

SANDRA KREISSLOVÁ, JANA NOSKOVÁ, MICHAL PAVLÁSEK  
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**„TAKOVÉ NORMÁLNÍ RODINNÉ HISTORKY“  
Obrazy migrace a migrující obrazy v rodinné paměti**

[„Ordinary Family Stories”

Images of Migration and Migrating Images in Family Memory]

*Praha: Argo, 424 p.*

Talking about past events is one of the universal phenomena of the lives of individuals, social groups and social life in general and that is why it is one of the significant topics in ethnological research. An example is the monograph entitled "Ordinary Family Stories" in which the authors pay attention to the process of creating and intergenerational imparting stories about migration experiences within families. The intention of the authors was to determine the contents of family stories, to record their changes in generational interpretations and to reveal the mechanisms and strategies of family remembrance.

The authors followed the specifics of these processes on the example of three-generation families in four selected social groups which are connected by the (in)direct experience of the oldest generation with forced or voluntary international migration in the post-war period. The first group of narrators belongs to the German minority living in the Czech Republic, the second group to the Czech minority living in Croatia. The other two groups of narrators belong to the displaced Germans from Czechoslovakia and to the displaced Czechs from the area of today's Croatia. In the course of the oral-historical research, the authors moved within the territory of three countries – the Czech Republic, Germany and Croatia.

The monograph is the result of a three-year project focused on family memory. It contains ten chapters, but we can further divide them into five main sections. The authors are three ethnologists who to some extent follow up on

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their previous research interests. Memory problematics is no stranger to any of them. In their previous research they also focused methodologically on the oral history method and the biographical method. Sandra Kreisslová and Jana Nosková have long been dealing with the history and (memorial) culture of Czech Germans. Michal Pavlásek, who was dealing with issues of migration and the Czech minority in Eastern and South-Eastern Europe suitably complements the pair of authors.

The first part of the monograph (Chapters I to IV) is theoretical; it introduces concepts and terms related to memory, remembrance, migration, family, and generation with which the authors continue to work in the analysis and interpretation of family stories. The key theoretical starting point for the authors was the assumption "about the social and cultural conditionality of memory and perception of the family as an entity that carries a specific social framework within which past events are present and relived through communication" (p. 13). It is based on the work of the French sociologist Maurice Halbwachs on collective memory.

In the second part of the monograph (Chapter V), the authors bring readers closer to how the data collection took place in the fieldwork and at the same time draw their attention to the limitations they encountered in its implementation. They focus, for example, on ensuring the plurality of research methods used; (non)meeting research expectations regarding the sample of narrators; external/internal factors influencing the meetings with the narrators and the course of the biographical interview itself; the role of gatekeeper and researchers; the relationship between the researcher and the respondent; pitfalls of the multilingual and the interethnic research or the ethnographic research itself.

The next part of the monograph (Chapters VI to VIII) places the monitored social groups in a broader socio-historical context. In it, the authors provide a comprehensive view of historical events and processes which, according to them, also had an impact on the formation of their group identity and memory. They also do not omit interpretations of these events and processes by the representatives of the social groups and their nation states. In the penultimate part of the monograph (Chapter IX), the authors demonstrate the functioning of family memory on the example of four families, evenly represented from each social group. Individual families are the separate case studies in which the authors identify the contents and functions of family stories and show what strategies and mechanisms for passing on family stories have been used between the generations. At the end of the monograph (Chapter X), the authors compare these individual case studies looking for similarities and differences between the memorial societies. At the same time, they interconnect their interpretations with the socio-historical context of social groups. The monograph is structured logically, clearly and written in an engaging style, and I believe

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that it meets all the prerequisites to appeal to the widest possible range of readers.

*Dominika Lešková*

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