

The Name Game: What's in a Name?

XC433 C1: Cross-Cultural Storytelling

November 8th, 2022

Team Members: Anaya Barmecha, Kylee Nguyen, Amanda Satterfield,
Younna Sukkar, Lydia Sun

Abstract

“The Name Game” is an experimental approach to underscoring and further understanding the variabilities behind names. This research report aims to answer the fundamental question of “What’s In A Name?” through the retelling of name-based stories and engagement of cross-culture exposure. We seek to understand how no name is the same, particularly in how it has the potential to disrupt the place of Chinese, Vietnamese, Dominican, Singaporean, Lebanese, British and Norwegian individuals in America. All ten of our interviewees bestowed a highly personal relationship with their names, a fondness and/ or dissonance which fluctuated over the course of their lives. These findings were reliant on our subjects’ name-related experiences in the United States which revealed a sense of belonging while instilling a rich identity-complex. In this comprehensive report, we outline our discoveries through the convergences and divergences of our interviewees’ stories and seek to uplift the conversation on bearing an ‘unconventional’ name within the wider Boston area.

Research Questions

How do the participants from varied cultural, ethnic and religious backgrounds perceive their name in relation to their identity? What cross-cultural similarities or differences do participants share in regards to their beliefs and perspectives?

Methods

Our main target population centers upon a concentration of international college students residing in America or individuals with eclectic, multicultural name-experiences; the majority of our sample respectively reflects aforementioned name owners, all of whom were interviewed via

Zoom in English. A list of standardized questions were devised in preparation for the semi-structured interview though, depending on the direction taken by every interviewee, not every question was asked. In terms of our teams' data analyses, such was conducted using a qualitative approach.

Adopted Interview Protocols and Questions

Basic Introduction

1. What is your name?
2. What are your pronouns?
3. Where are you from?
4. Do you go to University? If so, where? If not, what is your profession?

The Origins of their Names

5. Can you tell me a bit about your name and where it comes from? What does it mean?
6. Do you have any other names besides your legal name? Perhaps names that are not in your first language or full-time adoptive nicknames.
7. Are there certain scenarios where you decide to go by a different name? Perhaps in settings where you feel more or less comfortable or are surrounded by those from your culture?
8. Did you have a nickname when you were growing up? Which was your favorite? Who used to call you it? Where does it come from?

Interpretation and Implications of Names

9. What's in your name? What does your name mean to you?
10. Is there any interpretation and or meaning behind it that you would like to share?

11. How does your name influence you as a person? If so, in what ways; personality, academic, life goals?
12. Are there any situations whereby you opt for one name over the other?
13. Have you ever felt isolated by your name?
14. Have you ever been racially profiled by your name? Perhaps at the airport or during the job process?

The Pronunciation and Mispronunciation

15. Are there other ways of pronouncing, let alone spelling, your name?
16. Has your name ever been mispronounced?
17. Do you think that the deliberate mispronunciation of a name counts as a microaggression?
18. Do you feel uncomfortable having to pronounce a name that you've never heard before?
19. Do you ever try to correct people based on a mispronunciation?

Concluding Remarks

20. Is there anything else you would like to add to the conversation?

Participants:

Participants	Nicolette Salmi	Maysarah Sukkar	Xuanyi Zhang	Xin Yin
Preferred Name	Nicolette Salmi	Miso Sukkar	Xuanyi Zhang	Valerie Yin
Interviewer	Younna Sukkar	Younna Sukkar	Lydia Sun	Lydia Sun
Length of Interview	23:35	20:53	29:58	34:09
Format	Zoom Video	Zoom Video	Zoom Video	Zoom Video
Countries Lived In	The United Kingdom, The	The United Kingdom	China, The U.S.	China, The U.S.

	Bahamas, Switzerland			
--	-------------------------	--	--	--

Participants	Viet Tran	Thu Nguyen	Liruoheg Zhang	Angenie Pang	Smiling Jose Santiago
Preferred Name	Viet Tran	Caitlin Nguyen	Wendy Zhang	Angenie Pang	Smiling Santiago
Interviewer	Kylee Nguyen	Kylee Nguyen	Anaya Barmecha	Amanda Satterfield	Amanda Satterfield
Length of Interview	22:39	19:59	17:06	15:13	15:16
Format	Zoom Video	Zoom Video	Zoom Video	Zoom Video	Zoom Video
Countries Lived In	Vietnam The U.S.	Vietnam The U.S.	China Singapore The U.S.	The U.S.	Dominican Republic The U.S.

The Personal Relationship with One's Name: A Development from the Past to the Present

Each of our interviewees have tugged upon the so-called 'name rope' over the course of their lives, pushing and pulling it in ways which define them, defy them and, ultimately, inform them of their self-identity. Many have been coerced into co-existing with their legally assigned names, developing seemingly harmonious relationships with them despite a mixed bag of reservations earlier in life.

Having immigrated to the United States at seven years old, Smiling found contention with his name in school and society, thus yearning for a different one: "Everyone has a regular name. Why me? Why do I have a weird name?" Named Smiling because he "came out smiling," his identity tag is meant to serve as a daily reminder to stay positive and be happy. Despite speculations about the names heard on television or those of friends that he deemed "regular," his perception eventually changed, a mindset which he "kind of just grew into. The older I got,

the more mature I got and I was like, “my name’s not that bad. I like it.”” Indeed, while it left a pattern of insular comments and isolationism during the preliminary stages of his life, it were the complimentary “Oh, I like that” or “That’s unique” remarks that proved otherwise, cementing a fondness for his name. While small comments here and there serve as a source of frustration, Smiling appreciates the specialities bound to him by such a name, in turn wanting not to trade it in for something else. The individualism of his name is, in fact, an interesting commentary on Dominican naming practices as found in “From Yahira to Junot: Unraveling the History Behind “Weird” Dominican Names” which summarizes how “Dominican parents ‘burden their children with atrocious variations’ of more common names that are ‘not always so lyrical’” (Herrera par/9). Traditionally, Dominican parents value the idiosyncrasy of their children’s names, the result of commonly combining both the mother and fathers’ names to make an entirely new one. Thus, as cushioned by the article, Smiling’s name-related appreciation is the result of his cultural ancestry and the positivity his name bears, despite a journey which “demands a whole lot of emotional labor” (Herrera par/5).

This notion of growing into a name is rooted in the tug of war between Maysarah and his traditionally Arabic name; bestowing a Lebanese name but growing up in the United Kingdom, there was an inescapable sense of ‘otherness’ - an experience similar to that of Smiling’s. Maysarah, who adopted the full-time nickname of ‘Miso’ for efficiency’s sake, recalled how “When [he] was younger, [he] was essentially one of the only kids with a name that was longer than six letters and was more difficult to pronounce than maybe a James or a Jackson.” This sense of difference was a constant character in his life, though one which he didn’t wish to abandon for he was named after his grandfather. In turn, his permanent tagline ‘Miso’ felt the most “Anglican” and “digestible” as a nickname, one which he is referred to by all- including his

grandfather. However, his personalized relationship with his birth name remains a source of cultural celebration and honor, an experience he describes as “definitely a feeling of pride. As I’ve gotten older, I’ve grown to like the longer version even more: the full name Maysarah.” The ability to recognize, acknowledge and accept his ‘two’ names continues to inform his identity in the same way he will draw inspiration from his name in difficult times: “I’m not really alone in doing things. I’m standing on the shoulders of giants in terms of both my name and what I do, and so whenever I need help, I can kind of just look down, tap the giant on the shoulder and ask it for help.” This sense of togetherness remains underscored by “How Does It Feel to Be a Problem? : Being Young and Arab in America,” which describes how names “connect us to each other. In ways that polemics and polls cannot, they reveal our conflicts within ourselves and our vulnerabilities to each other” (Bayoumi 12). By reinforcing the necessity of community, such a source remains fundamental in understanding Maysarah’s attachment to his name, especially while not being in the presence of whom he was named after. It ‘okays’ his duopoly of being both British and Lebanese, an understanding which remains necessary in today’s polarized, post 9/11 society.

Unlike the nationalism that stems from Maysarah’s story of belonging, Nicolette’s relationship with her name fares differently, never feeling quite connected to her Scandinavian roots because of its Anglican-sounding quality. In turn, and unlike those aforementioned, she never really grew into her name, choosing to riot and reject it over the course of her childhood. Upon reflection, she admits to a sense of isolation from the culture she was born into, feeling like “I have the most American name and that kind of makes me feel like it doesn’t match me, but I can’t just change my name at 21 years old.” She recalls the stinging sensation of watching her younger sisters, Celine and Tatiana, be named with such strong Scandinavian ties, a testament to

her sense of difference within her own family. Thus, while Nicolette has constantly pondered the notion of changing her name to one more fitting with her personality and character, it took coming to the US to want to officially formalize it- a move that would help disguise her misperceived Americanism. Instead, she refrained from doing so, blaming it on the lengthy process and possibility of cognitive dissonance.

While none of the other aforementioned interviewees de facto went forward with changing their legal name, Xuanyi did. Xuanyi - meaning “reborn”- was granted his original name by a naming expert in China, a practice which involves calculating how many strokes are meant to exist in one’s Chinese name; however, at the age of ten, Xuanyi found himself facing severe health issues, in turn seeing the naming expert return with the news that his original name, ‘Yuanmu,’ had been miscalculated. Upon such a discovery, he decided to have his name changed, updating it to a new identity marker; thus, Xuanyi “really marks one of the most important periods of time in my life, because it represents a brand new identity and redefines who I am throughout those struggles.” Even against an American backdrop,- of which he was in for the purpose of pursuing his higher education- adopting an English name was not in the equation, instead describing how his Chinese one is “so valuable and meaningful to me that I want people to know me as Xuanyi.” Such rebellion to the status quo of finding an alternate name was testament to his “persistence,” despite often running into problems with mispronunciation.

Gendered Names

The notion of beholding gendered names remained a consistent thread within our interviewee’s wider tapestries, a nod to its universality across many cultures. Particularly,

Smiling and Wendy's stories converged upon the discovery that last name traditions are a foundational pillar in their societies.

In Dominican culture, the typical relationship dynamic often entails partners having children before marriage, to which, their child takes both of their parents' last names. In Smiling's case, this looked like 'Jose Santiago', employing the father's ancestral surname and then adding in the mother's ancestral surname. Indeed, while the father's name lands first in terms of the surname's organizational structure, both remain equally important as they are mandatory for legal documents. Outside of the Dominican Republic, this heritage tradition is one present within many wider Hispanic cultures, but this practice of ordering which ancestral names are used vary by country (D'Vila-Montero par/2-3). While it serves as a constant reminder to who his parents are, his surname has fared more complicated outside of Smiling's host country, being faced with a series of complications and confusion in the U.S. Therefore bureaucratically, this has fed into a sense of identity frustration and misunderstanding, the product of a cultural barrier and lots of paperwork.

Wendy's patrilinear surname, inherited from her mother's maiden name, also proved to be confusing to American society despite its prominence in Chinese tradition; "I think my mom just wanted me to be part of her side of the family...because you know how the last name really indicates which family you're from." However, in order to not neglect her other biological half, her father's last name remains a part of Wendy's first name. Thus, despite their cultural differences, Smiling and Wendy's tales reveal an equity in the gender equation, displaying the importance of lineage to their names while honoring their roots.

For Maysarah, gender informs his first name in yet another slice of ancestry, somewhat like Smiling and Wendy's stories though more patriarchal. Indeed, while Maysarah was named

after his grandfather which, in Arab culture, remains a standardized practice (Ibrahim 28), his name is technically a female one; despite ‘Maysarah’ being the combination of two English, feminized names- “May” and “Sarah”- its Arabic spelling is a clear giveaway, ending with a ‘s’ character which signifies its femininity. Thus, having grown up in the UK- an English speaking country- such confusion was never a hurdle; however, he recalls the comical nature of often being mistaken for a woman on paper. His story remains supportive of Smiling’s, with both facing the same logistical difficulties in foreign societies but without undergoing severe phases of imposter syndrome.

Nicolette’s name has been the source of her own identity crisis which has instilled the legitimate anxiety of not being recognized for her worth. In choosing not to know the gender of their child despite the hunch that she was going to be a boy, Nicolette’s parents carefully selected the name ‘Nicolai’ to honor her Scandinavian heritage while underscoring its meaning of ‘greatness.’ Upon the birth of their baby, they were coerced to trade it in for something more ‘feminine,’ to which they turned to Nicolette. A similarity at first glance, perhaps, though one unlikely: the name ‘Nicolina’ is, in fact, the direct inverse of Nicolai. Speaking on behalf of her parents’ choice, the name ‘Nicolette’ was meant to help her assimilate and avoid name butchery in London- the place she grew up. She nags that the weight of her name as a woman feels entirely different to her male counterparts; thus, Nicolette has reflected upon the possibility of deliberately changing her first name to Nicolai or adopting her mother’s maiden name in an effort to feel more Scandinavian rather than adhering to social convention.

Isolationism

Thematically, the notion of dissonance from one's society has remained a highly prevalent theme amongst many of our interviewees, though their distinctions appeared refracted on an individual basis: for the likes of Nicolette and Maysarah, this took the form of mispronunciation; for Valerie and Wendy, this was the result of their self-perceptions; for Caitlin, it was highly structural, pointing fingers at institutional barriers.

It was this so-called “ignore it” attitude which served our interviewees the most solace, particularly in societies where *they* were the alien. Nicolette remained irked by those who called her “Nicky,” a shortcut to efficiency on their end, perhaps, but to her, a deep and profound sign of laziness. Indeed, this presumptuousness diluted the potency of her name, one whose roots come from ‘greatness’ but, instead, remained passive to those who called her by what they pleased. In a similar, though culturally different, vein, Maysarah was the clear victim to microaggressionist behavior, with many individuals bastardizing the pronunciation of his name to sound as “Myzo” though he remained “willfully ignorant.” He claims this unbothered reaction proved an easier facade to those deliberately being hostile to his already Anglicized name.

Bullying unfortunately took root in Valerie’s childhood after the discovery that her original name could be pronounced like the word “invisible” in Chinese; that same butchery remained omnipresent in Wendy’s experience for it was a name which was “too long,” leading her to constantly be made a mockery of by her peers. Thus, it proved an easier fix for both girls to adopt names different from the ones assigned to them at birth- despite trumpeting a profound fondness for their Chinese names. However, there came a point where it ought to change: “There was a point in life - especially Middle School - I was embarrassed by my Chinese name” Wendy noted. “You know, they’re like, ‘uh, how do you pronounce this?’ Or they would pronounce it really weirdly. It just made me feel very awkward” This notion of exceptionalism remains

nestled in an article belonging to the Journal of Experimental Social Psychology titled “The Name-Pronunciation Effect: Why People like Mr. Smith More than Mr. Colquhoun” which breaks down the complexities of pronunciations through five experiments, ranging from ‘easy to pronounce’ to those harder. Assessed on factors independent of “name length, unusualness, typicality, foreignness, and orthographic regularity” (Laham, Simon M., et al., pg 1), the authors also assert that those with difficult-to-pronounce legal names who choose to have an alternative or nickname support the psychological lonesomeness experienced by Valerie and Wendy at such young ages.

Isolationism through institutionalism served as an utter and somewhat inescapable source of dissonance for Caitlin, Wendy, and Xuanyi. Though Caitlin and Wendy committed to their so-called “American” names upon landing on American soil, their decision has not been reflected within most areas in their lives; the simplicity bound by a class roster- perhaps the easiest way of officializing an individuals’ name- proves as one of the greatest disconnects fostered in the American system; its importance is a reassurance of one’s identity, but also, a catalyst in redirecting unwanted attention. Caitlin notes trying to take advantage of her university’s student website where she “changed my name on Blackboard...but then somehow on the student list that all the Professors have is still my Vietnamese name, so I’m not really sure how that works.” All three interviewees agree that this goes further than a technicality, rather, a lack of support from all parties involved. Xuanyi, however, senses this academic hostility through another lens: he recalls being the last person called upon by professors to answer questions and the last to receive back assignments due to the alphabetic makeup of the roster. To overcome this, he pondered ideas as outlandish as naming himself “Apple or something starting

with an A,” a decision which would reflect semi-permanence and necessity in order to feel included.

Cultural Assimilation

Our interviewees reflect a microcosm of global cultures caged within the wider Boston area. However, they are unionized in their plight of simply being in American society, turning to assimilation to best overcome it; some learned English, others adopted an Anglicized name and one even committed to a more Western dress-code. These modifications, though surface level, proved utterly important in reassessing one's identity, the foreseen cost of studying in the USA.

Caitlin, Wendy and Valerie reckoned that there was no concrete reasoning for the ‘English’ name that they chose beyond its necessity, rather, simply stumbled upon it and liked it. Wendy, for instance, picked ‘Wendy’ over ‘Stephanie’ as it was of preference; Caitlin followed an influencer with said name; Valerie similarly picked hers at random. Collectively, they agree that these names were simply facades, chosen out of efficiency's sake rather than the belief that these names reflect their “alter egos”. The Journal article “I Have Two Names, Xian and Alex,” found in the Journal of Cross-Cultural Psychology supports this notion of identity-disruption, discussing the correlation between lower self-esteem and the adoption of Anglo names as undergone by international Chinese university students. This so-called ‘chameleon effect’ roots itself in the desire of wanting to fit in easier and not complicating social interactions further than needs be; instead, this assimilation serves as the proper step to prepare a child to embrace “internationalism, fun, modernity, and trendiness” (Schmitt, T. L., pg 228).

The notion of one's name and their identity are not mutually exclusive, however; for Wendy, it began as “a name easier for my teacher to pronounce. But then now, it kind of becomes

me, I'm Wendy.” Her sense of “independence” bloomed when she was ‘Wendy,’ unlike that of her legal name, which remained a constant reminder to the “ family and the culture that [she] grew up in.” For Valerie, meaning “courage,” it was a reflection of her resilient character, one which propelled her to “say your opinion out loud.” It is the tales of Wendy and Valerie which exemplify how no name is strictly a matter of identification, rather, a personality shaper, characteristic indicator and a behavior trigger.

Discussion

The conduct of our research required a stringent method of interviewing, and one of group deliberation for that matter. Our interviewees came from a pool of individuals familiar to us both personally and culturally. Here, we collectively decided on interviewing our own sources, rather than trading with our teammates for a plethora of reasons; primarily, such was done for a sense of solace between interviewee and interviewer, one which would encourage the sharing of personal and sensitive information due to a ‘comfort’ factor. Indeed, we took into consideration the inherent biases of knowing our subjects, probing them with questions to which we knew prior to the interview or perhaps pointing them in a direction to which would fit our piece best rather than acting as more of an umpire. However, we overridingly decided that the notion of familiarity remained more effective than the unknown.

In a bid to diversify our interviewees from strictly being international college students in America we sought to look elsewhere, perhaps interviewing a linguistics professor or a barista whose responsibility is to call out names which they may be unfamiliar with. These questions took the initial shape of, “How do you feel about pronouncing names you’re unfamiliar with?”, “How do you go about learning students’ names?”, and “Do you think it is important to

pronounce a student's name correctly?". Indeed, we chose not to go forward with said idea as despite these individuals providing our project with layers, they would have served us more for our annotated bibliographies, rather from the actual project; should we not have had such a tight window for interviewing, these sources would have been able to capture the stories of one or two interviewees who complained of institutionalized or academic settings not upholding their names to quite the degree. This remains an interesting point of entry for further research.

Examining the scope of our research, we do acknowledge that there exist a few topical areas that remain unexplored. The majority of our findings were centered upon first names, only discovering during the process the emphasis that surnames hold in terms of one's gender, cultural traditions and society. Indeed, we made sure to cover this to the best of our degree, though there is certainly more to the narrative than what we discussed. Furthermore, should time have allowed, we would have certainly explored more deeply the respective cultural traditions of each of our interviewees. With such a diverse and international group of candidates, however, neither of these options seemed doable with respect to the depth of knowledge that currently exists.

Our research has accomplished aplenty, especially in reflecting the light, and plight, of individuals with such eclectic names; we have shown the academic and institutional barriers that burden students with perhaps uncommon or unfamiliar names, implored the possibilities of legally changing ones name, as well as the highly personal relationships one has with their name. If read, in particular, by teachers, students and or academic regulators, this research could serve as a true eye-opener and reminder to be inclusive to all as putting in the effort to learn someone's name correctly is both meaningful and important. We also believe that our research provides the necessary cross-cultural interaction with individuals to whom they have much to share and offer

to their foreign societies, though may be inhibited by the sole existence of their names. This could be explored in further research to other points of entry listed above.

The Spirit of Wonder (SOW) mission has truly informed our mission statement, research process and findings, all in a bid to enlighten the everyday individual through the telling of their name's story. SOW's emphasis on cross-cultural storytelling remains the cornerstone to the diverse population of stories which were heard, ones we would naturally never have stumbled upon to such a degree. Based on these stories, we hope that the narrative we have shaped will inspire others to "change the way they see the world," and provide a domino-effect of positive influence that seeps into our wider societies. Names are everywhere. They're omnipresent and inescapable, not just something to be called upon, rather, something which relates us to one another's deeply rich complexes. Instead of looking to mispronounce, microaggress and profile, let us celebrate our cross-cultural differences and learn to hoist one another.

Conclusion

The Name Game, despite its implications, produces no winners or losers, rather, a cultural compilation of all things name-related. Our research has surfaced the themes of isolationism, personal relationships, gendered names and cultural assimilation, of which all have bore different burdens upon our interviewees, or simply, tied their stories together. Indeed, the tales of Xuanyi, Maysarah, Caitlin, Viet, Angenie, Smiling, Wendy and Nicolette are of utter and irrevocable difference, perhaps the result of their varied cultures and upbringings, but their connection lands on American soil, brought together by the plight of bearing unconventional names.

Indeed, what our interviewees reflected is the platonic duopoly between having an everyday Anglicized name and a culturally indicative one too; Liruoheng as Wendy, Thu as Caitlin and Maysarah as Miso, to name a few. Our subjects' individualism is indicative of how

their name is further than simply ‘branding’ themselves, rather, is a clear propeller in terms of their identity, sense of self and internalized allusions. Their name-based stories tell of the frictions, hostilities and legitimate anxieties experienced by internationals with eclectic names in the US, the type difficult to forgo unless they trade theirs for something more ‘Western.’ Others, like Nicolette and Xuanyi, refused, choosing to stand their ground as part of the helpless desire to simply remain themselves.

The individualistic interpretations of one’s name remained a fundamental pillar, with each interviewee reminiscing on the story of who they came to be as a result of their names. Some, like Wendy and Valerie, chose names with meanings meshed with their personalities while others, like Caitlin, simply stumbled upon their ‘English’ names by chance. Smiling was named after constantly being giddy, Maysarah after his grandfather, and Nicolette in a panicked frenzy. Nonetheless, each had a story in which they spoke with pride on their name, reflecting fondly on the stories, dissonances and nuances which shaped their identity-complexes today.

The Name Game sought to do more than simply understand the variabilities behind the question of ‘What’s in a name?’; rather, it broadened our horizons on cultures both familiar and unfamiliar while enlightening us with a necessary cross-culture exposure. As we tell the stories of our individualistic, charismatic and highly differentiated subjects, this report proves to underscore the diversification of individuals in the wider Boston area, tying together the multicultural fabric of names and their sense of belonging— no matter what they are called.

Nice job! I really like how you looked at the data and organized the research. The questions you asked were effective and the comparisons you made were interesting and thoughtful.

Overall nice job!

+

References:

Bayoumi, Moustafa. *How Does It Feel to Be a Problem? : Being Young and Arab in America*. Penguin Books, 2009, pp 1–14.

D'vila-Montero, Sylmarie. “I Have Two Last Names – Here Is Why They Both Matter.” *Diverse*, 7 Dec. 2020,
www.diverseeducation.com/opinion/article/15108289/i-have-two-last-names-here-is-why-they-both-matter.

Herrera, Isabella. “From Yahaira to Junot: Unraveling the History behind ‘Weird’ Dominican Names.” *Remezcla*. 4 Mar. 2019,
<https://remezcla.com/features/culture/yahaira-junot-unraveling-history-behind-weird-dominican-names/>.

Ibrahim, A. M. "What's in an Arabic Name?" *IEEE Transactions on Professional Communication*, PC-28, no. 4, 1985, pp. 28–29.

Laham, Simon M., et al. “The Name-Pronunciation Effect: Why People like Mr. Smith More than Mr. Colquhoun.” *Journal of Experimental Social Psychology*, vol. 48, no. 3, 2012, pp. 752–756., <https://doi.org/10.1016/j.jesp.2011.12.002>.

Schmitt, T. L. *The Practice of Mainland Chinese Students Adopting English Names and Its Motivations*, City University of New York, Ann Arbor, 2019. ProQuest,
<https://ezproxy.bu.edu/login?qurl=https%3A%2F%2Fwww.proquest.com%2Fdissertations-these-s%2Fpractice-mainland-chinese-students-adopting%2Fdocview%2F2235984107%2Fse-2%3Faccountid%3D9676>.

Zhao, Xian, and Monica Biernat. “‘I Have Two Names, Xian and Alex’: Psychological Correlates of Adopting Anglo Names.” *Journal of Cross-Cultural Psychology*, vol. 49, no. 4, 2018, pp. 587–601., <https://doi.org/10.1177/0022022118763111>.