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Nota di contenuto	Intro -- Acknowledgements -- Foreword. About the Significance of Stories -- Introduction. Memories of Change in Central Europe -- Thirty Women-Three Countries -- Women's Life Stories as Historical Sources -- Oral History and the Narrative Approach: Praxis and Theory -- 1 Dis/connections. Memories of Childhood and the Interwar Period -- "And then this Trianon-thing came...": The 1920 Treaty of Trianon in Memories -- Scene from Childhood: The "Horthy Era" and "Old Hugo" (1920-1941/1944) -- Religious Education: Narrating the Political in Childhood Stories -- Summary -- 2 Dance Lessons, Balls and Bullets. Memories of Adolescence and the Second World War -- The Happiest and Most Terrible Time -- Periodization Through Two Turning Points -- Russian Soldier, German Soldier -- Mothers and Daughters -- Summary -- 3 Progress or Stagnation? Remembering Adulthood in Socialism -- Collectivization Narratives -- Stories of Survival and Personal Advancement -- Motherhood and the State -- Socialist Nostalgia -- Socialism in a Narrative of Stagnation -- Summary -- 4

The Good, the Bad and the Ugly. Ethnicity in the Voices of Minority Women -- The Legacy of Nazism in Personal Memories: Erasure and Ethnicization of a Regime -- "Clean as a glass": The Racialization of Difference -- Summary -- 5 Change and Continuity. Stories of Retirement, Old Age and the 1989 Transitions -- Rupture: Retiring during the Time of Transitions-A Personal Decision -- Continuity: Work during Retirement -- Summary -- 6 A Different Way of History-Telling. Home and Movement in Women's Narratives -- Home as "Greater Hungary": Nostalgia for the Lost Land -- Home as Community: Nostalgia for the Federation -- Home as Movement -- Summary -- 7 "Now we are laughing but back then...". Humour and Performative Laughter -- Summary -- Conclusions. Divided Memories of a Generation -- Bibliography.

Sommario/riassunto

Rural women have not had a formative role in the public histories of Central Eastern Europe. Izabella Agárdi aims to correct that by concentrating on their life stories and their connections to general histories. She investigates how Hungarian-speaking, ordinary women in rural contexts born in the 1920s and 1930s remember and talk about the twentieth century they have experienced, and how, through their stories, they articulate historical change and construct themselves as historical subjects. In her analysis, Izabella Agárdi traces the interactions between micro- and macro- narratives as well as the specific tools women of this generation appropriate to talk about personal memories of their often traumatic past. From these stories, a particular mnemonic community emerges, one that speaks from a highly precarious position 'on the verge of history'. It is up to future generations whether these women's experiences will be remembered or forgotten.
