furthermore, Doctor Stanisław Kownacki spent his adult life as the founder and head of the infectious diseases ward of the Żeromskiego Hospital. Today they

cow. The post-industrial terrains and those the combine no longer needs are to become a modern centre for services and industry. Announced by the Cracow City Hall, the Nowa Huta of the Future project provides for construction of grand office buildings, recreational areas, a centre for modern technologies, and residential buildings on the 5,500 hectares

around the conglomerate. The Nowa Huta of the Future is to encompass the area bordering on the River Vistula in the south, Bulwarowa and Klasztorna streets in the west, the northern city bypass, and the eastern city border.

The project provides for a scientific-technological complex on the Branice Housing Estate. The local production plants, laboratories, and office buildings are to be erected by high-tech branch companies. Moreover, a logistics centre is to be situated right next to the complex, in Wadowo and Ruszcza. Equipped with a transport base for trains and lorries, it is to enable companies to transport their products to all parts of Europe. Moreover, a recreational centre with thermal swimming pools and a spa is planned among the reservoirs in Przylasek Rusiecki. The project also provides for new parks, playing fields, and bathing areas. Furthermore, Nowa Huta is to have its own Błonia Park (37 hectares), located between Branice and Wola

Rusiecka, with an open air cultural events centre for concerts and other events.

The planned land development is to be supplemented with residential buildings — multi-family ones in the centre of the area, and one-family ones and villas in the east. Moreover, skyscrapers might be erected along Igołomska Street. The private investments on the terrain prepared by the municipality could be worth even 10 billion zlotys. Due to them the number of registered Cracow inhabitants is expected to exceed 1 million (today it is over 750,000). The officials estimate that by 2030 the number of jobs in Cracow will have increased by 150,000, half of them in Nowa Huta.

Nowa Huta inhabitants look into the future hoping that their little homeland will not be just a relic of communism but will teem with life of a friendly and modern city.

NEW TOWN
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PUBLISHER:



PARTNERS:



Fundacja Underground

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Despite the editors’ efforts the authors of the following photographs remain unknown: 19, 21, 24–25, 32, 38, 46–47, 55–58

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Graphic design

Pracownia Projektowa Kolorama

www.kolorama.com.pl

