Mendel University in Brno

Faculty of Regional Development and International Studies

The process of integration of foreigners to Czech society

Bachelor Thesis

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I declare that I carried out this thesis independently, only with the help of consultation with the supervisor and I used the literature and sources that I mention in the attached list of literature.

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Abstract

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Bachelor thesis on the topic *"The process of integration of foreigners to Czech society"* gives the main attention to the question to integration of Vietnamese immigrants to the Czech culture. The main objective of this work is to provide a view on this issue through the eyes of Vietnamese minority and to determine whether these citizens are able to adapt to the cultural environment of foreign countries and how they go through this process. Specifically, this thesis examines the integration process within the territorial and cultural environment of the Czech Republic. The theoretical part is based on knowledge of intercultural psychology and intercultural communication. The whole research, data and information that were discovered through the research are presented in the empirical part, which attention is focused on how surveyed respondents perceive the local environment, population, what causes them the biggest troubles, and what relationship they have to the Czech Republic.

Key words:

Immigrants, Vietnam, the Czech Republic, Vietnamese immigrants, Vietnamese language, Czech language, culture, migration, emigration, society

Abstrakt

Nahodilova, L. Proces *integrace cizinců do české společnosti.* Bakalářská práce, Mendelova univerzita v Brně, Fakulta regionálního rozvoje a mezinárodních studií, 2015. Vedoucí bakalářské práce: Ing. Mgr. Jiří Čeněk

Bakalářská práce na téma "Proces integrace cizinců do české společnosti," věnuje pozornost otázce integrace vietnamských přistěhovalců do české kultury. Hlavním cílem této práce je poskytnout pohled na tuto problematiku očima vietnamské menšiny, a určit, zda tito občané jsou schopni přizpůsobit se cizímu kulturnímu prostředí a jak oni sami tento proces prožívají. Konkrétně, tato práce zkoumá proces integrace v rámci územního a kulturního prostředí v České Republice. Teoretická část vychází z poznatků interkulturní psychologie a interkulturní komunikace. Celý výzkum, údaje a informace, které byly objeveny prostřednictvím výzkumu,

jsou uvedeny v empirické části, která svoji pozornost zaměřuje na to, jak dotazovaní respondenti vnímají místní prostředí, obyvatelstvo, co jim způsobuje největší problémy a jaký vztah mají k České Republice.

Klíčová slova:

Imigranti, Vietnam, Česká republika, vietnamští imigranti, vietnamština, čeština, kultura, migrace, emigrace, společnost

Content

I. THEORETICAL PART

1. Introduction

The topic of this Bachelor thesis is Integration of foreigners to Czech society. Integration of foreigners is very frequent term in today's world. Each of us meets someone from different part of world in everyday life. It is not such as abnormal situation as it used to be few years ago. People use different languages for communication, the world is hectic, full of new technologies and it is almost impossible not to care about what is happening around us.

Thanks to globalization, Internet and social networks we have easier access to information from everywhere around the world. We get quickly to new knowledge, news and findings. We can travel anywhere and anytime. The world is full of different people with different personalities and unfortunately there are still some vespers, disrespect, wars and fear. Fear of difference.

This bachelor thesis is trying to explain that people cannot be the same, each of us is raised in different culture, traditions and conditions. This thesis reveals the strengths and weaknesses of integration of immigrants into the Czech society.

This work was created also in response to my visit of Southeast Asia, also in response to my studies of International Territorial and Development Studies but mainly because I have lived in different country for a while and I know how hard it is to integrate into society and feel as „normal" or one of them. The aim is to provide look over this situation and familiarize the public with this issue. At least I would be very happy if a few individuals, who have read this work, began to fight against their prejudices against immigrants.

My thesis is focused on the area where I live- Highlands region. I decided to focus on the immigrants from Vietnam because there are numerous groups of them living in this region, according to statistics[1]. So I will be able, through their cooperation, create quality work that could serve as an informative tool not only for Vietnamese immigrants, but also for the Czech population.

2. Aim and methodology of work

This Bachelor thesis "Integration of foreigners to Czech society" examines how successfully Vietnamese foreigners are able to integrate into Czech society. It is also focused on the problems of Vietnamese minorities with Czech culture. Certainly the benefits that Czech culture offers are mentioned.

The main objective of this work is to provide a view on this issue through the eyes of Vietnamese minority and to determine whether these citizens are able to adapt to the cultural environment of foreign countries and how they go through this process. Specifically, this thesis examines the integration process within the territorial and cultural environment of the Czech Republic. The work is divided into two main parts: theoretical and empirical part. The theoretical part has eight main chapters: Immigration waves from Vietnam to the Czechoslovakia and Czech Republic, Division of immigrants according to the motives for migration, Reasons for leaving Vietnam, The most important factors for integration, Culture, The biggest problems in integration process, National cultural dimensions according to research by Geert Hofstede, Comparing the values of the Czech Republic and Vietnam on the basis of research G. Hofstede.

In chapter "Immigration waves from Vietnam to Czechoslovakia and the Czech Republic", the reader is familiarized with the basic history that binds to the arrival of Vietnamese immigrants. Without an understanding of these basic historical milestones we can not understand the whole concept of the thesis. The second chapter draws on the findings from the first chapter and subsequently divided immigrants into groups according to their motives for immigration. Conversely, the third chapter deals with the reasons for emigration. In the next chapter, the reader can learn about the most important factors that affect the process of integration. Among these are for example a very important role of language or subchapter "Czech grandmothers and their role in the socialization of Vietnamese children". In the fifth chapter, which bears the name "Culture", are explained the elements of culture, the concept of national culture, transformation of national culture and reaction to the new environment. Another chapter deals with the biggest problems in integration process which includes, for example, stereotypes, prejudices or ethnocentrism.

The research about national cultures by Geert Hofstede is introduced in the penultimate chapter "cultural dimensions according to research by Geert Hofstede". Subsequently the development of it and single dimension of his research are described in this chapter. The last chapter is also

based on the research of Geert Hofstede and gives us insight over the comparison of the values of the Czech Republic and Vietnam.

 The empirical part deals with the issue of integration of Vietnamese immigrants into the cultural environment of the Czech Republic. Attention is focused on how surveyed respondents perceive the local environment, population, what causes them the biggest troubles, and what relationship they have to the Czech Republic. Data were obtained through qualitative research, which was conducted by survey with forty-two respondents. This questionnaire served as the main source of information.

3. Immigration waves from Vietnam to the Czechoslovakia and the Czech Republic

The history of Vietnamese being in the Czech Republic has more than fifty years yet but still the life and culture of this group are not sufficiently known to the general public. Mostly the Vietnamese population is associated with the stereotypical image of a businessman with poor quality of goods. Over time, this image was extended to owners of nail studios or small grocery stores. Neither the media contribute to improve better understanding of Vietnamese neighbors. In most cases, the media unilaterally concentrate on illegal activities of some members of this ethnicity.[2] For better understanding of current situation of young Vietnamese, it is important at least generally learn about the history of Vietnamese migration to the Czech Republic.

According Nguyen T.K the immigration from Vietnam to the Czech Republic came in several waves. The oldest wave came during the "French war" in Vietnam (1946-1954), when several individuals were taken to Czechoslovakian universities. "For example: Mr. Luong Van Tich (graduated at CVUT and is a citizen of the Czech Republic), Diep Minh Chau (sculptor, who returned to Vietnam)"[3]. Then in 1956 one hundred children from families affected by war came into Czechoslovakia.

The Czech side has placed these children to the orphanage in Chrastava where they lived together which caused their total isolation. There was also the fact that they had three Vietnamese teachers who taught them the native language, history and geography. This fact caused that they have never got used to Czechoslovakian life style. After three years in Chrastava almost all of them returned to Vietnam. Fifteen of them graduated from high school in Czechoslovakia and some of them also graduated from college. Some of them decided to stay here and have a family. Certainly, this experience was very helpful for their future life. According to Nguyen T.K, larger part of those children got very good working positions in Vietnam, for ex. professors at universities, journalists, officers or senior ministry officials. But there were also soldiers who died during the American War.

Another 2100 people from Vietnam came to the Czech lands in 1967, mostly laborers. The year 1974 meant another wave of immigrants, because new contract that allowed the arrival mainly of apprentices came in force. This proved as a good step and therefore in 1979 and 1980 other contracts that were inviting new apprentices, trainees in various fields of engineering, metallurgy and consumer industries came in force. This contract allows apprentices remain for seven years, trainees for four years with the possibility of a contract extension.

The highest numbers of immigrants are evident from the years 1980-1983 and it could be roughly 30000- 35000 people. After another intergovernmental agreement this number gradually declined. For example, in 1985 there were 19,350 persons- vast majority of these immigrants were men. The Vietnamese have been placed throughout the whole country, most of them lived in Prague (around 4000). By the end of the 80s that number gradually decreased to about one third at the termination of interstate agreements in 1990.

Very important milestone in the migration from Vietnam to Czechoslovakia and then to Czech Republic is undoubtedly the year 1989 because the state already did nit interfered to the migration, but migrants decided on their own. Significant position acquired those who had prerevolutionary experience from Czechoslovakia and knew the Czech language. For nowadays it can be said that the estimated number doubled almost twice to 60301 in 2010[4] According to official statistics there currently lives over 47 000 Vietnamese in the Czech Republic, estimated number of Vietnamese without valid documents are very different: some representatives of the Vietnamese community believe that the number is around 10,000 people, but according to ÚOOZ the number is about 25,000.

4. Division of immigrants according to the motives for immigration

If we observe these statistics, there can be perceived mainly three major waves, divided according to the motives and time when they arrived into the country.

A) The denizens- these Vietnamese call themselves as xu power (ie. "mildew" which means those Vietnamese who have been here for so long that mold grows on them)[5] In the first period, the main motive was effort of Czechoslovakia to help Vietnamese affected by war events. Among this help belonged the assistance to enable education, job training and provide work experience of Vietnamese in various fields. But one can also notice the fact that it have not remained only in the one-sided support. This assistance has emerged as a big economic advantage for Czechoslovakia, because Vietnamese were relatively cheap labor force. In later years even necessary manpower for some fields and therefore the Czechoslovakia issue new and new international agreements.

B) The second wave, which can be dated from the 90s, can be classified mainly as a wave of friends and relatives of those who have already experienced living in Czechoslovakia. Those

people also wanted to improve their financial situation. Vietnamese living in the CR sees the main sense of their business in a chance to financially support their children and take care of parents, who remained in Vietnam.[6] This leads to the transformation to the standard economic immigration. Adults Vietnamese, who have not experienced the life in Czechoslovakia before 1989 and have not learned enough Czech language, are rather foreclosure to mainstream society. The language seems to be here a strong barrier to integration into society. They often do not feel even the need to learn Czech. There are mediation services, that operate in the Vietnamese communities and which are catered by people with experiences from the time before the revolution. It means that very often there is no need to learn Czech language and this is the reason why integration is that hard. Markets and Vietnamese wholesalers and warehouses are not only the place for business but also the media, cultural and community centers where we can find a traveling office, major businesses, non-profit organizations, language courses, legal counseling offices, restaurants, etc. Vietnamese with no knowledge of Czech language can let these intermediate institutions solve so many services for him. [7]

Czech ethnologist Stanislav Brouček explains how the Vietnamese migrants in the first generation conceive their stay in the Czech Republic: "A significant component of everyday life is the contemporary housing, leisure time, etc. Although the number of those who opted for permanent existence in the Czech Republic, the phenomenon of temporaries significantly observes their behavior in all areas of life. "[8]

C) Besides the residents who came in the first wave and Vietnamese citizens who arrived in the 90s mostly as a relative or a friend there are also in the Czech Republic there are weakly rooting new incomers who came mainly after 2000. These are between Vietnamese called "ga" ("poultry", meaning "hicks") or "thóc" ("grain of rice" because they are mostly poor peasants representing the bottom of the Vietnamese expatriate hierarchy). These people have worse standard of living than the aforementioned groups. The majority of this group got to the Czech Republic through an intermediary working agency, whether official or unofficial and then they got in debt. They paid from $6,500 to $14,000 to intermediary organization for the way, so they often have to sell real estate in Vietnam or their relatives give them their money. These migrants come mainly from economically weaker and less educated classes.[9]

This group of migrants considers their stay in the Czech Republic often as temporary. They arrived only to make money, and then intend to return to their home- Vietnam. Some Vietnamese, after several years of saving really return. In this case, it happens often that they let

their company in the Czech Republic and the family members, new coming relatives or friends from Vietnam have to take care about it. This temporality is fictitious in many cases, because they live here for many years while founded the firm and families whom they do not want to leave. Usually they are still in contact with their home in Vietnam, very often send money to relatives, if they can afford it they visit their home country. They connect the original home with the new one. Their children attend Czech schools and do not feel the strong ties to Vietnam anymore and definitely the life in the Czech Republic is not only a temporary period for them. In addition, some Vietnamese who tried to return to Vietnam found that they got used to the life in the Czech Republic so much they can no longer adapt to their previous life in the country of origin. "They found out that their family bonds are broken, they felt uprooted from neighborhood communities, because local people considered them as "parvenu", "profiteers" etc. After this experience, some of them decided to return and stay in the Czech Republic." [10]

5. Reasons for leaving Vietnam

5.1. Economic reasons - myth vs. reality

There exist some myths about the Czech Republic in Vietnamese population. These myths are rooted and maintained in people's consciousness but are not unreasonable. Vietnam was impoverished long time after Vietnamese-American conflict, people were hungry, and the opportunity for some family member to go abroad often meant the only hope to get out of this desperate situation. Even today the current standards of living of the average Vietnamese is not comparable to the situation in the Czech Republic and other European countries. This economic imbalance is sufficient reason for migration. Despite an overall poverty reduction in Vietnam[11] there are still numerous areas with a low standard of living.

 The GDP per capita was 725 USD in year 2006[12] which ranks Vietnam still among developing countries. High unemployment and the rural areas then recruit and urge on individuals who are willing to travel abroad because they know the migration for work remains often the only prospect how to secure the family. The myth of wealth and luxury living abroad dominates in these poor areas. But the reality is unfortunately far behind the myth. These myths are also supported by Vietnamese overcrowded state, which is interested in exporting its citizens because of overpopulation and social problems.

These myths are also highlighted by many another factors among these are Vietnamese, who returned from abroad to visit their families and friends and are bringing spectacular gifts. These people do not talk about their problems and shady aspects of life abroad. To maintain their image they prefer being quiet and do not talk about problems or do not admit that earning money goes slowly and with difficulties. Instead of this they rather talk about good experiences. At the same time they can afford to spend more, because Czech koruna has much greater purchasing power in Vietnam. If Vietnamese own five thousand crowns in the Czech Republic, it is only a quarter of the Czech average wage. However, if the same amount will bring into Vietnam, the whole family may live with these money for several months.

The relatives can not found the reality from photos because it does not show how expensive the life abroad is, and how hard these people have to work to earn the money for life. So these relatives do not realize that life in CR is much more expensive and money does not have the same value as in their country.[13] This problem is not typical only for Vietnamese, but also to some other foreign communities in the country. Likewise, the Czechs, who were leaving for work in America during the First Republic. They also believed in the unlimited possibilities of this country.

5.2. Coming for the family

It is classical that as a first person departing from Vietnam is man. This is typical example that can be seen in Vietnamese family moving to the Czech Republic. His wife and children arrive later on. The decision to leave is not a decision of the individual, but the entire family, because there is need of investment for this trip. Mostly all members of family put together money for the trip because it is seen as a profitable investment for them. Financial minimum necessary to leave is about 10 000 USD. On this trip will be mainly

Younger men are the persons leaving first, women usually arrive after the men create some basement for family. When spouses legalize their stay and create business contacts, then their children are coming. These Vietnamese create family businesses, where the entire family works.

5.3. Studies

A lot of Vietnamese students dreams about study stay abroad, which can provide them quality education in fields that are not available in Vietnam. This stay can also provide a linguistic knowledge or the experience from the environment in overseas. Many governments provide annually scholarships to talented Vietnamese students, as well as the government of the Czech Republic; which regularly offers 4-5 government scholarships (in Master and doctoral

programs) to Vietnamese students[14]. Most of the students come to study abroad at their own expense. Some Czech universities have signed contracts with Vietnamese partners about „the adoption" of Vietnamese students. For example, the University of Ostrava has according to its website partnership contract with twelve Vietnamese high and secondary schools. The paid studies abroad are good option for some wealthier foreign students who have not get to university in Vietnam.

5.4. „Re-education"

This migration could be partly related to the study tour. This could be seen as nowadays practices of richer Vietnamese parents. These parents send abroad their teenage children whom they do not have much time to care about or have entered into any problems, such as the connection with wrong party, experimenting with drugs or having other problems. This "study" stay is then a new start point for their children, who are actually taken out from the original problem environment. In some cases they are not students, but only by some family members, who got into a difficult situation. It is sad but even the elementary schools in the Czech Republic record cases with problematic children who were relocated by their parents to the Czech Republic because of their poor discipline at school in the country of origin.

6. The most important factors for adaptation to the Czech Republic

There are various investigations and theoretical studies that often talks about the Czech society as culturally very homogeneous, not in favor of accepting different cultures and influences of migrants. These studies talks about the Czech society as quite xenophobic that has a fear of foreigners. This is often the reason for that big amount of prejudices and impersonal attitudes towards immigrants who do not speak Czech language properly and have different customs.[15]

There are some important factors helping to adapt faster and better to the Czech society and feel here as at home. These factors are: length of time spent in Vietnam, the desire to belong somewhere, language competence of the Czech language, the phenomenon of Czech grandmothers and aunts, prevailing Czech surroundings and own physical look.

People who have spent less time in Vietnam, have stronger relationship to the Czech Republic and "Czechness". The desire to belong somewhere occurs especially during adolescence, and is also very strong figure for adhering to the Czech identity. It is very clear that the child who

spent most of the time in the classroom with Czech school-mates wants to belong among them and wants to be seen as a member of the their team. Another, maybe the most important factor is also the level of Czech language, which greatly affects the ability to fit into Czech society because Czech citizens understand language knowledge as one of the leading attributes of their ethnic identity. This is closely connected to the trend of Czech grandmothers and friends, because young Vietnamese can learn Czech relatively quickly and at a high level when spending the time with the babysitter and Czech friends. Permanent reminder of the ethnic and cultural roots of the family, from which the individual comes from, look, which also figures as a barrier to full acceptance of Czech identity. So we can see that perception of home by descendant of Vietnamese immigrants is influenced by many factors. The result of this is mixed ethnic identity and perception of two qualitatively different homes, where the Czech Republic often has been prioritized. Each individual has a unique personality which depends on the configuration of the above-mentioned effects and to which ethnic and territorial identity leans more.

6.1. The important role of language

Language is considered to be the most important and main tool in integration process. Better knowledge of Czech language is the biggest advantage that immigrant can gain and it equals to easier integration into Czech society. But on the other hand there exist very sad point when Vietnamese immigrants form very big groups in which they do not need to know the Czech language because they communicate in Vietnamese language between themselves and it creates isolated and inaccessible groups.

Territorial identity is one of the dimensions of one's identity, which, like the other components structures the personality. This is actually one of the elements of ethnic identity, which can play an important but also minor role in addition to language, religion, common origin, and other attributes. The major role of this identification is particular language that could be explained as the front door that opens the world of Czech society to young Vietnamese. These doors usually remain hidden for their parents. The sense of ethnic identity, which component is identification with the territory, where a given ethnic group or nation lives is created thanks to understanding of others through communication.

6.2. Czech friends as helpers for socialization and great teachers of Czech language

After 1990 the waves of immigrants divided into two different directions. A) The first one stayed in the ethnical and social isolation from the majority. This group prefers independent

operation in the frame of their business interests, they tend to distrust any authority that operates outside of their business. This part of Vietnamese immigrants gladly accepts the lack of interest from part of majority, because this enables them to go by their own way according to their vision. This isolation is so strong that its scheme developed into a higher stage of ghettoization in some communities. These communities are usually self-sufficient and do not accept any Czech people.

 B) The second group knows that there is a necessity of communication between them and citizens and institutions of the majority, mostly in field of business. This need transforms them into broader frame of integration. Also the younger generation has understood that isolation is not the right way and that Czech friends can help them to socialize faster and more successfully. Very important for the acquisition of Czech language is to be in contact with Czech peers because it is one of the strongest motivation to learn the language. So not the isolation but this is an effective way how to operate and integrate into Czech society.

6.3. Czech grandmothers and their role in the socialization of Vietnamese children

Certainly, the ability to adapt to the Czech language and culture reflect whether Vietnamese child spent some time with the so-called "Czech granny" or "Czech aunts" and what relation to such babysitter had. These babysitter with Czech origin have considerable influence on the integration of children into the Czech society. They can learn not only the language but also the cultural customs, Czech norms of behavior and, ultimately, familiarize Vietnamese child with Czech cuisine in its traditional form (school canteens are just bad substitute. It supports chaining more positive emotions in connection with Czech culture and identity if the relationship with this lady is positive.

7. Culture

The target of culture is to suggest that people do not live by the rules of natural conditions, but creates its own world, which is different from nature - the world of culture.

Hofstede highlights that "culture is always a collective phenomenon. It is learned, not inherited. It is affected by social environment where the person or his parents live, not from someone's genes. Culture is at least partly shared with people who live or lived within the same social environment, which is the place where it was learned. "It is the collective programming of the mind which distinguishes the members of one group or category1 from another group or category. Culture should be distinguished from human nature on one side, and from an individual's personality on the other, although is a matter of discussion among social scientists where exactly the borders between human nature and culture, and between culture and personality lies. "[16]

The term culture is applied in several disciplines, which means there are many definitions. However, we can talk about two main concepts of culture. 1) According to the broader concept the culture includes all what human civilization creates- all the material results of human activities, such as dwellings, tools, clothing, industry, transport and telecommunication systems, but also spiritual activities- art, religion, morality, habits, educational systems, politics, law and others. 2) According to the narrower concept (applied in cultural anthropology and intercultural psychology) the term of culture is rather used in relation to people's behavior – where the culture of community refers to its customs, symbols, language, communication standards, rituals, shared value systems, sharing experience, holding the taboo.

"Culture is a whole complex which includes knowledge, belief, art, justice and law, morality, habits and any other abilities and manners that person as a member of society acquired."[17] Culture is shared with other people, and therefore we talk about culture as about collective phenomenon. Culture is not permanent, it is in constant confrontation with the surrounding phenomena that influence and change it. Culture is primarily a reflection of the society in which man lives. It is a reflection of social conditions, which is reflected in one's daily life.[18]

7.1. Elements of culture [19]

Among the basic elements of culture belong civilizational, institutionally - normative and spiritual components of culture. These elements are interdependent. Civilizational side of culture, often called as material side, includes all cultural elements that were developed in order

to ensure basic human needs. The most common example of material side of culture, is progress and technology, which allows the existential expansion and easier control over the nature. Institutionally - normative component of culture is located in the economic, legal and political forms of cultural society.

Normative aspect of culture are defined by the definition of social behavioral rules, also by written and unwritten norms, law, forms of state and forms of economy.

The spiritual side includes values and symbols that are clearly specified and hardly portable. This is called as hereditary information, its core is a system of basic spiritual principles that creates the control system of values for the entire culture. The spiritual side allows people to recognize what is right and what is not correct in the society. For proper is usually considered the way how the vast majority of representatives behave. Spiritual culture is considered to be relative opposite to material culture.

One component of culture is also the language its role is to make the communication between other people possible. Language is often described as a key element, because through it man shares thoughts and express personal knowledge and experience.

7.2. National Culture

The original definition by Edward Tylor suggests that culture is not a matter of inborn genes. It has been learning and gaining throughout the whole life. And it is learning what allows culture persist from generation to generation. Geert Hofstede compares the formula for cultural feelings, thoughts, and potential for negotiations to mental programs, so-called software of minds. National culture is based on the historical development and is given and unique for each community. That does not mean that you can't find any similar structure of one culture in other culture. Cultures can be quite varied, eg. North American culture vs. Latin American culture or there can be quite similar cultures as Spanish and Portuguese culture. It is a set of certain values, symbols, heroes and rituals, what create the basic concept of cultural expressions. The values that form the very core of the concept are learned during the first years of life and therefore are largely beyond the scope of personal consciousness.[20]

7.3. Transformation of national culture

In today's globalized world and the world of international cooperation is a necessity not to isolate own culture from external surroundings and therefore from other cultures. The need to deal with external events is increasingly growing. These events constantly affect the domestic

culture, it may be the change of natural conditions or change of person himself. Most of these changes affect many cultures, which contributes to change of global culture. The culture is not located in any vacuum and the time works on develops it. The primary causes can be sought in technological progress, acculturation or assimilation and integration. The problem with a precise definition of the term acculturation was resolved in 1935, when the first committee Social Science Research Council in a memorandum submitted the definition, which has become a universally accepted almost everywhere. The definition is: "Acculturation involves phenomena that are the result of direct and uninterrupted contact between groups of people from different cultures, which subsequently results changes in the original culture or in both groups." [21]

Phenomena that come from direct contact with multiple cultures are then primarily cultural values, norms and language. Assimilation and integration means adaptation, acquisition of cultural values of ethnic minority that lives permanently in the environment of other cultures. Assimilation should not be understood only as a spatial dimension, but also as the dimension of time. Moving to the territory of another culture can be an act of individual biographies, but true acquisition of a new culture can take up to several generations.[22]

7.4. Reaction to new environment- culture conflict, shock and its phases[23]

There are many types of conflicts in the world. One type is "intentional" conflict. Among these are armed conflicts between two or more cultures. These conflicts are here from time immemorial. The reason for these conflicts is the lust for power, territory and religious reasons. There is also an "unintentional" type of conflict, which are conflicts within intercultural communication. In this thesis we will talk particularly about this type of conflicts. The term refers to unintentional conflicts that nobody wants and which causes loses for all stakeholders.

Conflict of different cultures occurs primarily because each culture has a different identity, values, institutions, laws and rules. Identity may change during life, is can frequently occurred in immigrants life. Identity is obvious, but the values are not visible. Culture values affect the consequences of differences in identity. Collectivism often leads to the fact that group sharing one identity will isolate from the others. Uncertainty avoidance means that one group will perceive the other group as dangerous. A typical example of culture conflicts is an immigrant who comes into a new, culturally different environment. Such a person is usually exposed to stress, because there is nothing as he was accustomed to. To feel comfortable with this new community he is obliged to learn and understand the value of new culture. This stress has been described as a culture shock, which may also be accompanied by physical symptoms. Culture

shock could not to be taken as a purely negative fact, rather as part of assimilation to a new culture and also as a possibility of understanding a new culture. It proves the statement of Geert Hofstede who added: "Studying the culture and not experience culture shock is like trying to swim dry"[24]

Our mind contains basic values. We have learned these in the early stages of our life, and since then, it become for us so obvious that we do it unconsciously. Our consciousness, but also superficial manifestations of culture: rituals, heroes and symbols are based on these values. Studious foreigner is trying to absorb some of symbols. For example, the words that should be used in various situations, or when the gifts should be given. Mostly, however, does not know or does not feel the value on which it is based. It can be said that the visitor from a foreign country returns to the mental state of a child who must learn the most basic things. This usually leads to a sense of outrage, helplessness and hostility to the new environment. People posted for a limited period of time into a foreign cultural environment often describe changes in feelings during their stay, these changes correspond to the shape of acculturation curve and to its four stages. In this diagram, the vertical axis is feelings (positive and negative) and the horizontal curve is time.

1) The first phase is usually the shortest and is described and called as honeymoon. This phase takes a few days to six months. It is a period of enthusiasm, excitement from traveling and from exploring new countries.

2) The second stage is the stage of culture shock when people start the real life in a new environment. This stage is characterized by hostility to the host country. Usually it occurs when the individual must begin to handle the real situations related to problems with language barrier, shopping, not knowing the culture well. Many simple tasks can become extremely difficult in a foreign environment.

3) The third phase is phase of acculturation. This phase begins when the visitor slowly learn how to live in the new conditions, adopt some local values, increase his/her confidence and gradually integrate into a new social network. In this period individual can isolate from surrounding environment. Disappointment in the previous period leads to critics of host culture and leads to considerable idealization of their own culture. This includes frequent feelings of anxiety, sadness, regret, anger, homesick, irritability, tearfulness. Very often these feelings reflected in physical troubles as headache, insomnia, compulsive overeating or excessive drinking of alcohol. This stage has very different lengths, it can take 2-8 weeks.

4) The crisis, which leads to the isolation of the individual, is ended by adaptation. A permanent state of mind is finally found in the fourth phase. This feeling may be compared with home country and could be: 4a) Negative - if visitor continuously feel strange and rejected. 4b) as well as in home country- in this case the person can be considered as a bi-cultural visitor, who is adapted to the new conditions, as well as on home conditions or they may occur stage when this feeling is better 4c) The visitor feels better than in home country.

Graph 1: Acculturation curve[25]
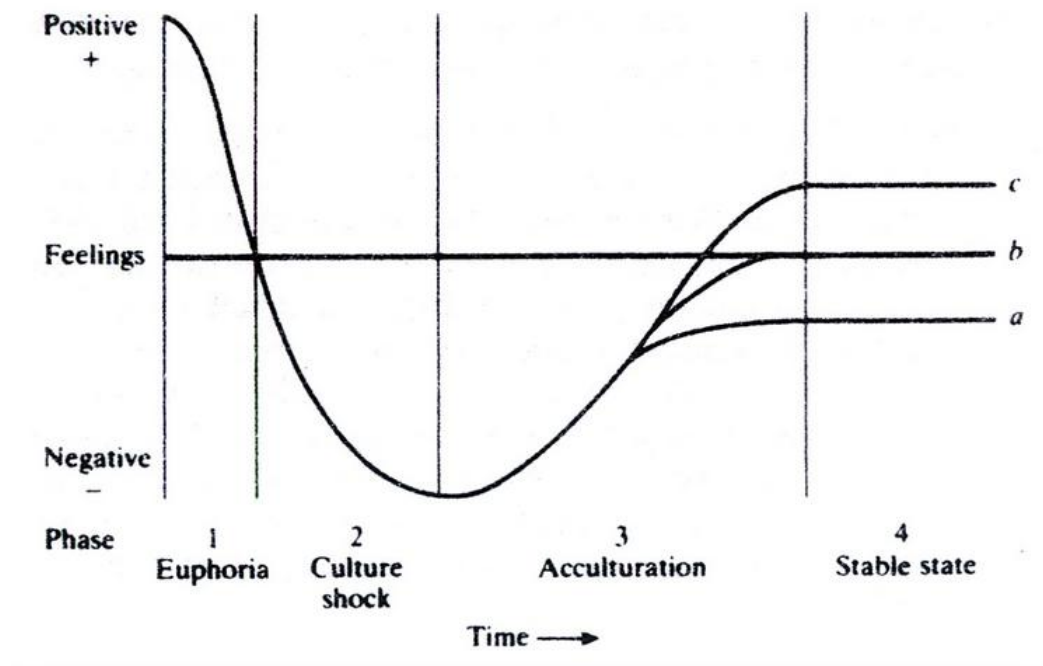
The length of time scales adapts to the duration of stay abroad. People, who are on a short trip that lasts up to three months, describe the phase of euphoria, culture shock and acculturation in this time period. Those who have been many years on the business trip, describe the stage of culture shock as lasting a year or longer, and after that long period finally began acculturation. Culture shock and the associated physical symptoms can be so severe that sometimes the business trip abroad must be terminated prematurely. Major part of internationally active business organizations has experience with these problems. There are cases of workers in foreign countries who committed suicide. Among the refugees and emigrants we can find a certain percentage of those who begin to suffer serious physical or mental illness, commit

suicide or suffer from homesickness- especially in the first year so strongly that they must return.

On the other hand people posted on business trip and immigrants who manage to successfully complete the process of acculturation and then return home, experience "reverse culture shock" because they already adapted to previous cultural environment. Immigrants, who have returned home, sometimes find that they do not belong there anymore and must emigrate again. Culture shock is always repetitive and related to a specific environment. Every time and for each new cultural environment there is a new cultural shock.

8. Ethnicity

It is bit hard to distinguish between culture and ethnicity. It is because the ethnicity „ is based on the notion of culture" [26] „Sociology considers ethnicity as a set of learned cultural practices, by which the groups are defined and distinguished, especially in the area of language, history, origin, religion and "decorating" (the tradition of dressing, body changes, relationship to body)".[27] This definition, however, is often criticized for its generality, which does not sufficiently distinguish ethnicity from culture. Therefore the concept is complemented in the sociology concept by adding race and mostly it is talked about the category of "ethnicity and race", the concept of race brings a biological connection into this category. Another definition says: „In essence, an ethnic group is a named social category of people based on perceptions of shared social experience or ancestry. Members of the ethnic group see themselves as sharing cultural traditions and history that distinguish them from other groups. Ethnic group identity has a strong psychological or emotional component that divides the people of the world into opposing categories of "us" and "them." In contrast to social stratification, which divides and unifies people along a series of horizontal axes on the basis of socioeconomic factors, ethnic identities divide and unify people along a series of vertical axes. Thus, ethnic groups, at least theoretically, cut across socioeconomic class differences, drawing members from all strata of the population."[28] So we could say that ethnicity is culture in broader frame and primarily connected with race.

9. The biggest problems that occur in integration process

9.1. Stereotypes and prejudices

According to Průcha the concept of stereotypes and prejudices belongs among the basic concepts of intercultural psychology. They are obstacles in intercultural contact. These phenomena occur in large quantities in society, especially in the relations between ethnic groups, nations, races and cultures. Stereotypes and prejudices have the same psychological nature. "These are the ideas, opinions and attitudes that certain individuals or groups occupy to other groups or to themselves (autostereotype)"[29]. These opinions and attitudes are relatively stable because they are transmitted from one generation to another, and thus it is difficult to change them. Stereotypes and prejudices have a strong emotional charge, while the rational charge can be completely missing. Insufficient objective knowledge of a particular subject or of a group of people makes up stereotypes and prejudices that generalize opinion or idea taken without any verification over from other people. Stereotypes and prejudices are divided into ethnic, national, racial and religious.

Definition of stereotype: "Stereotypes are opinions about classes of individuals, groups or objects. These opinions are typical modes of perception and assessment of what they refer to. They are not the product of direct experience of individuals, they are over taken and maintained by tradition."[30]

Definition of prejudice: "Bias, rigidity of thought, emotionally gained without evaluated critical judgment and the resulting attitude, opinion adopted by individuals or groups."[31]

9.2. Ethnocentrism

Ethnocentrism is also an obstacle to intercultural contact. Also many intercultural conflicts and misunderstandings can be explained on the basis of ethnocentrism. Big sociological Dictionary describes ethnocentrism as a "situation where an individual has a tendency to describe, evaluate, and to learn about different cultures according to the perspective of their own cultural community. The correct, useful and true are considered only values, norms and ideas of the social group to which the individual identifies. Culture, respectively the way of life of foreign communities is seen as deviations from optimal state or even as an anomaly."[32] Průcha adds that ethnocentrism is "the opposite of cultural relativism (cultural pluralism)."[33] This is an approach in which the various socio-cultural systems can be evaluated, described and understood just according to their bases of values, norms and ideas.

9.3. Discrimination

„National origin discrimination involves treating people (applicants or employees) unfavorably because they are from a particular country or part of the world, because of ethnicity or accent, or because they appear to be of a certain ethnic background (even if they are not). National origin discrimination also can involve treating people unfavorably because they are married to (or associated with) a person of a certain national origin or because of their connection with an ethnic organization or group. Discrimination can occur when the victim and the person who inflicted the discrimination are the same national origin.“[34]

"Discrimination strikes at the very heart of being human. It is treating someone differently simply because of who they are or what they believe."[35] Every person have the right to be treated equally, does not matter what race, ethnicity, nationality, class, caste, religion, belief, sex, language, sexual orientation, gender identity, age, health or other criteria he/she is. Yet all too often we hear heart-breaking stories of people who suffer cruelty simply for belonging to a "different" group from those in power.

10. National cultural dimensions according to research by Geert Hofstede

According to Cultures and Organizations: Software of the Mind, Third Edition. In the first half of the twentieth century the social anthropology started to believe that all human societies face the same basic problems but the solutions are different. Therefore, social scientists attempted to determine which problems are common to all societies. They proceeded on the basis of theoretical considerations, further evaluated the field studies, but also used statistic analysis. In 1954, two Americans, a sociologist Axel Inkeles and psychologist Daniel Levinson, published an extensive study about national culture. On the basis of this study they suggested the following sectors, which they regarded as constituting general basic issues that have implications for the functioning of society or groups within these societies and for individuals in these groups around the world:

1. Relationship to authority

2. Conception of self

a) The relation between an individual and society

b) Individual´s concept of masculinity and feminity[36]

3. Ways of dealing with conflicts (including the control of aggression and the expression of feeling)

The four-dimensional model of the difference between national cultures

Twenty years later Geert had the opportunity to study extensive collection of research results dealing with the values of people from more than fifty countries. There were more than 116 000[37] questionnaires. These people worked in the branches of the only large national corporation IBM. It may seem strange that these people could be used to establish differences among national cultures, but they formed perfectly comparable units. They were similar in all except the nationality. Due to this fact we can clearly see the national differences in their answers. As was already said above the culture is "a set of certain values, symbols, heroes and rituals, what create the basic concept of cultural expressions." And because the values are a constant characteristic of cultures, comparative research of cultures assumes the measuring of these values. Therefore "Hofstede's questionnaire was composed of 63 questions relating to the values."[38] This analysis revealed common issues, but differed solutions according to the countries from which the interviewee came. From the data obtained in the first survey Hofstede assembled four dimensions of national cultures. These are the following dimensions:

Power distance (social inequality, including the relationship with authority)

Individualism vs. collectivism (relation between an individual and group)

Masculinity vs. feminity (concepts of masculinity and femininity)

Uncertainty avoidance (ways of dealing with uncertainty and ambiguity) [39]

These empirical results are surprisingly identical with the sectors described by Levinson and Inkeles twenty years earlier. "This supported the theory that the fundamental problems of all human society should be reflected in all studies regardless chosen approach. The work of Inkeles and Levinson is not the only one whose results are identical with Hofstede's, but it was the work that accurately predicted what Hofstede found."[40]

Adding a fifth dimension

„A fifth dimension was added in 1991 based on research by Michael Harris Bond, supported by Hofstede, who conducted an additional international study among students with a survey instrument that was developed together with Chinese professors. That dimension, based on Confucian thinking, was called Long-Term Orientation (LTO) and was applied to 23 countries."[41]

Together they prepared a list of values (Chinese Value Survey), which are basic for Chinese culture [42] Following research results were compared with the results from research conducted by Geert Hofstede in IMB. Three dimensions in CVS corresponded to three dimensions, which were also set out in IBM Research (power distance, uncertainty avoidance, individualism versus collectivism). The fourth dimension in Chinese questionnaire values, however, did not correspond to the fourth dimension from research at IBM: uncertainty avoidance. Instead of this dimension by CVS is created dimension, which gives the opposite

focus on the future and focus on the present and past. This dimension is associated with thinking and philosophy of Confucianism and was therefore designated as "Confucian Dynamics"[43]. "Geert called this dimension Long Term vs. Short Term Orientation and considers it as fifth universal dimension"[44] "G. Hofstede and Bond M.H. describe the dimension of research at IBM and CVS as "Expected Social Behaviors". The dimension unique to the IBM study, "Uncertainty Avoidance", is portrayed as search for "truth," a typical Western value, whereas the dimension unique to the CVS study (Confucian Dynamism) is portrayed as the search for "virtue," a typical Eastern value „[45]

Adding a sixth dimension

"In 2010, there was added the sixth dimension. Michael Minkov based on data from the study of World Values Survey (WVS), interpreted two dimensions. One of them, more or less corresponds to the fifth dimension (just the number of countries has been extended to 93). The second dimension was identified as a new and has been interpreted as "Indulgence versus Restraint""[46]

In this dimension societies differ to these which either allow the satisfaction of basic and natural human needs, related to fun and enjoying life, and to these societies that inhibit and limit the satisfaction of needs, using the strict social norms.

On the 17th of January in 2011, Geert delivered a webinar for SIETAR Europe called 'New Software of the mind' to introduce the 3rd edition of Cultures and Organizations, in which the research results of Minkov have been included.
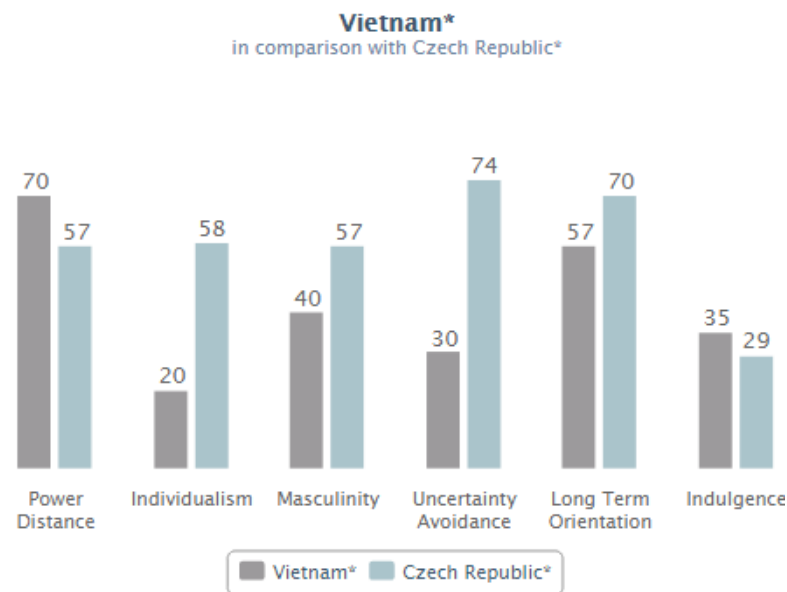
11. Comparison of values of the Czech Republic and Vietnam on the basis of G. Hofstede's research

The main attention of the practical part of this thesis is paid to abilities of Vietnamese citizens who live and work in the Czech Republic. To compare these abilities it is appropriate to understand the values of national cultures of the Czech Republic and Vietnam according to the research of national cultures by Geert Hofstede. This comparison of dimensions of national cultures will propose how these two cultures differ, respectively how much similar they are.

Even though the research of national cultures of Geert Hofstede is one of the most significant, among all researches of cultures, it is needed to realize, while interpreting that this research was conducted in an organization and therefore caution is required when converting results on the whole national culture. Another problematic point may be the fact that the values for Czech Republic were not collected in the 70s, when Hofstede conducted the research. Data are collected and available from present-day, by using Hofstede's methodology.

However, these data were collected from specific samples of the population. Hofstede, in examining the national cultures focused on several areas - business, family, gender roles and sexuality, education, shopping, work, religion, state (Hofstede, 2007) He studied the effects of various dimensions in these areas:

Graph 2: Comparison of values of the Czech Republic and Vietnam on the basis of G. Hofstede's research[47]

Vietnam*
in comparison with Czech Republic*

Power Distance: Vietnam 70, Czech Republic 57
Individualism: Vietnam 20, Czech Republic 58
Masculinity: Vietnam 40, Czech Republic 57
Uncertainty Avoidance: Vietnam 30, Czech Republic 74
Long Term Orientation: Vietnam 57, Czech Republic 70
Indulgence: Vietnam 35, Czech Republic 29

Legend: ■ Vietnam* ■ Czech Republic*

1) Power distance (PDI): The Hofstede's definition says that power distance could be interpreted "as the extent in which the less powerful (ie. hierarchically inferiors) members of institutions and organizations in the country expect and accept that power is distributed unequally."[48] „This dimension deals with the fact that all individuals in societies are not equal– it expresses the attitude of the culture towards these inequalities amongst us."[49]

„Vietnam scores high on this dimension (score of 70) which means that people accept a hierarchical order in which everybody has a place and which needs no further justification. Hierarchy in an organization is seen as reflecting inherent inequalities, centralization is popular, subordinates expect to be told what to do and the ideal boss is a benevolent autocrat. Challenges to the leadership are not well-received."[50]

Czech Republic: Has the value of power distance index of 57. This means that this country is a hierarchical society. Single individuals adopt hierarchical order in which each has its place. In the context of employed and subordinates they expect to be told what to do.

2) Individualism vs. Collectivism: „ A situation in which people are supposed to look after themselves and their immediate family only (Individualism).

A situation in which people belong to in-group or collectivities, which are supposed to look after them, in exchange for loyalty (Collectivism)".[51]

"This dimension reflects the extent of dependence of individuals on the team (family, etc.), on the degree of interdependence for his own initiative." It has to do with whether people´s self-image is defined in terms of "I" or "We".[52] „In Individualist societies people are supposed to look after themselves and their direct family only. In Collectivist society people belong to 'in groups' that take care of them in exchange for loyalty.

Vietnam, with a score of 20 is a collectivistic society. This is manifest in a close long-term commitment to the "member" group, be that a family, extended family or extended relationships. Loyalty in a collectivist culture is paramount and overrides most other societal rules and regulations. Such a society fosters strong relationships, where everyone takes responsibility for fellow members of their group. In collectivistic societies, offence leads to shame and loss of face. Employer/employee relationships are perceived in moral terms (like a family link), hiring and promotion take account of the employee's in-group. Management is the management of groups".[53]

Czech is also among individualistic countries, the index value is 58. There are free social networks in which individuals take care of themselves or of their closest family.

3) Masculinity vs. Feminity: „A situation in which the dominant values of society are success, money, and things (Masculinity). A situation in which the dominant values of a society are caring for others and quality of life (Femininity)."[54] "Masculinity expresses the representation and influence of "male element "in the values of certain society (eg. assertiveness, competitiveness). Masculinity refers to a culture in which gender roles are clearly distinguished, and feminity refers to the culture in which gender roles overlap." [55]

A high score (masculine) on this dimension indicates that the society will be driven by competition, achievement and success.

A low score (feminine) on the dimension means that the dominant values in society are caring for others and quality of life. A feminine society is one where quality of life is the sign of success and standing out from the crowd is not admirable. The fundamental issue here is what motivates people, wanting to be the best (masculine) or liking what you do (feminine).

<u>Vietnam vs. the Czech Republic</u>

„Vietnam scores 40 on this dimension and is thus considered a feminine society. In feminine countries the focus is on "working in order to live", managers strive for consensus, people value equality, solidarity and quality in their working lives. Conflicts are resolved by compromise and negotiation. Incentives such as free time and flexibility are favoured. Focus is on well-being, status is not shown. An effective manager is a supportive one, and decision making is achieved through involvement."[56]

The index value of masculinity is 57, which means that the Czech Republic is a masculine society. „The main values mentioned in connection with the masculine companies are: assertiveness, ambition, hardness, competition, material success and progress."[57]

4) Uncertainty avoidance: „The extent to which people feel threatened by ambiguous situations, and have created beliefs and institutions that try to avoid in such situations."[58]

„This dimension has to do with the way that a society deals with the fact that the future can never be known: should we try to control the future or just let it happen? This ambiguity brings with it anxiety and different cultures have learnt to deal with this anxiety in different ways**.** The extent to which the members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions that try to avoid these is reflected in the UAI score.

<u>Vietnam vs. the Czech Republic</u>

Vietnam scores 30 on this dimension and thus has a low preference for avoiding uncertainty. Low UAI societies maintain a more relaxed attitude in which practice counts more than principles and deviance from the norm is more easily tolerated. In societies exhibiting low UAI, people believe there should be no more rules than are necessary and if they are ambiguous or do not work they should be abandoned or changed. Schedules are flexible, hard work is undertaken when necessary but not for its own sake, precision and punctuality do not come naturally, innovation is not seen as threatening."[59]

74 is the value that the Czech Republic reaches is in the index of uncertainty avoidance. This indicates that the company has strong rate of uncertainty avoidance. „In these cultures there is an emotional need for rules (even if the rules never seem to work) time is money, people have an inner urge to be busy and work hard, precision and punctuality are the norm, innovation may be resisted, security is an important element in individual motivation."[60]„Often cited

characteristics for countries with strong uncertain avoidance are: more ethnic prejudices, xenophobia, intolerance towards other religions and ideologies."[61]

5) Long Term Orientation

"Long-term orientation in a national culture expresses growing characteristics of people related to the future rewards, perseverance, willingness to obey the benefit long-term goals. Short-term orientation is focused on nearby targets and immediate results." [62]

„This dimension describes how every society has to maintain some links with its own past while dealing with the challenges of the present and future, and societies prioritize these two existential goals differently. Normative societies who score low on this dimension, for example, prefer to maintain time-honored traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future.

Vietnam vs. the Czech Republic

Vietnam scores 57, making it a pragmatic culture. In societies with a pragmatic orientation, people believe that truth depends very much on situation, context and time. They show an ability to adapt traditions easily to changed conditions, a strong propensity to save and invest. thriftiness and perseverance in achieving results."[63]

With a value of 70 for the dimension pragmatism vs. Normativism (Long vs. Short Time), the Czech Republic is interpreted as a pragmatic society. In such a society individuals believe that the truth depends very much on the situation and the context of the time. Individuals tend to investigation, investment, economy and perseverance in achieving results.

6) Indulgence

„One challenge that confronts humanity, now and in the past, is the degree to which little children are socialized. Without socialization we do not become "human". This dimension is defined as the extent to which people try to control their desires and impulses, based on the way they were raised. Relatively weak control is called "indulgence" and relatively strong control is called "restraint". Cultures can, therefore, be described as indulgent or restrained.

Vietnam vs. the Czech Republic

A low score of 35 on this dimension indicates that the culture of Vietnam is characterized as restrained. Societies with a low score in this dimension have a tendency to cynicism and pessimism. Also, in contrast to indulgent societies, restrained societies do not put much emphasis on leisure time and control the gratification of their desires. People with this orientation have the perception that their actions are restrained by social norms and feel that indulging themselves is somewhat wrong". [64]

The value for the dimension of Indulgence versus Restraint takes a value of 29. Companies that achieve low levels tend to pessimism and cynicism. „Individuals in these societies do not make a big emphasis on leisure and meeting their needs".[65]

II. EMPIRICAL PART

12. Introduction of own research

There are introduced the basic characteristics of research in the following chapters. This research examines the process of integration of foreigners to Czech society. As first, there is a description of the aim of this research. Then in the following chapter the reader can read the main research questions. These research questions will be answered at the end of the empirical part of this thesis. Furthermore there is introduced the sample of respondents and characteristics that individuals had to meet in order to participate in research. Subsequently are described methods that were used to obtain data. At the end of this charter the research ethics are mentioned.

12.1. The aim of research

In the theoretical part of this work were presented and outlined theoretical and research findings from cross-cultural psychology, which deals with the question of integration individuals who come from different cultural backgrounds. The main aim of the practical part of this thesis is to determine how selected sample of respondents perceives and reacts to different cultural environment and population of the Czech Republic and also to find out what causes them the biggest problems and what relationship they have to the Czech Republic.

12.2. Ethics of research

Individual respondents were informed before the start of actual filling out the questionnaire, at the beginning of conversation, of the fact that the interview will not be recorded on the answering machine. I told them that I will work only with the questions and answers written in the questionnaire. I also explained that these data will be translated from Czech language to English language. Individuals who participated in the questionnaire were assured that the answers will never be published and that these are acquired only for the purpose of obtaining data for the thesis. I promised complete anonymity to all respondents.

12.3. Survey

I decided to use a technique of survey and to obtain data I used questionnaire. Data obtained from the questionnaire is designed to promote information obtained through the theoretical part of this thesis. The questionnaire was carried out directly and also indirectly because of the inability to meet personally with all respondents. Fifty respondents received the questionnaire electronically by prior arrangement but only twenty-seven of them filled up the questionnaire.

Another fifteen questionnaires were carried out directly by using printed papers. Another approximately ten people refused to complete the questionnaire. Reasons for the refuse were various- lack of time, fear of control etc.

12.4. Data collection method

The contact on the biggest part of respondents I gained thanks to my high-school friend Trần Kiều Anh who introduced me and my work to them. These people were mostly members of her family, friends but also friends of her parents. By this way I was able to get a total of one-third of respondents who meet the above conditions. I also gained many contacts by myself, when I personally met the respondents. By this way I was able to get another one-third of respondents who meet the above conditions. But in this case I had to face a problem that people in bistros or in market halls absolutely have not understood the Czech language. Because of this difficult language barrier my friend translated the whole questionnaire into Vietnamese language. This way was much acceptable and understandable for all Vietnamese immigrants I have met during the whole process. This form of personal research covered mostly the older generation of Vietnamese, who are situated on the market halls and bistros. For this reason I decided to expand my questionnaire also electronically. This electronic version was in Czech language and covered the younger part of the population that has better access to the Internet and social networks as Facebook which was used in this case. By this last way I was able to get the last one-third of respondents who meet the above conditions.

12.5. Determination of research questions

Questions, of this thesis, related to the research problem are divided into seven main parts. All specified questions can be found in the annexes where it is entitled as "questionnaire". These seven research topics are:

1) **Basic information.** In this part we can find questions about sex, age, time period spent in the Czech Republic or what ethnicity do respondents belong to?

2) Second part deals with **language** and questions are also related to their relationship to Czech and also to Vietnamese language.

3) Third part is targeted on spending **leisure time.**

4) Forth part is named „**Social relations".** These questions are about culture and relationship to Czech citizens.

5) Fifth research question part is about **"Problems occurring during the integration process".** The main aim of this part is to detect deeper information about toleration, discrimination, language barrier and also what causes them the biggest difficulties here.

6) Part number six cares about the main **reason for emigration** to the Czech Republic.

7) Last part is about **things that Vietnamese immigrants miss the most** in the Czech Republic.

12.6. Characteristics of research sample

Individual respondents were selected by using simple purposive sampling. Individuals thus had to meet specific properties listed here:

1) Individuals have to live in Highlands region.

2) Age limit is not reduced because we are interested in all Vietnamese immigrants

3) Period of stay was limited by lower limit of 1 year and the upper limit of stay has not been established.

4) Research participants had to be in the Czech Republic. They had to live, work, study or stay for long-term leisure purposes in this cultural environment.

I was able to obtain forty-two respondents who participated in my research. Twenty-three of them were female respondents and nineteen were male respondents. Percentages are graphically illustrated in Graph No. 1. Table No. 1 shows the age distribution of respondents. Most individuals ranged from age 25 to 35 years and generally 28 individuals. Mean age of the sample is 30.8. Table No. 2 is captured in a total stay research participant on the island of Bali. Most respondents to the territory of the Republic of Indonesia stayed 6-15 months (during the investigation). With ten individuals I have met personally with the rest I've just established indirect contact via the internet. Inability to meet all the participants personally, was caused by the limited time I had to gather the data and the distance that separated me from respondents.

Graph 3: The percentage of men and women involved in the survey
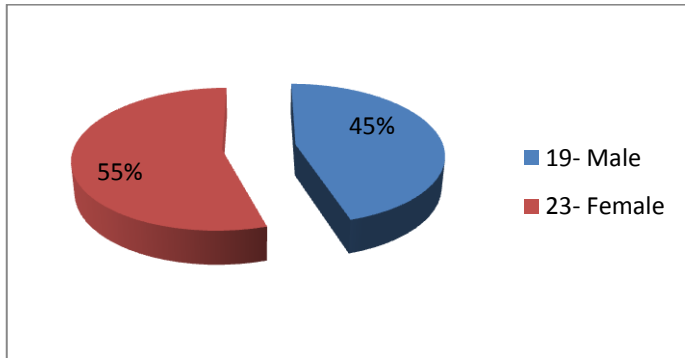
Tab. 1: Division of respondent ages:

Age	n	%
x-25 year old	22	52,40
women	13	59,1
men	9	40,9
26-40year old	10	23,80
women	4	40
men	6	60
41 and more	10	23,80
women	6	60
men	4	40

Table No. 1 shows the age distribution of respondents. Most individuals are in the age range to 25 years. This group consists of 22 individuals, which is total of 52,40 % of all respondents. This fact is caused because the younger generation has easier access to internet and better computer skills. There is 10 individuals in group from 26 till 40 years which makes 23,80 %. Last group is from 41yers and more and it generates 23,80% in total. The average age of the sample is 29,2 years. 30.8. Table No. 2 shows the length of period that respondents have spent in the Czech Republic since their coming. The biggest part of respondents has been in the Czech Republic for more than 16 and less than 20 years. This group consist of 40,47% . Also the

second biggest group shows that 26,19% of immigrants have been in the Czech Republic for more than 11 and less than 15years.

Tab. 2: The length of stay in the Czech Republic

The length of stay in the Czech Republic	n	%
1-10 years	**7**	**16,67**
women	3	59,1
men	4	40,9
11-15 years	**11**	**26,19**
women	7	40
men	4	60
16-20 years	**17**	**40,47**
women	10	60
men	7	40
21 years and more	**7**	**16,67**
women	3	59,1
men	4	40,9

13. Analysis of data obtained from the survey

Data, which was obtained through questionnaires from 42 respondents will be presented and interpreted in this chapter.

As we already know, the percentage representation of male and female, division of respondents ages, the length of stay in the Czech Republic we can go deeper trough the questions.

13.1. Basic information

13.1.1 What ethnicity do you belong to?

Question number four in the questionnaire was about ethnicity. Goal for this question was to determine if Vietnamese immigrants in the Czech Republic still feel as Vietnamese, more tend to accept Czech culture and became Czechs or if they feel they have mixed ethnicity. The graph below shows, even the fact many Vietnamese have spent the bigger part of their live in the

Czech Republic that they still belongs absolutely or more to Vietnamese ethnicity. No-one from respondents, not even Vietnamese born here, shifts themselves into the Czech ethnicity. So we can clearly see that the roots of their ethnicity are very strong.

Tab. 3: What ethnicity do you belong to?

What etnicity do you belong to?	No. of respondents	% of respondents
Definitely to Vietnamese	14	33,33%
Rather to Vietnamese	13	30,95%
Mixed ethnicity	9	21,43%
Rather to Czech	6	14,29%
Definitely to Czech	0	0,00%

13.2. Language

13.2.1 The level of knowledge of Czech and Vietnamese languages

By question number five and six I was asking about the level of knowledge of Czech and Vietnamese languages. By these two questions I wanted to find out if also Vietnamese immigrants in Highland region, where are not located so big and isolated groups as in bigger regions, understand and how proficient are in the languages. My previous beliefs were that all immigrants located in cities with smaller Vietnamese communities absolutely need to know the Czech language for their daily lives. But question number five convinced me I was not right. It must be said that the younger generation knows Czech very well but even though I promised complete anonymity to all respondents, fifteen out of forty-two respondents answered their level of Czech language is excellent, thirteen of them wrote they know Czech but have only minor difficulties with it, thirteen feels that their knowledge is sufficient for communication, but no-one from respondent I have met personally was able to fill the questionnaire without the Vietnamese translation. Most of the respondents I have met in bistros and markets have not understood even the question that was asking about their age or sex. Question number six convinced me that the older generation knows better the Vietnamese language, which controls most of them and it makes the integration very hard.

Tab. 4: The level of knowledge of Czech language

The level of knowledge of Czech language	No. of respondents	% of respondents
Excellent	15	35,71%
With minor difficulties	13	30,95%
Sufficient for communication	13	30,95%
Weak	1	2,38%
Very weak	0	0,00%

Tab. 5: The level of knowledge of Vietnamese language

The level of knowledge of Vietnamese language	No. of respondents	% of respondents
Excellent	21	50,00%
With minor difficulties	9	21,43%
Sufficient for communication	11	26,19%
Weak	1	2,38%
Very weak	0	0,00%

13.2.2. Relationship to the Czech language

Most of respondents, actually twenty-two filled out that they already know Czech, seven of them are learning it right now, which is a good sign but in comparison to this number bigger part would only like to learn it. Three respondents confessed that it is enough that their children or parents know it. Which means it is enough for them that they can rely on someone else when needed. No-one thinks that she/he does not need it from which implies that all respondents acknowledge the Czech language as important.

Tab. 6: Relationship to the Czech language

Relationship to the Czech language	No. of respondents	% of respondents
I already know Czech	22	52,38%
I learn it	7	16,67%
I would like to learn it	10	23,81%
It is enough that my children /parents know it	3	7,14%
I do not need it	0	0,00%

13.2.3. The language used at home

The language used at home also indicates that they rather use Vietnamese. Twenty respondents rather use Vietnamese and twelve of them use only Vietnamese language. Only seven people noted that they use both languages and three exceptions supported using Czech language at their home. Which can be also caused by ignorance of the language by elderly population. From the results we can see that the younger generation controls the Czech language, but for proper understanding between them and their relatives they still use Vietnamese. However in daily life they use Czech very frequently, and so it is possible that in the future they will no longer need to speak Vietnamese and Czech becomes the primary language in their homes.

Tab. 7: The language used at home

The language used at home	No. of respondents	% of respondents
Definitely Vietnamese	12	28,57%
Rather Vietnamese	20	47,62%
Both languages equally	7	16,67%
Rather Czech	1	2,38%
Definitely Czech	2	4,76%

13.2.4. I have learned Czech mainly due to:

How can immigrants contribute to improving the integration process? Who or what help them out? They can find Czech friends, be friendly etc. but always they need to communicate in common language. **The factors that help them to learn the Czech language** are showed in the graph bellow. Twenty-one out of thirty-two respondents have learned the Czech language thanks to themselves, mostly in schools. We can see from the graph that very helpful is to have Czech friends with whom they can learn and practice the language. Eleven people learned the Czech language thanks to Czech friend. Four people learned it thanks to their own children or parents. Also very effective tool to learn it is to have a Czech nanny or grandmother as these women are called by Vietnamese. These grandmothers are very great helpers not only in teaching the language but also in teaching traditions, culture or typical Czech cuisine, as described in theoretical part. Six people in total claimed that they have learned Czech thanks to these helpers.

Tab. 8: I have learned Czech mainly due to:

I have learned Czech mainly due to :	No. of respondents	% of respondents
Thanks to myself	21	50,00%
Vietnamese friends	0	0,00%
My children / parents	4	9,52%
Czech friends	11	26,19%
Czech nanny	6	14,29%

13.3. Leisure time

13.3.1. I spend my leisure time with:

In the category of **spending leisure time** sixteen of respondents filled up that they spend the leisure time equally with Czech and Vietnamese friends. Second more frequent answer (fourteen) was that they prefer spending time rather with Vietnamese friends. Only five respondents spend their time only with Vietnamese friends. And a bit more, seven people rather spend time with Czech friends. No-one from respondents prefers only Czech friends. So we can see that Vietnamese immigrants tent to Vietnamese friends, only few of them prefer Czech friends. This fact can be cause also because of language barrier.

Tab. 9: I spend my leisure time with:

I spend my leisure time with	No. of respondents	% of respondents
Only with Vietnamese friends	5	11,90%
Rather with Vietnamese friends	14	33,33%
With Czech and Vietnamese friends equally	16	38,10%
Rather with Czech friends	7	16,67%
Only with Czech friends	0	0,00%

13.4. „Social relations".

Questions contained in this section are about culture and relationship to Czech citizens.

13.4.1. My opinion on Czech culture

Question number ten was targeted on Vietnamese opinion on Czech culture. Majority answered that they like Vietnamese culture as much as the Czech one. Twenty-five respondents identify themselves with this answer. But again: nine people prefer culture of Vietnam, two of them claimed that Vietnamese culture is clearly better. On the other hand only two respondents think that Czech culture is clearly better and four of all respondents prefer Czech culture. These answers are showing that Vietnamese people like their culture but they are able to adopt and respect also the Czech culture very well. Even though there are big differences between these two cultures it has to be said that Vietnamese are well adaptable to Czech culture.

Tab. 10: My opinion on Czech culture

My opinion on Czech culture	No. of respondents	% of respondents
Czech culture is clearly better	2	4,76%
Rather, I prefer Czech culture	4	9,52%
Both are equally good	25	59,52%
Rather, I prefer culture of Vietnam	9	21,43%
Vietnamese culture is clearly better	2	4,76%

13.4.2. Which culture do I like more and why?

Second part of this question was to explain, by own words, why did they answered tenth question as they did. The most frequent answer was "I do not know" but there were also many interesting answers.

The biggest part of respondents answered they like both cultures the same. Some examples of answers are recorded here: "Each culture is unique and beautiful." "I like both equally because I live in Czech and Vietnamese culture I like because it is my motherland." "Vietnamese culture has always fascinated and surprised me, these are the reasons why these two cultures are equally good for me."

Some of respondents still tend more to Vietnamese culture, answers of these respondents were for example: "The Vietnamese one due to its traditions." "I don't like the Czech culture because I do not understand it." "Vietnamese culture because it is friendlier."

On the other hand there were people who tend rather to Czech culture mainly because they were born here so they know the Czech culture much better. Recorded answers for this group are: "I was born in the Czech Republic and I know it better than Vietnamese." "At home we follow the classic Czech traditions and Vietnamese traditions only exceptionally." "I always liked Czech culture and it seems to me that I have closer to it than ever to the Vietnamese culture." "Absolutely Czech one because they do not care so much on tradition." "I like the Czech one more because I grew up here, I have been living here all my life, It'll always be my home." "I have been living the biggest part of my life in the Czech Republic than in Vietnam, so I tent

more to Czech culture but I also like the Vietnamese one because I have strong roots to my motherland." In short we can say that these people are thankful and appreciate being here.

The most interesting answer according to my opinion was the answer from one man, who wrote: "We were born in Vietnam, but the generation of our children was born and raised here, where they also learned Czech culture. In the future they certainly become Czech citizens. Czech for us and our children will become second homeland." I think this answer makes it clear and we can see that many Vietnamese people like the life as they live here more than the life they could have in Vietnam. It is visible that the new generation wants to stay here and become Czechs.

13.4.3. My relationship with Czech citizens

What relationship do I have to Czech citizens? The major part, twenty-four, respondents have positive relationship to Czech citizens, seven people have even very positive relationship to Czech citizens. Eleven of them do not distinguish between races. No-one from respondents has rather not even absolutely negative relationship to Czechs which is also a positive indicator in process of integration of foreigners to Czech society.

Tab. 11: My relationship with Czech citizens

My relationship with Czech citizens	No. of respondents	% of respondents
Very positive	7	16,67%
Positive	24	57,14%
I do not distinguish who it is	11	26,19%
Rather negative	0	0,00%
Absolutely negative	0	0,00%

13.5. "Problems occurring during the integration process".

13.5.1. Degree of toleration for Vietnamese community

In previous question we can see that Vietnamese immigrants do not have problematic relationship to Czech citizens so let review it from the opposite site. The question number twelve is about **the degree of toleration for Vietnamese community**. Three respondents feel that Czechs are absolutely tolerant to them. The absolute majority, in total thirty respondents, think that Czech citizens are rather tolerant to them, four people answered that they have no

experience with this topic. Sadly we must admit that five people say that Czechs are rather intolerant, this number creates almost 12% of respondents which is high but vice versa we must say that no-one feels Czechs are totally intolerant to them.

Tab. 12: Degree of toleration for Vietnamese community

Degree of toleration for Vietnamese community	No. of respondents	% of respondents
They are absolutely tolerant	3	7,14%
They are rather tolerant	30	71,43%
I have no experience	4	9,52%
They are rather intolerant	5	11,90%
They are totally intolerant	0	0,00%

13.5.2 Do I experience the discrimination from the Czech population?

Even though, the major part of respondents thinks Czech citizens are rather tolerant to them, there still appears the question about **discrimination** during all phases of the process of integration. Small part, three respondents admitted they definitely have experienced the discrimination. Eight people answered they rather experiences the discrimination. Eleven respondents do not care about this topic. Seventeen have rather not experience it and three of them definitely have not felt discriminated. In sum there is eleven people who ever felt discriminated, this fact is very shocking and I believe this is big barrier in the process of integration. In nowadays globalised world people should dismantle this barrier.

Tab. 13: Do I experience the discrimination from the Czech population?

Do I experience the discrimination from the Czech population?	No. of respondents	% of respondents
Definitely yes	3	7,14%
Rather yes	8	19,05%
I do not care about it	11	26,19%
Rather not	17	40,48%
Definitely not	3	7,14%

13.5.3. Write 1-3 reasons that cause you difficulties here

Question number fifteen was open question and sounded "**Write 1-3 reasons that cause you difficulties here**." The most common answer was "language" this answer was reported by twenty-five people. Some of these people wrote additional note that they have also problems because of "quick change of language in the home and at school" or "Czech grammar, the correct word order in speaking."

Seven people answered that nothing makes them difficulties. Which is very good sign of successful integration.

More than one-third of respondents miss the typical Vietnamese food and ingredients here. This unavailability makes them troubles not only at their homes but also in their businesses. Many respondents can not make the Vietnamese food properly because it is impossible to reach many ingredients.

Among other most common or interesting answers belong these: "Stereotypes about the Vietnamese minority, cohesion of the Vietnamese community in which I live, prejudices but on the other hand also opinions of my parent's on the Czech population" or "High expectations, everyone want to see my kung-fu, every girl wants to date me" Another most common answers were: stereotypes, prejudices, finances, authorities, custom and tax offices, different physical appearance.

13.6. The aim of this part is to find the **main reasons for emigration** to the Czech Republic.

13.6.1. The main reason for emigration was:

Question number sixteen deals with the theme and **reasons for emigration**. Eleven people in total have come to the Czech Republic because of financial reasons. They knew the economic situation here let them make more money and ensure them better life standards than they could ever reach in Vietnam. The bigger part of immigrants (seventeen) came to Czech to their families that have already been here and have experienced the current situation here. These people usually describe the situation better than it is in real and it is a challenge for newcomers whom have easier startup here. Eleven respondents were already born in the Czech Republic so they had no choice. And the last, only one person responded that his/her parents sent him/her "to the world." This reason is not so frequent as the others but it is also often talked fact that

rich families in Vietnam has trouble with raising their children so they sent them to some friends to Czech Republic and believe that their child will be re-educated. We can really see that this happens.

Tab. 14: The main reason for emigration was:

The main reason for emigration was:	No. of respondents	% of respondents
Economic / Financial	11	26,19%
Coming to family	17	40,48%
Studies	2	4,76%
My parents sent me "to the world"	1	2,38%
I was already born here	11	26,19%

13.7. Last part is about **things that Vietnamese immigrants miss the most** in the Czech Republic.

13.7.1. Three things I miss the most in the Czech Republic.

The last question, with number seventeen was open. This question is asking on "**Three things I miss the most in the Czech Republic.**" Nineteen people answered that the most they miss their parents, grandparents and other family members.

The second most frequent answer was: "typical Vietnamese food, fruit or ingredients." It can be seen that this unavailability makes the life of Vietnamese in the Czech Republic uncomfortable and harder. In total eight people answered they miss it.

Another common answer was that they miss Vietnamese traditions very much. They also feel the lack of finance, nice weather or sea. Big part of respondents announced they miss "Openness to new things and people. The interconnectedness between the world. The economic level as in the neighboring countries".

The most shocking answer was: "Motivation to study, because I'm competitive and always the smartest one from the classroom, so I do not have anyone with whom I could compete and

therefore I do not learn and therefore I can not learn and I have no motivation to finish school."
This highlights the fact that Vietnamese children are smart but their parents don't know much about school system here and do not have money on private schools so their kids stays in incorrect schools where they get bored and we can face they are causing troubles."

14. Discussion

The purpose of this study was to reveal the process of integration of Vietnamese to the Czech society and to provide look over this situation and familiarize the public with this issue. And then also learn how Vietnamese immigrants who live in the Czech Republic, perceive the local cultural environment and citizens. I think this goal was successfully done because I found out that Vietnamese immigrants are very tolerant, forgiving and there can be seen a big effort in integration process from their side. This effort often fails because of totally inadequate language skills and the barrier, which arises because of that.

Among the biggest problems that I have faced during the research was that respondents were afraid to complete a questionnaire. Many of them were afraid of inspections and therefore very often refused to fill in the questionnaire. Mainly for this reason, but also because of time constraints, the sample of respondents is not too big, but it is the biggest that I have been able to get.

It would also be interesting to continue in this work and examine the time stages of integration process which the respondents have passed more and deeper. It will be needed to use also interviews in the further research because it could make it more interesting, precious and detailed. The research also implies that the younger generation has various problems in education, where they feel unappreciated and better than the Czech students. It would be very interesting to deal and develop this question in the future. Due to the limited scope of work and time it was not possible to use these techniques either examine and develop these topics into depth. Because of these limitations the work contains only basic knowledge of a complex integration process, which in the future can be developed more deeply.

At least I would be very happy if a few individuals, who have read this work, began to fight against prejudices against immigrants. It would be great if people started to help Vietnamese immigrants to feel more comfortable during the complicated process of integration. It is not about providing valuable things, but help can also mean to be friendly and show that we are able to cooperate and live together. I would be very happy if this Thesis could contribute to it.

15. Conclusion

This thesis examines the process of integration of foreigners to Czech society. To create a quality job, it is focused only on one group of foreigners. When examining the percentage of foreigners in the Highlands region, I have concluded that the largest group is made up of Vietnamese minority. Therefore the whole research is targeted on this group.

Available foreign literature but also the Czech literature and scientific articles related to the issues of intercultural communication and especially cross-cultural psychology were used in the theoretical part. In the first chapter readers will learn some basic information about the history of Vietnamese immigrants who came to the Czechoslovakia and later to the Czech Republic. History is the foundation, so if we do not understand history, it is difficult to investigate any further follow-ups or theories. In the second chapter is discussed the division of immigrants according to the motives for immigration. These motives or reasons are further and deeper explored also in the theoretical part. The reader can learn the most important factors and problems of integration, the whole concept of culture or national cultural dimensions according to Geert Hofstede on its basis is compared the values of the Czech Republic values of Vietnam.

The whole research and its process are described in the empirical part of the thesis. In this part we can also find and interpreted data and information that were discovered through the research. The research itself serves as a tool thanks to which the behavior and perception processes of Vietnamese immigrants on the territory of the Czech Republic can be described.

Qualitative methods were used to obtain data and information. I used a questionnaire mainly with semi-closed questions but also with three open questions.

The research sample included a total of forty-two respondents, where nineteen individuals were male and twenty-three female. The questionnaire was carried out directly and also indirectly because of time limitation and the inability to meet personally with all respondents. Twenty-seven respondents answered the questionnaire electronically. Another fifteen questionnaires were carried out directly by using printed papers.

Thanks to this semi-closed and partly opened questionnaire, I found the subjective opinions of Vietnamese immigrants related to the different cultural environment of the Czech Republic and to the process of their own integration. The answers were recorded on the paper and on the Google account. All these subjective responses I finally rewrote, and compared similar and

different statements and opinions that were mentioned by respondents. Then I created graphs and tables in which I clearly notice these individual answers.

Based on the transcript analysis of questionnaires, I concluded that the surveyed group of respondents who live, work or permanently resident in the Czech Republic can efficiently and without major problems integrate into a different cultural environment.

The average age of respondents is 29,2 years. The average time that respondents spent in the Czech Republic is 15.7 years. Most of them claim that they are proficient or with minor flaws in the Czech and also in Vietnamese language. Even though it was absolutely impossible to communicate in Czech with those people I personally met. Some of them would like to learn Czech language, for another it is enough that their children know it. At the same time, most of them admit that Vietnamese language clearly prevails in their home. These individuals stated that they perceive Czech culture and local people positively because they are tolerant to them. Good fact I have perceived is that they do not feel discriminated. Despite this fact, the majority still ranks themselves rather among Vietnamese ethnicity. The fact that leads to it is the most likely the lack of knowledge of the language. A total of twenty-five respondents said that the biggest problem they face in everyday life is the language. On the other hand, there is visible the effort, on their side, to become friends with Czech inhabitants, from whom they often learn the language. When asked why they immigrated to the Czech Republic they answer differently. The most common, however, is the arrival to their family. This answer was chosen by total of seventeen people, which is more than two-third of the total number of respondents. Therefore, they have chosen the Czech Republic purposefully because they have either family, partner, or friends who are also of Vietnamese nationality, in the Czech Republic. These individuals, therefore, have closely-minded people around themselves and the presence of family or spouse gives them feeling they have some base here and they also fell more secure in a foreign country. Financial reasons as the main motive for immigration was chosen by total of eleven people. Another eleven respondents has already been born in the Czech Republic. It is therefore a young generation who are able to adapt more quickly to changes than older people, who suffer from communication barrier.

From the questionnaire transcript comparison revealed that high number of those surveyed ever felt prejudices and stereotypes about Vietnam minority from the Czech population, which causes them minor problems. As annoying factor with which the respondents often encounter are things that they miss the most. Among those are often included family members,

Vietnamese food and finance. What others like and favor before Vietnam is milder respecting of traditions. According to the obtained mean values, respondents reported good conditions for potential cross-cultural adaptation.

This thesis brings subjective views of Vietnamese immigrants to everyday life, residents, language and way of life in the Czech Republic. Potentially, therefore, it can serve as an informative tool for other immigrants of Vietnamese nationality who are thinking of visiting or living in the Czech Republic.

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Annex 1:

Proces integrace cizinců do české společnosti/ The process of integration of foreigners to Czech society

Dobrý den,
Jmenuji se Lucie Nahodilová a studuji obor International Territorial Studies na Mendelově univerzitě v Brně, kde píši bakalářskou práci na téma „Integrační proces cizinců do české společnosti" (The process of integration of foreigners to Czech society). Součástí mé bakalářské práce je strukturovaný dotazník, který mi pomůže zjistit důležité informace a ty následně zpracovat v bakalářskou práci. Dotazník je anonymní a slouží pouze pro studijní účely.

Děkuji Vám za čas a zájem, který budete věnovat vyplňování tohoto dotazníku.

*Povinné pole

1. Pohlaví * o Muž o Žena	**10. Můj názor na českou kulturu** * o Česká je jednoznačně lepší o Spíše upřednostňuji českou o Obě jsou stejně dobré o Spíše upřednostňuji vietnamskou o Vietnamská je jenoznačně lepší **Proč?** *
2. Věk *	**11. Můj vztah k Čechům** * o Velice pozitivní o Pozitivní o Nerozlišuji, o koho se jedná o Spíše negativní o Naprosto negativní

3. Doba strávená v ČR *	**12. Míra tolerance Čechů k Vietnamské komunitě** * o ⊙ Jsou naprosto tolerantní o ⊙ Jsou spíše tolerantní o ⊙ Nemám zkušenosti o ⊙ Jsou spíše netolerantní o ⊙ Jsou naprosto netolerantní
4. K jaké etnicitě se řadíte? * o ⊙ Jednoznačně k vietnamské o ⊙ Spíše k vietnamské o ⊙ Smíšená etnicita o ⊙ Spíše k české o ⊙ Jednoznačně k české	**13. Pociťuji diskriminaci ze strany Českého obyvatelstva?** * o ⊙ Jednoznačně ano o ⊙ Spíše ano o ⊙ Nezajímám se o to o ⊙ Spíše ne o ⊙ Jednoznačně ne
5. Znalost českého jazyka * o ⊙ Výborná o ⊙ S drobnými nedostatky o ⊙ Dostatečná pro komunikaci o ⊙ Slabá o ⊙ Velmi slabá	**14. Česky jsem se naučil hlavně díky:** * o ⊙ Sám sobě o ⊙ Vietnamským přátelům o ⊙ Vlastním dětem / rodičům o ⊙ Českým přátelům o ⊙ České pomocnici v domácnosti
6. Znalost vietnamského jazyka * o ⊙ Výborná o ⊙ S drobnými nedostatky o ⊙ Dostatečná pro komunikaci o ⊙ Slabá o ⊙ Velmi slabá	**15. Napište 1-3 důvody, které Vám zde způsobují těžkosti** * (např. Jazyk, stereotypy o vietnamské menšině, diskriminace, předsudky atd.)

7. Vztah k českému jazyku *	16. Hlavní důvod k emigraci do ČR byl: *
o ○ Již ho ovládám o ○ Učím se ho o ○ Chtěl/a bych se ho naučit o ○ Stačí, že ho umí moje děti / rodiče o ○ Nepotřebuji ho	o ○ Ekonomický / finanční o ○ Příchod za rodinou o ○ Studium o ○ Rodiče mě poslali "do světa" o ○ Již jsem se zde narodil/a
8. Jazyk používaný v domácnosti *	**17. 3 věci, které v ČR nejvíce postrádám (1 postrádám nejvíce): ***
o ○ Jednoznačně vietnamština o ○ Spíše vietnamština o ○ Oba jazyky stejně o ○ Spíše čeština o ○ Jednoznačně čeština	
9. Volný čas trávím: *	
o ○ Pouze s vietnamskými přáteli o ○ Spíše s vietnamskými přáteli o ○ S vietnamskými i českými přáteli o ○ Spíše s českými přáteli o ○ Pouze s českými přáteli	

Annex 2:

1) Giới tính	9) Trong thời gian thư giãn:
	    a) Tôi chỉ giao lưu với bạn bè Việt Nam.
	    b) Tôi giao lưu với bạn bè Việt Nam nhiều hơn.
	    c) Tôi giao lưu với bạn bè Việt Nam và cả bạn bè Séc.
	    d) Tôi giao lưu với bạn bè Séc nhiều hơn.
	    e) Tôi chỉ giao lưu với bạn bè Séc.

2) Tuổi	10) Bạn nghĩ gì về văn hoá Séc?
	    a) Văn hoá Séc chác chắn tốt hơn.
	    b) Tôi thích văn hoá Séc hơn.
	    c) Cả hai văn hoá đều tốt.
	    d) Tôi thích văn hoá Việt hơn.
	    e) Văn hoá Việt chác chắn tốt hơn.
	    Vì sao?

3) Thời gian bạn đã sống ở CH Séc	.
	11) Quan hệ của bạn đối với người Séc
	    a) rất tốt
	    b) tốt
	    c) Tôi không phân biệt người Séc hay người Việt.
	    d) không tốt lắm
	    e) không tốt chút nào

4) Bạn coi mình thuộc vào dân tộc nào?
    a) Tôi thuộc vào dân tộc Việt Nam 100 %.
    b) Tôi thuộc vào dân tộc Việt Nam hơn.
    c) Tôi thuộc vào dân tộc Việt và Séc.
    d) Tôi thuộc vào dân tộc Séc hơn.
    e) Tôi thuộc vào dân tộc Séc 100 %.
	13) Bạn có cảm thấy phải chịu sự kỳ thị từ phía người Séc không?
	    a) Chắc chắn là có.
	    b) Có.
	    c) Tôi không để ý.
	    d) Không.
	    e) Chắc chắn là không.

5) Kiến thức tiếng Séc
    a) rất tốt
    b) có những lỗi nhỏ
    c) đủ để giao tiếp
    d) kém
    e) rất ké
	14) Tôi học được tiếng Séc qua:
	    a) chính mình
	    b) bạn bè Việt
	    c) con cái/bố mẹ
	    d) bạn bé Séc
	    e) bà tây

6) Kiến thức tiếng Việt
    a) rất tốt
    b) có những lỗi nhỏ
    c) đủ để giao tiếp
    d) kém
    e) rất kém
	15) Cái gì đã cản trở sự hoà nhập của bạn?
	    a) Tiếng
	    b) stereotypy về cộng đồng Việt Nam
	    c) sự kỳ thị
	    d) thành kiến
	    e) thứ khác

7) Quan hệ đối với tiếng Séc
    a) Tôi đã nói tiếng Séc rất tốt.
    b) Tôi đang học tiếng Séc.
    c) Tôi muốn học tiếng Séc.
    d) Con/Bố mẹ tôi biết nói tiếng Séc là được rồi.
    e) Tôi không cần đến tiếng Séc.
	16) Bạn chuyển sang CH Séc vì lý do nào?
	    a) kinh tế
	    b) hoà nhập gia đình
	    c) học hành
	    d) lý do khác

8) Ở nhà bạn nói bằng tiếng nào?
    a) Chỉ nói bằng tiếng Việt
    b) Nói bằng tiếng Việt nhiều hơn.
    c) Nói bằng cả hai tiếng giống nhau.
    d) Nói bằng tiếng Séc nhiều hơn.
e) Chỉ nói bằng tiếng Séc
	17) Bạn cảm thấy thiếu thốn gì nhất ở CH Séc ? (Bạn hãy viết 3 thứ)