

CALL ME BY MY NAME: A CASE STUDY OF CHINESE
SOJOURNERS' USE OF CHINESE AND NON-CHINESE
NAMES AS IDENTITY MARKERS AT A JAPANESE
COMPREHENSIVE RESEARCH UNIVERSITY

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(私の名前で私を呼んで: 日本のある研究志向大学における中国人滞在者の中文名と非中文名のアイデンティティ標識としての使用に関する事例研究)

区 分 : 甲

論 文 内 容 の 要 旨

The history of Chinese international students in Japan dates all the way back to 1896, when the Qing government sponsored the education of thirteen students in Japan (Liu-Farrer 2013). Apart from the cultural and linguistic affinity between the two countries, the Global 30 Program, which offered English courses at the undergraduate and graduate levels at thirteen of Japan's core national and private universities, may result in a shift regarding address terms. Although previous studies in the field have shown that Chinese speakers sometimes like to adopt non-Chinese names in Chinese-speaking contexts (Huang and Ke 2016; Chen 2015; Gilks 2014; Sercombe et al. 2014; Chien 2012; Duthie 2012; Henry 2012; McPherron 2009; Cheang 2008; Lee 2001; Tan 2001; Li 1997) and when studying aboard in English-speaking nations (Cotterill 2020; Xu 2020; Schmitt 2019; Diao 2014; Edwards 2006), little has been investigated regarding Chinese sojourners' naming practices in Japan. The purpose of this study is to examine the Chinese and non-Chinese naming practices of Chinese international students and their associations with personal identity during the participants' academic sojourn in Japan.

Drawing on twenty-one semi-structured interviews, this work examines the participants' motivations for Chinese and non-Chinese naming practices, and investigates how personal identity is presented through the names. The findings indicate that the participants either adopted Japanese non-Chinese names or non-Chinese names of Western origins; or retained both. The qualitative analysis, which focuses on gender, sexuality, ethnicity, and culture identity domains, indicates that three factors influence participants' naming practices and name-identity interrelations: individual agency, other significant individuals (e.g., teachers and peers), and Chineseness (e.g., ethnicity) and cultural and social background in Japanese society (e.g., Chinese multi-name culture and Chinese and Japanese conventions for terms of address).

Regarding the relationships between names and personal identity, the qualitative analysis reveals that the adopted non-Chinese names may be considered the respondents' conscious construction and continuous exploration of identity and personality traits. Moreover, discordances between name and identity were discovered in the participants' identification with both Chinese and non-Chinese names. Similar yet different strategies were employed to bridge the gaps and (re)establish name-identity connection. Individual agency, the influence of significant others, and one's social and cultural background including Chineseness, all became prominent in various strategies.