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The process of adaptation of foreigners to Czech culture

Bachelor Thesis

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I would like to thank to my supervisor Ing. Mgr. Jiří Čeněk for his patience, professional leadership and valuable advices which helped me in elaboration of my bachelor thesis. I would like also thank to all of mine respondents for their time and openness by the interviews.

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Abstract

Bachelor thesis on the topic “The process of adaptation of the foreigners to Czech culture” gives an attention to the question of adaptation of the original immigrants from Vietnam to the Czech culture. Theoretical part describes history of Vietnam, past and present of Czech-Vietnamese relations and take a closer look on Vietnamese community in the Czech Republic. Also introduces the live in the multicultural environment and its disadvantages. Practical part, using a qualitative research method of semi-structured interviews, is trying to describe and analyze the level of adaptation of Vietnamese to the Czech culture and society, how much are Vietnamese citizens influenced by the Czech majority society and measures how much have they changed their habits after staying in Czech Republic.

Key words

Migration, emigration, immigration, adaptation, culture, society

Abstrakt

Bakalářská práce na téma „Proces adaptace cizinců na českou kulturu“ zaměřuje svou pozornost na otázku adaptace původních přistěhovalců z Vietnamu do České republiky. Teoretická část popisuje historii Vietnamu, minulost a současnost Česko-Vietnamských vztahů a blíže přibližuje vietnamskou komunitu v České republice. Také se zabývá životem v multikulturní společnosti a nevýhodami. Praktická část se za pomoci kvalitativního výzkumu, metodou polostrukturovaných rozhovorů snaží popsat a analyzovat úroveň adaptace Vietnamců na českou kulturu, českou společnost, jak moc jsou vietnamští občané ovlivněni českou majoritní společností a jak moc změnili své zvyky po pobytu v České republice.

Klíčová slova:

Migrace, emigrace, imigrace, adopce, kultura, společnost

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Introduction

Despite the fact that Vietnamese community lives in Czech Republic for quite a long time and creates here an important social group, Czech society has very little awareness about the life of the Vietnamese people in the Czech Republic. Lack of awareness is a result of closeness of the Vietnamese community. However, this informational gap is shrinking year by year. This trend providing access to Vietnamese culture is caused by the children of the first immigrants who came from Vietnam into Czech Republic. These children are living partly in Vietnamese community, but are integrated in the Czech culture as well. Some of them have already accepted Czech language as their native and Vietnamese language are using only at home. Some of them have never been in Vietnam even though they have Vietnamese citizenship. This fact and many others are influencing opinion and standing of their parents about Czech Republic. About the relationship of first Vietnamese immigrants to the Czech Republic and about their adaptation to the Czech culture I want to talk about in my bachelor thesis.

The theoretical part of my bachelor thesis will say us something about the history of Vietnam, development of the relationships between Czech (Czechoslovakia) Republic and (with full name) Socialistic Republic of Vietnam, habits, traditions and religions of the Vietnamese citizens. It pays attention to facts which are directly related to the life of the Vietnamese community in our area and also describes the current status and coexistence with the Vietnamese ethnic and the majority society and integration capabilities of the Vietnamese people in Czech Republic. Characterize some of the selected companies which deal with Czech-Vietnamese relationships.

The practical part is based on the qualitative research, by which will be collected data. The data will be collected by the method of the semi-structured interview. The aim of this thesis is try to answer the questions about the adaptation of the respondents to the Czech culture and their adaptation in to the Czech society, how they have reacted after arrival in to the Czech country and what is their relationship to this country in present.

Theoretical Part

1. Vietnam

In this chapter I will pay attention to the history and the spiritual orientations in Vietnam. For considering this chapter I have decided mainly because of the reason that the countries which have mined Vietnam have still significant influence on the present picture of the country. The official name of the state is Socialistic republic of Vietnam. It took place in south Asia, on the peninsula West India. In the north neighborhood take place China, under which domination Vietnam took place for several hundred years. This domination had big influence on development of the state, especially in the area of religion. Vietnam is an unitary state with a simple organizational structure. (Černík a kol., 2006, p. 18) Now we will take a closer look on the history of Vietnam.

1.1 History of Vietnam

For the important historical landmark we consider the fifteenth century in which came in to Vietnam missionaries and traders from Europe and together with them the Vietnamese writing in Latin alphabet. This fact in present time simplifies the studying of European languages and improves the literacy of Vietnamese people. Vietnam was in the pass many times separated and faced to the many war attacks from other countries. Let's have a look to some of them.

1.1.1 Under the rule of China

In the first millennium of our era was Vietnam under the rule of China. Domination of China led to the resistance and uprising of the Vietnamese. In one hand it was dangerous time, but in the other hand it was source of mutual cultural enrichment. Vietnamese took from Chinese Buddhism, Taoism and Confucianism (TOLLAROVÁ, Blanka. *Vietnam* [online]). The influence of China had not only the cultural character, but concerned law, education and literature. Especially by the high calss people. The China domination ended in the year 938 but for the next 900 years faced Vietnam to the attacks from France and China. (Černík a kol. 2006, p.29)

1.1.2 War with French colonists

The French preachers first came in to Vietnam in the seventeenth century. From the half of the nineteenth century French began to seek for the territory of Vietnam. In the year 1884 they managed to take control over the whole territory of Vietnam. The period of hegemony ended the Second World War. In the year 1945 in the capital declared the independence of Vietnam. This freedom does not take for a long time because the French came back in to Vietnam. Vietnamese did not stand the invasions and it ended up with war in Indo-China in the years 1945-1954, when Vietnamese defeated French and pushed them out of the country (VLČEK, Tomáš. Bilaterální vztahy České republiky a Vietnamské socialistické republiky [online]). At the end of this conflict was created a peace agreement. Vietnam was separated to the two parts.

1.1.3 American-Vietnam conflict

After successful deterrence of French attacks and the winning battle remained Vietnam separated into the two parts. North “Communist” and South “free”. But in the short time period arose a conflict between North and South part. South supported by USA and North supported by Soviet Union and China. The armed conflict, one of the most important in the second half of the twentieth century, ended up with connection of South to the North (Vietnam: American-Vietnam war [online]).

1.2 Spiritual directions and religion

In this subchapter we will focus on religion. I decided to include the issue of religion into this chapter due to better understanding of Vietnamese mentality. Although Vietnam is ruled by communism is big part of citizens faithful. Socialist state take Buddhism officially in account in the moment, when the Vietnamese Buddhist society was created, which shields all the Buddhists municipality in the country, for the government it is so easier to have greater control over the people (*Vietnam: Vietnamští mniši* [online]). The communist regime support the folk tradition of ancestor worship. By the Vietnamese constitution have the citizens of Vietnam guaranteed the freedom of religion. The main characteristic of Vietnamese faith is

the linking of the traditional and the global religions. We can meet here Buddhism, Taoism, Confucianism with signs of Christianity, Hinduism and Islam. These religions significantly affected culture, habits, relationships between people and the area of education.

They mingle and complement themselves with each other. But in the different historical time one of the regional streams dominated over others, but never any of the others drifted away (Pechová, in Černík, 2006, p.56).

Vietnamese believe in an afterlife, from that come the worship of ancestors, which is typical for the Chinese culture as well. This ritual is an important part of the spiritual life of a family. They honor not even their own ancestors but the historical persons as well. In every family is an altar where the members pray and sacrifice gifts for the dead. The biggest part of citizens confesses themselves to the Buddhism (60-85%) of Mahayana type. (TOLLAROVÁ, Blanka. Vietnam [online]).

Less important spiritual direction which influences the values and traditions of Vietnamese is Confucianism. Between principles of this direction belongs recognition against the older people, duty of parents to take care about their children and the duty for children to take care about their parents. The worship of scholars, teachers and education is also characteristic. The attention is as well given to the role of person in society, age of the person, generational group and to the relationship of person to the head of family. Parts of everyday life are the principles based on Taoism and love to the nature. (TOLLAROVÁ, Blanka. Vietnam [online]).

The spiritual, social and family life are most influenced by Buddhism and Confucianism, that is why we will look at this religion in more detail.

1.2.1 Buddhism

Buddhism is the fourth most common religion on the planet Earth. The Buddhists believe that the death is only the new start. That we are constantly travel in the carousel of life, we die and again we get born. The aim of studying Buddhism was to break away the being from the circulation of death and life. (TOLLAROVÁ, Blanka. Vietnam [online]). Buddhism first appear in Vietnam at the start of the era. The greatest expansion was in the eleventh century. After that it becomes the national religion. By the end of the fifteenth century it was replaced by Confucianism (till the end of the nineteenth century). From the twentieth century began the return to the Buddhism.

1.2.2 Confucianism

“Confucianism is a system of thoughts and opinions, considering the teaching about the state, morality and about the social relations.” (NOVÁKOVÁ, Kateřina. *Konfucianismus ve Vietnamu*. [online]).

It is a set of moral principles, good behavior to the parents, esteem and obedience. All children should protect the good name of the family and should behave in the way not to damage it with their actions. How I have already mentioned at the beginning of this subchapter Vietnamese people acknowledge the cult of ancestors. They believe that the spirit of deaths goes back to earth and influences the faiths of the people who are alive. So it was very important the dead person properly bury, sacrifice them and took sadness. “Compliance of three years long sadness was considered as extremely important act...” for example “if the residuary took of the prescribed clothing in the time of mourning period and dressed himself In to the colored clothes, then he was victim of strict physical punishment” (TOLLAROVÁ, Blanka. *Vietnam* [online]). The strict rules connected with respecting of the mourning period were applied till the nineteenth century. Next to the worship of ancestors is for Vietnamese people also important the worship of myth and historical heroes.

1.3 Language and writing

The official language in the whole territory of Vietnam is Vietnamese. This is also native language for about 80% citizens. The national minorities are educated in Vietnamese, but in their native language as well (MÜLLEROVÁ, P., 2004. p.127). Vietnamese belongs to the Mon Khmer branch of euro-Asiatic language family, from which came the common language of Viet and Muong. Until the seventeenth century Vietnamese used for writing the Chinese characters, after that they began use the Latin alphabet. The first aim for Latin alphabet was the spread of Christianity. The writing were over the time improved, extended and became very important tool for the development of the culture. By the end of the nineteenth century started to be published the first Vietnamese books written in Latin alphabet. (Velvyslanectví Vietnamské socialistické republiky, 2006, p.197). After the revolution in the year 1945 was the Vietnamese written by the Latin alphabet recognized as the only one official language for the whole territory of Vietnam. The advantage of the Latin alphabet against the characters is,

that it is easier to learn for native citizens and for foreigners as well. In the first half of the twentieth century was almost 90% of inhabitants unlettered. (SLAVICKÁ, Binh. 2008, p.224) The Vietnamese grammar has got a lot of specifics. The pronunciation depends on the right intonation of each word for expression of the right meaning. For the right choice of interpretation they use the marks, which are placed under or over each letter. (KOUDELKA, V., 2003, p.172). Each syllable can be pronounced in six tones. To mix up the tone it means to say different word.

Vietnamese alphabet has got 29 signs (SLAVICKÁ, B., 2008, p.29):

A	Ă	Â	B	C	D	Đ	E	Ê	G	H	I	K	L	M	N	O	Ô	Ơ	P	Q	R	S	T	U	Ư	V	X	Y
---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

Table no.1: Vietnamese alphabet

Vietnamese language uses several diacritical marks by the vowels for labeling of the tones, according to the table no. 2 (SLAVICKÁ, B., 2008, p.29):

Tone	Marking	Marked vowels
Ngang (high, straight)	without marking	A/a
Huyền (decreasing)	reversed comma	À/à
Hỏi (decreasing-rising)	“question mark”	Á/á
Ngã (vocal chords rising)	wavy line	Ã/ã
Sắc (rising)	comma	Ă/ă
Nặng (constricted)	dot under	À/à

Table no.2: Diacritical marks

2. Past and present Czech-Vietnamese relations

The history of Vietnamese immigration has very important function for understanding of the present existence of Vietnamese people in the Czech territory. The first Czech-Vietnamese relationships were established in the half of the twentieth century, when the first immigrants from Vietnam started to come to the territory of present Czech Republic. The first wave of immigration preceded the establishment of contacts between the Czechoslovakia republic and

Vietnam. This was done on the second February 1950. With this date the Czechoslovakian government officially accepted the Vietnamese government with the Ho Či Min as a leader as a legitimate government of Vietnam (HLAVATÁ, L., 2008, p.378).

The less known is the fact about the first people who came from Vietnam in the year 1956, so called Chrastava Children. It was a group of one hundred orphans affected by war. The Czech site placed the children in to the childhood home in Chrastava near the city Liberec, where they lived all together. Many of them stayed in Czechoslovakia for next study and some of them then choose our country as their new home and started here their families.

To the year 1989 was the main motive for immigration the Czechoslovakian helping program for Vietnamese society affected by war events. In these days we can say that the originally declared help (education, employment training and praxis in various fields) was over the time transformed in to the economic advantages for our country. Vietnamese people were quite cheap labor force for some sectors of production. After the Velvet revolution we are talking about the standard economical migration. (BROUČEK, Stanislav. Historie imigrace z Vietnamu do českých zemí. In: *Klubhanoi* [online]). In to the Czech Republic are coming in the most castes the Viet (Kinh). Immigrants who have comes mostly from the rural areas and some bigger cities of the formal North Vietnam. The biggest number of immigrants is form the provinces Nghe An, Hung Yen and Hai Duong. In the new country they see at the first place the possibility of improvement their own economic situation. They used to came and are coming with the vision of better earnings. They are not emigrating because of the desire for change in the cultural environment. They are coming because of the material gain in close future. The purpose of their economics activities are Vietnamese people, who are living in Czech republic formulating in to the three principles: feed a family, financially secure their children and take care about their parents who still live in Vietnam. (BROUČEK, Stanislav. Historie imigrace z Vietnamu do českých zemí. In: *Klubhanoi* [online]).

2.1 Managed migration before the year 1989

The first agreement signed in the September 1956 between Czechoslovakian and Vietnamese republic was so called Agreement on economic, scientific and technological cooperation. On its base were educated Vietnamese experts by selected fields. However, it was only on the individuals (BITTNEROVÁ, D., 2005, p.459). The labor migration itself started in the year in the year 1967. In this year started the preparation of the Vietnamese

citizens in Czechoslovakian companies in the sectors of light industry (Shoemaking, textile production, food industry and machinery). In this year came in to the Czechoslovakian republic 2100 Vietnamese people, who have here worked till the year 1974. In the seventies were signed more deals about the cooperation which has specified the conditions and specialization of Vietnamese workers in Czechoslovakia (BITTNEROVÁ, D., 2005, p.460). The important milestone in the evolution of migration Vietnamese population in to the Czechoslovakia was the year 1973. In this year the Vietnamese government delegation has visited Czechoslovakia and discussed the arrival from ten to twelve thousand Vietnamese citizens in aim to get professional practice. Vietnamese government considered the preparation of high qualified workers as a key condition for recovery of the Vietnamese economic. In this condition they was not able to get required education in the territory of Vietnam. Still in the year 1973 the first 1200 of Vietnamese citizens has arrived and in the following years in three batches between 3 and 4 thousands. (BROUČEK, Stanislav. Historie imigrace z Vietnamu do českých zemí. In: Klubhanoi [online]).

In the first half of eighties Czechoslovakia accepted 30 000 Vietnamese citizens. It were mostly candidates for studying at the universities and for internship in factories. Their staying was limited for maximum seven years.

The strict conditions for staying in our territory were given by the Vietnamese embassy. Between the principles belonged the restriction of going outside in only one person, they could move around in at least three person groups (end of the condition in year 1980). The Vietnamese male could not socialize with Vietnamese female. If there was a meeting of opposite genders, for example in accommodation units, they had to keep the doors open, or there had to be another person as an observer. After the year 1982 was this restriction canceled as well, but for the Vietnamese women was restricted to get pregnant. The pregnancy meant immediate return to the Vietnam. Vietnamese students, mans, were restricted to wear long hair, texas shoes, jean shirts or other “west” clothes (BROUČEK, Stanislav. Historie imigrace z Vietnamu do českých zemí. In: Klubhanoi [online]).

In the following eighties of twentieth century was on the territory of Czechoslovakia around 27 000 Vietnamese citizens. Mostly they were working people, the number of students was very reduced (MÜLLEROVÁ, P., 2004, p.127). Most of them were employed in several working activities in the Czechoslovakia territory. Towards to the Czechoslovakia citizens stayed the Vietnamese people closed up in their groups bordered with the language barrier. Even if they had to travel around the territory of our country, the contacts with Czech people stayed only in the fields of working collectives.

2.2 Immigration after the year 1989

After the Velvet revolution were almost all the political and economic relations canceled and the Vietnamese workers were massively leaving back home. But the pressure on their departure in to Vietnam was not so consistent and so with the influence of reforms and the Czech political system were created the migration mechanisms (institutions, legislation, specific programs) and so several Vietnamese people could use the possibility of getting an trade certificate and on his base the permanent residence (MARTÍNKOVÁ, Š., 2010, p.80)

In the years 1990-1991 was usual that the companies were canceled, because of the economic transformation. Vietnamese workers could no longer work in Czechoslovakian companies. With this act the Vietnamese workers becomes severance payments and money to cover expenses for the way back in to Vietnam (MÜLLEROVÁ, P., 2004, p.127). Most the relationships between Vietnam republic and our republic were limited. This situation lasted until the 26. January 1994. In this day was in Prague signed an agreement, between the government of Czech Republic and the government of Vietnam about vocational training of Vietnamese citizens in the secondary technical schools in the Czech republic. On 4th Jun of the same year was signed next agreement in Hanoi about mutual employing of Czech and Vietnamese citizens. That started upsurge of Vietnamese workers and students who came in to the Czech Republic on the basis of mutual agreements (KOCOUREK, J., 2007, p.221). For the whole nineties was for the most of Vietnamese people source of their income the stall sale of customer goods. After that they started to operate regular shops and to employ Czech people. As the only immigrants in Czech Republic they are not threatening with the direct competition the majority population, conversely they are creating new working opportunities in the labor market (BUDILOVÁ, L., and HIRT, T., 2005, p.99).

2.3 Vietnamese community in Czech Republic, hierarchy, specifics

Citizens according to the nationality and size of group municipalities and regions in 26.3.2011 – the final result according to the habitual resident.

	Population altogether					
		Czech Republic	Ukraine	Slovakia	Vietnam	Russia
Czech Republic together 26.3.2011	10 436 560	9 924 044	116 139	82 251	52 612	31 545
Capital city Prague	1 268 796	1 080 546	49 085	22 576	11 212	19 853
Central Bohemian region	1 289 211	1 223 015	17 683	14 462	5 288	3 771
South Bohemian region	628 336	610 514	3 881	2 883	2 237	476
Pilsen region	570 401	539 425	6 517	6 202	5 006	273
Karlovy Vary region	295 595	275 139	2 278	1 543	6 067	2 615
Usti region	808 961	775 457	5 727	3 099	6 894	1 698
Liberec region	432 439	413 926	4 714	3 322	1 846	419
Hradec Králové region	547 916	530 833	4 729	2 392	1 353	245
Pardubice region	511 627	496 333	3 460	3 187	1 598	181
Highlands region	505 565	495 878	2 512	1 793	1 042	133
South Moravian region	1 163 508	1 118 975	11 174	9 286	4 078	974
Olomouc region	628 427	616 796	1 889	2 614	1 118	210
Zlín region	579 944	569 840	1 100	3 069	857	220
Moravian-Silesian region	1 205 834	1 177 367	1 390	5 823	4 016	477

Table no.3: Citizens of Czech Republic according to the nationality

According to the last counting of the population in the year 2011 are Vietnamese the third biggest group of foreigners on the territory of the Czech Republic, after Ukrainians and Slovaks (Obyvatelstvo podle státního občanství a podle velikostních skupin obcí a krajů. In: *Český statistický úřad* [online]). Even though the Vietnamese ethnic is staying in the territory of Czech Republic for many years their community is still closed up and isolated towards to the majority society. This characteristic phenomenon perceive even the Vietnamese citizens them self and often they take it as an advantage – the majority society cannot see it to their

businesses. The biggest barriers against the integrations are built by the new coming Vietnamese people in to the Czech Republic. In the most common times these people are between the age 30 and 55 and they are staying here on the base of long term residence permit. Their job consist several activities which are mostly the stalls selling, wholesale trade on Vietnamese markets and import of the goods. In their business they are not using the Czech language, they do not even have the effort to learn it. For processing of the official business they usually use the mediators. So the barrier for this group represents in the first way the lack of knowledge of Czech language and in the second way their unfamiliarity with the Czech culture. (KOCOUREK, J., 2007, p.222)

2.3.1 Hierarchy of Vietnamese community in Czech Republic

If we take a look at the hierarchy of the Vietnamese community it divide itself in to three groups (MARTÍNKOVÁ, Š., 2010, p.48)

2.3.1.1 The group of old settlers

They are called „xu moc“ (in translation xu – is an expression for Czech-Vietnamese; moc – means old). These persons are in the community important position, they are respected and have big influence on others. They have so called patriarchal protection, as the result from that comes out the commitments for the members of the community. Through this significant persons are solved different problems in the community, arbitrations between traders etc.

2.3.1.2 The group of independent traders

The traders and entrepreneurs are creating the middle class of the Vietnamese community. They are running their own businesses and in many cases they are employing Czech people. Their children usually study at Czech schools. For this group of people is typical, that after they obtain their status of independence they are becoming the base for next immigrants for people from Vietnam, particularly for next members of their families.

2.3.1.3 *The group of the lowest class*

The lowest class in the community hierarchy is created by the new coming people. They are in most cases employed as salesman on market, cooks or waiters in Vietnamese restaurants. In this group we can also count the group of people who are coming for working in to the factories.

2.3.2 *Specifics of the community*

The Vietnamese parents are spending with their children very a little time because of their work overload. But they are trying to ensure all the necessity to make them normal part of the Czech society. In the moment when the child becomes the member of the majority society it becomes that it takes the opinions of society as well. Sometimes it can appear that after some time in majority society the child will with their attitudes reject the Vietnamese society and is dealing with the fact that is economically and socially dependent on Vietnamese family. In the child arise a conflict which can turn in to the quite resistance to the family. The next conflict can evolve from the problem between Vietnamese parents and their children because the emergence of communication gap, when the child can speak with Czech language but the parents cannot. Parents than lose the survey about what are their children talking about with each other. That can lead to the crisis of authority in the families. Adult Vietnamese (parents) are afraid of the future their children. Their worries arise from the danger racial attacks and from the inner serenity of children which are balancing between two cultures and in the threat of losing their identity (JIRÁSKOVÁ, V., 2006, p.136).

2.4 **Legislation**

Here are some of the most important laws in the Czech Republic used by the problems with foreigners.

Law no. 326/1999 about staying foreigners on the territory of Czech Republic (novelized with the law no. 427/2010 from 21.12.2010)

The law about staying foreigners edit, with the continuity in to straight usable legislation of European Community, the conditions for foreigners to enter the territory of Czech Republic or leaving it, helps to determine the conditions of stay in our country and define the competence of the Czech police, Ministry of the Interior and the Ministry of Foreign Affairs. In this case by foreigner we the law consider every citizen without the Czech citizenship including the inhabitation of the European Union.

This law does not include foreigners who:

- a) Have asked the Czech Republic for the international protection with the form of asylum, in case that the law or special act say other way.
- b) Is staying in the territory of our republic on the base of law which edits temporary stay of foreign armed forces.
- c) Have asked the Czech Republic for conferment of authorization for staying in the purpose of temporary protection on our territory.

Law no. 325/1999 about asylum (novelized by law no. 427/2010 from 21.12.2010)

The law about asylum edits:

- a) The conditions for entrance and staying of the foreigner, which show the intention of asking the Czech Republic for international protection by the form of asylum or the additional protection in the territory of Czech Republic.
- b) Proceedings for granting international protection in the form of asylum or subsidiary protection and management of custodial asylum or subsidiary protection.
- c) The rights and obligations of the applicant for international protection, asylum seekers and persons enjoying subsidiary protection in the territory.
- d) National integration program
- e) Asylum facilities

Law no. 273/2001 about laws of members of national minorities

This law is editing the laws of members of national minorities. According this law is the government of Czech Republic creating an advisory body for questions which are dealing with the problems of national minorities and their members. In the head of this institution stands member of Czech government, the members are then the representatives of the national

minorities and representatives of public authorities. The condition is that at least one half of members are the representatives of national minorities.

In the provision § 2 is set the definition of the national minority:

1) The national minority is the community of citizens of Czech Republic which are living on the present territory of Czech Republic and which differs from the other citizens with the ethnical origin, language, culture and traditions, creates numerous minority in aim of common effort to maintain the development of their culture, language and to protect their interests which are historically given.

2) Member of the national minority is citizen of the Czech Republic, which is attending to the other than Czech nationality and show wish to be considered as an member of national minority together with others who are attending them self to the same nationality.

Despite the fact that the Vietnamese population is in the Czech territory for quite a long time was not considered as the national minority till the 3. July 2013.

The next laws and acts which deal with foreigners staying on territory of Czech Republic are added in the annex no.1.

3. Organizations dealing with Czech-Vietnamese relations

3.1 Club Hanoi

Club Hanoi is and civil association whose members can be every person who cares about Vietnam, Vietnamese culture, history, traditions and about live of Vietnamese community in Czech Republic (Klub Hanoi, Poslání a cíle občanského sdružení [online]).

3.1.1 Creation

The founding members were students of the subject Vietnamese FFUK, which have founded the Club Hanoi as an non formal student organization. As a civil association was the organization registered by the Ministry of Interior in 16 January 2004. The association early joined the scientists dealing with Vietnamese problems, Vietnamese friends and all who are interested about Vietnam or the Vietnamese community in Europe. Until the year 2006 has the club existed only as an voluntary organization. His effort was to stand the bases for

cultural connection between the heart of Europe and South-east Asia, especially Vietnam (Klub Hanoi, Poslání a cíle občanského sdružení [online]).

3.1.2 Goals and activity

The civil association, Club Hanoi firstly take care about deciphering of the Vietnamese culture and integration of Vietnamese people in to the society with emphasis to maintain its cultural identity. The environment from which the Vietnamese people come from is extensively different from the Czech Republic. This fact makes the coexistence of Czech and Vietnamese people mostly harder. Club Hanoi tries to exploit this cultural distinction as a valuable input and make from them a positive aspect which can enrich Czech society and can affect the perception and attendance of Vietnamese community. This community in the Czech Republic is described as hardworking, self-sufficient and inconspicuous, however its cultural dimension was not still exploited and developed enough. For the most part of Czech citizens remain the Vietnamese traditions hidden. They do not know anything from the Vietnamese literature or complicated history of Vietnam and have no idea about its natural beauties. (Klub Hanoi, Poslání a cíle občanského sdružení [online]).

Accept of the spreading of information about Vietnam and Vietnamese culture is the Club Hanoi trying to assert principle of equal treatment and equal opportunities for Vietnamese people who are permanently living in Czech Republic. They are trying to improve their contribution on the social life in Czech Republic, they support greater independence of single members of Vietnamese community and their attendance by solving the all-social issues. The aim of the Club of Hanoi is to positively affect change in attitudes and actions of individual sections of society, Vietnamese community in Czech Republic, the wider and vocational public, towards to the openness and strengthening civil togetherness (Klub Hanoi, Poslání a cíle občanského sdružení [online]).

3.2 Czech-Vietnamese society

The Czech-Vietnamese society operates throughout the territory of Czech Republic. The residence takes place in Prague. The company is a separate, independent, non-governmental organization, which to achieve its goals negotiate, cooperate and build partner relationships with offices, organizations and individuals in Czech Republic and Vietnamese Socialist Republic. The company is registered by the Ministry of Interior as civil association according

to the law no. 83/1990 Sb., about association of citizens (Stanovy. In: *Česko-vietnamská společnost* [online]).

3.2.1 Mission and goals of the company

- a) Connect the traditional friendly relationships and support round development of contacts between Czech Republic and Vietnamese Socialistic Republic.
- b) Support mutual acquaintance and cooperation in the field of economy, science and technology, culture, tourism and business contacts.
- c) Actively helping to the Vietnamese citizens who live in the Czech Republic to integrate in to the Czech society.

3.3 Association of Vietnamese in the Czech Republic

The Association of Vietnamese in the Czech Republic was created in the year 1999 in Prague on the base decision of Czech Republic and Vietnamese Socialistic Republic. The association of Vietnamese in the Czech Republic is the highest official body of Vietnamese community in Czech Republic. It is a voluntary and non-profit association of Vietnamese citizens or the citizens with Vietnamese origin which in present time live in the territory of Czech Republic (Sjezd Svazu Vietnamců v ČR. In: *Svaz Vietnamců v ČR* [online]). The purpose of the organization is to build up the supporting relationships and mutual assistance for teaching, work activity and entrepreneurship according to the Czech law system. The association was established fifteen years ago. In present time it has 46 local offices in most locations in Czech Republic. There are many social organizations of Vietnamese community in Czech Republic which voluntarily joined the Association of Vietnamese in Czech Republic, in the form of collective membership. In the present time is the number of members over five thousand. In the fifteen years old history the association managed many things happened in the interest of Vietnamese community in Czech Republic. Similarly contribute to consolidating and developing the traditional realtions between Vietnam and the Czech Republic (Sjezd Svazu Vietnamců v ČR. In: *Svaz Vietnamců v ČR* [online]).

4. Multicultural society

Multicultural society is society which is characterized by a cultural diversity and plurality. Different cultures are living the next to each other, they communicate with each other and have the mutual interaction. In the communication we can observe cooperation, dialogs and mutual influences between cultures (Jirásková, V., 2006, p.136). Czech Republic has started to take care about the problem of coexistence of foreigners in the majority society in the year 1989 by the occasion of transformation the Czech society. Until that time was the ethnical situation quite stable. The situation began to change after the Velvet revolution with the flood of foreigners – immigrants and temporary workers. Hand to hand with this change began to appear conflicts of the ethnical and cultural character. At the same time continued lack of deeper scientific analysis of these phenomena and theoretical and research base for realization of multicultural education in Czech Republic was very weak (Průcha, J., 2001, p.211). The present Czech Republic we can already consider as an multicultural society, where the individual such as groups are realizing their different life strategies, have different scales of values and religions. But in the multicultural society is necessary to keep a single set of rules, laws and obligations, which are given by the majority (Budilová, L., Hirt, T., 2005, p.99).

4.1 Migration

The concept of migration is usually understood as a process in which there is a transfer of citizens between spaces defined by national boundaries. In the word migration is already considered emigration and immigration. In case that the person is leaving the country we mark him as emigrant. The country which becomes the new home for the person marks this person as immigrant. Migration can be observed inside of nations as well. We can examine it from different points of view. One of the main aspects is, whether is the migrations voluntary or forced. However, in many cases we can't certainly say which of those two types it is. The example of voluntary migration is traveling for study, unification of family or for work opportunities. Forced migration is expression of the effort to avoid the persecution, military conflicts, repression, natural catastrophes or other situations which signify threat to life, freedom and livelihood of individual (Budilová, L., Hirt, T., 2005, p.102). In general, the migration into the unknown is regarded as very serious act that deeply affect the life of

human. Migration can completely deny the functionality of learned stereotypes related to all areas of life. By staying in totally different environment, which is composed of entirely new ideas and inability to use the acquired skills and socialization experiences, the foreigner is experiencing culture shock (Kocourek, J., 2007, p.221).

4.2 Multiculturalism

“Multiculturalism can be understood as an ideal undertaken tolerance and respect for other and different. The basis for the fair implementation of multiculturalism is the recognition of differences, differences of individuals, groups or entire cultures” (Taylor, Ch. in Jirásková, V., 2006, p. 21).

Multiculturalism say, that people with different origins can live together and learn to understand the differences of others. They can and should be without prejudice or illusion looking through the boundaries of race, language, gender and age (Hugues, R. in Barša, P., 1999, p.347). Multiculturalism is not a constant term and the concept is evolving. In theoretical level we can, according to distinguish two types:

Particularistic multiculturalism: - The member of the group resigns on his civic identity and on universal status of his era. He is content with the status of a particular group.

Integrationist multiculturalism: - The member has liberal democratic ideals. Which leads to consideration of those were from supposedly universal freedom, equality and solidarity excluded.

T. Hirt (2005) differ three dimensions of multiculturalism:

Descriptive dimension of multiculturalism: - This is a description of the situation or state of society, which has culturally pluralistic character.

The normative dimension of multiculturalism: - On the basis of what has been described by the descriptive dimension, is trying to formulate a normative dimension, as it should be. It is an effort to solve the problems associated with the existence of a multicultural society. The normative dimension already does not view the situation as it is, but it says what it should be. Based on the fact that some people are disadvantaged in access to social resources for the reason that by society are regarded as belonging to underprivileged social groups.

The practical dimension of multiculturalism: - An indication of normative ideas of multiculturalism into practice. The practical dimension all activities intended to improve the

relationship of different sociocultural groups within a multicultural society. This includes multicultural education, practical policy, legislative actions, media activity, etc. *“Multiculturalism is a theory that rejects cultural assimilation and reports on the ideas, which is the central point of integration in the spirit of pluralism”* (Hladík, J., 2006, p. 14.)

4.3 Negatives of coexistence in a multicultural society

One of the goals of immigrant integration policy, as stated in the Concept of integration of Foreigners, approved by Czech government Resolution dated January 16, 2013 (No. 43) is to promote harmonious, conflict free co-existence between immigrants and majority society, maintaining social cohesion in the country as well as prevent isolation and social exclusion of foreigners and ensuing conflicts. Communication between foreigners and the majority environment, establishing contacts and developing intercultural dialogue is necessary for tolerance and respect for diversity foreigners to eliminate discrimination, xenophobia, bullying and other negative phenomena.

Discrimination: - Discrimination is unequal and therefore unjust treatment of people, based on racial, cultural and religious differences, or differences between the genders. It consists in intentional disadvantage and thereby reducing the chances of employment in the company.

Bullying: - The term bullying is often used as a synonym for intentional acts which are directed against any other entity, while attack on his human dignity (Choděra, O., 1997, p.127).

Racism: - It represents an ideology that presents a set of concepts based on the fear of the unknown, foreign and forming its ideological superstructure. Provide for physical and mental human inequality the human race and the crucial influence of racial differences on the history and culture of mankind. Racism has been used throughout history as an ideological basis for aggressive behavior, expansion, operation and exploitation. Based on the theory that mankind is originally divided into higher and lower races, the higher carriers the progress and are intended to govern. The lower races are incapable of cultural creativity and need to be ruled (Frištenská, H. in Šišková, T., 1998, p.200).

5. Process of adaptation to the new culture

Even for the people with the strongest character is common that they are going through so called cultural shock after upon arrival to the new country. Culture shock is the common name of the psychological affliction that results when people become anxious and confused in a strange environment with different customs and beliefs than their own. They experience homesickness, depression, irritability and frustration during an extended period of adjustment (Charlé Associates, Expat culture shock [online]. 2014.).

The process of adjusting from advanced country to an emerging one (and reversely) is much more stressful than when the person travel from rich to rich country. In other words, citizen of USA will be not so stressful when he will move in to the Germany than for example to the Belarus.

5.1 Stages of Expatriate Adjustment

Overall we observe five stages of adjustment. In next chapters we will talk about each of them.

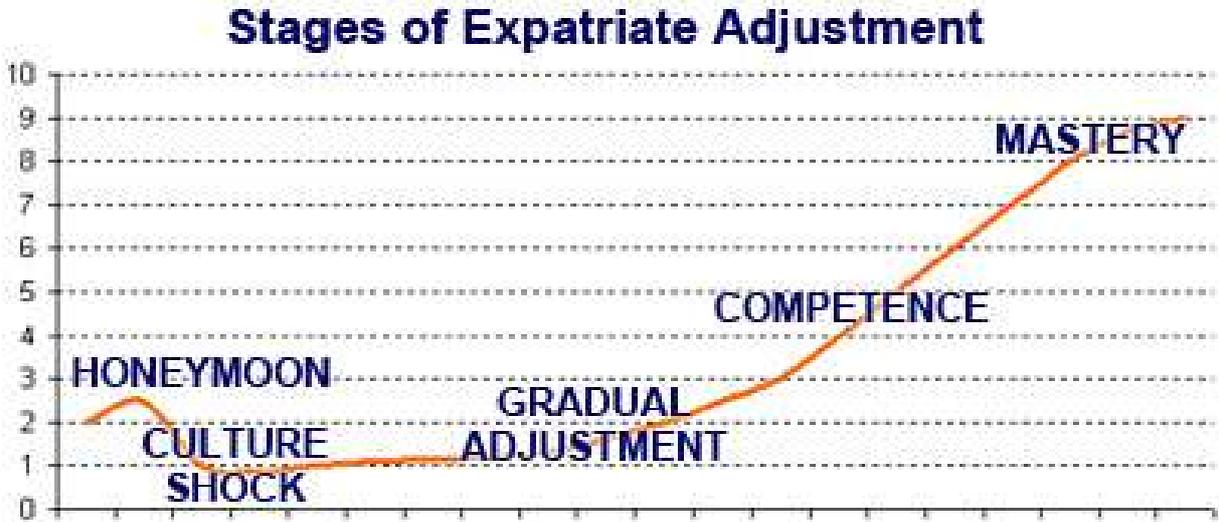


Figure no.1: Stages of Expatriate Adjustment

(Charlé Associates, Expat culture shock [online]. 2014.)

5.1.1 Honeymoon

This is the first period which arise usually right after arrival to the new country. It lasts from 4 till 6 weeks, but it depends on the individual. In the Honeymoon phase, expatriates are excited

to be in the new country and fascinated by its sights and sounds. For example people who move in to the less developed countries will usually experience an increase in status and standard of living. Because of the different economic level of the new country they can effort to buy house instead of small flat in their old country etc. The expenditure are lower so they feels richer. For these reasons and many others, expatriates feel good about themselves and their family situation in this first brief period of expatriation (Charlé Associates, Expat culture shock [online]. 2014.).

5.1.2 Culture Shock

This second period typically lasts from 6 to 8 months. Again it depends on the individual. The Honeymoon phase is over and the arrivals quickly begin to comprehend the magnitude of the barriers and obstructions they face to doing their jobs and to live their lives. They discover, that methods that they used to use successfully over their entire career are either worthless or even destructive in another cultural environment. As a result, that they are stressed and ineffective at their jobs. When they arrive home from work they realize that the rest of their family is on the same way. There can be fight about who from members of family is responsible for bringing them in to the strange country. Than we can observe classic culture shock symptoms: frustration, anger, confusion, etc. (Charlé Associates, Expat culture shock [online]. 2014.).

5.1.3 Gradual Adjustment

This phase occur between the first and second year of stay. The expatriates partly regain their self-confidence and effectiveness. But it is still difficult process for them. Through trial and error they begin to build relationships with local people. Thanks to them they begin to adapt themselves to the new culture, can appreciate local language, cuisine and business practices.

“When you become more used to the new culture, you will slip into the gradual adjustment stage. You may not even be aware that this is happening. You will begin to orient yourself and to be able to interpret subtle cultural clues. The culture will become familiar to you.” (Study Abroad Center, Phases of Cultural Adjustment [online]. 2014.)

5.1.4 Basic Competence

The fourth phase is so called Basic Competence. We can observe it between the second and the fourth year of stay. It always takes several years to practices of business on any country. This case took longer time usually in less developed countries, which does not have clearly stated or fixed the rules of formal behavior. Immigrant is then dependent on level of his friendships with people from the majority society. However, most of the immigrants is able to develop functional proficiency in the local environment after couple of years after relocation.

5.1.5 Mastery

The last phase occur (according to various studies) after 5 or 7 years. After this amount of time the arrival already should have strong relationships with local people. Not only with ordinary people like family friends but at work as well. This person than completely understand to the new culture and to the rules in it. He can be employed in leader positions and understand to the business and market rules in the country.

5.2 Main Reasons for Expatriate Failure

Failure can be defined as a situation when the immigrant ends prematurely or is at work considered ineffective by senior management. According to the several researches the failure rates are high and can vary between 20% and 50% (depending on the country). High number of failures is observed in the less developed countries, where the gap between cultures is bigger and for person from “high-tech” country it can have fatal consequences. In the paragraphs below we will show some of the main factors which are resulting in an unsuccessful stay in a foreign country.

5.2.1 Family Stress

Most of the people who come for work in to the other country are challenged and excited for their new job. They spend more time at work since they are under pressure to adapt to the new culture and their overall responsibilities are often larger than they have experienced before (Charlé Associates, Reasons for Expat Failure [online], 2014)

As a result, the wives of expatriates spend a lot time by themselves. The hard working citizens are cut-off from their own families and friends. At the same time the home-stay members of

family are dealing with problems they have never met before. They can have problems with finding the job opportunity for them self and they are taking it as a serious damages their own career. It is no surprise that in general the unhappy could be all members of the family. Usually the person who suffers the most form cultural shock is father form the family. He is trying to do his best but the result is for him not satisfactory as he expected. The consequence is that many immigrants terminate their stay to secure their family.

5.2.2 Responsibility Overload

In almost all cases, the responsibilities of immigrants in less developed countries will be larger than they are used to. They will be asked to supervise much more people than they were used to. In the other case the immigrant in which came from les developed country to the high developed country with his family is therefore responsible to secure enough amount of money to keep the family save, get children good education etc. Those things can effort high pressure of responsibilities on one person. The responsibility overload can be so high, that the person will not handle it.

5.2.3 Physical Breakdown

The new coming people in to the new country are generally motivated to succeed and excited about gaining international experience. They work hard to achieve their goals and they will do anything to make it happen. In hand with handling of insuperable cultural differences they can be exhausted emotionally and physically at the same time.

“The combination of emotional despondency and physical exhaustion from elevated stress levels and overwork is a common problem for new expatriates -- otherwise known as burn-out. Unless alleviated, the result can be dramatically reduced effectiveness or work-interrupting illness.” (Charlé Associates, Reasons for Expat Failure [online], 2014).

Practical part

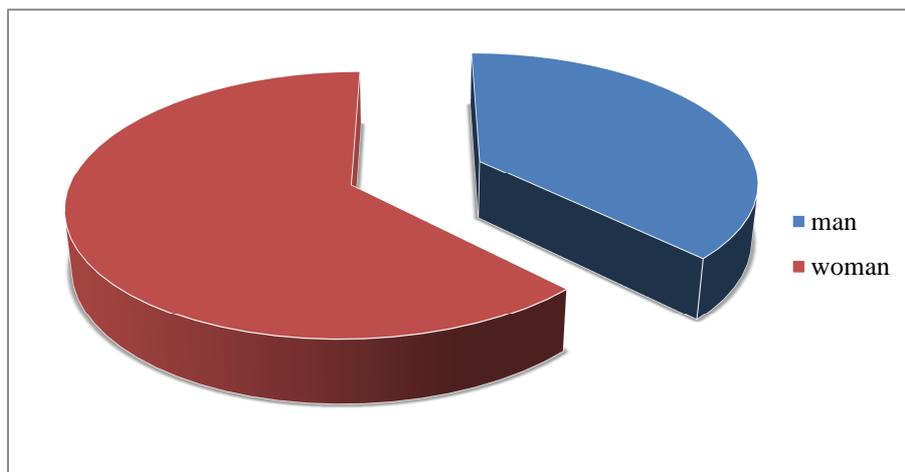
In practical part will be introduced the results from qualitative research which was done by semi-structured interviews with eight respondents. I will try to give us answers on the questions, how selected respondents perceive the cultural environment in the Czech Republic and the local population, Creates the local language communication barrier between respondents and Czechs and if does the respondents felt that a stay in a foreign cultural environment has changed their personality and do they miss something from Vietnam.

6. Analysis of data obtained from interviews

In this chapter will be introduced and interpreted information, obtained through semi-structured interviews with selected respondents. Interviews were carried out by direct contact with the respondent in his natural area (home, work).

6.1 Characteristics of respondents

The interview was made together with eight respondents. From which three were man and five women. Percentage distribution is shown in the graph number 2. To protect the anonymity of the respondents I have chosen for better orientation in the results marking: “respondent A, respondent B, etc. Table number four give us information about gender, age, reason of arrival, length of stay in Czech Republic, if they have here family or partner and if they still have family in Vietnam. Average age of the respondents is 47 years. The most common reason of their arrival into Czech Republic was job offer. In this way had answered four respondents. Two women answered that it was because of their partners which have already been in Czech Republic, one of them came here before the Velvet Revolution with the program of cooperation between two socialistic republics. One of them came here as a child. So we can observe, that most of respondents have chosen their move from Vietnam on their own. The average length of stay in our republic is 21 years. All of the respondents have here family, after the question if they still have family back in Vietnam, three have answered, that all relatives in Vietnam are already death.



Graph no.:2 : Percentage distribution of man and women in interviews

order	identification of the respondent	gender	age	length of stay in Czech Republic (years)	reason of arrival	presence of family or partner	family in Vietnam
1.	A	man	53	20	work	yes	no
2.	B	woman	50	17	work	yes	no
3.	C	man	48	26	exchange work program (comunism)	yes	yes
4.	D	woman	45	20	partner in Czech Republic	yes	yes
5.	E	woman	35	21	arrival with parents	yes	no
6.	F	man	52	22	work	yes	yes
7.	G	woman	49	22	work	yes	yes
8.	H	woman	44	19	partner in Czech Republic	yes	yes

Table no.4: Introdution of respondents

6.2 Respondents' reactions after arriving in the Czech Republic

Almost all of the respondents arrived into the Czech Republic after the Velvet Revolution. It was much easier to get in here. During the so called program “reunion of families” came two of mine respondents. My question was: *how they perceived Czech culture after arrival*. Only one of them was excited about the new culture, two felt not so big difference, but then two felt absolute difference and another two considered them self as completely strangers. Only one observed the fact, that the Czech people are less opened to each other than Vietnamese.

According to the theory of stages adjustment they reacted correctly. In the context of proving this fact, I followed the next question: *Has changed the perception of culture according your stay*. All of them confirmed the fact that they have used to it, learned to accept it or it become normal for them. However, respondent D pointed out the fact that many of Czech cultural actions gradually disappeared. After closer question on this topic she answered: *“Before, people gathered each week in the square and shopped at local markets raw materials (fruit and vegetables, author's note) and products. They have placed greater emphasis on traditional holidays such as Easter or Advent weekends in Christmas time.”*. Next question was, if they felt stress from the foreign culture. Three of them have felt big stress, respondent H felt no stress. Interesting answer had respondent C: *“After arrival into Czechoslovakia Republic we have had a three months course about Czech culture and Czech language.”*. Based on this fact he managed to handle the stress better, because he was partly prepared on what he can meet in the Czech environment. To the respondents was also given question if they were surprised by something after arrival. Five of them reacted on different climate. Respondents B and G had reacted on their first experience with winter and snow. B said: *“Ten months after my arrival my first son was born. It was at the beginning of December. I was surprised how much stuff I have to buy to secure my child before cold weather. It was at the first time of my life I have seen snow and I did not exactly know how to dress myself let alone my little boy.”*. Much more surprising was respond from D. After my experiences from previous interviews I asked her about her reaction to the winter. She said: *“I was not surprised at all. When I was back in Vietnam they used to play Czech fairy tales and most of them I have loved this one about Cinderella. I saw snow in there and at the moment I have known, that I will see it once in my life for real by myself!”*. Other respondents reacted on problems with other economic situation of the countries (Vietnam was still damaged by recent war with China, author's note). E, the youngest from respondents reacted on the different mentality of children in school. On the question if they are homesick five responses that yes, G and F even said: *“Vietnam will always be my home.”*. Three are not homesick at all, when I asked how so, I get in every case the same answer: *“Every my relatives from Vietnam are already death. My family and live is here in Czech Republic.”*.

identification of the respondent	perception of culture after arrival	has changed the perception of culture	stress from the foreign culture	homesickness	were you surprised by anything
A	felt as stranger	it was better during the time	big at first	no	different climate
B	everything was different	used to it	big at first	no	first snow
C	less opened people	learned to accept it	from the start	yes	different climate
D	not so big difference	used to it	sometimes at the start	yes	model of western family
E	everything was different	learned to accept it	big at first	no	mentality of other children
F	felt as stranger	it was better during the time	from the start	yes	prices, economical situation
G	not so big difference	used to it	sometimes at the start	yes	first snow
H	was excited	become normal	no	yes	prejudices of local people

Table no.5: Perception of the Czech environment after arrival

6.3 Relationship to the local residents and its evolution

Table number 6 shows the information that was found in respondents with questions concerning the relationship with the country's population. The main difference that was observed by respondents A,F and partly by D was that Czech people are indecision in many things. According to them we need always opportunity to choose from several options. D said: *“When Vietnamese is searching for a job he has different view on the problem. When he once found some job, doesn't matter which one he just take it without answers. Czechs are always exploring other options and hesitates.”*. Thanks to the socialistic propaganda in the old Vietnam most of respondents does not have any prejudice against Czech people. Three of respondents had only small. The relationship between Vietnamese and Czechs I decided to measure by the question if they have any Czech friends. All of them gave me positive answer. Best answer I consider from F: *“Yes, I have many of them. We have very nice relationship with each other. But the best thing I enjoy with them is, when we go to the restaurant to have Czech beer. I love Czech beer and Czech humor connected with it!”*. The experience with misunderstandings with their friends have all of them. They all have agreed, that it was mostly from the start because of the language barrier. The positive characteristics they used at most

to define Czech friends were this: helpful, tolerant, honest, cheerful, funny, dedicated and unselfish.

identification of the respondent	Czechs differences compared to Vietnamese	prejudice against local residents	freinds between local residence	misunderstanding with friends	characteristics of Czechs
A	relationship to work	none	a few	none	helpful, tolerant
B	concept of family	small	many	a few	friendly, honest
C	indecision of Czechs	tried to eliminate them	yes	at the begining	cheerful, unselfish, tolerant
D	indecision of Czechs	none	a few	with friends not	cheerful, helpful
E	other cultural holidays	none	many	sometimes	considerate, funny, friendly
F	relationship to work	none	none	a few	helpful, honest
G	approach to religion	small	a few	at the begining	merciful, dedicated
H	concept of family	small	a few	none	friendly, unselfish

Table no.6: Relationship to the local residents

6.4 What respondent miss in Czech Republic

By answering the question if they miss something in Czech Republic two respondents have answered that hardworking people. Reaction of F: *“When I came in to the Czech Republic, it was only few years after revolution. All the kinds of crafts were functioning. You could find specialists to every kind of handiwork. Now Czechs people are much more comfortable and want to work in the services instead of old traditional crafts. I think that it is shame.”*. Only respondent C misses his family. C said: *“The last time I was home in Vietnam was twelve years ago. In these days the only relative left there is my mother. Unfortunately the financial situation of my family in Czech Republic is not so good that I could effort to go there to see her. In mi mind sometimes arise an idea, that I will maybe not be able to see her again.”*. This was maybe the deepest social contact that I managed to establish with my respondent. Two respondents were talking about lack of religions in Czech country. Other two said, that they miss nothing at all. By E it is understandable, she came here with her family as a child and so she remembers from Vietnam only few most important facts from childhood.

identification of the respondent	do you miss something in Czech Republic
A	hardworking people
B	religious convictions
C	family
D	cohesion between people
E	no
F	hardworking people
G	religious convictions
H	no

Table no.7: Does the respondent miss something in Czech Republic

6.5 How the respondents were affected by staying

Only two respondents take a view that they were not affected at all and that they are the same people like they were before arrival. The rest of respondents perceive his change by little different way. A and F have admitted, that they have improved their psychological resistance. A said: *“After I came in to the Czech Republic I had to secure hinterland for my family that will about to come in next two years. After this experience I consider myself more peaceful. I better recognize which things are more and less important.”*. Similar answer had respondent F as well: *“I came into new country, I did not know the language and cultural habits of local majority. First two years was for me quite stressful, but when I look back I would do it again.”*. D and H had similar answers about creating family in Czech Republic. However, D had an additional finding: *“I realize that it is not about how we look like, or which nationality we are, but it is about humanity itself. Every time it is only about the person, racial prejudices are irrelevant.”*. B had similar answer about the family: *“I become appreciate my family more. It helped me to organize priorities in my life.”*. Original reaction came from respondent E: *“As I was growing up in Czech Republic, I was trapped between two cultures. It helped me improve my intercultural feeling.”*. Follow-up question was *what you entertain on the Czech Republic*. Two respondents A and F have answered very simply:

“Czech beer.”. Other respondents had different answers like: standard of living, Czech humor, Prague, better conditions for study, better conditions for raising children and Czech traditional food. All respondents have been in Czech Republic for about 20 years so I wondered how they feel about Vietnam. A,B,C,D,F and G answered: “Vietnam was and always will be my home.”. Only E and H said: “Vietnam is for me the country I come from. My home is in Czech Republic.”. The final question in this part of interview was, if they have, or have not Czech citizenship. Seven of them have only Vietnamese citizenship. Only E has Czech. There is a problem, that adult people who came from Vietnam cannot have both citizenships at the same time. They have to choose if Czech or Vietnamese. When I was wondering why they still have Vietnamese citizenship the ultimate answer by all seven was: “When I grow old maybe I will return.”.

identification of the respondent	sense of personal changes during stay	which change	what you entertains on the Czech Republic	relationship to Vietnam	Czech citizenship yes/no
A	yes	psychological resistance	Czech beer	my home	no
B	yes	appreciates her family more	standard of living	my home	no
C	no	-	Czech humor	my home	no
D	yes	creation her family	Prague	my home	no
E	yes	intercultural feeling	better conditions for study	country I come from	yes
F	yes	psychological resistance	Czech beer	my home	no
G	no	-	better conditions for raising children	my home	no
H	yes	creation her family	Traditional Czech food	country I come from	no

Table no.8: Impact of the Czech Republic on respondent

6.6 Describe your normal day

This part of interview was interesting in fact, that I could verify some previous responses about the life of the respondents. All of them wake up very early two of them even before 6 am. The rest does not get up later than at 8 am. All the respondents starts their day with breakfast, no one of them goes out without breakfast. Then are they leaving their homes and goes to work. Only respondent C has two jobs. He works in the manufacturing plant, his work time is from 7 am until 3 pm. Than he goes home and works in his shop. The rest of respondents are working in their family businesses. Six of them have shops with clothes or foodstuffs. The respondent E owns her own restaurant. She have said to me, that one of the reasons why she have the Czech citizenship is, that it was then much easier for her to communicate with authorities about all the hygienic regulations and other permits for her restaurant. Even though each of them works in his own business (C only partly), their work day ends usually by the 7 or 8 pm. So they spend every day almost 12 hours at work. When they come home, they have dinner, watch TV and goes to bed. The evening time was by all of them the same.

6.7 What is your religion

When I have asked about religion, I found out that all the respondents are faithful. Every one of them is committed to the Buddhism. Buddhism is also the most common religion in Vietnam. Respondents F and C have converted to the Buddhism after arrival to the Czech Republic. Their original religion was Confucianism. They have switched the religion, because Buddhism is more feasible with the Czech culture. Respondent F said: *“Back in Vietnam I was raised in the family which had faith in Confucianism, but the conditions for religion so strict like it are in the Czech Republic not good.”*. The other answers were focused on the fact, that they did not wanted to force their children in to the strict model of family, which is given by Confucianism, so they started to practice Buddhism.

7. Answering the research questions

How selected respondents perceive the cultural environment in the Czech Republic and the local population?

Up to two respondents, all expressed positive feelings about the Czech culture or respect for the cultural environment in the Czech Republic. As the advantages of life in Czech Republic subject reported the high standard of living, business opportunities and good educational possibilities for their children. They all have experience with social conflicts, but all of them had this experience in the first two years after arrival. They have agreed, that as an cause was lack for knowledge about the new culture. In next years they have add these knowledge and become the part of Czech society. Respondents perceive the Czech environment different form Vietnam especially in the following respects: food, different climate, mentality and lifestyle of Czech people. Also the statement to the Czech residents is positive. Most of respondents from interview survey stated that their view and relationship with the Czech population is stable or improving. All of the respondents have friends in the Czech community. Among the frequently reported adverse features of Czech include: prejudice for racial diversity, brashness and racial bullying. For the positive attribute they consider: honest, cheerful and tolerance of Czech people. The values of the dimension "emotional resilience" again show that these respondents will be pretty good to deal with stressful situations in a different environment.

Creates the local language communication barrier between respondents and Czechs?

According to the respondents answers there was a problem with this fact, but they have managed to handle it properly. They had a motivation to learn Czech language because of their business. They needed to communicate with their customers so the damaging of the language barrier was one of the first steps they had to carry out. In present time if they need to communicate with official language they use as translators their children. Children of Vietnamese people have big advantage in the fact that they can speak continuously in Czech language and in Vietnamese as well.

Does the respondents felt that a stay in a foreign cultural environment has changed their personality and do they miss something from Vietnam?

Except for two individuals all respondents has stated that a stay in a certain direction has changed them. As the result of change they had mentioned: psychological resistance, improving of intercultural feeling and appreciation of their families. The prove that they have

partly changed was given by the answers on question what the respondents entertain on the Czech Republic. Two respondents mentioned Czech beer and one traditional Czech food. One even said Czech humor. This reaction gave me evidence of that they have accepted from the Czech culture one of the strongest parts on which the Czech people are proud. On the other hand there will still be something they will miss from Vietnam. For two of them it is religious convictions. It is quite hard, when we take in account the fact, that Czech Republic is one of the most atheist country in Europe. The other two miss the hardworking people. In the Vietnamese community is normal to work for twelve hours a day, so then when we compare it with normal Czech worker it is quite difference. Only one respondent miss his family from Vietnam. They communicate with each other on week bases using the internet calling programs. The community is interesting in the fact, that as a tool for keeping the family contacts even in the Czech Republic they use internet. Most famous program for them is Skype.

8. Discussion

The purpose of this study was to reveal the process of adaptation of Vietnamese to the cultural environment of Czech Republic and find out how they perceive Czech citizens.

All the respondents had from the start interest to communicate with the citizens from majority society. This fact came to me as one of the most important part of their adaptation. Even though they still keep contacts between each other inside the Vietnamese community, they are opened to the Czech citizens as well. All of the respondents have at least the basic knowledge of Czech language, which help them to better communicate and adapt them self on the new culture. Of course when they are speaking with each other they still use Vietnamese language, it is their native language and so it is more comfortable for them. However when they are in the group with Czech people, they are trying to speak in Czech language. In this case they use Vietnamese only in argument between them. The research answered the question of how respondents perceive Czech cultural environment and Czech citizens.

The results of this work were created on the base of personal interviews, which I have made with eight respondents. Using the semi-structured interview I have managed to get respondents opinions about Czech culture and Czech citizens. The respondents consider them self as almost fully adapted on the Czech culture, they positively reacted and evaluated the Czech cultural environment and had no problems to live in it.

I choose the qualitative method, semi-structured interviews, from several reasons. The first reason is, that I have recorded the interview on my mobile phone. So I had all the valuable data saved and ready to use. Without this type of solution of noting the data from interviews I would be not able to collect all the important details said by the respondents. Every interview lasted at least one hour so creating of the audio record was the best solution how to preserve all data. The second reason was that thanks to the prepared structure of questions I could easily orientate through various answers, mark them together and seek for common features. The semi-structured interview kept enough space for respondent answers on which they wanted to talk. Using this tactics I managed to get more interesting information. The first disadvantage of this method I see in the time demands. As I have already mentioned every interview took about one hour to make and then about two hours to rewrite the data in to the Word and Excel. The second disadvantage I consider the fact that results of this research cannot be applied on research of another ethnic then Vietnamese. They are very specific and traditional ethnic and trying to apply those results to some other ethnic could lead to misunderstandings and false evaluation of the data. One of the possible ways how to use outcomes from this thesis is to observe and try analyze the disunity of Vietnamese children who are born in the Czech Republic, but still raised in the Vietnamese society. Those children are then literally trapped between two cultures and it can be very frustrating for them.

For the better and more accurate results I should choose more respondents. Unfortunately, due to lack of time I managed to make the interview with only eight people. It was five women and three mans. This is also bad indicator for the results, because the sample of respondents was not balanced by gender frequency. The good thing about it is that I have found approximately same old respondents. The average age was 47. This age level is ideal for this thesis. Those people came in to the Czech Republic by average 20 years ago and so can evaluate their adaptation with better time lab. With attentive examination of responses we can nicely observe the classical reactions of immigrants to the new culture: honeymoon, culture shock, gradual adjustment etc. Positively I evaluate the collection of the data in to the separate tables. From this arrangement we can easily read the results. With the combination of interpretation of some exact answers, the reader can make himself better picture about thinking of respondents and their priorities.

From the results of the interview we can observe the confirmation of the theory about so called Cultural Shock. Almost all of the respondents felt this phenomenon after arrival to the Czech Republic. They were under the big pressure, because of finding a job, supporting the family and lack of knowledge about new language. The completely different cultural

environment, different climate and lifestyle caused by the respondent states of hopelessness, depressions and stress. As a prevention against this fact worked out the fact, that all of respondents have friends from Czech community. All respondents agreed on fact, that Czech friends made their perception of the new culture better and helped them from mental crisis.

Despite the shortcomings of this thesis, which I have here mentioned, I think that this thesis can bring information about how Vietnamese people see our culture, how hard it was for them to adapt on it and show us from new point of view some of errors in our society. So picked up information can hopefully be useful for people who would like to pursue this issue in the future.

I think that it would be good to continue with research of this problem. It can improve communication, understanding and cooperation between Czech majority society and Vietnamese ethnic in our territory. Following this thesis I would recommend the observation and studying of the problem of young Vietnamese people. This group people stand in between of two cultures and are under a big pressure to decide which way they will aim their lifestyle. I would recommend to focus on the difference in communication and relationships between them, their Vietnamese family and Czech friends.

9. Conclusions

My bachelor thesis pays attention to the problem of adaptation of Vietnamese people to the Czech culture especially on those who came directly from Vietnam to the Czech Republic and so have experience with problems which arises by arriving in to the new and cultural different country. The goal of my thesis was to find out how did they react after arrival to the Czech Republic and how did they deal with cultural changes in their lives, how were they affected by the Czech culture and what they think about Czech people.

The observed sample were eight people who came in to the Czech Republic from Vietnam and live here for about 20 years so they can describe all stages of their process of adaptation.

In the theoretical part we pay attention to the history of Czech-Vietnamese relation, we briefly look into the complicated history of Vietnam which is full of armed conflicts. Attention is also focused on Vietnamese customs, culture, religion, language and script. Furthermore the work focuses on life in a multicultural society, discusses the pros and cons of coexistence in a multicultural society. One chapter is devoted to organizations that help to the newcomers as well as existing Vietnamese citizens to orient in the Czech environment while trying to close up the life of Czech community.

The practical part, which is based on the theoretical bases, was carried out through semi-structured interviews. After their processing and analysis was fulfilled the objective of the research and answered all main and secondary research questions. With the practical part we can get the opportunity to become familiar with the life and opinions of the generation of Vietnamese people who came directly from Vietnam to the Czech Republic. We find conditions under which they came to our country, how did they felt about the Czech culture and how they responded.

By the research was proven, that the Vietnamese people who are coming in to the Czech Republic deals with big cultural shock. It is because of the differences like language, religions, personal habits, perception of the family and many others.

The results have shown and proved to me, that this older generation is now fully adopted to the Czech culture, or have found her own way how to deal with it. The next thing I managed to discover is the problem with young Vietnamese who were born here in Czech Republic and now they are dealing with problem of growing up between two different cultures. This theme seems to me like an interesting idea for further research of this ethnic group.

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Attachments

List of legislative sources

1. Law no. 326/1999 Sb., on the Residence of Foreigners in the Czech Republic, as amended.
2. Law no. 325/1999 Sb., on asylum, as subsequently amended.
3. Law no. 273/2001 Sb., on the rights of persons belonging to national minorities, as subsequently amended.
4. Resolution of the Government of the Czech Republic no. 43/2013, the procedure for the implementation of the updated concept for the integration of foreigners - cohabitation in 2013.

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