

Univerzita Karlova

Filozofická fakulta

Ústav anglického jazyka a didaktiky



DIPLOMOVÁ PRÁCE

Bc. Pham Thu Tra

**Vietnamese University Students in the UK and Their Use of
English Names**

Užívání anglických jmen vietnamskými univerzitními studenty

Praha, 2023

Vedoucí práce: Mgr. Tamah Sherman, Ph.D.

Acknowledgements

I would like to thank my thesis supervisor Dr Sherman most sincerely for all her helpful comments and advice she was always ready to provide and for her willingness to offer consultation whenever I needed it.

I would like to thank all the people who participated in the questionnaire and interviews.

Prohlášení

Prohlašuji, že jsem diplomovou práci vypracovala samostatně a že jsem uvedla všechny použité prameny a literaturu.

Souhlasím se zapůjčením diplomové práce ke studijním účelům.

I declare that the following MA thesis is my own work for which I used only the sources and literature mentioned.

I have no objections to the MA thesis being borrowed and used for study purposes.

V Praze dne 10.8.2023

.....

Pham Thu Tra

Abstract and keywords

The aim of this thesis is to investigate the management of personal names of Vietnamese students living and/or studying in the United Kingdom. It explores reasons for adopting English names, situations for different name usage, and motivations behind name choices. The data were obtained both quantitatively through a questionnaire and qualitatively through one-on-one interviews. The results confirm that management of personal names heavily depends on the individual. However, certain patterns can be observed. The study's findings demonstrate that participants use strategies for selecting an English name that align with those proposed in previous works by Burt (2009), Chen (2015), and McPherron (2009). Additionally, the research corroborates the role of convenience as a significant factor influencing individuals to adopt an English name as proposed by previous research. However, the study also identifies deviations from existing literature. Notably, the trendiness of having an English name appears to hold less importance for the participants, differing from the findings of Barešová & Pikhart (2020). Furthermore, contrary to the perspectives of Chen (2015) and Heffernan (2010), the research indicates that adopting an English name for use in English classes does not significantly impact the overall adoption of an English name.

Keywords: language management theory, simple language management, organized language management, name management, Vietnamese students, identity

Abstrakt a klíčová slova

Cílem této práce je prozkoumat management osobních jmen vietnamských studentů žijících a/nebo studujících ve Spojeném království. Aspekty řešené v této práci jsou důvody pro přijetí anglického jména, v jaké situaci používá jedinec které jméno a jaké jsou motivace při výběru anglického jména. Data byla získána kvantitativně pomocí dotazníku a kvalitativně prostřednictvím rozhovorů. Výsledky potvrzují, že management osobních jmen silně závisí na jednotlivci, lze však identifikovat určité vzorce a trendy. Výsledky této studie naznačují, že účastníci uplatňují stejné strategie při výběru anglických jmen, které jsou konzistentní s předchozími pracemi, například Burt (2009), Chen (2015) a McPherron (2009). Kromě toho tato studie potvrzuje, že usnadnění každodenního života hraje významnou roli při rozhodování jednotlivců přijmout anglické jméno, jak bylo identifikováno v předchozím výzkumu. Zároveň však tato studie identifikuje odchylky od existující literatury. Zdá se, že trendovost anglických jmen má pro účastníky menší význam, což se liší od závěrů Barešové a Pikharta (2020). Navíc, na rozdíl od závěrů Chena (2015) a Heffernana (2010), tato studie ukazuje, že používání anglického jména specificky během hodin angličtiny nemá významný vliv na celkové užívání anglického jména.

Klíčová slova: teorie jazykového managementu, jednoduchý jazykový management, organizovaný jazykový management, management jména, vietnamští studenti, identita

Table of Contents

1. Introduction.....	8
2. Theoretical background	10
2.1. Vietnamese diaspora.....	10
2.1.1. Vietnamese diaspora in the US	12
2.1.2. Vietnamese diaspora in Canada	15
2.1.3. Vietnamese diaspora in Australia	15
2.1.4. Vietnamese diaspora in the UK	18
2.2. Language management theory	19
2.2.1. Language management framework.....	19
2.3. Management of personal names as language management	24
2.3.1. Value of (personal) names	24
2.3.2. Vietnamese names	26
2.3.3. Name management	32
3. Methodology	35
3.1. Participants.....	35
3.2. Questionnaire	35
3.3. One-on-one interview	40
3.3. Analytical procedures	42
4. Results	43
4.1. Questionnaire results.....	43
4.2. One-on-one interview results.....	52
5. Discussion	68
6. Conclusion	73
References.....	74
Resumé.....	78
Appendix.....	84

List of Abbreviations

ABS	Australian Bureau of Statistics
GSO	General Statistics Office of Vietnam
LM	language management
LMT	Language Management Theory
LPT	Language Planning Theory
MPI	Migration Policy Institute
NZ	New Zealand
UK	United Kingdom
US	United States
UoB	University of Birmingham

1. Introduction

Throughout our lives, we are called by many different names and nicknames. We present ourselves to the world with our names. They serve as our labels. They represent personal and distinct identities while often implying gender, birth order within a family, birth circumstances, ethnicity, culture, religion, and parental expectations or desired image (e.g., Cheang, 2008; Huang & Ke, 2016; Schmitt, 2019; Sercombe et al., 2014; Wu, 1999).

As the world is becoming more and more globalized, there is a great number of people who leave their home countries and seek opportunities in the West (i.e., immigrants), one group of such immigrants are from Vietnam, which are part of a bigger community of Asian immigrants (see Section 2.1. for more details). It is a common practice for members of Asian communities to adopt a non-ethnic name depending on their country of residence (i.e., an English name in an English-speaking country or a Czech name in the Czech Republic) (e.g., Heffernan, 2010). This practice often arises from the fact that their original names can be challenging for Westerners to pronounce and memorize (Edwards, 2006). Non-ethnic names facilitate smoother communication, and the majority is more accepting when they feel you are part of their culture. In addition, adopting a non-ethnic name can lessen the “butchering” of the ethnic names (Wu, 1999). The motivations for adopting a non-ethnic name can be internal or external, or a combination of both. The external motivator is perhaps the need to integrate and assimilate into the society and culture of the host country. This external motivator then influences the internal motivations, in that the immigrants adopt an English name for convenience and to have better opportunities in the host country.

Previous research has shown that it is quite common for Asian international students, particularly Chinese students to adopt an English name when living and/or studying abroad, especially in an English-speaking country (e.g., Barešová & Pikhart, 2020; Cheang, 2008; Chen, 2015; Chen, 2020; Edwards, 2006; Eickmann, 2020; McPherron, 2009; Schmitt, 2019; Sercombe et. al., 2014). Reasons for adopting an English name are different for each individual. For some, it is a question of convenience, for some it is a question of identity. Which name the individual uses depends on the situation they find themselves in. When choosing the English name, there are several strategies that the individuals use. These are aspects that

will be addressed in this thesis. The aim of this thesis is to investigate the management of personal names of Vietnamese students living and/or studying in the United Kingdom. This thesis intends to contribute to the existing body of knowledge on Asian international students and their approaches to name management.

Based on previous research, I formulated two hypotheses:

1. Most Vietnamese students living in the UK will have both an English and a Vietnamese name.
2. Management of personal names varies from individual to individual.

I have also formulated the following research questions:

1. What name do speakers use in different situations?
2. What is the speaker's motivation when choosing an English name?
3. What is the speakers' motivation for using the English name?

This study is organized into six major sections: Introduction, Theoretical Background, Methodology, Results, Discussion and Conclusion. The Theoretical Background section is further subdivided into three sections. Chapter 2.1 presents information on the Vietnamese diaspora in four English-speaking countries (the US, Canada, Australia and the UK). In Chapter 2.2, the concept of language management is introduced and described. Chapter 2.3 focuses on the management of personal names.

The empirical part of the study consists of three sections. Chapter 3 provides information about the methodology, including details about the participants, data collection methods (questionnaire and one-on-one interview), and analytical procedures used in the study. The visual presentation and description of the collected data (i.e., the results) can be found in Chapter 4. The interpretation of the results and the discussion can be found in Chapter 5. Chapter 6 offers the summary and conclusion of the thesis. A list of references and sources and a résumé written in the Czech language can be found at the end of this thesis.

2. Theoretical background

This section provides the theoretical background of this thesis. Firstly, the Vietnamese diaspora in general is introduced, then the Vietnamese communities in four English-speaking countries (the US, Canada, Australia and the UK) are introduced and described in more detail. The next sections are dedicated to language management theory and the management of personal names.

2.1. Vietnamese diaspora

According to General Statistics Office of Vietnam (GSO), the population of Vietnam is currently 98 million inhabitants. However, there is a significant number of Vietnamese people that do not live in Vietnam, the so-called ‘Việt Kiều’ (‘Viet kieu’ without diacritics). The term is of Sino-Vietnamese origin where ‘Việt’ refers to ethnic Vietnamese, while ‘kiều’ is a transliteration of the Chinese word ‘qiao’ (僑), which means “to sojourn” or “to reside temporarily away from home” (Koh, 2015, p.203). Another term that is often used is ‘overseas Vietnamese’. Vietnam’s national law says that Vietnamese citizens (*công dân Việt Nam*) and people with “Vietnamese origin” (*người có nguồn gốc Việt Nam*) who are permanently residing overseas are considered “overseas Vietnamese” (Law on Vietnamese Nationality, 2008; cited in Koh, 2015, p.175). *Viet kieu* are people whose political, economic, social and cultural lives are grounded in their country of residence whose culture they adopt, but they still maintain links with Vietnam in terms of sentiment and nostalgia. They are referred to as *Kiều dân* (or diaspora) (Nguyen & Cunningham, 1999; Phong, Husson & Charbit, 2000). According to Swain and Phan (2012), “diasporas are transnational communities formed when people migrate from their country of origin to live in one or more host countries but maintain identity with the ancestral homeland” (p.161). I will use *Viet kieu* and *overseas Vietnamese* interchangeably.

There is a rough estimate of 5.3 million Vietnamese living outside of Vietnam (Central Committee of Vietnam Fatherland Front, 2022). The history of the Vietnamese diaspora is relatively young as the mass migration happened after several major events of the 20th century, most notably the Vietnam War (or American War from the perspective of Vietnam). After the Fall/Liberation (again depending on the perspective) of Saigon (now Ho Chi Minh City) in April 1975, a

great exodus happened as many Vietnamese left the country in fear of prosecution or in hope of a better life. Figure 1 shows the paths of the Vietnamese diaspora. The figure shows that their paths lead predominantly to more developed countries.

Figure 1 Paths of Vietnamese diaspora (Vy, 2022)

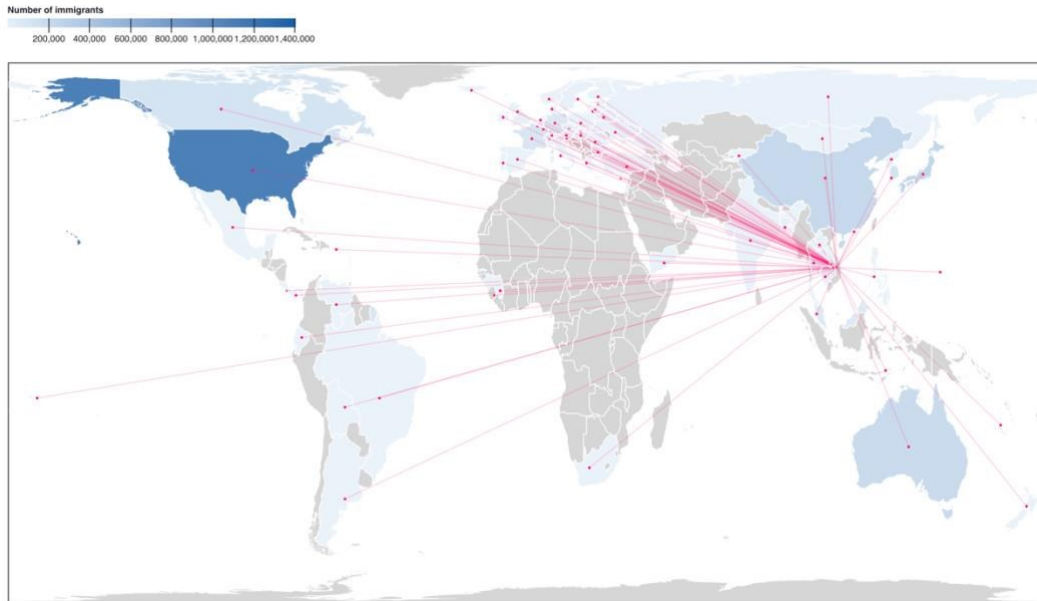
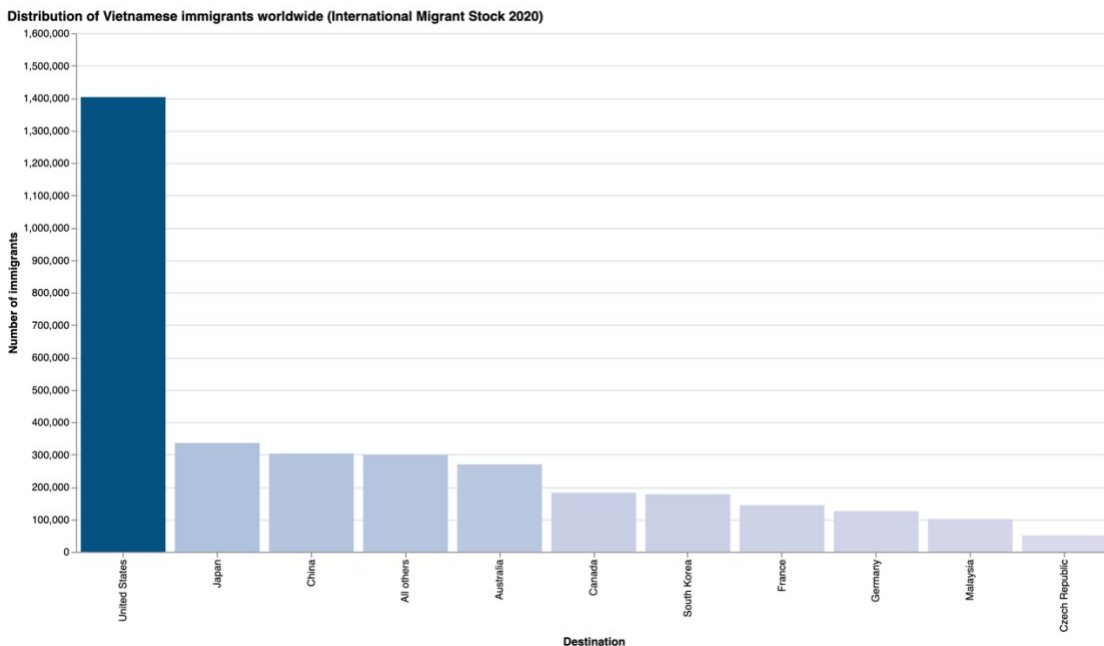


Figure 2 shows the distribution of Vietnamese immigrants worldwide. Most of the migrants headed for the United States (US), followed by Japan, China, Australia, Canada, South Korea, France, Germany, Malaysia and the Czech Republic.

Figure 2 Distribution of Vietnamese immigrants worldwide (Vy, 2022)



In this thesis, I would like to focus on four English-speaking countries – the US (Section 2.1.1.), Canada (Section 2.1.2.), Australia (Section 2.1.3.) and the UK (Section 2.1.4) and the Vietnamese communities there. These countries welcomed many Vietnamese immigrants after the events of April 1975, and are still welcoming more immigrants every year through family reunification acts or as international students. As these four countries welcome migrants from all around the world, not only from Vietnam, they are rather multicultural. There are two important acculturation strategies at play in these settlement societies: assimilation and integration. Acculturation is defined as “the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members” (Berry, 2005, p. 698). According to Berry (2005), assimilation is when individuals seek daily interaction with the host culture and do not wish to maintain their culture of origin. I believe this strategy could be likened to the “melting pot” metaphor, where people are combined to lose their discrete identities and yield a final product of uniform consistency and flavor. Integration is when the individual is interested in both maintaining one’s heritage culture while seeking to participate in the larger host society. I believe that this strategy could be likened to the “salad bowl” metaphor, where each culture retains its own distinct qualities, like the different ingredients in the salad; these ingredients are all mixed together to make one dish, yet each ingredient also retains its own characteristics in the bowl. Canada and the US are often contrasted for their acculturation strategies where Canada is the “salad bowl” and the US is the “melting pot”. However, I believe the US is gradually becoming a “salad bowl” as well (Civic Issues, 2019). The UK and Australia are more “salad bowls” rather than “melting pots” (Quam & Campbell, 2020; Raj, 2016). I believe that the integration strategy influences the management of personal names. I expect that because of the integration strategy, the participants are welcomed to use whichever name they want, be it an English or a Vietnamese name, and there is no great pressure from the host society. However, it is important to note that there is a preference of Asian immigrants to adopt an English name, but not a requirement from the host society.

2.1.1. Vietnamese diaspora in the US

As Figure 2 above showed, many Vietnamese immigrants chose the US as their destination. This community has been shaped by its refugee origin. The people

who fled to the US were predominantly South Vietnamese; they fled in fear of prosecution since they did not support the communist regime that was established after April 1975 in the reunified Vietnam. There are four waves to this migration (see Table 1 for summary).

Table 1 *Vietnamese migration to the US timeline (Koh, 2015)*

	When	Who
First wave	1975-1977	Key figures of the RVN regime (politicians, army officers, etc.)
Second wave	1978-1981	Boat people (Southerners, Chinese Vietnamese)
Third wave	Late 1980s	Economic refugees (Northerners, Southerners)
Present	1990s onwards	Family reunifications, international students, brides

According to Migration Policy Institute (MPI, 2021), there are approximately 1.4 million Vietnamese immigrants residing on American soil. As mentioned in the previous section, most of the Vietnamese immigrants came after the events of the spring 1975 and later on many came due to family reunion acts, as wives to American citizens (Ko, 2013), or as international students (Nguyen, 2018).

Figure 3 and Figure 4 show the distribution of the Vietnamese throughout the US territory. California, Texas and Washington are the top three states that most Vietnamese reside in. Within California, it is the cities of Los Angeles and San Jose that have the most Vietnamese people. In Texas, it is the city of Houston.

Figure 3 *Top states of residence for Vietnamese immigrants in the US, 2015-2019 (MPI, 2021)*

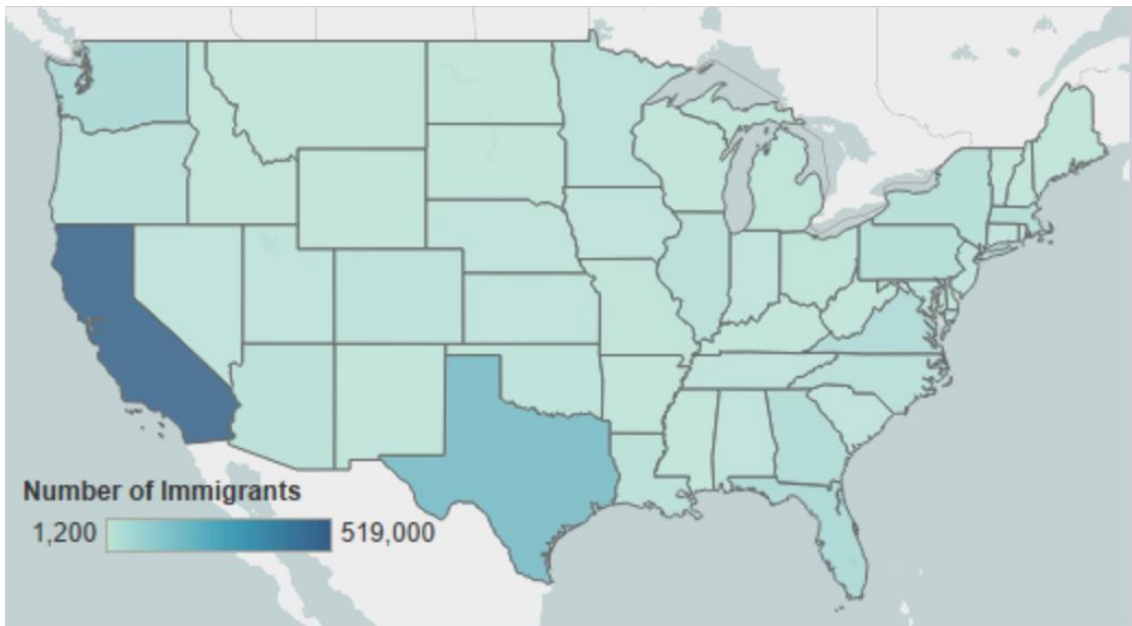
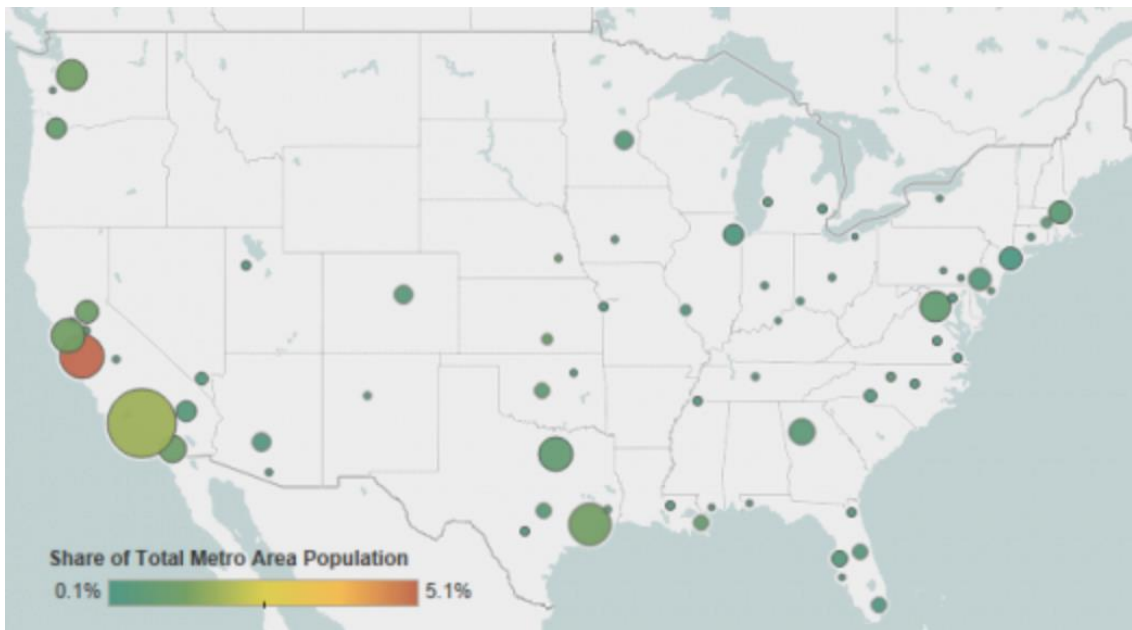


Figure 4 *Top metropolitan areas of residence for Vietnamese immigrants in the US, 2015–19 (MPI, 2021)*



The Vietnamese population in the US works predominantly in services, especially the first generation. They own nail salons and Vietnamese restaurants; those are the main two business models in the US (Eckstein and Nguyen, 2011; Federman, Harrington & Krynski, 2006). The second generation onwards is fully

integrated into the American society, they speak English fluently but still maintain some Vietnamese traditions and their heritage language (Chan, 2006; Tran & Bifuh-Ambe, 2021). There is also mobility of young Vietnamese people to the US as international students (Nguyen, 2018).

2.1.2. Vietnamese diaspora in Canada

From 1950 onward, Canada welcomed Vietnamese students who had French as their second language and majored in French-speaking universities in Québec. Many of them found a job and stayed in Canada. However, a large migration happened from 1975 onwards, as many refugees that belonged to the urban middle class left the country and chose Canada because they already had student or ex-student relatives in Canada. That was the first wave. The second wave saw a much more diverse background of the refugees who also were not able to speak English or French (Bun & Dorais, 1998; Ember, Ember & Skoggard, 2005). Later, the number of immigrants grew as family reunion acts came into play. Many young Vietnamese people also come to Canada as international students (Nguyen, 2018).

Similarly to the diaspora in the US, the Vietnamese diaspora in Canada is characterized by the Vietnamese residing in larger metropolitan areas, namely Toronto, Montreal, Vancouver, and Calgary (Ember et al., 2005, p.1150). As for the provinces, there are four main ones where most Vietnamese reside in. They are Ontario, Québec, British Columbia and Alberta (Statistics Canada, 2007).

The majority of the Vietnamese in Canada are industrial workers (circa 40%), but there is also a large number of people working in services, such as beauty parlors, restaurants, grocery stores, etc. (Ember et al., 2005). Similarly to the US, the second generation onwards is fully integrated into the Canadian society (Feng, 2021).

2.1.3. Vietnamese diaspora in Australia

In the 1950s, the earliest migrants came to Australia as students with sponsorship through the Colombo Plan, a program that aimed at the positive

development of international relations between Australia and Asia. Some of these students went back home, some stayed (Ben-Moshe & Pyke, 2012).

The large influx of migrants occurred because of the events of April 1975 in Vietnam. Many South Vietnamese fled to the land of kangaroos. There were three distinct waves: orphans pre-1975; refugee resettlement during 1975-1985 and family reunions in the late 1980s and 1990s (Ben-Moshe & Pyke, 2012, p. 18). The refugee resettlement period can be divided into two waves too: the first wave was the South Vietnamese authorities and military personnel; the second wave was Chinese Vietnamese who were fleeing the country because of the new regime (Ember et al., 2005). Nowadays, Vietnamese people who migrate to Australia are international students who go to Australia to improve their English and obtain a more prestigious university qualification (Ben-Moshe & Pyke, 2012; Nguyen, 2023). It is important to note that the international students come from all over Vietnam (North, Central, South), while the members of the established Vietnamese community are predominantly from the South. It is interesting to look at how these two groups interact since the international students are the representation of the regime that the refugees fled from (Ben-Moshe, Pyke & Kirpitchenko, 2016; Nguyen, 2023).

According to Australian Bureau of Statistics (ABS, 2021), most Vietnamese people reside in New South Wales (38,4%) and Victoria (36,8%) (see Figure 5) where the large metropolitan areas Sydney and Melbourne are. Again, we can see a trend that Vietnamese people in Australia tend to reside in larger metropolitan areas, like we have seen in the Vietnamese communities in the US and Canada in the previous sections. Figure 6 shows the occupations that the Vietnamese-born people work in (blue columns) in comparison to the total population (red columns). We can see that Vietnamese work in many different fields, from being laborers to professionals. Again, they also work in hairdressing and beauty services and cafes and restaurants (ABS, 2021), similar to their compatriots in the US and Canada.

Figure 5 *Distribution of Vietnamese people in Australia (ABS, 2021)*

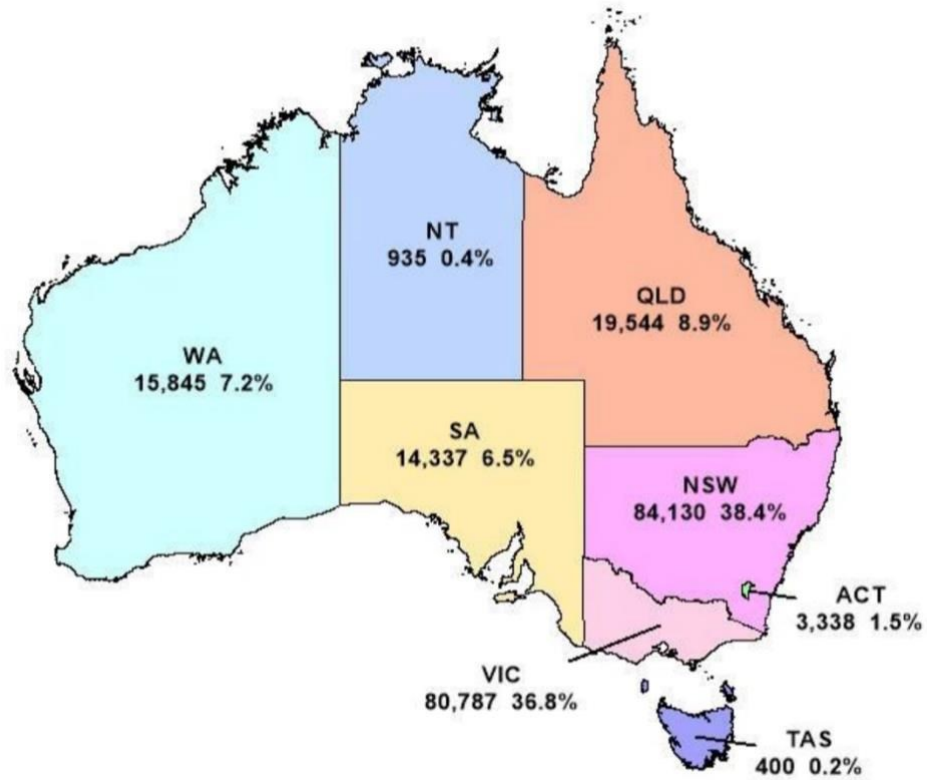
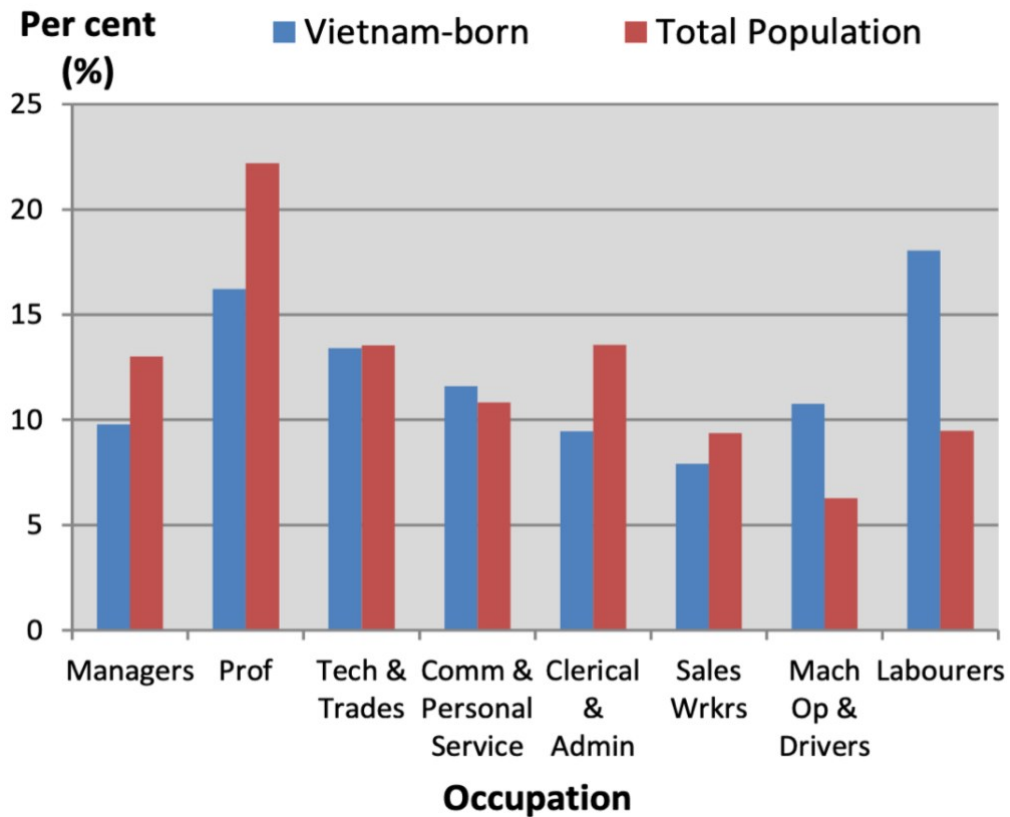


Figure 6 *Occupations of Vietnamese people in Australia (ABS, 2021)*



2.1.4. Vietnamese diaspora in the UK

At first, the UK participated only marginally in accepting Vietnamese refugees, but as more and more people were fleeing Vietnam, the UK accepted more and more refugees (predominantly Chinese Vietnamese) and dispersed them throughout the country causing isolation. However, many Vietnamese tried to relocate to larger urban centers, such as London, Birmingham and Manchester, to find job opportunities and community support. Ever since the UK welcomed its first Vietnamese refugees after April 1975, subsequent waves of immigration occurred through family reunions, international students, asylum seekers and undocumented workers from Eastern Europe (Sims, 2007). As refugees, Vietnamese people worked in the catering and garment industry. By the 1990s, Vietnamese people started to open Vietnamese-owned restaurants, grocery stores, travel agencies and entertainment venues, and eventually nail and beauty salons to accommodate the community's needs (Spence, 2005). There are some divisions between the groups as the refugees hold a certain degree of resentment towards the current government and believe that the international students represent the regime that they fled from (Sims, 2007). This can be seen in Australia as well (see Section 2.1.3). Nowadays, there are circa 35 000 Vietnamese people living in the UK. The second generation is fully integrated into British society and does not have to work in the traditional fields (restaurants, nail salons) as their parents did or still do (Sims, 2007).

As mentioned before, there is a steady flow of Vietnamese international students to the UK and other English-speaking countries. Vietnamese students choose to study abroad due to various factors, such as lack of capacity or absence of some particular subjects at Vietnamese universities, and relatively lower education quality in Vietnam. They believe universities in English-speaking countries offer globally recognized qualifications, which makes them more prestigious than domestic universities in the student's eyes (Hoang, Moslehpour & Seitz, 2019). Connected to that, they believe studying abroad can improve their job prospects and chances of receiving higher salary, either in Vietnam or the host country, if they decide to stay. Moreover, they choose English-speaking countries specifically because they wish to improve their English language skills (Nguyen Tran, 2017). When seeking information about the particular country or university, prospective students trust their personal sources, such as friends, relatives and alumni; they find these sources independent and unbiased. Of course, they also seek

information from other sources, such as institutional coaching centers, the Internet, agents and education fairs (Hoang, Moslehpour & Seitz, 2019). Here it is important to note that in the Vietnamese community, especially if the community lives outside of Vietnam, it creates its own social networks, be it online through Facebook or through personal connections. In these networks, the main driving principle of obtaining information is “word of mouth”, which has been observed by the researcher herself in both the Czech Republic and the UK. Vietnamese people living abroad tend to trust their fellow comrades regarding the information about the host country and its functioning. I believe because of this principle, the past students may have encouraged or discouraged the current students to adopt an English name, either directly by telling them themselves, or indirectly through mutual connections. The current students may then influence the prospective students in the same way. As a result, certain practices of name management may have become established within the Vietnamese student community. It is likely that the prevailing norm and expectation for the language management process (addressed in the next section) is for students to have and use an English name.

2.2. Language management theory

This section describes the framework of language management theory, including its important terms and concepts. This framework was chosen because it involves not only the language phenomena, but also the management of communicative, sociocultural and socioeconomic phenomena. This framework recognizes that language problems are not isolated occurrences but are intertwined with communicative problems which are further embedded in sociocultural and socioeconomic contexts.

2.2.1. Language management framework

The language management theory (LMT) refers to the theory mainly developed by Jiří V. Neustupný and Björn H. Jernudd during their cooperation at Monash University, Australia and after. The term ‘language management’ (LM) was introduced for the first time in their joint study in 1987. This study is now considered a classic work on LMT (e.g., Nekvapil & Sherman, 2009; Nekvapil & Sherman, 2015; Nekvapil, 2016).

LMT emerged alongside Language Planning Theory (LPT) to address language problems but in different scopes. While Language Planning Theory deals with language problems at the societal level (also known as “macrolanguage planning”), LMT focuses on addressing language problems in specific interactions between people (also known as “micro-language planning”). Additionally, LMT suggests that there may be a relationship between these levels (Nekvapil & Sherman, 2009). In LMT, the concept of LM is:

understood broadly, as any sort of activity aimed at language or communication, in other words, at language as a system as well as at language use (or, put simply, “behavior toward language” or “metalinguistic behavior”)” These activities can be undertaken by an institution (e.g., the ministry of education, which makes decisions regarding mandatory foreign languages in a given country), but also individuals in particular interactions (when, for example, we switch to another language variety because we note that our communication partner does not understand us well, or when we begin to speak more slowly because we note that our communication partner does not understand us well, but we are not able to switch to another language variety, because we do not have competence in any other variety). (Nekvapil & Sherman, 2015, p.6).

The activities undertaken by an institution can be classified as ‘organized language management’ while the activities concerning individuals in particular interactions can be classified as ‘simple language management’ (see the next passage).

Simple language management is concerned with the language used in a particular interaction (the LM process is discussed in the following paragraph). It refers to the “everyday linguistic behavior accompanying the ordinary use of language in concrete interactions” (Nekvapil & Sherman, 2015, p. 7). Example 1 shows a situation when the researcher doesn’t know a name of a leafy vegetable in Czech and uses the Vietnamese name instead (code-switching).

(1) Musím mamce koupit *rau muống* (Vietnamese name for a vegetable)
domu. [I need to buy *rau muống* for my mum.]

Organized language management is not restricted to a single interaction as in simple LM, rather it evolves out of numerous interactions. Both managements share some

structural features, but some features distinguish organized LM from the simple one:

1. Management acts are trans-interactional.
2. A social network or even an institution (organization) holding the corresponding power is involved.
3. Communication about management takes place.
4. Theorizing and ideologies are at play to a greater degree and more explicitly.
5. In addition to language as discourse, the object of management is language as system. (Nekvapil, 2012, p.167; cited in Sherman & Homoláč, 2017)

This management is directed and more or less systematic. The organization of LM operates on multiple levels, and its complexity corresponds to the expanding social networks. In highly complex networks, organized LM often becomes a subject of public or semi-public discussions involving numerous participants, including specialists and institutions, each with differing theories and ideologies. An example of this phenomenon is the decision made by the Czech government in 1989, following the fall of the communist regime, to suspend the compulsory teaching of Russian and promote the teaching of “western” languages (Language Management website). LMT presupposes that there is an interplay between simple and organized LM and emphasizes the continual exploration of this relation. Looking back at Example 1, due to its high frequency of occurrence, the vacillation between standard and common Czech has become the subject of organized LM in the Czech Republic (Language management website).

LMT is based on the discrimination between two processes in language use: (1) the production of utterances or communicative acts and (2) the management of the produced utterances or communicative acts (Nekvapil & Sherman, 2009, p.182). The LM process relies on the presence of norms and expectations. LMT assumes that when a speaker observes a deviation from a norm in discourse (e.g., slips of the tongue, wrong pronunciation, etc.), there are five (originally four) stages of the management process (both in simple and organized LM): noting, evaluation,

adjustment selection/planning, implementation. The stages are described in more detail in the following passage:

1. Noting: An individual recognizes something during communication, often a deviation from a norm or expectation (e.g., mispronounced words, lack of knowledge of a vocabulary item, or even the absence of a necessary code for communication in a specific situation).
2. Evaluation: An individual assesses what they have observed and noted.
3. Adjustment Design: If the evaluation is negative and a change is deemed necessary, an adjustment is designed.
4. Implementation: If feasible and desirable, the adjustment is put into practice (e.g., correction of pronunciation, providing of the vocabulary item, etc.)
5. Post-implementation/Feedback (added by Kimura, 2011, 2013, 2014): An individual seeks feedback on, or check the success of, the adjustment implementation. (Nekvapil & Sherman, 2015, p.7).

It is important to note that the LM process can end after any of the stages. For instance, the speaker might simply note a particular phenomenon without evaluating it further. Alternatively, they may evaluate the phenomenon without proceeding to plan an adjustment. It is also possible for the speaker to plan an adjustment but choose not to implement it. Each stage holds significance on its own, and the process can be considered complete at any point, depending on the circumstances and the speaker's choices. This process applies to both simple and organized LM. The only difference is that in organized LM, the noting is ideally based on research or expert reports concerning language situations of various scopes, which presupposes that a simple LM of a particular phenomenon should be thoroughly researched (Language Management website).

Nekvapil & Sherman (2009) proposed another two stages: pre-interaction and post-interaction. The concept of pre-interaction appeared already in Neustupný (1978) as “pre-correction”. To understand pre-interaction management, it is crucial to grasp its position within the timeline. Does the management occur before the beginning of the utterance in which the deviation happens? More precisely, does it occur in anticipation of the deviation from the norm or of a language problem? Neustupný (2004, p.26; cited in Nekvapil & Sherman, 2009, p.184) formulates it

thus: “According to when management is executed, it is possible to speak of pre-management (executed before a deviation appears). By the same logic, Neustupný speaks of *in-management* and *post-management*.” As mentioned before the LMT focuses not only on language but also on communication and interaction, the concept of pre-interaction management alongside the concept of post-interaction management are introduced. “The advantage of these concepts is that one can better capture the dynamics of the management processes, their varying scope and effects on further management processes in further interactions and on various societal levels” (Nekvapil & Sherman, 2009, p.184). Pre-interaction is defined as “the LM process carried out in anticipation of potential problems in a future interaction (looking up words or phrases in a dictionary, consulting language concerns with a language expert, or, even “avoidance strategies” such as preferring written communication to oral communication, bringing along an interpreter, or avoiding the interaction altogether. Pre-interaction management can be targeted, i.e. oriented toward a specific future action, or generalized, i.e. oriented toward a multitude of similar interactions” (Nekvapil & Sherman, 2009, p.185). Post-interaction is defined as “the language management process which takes place after the given interaction” (Nekvapil & Sherman, 2009, p.185). While post-interaction management also considers future interactions like pre-interaction does, it primarily focuses on analyzing the previous interaction without immediate thoughts about future interactions.

Although the LMT primarily focuses on language phenomena, it goes beyond linguistic competence. It also involves the management of communicative phenomena, such as the special forms of address required among certain social groups like political parties, or the choice of language varieties. Additionally, it involves the management of sociocultural and socioeconomic phenomena. LMT recognizes that language problems are not isolated occurrences but are intertwined with communicative problems which are further embedded in sociocultural and socioeconomic contexts (Nekvapil, 2006, p.98; cited in Sherman & Homoláč, 2017). See Example 2 for illustration and commentary (researcher’s own example):

(2)

Researcher: (researcher has a conversation in Czech with her cousin who can speak Czech but is Vietnamese at home in front of her mother)

Researcher's Mother: (*annoyed*) Con nói tiếng Việt đi. [Speak Vietnamese.]

Commentary: As the setting is at home and the addressee is a fellow Vietnamese, the researcher's mother requires both to speak Vietnamese with each other. The people engaged in conversation are bilingual but are more proficient in Czech; Czech comes more naturally to them. But by speaking Czech in front of the mother, she feels left out. The mother's opinion is that with fellow Vietnamese, we should speak Vietnamese, not Czech.

Neustupný and Nekvapil (2003) assert that linguistic, communicative and sociocultural (including socioeconomic) management are often ordered hierarchically. Successful language management (for example, teaching the Czech language to the Roma in the Czech Republic) is often conditioned by successful communicative management (the establishment of common Czech-Roma social networks), which in turn may be conditioned by successful socioeconomic management (providing jobs which could lead to the establishment of the Czech-Roma networks) (Language Management website).

As can be seen from the examples above, LM acts exhibit diverse characteristics and forms. One form of a LM act is the management of personal names which will be introduced in the following section.

2.3. Management of personal names as language management

Firstly, this section looks at value of personal names. Subsequently, it provides information on Vietnamese naming practices. Lastly, it introduces the concept of name management as part of language management.

2.3.1. Value of personal names

Names fulfill various functions, serving as unique labels, creating first impressions, and providing individual references for people. They represent personal and distinct identities while often implying gender, birth order within a family, birth circumstances, ethnicity, culture, religion, and parental expectations

or desired image (e.g., Cheang, 2008; Huang & Ke, 2016; Schmitt, 2019; Sercombe et al., 2014; Wu, 1999).

Apart from their distinctive referencing qualities, names also exhibit a distinct pattern in our linguistic acquisition process. Valentine et al. (1996) highlight that during early language acquisition as children, we acquire a greater number of lexemes compared to names. However, as we grow into adulthood and our vocabulary becomes more developed, we begin to acquire a higher number of new names than new words.

The impact of names extends to the name bearers, influencing their attitudes towards the linguistic attributes associated with their names. In other word, people tend to get attached to their names more than, for instance, their social security number, as names represent their identity and sense of self (Schmitt, 2019). The discomfort we experience when someone forgets our name, calls us by the wrong name, or mispronounces our name highlights the truth of this statement. Personal names play a great role in person's identity (e.g., Cheang, 2008; Chen, 2020; Eickmann, 2020; Huang & Ke, 2016; Thompson, 2006; Wu, 1999). Identity is closely interconnected with culture, language, and naming. Identity negotiation occurs not only on an individual level but also on a communal level, where individuals define themselves through the groups they belong to. Our concept of self is closely intertwined with how we are perceived by others. Additionally, since a person's sense of identity is fluid and contextual, it cannot be divorced from daily interactions with others (Edwards, 2006). The choice of language and the name one introduces oneself with serve as expressions of individual identity and markers of group affiliation. Successful negotiation between different cultural identities is considered a competence in managing one's identity (Imahori & Cupach, 2005; Kanno, 2003; Ting-Toomey, 2015; all cited in Eickmann, 2020). In short, names establish connections between individuals and their surrounding world (Edwards, 2006).

Different aspects of the self are emphasized depending on the context shaped by language, culture, and setting, meaning that the concept of the self differs across cultures. The ways in which our names reflect our sense of identity and our position in relation to the world around us provide insights into the construction of identity within our respective cultures. English naming practices seem to align with a more humanistic view of identity, where individuals retain a consistent sense of

self across time and space. In contrast, Vietnamese naming practices share similarities with a postmodern concept of identity, in which the self is considered as a fluid entity capable of changing in different situations and at different times, depending on the roles individuals are required to fulfill (Edwards, 2006).

Names are universal and present in all societies, with differing naming practices in different cultures (Alford, 1988). In traditional English naming practices, names are often chosen from existing names based on religious or ethnic cultural associations (Alford 1988; Edwards 2006; cited in Huang & Ke, 2016). Parents may name their children after family members or themselves to honor or commemorate certain individuals. In contrast, Vietnamese naming practices do not reserve specific words as names. Instead, Vietnamese names are often chosen for their meanings. The next section focuses on these naming practices.

2.3.2. Vietnamese names

Vietnamese names have generally three parts: a family name (a surname), a middle name that distinguishes the gender of the name bearer and a given name. This is not, however, a rule. There are cases when a person has only two-part name (they do not have a middle name) or in contrast they have four-and-more-part names (they have two given names or two middle names). The names are arranged in the so-called Eastern name order where a family name precedes a given name. In contrast, the so-called Western name order is a given name followed by a family name. Let us look at three examples of a full Vietnamese name: the researcher's full name (3) Phạm Thu Trà which has the typical three parts, a full name that has four parts (4) Lê Thị Mai Liên and a full name that has only two parts (5) Kiều Anh (see Table 2).

Table 2 *Structure of Vietnamese names*

Example	Family name	Middle name	Given name
(3)	Phạm	Thu	Trà
(4)	Lê	Thị	Mai Liên
(5)	Kiều	-	Anh

Nowadays as more and more Vietnamese people live outside of Vietnam, predominantly in Western countries, it is common for them to write their names in the Western name order. It is a form of name management (Wu, 1999). Here I noticed two options, either the middle name is attached to the given name (6) or to the family name (7):

(6) Thu Trà Phạm/Thị Mai Liên Lê/Anh Kiều

(7) Trà Phạm Thu/Mai Liên Lê Thị/Anh Kiều

I believe it is about each person's preference which option they use. For me, Example 6 makes more sense as I consider the middle name as part of my personal name.

The family name (also called clan name) is generally inherited patrilineally, i.e., children inherit their father's family name at birth. However, there are of course cases when the family name can be inherited matrilineally. It is especially common for children of single mothers or in the event of parental divorce. It is important to note that women, once married, do not take their husband's family name; they keep their own family name. Nevertheless, the mother's family name can be combined with the father's family name to form a compound family name, with the father's family name placed first (Evanson, 2021). Example 8 presents a name with a compound family name (*Truong* from the father's side, *Trần* from the mother's side), two middle names (*Thị Thu*) and a given name (*Hà*). One of the interview participants, Participant 3, had a compound family name as well (see Example 9).

(8) Trương Trần Thị Thu Hà

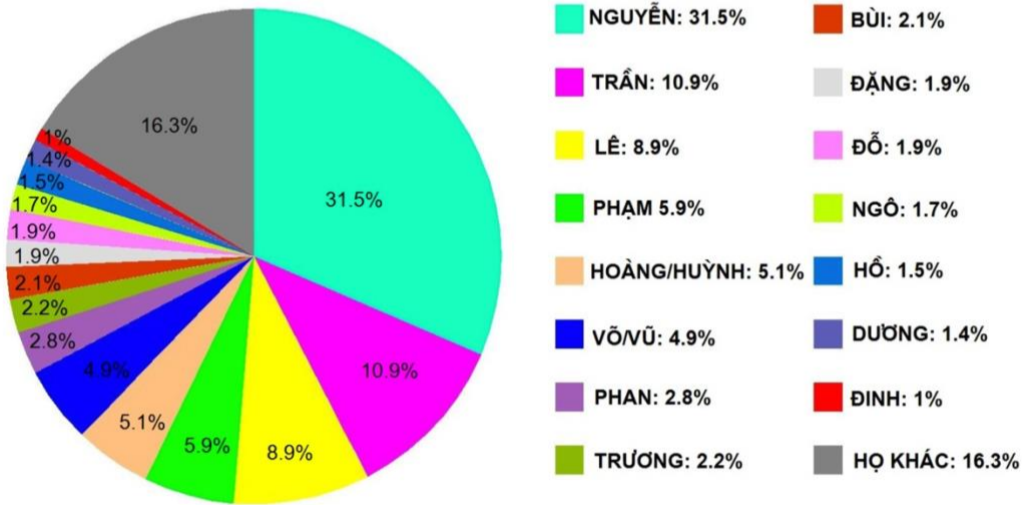
(9) Nguyễn Bùi Minh Thu

Here the father's family name is *Nguyễn*, the mother's family name is *Bùi*, the middle name is *Minh* and the given name is *Thu*. Figure 7 shows the most common Vietnamese family names.

Figure 7 Most common Vietnamese family names (GSO, 2022)

"Họ khác" means "other".

THỐNG KÊ HỌ NGƯỜI VIỆT THEO TỶ LỆ % DÂN SỐ 2022



Nguyễn is the most common Vietnamese family name. There are three theories that attempt to explain why such a large number of people have this family name. The first theory proposes that during the 5th century, a large wave of Chinese people with the last name *Ruan* (*Yuen* in Cantonese) fled China for Vietnam due to political unrest. According to this theory, *Nguyễn* originated from the Chinese name *Ruan* (*Yuen* in Cantonese). As the Chinese immigrants assimilated with the local population, a significant group of Vietnamese with the last name *Nguyễn* was formed.. The second theory suggests that when one of the Vietnamese dynasties was overthrown, the members of the overthrown dynasty changed their name to *Nguyễn* to avoid persecution by the ruling dynasty. During the peak of the *Nguyễn* dynasty's rule in the early 19th century, many common Vietnamese families also changed their last name to *Nguyễn* in hopes of receiving awards from the *Nguyễn* dynasty. Additionally, during this time, many criminals changed their names to *Nguyễn* to evade persecution. The third theory proposes that, because many lower-class citizens did not have surnames when the French started their colonization (making it difficult for the French to collect and track population data), anyone without a last name was assigned *Nguyễn* as their last name, after the last dynasty in Vietnam – the *Nguyễn* dynasty (Hutton, 2022).

The role of the middle name is to indicate the gender of the name bearer. The most common female middle names are *Thị* or *Thu*, while the most common male middle name is *Văn*. The middle name is also used to provide a poetic and positive meaning to the person's personal name; there are endless options for selection. In the past, the middle name was used to indicate the person's generation, meaning siblings of the same generation shared the same middle name. It was also used to differentiate branches of a large family by incorporating the mother's family name as a middle name. This practice is somewhat controversial, as some people consider the mother's family name as a second family name, while others view it as a middle name. It is important to note that there are cases where a person may have two middle names or no middle name at all (Evanson, 2021).

The given name (also personal name) typically consists of one syllable, although there are given names that comprise two or more syllables. This is more common for female names. Given names serve as the primary form of address. Therefore, parents take great care in selecting a name that implies positive values, attributes, or characteristics they wish their offspring to possess., e.g., *Khiêm* (modesty), *An* (peace and safety) or *Dung* (courageous). Many names also carry poetic meanings representing beauty, nature, flora, or fauna, for instance, *Lan* (orchid), *Liên* (lotus), *Xuân* (spring) or *Phong* (wind). Many Vietnamese given names can be used interchangeably for both genders. In such cases, it is the middle name that distinguishes the gender of the name bearer. Some of the most common names used by both genders are *Anh*, *Dung*, *Hạnh*, *Hoa*, *Hồng*, *Khánh*, *Lan*, *Liêm*, *Nhung*, *Duy* and *Xuân* (Evanson, 2021).

The full Vietnamese name is predominantly used in written form and formal contexts, such as in schools and workplaces. In casual contexts, it is common to use the person's given name preceded by an honorific title. The honorific title is never the person's family name. For example, let's consider the researcher's name again. If someone were to address me, they would use *chị Trà* or *cháu Trà*, but never *chị Phạm* or *cháu Phạm*. It is rare to address someone solely by their family name.

The honorific system is based on the age, gender, and social relationship between the speaker and the addressee. These titles carry familial connotations, but when used with strangers, they lose their literal meaning. Table 3 shows the summary of the honorific titles.

Table 3 Vietnamese honorific titles (Evanson, 2021)

Term	Reciprocal term	Literal meaning	Use
<i>anh</i>	<i>em</i>	older brother	to refer to a non-elderly man; a man who's a little older, like one's own "big brother"
<i>chị</i>	<i>em</i>	older sister	to refer to a non-elderly woman; a woman who's a little older, like one's own "big sister"
<i>em</i>	<i>anh</i> or <i>chị</i>	younger sibling (gender neutral)	to refer to a person who's a little younger, like one's own "little sibling"
<i>chú</i>	<i>cháu</i>	father's younger brother (uncle)	to refer to a man who's a little younger than one's parent, like their "little brother"
<i>cô</i>	<i>cháu</i>	father's older or younger sister (aunt)	to refer to a woman who's a little younger than one's parent, like their "little sister"

<i>bác</i>	<i>cháu</i>	a father's older brother and his spouse (gender neutral)	to refer to an older man that is older than your parents
<i>ông</i>	<i>cháu</i> or <i>con</i>	grandfather	to refer to an old man who is in your grandfather's age
<i>bà</i>	<i>cháu</i> or <i>con</i>	grandmother	to refer to an old woman who is in your grandmother's age
<i>cụ</i>	<i>cháu</i> or <i>con</i> or <i>chắt</i>	great-grandparent (gender neutral)	to refer to a very old person
<i>cháu</i>	<i>ông, bà, bác, cô, chú</i>	grandchild; niece; nephew (gender neutral)	to refer to a much younger person (northern use)
<i>con</i>	<i>ông, bà, cụ</i>	Biological child or grandchild (gender neutral)	To refer to someone much younger (southern use)

Sometimes, only the honorific titles are used to address a person, particularly when directly talking to them. However, if you are talking about the person, it is necessary to use the honorific title along with their given name to differentiate which *chị* or *bà* you are referring to.

Having explained the importance of personal names and introduced Vietnamese naming practices, we now move on to the management of the personal names in the following section.

2.3.3. Name management

Throughout an individual's life, they can acquire many names, from the birth name given by the parents to the plethora of nicknames given by peers or family (Burt, 2009). But as the world becomes increasingly globalized and English has gradually spread across the globe, there is a widespread adoption of English names, especially among people who have an opportunity to study and/or work and/or live in an English-speaking country (e.g., Huang & Ke, 2016). Research has shown that it is not uncommon for non-native English speakers to adopt an English name in this context (e.g., Baresova & Pikhart, 2020; Burt, 2009; Chen, 2015; Chen, 2020; Edwards, 2006; Heffernan, 2010; Huang & Ke, 2016; McPherron, 2009; Sercombe et al., 2014; Schmitt, 2019; Thompson, 2006; Wu, 1999). The English names are chosen by the individuals themselves, their parents or friends or English teachers (Heffernan, 2010).

As mentioned earlier, names play a great role in person's identity. Huang & Ke (2016) assert that the adoption of a name in another language can create a bond with that language, serving as an identity marker. Thompson (2006), who looked at Korean American immigrants and their name management, proposes that personal names hold significance for immigrants as they establish complex communities of practice to participate in and define their American identity. He adds that immigrants in the US negotiate bilingual, bicultural, and binominal identities through their use of different personal names. Wu (1999), who studied Asian Americans and their management of personal names, asserts that names evoke different images and represent distinct identities. Trends in the creation, modification, and maintenance of personal and family names reflect broader issues of identity and assimilation into the American society. Schmitt (2019), who investigated name management of Mainland Chinese students, proposes that the adoption of an English name may reflect a desire to access or project indexicality in a more linguistically and culturally accessible manner. The compartmentalization of names, where different names are used in different contexts, helps maintain a level of cultural identity. Edwards (2006) proposes that by changing their names, individuals are effectively modifying their identities in relation to the context.

The compartmentalization of names, as Schmitt (2019) calls it, depends predominantly on the context and the people present in the context. The speakers opt for their English name when dealing with foreigners and in formal context, such

as school and work (Barešová & Pikhart, 2020) but opt for their original name when dealing with family as their original name creates a sense of intimacy (Cheang, 2008; Huang & Ke, 2016; Thompson, 2006). In contrast, Edwards (2006) asserts that students use their ethnic names (in her study Chinese names) in formal contexts, and English names in informal contexts. It is evident that two distinct patterns of compartmentalization of names depending on the situation's level of formality have been observed. The reason to have an English name is primarily driven by pragmatic motivations (Barešová & Pikhart, 2020; Cheang, 2008; Edwards, 2006; Heffernan, 2010; Thompson, 2006). Speakers do not appreciate having their names mispronounced, and having an English name that is easy to pronounce for the majority is convenient for them. Convenience has been pointed out by research to be the most common motivator for using an English name. Chen (2021) proposes that English teachers and peers are also important motivators whether individuals use an English name or not.

As the English names tend not to be registered officially, there is a great liberty in choosing what the English name is, and the name bearer can change the name at any time (Chen, 2015). When choosing an English name, certain strategies are often applied:

- 1) phonetic motivation (Chen, 2015) – Speakers choose an English name that is phonetically similar to their original name (e.g., Vietnamese Linh would be Linda in Czech).
- 2) semantic motivation (Burt, 2009; McPherron, 2009) – Speakers are intrigued by the meaning of the English name for its positive features (e.g., the name Helena based on Helen of Troy).
- 3) external motivation (Chen, 2015) – Speakers choose an English name because they like a certain person from pop culture.
- 4) memorability (Chen, 2015; McPherron, 2009) – Speakers want their surroundings to remember their name.

Chen (2015) proposes that if a person chooses a name that is phonetically similar to the individual's original name, these homophonized names are highly personal and individualistic; they represent an attempt to associate a new name with the self. They can be viewed as salient markers of the affinity between sound and self-

identity. In short, the choice of an English name is partly motivated by a sense of identity preservation.

Based on the information provided in this section, I have established the following research questions for this thesis:

1. What name do speakers use in different situations?
2. What is the speaker's motivation when choosing an English name?
3. What is the speakers' motivation for using the English name?

and these hypotheses:

1. Most Vietnamese students living in the UK will have both an English and a Vietnamese name.
2. Management of personal names varies from individual to individual.

Having the theoretical background presented, I will introduce the methodology of this thesis in the next section.

3. Methodology

This thesis' methodology is described in this section. Two methods were applied: a quantitative one, in a form of an online questionnaire, and a qualitative one, in the form of one-on-one interview. The next sections describe the methods in detail.

3.1. Participants

Originally, the researcher intended for the participants to be second-generation of Vietnamese people living in the UK since the researcher was familiar with the situation of this generation in the Czech Republic. However, the task of finding this group proved to be rather difficult and the researcher decided to change the target group to Vietnamese students living and/or studying in the UK. The researcher decided to go on an Erasmus+ study exchange to obtain the data. The researcher attended the University of Birmingham (UoB) in West Midlands, England. However, as the questionnaire was distributed online, the reach was greater, i.e., not only students from Birmingham participated.

The first requirement for the participants was that they had to be living and/or studying in the UK or any other English-speaking country. The second requirement was that they needed to be born in Vietnam or spend a significant part of their life in Vietnam.

3.2. Questionnaire

For obtaining quantitative data, an online questionnaire was created in Google Forms. Questions in the questionnaire were selected from various studies (most notably Heffernan, 2010). A little brainstorming session was conducted within the researcher's friend group to come up with more situations of name management. The pilot Form was tested on the said group. Consequently, the Form was distributed via Facebook groups and chats. The researcher befriended a Vietnamese student, a leader of a Vietnamese society on UoB who posted it. The researcher received in total 76 responses, however, at closer look, one participant had to be eliminated as their responses were not consistent. A total of 75 responses were analyzed (see Results, Section 4.1.).

The questionnaire consisted of five sections. The first section was questions about the participant's background, such as their gender, the part of Vietnam they are from, their proficiency in Vietnamese and English, and lastly their experience with English (see Figure 8)

Figure 8 *Questions from the first section of the questionnaire*

The image shows a digital form titled "Your Background Information" with a teal header. It contains four numbered questions:

- 1. Gender**
 - Female
 - Male
 - Non-binary
 - Prefer not to answer
- 2. Which part of Vietnam are you/is your family from?**
 - North
 - Central
 - South
 - Jiné: _____
- 3. Which language do you speak better?**
 - Vietnamese
 - English
 - Both on the same level
- 4. How long have you been learning English?**

Vaše odpověď _____

The second section was questions about their given names whether they had a Vietnamese and an English name and who gave them their English name if they had it (see Figure 9). The third section focused on different situations and the participant's use of their given names. In other words, which name they used in

each situation (see Figure 10). They had three options: English name, Vietnamese name and Both names. The fourth section focused on participant's opinion on various statements about their reasons for having an English name (see Figure 11). The participants were asked to rate eight statements on the Likert scale (from 'very true' to 'not true at all'). The last section asked participants about their interest in the interview participation (see Figure 12).

Figure 9 *Questions from the second section of the questionnaire*

The image shows a screenshot of a questionnaire section titled "Given Names" in a teal header. It contains three questions, each in a separate white box with a light gray border. Question 5 asks about a Vietnamese personal name with radio button options for Yes and No. Question 6 asks about an English personal name with radio button options for Yes and No. Question 7 asks who gave the English personal name, with checkbox options for parents, other family member, a teacher, a friend, I chose it myself, and Jiné: followed by a text input field.

Given Names

5. Do you have a Vietnamese personal name?

Yes

No

6. Do you have an English personal name?

Yes

No

7. Who gave you the English personal name?

parents

other family member

a teacher

a friend

I chose it myself

Jiné: _____

Figure 10 *Questions from the third section of the questionnaire*

Personal Name Usage			
8. Which of your personal names is used most often in the following situations? If you use both equally, then check both. If not applicable, then leave that line blank.			
	English name	Vietnamese name	Both
Your official documents (passport, ID card, etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your social media accounts (Facebook, Instagram, etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your personal e-mail address	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your university e-mail address	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your handwritten signature	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your e-mail signature (signing off)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
By your parents/other family members	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
With non-Vietnamese friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
With Vietnamese friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
By Vietnamese friends' parents	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
By non-Vietnamese friends' parents	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
By professors	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
With delivery services (Amazon, food delivery services, etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Introducing yourself to a stranger for the first time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
On personalized items (engravings, embroidery, etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Figure 11 *Questions from the fourth section of the questionnaire*

Your opinion

9. Rate these statements for why you use an English personal name:

	Very true	Somewhat true	Somewhat not true	Not true at all
My name is impossible for Westerners to pronounce.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It makes my day-to-day life easier.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is a trendy thing to do these days.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is necessary to have an English name when you live in the UK.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
You need an English name for English class.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My English name is part of my identity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My Vietnamese name does not give off my gender.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It helps me to fit in.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Figure 12 *Questions from the fifth section of the questionnaire*

The screenshot shows a Google Form with a teal header titled "Interview participation". The main text reads: "As part of my research, I would also like to conduct a short one-on-one interview in English with several participants. If you are interested, please do not hesitate to sign up." Below this is a question: "Would you like to participate in a one-on-one interview?" with two radio button options: "Yes" and "No". At the bottom, there is a text prompt: "If yes, please leave your e-mail address." followed by a text input field labeled "Vaše odpověď".

3.3. One-on-one interview

As the last question of the online questionnaire, a question about the participation in the one-on-one interview was asked. Potential participants were asked to leave their e-mail so that the researcher could contact them. 24 respondents were interested in participating in the interview. The researcher then created another Google Forms asking about the participant's preferences for the interview (online vs. offline) and send it to the participant's e-mails. Only 9 out of 24 participants responded to the Forms, but the number was lowered once more as there were only 8 participants that were able to participate in the interview. The researcher interviewed three participants face-to-face in Birmingham. The rest of the interviews were conducted online through the platform Zoom. The researcher set the number of interview participants to 10 people. That is why, the researcher had to contact another 2 participants who participated in researcher's bachelor thesis and met the requirements.

Before the interview, the participants were sent an informed consent form which they were asked to read and give consent to at the beginning of the interview.

All the interviews were recorded, which is the reason for the informed consent form (see Appendix). The important and relevant parts of the interviews were transcribed (see Results, section 4.2.). It is important to note that the interviewees describe management processes in the interviews even when they are not asked about them directly.

The interview was divided into three parts: background information, their names and their name management. See Figure 13 to see the concrete questions of the one-on-one interview.

Figure 13 *Questions of the one-on-one interview*

1. BACKGROUND INFORMATION

- Where do you study?
- What do you study?
- How old are you?
- Where did you grow up?
- When did you move to the UK?
- Have you lived anywhere else?
- When did you start learning English?
- Did you go to language school?
- Were you taught by native speakers?
- Did you have to/had the need to have an English name for English classes?

2. YOUR NAMES

- What is your VN name?
- What is your English name?
- Is your English name related to your VN name?
- When did you acquire your English name?
 - Who gave it to you?
 - Did you ever change it?
- What's your reason for having an English name?
 - Do you mind people mispronouncing your name?
- Do you feel like it's you? Your English name? Does it represent you?
- Would you use your English name in VN?

3. NAME MANAGEMENT

- How do you manage your name by default with these groups?
 - classmates
 - co-workers
 - teachers
 - VN friends
 - non-VN friends (other Asian friends)
- When you meet a new person, how does it go? Does it depend on the person?
- Do you plan to stay in the UK?
- Would you change your name officially?
- If you live in a different country, would you take up a name from that country?
- Did you notice any other Asian students having an English name?

3.3. Analytical procedures

For the quantitative part, a Microsoft Excel spreadsheet was downloaded from the Google Forms and later color-coded for easier analysis. More detailed look at the responses needed to be done to eliminate faulty responses. See Section 4.1. in Results to see the graphic presentation of the data.

For the qualitative part, the researcher listened to the interview recordings and transcribe the important and relevant parts into Microsoft Word (see Results, Section 4.2.).

4. Results

This section presents the results of both methods: the questionnaire (quantitative method) and the interview (qualitative method). We will start with the questionnaire results and continue with the interview results.

4.1. Questionnaire results

As mentioned, a total of 75 responses were analyzed. Figure 14 shows the distribution of participants regarding their gender. There were 54 female participants, 19 male participants and 2 non-binary participants. Figure 15 shows the participants' place of origin in Vietnam. There were 52 participants from the Northern part of Vietnam, 11 from the Central part of Vietnam and 14 from the Southern part of Vietnam. There was one participant that chose both the North and Central, one participant that chose both the North and South. Perhaps the participants are of "mixed" origins, with one parent being from the North and the other from the Central and the South.

Figure 14 *Participants' gender*

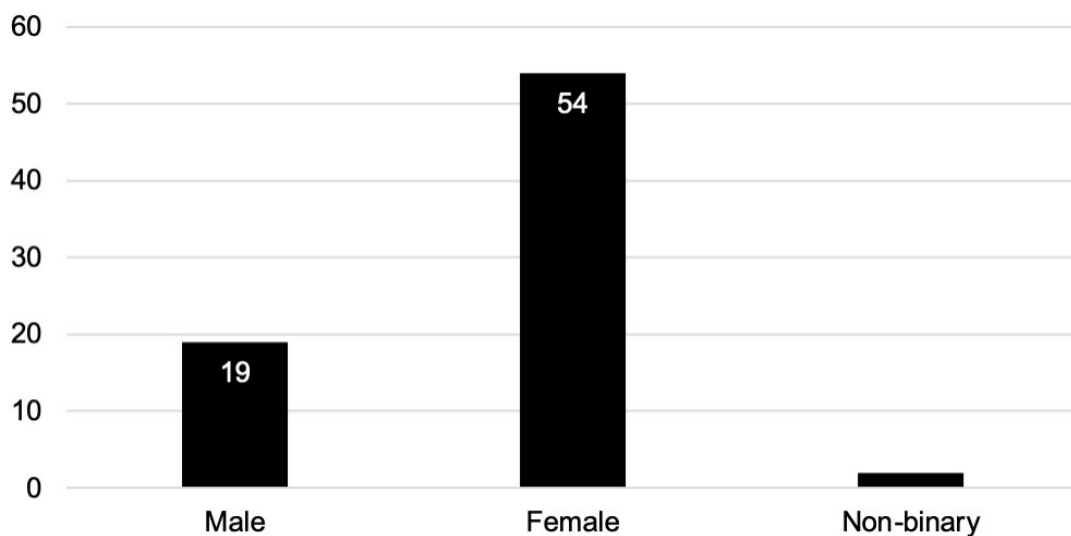


Figure 15 *Which part of Vietnam are you/is your family from?*

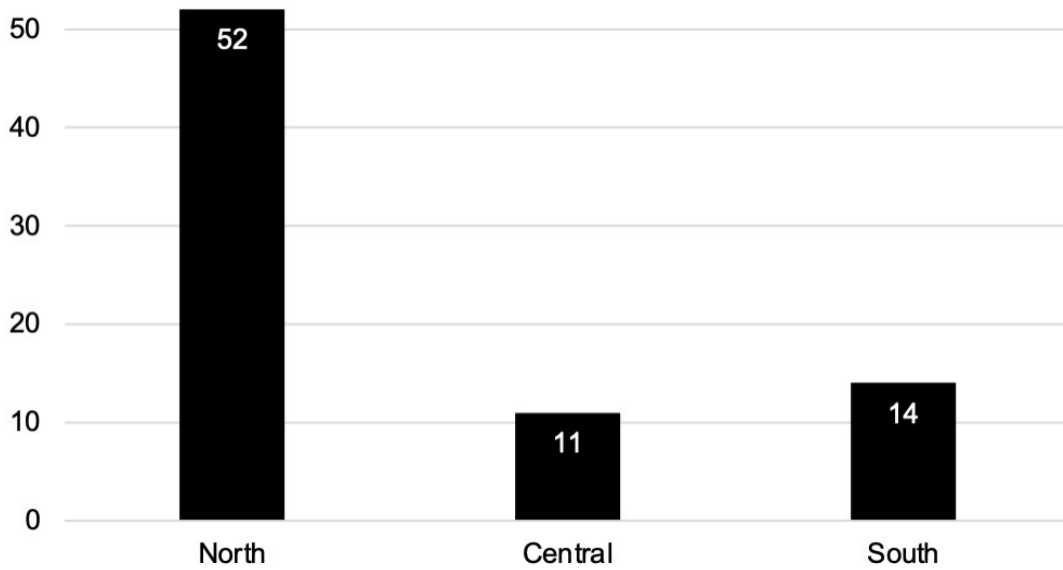
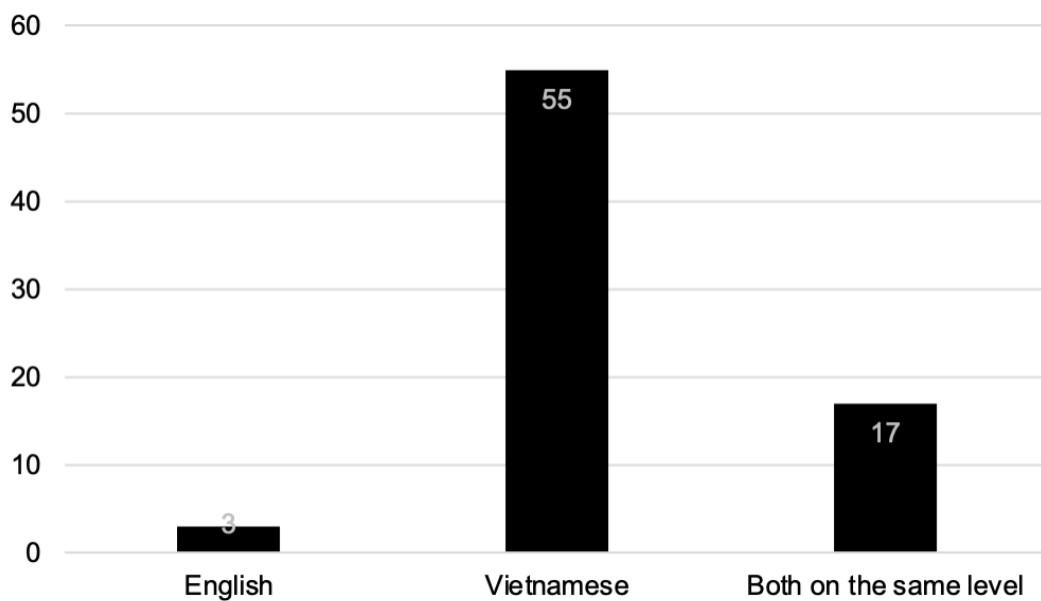


Figure 16 shows the participants' self-evaluative proficiency in English and Vietnamese. There were 3 participants that believed they speak English better, 55 participants that speak Vietnamese better and 17 participants that speak both languages on the same level.

Figure 16 *Which language do you speak better?*



The participants had abundant experience with English. Most of the participants had on average 10 years of experience with English. The shortest experience was 3 months and the longest one was 21 years.

All 75 participants had a Vietnamese name as Figure 17 shows. There were 55 participants that had an English name and 20 participants that did not (see Figure 18).

Figure 17 *Do you have a Vietnamese personal name?*

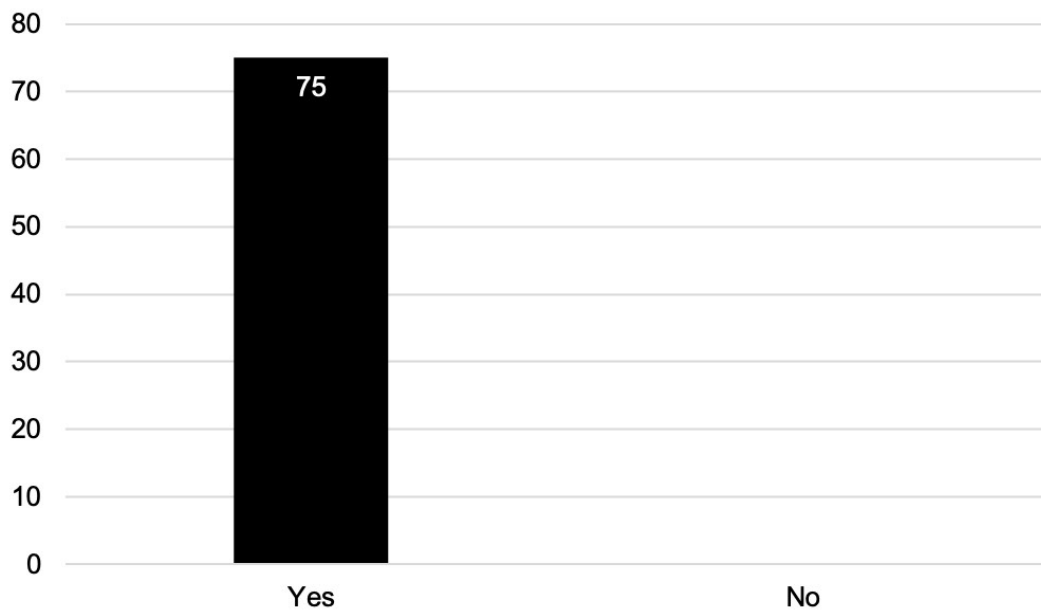
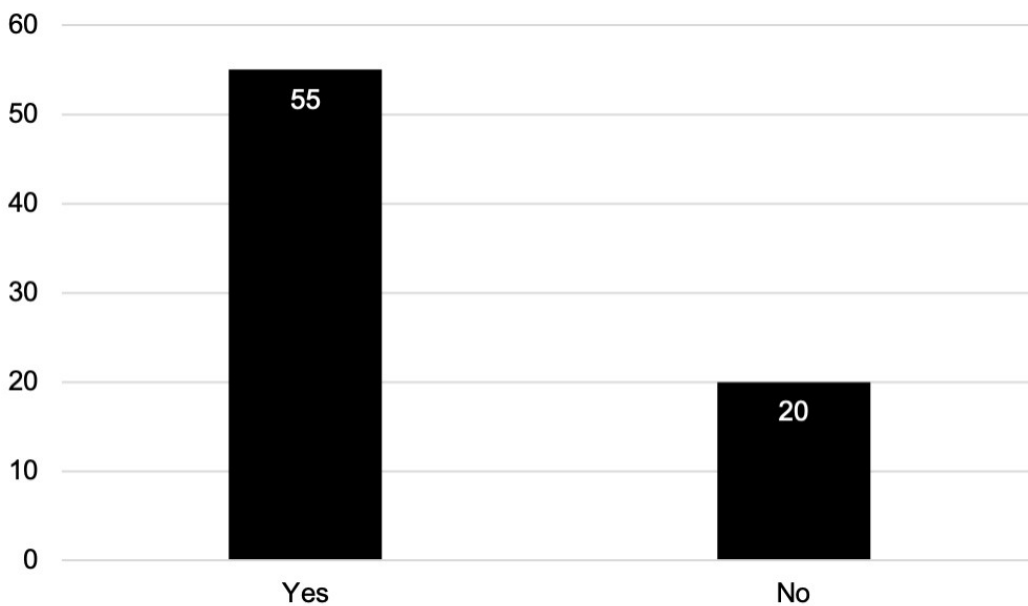


Figure 18 *Do you have an English personal name?*



For participants that had an English name, they predominantly chose the name themselves (46 participants). For seven participants, the English name was given to them by a teacher. For two participants, the English name was given to them by a friend and for two it was their family member (see Figure 19).

Figure 19 *Who gave you the English personal name?*

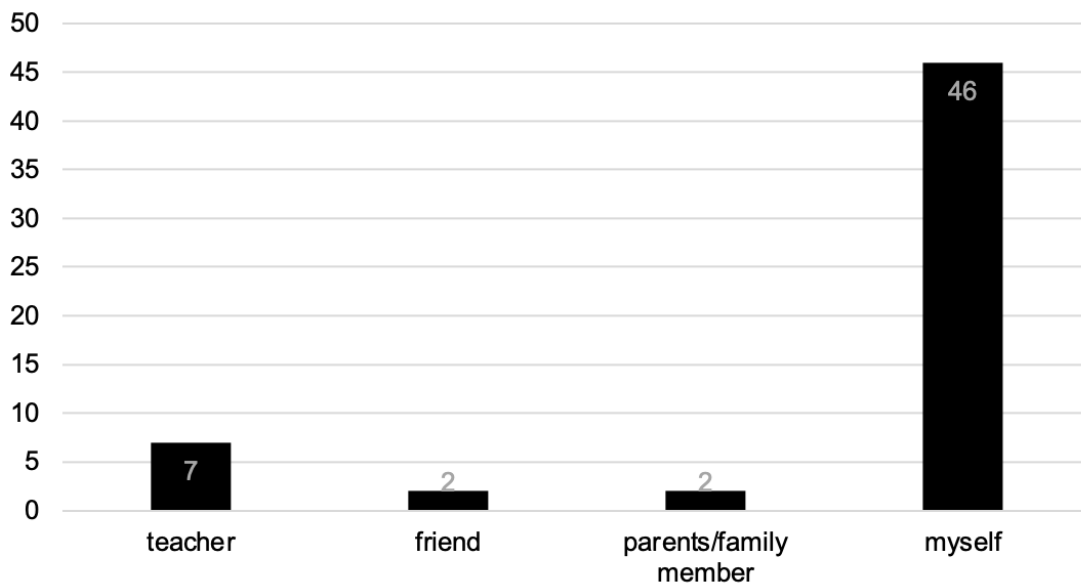
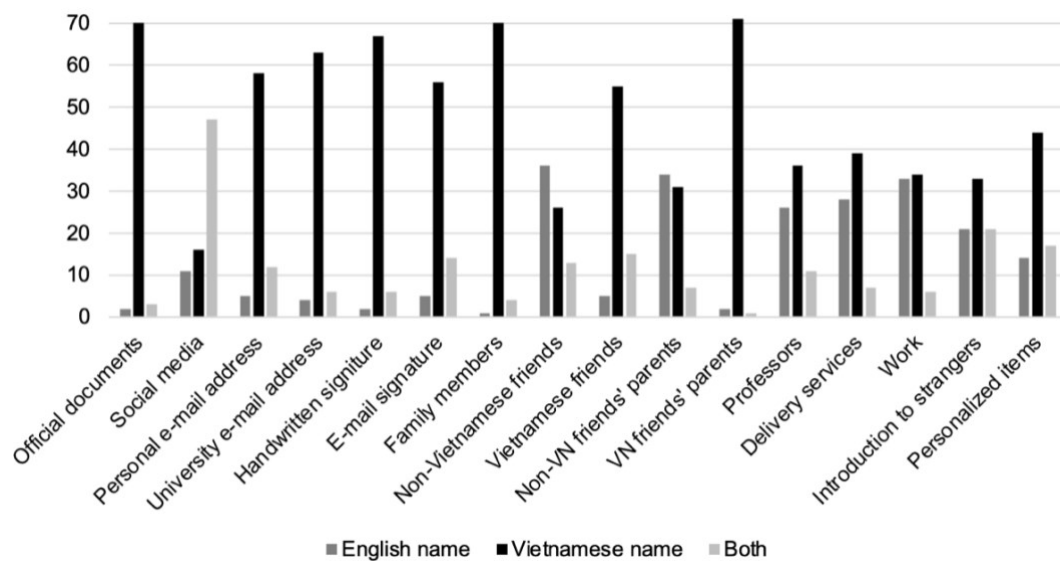


Figure 20 shows various situations and the participants' use of personal names. Many participants use their Vietnamese names in 13 out of 16 situations. It is not surprising that in official situations, the use of the Vietnamese name is more prevalent. I consider official situations the following: official documents, university e-mail address and handwritten signature. Almost all the participants had their Vietnamese names on their official documents (70 participants). Two participants had their English name only and three participants had both of their names on official documents. It would be interesting to know their reasoning behind this decision.

I had initially expected that all participants would have their Vietnamese names in their university e-mail as it is connected to their official registration where they put their official (most likely Vietnamese) name. This was the case for 63 participants. However, four participants had their English names in the e-mail, six participants that had both of their names in the e-mail. Perhaps some universities allow students to modify their university e-mails. As for the handwritten signature, 67 participants used their Vietnamese names in their signature. One out of the two

participants that used their English name in their handwritten signature has their English name on their official documents. The other participant has both of their names on official documents. We can see a link between the two. Six participants used both names in their signatures, all of whom have their Vietnamese names on their official documents. It would be interesting to investigate their reasoning behind this decision. One possible reasoning was mentioned by one of the interview participants (Participant 7) who uses both of her names because she feels that both names represent her and her art (see Example 20 in Section 4.2.).

Figure 20 *Participants' use of personal names in different situations*



For social media, it was common for participants to use both of their names (47 participants). 11 participants used their English names only and 16 participants used their Vietnamese names only. I assume that putting both of their names on social media creates a bridge between the old (people they know in Vietnam) and the new (people they met during their studies). Additionally, the convenience aspect plays a role here as well because it is easier for the “new” people to find them when they have their English name displayed.

For personal e-mails, most of the participants use their Vietnamese names (58 participants). Five participants use their English names and 12 participants that use both names. It would be interesting to look at when they created their personal e-mails. I presume that if the participants created them before going abroad, there would be a higher chance of Vietnamese names being used. However, if they were

created after arriving in the UK, I would expect some participants to use their English names as well.

For e-mail signatures, the participants preferred using their Vietnamese names (56 participants). I suppose this is to be expected as the participants are likely to e-mail, for example, their professors or bosses with whom they use their official (Vietnamese) name. However, an e-mail signature is not as official as a handwritten signature; there is a little informal aspect to it, which we can see in a higher frequency of participants using their English name or both names in their e-mail signature compared to a handwritten signature (five vs. two using the English name of; 14 vs. six using both names).

It was to be expected that with family members, Vietnamese friends and Vietnamese friends' parents, the use of Vietnamese names would be more common. These people do not have difficulties with the name pronunciation and there is no need for the English name. Interestingly, one participant is called by his English name by family members, however, in his official documents he has his Vietnamese name. Four participants are called by both names by their family members. One participant had both of his names on official documents, therefore it is expected for him to be called by both. Nevertheless, three participants have their Vietnamese names on official documents but are called by both names by their family members. I find these cases rather curious and further investigation would be desirable. With Vietnamese friends, the respondents preferred their Vietnamese names (55 respondents) but there were 15 participants that used both names and five that used their English names only. With Vietnamese friends' parents, 71 participants use their Vietnamese names, which is not surprising as they most likely met the parents in Vietnam since they are international students and there is no need for an English name. Two participants used their English names with the parents and one participant used both of her names. Further investigation of these cases would be desirable.

With non-Vietnamese friends and their parents, the participants were more likely to use their English names, as the researcher expected. 36 respondents used their English name with non-Vietnamese friends, 26 respondents used their Vietnamese names and 13 respondents used both names. With the parents, 34 respondents used their English names, 31 respondents used their Vietnamese names and 7 respondents used both names.

With professors, 26 participants preferred using their English name, 36 participants preferred using their Vietnamese name and 11 participants preferred using both names. There is a preference for Vietnamese names, which the researcher finds curious as they would expect a preference for the English name in this situation. Perhaps as this is rather a formal occasion, the participants feel that the Vietnamese name is more appropriate.

For delivery services, there is a preference for the Vietnamese name again (39 participants), compared to 28 participants that use their English name. I find this rather interesting as I would expect the preference for the English name in such an informal situation as a delivery. Seven participants used both of their names, perhaps in this case it would be interesting to investigate whether they use it at the same time and they switch between the two in different deliveries.

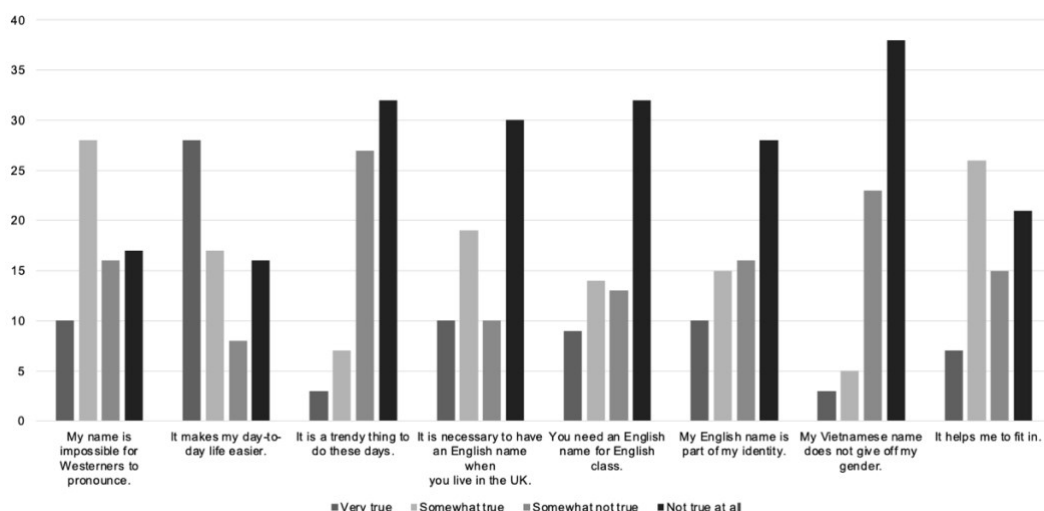
At work, the use of English and Vietnamese names is almost identical (33 to 34 participants). There were six participants that used both names. I suppose that the preference for which name depends on the workplace. I presume that in, for example, a Vietnamese restaurant where there is a higher chance of Vietnamese co-workers, the preference for Vietnamese names would be higher. On the other hand, in a more international work environment, the preference for English names would be greater.

When meeting strangers, 33 participants choose their Vietnamese names, 21 participants choose their English names, and 17 participants use both names. I suppose it heavily depends on who the stranger is (e.g., friend of a friend, friends' parents, etc.) and if they know how to speak Vietnamese or not (see Section 4.2., Participant 2).

For personalized items, such as engravings, there is again a preference for the Vietnamese name (44 participants). 14 participants use their English name in this situation, while 17 participants use both names.

Figure 21 shows the results of the participants' evaluation of eight statements about having an English name.

Figure 21 *Participants' opinions on having an English name*



(1) My name is impossible for Westerners to pronounce.

The most common response to this statement was ‘somewhat agree’ (28 respondents). ‘Very true’ was chosen by 10 respondents. Here it would be interesting to learn what their Vietnamese name is, for example, Participant 2 mentioned in the interview that his Vietnamese name Nghĩa is very difficult to pronounce, even for some Vietnamese speakers (see Section 4.2.). ‘Somewhat not true’ was chosen by 16 respondents and ‘not true at all’ by 17 respondents. I believe that these respondents have relatively easy-to-pronounce names, as was shown in Participant 4 (Long) and Participant’s 8 (Linh) interviews (see Section 4.2.).

(2) It makes my day-to-day life easier.

28 respondents chose ‘very true’ and 17 respondents chose ‘somewhat true’ for this statement. ‘Somewhat not true’ was chosen by 8 respondents and ‘not true at all’ by 16 respondents. The results show that convenience plays a great role for many participants when deciding to have or not have an English name.

(3) It is a trendy thing to do these days.

The trend aspect does not seem to play a great role for the respondents whether to have or not to have an English name as 32 of them chose ‘not true at all’ and 27 of them chose ‘somewhat not true’. Three respondents chose ‘very true’ and seven respondents chose ‘somewhat true’.

(4) It is necessary to have an English name when you live in the UK.

Most of the participants do not feel that having an English name is necessary when you live in the UK: 30 participants chose 'not true at all' and 10 participants chose 'somewhat not true'. However, there are also participants that believe that it is necessary to have an English name when you live in the UK: 10 participants chose 'very true' and 19 participants chose 'somewhat true'. This corresponds to the UK's integration strategy of acculturation which does not put pressure on assimilation.

(5) You need an English name for English classes.

The majority of the respondents do not think that it is essential to have an English name for English classes: 32 respondents chose 'not true at all' and 13 respondents chose 'somewhat not true'. There is a smaller number of respondents that believe that it is essential to have an English name for English classes: nine respondents chose 'very true' and 14 respondents chose 'somewhat true'.

(6) My English name is part of my identity.

For most of the participants, their English name is not a part of their identity: 28 participants chose 'not true at all' and 16 participants chose 'somewhat not true'. Nevertheless, for some participants their English name is a part of them and their identity: 10 participants chose 'very true' and 15 participants chose 'somewhat true'.

(7) My Vietnamese name does not give off my gender.

The majority of the respondents believe that their Vietnamese name gives off their gender: 38 respondents chose 'not true at all' and 23 respondents chose 'somewhat not true'. Only a small number of respondents agreed with the statement: three respondents chose 'very true' and five respondents chose 'somewhat true'.

(8) It helps me to fit in.

The aspect of 'fitting in' seems to be quite a divided issue. Some believe that their English name helps them to fit in: seven respondents chose 'very true' and 26 respondents chose 'somewhat true'. However, there is a significant number of

respondents that do not feel that having an English name helps them to fit in: 15 respondents chose 'somewhat not true' and 21 respondents chose 'not true at all'.

4.2. One-on-one interview results

The one-on-one interview involved 10 participants (five females and five males). The interview results are presented in the following order, reflecting the sections of the interview (background information, participants' names, and their name management). It is important to note that the transcribed passages are what the participants stated about themselves. I believe that their statements are close to what they would do in the imagined situation, however, they do not represent the reality as the researcher did not have an opportunity to observe the participants in the real-life situations.

Figure 22 shows the first section of the interview questions. Table 4 summarizes the participants' background information.

Figure 22 *First section of interview questions*

1. BACKGROUND INFORMATION

- Where do you study?
- What do you study?
- How old are you?
- Where did you grow up?
- When did you move to the UK?
- Have you lived anywhere else?
- When did you start learning English?
- Did you go to language school?
- Were you taught by native speakers?
- Did you have to/had the need to have an English name for English classes?

Table 4 *Background information of interview participants*

Participants	Gender	Age	Place of study	Field of study	Length of stay outside of Vietnam
Participant 1	Male	25	Birmingham, UK	Data science	1 year
Participant 2	Male	33	Warwick, UK	Data science	Over 10 years
Participant 3	Female	20	Wellington, NZ	Politics	5 years
Participant 4	Male	22	Dublin, Ireland	Graphic design	3 years
Participant 5	Female	24	London, UK	Arts administration	5 years
Participant 6	Male	22	Birmingham, UK	Astrophysics	4 years
Participant 7	Female	23	London, UK	Textile design	3 years
Participant 8	Female	30	Birmingham, UK	Economics	3 years
Participant 9	Female	23	Birmingham, UK	Financial management	1 year
Participant 10	Male	27	Belfast, UK	Medicine	Over 10 years

All 10 participants spent most of their lives in Vietnam. Some participants spent some time in the other countries as well: Participant 3 spent four years in the Czech Republic, Participant 4 spent half of his life in the Czech Republic and half in Vietnam (they were the two participants that participated in the researcher's BA thesis as well) and Participant 5 spent four years in the US for her Undergraduate

degree. All participants have been learning English for a long period of time, mostly since elementary school. Some even started learning English in kindergarten (Participants 5, 6, and 7). All participants, except for Participant 9, attended English centers where they had an opportunity to be taught by native speakers. However, Participant 9 also had a chance to be taught by a native speaker at her public school (only for 40 minutes per week though). Participants had differing experience in the English centers regarding the adoption of an English name. Some teachers encouraged the participants to have an English name to motivate the participants and help them learn English better (Participant 4, see Example 10) and for the students to be immersed into the language and culture (Participant 5, see Example 11).

(10) *The teachers there encouraged the students to have an English name because they think it will motivate them, to better their English.* (Participant 4)

(11) *When you are learning English, the idea is for you to really immerse into the language, like the teachers hand out English names, a random name that they give it to you.* (Participant 5)

Participant 6 was given an English name by his English teacher (see Example 12). For some participants, the teacher knew a little bit of Vietnamese and used the participant's Vietnamese name (Participant 1, see Example 13; Participant 8, see Example 14).

(12) *But I was given an English name by my teacher at the time. Harry has been given to me by my English teacher when I was five.* (Participant 6)

(13) *She [the Filipina English tutor] just referred to me as my real name.* (Participant 1)

(14) *I just used my name and maybe because they are in Vietnam, they get used to the Vietnamese names already, so they didn't ask me to have an English name, so I just used Linh.* (Participant 8)

Participant 2 was asked by his teacher to have an easy-to-pronounce name (see Example 15). Participant 7 was never asked to have an English name, but she

wished to have one (see Example 16). Participants 9 and 10 were never asked to have an English name.

(15) *Funny thing is I was asked to have an English name or just a name that is easy to pronounce. So, it wasn't something I preferred, it was something I had to do at that time.* (Participant 2)

(16) *The teachers didn't require us to have one [English name] we just made up our names because we wanted to.* (Participant 7)

Figure 23 shows the second section of the interview questions.

Figure 23 *Second section of interview questions*

2. YOUR NAMES

- What is your VN name?
- What is your English name?
- Is your English name related to your VN name?
- When did you acquire your English name?
 - Who gave it to you?
 - Did you ever change it?
- What's your reason for having an English name?
 - Do you mind people mispronouncing your name?
- Do you feel like it's you? Your English name? Does it represent you?
- Would you use your English name in VN?

There were some rather interesting comments made by the participants regarding the topic of name management. Participant 6 talked about how an article he read during his first year of university changed his opinion on having an English name (see Example 17).

(17) *I read an article it was talking about Vietnamese who lived abroad for a long time who started out using their English name to assimilate into the society that they live in and then the gradual change started like cultural appreciation and just being yourself, there's nothing wrong with being yourself, so you get comfortable with that fact and they reverted back to their original name and that kinda inspired me to drop Harry. The article really rung with me, and I just stopped using Harry after that.* (Participant 6)

I believe that Participant 6 went through all five stages of the LM process (addressed in Section 2.2.1.):

Commentary 1:

- 1) Noting: There was this norm of adopting an English name to assimilate into the society. Then as he read the article, he started to question the norm.
- 2) Evaluation: He liked the message of the article which went against the norm.
- 3) Adjustment Design: He planned to stop using his English name.
- 4) Implementation: He dropped his English name and started using his Vietnamese name.
- 5) Post-implementation: He uses predominantly his Vietnamese name, but still uses his English name in certain situations (see Example 34).

Participants 6 and 10 shared similar philosophy regarding using their Vietnamese name instead of the English one (see Example 18 and 19).

(18) There's a certain level of mutual respect so if they do attempt to pronounce my name I would have a decent level of respect for them, but if they don't that's fine, there's nothing wrong with that, but if they do make the extra mile I would appreciate it, but you know if I can pronounce their name, then they should also try and pronounce mine, especially when their name is like Jakub Blasikowski or something. (Participant 6)

(19) My philosophy is that if they can't even know my name, they don't even know how to pronounce my name, they truly didn't want to know me. I just decided that I would make sure that people actually understand me, and they know my name. (Participant 10)

I believe that Participants 6 and 10 went through all five stages of the LM process:

Commentary 2:

- 1) Noting: The norm here was that others expected Participant 6 and 10 to be able to pronounce their names, however difficult, but the same did not apply when the others had to pronounce the participants' Vietnamese names.

- 2) Evaluation: They did not appreciate the imbalance.
- 3) Adjustment Design: They wanted to make sure that people would be able to pronounce and remember their Vietnamese names.
- 4) Implementation: They made sure by teaching people the pronunciation of their Vietnamese names.
- 5) Post-implementation: Usually they were met with success.

Participant 7 shared her thoughts on her change of personality when she uses her English name. Additionally, she noticed that many people around her, who are mostly artistic people, tend to put their English name on their art works. Their English name is a whole new persona (see Example 20).

(20) When we have to exhibit our work, we sign our works and I put Salina, it's a whole persona. I don't want to change myself just because I'm in the country trying to adopt in the country but when I speak in English and when I'm just gaining experience and meeting friends through my English name. I would be more timid and shy in my Vietnamese name, and friendlier and more confident in my English name. (Participant 7)

I believe that Participants 7 went through all five stages of the LM process:

Commentary 3:

- 1) Noting: Participant 7 would note that her personality changed when she used English and her English name.
- 2) Evaluation: She evaluated the change to be positive.
- 3) Adjustment Design: She would continue to use her English name.
- 4) Implementation: She believes that her English name represents her more confident self and continues to use it.
- 5) Post-implementation: As she interacts with more people in various situations and receives positive feedback, it only strengthens her belief.

I believe that in all three cases, there is repeated management happening as the participants' attitudes and beliefs are strengthened or weakened by interactions with different people in different situations.

Table 5 summarizes the participants' section on their names.

Table 5 *Information on participants' names*

Participants	Vietnamese name	English name(s)	VN and English name relation	Time of English name acquisition	Person who gave them the English name
Participant 1	Bình Nguyen	Daniel	No	Before coming to the UK	His father
Participant 2	Nghĩa	Jin	No	From childhood	Himself
Participant 3	Minh Thu	Amy, Amelia	No	Since elementary school, then after arriving in NZ	Her English teacher, then her friend
Participant 4	Long	None	-	-	-
Participant 5	Khánh Hạ	Summer	Direct translation	For Undergraduate program	Herself
Participant 6	Khang	Harry	No	5 years old	English teacher
Participant 7	Phối Dung	Salina	No	Since Grade 3	Her cousins

Participant 8	Linh	None	-	-	-
Participant 9	Thúy Anh	Ann	Phonetical similarity	After arriving in the UK	Herself
Participant 10	Mạnh Toàn	Martin, Antoine	Phonetical similarity	After arriving in the UK	Himself

All participants reported having an English name for convenience (see Example 21). I believe that there was the norm of adopting an English name at play when the participants first arrived in the UK, and through many interactions and many repeated managements, each participant came to a different conclusion on how to manage their personal names. Some abandoned their English name and started using their Vietnamese one again (see Commentary 1 and 2 on p.55-56), some enjoyed the “easiness” of having an English name (see Commentary 3 on p.56). Almost all participants, except for Participants 6 (see Example 12) and 7, chose the English name themselves. The process of choosing the English name (one of the research questions) was rather interesting for the researcher. Participants 1 and 3 chose their English name by Googling Top 10 boy/girl names and picking one they liked (see Examples 21 and 22).

(21) I just wanted to have an English name for convenience. So, I just went on Google and Googled ‘top names for boys born in 1997’ which is my birth year and I picked ten of that, just randomly picked ten and then I asked my dad who is a fortune teller in Vietnam. I just asked ‘Dad, please, just chose a name which is the best one’ and he just did his fortune telling stuff and then he chose Daniel, and I was like OK cool. That sounds good. I was there when he did it too. (Participant 1)

(22) I went online and went through all the popular English names and chose one that I liked. (Participant 3)

Participant 2 chose his name based on the meaning of the name and for the name sounding Asian (see Example 23). Participants 4 and 8 did not have an English name as they felt that their Vietnamese name is easy enough for locals to pronounce (see Example 24). Participant 5 used direct translation of her Vietnamese name (see Example 25).

(23) But the reason I chose it was that in Japanese Jin means 'decent human being', that's why I chose it. Other reason is that I am Asian, and I don't want to westernize my name so I wanted to have a name that is easier to say but still people would know when they heard the name that I'm not a Westerner. I don't want my name to get Westernized. Not John, Mike or Richard. (Participant 2)

(24) I used my Vietnamese name in Ireland. (Participant 4)/ My name is quite easy to pronounce so I just keep using it. (Participant 8)

(25) I used Summer for a bit, just a direct translation of Hà. (Participant 5)

Participant 6 was given his name by his English teacher (see Example 12), while Participant 7 was given her name by her cousins (see Example 26). Participants 9 and 10 chose their English names based on the phonetical similarity (see Examples 27 and 28).

(26) Me and my cousins just went on this baby names website, and we were scrolling through all the pages and that's when they get the name for me, and I keep using it until now. (Participant 7)

(27) My Vietnamese name is Thúy Anh right, spelt A-N-H, so I just played with the word and changed the H to N, so it's gonna be double N, right? So now it's Ann. (Participant 9)

(28) So, my Vietnamese name is Toàn but people don't know how to pronounce it so I introduce myself as Antoine, as in the French name, and then tell them that Toàn is just the shortened version of Antoine. Then they don't have much problem. (Participant 10)

Only Participant 3 changed her English name throughout her life. She received *Amy* in her Cambridge courses and changed it to *Amelia* when she started studying in New Zealand (see Example 29).

(29) I did a Cambridge program with the public school, so I did have an English name, which was Amy. And then later on when I came to the Czech Republic, I didn't use that English name. But I came to New Zealand I decided to have an English name and changed it from Amy to Amelia. (Participant 3)

Most participants do not mind their Vietnamese name being mispronounced as they understand that it is not easy to pronounce (see Example 30).

(30) I know how difficult it is to pronounce a Vietnamese name, so I accept both, them trying to pronounce it, or just using my English name. (Participant 7)/ I used to mind it but then realized that they don't speak the language, so I think it's only natural for them to mispronounce it. (Participant 3)

Participant 9 minded her name being mispronounced (see Examples 31). Participant 10 minded when they used the wrong name. He explained that in the UK, the Vietnamese middle name is regarded as the given name, which means that many people think that his name is *Mạnh* (pronounced as Man) (see Example 32). The researcher can confirm this because she had the same experience; the system thought that her given name is *Thu*, not *Trà*.

(31) At first, I still intended to keep my Vietnamese name. Then some British people here they pronounced it kinda wrongly and they turned my name into something very wild, so I was just OK, call me by my English name. It's easier for both and I don't want them to damage my Vietnamese name kinda thing. (Participant 9)

(32) I mind it when I'm working with them, so I study medicine so that means that I have to go to hospitals, then I have a team that I normally go to and work with, then we would work together for two weeks every day. They know my name, they've seen my name before and then just some day they go by name that I didn't introduce myself as. The worse thing is that on my official record it says that my name is

Manh, so first time meeting me oh is this Manh, am I pronouncing it correctly? And I say yes but I prefer to be known as Toàn, I just instill that in them, and after two weeks they start calling me Manh again, that's when I get a bit annoyed.
(Participant 10)

Here I would like to describe the LM process of Participant 9:

Commentary 4:

- 1) Noting: Participant 9 would note that the British people would mispronounce her Vietnamese name.
- 2) Evaluation: She did not like her Vietnamese name being mispronounced. She did not want her Vietnamese name to be damaged by these mispronunciations.
- 3) Adjustment Design: She would choose an English name to go by.
- 4) Implementation: She uses her English name with everyone who cannot pronounce her Vietnamese name.
- 5) Post-implementation: As she interacts with more people in various situations and receives positive feedback on her English name, she appreciates that the name makes her day-to-day life easier.

Most participants reported feeling attached to their English name, as in their English name is part of their identity (see Examples 33 and 34). Participants who had their English name for a long time felt strong attachment to their English name and would not change it (see Example 34).

(33) I want my name to be part of my identity. (Participant 2)

(34) I just kept Harry because I liked it. I grew up with it. I still use it anyway, in certain situations, namely Starbucks. (Participant 6)/ *I've been using it [her English name] for so long that I've realized that I have no problem in using it anymore. I just feel it fits me so well, especially when I went to uni and I started speaking to my friends. I just find that the name fits me. I couldn't imagine myself with another name, like Kate or Helen. That would be so weird. Salina truly represents me.*
(Participant 7)

Only Participant 1, Participant 9 and partially Participant 10 do not feel a strong attachment to their English name (see Examples 35 and 36).

(35) *It's just a name for me to use during my studies here. (Participant 1)/ No, I don't feel like it's me. But it makes things easy for everyone so it's OK. Not to make any misunderstanding. (Participant 9)*

(36) *I feel attached to Antoine because it is somewhat connected to my Vietnamese name. But Martin is just a throw away name for me. (Participant 10)*

Almost all participants did not feel the need to use their English name in Vietnam, Participant 9 would, in fact, find it weird. However, she also stated that if she worked with foreigners, she would use her English name (see Example 37). In contrast, Participant 6, who attended private international school, used only his English name at school, to the point where his Vietnamese classmates did not know or forgot his Vietnamese name (see Example 38).

(37) *It's not necessary. People know how to pronounce my name in Vietnam. There's no need to call me by my English name, it's kinda weird actually. But if worked in a multinational company, so my boss and colleagues are foreigners, I would use my English name. (Participant 9)*

(38) *In BVIS [British Vietnamese International School] I would introduce myself as Harry. It's funny because it's even until now that some people don't know that I had a Vietnamese name, it's funny as hell. In BVIS, some people forgot that I had a freaking Vietnamese name. And the classmates were Vietnamese too, which makes it even funnier. (Participant 6)*

Figure 24 shows the third section of the interview questions.

Figure 24 *Third section of interview questions*

3. NAME MANAGEMENT

- How do you manage your name by default with these groups?
 - classmates
 - co-workers
 - teachers
 - VN friends
 - non-VN friends (other Asian friends)
- When you meet a new person, how does it go? Does it depend on the person?
- Do you plan to stay in the UK?
- Would you change your name officially?
- If you live in a different country, would you take up a name from that country?
- Did you notice any other Asian students having an English name?

For almost all participants when they introduce themselves to a stranger, it depends on the person and the situation. If the person can speak Vietnamese, they introduce themselves by their Vietnamese name (see Example 39). Participant 10, who studies medicine, talked about how he would use different names with his patients if he went to different medical specializations (see Example 40). He also talked about how he uses different names depending on the addressee (see Example 41).

(39) The matter here is whether they know Vietnamese as a language or not, because I met a lot of Vietnamese people here who don't know how to speak Vietnamese, and in that case, I use Jin. I really dislike people mispronouncing my name. (Participant 2) I used my English name with other Asian friend because they couldn't pronounce my Vietnamese name. (Participant 9)

(40) I have two options, either GP or emergency. I think I'm gonna go with Martin in emergency rooms, you're gonna see them just once, just get through with it. It's kinda sad to say but by using your English name you can build rapport straight away, like if they feel like you have a white name, they feel safer around you which is really really sad actually. But in GP setting where I'm their only doctor, I would

prefer they know me by Toàn. I will see them more often but in emergency setting, it's immediate you need to go and see them, you need to be able to talk to them straight away. (Participant 10)

(41) So depending on the people I'm meeting, first-timers that I know for a fact I'll never see them again, I go for Martin. It would be in social settings or even when I got to Starbucks, or if I need to book a table at a restaurant or call a taxi, it is always Martin. And then when I'm in a working situation, I go by Toàn but I tell them that I'm Antoine, so it's a mix of English name and Vietnamese name, so that they can actually remember it. And if I know I'm going to work with them for a long time, I make sure they know my Vietnamese name.

Table 6 summarizes the participants' section on their management of personal names.

Table 6 *Information on participants' management of personal names*

Participants	Classmates	Co-workers	Teachers	VN friends	Non-VN friend
Participant 1	English name	English name	English name	Vietnamese name	English name
Participant 2	English name	English name	English name	Vietnamese name	English name
Participant 3	English name	-	Vietnamese name	Vietnamese name	Vietnamese name
Participant 4	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name
Participant 5	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name
Participant 6	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name

Participant 7	English name	English name	English name	English name	English name
Participant 8	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name
Participant 9	English name	-	English name	Vietnamese name	English name
Participant 10	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name	Vietnamese name

When asked if they would change their name officially, most would not. They believe that their Vietnamese name is a gift from their parents, and they would not like to disrespect that (see Example 42).

(42) It was given to me by my parents, so it'd be strange to change it. I would find it actually disrespectful. (Participant 7) / I feel like that is the love from my parents when they gave me that name, so I don't want to change it. (Participant 9)

When asked whether they would adopt a different name if they were to live in a different country (perhaps not English-speaking one), most participants would keep either their Vietnamese name or simply use the English one (see Example 43). Participants 1 and 6 would pick a name from that culture to fit in, to gain an advantage, to be immersed with the language (see Example 44).

(43) I think Jin is universally easy to say so I would just keep it, even if I lived a non-English-speaking country. (Participant 2) / I think Salina is quite international. If I didn't have Salina for so long, I'd maybe reconsider, but because the name has been with me for so long, I don't feel like changing it. (Participant 7)

(44) Yeah, I would definitely choose the most convenient name, like in China, I would have a Chinese name, in an English-speaking country, an English name. I would choose names that locals can pronounce and remember. I feel like it gives

me an advantage. (Participant 1) / I think so, to fit into the culture of the country. Harry grew with me along my journey of learning English, so my hypothesis is that if my L2 was different, let's say German, I would adopt a German name which is suited to that culture and that language. (Participant 6)

Regarding other Asians and their management of personal names, most participants reported that their fellow Asians (predominantly Chinese, Vietnamese and Korean) had an English name, but it truly depends on the individual (see Example 45 and 46). Participant 7 reported that some of her Chinese friends might not know that there is a possibility to have an English name (see Example 45).

(45) Yes, mostly my Vietnamese and Chinese friends. One Chinese friend modified their name, so from Jui Chi to Yuki. (Participant 1)/ My Korean friend uses an English name. She told me her Korean name, but I forgot. (Participant 7)

(46) So, it depends. Most of them use an English name, especially when they have easy-to-pronounce names, like Anh or Ha. But my Chinese friends keep their Chinese name, maybe they don't know there is this option to have an English name. One friend actually tells people to call her Ling, which is actually her last name. (Participant 7)

Additionally, I asked about the management of personal names of Participant 8's husband and son. Her husband has an easy-to-pronounce name (*Nam*) so he uses his Vietnamese name in his day-to-day life. Her son has an official Vietnamese name (*Đức Minh*), but he is called by his Vietnamese nickname most of the time (*Ben*). He uses *Ben* as his English name (see Example 47)

(47) My husband's name is Nam, which is quite easy to pronounce too, like Linh, so he uses it similarly like me. So, we call our son Ben at home as a nickname, but Ben happened to be a common English name, so we decided to use it as his English name. He's called Ben at school and at home, but we still sometimes call him by his Vietnamese name so that he doesn't forget. (Participant 8)

5. Discussion

The objective of this thesis was to investigate the management of personal names of Vietnamese students living and/or studying in the United Kingdom. The previous section presented the results of the questionnaire and one-on-one interview. In this chapter, these results are interpreted within a larger context. A few notable observations can be made. Two hypotheses were formulated:

1. Most Vietnamese students living in the UK will have both an English and a Vietnamese name.
2. Management of personal names varies from individual to individual.

Both hypotheses were confirmed. As for the first hypothesis, all participants had a Vietnamese name (see Figure 17 in Section 4.1.), only 20 out of 75 participants did not have an English name (see Figure 18 in Section 4.1.). As for the second hypothesis, the results show that the management of personal names heavily varies from individual to individual. But it must be noted that there are certain patterns in their name management, which are described in the following paragraphs.

Additionally, the following research questions were formulated:

1. What name do speakers use in different situations?
2. What is the speaker's motivation when choosing an English name?
3. What is the speakers' motivation for using the English name?

As for the first research question, the paper looked at 16 different situations (see Figure 20 in Section 4.1.). In 13 out of 16 situations, most participants preferred to use their Vietnamese name. It is particularly the following situations: on official documents, on personal and university e-mail, on handwritten and e-mail signature, with Vietnamese friends and their parents, with the participants' family members, with professors, with delivery services, with strangers and with personalized items.

It is not surprising that in official contexts, such as official documents, university e-mail address and handwritten signature, the use of the Vietnamese name is more prevalent (Barešová & Pikhart, 2020). There are two distinct patterns of compartmentalizing names depending on the situation's level of formality. Edwards (2006) asserts that students use their ethnic names (in her study Chinese names) in formal contexts, and English names in informal contexts. The speakers opt for their English name when dealing with foreigners and in formal context, such

as school and work (Barešová & Pikhart, 2020) but opt for their original name when dealing with family as their original name creates a sense of intimacy (Cheang, 2008; Huang & Ke, 2016; Thompson, 2006). With e-mail signature, I believe that it depends on the addressee. E-mail signatures allow for a degree of informality and personal expression, which could explain the higher frequency of participants using their English names or both names (Edwards, 2006). However, if their addressee is a professor or a boss, they might find the Vietnamese name more appropriate as it is a formal context (Edwards, 2006). With their family members, Vietnamese friends and their parents, there is no need for an English name because it is a Vietnamese speaking context, and there is no need for the English name (Chen, 2021). Additionally, their Vietnamese name creates a sense of intimacy and closeness (Cheang, 2008; Huang & Ke, 2016; Thompson, 2006). Eickmann (2020) found that in any lessons conducted in English, the use of an English name is more prevalent, however, this is not true for the participants of this paper. Participants used their Vietnamese name with professors. Perhaps they find the context to be formal, therefore it is more appropriate to use their Vietnamese name (Edwards, 2006). Surprisingly, the participants used their Vietnamese names with delivery services where I would expect use of English name as it is an informal situation. It would be interesting to investigate their motivation for doing so. When introducing themselves to strangers, I believe it depends on the addressees (see Examples 39 and 41 in Section 4.2.). In Vietnamese speaking context and with people that will meet more often, they would use their Vietnamese name, but if they met that person only once, they would opt for the English name. The preference of the Vietnamese name with personalized items indicates closer attachment to the Vietnamese name (Eickmann, 2020).

The two situations in which most participants used their English name was with non-Vietnamese friends and their parents. Using the English name instead of the Vietnamese one may indicate a more distant relationship between the speakers (Chen, 2015) At work, most participants used their Vietnamese name. However, there is only a slight difference between only using their Vietnamese and only their English name. I believe it depends on workspace formality levels (e.g., an office versus a restaurant) and on the addressee (e.g., a boss versus a co-worker) (see previous paragraph). With social media, the participants used both of their names. I assume that putting both of their names on social media creates a bridge between

their old connections in Vietnam and the new acquaintances they make during their studies abroad. By displaying both their Vietnamese and English names, they can easily connect with friends and family back home while also allowing their new friends and peers to find and identify them conveniently. The participants indicate that they belong to both groups (Eickmann, 2020).

As for the second research question, it varied from interviewee to interviewee (see Section 4.2.). However, participants used the same strategies that were addressed in Section 2.2.3. Participants 1 and 3 chose their English name by Googling Top 10 boy/girl names and picking one they liked (see Examples 21 and 22 in Section 4.2.). Participant 2 chose his name based on the meaning of the name and for the name sounding Asian (see Example 23 in Section 4.2.). Participants 4 and 8 did not have an English name as they felt that their Vietnamese name is easy enough for locals to pronounce (see Example 24 in Section 4.2.). Participant 5 used direct translation of her Vietnamese name (see Example 25 in Section 4.2.). Participant 6 was given his name by his English teacher (see Example 12 in Section 4.2), while Participant 7 was given her name by her cousins (see Example 26 in Section 4.2). Participants 9 and 10 chose their English names based on the phonetical similarity (see Examples 27 and 28 in Section 4.2). For the concrete names, see Table 5 in Section 4.2.

As for the third research question, for most participants the motivation for having an English name is convenience and fitting in (e.g., Barešová & Pikhart, 2020; Cheang, 2008; Edwards, 2006) (see Example 21 in Section 4.2.). For some, it is the mispronunciation of their Vietnamese name (see Examples 31 and 32 in Section 4.2.), as proposed, for instance, in Heffernan (2010). I believe that there was the norm of adopting an English name at play when the participants first arrived in the UK, and through many interactions and many repeated managements, each participant came to a different conclusion on how to manage their personal names. Some abandoned their English name and started using their Vietnamese one again (see Commentary 1 and 2 in Section 4.2.), some enjoyed the “easiness” of having an English name (see Commentary 4 in Section 4.2.). Very few thought that it is necessary or trendy to have an English name, opposed to findings of Barešová & Pikhart (2020). Here I believe the participants reached only the Noting stage and Evaluation stage of the LM process for this belief, there was no adjustment designed nor implemented. Not many participants felt like it is necessary to have an English

name for English classes (see Examples 13, 14 and 16 in Section 4.2.), opposed to the findings in Heffernan (2010) and Eickmann (2020). However, there were some teachers that required the participants to have an English name (see Examples 10, 11 and 15 in Section 4.2.). I believe here the LM processes of the student (the participant) and the teacher are different, specifically their expectations are different. For the student who is in Vietnam, their expectation is to use their Vietnamese name. For the English teacher, their expectation is for the students to use English names to “be more with the culture”. Surprisingly, most participants in the questionnaire did not consider the English name as part of their identity as the previous studies proposed (Chen, 2020; Edwards, 2006; Eickmann, 2020; Huang & Ke, 2016; Thompson, 2006). However, most participants in the one-on-one interview feel certain attachment to their English name (see Examples 20, 33, 34 and 36 in Section 4.2.). I believe that the attachment to the English name is determined by the repeated management processes and the feedback that the participants receive to those managements in different situations with different people. In addition, the low level of attachment to their English name may be influenced by the temporary nature of their stay, the students only need the English name for their studies and then go back home (see Example 35 in Section 4.2.), opposed to Viet kieu whose attachment to their English name would be higher as they need to function in the host country much longer.

It would be rather interesting to know the personal names of all 75 participants, not only of the ten interview participants. I believe that it is one of the limitations of this research. However, it must be noted that if the names were to be included in the research, the anonymity of the participants would be compromised. Another limitation could be that there were more female participants in the questionnaire than male participants, which could have affected the results. However, research has shown that females are in general more likely to participate in surveys (Smith, 2008). I do not believe that it had a significant impact on the results as I do not think gender plays much significance in the management of personal names (see Interview Results in Section 4.2.). If it did, the effect is not notable. Additionally, I believe that more questions about their journey with their English name could have been asked in both the questionnaire and the interview. This would reveal their level of attachment to the name and would provide more data on the connection of personal names and identity.

In some respects, the study echoes the findings of previous studies on management of personal names by Asian international students living and/or studying in an English-speaking country. Our data revealed that when the participants were selecting an English name, they used the same strategies that were proposed in Burt (2009), Chen (2015) and McPherron (2009). Moreover, our data also confirm that the aspect of convenience seems to influence many speakers to adopt an English name (see Barešová & Pikhart, 2020; Cheang, 2008; Edwards, 2006; Heffernan, 2010; Thompson, 2006). However, there were also findings that differed. Our data show that the trendy aspect of having an English name is not important for participants (cf. Barešová & Pikhart, 2020). Additionally, having an English name in English classes does not play a significant role for adopting an English name (cf. Chen, 2015; Heffernan, 2010). Our data did not provide enough data to provide interpretation on the connection between personal names and identity (see Chen, 2020; Edwards, 2006; Eickmann, 2020; Huang & Ke, 2016; Thompson, 2006).

I believe the study contributes to the existing research on management of personal names by Asian international students living and/or studying in an English-speaking country in the fact that it investigated a group of international students that are not often mentioned in research – the Vietnamese international students. I believe the data gathered in this research could be used, for instance, in comparative studies of name management practices among different Asian ethnicities, as Heffernan (2010), who looked at three different Asian ethnicities (Chinese, Korean and Japanese), did. The researcher asked her interview participants about their Asian friends and their name management, and they reported that it differed case by case (see Examples 45 and 46 in Section 4.2.). The paper's data could be also used in a comparative study between Vietnamese studying/living in the UK and in other countries where other languages are spoken. The researcher asked the interview participants to imagine such a situation (see Examples 43 and 44 in Section 4.2.). I assume participants would either continue to use the English name, adopt the local name or use their Vietnamese name. Moreover, I think it would be rather interesting to investigate the second generation of Viet kieu in the UK, who would also be at university, and compare the two groups. I assume that because the Viet kieu live in the UK longer, the chance of them having an English name and resonating with it is higher, whereas the international students only need an English name for the period of their studies and might not get attached to their English names, as we have seen in our findings.

6. Conclusion

By investigating the management of personal names of Vietnamese students living and/or studying in the United Kingdom, this study established firstly that the majority of the participants have adopted an English name, and secondly that management of personal names differed from one individual to another. The research delved into three research questions. First, it explored the situations in which participants preferred to use their Vietnamese or English names. Notably, in official and familial contexts, the use of Vietnamese names was more prevalent, while English names were more common when interacting with non-Vietnamese friends and parents. The second question delved into what strategies are at play when participants are choosing an English name. The strategies varied widely, ranging from a simple liking of a name found through Google searches to a desire for an Asian-sounding name or phonetic similarity. Lastly, the research explored the participants' motivations for using an English name. Convenience and fitting in were key factors for most, while mispronunciation of their Vietnamese name also influenced some individuals.

Our findings highlight the complexity of personal name management and how it involves multiple interconnected factors, such as cultural norms, contextual settings, and the intended audience or addressees. While certain patterns in name management practices can be identified, it is essential to recognize the individual nature of these practices. Each person's name management strategy is influenced by a unique combination of factors, including their personal experiences, cultural background, linguistic proficiency, and the specific social and professional contexts in which they operate.

References

Bibliography

- Alford, R. D. (1988). *Naming and identity*. New Haven: HRAF Press.
- Barešová, I. & Pikhart, M. (2020). Going by an English Name: The Adoption and Use of English Names by Young Taiwanese Adults. *Social Sciences*, 9, 60. 10.3390/socsci9040060.
- Ben-Moshe, D. & Pyke, J. (2012). The Vietnamese diaspora in Australia: Current and potential links to the homeland. Report of an Australian Research Council linkage project, Centre for Citizenship and Globalisation, Deakin University.
- Ben-Moshe, D., Pyke, J., & Kirpitchenko, L. (2016). The Vietnamese diaspora in Australia: identity and transnational behaviour, *Diaspora Studies*, 9(2), pp. 112-127. doi: <https://doi.org/10.1080/09739572.2016.1183891>.
- Berry, J.W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, 29, 697-712. doi: 10.1016/j.ijintrel.2005.07.013.
- Bun, C. K., & Dorais, L.-J. (1998). Family, Identity, and the Vietnamese Diaspora: The Quebec Experience. *Sojourn: Journal of Social Issues in Southeast Asia*, 13(2), pp. 285–308. <http://www.jstor.org/stable/41056991>.
- Burt, S.M. (2009). Naming, Re-Naming and Self-Naming Among Hmong-Americans, *Names*, 57:4, pp. 236-245, DOI: 10.1179/002777309X12513839123511.
- Chan, S. (2006). *The Vietnamese American 1.5 Generation — Stories of War, Revolution, Flight and New Beginnings*. Philadelphia: Temple University Press.
- Cheang, J. (2008). Choice of Foreign Names as a Strategy for Identity Management.
- Chen, L.N.H. (2015). Choices and Patterns of English Names among Taiwanese Students, *Names*, 63:4, pp. 200-209, DOI: 10.1080/00277738.2015.1118986.
- Chen, J. (2020) The Adoption of non-Chinese Names as Identity Markers of Chinese International Students in Japan: A Case Study at a Japanese Comprehensive Research University, *Names*, pp. 12-19. DOI: [10.1080/00277738.2020.1840908](https://doi.org/10.1080/00277738.2020.1840908)
- Eckstein, S. & Nguyen, T.N. (2011). “The Making and Transnationalization of an Ethnic Niche: Vietnamese Manicurists.” *International Migration Review* 45 (3), pp.639-674.
- Edwards, R. (2006). What's in a Name? Chinese Learners and the Practice of Adopting ‘English’ Names, *Language, Culture and Curriculum*, 19:1, pp. 90-103, DOI: 10.1080/07908310608668756
- Eickmann, W. (2020). "One Person, Two Names: A Study of Naming Practices in Hong Kong and the Use of English and Chinese Names." *Inquiries Journal*, 12(11). <http://www.inquiriesjournal.com/a?id=1840>
- Ember, M., Ember, C. R., & Skoggard, I. (Eds.). (2005). *Encyclopedia of diasporas*. New York: Springer.
- Federman, M. N., Harrington, D.E. & Krynski, K.J. (2006). “Vietnamese Manicurists: Are Immigrants Displacing Natives or Finding New Nails to Polish?” *Industrial and Labor Relations Review* 59 (2), pp. 302-318.
- Feng, H. (2021) The resettlement of Vietnamese refugees across Canada over three decades, *Journal of Ethnic and Migration Studies*, 47:21, pp. 4817-4834, DOI: [10.1080/1369183X.2020.1724412](https://doi.org/10.1080/1369183X.2020.1724412)

- Freeman, J. (1995). *Changing Identities — Vietnamese Americans, 1975–1995*. Boston: Allyn and Bacon.
- Heffernan, K. (2010). English Name Use by East Asians in Canada: Linguistic Pragmatics or Cultural Identity?, *Names*, 58:1, pp. 24-36, DOI: 10.1179/175622710X12590782368026
- Hoang, M., Moslehpour, M., & Seitz, V. (2019). Decision making model of Vietnamese students studying higher education in England. *IAFOR Journal of Education*, 7(2), pp. 131–148. <https://doi.org/10.22492/ije.7.2.07>.
- Huang, C.-Y. & Ke, I-C. (2016). Parents’ perspectives on adopting English names in Taiwan, *Journal of Multilingual and Multicultural Development*, 37:8, pp. 849-861, DOI: 10.1080/01434632.2016.1144760
- Imahori, T. T., & Cupach, W. R. (2005). Identity management theory. In *Theorizing about intercultural communication* (pp. 195-210).
- Jernudd, B. H., & Neustupný, J.V. (1987). Language planning for whom? In L. Laforge (Ed.), *Proceedings of the international colloquium on language planning* (pp. 69–84). Québec: Les Presses de L’Université Laval.
- Kanno, Y. (2003). *Negotiating bilingual and bicultural identities: Japanese returnees betwixt two worlds*: Routledge.
- Kimura, G. C. (2011). 「わたしたちはどのように言語を管理するのか」山下仁 / 渡辺学 / 高田博行編 『言語意識と社会 ドイツの視点・日本の視点』、三元社、2011年2月、pp. 61-89.
- Kimura, G. C. (2013). *Prohibiting Sorbian at the workplace: A case study on the cyclical process of language management*. Paper presented at the sociolinguistic seminar at Faculty of Arts, Charles University in Prague, May 2013.
- Kimura, G. C. (2014). Language management as a cyclical process: A case study on prohibiting Sorbian in the workplace. *Slovo a slovesnost*, 75 (4), pp. 225–270.
- Ko, C. (2013). Comparing the family lives of Vietnamese wives in Taiwan and the USA. *International Perspectives on Migration*, pp. 203–218. https://doi.org/10.1007/978-94-007-7211-3_13
- Koh, P. (2015). You can come home again: Narratives of home and belonging among second-generation Việt Kiều in Vietnam. *Journal of Social Issues in Southeast Asia*, 30(1), pp. 173–214. <https://doi.org/10.1355/sj30-1f>
- Le, M. (2012). "Vietnam to Việt Kiều and Back: An In-depth Look at the Relationship Between Overseas Vietnamese and Vietnamese in Ho Chi Minh City" Independent Study Project (ISP) Collection. 1286. https://digitalcollections.sit.edu/isp_collection/1286
- McPherron, P. (2009). “My name is Money”: name choices and global identifications at a South-Chinese university, *Asia Pacific Journal of Education*, 29:4, pp. 521-536, DOI: 10.1080/02188790903312706
- Nekvapil, J. & Sherman, T. (2009). Pre-interaction management in multinational companies in Central Europe, *Current Issues in Language Planning*, 10:2, pp. 181-198, DOI: 10.1080/14664200802399133
- Nekvapil, J. (2012). Some thoughts on “noting” in Language Management Theory and beyond. *Journal of Asian Pacific Communication* 22(2), pp.160–173.
- Nekvapil, J. & Sherman, T. (2015). An introduction: Language Management Theory in Language Policy and Planning. *International Journal of the Sociology of Language* 2015, pp.1-12, DOI: 10.1515/ijsl-2014-0039.
- Nekvapil, J. (2016). Language Management Theory as one approach

- in Language Policy and Planning, *Current Issues in Language Planning*, 17:1, pp. 11-22, DOI: 10.1080/14664208.2016.1108481
- Neustupný, J. V. (1978). *Post-structural Approaches to Language*. Tokyo: University of Tokyo Press.
- Neustupný, J. V. & Nekvapil, J. (2003). Language management in the Czech Republic. *Current Issues in Language Planning*, 4, pp.181-366.
- Nguyen, T. & Cunningham, S. (1999). The popular media of the Vietnamese diaspora. *Media International Australia*, 91(1), pp.125–147. <https://doi.org/10.1177/1329878x9909100113>
- Nguyen, C.H. (2018). Historical Trends of Vietnamese International Student Mobility. doi: 10.1007/978-3-319-78492-2_8.
- Nguyen, M. G. (2023). The cultural adaption and integration of diasporas: A qualitative study of the Vietnamese community in Australia. *Journal of Social Transformation and Education*, 4(1), pp. 1–9. <https://doi.org/10.54480/jste.v4i1.56>
- Nguyen, M. G. (2023). Looking back on the development of Vietnamese community in Australia. *RA JOURNAL OF APPLIED RESEARCH*, 09(01). <https://doi.org/10.47191/rajar/v9i1.02>.
- Nguyen Tran, N. K. Student motivations to study abroad – an empirical study of vietnamese students in UK. *Ho Chi Minh City Open University Journal of Science*, 7(1), pp. 103-111.
- Phong, D., Husson, L., & Charbit, Y. (2000). The Vietnamese Diaspora: returning and integrating into Vietnam. *Revue Européenne des Migrations Internationales*, 16(1), pp. 183-205. <https://doi.org/10.3406/remi.2000.1713>
- Sercombe, P., Young, T., Dong, M. & Lin, L. (2014). The Adoption of Non-Heritage Names among Chinese Mainlanders, *Names*, 62:2, pp. 65-75, DOI: 10.1179/0027773813Z.00000000071.
- Sims, J.M. (2007). *The Vietnamese Community in Great Britain – Thirty years on. A Runnymede Community Study*.
- Smith, W. (2008). Does Gender Influence Online Survey Participation? <https://files.eric.ed.gov/fulltext/ED501717.pdf>
- Spence, L. (2005). *Country of Birth and Labour Market Outcomes in London – An Analysis of Labour Force Survey and Census Data*. London: Greater London Authority.
- Swain, A., & Phan, N. (2012). Diasporas’ role in peacebuilding: The case of the Vietnamese-swedish diaspora. *The Security-Development Nexus*, pp. 161-182. <https://doi.org/10.7135/upo9781843313984.008>.
- Thompson, R. (2006). Bilingual, Bicultural, and Binominal Identities: Personal Name Investment and the Imagination in the Lives of Korean Americans, *Journal of Language, Identity, and Education*, 5:3, 179-208, DOI: 10.1207/s15327701jlie0503_1.
- Ting-Toomey, S. (2015). Identity negotiation theory. *The international encyclopedia of interpersonal communication*, pp. 1-10.
- Tran, T. D. D. (1997). *Overseas Vietnamese*. Hanoi: National Political Committee.
- Tran, T. T., & Bifuh-Ambe, E. (2021). Ethnic Identity among Second-Generation Vietnamese American Adolescents. *Journal of Ethnic and Cultural Studies*, 8(2), pp. 167–186. <https://www.jstor.org/stable/48710309>.

- Valentine, T., Brennen, T., & Bredart, S. (1996). *The Cognitive Psychology of Proper Names: On the Importance of Being Ernest*. London and New York: Routledge.
- Wu, E.D. (1999). "They Call Me Bruce, But They Won't Call Me Bruce Jones:" Asian American Naming Preferences and Patterns, *Names*, 47:1, pp. 21-50, DOI: 10.1179/nam.1999.47.1.21

Sources

- Civic Issues (2019). Melting Pot or Salad Bowl?
<https://sites.psu.edu/ajwcivicissues/2019/01/21/melting-pot-or-salad-bowl/>
- Evanson, N. (2021). *Vietnamese culture - naming*. Cultural Atlas.
<https://culturalatlas.sbs.com.au/vietnamese-culture/vietnamese-culture-naming>
- GSO. General Statistics Office of Vietnam. (n.d.). <https://www.gso.gov.vn/>
- Hutton, E. (2022, September 18). *Complete list of most common Vietnamese surnames & meanings*. Image Restoration Center.
<https://imagerestorationcenter.com/common-vietnamese-surnames/>
- Language Management Research Group. Language Management.
<http://languagemanagement.ff.cuni.cz/>
- Lindsay, C. (2007, April 4). *The Vietnamese Community in Canada*. Statistics Canada. <https://www150.statcan.gc.ca/n1/pub/89-621-x/89-621-x2006002-eng.htm>
- Migration Policy Institute. (2021, October 15). *Vietnamese immigrants in the United States*. <https://www.migrationpolicy.org/article/vietnamese-immigrants-united-states>
- Nguồn Lực người Việt Nam ở Nước Ngoài*. Ủy ban Trung ương Mặt trận Tổ quốc Việt Nam (Central Committee of Vietnam Fatherland Front) (2022, February 5).
<http://matran.org.vn/doi-ngoai-kieu-bao/nguon-luc-nguoi-viet-nam-o-nuoc-ngoai-42719.html>
- People in Australia who were born in Vietnam* (2021). Australian Bureau of Statistics. https://www.abs.gov.au/census/find-census-data/quickstats/2021/5105_AUS
- Quam, J., & Campbell, S. (2020). *Pacific Realm: Cultural Geography I – Australia as Melting Pot*. The Western World Daily Readings on Geography.
<https://cod.pressbooks.pub/westernworlddailyreadingsgeography/chapter/pacific-realm-cultural-geography/#:~:text=Later%20a%20variety%20of%20peoples,certified%20C%20it%20has%20gained%20ground>
- Raj, J. (2016). Why Brexit Should Mean the End of Salad Bowl Societies.
<https://mediamilwaukee.com/opinion/brexit-mean-end-salad-bowl-societies/#:~:text=The%20U.K.%20which%20is%20also,and%20not%20so%20much%20others.>
- Vy. (2022). *Mapping the Vietnamese diaspora*. Observable.
<https://observablehq.com/@incakoala/mapping-the-vietnamese-diaspora>

Resumé

1. Úvod

Cílem této práce je prozkoumat užívání (management) osobních jmen vietnamských studentů žijících a/nebo studujících ve Spojeném království. Je běžnou praxí, že členové asijských menšin používají neetnické jméno v závislosti na zemi svého pobytu (tj. anglické jméno v anglicky mluvící zemi nebo české jméno v České republice) (např. Heffernan, 2010). Tato praxe často vychází ze skutečnosti, že jejich původní asijská jména mohou být pro obyvatele Západu náročná na výslovnost a zapamatování si (Edwards, 2006). Neetnická jména usnadňují plynulejší komunikaci, a majorita Vás lépe přijímá, když cítí, že jste součástí jejich kultury. Motivace pro přijetí neetnického jména může být vnitřní nebo vnější, případně kombinace obou. Vnější motivátorem je potřeba integrace a asimilace do společnosti a kultury hostitelské země. Tento vnější motivátor pak ovlivňuje vnitřní motivace tím, že imigranti přijímají neetnické jméno, aby se jim lépe žilo a měli lepší příležitosti v hostitelské zemi.

Předchozí výzkumy ukázaly, že je zcela běžné pro asijské mezinárodní studenty, zejména čínské studenty, přijmout anglické jméno, když žijí a/nebo studují v zahraničí, zejména v anglicky mluvící zemi (Barešová & Pikhart, 2020; Cheang, 2008; Chen, 2015; Chen, 2020; Edwards, 2006; Eickmann, 2020; McPherron, 2009; Schmitt, 2019 Sercombe et. al., 2014). Důvody pro přijetí anglického jména jsou u každého jedince jiné. Pro někoho je to otázka snadnějšího fungování ve společnosti, pro někoho otázka identity. Jaké jméno jednotlivec použije, závisí na situaci, ve které se nachází. Při výběru anglického jména existuje několik strategií, které jednotlivci používají. To jsou aspekty, kterými se tato práce zabývá.

Na základě předchozích studií byly zformulovány dvě hypotézy:

1. Většina vietnamských studentů žijících ve Spojeném království bude mít anglické i vietnamské jméno.
2. Management osobních jmen se u jednotlivých osob liší.

Také byly zformulovány následující výzkumné otázky:

1. Jaké jméno používají mluvčí v jakých situacích?
2. Jaká je motivace mluvčích při výběru anglického jména?
3. Jaká je motivace mluvčích používat anglické jméno?

2. Teoretická část

Teoretická část se dělí na tři podkapitoly, které se soustředí na témata: vietnamská diaspora v anglicky mluvících zemích, teorie jazykového managementu a management osobních jmen.

První podkapitola zahrnuje informace o vietnamské diaspoře ve čtyřech anglicky mluvících zemích, konkrétně se jedná o Spojené státy americké, Kanadu, Austrálii a Spojené království. Historie vietnamské diaspory je relativně mladá, protože k velké migraci došlo až po válce ve Vietnamu (nebo americké válce z pohledu Vietnamu). Po pádu/osvobození (opět záleží na perspektivě) Saigonu (nyní Ho Či Minovo Město) v dubnu 1975 došlo k velkému exodu, jelikož mnoho Vietnamců opustilo zemi ze strachu z perzekuce nebo s vidinou lepšího života v zahraničí. Nyní mnoho Vietnamců opouští Vietnam za účelem sloučení rodiny nebo za studiem na vysoké škole. Podkapitoly obsahují informace o historii migrace vietnamských imigrantů a jejich současné situaci v těchto zemích.

V druhé podkapitole je představena a popsána teorie jazykového managementu (TJM). TJM se zaměřuje na řešení jazykových problémů ve specifických interakcích mezi lidmi. V TJM je koncept jazykového managementu (JM) chápán jako jakýkoli druh chování zaměřeného na jazyk nebo komunikaci, jinými slovy, jak na jazyk jako systém, tak i na používání jazyka. JM se odehrává v zásadě na dvou úrovních lišících se různou mírou rozsahu na jednoduchý (konkrétní interakce) a organizovaný (souhrny vícero interakcí). TJM předpokládá, že se tyto úrovně navzájem ovlivňují (Nekvapil & Sherman, 2009). Proces LM předpokládá existenci norem a očekávání. Proces managementu má pět fází (v jednoduchém i organizovaném JM): zaznamenávání, hodnocení, výběr/plánování úprav, implementace a zpětná vazba. Je důležité si uvědomit, že proces LM může skončit po kterékoli z fází. Každá fáze má význam sama o sobě a proces lze v kterémkoli bodě považovat za dokončený, v závislosti na okolnostech a volbě mluvčího. Termín JM může působit, že se týká pouze jazykových aspektů. Avšak je důležité si uvědomit, že TJM se věnuje širšímu spektru jevů, které zahrnují nejen jazykové, ale také komunikační a sociokulturní aspekty, včetně socioekonomických faktorů. JM má mnoho podob, jedním z nich je i management osobních jmen.

Třetí podkapitola se zaměřuje na management osobních jmen. Nejprve se tato část zabývá významem, který osobních jména přináší. V dalších částech je

popsáno, jak fungují vietnamská jména. V poslední části je představena problematika managementu osobních jmen, se zaměřením na asijské zahraniční studenty.

3. Metodologie

V této kapitole je popsána metodologie této práce. První podkapitola nabízí informace o kritériích, které museli účastníci výzkumu splňovat. Druhá podkapitola popisuje dotazník, který byl součástí kvantitativní části výzkumu. Dotazník byl vytvořen v Google Forms, a skládal se z pěti částí:

- 1) základní informace (pohlaví, původ ve Vietnamu, úroveň angličtiny, jak dlouho se učí anglicky)
- 2) informace o osobní jménech (zda mají vietnamské a anglické jméno, popřípadě kdo jim dal jejich anglické jméno)
- 3) různé situace a jaké jméno v nich používají (16 situací)
- 4) jejich názory na určitá tvrzení (hodnoceno na Likertově škále – od velmi pravdivý až k absolutně nepravdivý)
- 5) otázka ohledně účasti v rozhovoru (Účastníci měli zanechat svůj e-mail.)

Dotazník byl distribuován přes Facebook a účastnilo se ho 75 lidí.

Třetí podkapitola se zaměřuje na rozhovor, který byl součástí kvalitativní části výzkumu. Na rozhovor bylo pozváno deset účastníků (pět žen a pět mužů). Rozhovory byly nahrávány pro pozdější analýzu. Před rozhovorem byl účastníkům poslán informovaný souhlas, který si měli přečíst a odsouhlasit ho na začátku rozhovoru. Tři rozhovory proběhly naživo, zbytek rozhovorů proběhl online přes platformu Zoom. Rozhovory trvaly přibližně 15 až 30 minut. Rozhovor byl rozdělen do tří větších celků: základní informace, jejich osobní jména, management těchto jmen.

Čtvrtá podkapitola popisuje proces datové analýzy. Výsledky dotazníku byly zpracovány pomocí Microsoft Excel, zatímco relevantní části rozhovorů byly přepsány výzkumníkem v Microsoft Wordu.

4. Výsledky

Tato kapitola obsahuje výsledky obou částí výzkumu. Nejprve představuje výsledky získané z dotazníku. Tyto výsledky ukazují, že všichni účastníci mají vietnamské jméno a velká většina má i anglické jméno, pouze 20 účastníků z 75 účastníků nemá anglické jméno. Většina si vybrala své anglické jméno sama, některým ho vybral učitel angličtiny, některým rodinný příslušník. Co se týče situací a které jméno účastník používá v jaké situaci, ve 13 ze 16 situací většina účastníků upřednostnila použití svého vietnamského jména. Jedná se o následující situace: na oficiálních dokumentech, v osobním a univerzitním e-mailu, na vlastnoručním a e-mailovém podpisu, s vietnamskými přáteli a jejich rodiči, se svými rodinnými příslušníky, s profesory, s doručovacími službami, s cizími lidmi a s personalizovanými předměty. Dvě situace, ve kterých většina účastníků použila své anglické jméno, byly s ne-vietnamskými přáteli a jejich rodiči. Situace, v které je výsledek nejednoznačný, je práce. Zde je rozdíl mezi užíváním vietnamského a anglického jména skoro nulový. Většina účastníků používá své anglické jméno, jelikož jim to usnadňuje každodenní život. Také mnoho účastníků zmínilo, že jim anglické jméno pomáhá se začleněním do britské společnosti. Mít anglické jméno není pro mnohé otázkou trendu. Velká většina si nemyslí, že je potřeba mít v hodinách angličtiny a v Británii jako takové anglické jméno.

Výsledky z rozhovorů ukazují, že management osobních jmen se u každého jednotlivce lišil. Každý účastník měl jiné názory ohledně svého anglického jména. Pro některé je jejich anglické jméno jejich součástí (Účastník 7). Pro jiné je to jejich anglické jméno pouze něco, co mají pro usnadnění každodenního života (Účastník 1 a 9). Účastníci 6 a 10 podotkli velmi zajímavý komentář ohledně toho proč používají své vietnamské jméno: oba cítí, že by se měli ostatní také snažit vyslovit a zapamatovat jejich vietnamská jména, když oni dělají to samé pro ostatní, jakkoliv je jejich jméno obtížné.

5. Diskuze

Tato kapitola interpretuje získané výsledky s ohledem na poznatky získané z přechodných studií. Na základě předchozích studií byly zformulovány dvě hypotézy:

1. Většina vietnamských studentů žijících ve Spojeném království bude mít anglické i vietnamské jméno.

2. Management osobních jmen se u jednotlivých osob liší.

Obě hypotézy byly potvrzeny. Data ukazují, že většina těchto studentů má jak anglické, tak vietnamské jméno. Management osobních jmen u jednotlivých studentů se však liší. Také byly zformulovány následující výzkumné otázky:

1. Jaké jméno používají mluvčí v jakých situacích?

2. Jaká je motivace mluvčích při výběru anglického jména?

3. Jaká je motivace mluvčích používat anglické jméno?

První výzkumná otázka se zaměřila na preferenci používání různých jmen ve specifických situacích. Výsledky ukázaly, že většina účastníků upřednostňovala vietnamská jména v oficiálních kontextech a ve vztahu k vietnamským přátelům a rodině. Naopak anglická jména byla častěji používána s místními a byla ovlivněna situací a formálností interakce. Na sociálních médiích účastníci uváděli obě svá jména s cílem spojit své vietnamské známé s novými přáteli ze zahraničí. Účastníci volili jména dle konkrétních situací a vztahů.

Druhá výzkumná otázka se zaměřovala na strategie volby anglických jmen. Účastníci využívali různé postupy. Někteří se rozhodovali na základě osobního vkusu a vybírali z Top 10 anglických jmen, jiní brali v potaz význam nebo zvuk jména. Někteří se snažili zvolit anglické jméno, které by bylo pro místní obyvatele snadno vyslovitelné.

Třetí výzkumná otázka se týkala motivace pro používání anglických jmen. Většina účastníků se rozhodla pro anglická jména s cílem usnadnit si každodenní život a lépe se začlenit do většinové společnosti. Někteří se rozhodli pro změnu kvůli obtížně vyslovitelnému vietnamskému jménu. Zároveň i když většina účastníků nepovažovala anglická jména za hlavní součást své identity, stále k nim cítili určitou vazbu.

Tato práce má několik omezení. Prvním omezením je omezený počet jmen prezentovaných v rozhovorech. Dalším omezením bylo nerovnoměrné zastoupení pohlaví v dotazníku, ačkoliv výsledky naznačují minimální vliv pohlaví na management jména. Posledním omezením je nedostatek dat pro komplexní zkoumání vazby mezi jmény a identitou.

Na závěr diskuze je nastíněno potenciální využití získaných dat pro srovnávací studie mezi různými asijskými etniky a mezi různými skupinami vietnamských studentů v jiných zemích. Dále by bylo zajímavé zkoumat i druhou generaci vietnamských emigrantů žijících ve Velké Británii a porovnat je s vietnamskými zahraničními studenty. Tato práce tedy může sloužit jako výchozí bod pro další výzkum.

6. Závěr

Naše studie zkoumající management osobních jmen vietnamských studentů žijících ve Spojeném království zjistila, že většina účastníků přijala anglická jména a že management jmen se liší u každého jednotlivce. Práce se zaměřila na tři otázky. Prvně zkoumala situace, ve kterých účastníci preferovali používání svých vietnamských nebo anglických jmen. Zjistilo se, že ve formálním a rodinném kontextu se častěji používala vietnamská jména, zatímco anglická jména byla častější při interakci s ne-vietnamskými přáteli a jejich rodiči. Druhá otázka se týkala strategií, které účastníci používali při volbě anglického jména. Ty se lišily od prostého vyhledávání na Googlu, až po přání mít jméno, které by znělo asijsky, až po fonetickou podobnost. Nakonec se výzkum zabýval motivací účastníků k používání anglického jména. Hlavním faktorem bylo usnadnění každodenního života a začlenění se do většinové společnosti. Někteří byli však ovlivněni nesprávnou výslovností jejich vietnamského jména místními.

Výzkum ukazuje, že management osobních jmen je složitá a zahrnuje různé faktory jako kulturní normy, sociální a kulturní. I když lze identifikovat určité vzorce v praxi managementu jmen, je důležité si uvědomit individuální povahu těchto praktik. Každý člověk má unikátní strategii managementu jmen, která je ovlivněna jeho osobními zkušenostmi, kulturním pozadím, jazykovými znalostmi a sociálním a profesním prostředím, ve kterém se pohybuje.

Appendix

Consent to take part in an interview

- I voluntarily agree to participate in this interview which is a part of MA thesis.
- I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.
- I understand that I can withdraw permission to use data from my interview within two weeks after the interview, in which case the material will be deleted.
- I understand that the purpose of the interview is to obtain qualitative data for MA thesis, specifically about how I manage my name(s) in my day-to-day life.
- I was made aware that the interview should take approximately 30 minutes.
- I understand that I will not benefit directly from participating in this research.
- I agree to my interview being audio-recorded.
- I understand that all information I provide for this study will be treated confidentially.
- I understand that in any report on the results of this research my identity will remain anonymous. This will be done by changing my name and disguising any details of my interview which may reveal my identity or the identity of people I speak about.
- I understand that disguised extracts from my interview may be quoted in the MA thesis.

Researcher's contact: Pham Thu Tra, eliska.pham@yahoo.com

Supervisor's contact: Tamah Sherman, tamah.sherman@ff.cuni.cz

.....

Research participant

.....

Researcher