

Filozofická fakulta Univerzity Palackého

Community Interpreting in the Czech Republic

Development of Demand for Community Interpreting
from Established Minority Groups

(Bakalářská práce)

Filozofická fakulta Univerzity Palackého
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from Established Minority Groups

(Komunitní tlumočení v České republice)

(Rozvoj poptávky minoritních skupin po komunitním tlumočení)

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Prohlašuji, že jsem tuto bakalářskou práci vypracovala samostatně a uvedla úplný seznam citované a použité literatury.

V Olomouci dne

Kieu Anh Tran

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1. Introduction

Community interpreting (CI) has always been viewed by other interpreters as the lesser branch of the interpreting profession. According to Gentile et al. (1996) the difference in prestige is caused by the participants of communication. Conference interpreters work for men and women of high status, whereas community interpreters interpret for immigrants who are often powerless in the situation. Hale (2007) argues that no mandatory education, lack of knowledge of the profession and professional approach also play a role. Moreover, as Sylvia Kalina (2011) pointed out, community interpreting emerged when the first immigrants with no previous interpreting education helped their fellow minority members when dealing with the majorities' authorities. Until recently the newcomers have relied solely on their acquaintances or service providers without any education in interpreting who charged money to take care of the necessary formalities with the authorities. Nevertheless, with the majorities' growing awareness of various minorities residing in their country, CI is fast becoming a key instrument in their communication and worldwide it is in its developing stage, i.e. organizations providing interpreting services for foreigners are being established and courses with certificates are being opened.

The Czech Statistical Office states that as of 2013 there are 431,000 immigrants with a residence permit for 12 months and longer in the Czech Republic¹, which indicates that the need for interpreting services should not be neglected. The aim of this thesis is to introduce community interpreting as such and what has been achieved in the field in the Czech Republic. The thesis also covers interpreting services in the country available to minority groups, primarily focusing on Ukrainian and Vietnamese immigrants. CI of English is not as widespread as other languages in the Czech Republic due to the number of clients. The native language of the largest minorities here is not English, therefore, the thesis chose the Ukrainian and Vietnamese minority as the target groups of the research.

¹ "Vývoj počtu cizinců v ČR v letech 2004 – 2013," Czech Statistical Office, accessed June 18, 2015. https://www.czso.cz/documents/11292/25687697/c01R01_2013.pdf/6e2eb29d-9102-4707-ad6c-f47f27dcbc06?version=1.0

The thesis is divided into five parts. The first section of this paper gives a brief overview of the definition of community interpreting, which is often referred to as public service interpreting or liaison interpreting.

The second part discusses in greater detail the role of community interpreters in different fields of community interpreting (e.g. healthcare, court). Although court interpreting is sometimes classified as a branch of CI, this paper does not describe it in depth, since it is a well defined field of its own. Sign language interpreting is also not included as this thesis focuses on interpreting services for immigrants.

The third part covers techniques, which community interpreters in comparison to conference interpreters use in their work.

The fourth section is dedicated to the development and current situation of community interpreting and its study opportunities in the Czech Republic. Governmental and non-governmental organizations which aside from various services also provide interpreting services are listed in this section. Several non-profit non-governmental organizations such as Slovo 21 and Inbáze collaborate with the government to train professional community interpreters who assist lecturers with presenting necessary information to the new-coming immigrants.

The final part of this thesis is empirical and it deals with the hypothesis that even though community interpreting seems to be on the rise in the Czech Republic, the demand from Ukrainian and Vietnamese minorities will decrease. The second generation of immigrants are either born in the Czech Republic or they grew up in the country, therefore, they command the majority's language and do not require interpreting services. For the verification of this hypothesis a quantitative research was conducted by giving a questionnaire to twenty people from the first generation of Ukrainian immigrants and twenty from the second generation, thirty people from the first generation of Vietnamese immigrants and thirty from the second generation. The questionnaire was presented in 3 languages: Czech, Ukrainian and Vietnamese to ensure that no misunderstandings would occur.

2. What is community interpreting

While in the past interpreting was viewed as a subtype of translation (Hale, 2007), nowadays it has become a field of its own and many subfields have emerged, such as conference, which occurs on an international level and court interpreting. Although community interpreting was among the oldest forms of interpreting (Čeňková, 2001), it has not been recognized as a professional form and is yet to gain prestige. However, due to globalization, modernization and better means of transportation, the migration process became easier, which resulted in multicultural countries all around the world. As the countries' awareness of the situation of immigrants is raising, community interpreting is now being discussed more than ever. It is viewed as a new subfield of interpreting. Due to multiculturalism the need for interpreting services within the countries increased, which lead to community interpreting now being in its developing stage worldwide as well as in the Czech Republic.

2.1 Defining community interpreting

Community interpreting is also known as dialogue interpreting, liaison interpreting, ad hoc interpreting, face-to-face interpreting or public service interpreting. The term is highly disputable as there are many varying definitions and the field is relatively new. Those practicing community interpreting are oftentimes not professionally trained and neither are they specialists in the field. Therefore, definitions and standards are still yet to be set.

Mikkelson (1996) and Hale (2007) use the label community interpreting to distinguish it from conference interpreting based on residency of the service users, whether they live in the same country or not. Wadensjö (1998) and Pöchhacker (2009) use the same term while pointing out its bidirectional character, meaning the community interpreter works in both language A and B. Gentile et al. (1996) adopted the term liaison interpreting, which they similarly to Wadensjö and Pöchhacker adequately define as “a genre of interpreting, where the interpreting is performed in two language directions by the same person,” since it is the most distinctive feature of community interpreters. As they always work in close contact with the clients and interpret both ways at one communicative event, enabling the two parties to have a comprehensible dialogue, Mason (2001) adopts

the term dialogue interpreting. He differentiates it from consecutive as well as simultaneous conference interpreting by stressing the point of “face-to-face interaction”, which is also why he excludes sign language interpreting and interpreting through the phone from this field. However, community interpreting is for the most part dedicated to migrants, officials and public service providers. Sometimes they encounter a situation in which they need a mediator speaking both languages, but do not have anyone present. That is when phone interpreting is crucial. There are also organizations providing the service all over the world, such as LanguageLine Solutions, which operates in the United States, the United Kingdom, Costa Rica, the Dominican Republic, Honduras, Peru and Panama, offering interpreting services of over 200 languages,² or CyraCom, which operates in the United States, the United Kingdom and Switzerland, providing interpreting services to healthcare clients.³ Consequently I believe phone interpreting should be included in CI.

As the interpreting occurs in settings of welfare and social services provided to the public by the government, Corsellis (2008) prefers the term public service interpreting, which is widely used in the United Kingdom. According to Kalina (2011) the term community interpreting should not be used, but rather referred to by the environment in which it occurs, such as medical interpreting or interpreting in asylum hearings. On the other hand if all branches separated from CI, we would have many small fields with the same basic features. As the founder of the European Public Service Interpreting and Translation Network, Pascal Rilof, appropriately pointed out in an interview with Valero-Garcés (2014), interpreters from the various fields have one thing in common: “interpreting between the public, semi-public and social organizations and their target public – their clients”; thus a general name, which fits all, could be community interpreting or public service interpreting.

While there are valid arguments for employing different terms, dialogue and liaison interpreting should not be viewed as synonyms of CI as their definitions lack a significant characteristic of community interpreting, which is the unbalanced distribution of power between the interlocutors. Therefore, dialogue and liaison interpreting could also encompass interpreting for visiting

² LanguageLine Solutions, accessed June 25, 2015, <http://www.languageline.com/company/history/>

³ CyraCom, accessed June 25, 2015, <http://www.cyracom.com/about-us/>

delegates. In community interpreting, however, one participant of the interpreter-mediated event most certainly possesses higher status than the other. CI is still the most commonly and widely used term as one of the interpreting service users is always a member of a certain community within the country. Differentiating the sub-categories of community interpreting as Kalina (2011) suggested would then closely define participants of the communication and the used terminology.

This thesis focuses on CI for migrants. Thus, it will adopt the term community interpreting as any interpreter-mediated event involving an interlocutor from a minority with minority being a group of immigrants living amongst a majority society.

3. Community interpreter's role

Interpreters in general are traditionally viewed as an invisible non-person or a tool, which converts a speech from one language to another exactly without any addition or omission, they are deemed impartial and neutral. In community interpreting this approach is questionable though, since they come into direct contact with the interlocutors, who often do not realize the interpreter's role. Gile (2009) states that participants of an interaction, who have something in common with the interpreter such as ethnicity or religion do not understand the principle of "rotating side-taking". They think the interpreter is to side only with them.

Community interpreting occurs in various sectors of public services, such as in healthcare institutions, schools, at police stations and courtrooms. Due to this diversity, many sectors separate from the general concept of CI and develop as a detached branch on their own, such as court interpreting. Thus, defining the role of community interpreters in general is quite a difficult task.

Many scholars conducted researches on the interpreter's role in various fields of community interpreting and their findings propose different roles in different settings. Some are of the opinion that the interpreters can not and are not ever truly impartial since community interpreters work in environments in which one of the interaction participant, be it a representative of an institution or a doctor, is always of a higher status than the other.

3.1 Role of the community interpreter in healthcare settings

Most researches on community interpreter's role were conducted in medical or healthcare settings. Angelelli (2004) addresses this issue in terms of interpreter's "visibility" and proposes a visible interpreter with all his subjective views, standings and beliefs who also participates in the interaction between the speakers. She argues that by taking a more active role the interpreter balances the distribution of power and according to the interpreter's knowledge of the cultures he, by active participation, also enables mutual trust and respect between the interlocutors. Angelelli's portrayal of the interpreter's role is complex due to the fact that the interlocutors are bound by the institution, where the interaction takes place and the institution belongs to a certain society. She lists various indelible social factors which affect the interpreter-mediated encounter, such as age,

ethnicity, gender or race. Angelelli (2004) challenged the notion of interpreter's invisibility by conducting a research on how interpreters perceived their role. She gathered 293 samples from conference, court and community interpreters from medical field. Her findings indicate that all interpreters experience a certain degree of visibility, while "medical interpreters perceive themselves as more visible than court or conference interpreters", which insinuates that community interpreters hold a more active role than conference interpreters.

Leanza (2007) adopts the same stance and states that interpreters in social institutions do not only act as a machine, but rather have a more significant role as they can "facilitate intercultural communication, construct bridges between different symbolic universes and facilitate the process of migrant integration". His research on interpreters showed that health care providers perceive interpreters as invisible, as a translating machine. Interpreters however, feel that they also work as cultural informants.

In his research conducted in Austria Franz Pöchhacker (1999) reports that professional healthcare providers did not view interpreters only as deliverers of just a translation. They were aware of the interpreter's many tasks as a "cultural mediator", "clarifier" or "explainer". The interpreters also perceived themselves as multi-task workers.

Interpreters in healthcare evidently do not purely assume the invisible role. As opposed to the general principle of interpreters being impartial and neutral, a "machine", researches show that not only interpreters themselves, but even healthcare providers are aware of the more active role of medical interpreters

3.2 Role of the community interpreter in a courtroom

Interpreters in court are generally quite a bit pressed to play the invisible role as the surrounding presence of the practitioners of law requires a very formal stance. Kelly (1999) conducted a survey, in which she addressed judges, interpreters, prosecutors, defense attorneys and others to voice their opinion on interpreters playing a more active role as a "cultural bridge" while interpreting in the courtroom. Though the results showed that the respondents were not completely against the idea, they however did not support it either, especially the judges and prosecutors.

3.3 Role of the community interpreter in asylum hearings

Interpreters in asylum hearings play a vital role as they can affect the outcome for the asylum-seekers. Pöllabauer (2004) in her research of interpreters “saving faces” in asylum hearings comments that the interpreters are not invisible during these kind of encounters. The interpreters and officials likewise accept the fact that interpreters are not invisible. If necessary, they can also modify the interlocutors’ speech, make omissions and paraphrase statements.

In her thesis “The Role of Community Interpreter from the Point of View of Users’ Expectations” Holkupová (2010) came to the conclusion through a case study that officials do not consider interpreters to be invisible nor do the interpreters themselves. Surprisingly she also observed that the officials do not look negatively at the interpreters’ adoption of the role of the institution’s assistant, which contradicts the institution’s demand for neutrality.

Taking into consideration the findings of the researches and since asylum-seekers might not be familiar with the country’s customs and culture, interpreters should be allowed a more active role to at least be able to notify the asylum-seeker of an issue when it emerges, which could prevent an instance of a seeker for example offending a representative of the institution without meaning to.

4. Interpreting techniques used in community interpreting

Since the emergence of interpreting studies, different modes of interpreting were defined. With the development of new technological devices, interpreters began differentiating types of interpreting. Phelan (2001) recognizes three main types of interpreting – bilateral, consecutive and simultaneous.

This chapter briefly introduces interpreting modes and their practice in community interpreting. Whereas conference interpreters mainly use the simultaneous mode with the help of devices and interpret from a booth away from the speaker, community interpreters are in immediate contact with the clients and tend to use the short consecutive mode.

4.1 Consecutive interpreting

As Gile (2009) stated, the consecutive mode is defined by the time of speech comprehension and speech production. The interpreter delivers his rendition after the speaker has spoken and thus has more time to analyze the speaker's utterance and with the help of short-term memory and note-taking formulate an adequate rendition. Pöchhacker (2004) further describes consecutive interpreting in terms of the length of a rendition. He compares "classic" consecutive to short consecutive.

Classic consecutive includes note-taking, which is essential for the interpreter to work with when a speaker delivered a particularly long speech. Note-taking is a skill which every interpreter gains through practice. Each interpreter creates his own style. Some take notes in target language and some in source language. Neither is wrong or right. Rozan (2004), however, introduced seven principles of note-taking, which are useful for interpreters who are new to the craft.

Short consecutive does not require note-taking as the speaker's utterance is not long, the short-term memory is sufficient for the interpreter. Community interpreters mostly use short consecutive without note-taking as the communication process between the interlocutors has a dialogic character. Though in legal or social counseling sessions the interlocutors, especially the clients, tend to speak long as they present their issues. In that situation the interpreters may take notes just to be safe and not rely solely on their memory.

4.2 Simultaneous interpreting

With the help of equipment the interpreter is able to deliver his rendition at the same time as the speaker is presenting to a large audience from a booth. The process of comprehension and delivery are simultaneous, thus the name simultaneous interpreting.

Community interpreters do not use this mode as they usually work in immediate contact with the clients. However, they sometimes opt for a type of simultaneous interpreting without the equipment called whispered interpreting or “chuchotage”, although in reality the interpreter speaks in a low voice and does not exactly whisper. This technique is mostly used in courtrooms.

4.3 Bilateral interpreting

Phelan (2001) describes bilateral interpreting as interpreting when an interpreter works in two languages and interprets for a small group of people.

Telephone interpreting is a type of bilateral interpreting, which is commonly used in community interpreting for its convenience. As previously mentioned in chapter 2, there are large organizations providing this service in the United States and the United Kingdom (LanguageLine Solutions, CyraCom). On the other hand the Czech Republic has only one small organization, Caritas Czech Republic, which is presented in chapter 5.

There are, however, drawbacks to telephone interpreting. The interpreter does not have the visual of his clients. Thus, he has a hard time assessing the communicative situation. Moreover, he cannot depend on the participants' nonverbal speech.

5. Community interpreting in the Czech Republic

Translation and interpreting studies have been present in the Czech Republic for several decades since Czechoslovakia. The Institute of Translation Studies of Charles University in Prague was founded in 1963 and it has the longest history of translation and interpreting studies in the Czech Republic. Czech organizations of interpreters ASKOT (Association of Conference Interpreters) and JTP (Union of Interpreters and Translators) emerged in the second half of the 20th century. At that time Alois Krušina and others who were also interested in its didactics published many articles and books concerning interpreting studies, e.g. “Tlumočnický zápis při konsekutivním tlumočení“ by Krušina (1971) about note-taking. However, Czech scholars were primarily focused on conference interpreting. In their book *Úvod do teorie tlumočení* Čeňková et al. (2001) provided an overview of history of interpreting studies across the world and also briefly introduced community interpreting in Scandinavia, Canada and Australia, where this field rapidly developed due to the high number of immigrants and the countries’ positive approach towards foreigners. Although the book provides information on the development of interpreting studies in the Czech Republic, there is no data on emergence of CI in the country.

Just like in other countries, community interpreting in the Czech Republic started developing just recently. However, unlike in the United Kingdom, Australia and Canada it did not meet with recognition and is not yet institutionalized nor professionalized in this country. NRPSI (National Register of Public Service Interpreters) in the United Kingdom for example manages a register of qualified professional community interpreters of 100 languages. There are currently no organizations that unite community interpreters in the Czech Republic.

Court interpreting in the Czech Republic branched out and started developing entirely on its own, which was proven by the establishment of The Chamber of Court Appointed Interpreters and Translators of the Czech Republic (KST ČR) in 1996, where every member is an appointed court interpreter by law. Other fields of KT have not been institutionalized yet.

In recent years, however, some theses on CI were finally drawn up by students of interpreting in the Czech Republic. Nakládalová's (2005), Kotašová's (2008), Gutvirthová's (2008) and Holcupová's (2010) theses are the first and the few theses, which present the topic of CI to the Czech public. Dao's thesis "Role of the interpreter of Vietnamese language in the Czech Republic" (2014) brought up the problems Vietnamese interpreters encounter.

Aside from the theses, articles about CI have also emerged, such as "Kdo určuje kvalitu komunitního tlumočení?" by Ivana Čeňková (2012), "Evolution of Community Interpreting in the Czech Republic: Moving towards Quality in Community Interpreting" by Marie Sandersová (2014), and a brochure "Chápete člověče, co vám říkám?, aneb, Komunitní tlumočení u nás" was published by JTP in collaboration with the Directorate General for Translation and KST ČR. The development of CI in the Czech Republic could potentially speed up from now on since JTP announced the opening of a new section dedicated to community interpreting last year.

For the lack of additional historical records of CI in the Czech Republic, this thesis focuses on education programs of interpreting available to Czech students and organizations which contributed to the development of CI.

5.1 Translation and interpreting education opportunities

There are four universities in the Czech Republic that provide translation and interpreting programs as of today, namely Charles University, Palacký University, Masaryk University and University of Ostrava.

Charles University in Prague currently provides bachelor and master translation and interpreting programs of Czech in combination with English, German, Spanish, French and Russian. All courses are more focused on conference interpreting.⁴ Just in the summer semester 2013/2014 a course dedicated to community interpreting for all language combinations was opened as a part of a project *Komunitní tlumočníci ve víru integrace* in collaboration with the organization META.

Palacký University has bachelor and master programs of Czech in combination with English. The bachelor program is called English focused on

⁴ Charles University, last modified June 29, 2014, <http://utrl.ff.cuni.cz/UTRFFF-161.html>

community interpreting and translation when translated from Czech. However, the courses are mainly focused on conference interpreting. The master program is just called English for interpreting and translation. The University also offers a master program Russian for translators and has just recently opened a new bachelor program of German for interpreting and translation for the academic year 2015/2016.⁵

Masaryk University provides only master programs focused on translation of Czech in combination with English, French, German, Russian or Spanish with just a few interpreting courses.⁶ University of Ostrava also offers master programs of Czech in combination with English, French, German, Russian, Spanish and Polish. The combination with German is the only program in which interpreting courses are included.⁷

None of these institutions offer interpreting education of Czech in combination with languages of the largest established minorities. While there are many opportunities to obtain a degree in interpreting, the graduates usually serve as conference interpreters, I believe, due to their language combinations and the market demand. With no programs focusing on the minorities' mother tongues the Czech Republic is unable to produce professional community interpreters. Thus, immigrants in need of interpreting services have to rely on their relatives, friends and non-professional service providers, who often act as the foreigner's advocate. The service providers usually have no training in interpreting. They act as interpreters purely because they have better command of the majority's official language than their fellow countrymen. Of course there is also the issue of neutrality. Due to the fact that the service providers acting as interpreters are hired by the immigrants themselves, both parties (the client and the service provider) feel that the interpreters are to stand on the client's side.

5.2 Organizations

Although the state has not yet institutionalized CI, organizations providing social services such as legal and social counseling for immigrants are increasingly

⁵ "Modrá kniha 2015/2016," Palacký University, accessed July 31, 2015,

http://www.ff.upol.cz/fileadmin/user_upload/FF-dokumenty/studijni/modra_kniha/15-16/FF.pdf

⁶ Masarykova Univerzita, accessed June 28, 2015, <http://www.muni.cz/study/programmes/courses/10178>

⁷ Ostravská Univerzita, accessed July 29, 2015, http://dokumenty.osu.cz/osu/uredni-deska/ur_deska-seznam_pg_ou-20150519.pdf

becoming aware of the need for community interpreting as they interact with foreigners on daily basis. The organizations' aim is to enable equal access to social services to immigrants. Many face problems arising from miscommunication or very often incapability of communication. Therefore, training of community interpreters in the Czech Republic was initiated by these organizations, which employed linguistic experts and professional interpreters as trainers. The organizations offer either interpreting services or further education and training for non-professional interpreters. META and Slovo 21 are two organizations that contributed to CI's development the most.

5.2.1 META, o.p.s.

META association – Společnost pro příležitosti mladých migrantů (Association for Opportunities of Young Migrants), a non-governmental organization with its residency in Prague, was founded in 2004. Since its establishment the organization realized various projects to help immigrants integrate into the majority society. Their target group were initially young immigrants no older than 39. However, later on they changed their view and opened themselves to foreigners of all ages.⁸ Since 2011 META association has realized three projects concerning community interpreting.

The first project “Sociální tlumočení ve styku s cizinci” was realized in 2011-2012, which was to contribute to solving the issue of lack of interpreters focused on the social sphere, therefore the term “social interpreting”. This project aimed to create an education model for Vietnamese, Mongolian and Russian social interpreters, who were introduced to basic principles and techniques of interpreting such as code of ethics, consecutive technique, note-taking, etc. They were educated in ten areas relevant to the immigrants' needs – school system and education, everyday life, criminal offences, healthcare, act on the residence of foreign nationals, employment, social security, conducting business, housing and administrative work. The interpreters were ensured internship in various governmental and non-governmental organizations and institutions such as the Foreign Police, the Revenue authority of Prague 9 or the General University

⁸ Meta o.p.s., accessed March 15, 2015, <http://www.meta-ops.cz/kdo-jsme>

Hospital in Prague. There were 13 interpreters trained in total (4 from Vietnamese, 4 from Mongolian and 5 from Russian speaking communities).⁹

The second project “Cizinci jako komunitní tlumočníci” was launched in March 2013. The foreigners attended a requalification course of interpreting set up by Charles University. As part of the project the association offered free interpreting services from and to Arabic, Mongolian, Russian, Spanish, Ukrainian and Vietnamese for the clients. In their press release from 2013 META association reported that interpreting services were demanded the most in schools, but the trained foreigners also interpreted in the Refugee Facilities Administration, the Department for Asylum and Migration Policy, hospitals and even in insurance companies. The interpreters were also trained in community translation. There were 22 foreigners who passed the requalification course and later on 16 of them were employed for six months as community interpreters. This project greatly contributed to development of community interpreting in the country, since even though not official, the very first Code of Ethics for community interpreters in the Czech Republic was created.¹⁰

The third and most recent project “Komunitní tlumočníci ve víru integrace” was aimed at the public. In order to raise awareness of the importance of community interpreting at the authorities and healthcare institutions, META association published and distributed leaflets stressing the role of community interpreters, which can be found on their webpage (meta-ops.cz), where they also provide a list of organizations and trained community interpreters offering their services either for free or for a fee. The main publication of the same name as the project summarizes what community interpreting is and includes the Code of Ethics and experiences of the trained interpreters.¹¹

At present META also provides interpreting services for foreigners from third world countries free of charge.

⁹ “Sociální tlumočení ve styku s cizinci,” Meta o.p.s., accessed June 21, 2015, http://www.meta-ops.cz/sites/default/files/metodika_mpsv_meta.pdf

¹⁰ Tisková zpráva Meta, o.p.s. accessed March 15, 2015, http://www.inkluzivniskola.cz/sites/default/files/uploaded/zaverecná_tz_projektu_cizinci_jako_komunitni_tlumočníci_meta.pdf

¹¹ *Komunitní tlumočníci ve víru integrace*. Meta, o.p.s., 2014.

5.2.2 Slovo 21

The non-governmental organization founded in 1999 by a married couple Jelena a Džemil Silajdžić was primarily focused on the Romani in the Czech Republic, but throughout the years it widened its scope and now their target group also includes foreigners.¹²

Slovo 21 in cooperation with other non-governmental organizations and the Ministry of the Interior contributed to community interpreting with a project called “Welcome to the Czech Republic” aimed at new-coming immigrants from “third world countries”, meaning the developing countries. The project offers adaptation/integration courses, giving the foreigners an overview of necessary knowledge for their stay in the Czech Republic. The courses started in 2013 and since January 2014 they were supposed to be mandatory for new immigrants. The organization trained lecturers specialized in social areas. The courses are specific to each minority group as they all are mediated by interpreters who passed training courses held by Slovo 21. In December 2014 two intensive two-day training courses were held in Prague, the first for French and Russian interpreters. Out of 25 participants only 19 received a certificate. The second training was for English, Ukrainian and Vietnamese and out of 35 participants just 13 received a certificate. The interpreters were trained in areas covered in the adaptation courses – general information about the Czech Republic, immigration and integration context, residency, school system, employment, conduct of business, healthcare and health insurance, social system and social security, housing and family. The courses were concluded by an exam, which was in the form of a mock interpreting of the lecturer’s presentation. Only those who passed received the certificate. At this time there are 32 trained interpreters for French, Russian, English, Ukrainian and Vietnamese speaking minorities. The output of this project is a brochure of basic information about the Czech Republic available in languages of the above mentioned groups. Dictionaries consisting words and phrases from the brochure were created for the training of community interpreters.¹³

¹² Slovo 21, accessed April 4, 2015. http://www.slovo21.cz/?option=com_content&view=article&id=295

¹³ Slovo 21, accessed April 4, 2015 <http://www.vitejtevcr.cz/index.php/cz/brozura>

5.2.3 Other organizations

Apart from legal and social consulting services for immigrants organizations such as InBáze o.s., Contact Center for Foreigners o.s. (KCC), Caritas Czech Republic, MOST PRO o.p.s., Centers for support the of integration of foreigners (CPIC) and Integration Center Prague o.p.s. (ICP) also often provide interpreting services free of charge since they are funded by European Fund for the Integration of non-EU immigrants (EIF).

InBáze o.s. is a non-governmental organization residing in Prague, which aims to help migrants overcome difficulties they encounter in the host country. Although they provide interpreting services to English, Russian, Vietnamese, Arabic, Mongolian and French speaking migrants along with assistance at the immigration offices of the Ministry of the Interior in Prague, the interpreters are so called socio-cultural mediators and their primary task is not interpreting.¹⁴

KCC was founded in 2009 and resides in Plzeň. The organization aims to provide its services to foreigners regardless of their residency. However, they do field work only in Plzeň Region, thus, migrants from other parts of the country are not likely to know of this organization. KCC secures interpreting service for its Russian, Vietnamese, Uzbek, Kyrgyz and Ukrainian speaking clients.¹⁵

Caritas Czech Republic on one hand provides its counseling services to migrants in six cities: Prague, Brno, České Budějovice, Litoměřice, Hradec Králové and Plzeň. On the other hand interpreting services are available only to Mongolian and Vietnamese minority through information helplines, which are furthermore open just two days a week for two hours.¹⁶

Organization MOST PRO o.p.s. with its residency in Pardubice and branches in Hlinsko and Ústí nad Orlicí focuses on migrants living in cities and villages in Pardubice Region. Social workers carry out field work in company of an interpreter from a minority group. They also provide interpreter-mediated counseling services to Bulgarian, Mongolian, Polish, Russian and Vietnamese speaking foreigners.¹⁷

¹⁴ InBáze, accessed April 4, 2015. <http://www.inbaze.cz/aktualni-projekty/>

¹⁵ Kontaktní centrum pro cizince, o.p.s., accessed April 4, 2015. <http://www.kccplzen.cz>

¹⁶ Charita Česká republika, accessed April 4, 2015. <http://www.charita.cz/jak-pomahame/pomoc-cizincum-v-cr/infolinka/>

¹⁷ MOST PRO, o.p.s., accessed April 4, 2015. <http://www.mostlp.eu>

CPIC are centers operated by the Refugee Facilities Administration (RFA) of the Ministry of the Interior. In 2009 RFA opened the centers in Moravian-Silesian Region, Pardubice Region, Plzeň Region and Zlín Region and a year later also in Karlovy Vary Region, Liberec Region, Olomouc Region and South Bohemian Region. These centers provide interpreting services depending on the clients' demands in each region.¹⁸

Organization ICP established in 2011 with its residency in Prague copies the idea of CPIC. Interpreting services are provided by its intercultural workers.

These organizations do not always employ professionally trained community interpreters, because the opportunities for such training are still scarce. They can, however, ensure interpreter's impartiality and neutrality within the frame of possibility.

5.3 Czech Code of Ethics for community interpreters

For CI to become professionalized a code of conduct or a code of ethics has to be established. As was previously mentioned the first Code of Ethics for community interpreters in the Czech Republic was created in META association's project. The code is available on the association's webpage or in their publication *Komunitní tlumočníci ve víru integrace* and comprises of 13 principles. For further reference I translated the code into English (Appendix 1).

This Code of Ethics for community interpreters is very similar to a code of ethics for any other interpreters such as the Code of Ethics for conference interpreters from AIIC.¹⁹ It differs in principles 6 and 7 (see Appendix 1), which are added because of the main characteristics of community interpreting. Every interpreter should remain impartial and neutral. Working for relatives and acquaintances, however, poses a risk of employing personal knowledge of the client into the interpreter-mediated communication.

The code still lacks a detailed description of the interpreting process though. Although the option of stepping out of the role is mentioned, the code does not explicitly say how such action is to be executed. Moreover, the code does not cover what Wadensjö (1998) calls "footing", which relates to the form,

¹⁸ Centra na podporu integrace cizinců, accessed April, 5, 2015.

<http://www.integracnicentra.cz/PoskytovaneSluzby/ObecneInformace.aspx>

¹⁹ The Code of Professional Ethics of AIIC can be accessed at <http://aiic.net/page/6724>, last modified 2014

in which the interpreter works, whether he uses reported speech, meaning third person or direct speech, the first person form. I believe that this should be clearly stated for the interpreters, clients and his communication partners to better understand the process of interpreter-mediated encounter. The code should also take into account the works of Gutvirthová (2008) and Holkupová (2010) on the interpreter's role and redefine or at least elaborate on the role of community interpreters, as one can see from many researches either Czech or international conducted on the interpreter's role that the interpreter does not always remain impartial and sometimes takes on other roles, such as of a culture mediator.

Although lacking, this code of ethics makes a good base on which an official code could be built, which would be a big step forward leading to professionalization of community interpreting in the Czech Republic.

Aside from the code, META's publication also includes valuable advice to representatives of institutions and clients on how to work with interpreters in an interpreter-mediated encounter. From personal experience as an interpreter for an organization providing counseling service, the clients very often view interpreters as their advocates since the person acting as the interpreter usually belongs to the same minority group as the client and also due to their limited knowledge of the interpreters' role. As of this day the publication has not been published in any other language. Therefore, I would recommend translating the publication into languages of minorities residing in the Czech Republic, which would enable potential clients to familiarize themselves with the interpreter's role.

6. Empirical part

6.1 Immigrants

According to the Czech Statistical Office the 431,000 foreigners residing in the Czech Republic as of 31st December 2013 amounted to 4,1 % of the country's population at that time (10,512,419).²⁰ The rate compared to other European countries such as Germany, Spain and Great Britain is not high. This could be a minor cause of the late development of community interpreting in the Czech Republic.

Ukrainians form the largest minority group (105,138 people as of 31st December 2013) in the Czech Republic, they are followed by Slovaks (90,948) and Vietnamese (57,347).²¹ As Slovaks and Czechs understand each other's language, as such community interpreting does not relate to Slovaks. The thesis thus analyzes Ukrainian and Vietnamese immigrants, the two largest minority groups, which do not understand the majority's official language. English speaking immigrants are not discussed in this thesis as they do not form a large group from which a relevant sample could have been collected.

First Ukrainian and Vietnamese immigrants came to the Czech Republic a few decades ago and they have built up their families in the country. The children's growing up in the Czech Republic resulted in their good command of the host country's language. Thus, they very often acted as ad-hoc interpreters for their parents and now they do not need community interpreting service for themselves.

6.2 Hypothesis

The hypothesis is that while community interpreting in the Czech Republic is in its developing stage, the demand for community interpreting will decrease in terms of Ukrainian and Vietnamese minority. The English speaking minority was not included as a relevant sample could not be collected. To verify the hypothesis

²⁰ "Vývoj počtu cizinců v ČR v letech 2004 – 2013," Czech Statistical Office, accessed June 18, 2015. https://www.czso.cz/documents/11292/25687697/c01R01_2013.pdf/6e2eb29d-9102-4707-ad6c-f47f27dcbc06?version=1.0

²¹ "Cizinci s pobytem nad 12 měsíců podle státního občanství v letech 2008 – 2013," Czech Statistical Office, accessed June 18, 2015. https://www.czso.cz/documents/11292/25687697/c01R07_2013.pdf/42426fff-39bc-4170-8b0f-a20b918f3ae2?version=1.0

a quantitative research was conducted using semi-structured questionnaires. The original hypothesis had a second part, which read: Speaking of Mongolian minority and Arabic speaking minorities the demand for community interpreting will increase. However, due to the small number of returned questionnaires from these minority groups (3 Mongolian, 2 Arabic), this part could not be realized as the results would not be representative.

6.3 Questionnaire

The questionnaire consists of an introduction and 11 questions and was structured to be easily understood. In questions 1-3 the respondents stated their age, nationality and time spent in the Czech Republic. The respondents were divided into minority groups and generations through these questions. A brief definition of community interpreting was included for clarification in case the respondents were not familiar with the term. Respondents are then asked about their past experience of community interpreting if they had used the service. The aim of the last question was to find out whether they are interested in using community interpreting in the future.

To prevent misunderstanding from the first generation of immigrants who do not command the Czech language well, the questionnaire was translated into Ukrainian and Vietnamese. The Ukrainian version was translated by an interpreter who trained Ukrainian interpreters for the adaptation courses “Welcome to the Czech Republic”. The Vietnamese version was translated by the author of the thesis.

The questionnaire translated into English:

1. Age
2. Nationality
 - a. Ukrainian
 - b. Vietnamese
 - c. Mongolian
 - d. Other (Write down.)
3. How long do you live in the Czech Republic?
4. Have you ever heard of community interpreting?
 - a. Yes
 - b. No

Community interpreting is a special field of interpreting, which facilitates communication between a client (immigrant) and a representative of an institution, when the two parties do not understand each other. Community interpreting often takes place at the authorities, hospitals, schools and at the police.

5. Have you ever used community interpreting service?
- Yes
 - No

Answer questions 6-8 if you answered yes to question 5.

6. In which setting?
- At a doctor
 - At the authority
 - At school
 - At the police
 - Other (Write down.)
7. Who was your community interpreter?
- Family member
 - Friend
 - Professional interpreter
 - Other (Write down.)
8. Were you satisfied? (1 – very much, 5 – not satisfied)
- 1 2 3 4 5
9. Do you know where to go if necessary?
- Yes
 - No
10. Would you like to use community interpreting service?
- Yes
 - No

6.4 Collecting data

The questionnaire was given to 40 Ukrainian immigrants, 20 from each generation and 60 Vietnamese immigrants, 30 from each generation. For the purpose of this research foreigners who settled in the Czech Republic at age 18 and above belong to the first generation. Foreign nationals who were born or settled in the Czech Republic at age 17 or under belong to the second generation. Data were mainly collected online. The questionnaire was posted to social websites of groups of (im)migrants (Fórum migrantů, Thanh niên, sinh viên Việt Nam tại CH Séc). I also contacted a social worker at an organization focused on foreigners, who assisted with the questionnaire distribution. The sample of the

Ukrainian minority was also obtained through acquaintances from the second generation, they then presented the questionnaire to the first generation. The sample of the first Vietnamese generation was collected personally at two main places, where Vietnamese minority conduct business in Prague and Brno.

6.5 Analyzing results

6.5.1 Ukrainian minority

6.5.1.1 The first generation

Results from the first generation of Ukrainian immigrants are below in Table 1.0

Table 1.0

R – Respondent Q – question Uk – Ukrainian
 yrs – years Y – Yes N – No

| | Q1 | Q2 | Q3/yrs | Q4 | Q5 | Q6 | Q7 | Q8 | Q9 | Q10 |
|-----|----|----|--------|----|----|---------------------|--------------------------|----|----|-----|
| R1 | 26 | Uk | 4 | Y | Y | Police | Professional interpreter | 2 | Y | Y |
| R2 | 26 | Uk | 4 | Y | Y | Police, Other | Other | 4 | Y | N |
| R3 | 27 | Uk | 2 | Y | Y | Authorities | Professional interpreter | 2 | Y | Y |
| R4 | 29 | Uk | 2 | Y | Y | Doctor, Authorities | Family member | 3 | Y | Y |
| R5 | 30 | Uk | 1 | Y | Y | Authorities | Friend | 3 | Y | Y |
| R6 | 30 | Uk | 3 | N | N | x | x | x | N | N |
| R7 | 32 | Uk | 2 | N | N | x | x | x | N | N |
| R8 | 35 | Uk | 8 | Y | Y | Police, Authorities | Family member | 1 | Y | Y |
| R9 | 38 | Uk | 5 | Y | Y | Doctor | Family member | 3 | Y | Y |
| R10 | 44 | Uk | 11 | N | N | x | x | x | N | N |
| R11 | 44 | Uk | 12 | Y | N | x | x | x | Y | N |
| R12 | 44 | Uk | 1 | Y | Y | Authorities | Friend | 3 | Y | Y |
| R13 | 45 | Uk | 16 | N | N | x | x | x | N | N |
| R14 | 48 | Uk | 13 | N | N | x | x | x | N | Y |
| R15 | 48 | Uk | 20 | Y | Y | Authorities | Friend | 2 | Y | N |
| R16 | 49 | Uk | 15 | N | N | x | x | x | N | N |
| R17 | 50 | Uk | 20 | Y | Y | Authorities | Friend | 3 | Y | N |
| R18 | 52 | Uk | 18 | Y | Y | School | Family member | 3 | Y | N |
| R19 | 55 | Uk | 19 | Y | Y | Authorities | Professional interpreter | 3 | Y | N |
| R20 | 58 | Uk | 19 | Y | Y | Doctor, Authorities | Friend | 3 | Y | N |

Question 4: Have you ever heard of community interpreting?

Awareness of community interpreting is among the respondents from the first generation of Ukrainian immigrants quite high, as 13 respondents (65 %) confirmed they were familiar with community interpreting.

Question 5: Have you ever used community interpreting service?

The majority of respondents (65 %) have used the service in the past.

Table 1.1 shows the number of respondents who have heard of community interpreting in comparison to the number of respondents who have already used the service.

Table 1.1

| Question | Response | |
|------------|-----------|----------|
| | Yes | No |
| Question 4 | 14 (70 %) | 6 (30 %) |
| Question 5 | 13 (65 %) | 7 (35 %) |

Question 6: In which setting?

Table 1.2 shows that respondents used interpreting service mostly at the authorities followed by healthcare and police settings. There was one respondent who wrote down university dormitories as a place, where he/she used an interpreter.

Table 1.2

| Setting | Responses |
|-------------|-----------|
| Doctor | 3 |
| Authorities | 9 |
| School | 1 |
| Police | 3 |
| Other | 1 |

Question 7: Who was your community interpreter?

The first generation respondents frequently employed their friends and family members as interpreters. Table 1.3 indicates that professional interpreters were less common. The respondent, who used interpreting service in a dormitory setting, stated that he/she “was provided with a non-professional interpreter by an organization, which aids foreigners with the entrance into universities”.

Table 1.3

| Interpreter | Responses |
|--------------------------|-----------|
| Family member | 4 |
| Friend | 5 |
| Professional interpreter | 3 |
| Other | 1 |

Question 8: Were you satisfied with the service?

Chart 1.1 presents that the respondents were generally satisfied with the service as 8 out of 13 responded neutrally, 3 were satisfied, 1 was very satisfied and only 1 respondent was not very satisfied with the interpreting.

Chart 1.1



Question 9: Do you know where to go if necessary?

The majority of respondents (70 %) know where to find community interpreting service.

Question 10: Would you like to use community interpreting service?

Even though 14 respondents know where to find the service, only 8 (40 %) showed interest in using the service in the future.

Table 1.4 shows the number of respondents who know where to find the service compared to the number of respondents who are interested in future use.

Table 1.4

| Question | Response | |
|-------------|-----------|-----------|
| | Yes | No |
| Question 9 | 14 (70 %) | 6 (30 %) |
| Question 10 | 8 (40 %) | 12 (60 %) |

6.5.1.2 The second generation

Table 2.0 depicts the results from the second generation of Ukrainian immigrants.

Table 2.0

R – Respondent

Q – question

Uk – Ukrainian

yrs – years

Y – Yes

N – No

| | Q1 | Q2 | Q3/yrs | Q4 | Q5 | Q6 | Q7 | Q8 | Q9 | Q10 |
|-----|----|----|--------|----|----|------------------------|--|----|----|-----|
| R1 | 17 | Uk | 11 | Y | N | x | x | x | Y | N |
| R2 | 17 | Uk | 15 | N | N | x | x | x | N | N |
| R3 | 18 | Uk | 4 | Y | Y | Doctor, School | Family member, Professional interpreter | 2 | Y | Y |
| R4 | 19 | Uk | 5 | N | N | x | x | x | N | N |
| R5 | 19 | Uk | 6 | Y | N | x | x | x | N | N |
| R6 | 19 | Uk | 8 | N | N | x | x | x | N | N |
| R7 | 20 | Uk | 5 | Y | N | x | x | x | N | N |
| R8 | 20 | Uk | 20 | N | N | x | x | x | N | N |
| R9 | 21 | Uk | 10 | Y | Y | Police, Authorities | Professional interpreter | 4 | Y | N |
| R10 | 21 | Uk | 20 | N | N | x | x | x | N | N |
| R11 | 21 | Uk | 17 | Y | N | x | x | x | Y | N |

| | | | | | | | | | | |
|------------|----|----|----|---|---|---------------------|--------------------------|---|---|---|
| R12 | 21 | Uk | 5 | Y | Y | Authorities | Professional interpreter | 1 | Y | N |
| R13 | 22 | Uk | 20 | Y | N | x | x | x | Y | N |
| R14 | 22 | Uk | 18 | Y | N | x | x | x | Y | N |
| R15 | 22 | Uk | 12 | Y | N | x | x | x | Y | N |
| R16 | 23 | Uk | 13 | N | N | x | x | x | Y | N |
| R17 | 23 | Uk | 9 | N | N | x | x | x | N | N |
| R18 | 24 | Uk | 7 | Y | Y | School | Family member | 2 | Y | Y |
| R19 | 25 | Uk | 10 | Y | Y | Doctor, Authorities | Friend | 3 | Y | N |
| R20 | 26 | Uk | 14 | Y | N | x | x | x | Y | N |

Question 4: Have you ever heard of community interpreting?

Out of 20 respondents from the second Ukrainian generation 13 (65 %) were aware of community interpreting service.

Question 5: Have you ever used community interpreting service?

Table 2.1 shows that only 5 respondents (25 %) have used the service in comparison to the high number of those who were familiar with community interpreting.

Table 2.1

| Question \ Response | Yes | No |
|---------------------|------------|-----------|
| | Question 4 | 13 (65 %) |
| Question 5 | 5 (25 %) | 15 (75 %) |

Question 6: In which setting?

Respondents as evidenced in Table 2.2 mostly employed interpreters at the authorities, followed by school, healthcare and police settings. There has been no mention of any other setting.

Table 2.2

| Setting | Responses |
|-------------|-----------|
| Doctor | 2 |
| Authorities | 3 |
| School | 2 |
| Police | 1 |
| Other | 0 |

Question 7: Who was your community interpreter

Only one of the respondents used a friend as the interpreter. As shown in Table 2.3 they mostly employed professional interpreters.

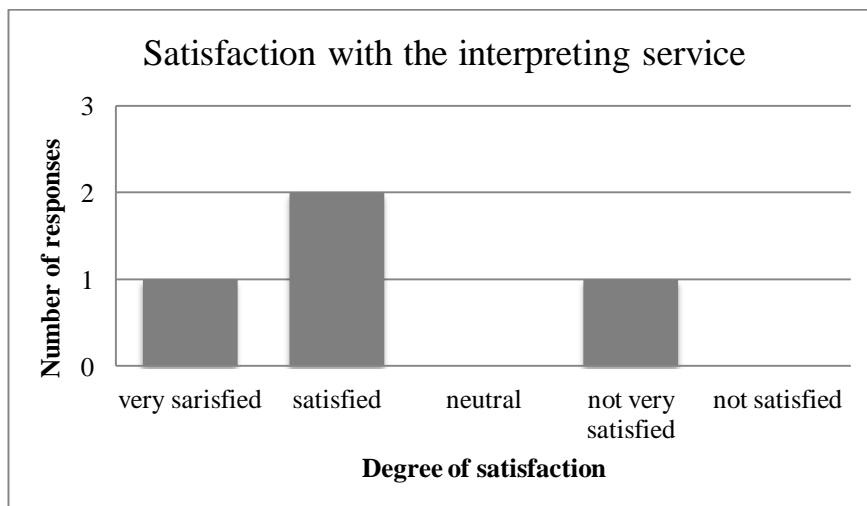
Table 2.3

| Interpreter | Responses |
|--------------------------|-----------|
| Family member | 2 |
| Friend | 1 |
| Professional interpreter | 3 |

Question 8: Were you satisfied with the service?

The selection of the interpreter could be the reason the respondents were mostly satisfied with the service. Only one expressed that he/she was not very satisfied as is depicted in Chart 2.1.

Chart 2.1



Question 9: Do you know where to go if necessary?

Out of 20 respondents 12 (60 %) know where to find community interpreting.

Question 10: Would you like to use community interpreting service?

There are only 2 respondents (10 %) who are interested in interpreting service in the future compared to the large number of respondents who know where to find the service, which is shown below in Table 8.

Table 2.4

| Question | Response | |
|-------------|-----------|-----------|
| | Yes | No |
| Question 9 | 12 (60 %) | 8 (40 %) |
| Question 10 | 2 (10 %) | 18 (90 %) |

6.5.1.3 Comparing results

Respondents from the first generation of Ukrainian immigrants were more familiar with and have used more often community interpreting service than the second generation as is clearly depicted in Table 3. The first generation also showed more interest in using community interpreting service in the future (40 %) than the second generation (10 %). Overall while in the past 23 out of total 40 respondents (57.5 %) have used the service, now only 10 of them (25 %) are interested in using community interpreting service in the future.

Table 3

| | First generation | Second generation | Overall |
|------------------------|------------------|-------------------|-------------|
| Familiar | 13 (65 %) | 10 (50 %) | 23 (57.5 %) |
| Used in the past | 13 (65 %) | 4 (20 %) | 17 (42.5 %) |
| Interest in future use | 8 (40 %) | 2 (10 %) | 10 (25 %) |

6.5.2 Vietnamese minority

6.5.2.1 The first generation

Results gathered from the first generation of Vietnamese immigrants are listed below in Table 4.

Table 4

R – Respondent

Q – question

Vn – Vietnamese

yrs – years

Y – Yes

N – No

| | Q1 | Q2 | Q3/yrs | Q4 | Q5 | Q6 | Q7 | Q8 | Q9 | Q10 |
|-----|----|----|--------|----|----|-------------|--------------------------|----|----|-----|
| R1 | 25 | Vn | 5 | Y | N | x | x | x | Y | Y |
| R2 | 25 | Vn | 5 | Y | Y | School | Friend | 3 | Y | N |
| R3 | 26 | Vn | 5 | Y | Y | Police | Friend | 5 | Y | Y |
| R4 | 30 | Vn | 1 | Y | N | x | x | x | N | N |
| R5 | 30 | Vn | 10 | Y | N | x | x | x | N | Y |
| R6 | 33 | Vn | 2 | N | N | x | x | x | N | Y |
| R7 | 34 | Vn | 15 | Y | Y | Other | Professional interpreter | 1 | Y | Y |
| R8 | 36 | Vn | 4 | Y | Y | Other | Professional interpreter | 1 | Y | N |
| R9 | 38 | Vn | 16 | Y | Y | Doctor | Family member | 2 | Y | Y |
| R10 | 39 | Vn | 17 | N | Y | Authorities | Family member | 2 | N | Y |
| R11 | 39 | Vn | 10 | N | Y | Doctor | Professional interpreter | 1 | Y | Y |
| R12 | 39 | Vn | 17 | Y | Y | Doctor | Friend | 2 | Y | Y |
| R13 | 40 | Vn | 18 | Y | N | x | x | x | Y | N |
| R14 | 41 | Vn | 10 | Y | Y | Doctor | Friend | 2 | Y | Y |
| R15 | 43 | Vn | 14 | Y | Y | Doctor | Friend | 1 | Y | Y |
| R16 | 46 | Vn | 21 | Y | N | x | x | x | Y | N |
| R17 | 46 | Vn | 5 | N | N | x | x | x | N | N |
| R18 | 47 | Vn | 26 | Y | N | x | x | x | Y | N |
| R19 | 48 | Vn | 30 | N | N | x | x | x | Y | N |
| R20 | 48 | Vn | 27 | Y | N | x | x | x | Y | Y |
| R21 | 48 | Vn | 13 | N | N | x | x | x | N | N |
| R22 | 49 | Vn | 17 | N | N | x | x | x | N | N |
| R23 | 50 | Vn | 18 | Y | N | x | x | x | Y | Y |
| R24 | 50 | Vn | 30 | Y | Y | School | Professional interpreter | 1 | Y | N |
| R25 | 50 | Vn | 19 | Y | N | x | x | x | Y | N |
| R26 | 51 | Vn | 27 | Y | Y | School | Family member | 1 | Y | Y |
| R27 | 51 | Vn | 17 | Y | Y | Police | Friend | 2 | N | Y |
| R28 | 52 | Vn | 19 | Y | Y | Other | Professional interpreter | 2 | Y | N |

| | | | | | | | | | | |
|------------|----|----|----|---|---|--------|--------|---|---|---|
| R29 | 52 | Vn | 19 | Y | N | x | x | x | Y | Y |
| R30 | 55 | Vn | 15 | N | Y | Doctor | Friend | 1 | Y | Y |

Question 4: Have you ever heard of community interpreting?

The majority of respondents from the first generation of Vietnamese immigrants (73.3. %) are familiar with community interpreting.

Question 5: Have you ever used community interpreting service?

Table 4.1 indicates that 15 (50 %) respondents have already used the service in the past compared to the number of respondents who have heard of the service.

Table 4.1

| Question | Response | |
|------------|-------------|------------|
| | Yes | No |
| Question 4 | 22 (73.3 %) | 8 (26.7 %) |
| Question 5 | 15 (50 %) | 15 (50 %) |

Question 6: In which setting?

Table 4.2 points to healthcare being the most common setting for using interpreting service among the first generation, followed by school environment. There were also 3 respondents who chose one other interpreter-mediated encounter. All three of them have used interpreting service when they took the driver's license exam.

Table 4.2

| Setting | Responses |
|-------------|-----------|
| Doctor | 6 |
| Authorities | 1 |
| School | 3 |
| Police | 2 |
| Other | 3 |

Question 7: Who was your community interpreter?

Friends followed by professional interpreters were employed the most by respondents from the first generation of Vietnamese immigrants (Table 4.3).

Table 4.3

| Interpreter | Responses |
|--------------------------|-----------|
| Family member | 3 |
| Friend | 7 |
| Professional interpreter | 5 |

Question 8: Were you satisfied with the service?

Although mostly employing friends the respondents were surprisingly very satisfied with the service. Only one respondent was not satisfied, which can be seen in Chart 3

Chart 3



Question 9: Do you know where to go if necessary?

The majority of respondents (73.3 %) know where to find community interpreting service.

Question 10: Would you like to use community interpreting service?

As Table 4.4 suggests 12 respondents (56.7 %) are interested in using the service in the future compared to the number of respondents who know where to find the service.

Table 4.4

| Question | Response | |
|-------------|-------------|-------------|
| | Yes | No |
| Question 9 | 22 (73.3 %) | 8 (26.7 %) |
| Question 10 | 17 (56.7 %) | 13 (43.3 %) |

6.5.2.2 The second generation

Results gathered from the second generation of Vietnamese immigrants are listed below in Table 5.

Table 5

R – Respondent
yrs – years

Q – question
Y – Yes

Vn – Vietnamese
N – No

| | Q1 | Q2 | Q3/yrs | Q4 | Q5 | Q6 | Q7 | Q8 | Q9 | Q10 |
|------------|----|----|--------|----|----|--|------------------|----|----|-----|
| R1 | 18 | Vn | 8 | N | N | x | x | x | N | N |
| R2 | 18 | Vn | 18 | N | N | x | x | x | N | N |
| R3 | 18 | Vn | 16 | N | N | x | x | x | Y | N |
| R4 | 19 | Vn | 19 | N | N | x | x | x | N | N |
| R5 | 19 | Vn | 6 | Y | N | x | x | x | Y | N |
| R6 | 19 | Vn | 19 | N | N | x | x | x | Y | N |
| R7 | 19 | Vn | 14 | Y | Y | Doctor, Police, Authorities | Family member | 3 | Y | N |
| R8 | 19 | Vn | 19 | Y | N | x | x | x | N | N |
| R9 | 20 | Vn | 6 | Y | Y | Police | Friend | 2 | N | N |
| R10 | 20 | Vn | 20 | Y | N | x | x | x | Y | N |
| R11 | 20 | Vn | 20 | N | N | x | x | x | N | N |
| R12 | 21 | Vn | 21 | Y | N | x | x | x | Y | N |
| R13 | 21 | Vn | 14 | Y | Y | Doctor, School, Police, Authorities | Family member | 4 | Y | N |
| R14 | 21 | Vn | 10 | Y | Y | Doctor, School | Friend | 5 | Y | N |
| R15 | 22 | Vn | 22 | N | N | x | x | x | N | N |

| | | | | | | | | | | |
|------------|----|----|----|---|---|-----------------------------------|--|---|---|---|
| R16 | 22 | Vn | 12 | Y | N | x | x | x | N | Y |
| R17 | 22 | Vn | 15 | Y | N | x | x | x | Y | N |
| R18 | 22 | Vn | 13 | N | N | x | x | x | Y | N |
| R19 | 22 | Vn | 10 | Y | N | x | x | x | Y | N |
| R20 | 22 | Vn | 10 | N | N | x | x | x | N | N |
| R21 | 23 | Vn | 20 | Y | N | x | x | x | N | N |
| R22 | 23 | Vn | 16 | Y | N | x | x | x | N | N |
| R23 | 24 | Vn | 13 | Y | N | x | x | x | Y | N |
| R24 | 24 | Vn | 14 | N | N | x | x | x | Y | N |
| R25 | 25 | Vn | 23 | N | N | x | x | x | N | N |
| R26 | 25 | Vn | 12 | Y | N | x | x | x | Y | N |
| R27 | 25 | Vn | 10 | Y | N | x | x | x | Y | Y |
| R28 | 26 | Vn | 11 | Y | Y | Doctor, School, Authorities | Friend, Professional interpreter | 4 | Y | N |
| R29 | 26 | Vn | 23 | Y | N | x | x | x | Y | N |
| R30 | 28 | Vn | 20 | Y | N | x | x | x | Y | N |

Question 4: Have you ever heard of community interpreting?

Out of 30 respondents 19 (63.3 %) have heard of community interpreting,

Question 5: Have you ever used community interpreting service?

Only 5 respondents (16.7 %) have actually used the service compared to the high number of respondents familiar with the service as indicated in Table 5.1.

Table 5.1

| Question \ Response | Yes | No |
|---------------------|-------------|-------------|
| Question 4 | 19 (63.3 %) | 11 (36.7 %) |
| Question 5 | 5 (16.7 %) | 25 (83.3 %) |

Question 6: In which setting?

Table 5.2 shows that setting in which the second generation used interpreting service the most was at a doctor, followed by the authorities, school and the police. The respondents mentioned no additional settings.

Table 5.2

| Setting | Responses |
|-------------|-----------|
| Doctor | 4 |
| Authorities | 3 |
| School | 3 |
| Police | 2 |
| Other | 0 |

Question 7: Who was your community interpreter?

Table 5.3 shows that the respondents primarily chose family members and friends as their interpreter and a professional interpreter was employed in just one case.

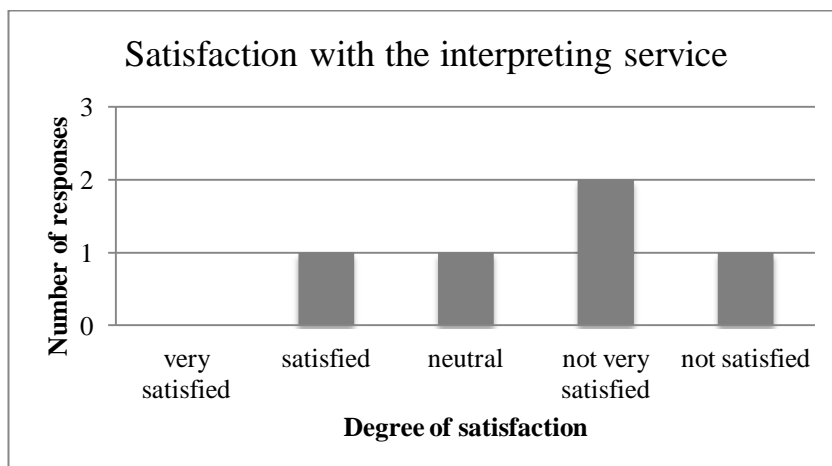
Table 5.3

| Interpreter | Responses |
|--------------------------|-----------|
| Family member | 2 |
| Friend | 2 |
| Professional interpreter | 1 |

Question 8: Were you satisfied with the service?

Chart 5.1 indicates that the respondents' selection of the interpreter could have been the factor which influenced their satisfaction with the service as they were mostly not very satisfied.

Chart 5.1



Question 9: Do you know where to go if necessary?

The majority of respondents (60 %) know where to find community interpreting.

Question 10: Would you like to use community interpreting service?

Table 5.4 shows that the respondents' interest in using interpreting service in the future is quite low (6.7 %) compared to the number of respondents who know where to find the service.

Table 5.4

| Question \ Response | Yes | No |
|---------------------|-----------|-------------|
| Question 9 | 18 (60 %) | 12 (40 %) |
| Question 10 | 2 (6.7 %) | 28 (93.3 %) |

6.5.2.3 Comparing results

Table 6 indicates that the first generation of Vietnamese immigrants is more familiar with the service than the second generation. Similarly, the first generation has used the service more often. The first generation is still interested in the service (56.7 %). The second generation, however, do not share that interest as only 6.7 % would still like to use the service. Overall only 20 (33.3 %) of them have not yet used the service and 19 (31.6 %) would like to in the future.

Table 6

| | First generation | Second generation | Overall |
|------------------------|------------------|-------------------|-------------|
| Familiar | 22 (73.3 %) | 19 (63.3 %) | 41 (68.3 %) |
| Used in the past | 15 (50 %) | 5 (16.7 %) | 20 (33.3 %) |
| Interest in future use | 17 (56.7 %) | 2 (6.7 %) | 19 (31.6 %) |

7. Conclusion

Community interpreting as a separate field of interpreting is still developing and now it is being researched more and more. However, due to the diversity of settings, the scholars mostly focus on each setting separately. Therefore, community interpreting is still not organized. Community interpreting in the Czech Republic is now also developing as organizations focused on integration of immigrants and students of interpreting studies showed interest in the new field as there are any research opportunities.

The thesis worked with the hypothesis that the demand for community interpreting in the Czech republic from the Ukrainian and Vietnamese minorities will drop, which was verified as the results collected in the survey showed that the second generation compared to the first generation in both minority groups are not interested in community interpreting service. The first generation showed that they still want to use the service, which indicates that at the present community interpreting would be needed, after the first generation is gone, CI for Ukrainian and Vietnamese minorities will not be actual. Furthermore, according to the Czech Statistical Office the number Ukrainian immigrants dropped since 2009 from 131,932 to 105,138 in 2013. The number of Vietnamese immigrants increased each year until 2009 when the number of 61,115 was the highest. The number since 2010, however, either declined or stagnated as in 2013 there were 57,437 people of Vietnamese national residing in the Czech Republic.²²

The Czech state should therefore focus on training community interpreters of languages of other minority groups e.g. Arabic. Due to conflicts in Arabic countries, the citizens are applying for asylum in European countries. Syria is a great example. The European Union, wanting to help, created the European schemes for relocation and resettlement including the Czech Republic, which was assigned to accept 525 Syrian refugees.²³ Despite the great protests from Czech citizens, the government decided to accept 1,500 refugees.²⁴ These new

²² “Cizinci podle státního občanství,” Czech Statistical Office, accessed June 27, 2015. https://vdb2.czso.cz/vdbvo2/faces/index.jsf?page=vystup-objekt&pvo=CIZ02&verze=-1&zo=N&z=T&f=TABULKA&nahled=N&sp=N&filtr=G%7EF_M%7EF_Z%7EF_R%7EF_P%7E_S%7E_null_null_&katalog=31032&str=v46

²³ Annex European schemes for relocation and resettlement, accessed June 27, 2015. http://ec.europa.eu/dgs/home-affairs/what-we-do/policies/european-agenda-migration/background-information/docs/communication_on_the_european_agenda_on_migration_annex_en.pdf

²⁴ Česká televize, accessed June 27, 2015. <http://www.ceskatelevize.cz/ct24/domaci/1561000-zeman-podporil-prijeti-kulturne-blizkych-syrskych-krestanu>

immigrants will then encounter the need for community interpreters in many fields, first at asylum hearings and later on in healthcare and education because of their children.

As current events indicate, migration flow is an ever-changing variable, which can be predicted with great difficulty. However community interpreting in the Czech Republic as well as in the world will still be developing as the waves of migration could change but they will not cease in the near future.

8. Resumé

Komunitní tlumočení jako samostatný obor se nadále rozvíjí a přibývají rovněž výzkumy v KT. Kvůli různorodým prostředím se ale tlumočníci často věnují jednotlivým oblastem zvláště, což má dopad na sjednocení komunitních tlumočnicků. V České republice se nyní KT rozvíjí za pomoci organizací, které jsou zaměřené na integraci cizinců. Čeští studenti tlumočnictví také projevují zájem o tento nový obor, jelikož se v něm nabízí mnoho možností výzkumu.

Práce se zabývala hypotézou, že poptávka po KT ze strany ukrajinské a vietnamské menšiny klesne. Analýzou výsledků z dotazníkového šetření se hypotéza potvrdila. Druhá generace ve srovnání s první generací jak u ukrajinské, tak i u vietnamské menšiny neprojevila příliš velký zájem o tlumočnické služby. První generace zájem sice projevily, ale v budoucnu již nebude jejich poptávka relevantní. Podle Českého Statistického Úřadu se počet ukrajinských imigrantů od roku 2009 snížil z 131 932 na 105 138 v roce 2013. Počet vietnamských imigrantů se zvyšoval až do roku 2009, kdy byl nejvyšší (61 115 imigrantů). Od roku 2010 se ale snížil a začal stagnoval a v roce 2013 bydlelo na území České republiky 57 437 vietnamských imigrantů.²⁵ Školení ukrajinských a vietnamských tlumočnicků je v následujících letech aktuální, avšak výsledky výzkumu a statistická data z dlouhodobého hlediska poukazují, že KT těchto jazyků nebude zapotřebí.

České státní instituce by se nyní měly rovněž zaměřit na zajištění tlumočnického školení jazyků jiných minoritních skupin, např. arabské. Mnoho obyvatel arabských zemí v dnešní době žádá o azyl v evropských státech, jelikož jejich vlast sužují vnitřní konflikty. Příkladem jsou Syřané, pro které Evropská Unie vytvořila plán relokace na základě kvót do členských zemí. Na Českou republiku připadá 525 uprchlíků.²⁶ Přes silný odpor se vláda rozhodla přijmout 1500 uprchlíků.²⁷ Tito nově příchozí imigranti budou zajisté potřebovat komunitní tlumočnické služby např. při azylovém řízení a poté budou také vyhledávat KT i v oblasti zdravotnictví a školství.

²⁵ "Cizinci podle státního občanství," Český Statistický Úřad, data vyhledána dne 27. června 2015 https://vdb2.czso.cz/vdbvo2/faces/index.jspx?_af=VYSTUP-objekt&pvo=CIZ02&verze=-1&z=0&z=T&f=TABULKA&nahled=N&sp=N&filtr=G%7EF_M%7EF_Z%7EF_R%7EF_P%7E_S%7E_null_null_&katalog=31032&str=v46

²⁶ Annex European schemes for relocation and resettlement, vyhledáno 27. června 2015. http://ec.europa.eu/dgs/home-affairs/what-we-do/policies/european-agenda-migration/background-information/docs/communication_on_the_european_agenda_on_migration_annex_en.pdf

²⁷ Česká televize, vyhledáno 27. června 2015. <http://www.ceskatelevize.cz/ct24/domaci/1561000-zeman-podporil-prijeti-kulturne-blizkych-syrskych-krestanu>

Nedávné události tedy poukazují na proměnlivost migrace, kterou nelze s jistotou předpovědět. Komunitní tlumočení se však bude jak v České republice, tak i ve světě nadále rozvíjet, jelikož, i přes svou proměnlivost či svůj pokles, migrační vlny neustanou.

9. Appendices

Appendix 1: Czech Code of Ethics for Community Interpreters

1. Community interpreter is a person who facilitates communication (speaking of everyday life and needs) between a foreigner and a representative of an institution. Communication in community interpreting takes place between people of different status in social culture who belong to different cultural groups.
2. Community interpreter pursues the most faithful translation and interpreting. If he is not sure about a word's meaning, he will check it up. Under no circumstance can he guess a word's meaning.
3. During interpreting community interpreter takes into consideration knowledge and language capacity of the participants. His rendition has to be comprehensible and adapted to their comprehension competence. If the problem in communication lies in lack of extralinguistic competence of the participants, the interpreter has the right to step out from his interpreting role to clarify the situation to the client and his communication partner. It is imperative to notify them of the change beforehand.
4. Community interpreter is obliged to maintain confidentiality. He cannot whether for a payment or for free disclose or turn over information which he learned during interpreting. Cases when confidentiality is in breach of the legislation are exceptions.
5. Community interpreter aims to stay neutral within the bounds of possibility. He does not change the manner of a statement nor does he makes additions or omissions. At the same time he is not responsible for the content of a clients statement.
6. Community interpreter is an impartial participant of the communication. Therefore, he does not work for the next-of-kin. While interpreting he does not exercise his personal, political, religious or social opinions, he does not show sympathy or antipathy towards the communication partner of a client or a client. He does not express his own opinion on the case in which he interprets and during interpreting he does not provide advice on problem solutions.

7. Community interpreter is independent, which means that he is not obliged to interpret in favor of a person or an institution that hired him. During his work performance he cannot be assigned any other task than interpreting.
8. Community interpreter cannot be paid twice for one service.
9. An assignment accepted by the community interpreter must correspond to his language competence, qualification and preparation or preparation possibilities. The assignment also has to meet his present physical and psychological capabilities.
10. Community interpreter has the right to refuse to interpret.
11. Community interpreter is a “life-long learner”, he expands his cultural awareness and general knowledge.
12. Community interpreter abides by the principles of professional etiquette.
13. Community interpreter shows solidarity towards his colleagues, respects and supports them, shares new knowledge and findings and advocates mutual interests.

Appendix 2: Questionnaire in Czech

1. Věk
2. Národnost
 - a. Ukrajinská
 - b. Vietnamská
 - c. Mongolská
 - d. Jiné (Napište svou národnost.)
3. Jak dlouho žijete v ČR?
4. Slyšel/a jste už někdy o komunitním tlumočení?
 - a. Ano
 - b. Ne

Komunitní tlumočení je zprostředkování komunikace mezi klientem (cizincem) a např. úředníkem, kdy si obě strany navzájem nerozumí. Nejčastěji probíhá na úřadě, na policii, v nemocnici a ve škole.

5. Už jste někdy využil/a komunitní tlumočení?
 - a. Ano
 - b. Ne

Na otázky 6-8 odpovězte, pokud jste zaškrtnli v otázce 5 odpověď Ano.

6. V jakém prostředí?
 - a. U lékaře
 - b. Na úřadě
 - c. Ve škole
 - d. Na policii
 - e. Jiné (Uveďte kde)
7. Kdo vám dělal komunitního tlumočnicka?
 - a. Rodinný příslušník
 - b. Kamarád
 - c. Profesionální tlumočnick
 - d. Jiné (Uveďte příklad)
8. Jak jste byli spokojení? (1 – velmi spokojený, 5 – nespokojený)

1 2 3 4 5

9. Víte, kam se obrátit v případě potřeby?
 - a. Ano
 - b. Ne
10. Měl/a byste zájem využít komunitní tlumočení?
 - a. Ano
 - b. Ne

Appendix 3: Questionnaire in Ukrainian

1. Ваш вік
2. Національність
 - a. Українська
 - b. В'єтнамська
 - c. Монгольська
 - d. Інша (Вкажіть свою національність.)
3. Як довго ви живете у Чехії?
4. Ви чули коли-небудь про «общинний переклад»?
 - a. Так
 - b. Ні

Общинний переклад – це посередництво комунікації між клієнтом (іноземцем) і, наприклад, посадовою особою, коли сторони не розуміють одна одну. Найчастіше його можна зустріти в установах, поліції, лікарні і школі.

5. Ви коли-небудь використовували общинний переклад?
 - a. Так
 - b. Ні

На питання 6-8 відповідайте, якщо в питанні 5 Ви відзначили відповідь Так.

6. Де це було?
 - a. У лікаря
 - b. В якому-небудь органі
 - c. У школі
 - d. В поліції
 - e. Інше (Вкажіть, де)
7. Хто був Вашим перекладачем?
 - a. Член сім'ї
 - b. Друг
 - c. Професійний перекладач
 - d. Інше (Вкажіть приклад)
8. Чи Ви були задоволені? (1 – дуже задоволений, 5 – незадоволений)

1 2 3 4 5

9. Ви знаєте, куди звертатися у разі необхідності?
 - a. Так
 - b. Ні
10. Ви хотіли би використовувати общинний переклад?
 - a. Так
 - b. Ні

Appendix 4: Questionnaire in Vietnamese

1. Tuổi
2. Quốc tịch
 - a. Ukraina
 - b. Việt Nam
 - c. Mông Cổ
 - d. Khác (Xin bạn ghi quốc tịch của bạn.)
3. Bạn sống ở CH Séc bao lâu?
4. Bạn đã bao giờ nghe tới komunitní tlumočení (phiên dịch cộng đồng) chưa?
 - a. Đã nghe
 - b. Chưa nghe

Komunitní tlumočení là việc chuyển tải thông tin giữa người ngoại quốc với nhân viên công sở hoặc ngược lại, khi hai bên không hiểu nhau, thường xảy ra tại uỷ ban, sở cảnh sát, bệnh viện và trường học.

5. Bạn đã bao giờ dùng tới phiên dịch cộng đồng chưa?
 - a. Đã dùng
 - b. Chưa dùng

Bạn hãy trả lời câu hỏi 6-8 nếu bạn đã chọn phương án a (Đã dùng) ở câu hỏi 5.

6. Bạn đã dùng ở đâu?
 - a. Bệnh viện (phòng khám)
 - b. Ủy ban
 - c. Nhà trường
 - d. Cảnh sát
 - e. Nơi khác (Xin bạn ghi ở đâu.)
7. Ai đã làm người phiên dịch cho bạn?
 - a. Người nhà
 - b. Bạn bè
 - c. Phiên dịch viên chuyên nghiệp
 - d. Người khác (Xin bạn ghi quan hệ của bạn với người đó.)
8. Mức độ hài lòng của bạn? (1 – rất hài lòng, 5 – không hài lòng)

1 2 3 4 5

9. Bạn có biết tìm phiên dịch ở đâu khi cần thiết?
 - a. Có
 - b. Không
10. Bạn có nhu cầu dùng tới phiên dịch cộng đồng không?
 - a. Có
 - b. Không

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11. Abstract

| | |
|-------------------------|--|
| Author of the thesis: | Kieu Anh Tran |
| Department and faculty: | Department of English and American Studies, Philosophical Faculty, Palacký University in Olomouc |
| Title of the thesis: | Community Interpreting in the Czech Republic |
| Supervisor: | Mgr. Marie Sandersová, Ph.D. |
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Klíčová slova: komunitní tlumočení, sociální tlumočení, tlumočení ve veřejných službách, integrace, minoritní skupina, tlumočnickova role, organizace

Abstract: This Bachelor's thesis describes the current stage of development of community interpreting in the Czech Republic. The aim is to cover interpreting services available established minority groups, primarily focusing on the Ukrainian and Vietnamese minority.

The theoretical part gives a brief overview of the definition of community interpreting and its development in the Czech Republic. Introduction of governmental and non-governmental organizations providing CI is also included.

The empirical part of this thesis deals with the hypothesis that even though CI seems to be on the rise in the Czech Republic, the demand from Ukrainian and Vietnamese minorities will decrease. For this hypothesis a quantitative research was conducted by giving a questionnaire to twenty people from the first generation of Ukrainian immigrants and twenty from the second generation. As for the Vietnamese minority the questionnaire was presented to thirty people from the first generation and thirty from the second generation.

Based on the results of this research, it can be predicted that the demand from the Ukrainian and Vietnamese minority for CI will decrease. However, I had to stress that migration flow is an ever-changing variable, which greatly influences the demand for CI and can not be exactly determined.

Anotace: Bakalářská práce popisuje současnou fázi vývoje KT v České republice a jejím cílem je zmapovat tlumočnické služby dostupné etablovaným minoritním skupinám v České republice. Zaměřuje se zejména na ukrajinskou a vietnamskou minoritu.

Teoretická část nastiňuje definici komunitního tlumočení a jeho vývoje v ČR a také uvádí vládní i nevládní neziskové organizace, které poskytují komunitní tlumočení.

Empirická část práce se zabývá hypotézou, že poptávka po KT ze strany ukrajinské a vietnamské minority poklesne, přestože je KT v ČR na vzestupu. Jako nástroj pro kvantitativní výzkum byl použit dotazník, jenž byl rozeslán dvaceti lidem z první generace a dvaceti z druhé generace ukrajinské minority. Dále byl rozeslán třiceti lidem z jednotlivé generace vietnamské minority.

Na základě výsledků dotazníkového šetření lze předpokládat, že poptávka ze strany ukrajinské a vietnamské menšiny klesne. Na závěr jsem nicméně musela upozornit na proměnlivost migračních vln, které ovlivňují poptávku, a nelze je přesně předpovědět.