

Summary in English

This dissertation addresses the issue of the memory of the Treaty of Trianon in the context of its material perpetuation, with particular emphasis on the Hungarian Calvary in Sátoraljaújhely. The 1920 treaty, which led to the radical limitation of the territory of the Kingdom of Hungary, became the foundation of contemporary national identity and one of the most important reference points in Hungarian commemorative culture.

The structure of the work leads the reader from methodological assumptions, through historical and social contexts, to a detailed analysis of the Hungarian Calvary and a broad comparative approach. The first chapter places the analyzed phenomenon of Trianon commemorations and the Hungarian Calvary in its historical context, discussing the Treaty of Trianon and Hungarian revisionist and irredentist movements, as well as the first, unrealized project for the Hungarian Calvary on Gellert Hill in Budapest. The second chapter focuses on the history of the Hungarian Calvary. It includes an overview of the history of the village of Sátoraljaújhely, the construction process, the history of objects destruction and reconstruction, and its contemporary significance. Chapter three broadens the perspective, defining the Trianon monuments, their elements, functions, and diverse forms using selected examples. Chapter four provides an in-depth comparative analysis, discussing selected Trianon monuments and memorial complexes. The analysis encompasses eight sites, both interwar and contemporary, including the largest Trianon monuments: the interwar monument complex in Budapest's Freedom Square and the National Solidarity Monument, created in 2020 in connection with the celebration of the centenary of the signing of the treaty. Chapter five provides a cultural and political analysis, presenting the Trianon monuments not only as carriers of memory but also of collective identity, political emotions, and symbolic capital. The role of the Trianon monuments in reproducing historical trauma and the narrative of victimhood, characteristic of Central European memory culture, is discussed.

The Calvary, through its unique form, strongly embedded in the sacred pattern of the Stations of the Cross, constitutes a microcosm of the Trianon trauma and an example of the adoption of religious symbolism for the purposes of national narrative. The aim of this dissertation is to present it as a model of Trianon monuments and to place it within the broader context of Hungarian commemorative practices. The study includes an analysis of the Calvary and other sites, both historical from the interwar period and contemporary monuments and memorial parks, to highlight the continuity and changeability of Trianon memory expressions.

The study utilizes tools from memory studies and theoretical concepts related to political emotions and cultural trauma. The analysis indicates that the Trianon monuments function as places of remembrance, but also as institutions of emotional civic education, where rituals and symbols shape the collective experience of history.

This dissertation provides a comprehensive analysis of the material forms of Trianon memory. The research findings provide a better understanding of the dynamics of memory in Hungary, where trauma and revisionism have become key elements of identity discourse.