

A Comparative Study into the Use of Family and Given Names among Japanese, Korean, and Chinese High School Students

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This paper examines the use of family and given names in the English-speaking contexts among Japanese, Korean, Chinese high school students. An online questionnaire survey was administered and data was collected from 79 participants. It revealed that 1) more than half of the participants in three countries reverse the name order when speaking to an American student; 2) Korean and Chinese participants prefer their given name as the form of address by their Korean or Chinese teacher of English; 3) Chinese participants are inclined to retain the family name first order irrespective of the country of the interlocutors; and 4) Japanese participants tend to reverse name order regardless of the country of the interlocutors. The pedagogical implications are also discussed.

Key words: names, name order, identity awareness, pragmatic norms, form of address

INTRODUCTION

Names are the linguistic representation of identity and are important registers of both individual subjectivity and social belongings (Saito, 2006). The form of address reflects native language pragmatic norms or culturally defined ways of speaking (Kirkpatrick, 2002). Consequently, people

generally feel more comfortable with their accustomed form of address and prefer to maintain it. The Japanese, Koreans and Chinese are said to have common forms of address in their native languages: (a) family names always come first, followed by given names; (b) the use of given names is restricted to the occasions when people address members of the same family and close friends; and (c) it is considered polite to address people using their family names with an appropriate suffix such as 'san' in Japan, 'nim' in Korea, and 'xiangsheng,' or 'xiaojie' in China (The Northern Forum, 2006). Despite these common pragmatic norms, the Japanese seem to have unique speech or writing style in English: anecdotal evidence shows that many Japanese reverse name order when they speak or write in English. By contrast, the original name order is retained when Koreans or Chinese are referred to in English mass media in Japan. For instance, the former Chinese Premier is addressed 'Jiang Zemin' (Jiang is his family name and Zemin is his given name) and the late South Korean President is called 'Kim Dae-Jung' (Kim is his family name and Dae-Jung is his given name) in English-language newspapers and in English-speaking television news. On the other hand, the former Japanese Prime Minister is referred to as 'Junichiro Koizumi' in the inverted order.

There has been growing interest in the inversion of Japanese names in English since the late 1990s. The National Language Council decided that the Japanese should use the traditional family name-given name order in 2000, and it showed a future guideline. The Council's decision was based on the idea that cultural diversity should be respected, which means in the first place that people should respect their own culture. Suzuki (1999) claims that the Japanese are eager to adopt and adapt themselves to things from abroad to such an extent that they can be described as being mentally colonized. I assume that the inversion of Japanese names in English is closely related to this unique mentality, "auto-colonization" (Suzuki, 1999), of the Japanese.

The form of address is a tiny fraction of English usage, and it has been "a neglected social variable" (Albott & Bruning, 1970, cited in Joubert, 1993). However, the issue of name order could be a useful resource to teach the

importance of showing own cultural identity as well as embracing the diversity in the English as the International Language (EIL) context. In addition, the widespread practice of adopting English names among Chinese in mainland China, Hong Kong, Malaysia, and Singapore would be an interesting discussion topic in class. It is worthwhile to inform students of such cultural phenomenon in this region, for it is highly likely that they will have business talks with Michael in Shanghai or Joseph in Taipei in the near future.

The use of family and given names in the English-speaking contexts by high school students in Japan, Korea and China has been little documented. The only attempt to show preferences of Japanese students was made by Sakai (2000). He surveyed 61 junior high school students and discussed preferred use of their names in English when they spoke to a) an American visitor, and b) a Chinese visitor. However, he did not define the power relationship between the two interlocutors, leaving the possibility that the visitor could be a student of the same age, or a senior teacher, or even a company executive. The information about the interlocutor's social status is crucial for choosing appropriate forms of address in Asian society where horrific expressions have been highly developed. Moreover, Sakai (2000) failed to mention the extent to which participants were aware of the similarity in the interlocutor's form of address. The Chinese name order is less well-known in Japan than is the American name order, and it is doubtful whether participants in the research knew that they shared common name order with Chinese. As the choice of names is likely to be made as a result of "compliance and resistance" (Edwards, 2006), such knowledge may have influenced participants' choices of name order. In the high school context in Northeast Asia, no investigation, to my knowledge, has been made into the use of family and given names in the English-speaking contexts. In order to provide additional evidence for the preferred name order by Korean, Chinese, and Japanese students and for the correlation between the level of identity awareness and name order preferences, a small-scale questionnaire survey was designed.

HISTORICAL REVIEW OF JAPANESE INVERSION OF PERSONAL NAMES

The unique practice of the Japanese to reverse name order in English dates back to the days when Japan was eager to overtake modernized countries in the West. Japan stopped its 200-year-long isolation policy and steered the nation toward rapid westernization in the late 1800s. Under the slogan “Datsua Nyuou”, which literally means “Get out of Asia and join the West”, Japan desperately tried to develop its country by embracing Western culture. For instance, a western-style national guest house called Rokumeikan was built in Tokyo and Japanese leaders entertained important visitors from abroad. It was about this time that the Japanese started to reverse the order of their names in English.

Tonedachi (1998) studied three international treaties concluded between 1854 and 1888. The first treaty that the Tokugawa Shogunate concluded with a foreign power was signed in Chinese characters in 1854. Then in 1875, when the Japanese ambassador signed the treaty with Russia, he Romanized his name and wrote his family name first. In the 1888 treaty between Japan and Mexico, however, the Japanese signatory signed in Romanization with his given name first. Tonedachi’s analysis of the signatures on the three diplomatic documents suggested that people started putting given name first after the Meiji Restoration in 1868, and that the phenomenon became widespread by the 1880s.

In addition to the urgent political need to westernize the country so as to be recognized as a member of the international society, there seemed to be another reason. According to Japanorama (2002), it wasn’t until 1868 that commoners were allowed to use family names in Japan, when they created a family name or borrowed an existing one. Therefore, it could be argued that the lack of familiarity with family name prevented the Japanese from showing objection to reversing the order of their family and given names.

Later in 1947, the teaching of Romanized letters started at elementary school. To date, fourth graders throughout the country learn Romanized

letters in their Japanese language class. Starting from 2011, under the new Course of Study, Romanized letters will be introduced to third graders. In the period of rapid reconstruction of the nation since 1950s, people assimilated their ways of life to those of the Westerners, particularly Americans, and English teaching became considerably Anglo-America-oriented. Elementary students who learned Romanized letters and junior high school students who started learning English tended to accept Western form of address unconditionally as if it were the universal rule in speaking English.

In the late 1990s, the name order issue started to draw more attention. In 1998, the Society of Writers, Editors, and Translators (SWET) in Tokyo published “Japan Style Sheet” in which use of the Japanese name order was supported. The tide turned in favor of the family name first order in December 2000, when the National Language Council recommended that the Japanese should return to the traditional family name-given name order when writing their names in Romanized form and that foreign language textbooks, government publications and newspapers should start using the Japanese name order. The recommendation resulted from the reflection that all the human beings should be aware of linguistic and cultural diversity and they should respect and preserve such diversity in the global society. The most obvious change due to this government’s recommendation was seen in English textbooks for junior high school students. Only one textbook publisher used the family name first order in its English language textbooks at that time. However, in 2001, six out of eight publishers adopted the family name first order.

METHOD

Research Questions

1. Do students change name order according to the interlocutor’s pragmatic norms? And how similar is the use of personal names in English by the students in three countries?

2. How do the students want to be called by their teachers of English and how do they feel about it?
3. How are the level of identity awareness and name order preferences correlated?

Participants

All 37 Japanese participants were female third-year students, or 12th graders, at a public senior high school in Japan. They belonged to the English course where they had more English than math or science classes, and the survey was conducted during a regular class period. An Internet website was used to sample Korean and Chinese participants. The Pen Pal Net (<http://www.penpal.net.com>) is a website where we can find lists of pen pals of our preference by choosing the country, age and gender. Japanese participants were all female and aged either 17 or 18. In order to match the gender, age, and sample size, Korean and Chinese participants were chosen randomly from the list of 17- or 18-year old females. The questionnaire was sent to 61 Korean and 84 Chinese participants, and answers were collected from 24 Koreans and 19 Chinese. The final rates of response were 39.3% with Korean and 22.6% with Chinese participants.

Instrument

The questionnaire was administered in English to all the participants. It consisted of seven multiple choice questions in order to minimize the time it would take to answer. The questionnaire was developed based on Sakai's (2000) instrument. First, the relationship between the speaker and interlocutor was clarified so that participants could have a clear picture of the settings. Second, the interlocutors' pragmatic norms were indicated with the questions. For instance, in a questionnaire for Japanese participants, they would read the following information after Questions 1 and 2: "Remember that in Korea, people say family names first and given names second". In addition, the name of the former President or Prime Minister of each country

was shown as an example. In the case of the questionnaire for Korean participants, it goes “For example, my name is Kim Dae-Jung” or “For example, my name is Dae-Jung Kim.”

The first two questions asked preferred name order when addressing a visiting American student (Q1) and a visiting Japanese student (in case of Korean and Chinese participants) or a visiting Korean student (in case of Japanese participants) (Q2). These two questions presuppose the formal situation where the social distance between total strangers is maximal. The power between the two is almost equal because they are both students. Questions 3 and 4 asked their favorite form of address when American teachers (Q3) or Japanese/Korean/Chinese teachers of English (Q4) called them in an informal situation where students interact with their teachers on a familiar and frequent basis. In other words, the questions 3 and 4 are based on the presupposition that the interlocutors have minimal social distance and unequal power relation. Then, participants were asked to indicate their feelings when they were called by their given name by their American teacher from a scale of 1(=very comfortable) to 4(=very uncomfortable) (Q5). Finally, participants were asked to evaluate two statements on a four-point scale: 1(=strongly agree); 2(=agree); 3(=disagree); 4(=strongly disagree). The statements were “The order we say our personal names represents our cultural identity” (Q6) and “It is important to show our cultural identity when we speak English” (Q7).

Analysis

In order to simplify the interpretation of the data, some answers, e.g., ‘very comfortable’ and ‘comfortable,’ and ‘strongly agree’ and ‘agree,’ were combined in the process of analysis. The ratio of answers was compared among three groups of participants and also with Sakai (2000). To analyze participants’ answers to two relevant questions, the cross-reference technique was employed. Finally, Spearman’s rho was computed to examine the correlation between the level of identity awareness and name order

preferences.

RESULTS AND DISCUSSION

Research Question 1

Do students change name order according to the interlocutor's pragmatic norms? And how similar is the use of personal names in English by the students in three countries?

Summary of the findings

In situations where the interlocutor is an American student, around 80% of participants regardless of the country of origin chose the given name first order. Furthermore, Japanese participants were more apt to use the given name first order with an Asian student. The cross analysis confirmed the higher tendency of Japanese participants to prefer the given name first order.

TABLE 1
The Rate of "Given Name First" Answers

Interlocutor	Participants	Sakai (2000) (%)	Present Study (%)	
American	Japanese	86.9	81.1	
	Chinese	-	83.3	
	Korean	-	75.0	
Chinese/Korean	Japanese	54.1	27.0	
	Japanese	Chinese	-	15.8
	Japanese	Korean	-	20.8

As revealed in Table 1, when talking to an American student, there was not much difference in the rate of "given name first" answers among the three groups. About eighty percent of participants in each group would say their

given name first. The rate of the Japanese high school students in this survey, 81.1%, was slightly lower than 86.9% in Sakai (2000). On the contrary, when the interlocutor was an Asian student with common forms of address, the ratio of “given name first” answers varied from group to group. Japanese participants were more apt to use given name first order than the other groups, and Chinese participants were least inclined to. In comparison with 54.1% in Sakai (2000), the ratio dropped by half in this study. The decline in the choice of given name first order among Japanese participants was most probably due to the knowledge that common forms of address are shared between Koreans and the Japanese.

TABLE 2
Cross Analysis of Preferred Name Order to American & Asian Students

Study	Participants	(n)	Change Name Order (%)	Always Given Name First (%)	Always Family Name First (%)
Sakai (2000)	Japanese	61	31.0	56.9	12.1
Present Study	Japanese	37	73.0	24.3	2.7
	Chinese	18	66.6	16.7	16.7
	Korean	24	54.2	20.8	25.0

Table 2 indicates the degree to which each group of participants would change name order according to the interlocutors. As little as 2.7% of Japanese participants chose the “always family name first” answer, whereas nine times higher percentage of Korean (25%) and Chinese participants (16.7%) would adhere to the family name first order irrespective of the country of the interlocutors. On the other hand, Japanese participants led the other groups in the “always given name first” answer. It seemed that Japanese participants were most inclined to say given name first and were least inclined to say family name first in the three groups.

Another characteristic of Japanese participants found in the survey was their weak level of adherence to specific name order. Nearly three quarters of Japanese participants would adjust name order to the interlocutors’ norms.

The rate was close to 20% higher than Korean participants. Seen from another angle, 45.8% of Korean and 33.4% of Chinese participants had fixed form of address of their choice, while only 27.0% of Japanese participants did so. The analyses of questions 1 and 2 suggested that Japanese high school students were more inclined a) to change name order according to the interlocutors and b) to prefer the given name first order than Chinese and Korean counterparts. In comparison with Sakai (2000), the “always tell given name” answer declined from 56.9% to 24.3%, and instead, the “change name order” answer increased from 31.0% to 73.0% in the present study. These contrasting results could be a consequence of the information that they share the same pragmatic norms with the interlocutor. However, it would be also possible that this was due to the different sample size, 37 in the present study and 61 in Sakai (2001).

Research Question 2

How do the students want to be called by their teachers of English and how do they feel about it?

Summary of the Findings

More than half of the Japanese participants indicated their preference to be called by their family name by their Japanese teacher of English, but only three percent of them insisted on the same form of address by their American teacher. Korean participants, on the other hand, more consistently expressed their preference for given name as the form of address by their Korean and American teachers. Chinese participants reported the highest rate of preference for being called by their family name by their American teacher. In addition, all Korean and more than four out of five Chinese and Japanese participants reported that they would feel comfortable when their American teacher called them by their given name.

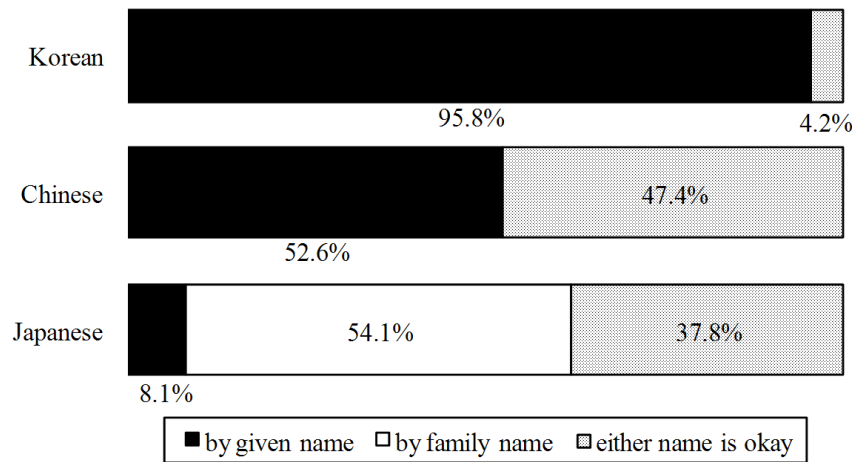


FIGURE 1
Responses to Question 3 “How do you want to be called by your Korean/Chinese/Japanese teacher?”

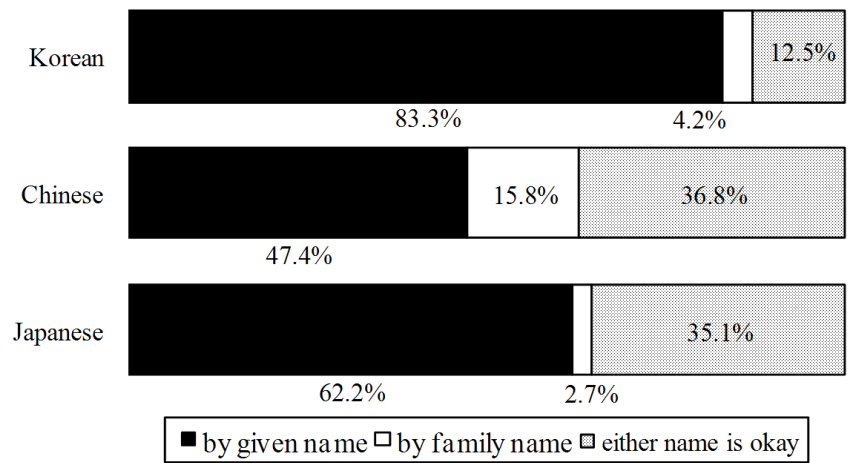


FIGURE 2
Responses to Question 4 “How do you want to be called by your American teacher?”

Figure 1 presents the participants' favorite forms of address when spoken to by their local teachers of English, which were contradictory to my expectations. The etiquette rule in the protocol manual (The Northern Forum, 2006) says that it is very impolite to address Koreans and Chinese by given name and the use of given names for address is usually restricted to members of the same family and close friends. Therefore, it was expected that Korean and Chinese participants would prefer to be called by their family name. Nevertheless, 96% of Korean and 52.6% of Chinese participants preferred given name as the form of address by their Korean or Chinese teacher of English. Interestingly, though both Korean and Chinese participants expressed much higher percentage of preference for given name than the Japanese did, no student in the two countries preferred to be called by their family name as the form of address by their local teachers of English. By contrast, more than half of the Japanese participants (54.1%) indicated their liking for family name. The preference of Korean and Chinese participants for given name may be due to the unique linguistic situation that there are much fewer family names in Korea and China than in Japan. According to the 2000 census in Korea, five most common family names, Kim, Lee, Park, Choi, and Chun, make up 54% of the population (Konest, 2007). In China, the top 100 most common family names account for 84.8% of Chinese population (Xinhua, 2007). On the contrary, the Japanese are said to have at least 100,000 family names (Chida & Mase, 2005). The strong preference of Korean and Chinese participants for given name is probably a consequence of the need to distinguish between two or more students with the same family name in a classroom. Another possible reason for this unexpected result is that the form of address at schools, especially in primary and secondary education, may differ from the form of address adults use in society in general. As the social distance broadens and the situation becomes more formal, the use of family name may increase.

Figure 2 shows participants' favorite form of address by their American teacher, and provides another interesting finding. Japanese participants, who far outnumbered the other groups in the high rate of preference for being

called by their family name by their Japanese teacher of English, changed their preference drastically when spoken to by their American teacher. The “by family name” answer dropped to the lowest 2.7% among the three groups. Meanwhile, one out of six Chinese participants expressed their preference for family name in the same context.

TABLE 3
Feelings When Called by Given Name and Preferred Name to Be Called by American Teachers

Feeling	Participants	By Given Name (%)	By Family Name (%)	Either Name (%)
Comfortable	Japanese	56.8	2.7	27.0
	Chinese	47.4	10.5	26.3
	Korean	83.3	4.2	12.5
Uncomfortable	Japanese	5.4	0	8.1
	Chinese	0	5.3	10.5
	Korean	0	0	0

Table 3 gives the results of cross analysis of the answers to Question 5 (How do you feel when your American teacher calls you by your given name?) and Question 4 (How do you want to be called by your American teacher?). The result shows two characteristics: one is the consistent preference of Korean participants for being called by their given name. All Korean participants would feel comfortable when their American teacher called them by their given name, and for a great majority (83.3%) of Korean participants, given name was their most favorite form of address. The other characteristic is the high rate of Chinese participants who preferred to be called by their family name (10.5%) even though they responded “comfortable” when asked about their American teacher’s use of their given name. In respect of Japanese participants, the findings suggest that they would not mind being called by their given name. A great majority of Japanese participants (86.5%) would feel comfortable when their American teacher called them by their given name, and very few of the same

participants (2.7%) expressed their preference for family name as the form of address to be used.

Research Question 3

How are the level of identity awareness and name order preferences correlated?

Summary of the Findings

The majority of participants irrespective of the country agreed that the order we say our personal names shows our cultural identity. Moreover, the country of origin appeared to have little impact on the participants' level of agreement with the statement that it is important to show our cultural identity when we speak English. Interestingly, more than half of the participants who agreed with the importance of showing identity in our English speech chose the family name first order when speaking to an Asian student. Japanese participants tended to choose the given name first order irrespective of their level of agreement with the importance of showing cultural identity.

TABLE 4
Agreement with Importance of Showing Cultural Identity

Question	Participants	Agree (%)	Disagree (%)
Q6	Japanese	78.4	21.6
	Chinese	72.2	27.8
	Korean	83.8	16.7
Q7	Japanese	73.0	27.0
	Chinese	72.2	27.8
	Korean	73.9	26.1

Table 4 shows participants' level of agreement with the statements "The order we say our personal names shows our cultural identity" (Q6) and "It is important to show our cultural identity when we speak English" (Q7). Little

difference was found among three groups. The majority of participants in each country, though the proportion varied from 72.2% to 83.8%, agreed that the order we say our personal names shows our cultural identity. The country of origin had little impact on participants' responses to Question 7, either. Almost exactly 73% of participants in three countries agreed that it is important to show our cultural identity when we speak English.

TABLE 5
Agreement to the Statement and Preferred Name Order to Korean/Japanese Interlocutors

Response	Participants	Given Name First (%)	Family Name First (%)
Agree	Japanese	18.9	54.1
	Chinese	5.6	66.7
	Korean	13.1	60.9
Disagree	Japanese	8.1	18.9
	Chinese	5.6	22.1
	Korean	4.3	21.7

Table 5 indicates the cross analysis of the participants' agreement with the statement "It is important to show our cultural identity when we speak English" (Q7) and their preferred name order when they speak to a Japanese/Korean student (Q2). The table clarifies two interesting relationships. First, the results establish that there is a link between the level of agreement and their choice of name order. Regardless of the country of origin, more than half of the participants who agreed with the importance of showing cultural identity in speaking English would use the family name first order with an Asian student. Second, the rate of Japanese participants' choosing the given name first order was the highest irrespective of their strength of agreement with the statement. In the both "agree" and "disagree" groups, Japanese participants showed highest rate in the choice of the given name first order and the lowest rate in the choice of the family name first order in three countries. This suggests that Japanese participants may have lower level of identity awareness than Chinese and Korean counterparts.

Finally, correlation coefficients were computed between the name order preferences (Q1 & Q2) and the level of identity awareness (Q6 & Q7). The Spearman's rho is tabulated in the following table.

TABLE 6
Correlation between Identity Awareness and Name Order Preferences

Questions	Interlocutor	Participants		
		Japanese	Korean	Chinese
Q6 & Q1	American	-.241	-.435*	.040
Q7 & Q1		-.336*	-.241	.338
Q6 & Q2	Korean/Japanese	-.202	-.043	-.175
Q7 & Q2		-.041	.019	-.176

* $p < .05$

The analysis yielded a significant level of correlation in the following two cases: Korean participants' agreement to the statement "The order we say our personal names shows our cultural identity" and their preferred name order to an American interlocutor. The other significant correlation was observed between Japanese participants' agreement to the statement "It is important to show our cultural identity when we speak English" and their preferred name order to a Korean interlocutor.

IMPLICATIONS FOR THE CLASSROOM

Indeed name order is a small matter, but teachers can use the issue in the classroom in order to tell the diversity in the EIL context and the importance of showing own cultural identity. Non-native English speakers far outnumber native speakers in today's world, and English speakers in Asia are increasingly coming into contact with other non-native speakers. However, learners of English in this region are not necessarily aware of this socio-cultural situation in the world. Asked why they would reverse name order in English, many Japanese students, for instance, would respond that they

thought “it is the English rule.” For Asian learners of English whose communication target is highly likely to be other Asians, Anglo-American norms are not necessarily the golden rule. Therefore, teachers should bring the world into the classroom and help students broaden their horizons of imagined English-speaking communities. And for this purpose, teachers can start with telling that there is more than one correct way to express personal names in the world.

The knowledge of varied forms of address may enable the learners of English to promote their stable sense of identity. Norton (2000, p. 16) suggests that teachers can provide students with an understanding of the way rules of use are socially and historically constructed to support the interest of a dominant group within a given society. It is worthwhile to reflect upon what has constituted a “convention” in our society. And I believe providing students with chances to duly consider their own use of personal names will lead to the discovery of their new self. Recognizing and acknowledging the similarities and differences in interlocutors’ pragmatic norms will also contribute to implanting sense of identity in learners as legitimate English users in the EIL contexts.

Stereotypical association of certain personal names with age, intelligence, attractiveness, and other competence can also be a good topic for discussion (see Daniel & Daniel, 1998; Hassenbrauck, 1988; Joubert, 1993; Young et al., 1993). Nakamura (1998) provides us with detailed information about various types of personal names in the world: some cultures have only given names, and others use father’s (or mother’s) names and given names, e.g., in Indonesia, Mongolia, and Ethiopia. Moreover, interesting studies of the adoption of English names among Chinese people (Edwards, 2006; Lee, 2001; Nakamura, 2001) could be a useful resource to teach people’s perceptions of themselves and their own cultures.

CONCLUSION

The analyses of the data collected from 37 Japanese, 24 Korean, and 18 Chinese high school students indicated that 1) more than half of the participants in three countries reverse the name order when they speak to an American student; 2) Korean and Chinese participants prefer their given name as the form of address by their Korean or Chinese teacher of English; 3) Chinese participants are inclined to retain the original name order irrespective of the common name order of the interlocutors; and 4) Japanese participants tend to reverse name order regardless of the country of the interlocutors.

The first two findings were contradictory to the etiquette tips that the use of given names is restricted to the occasions when people address members of the same family and close friends. The pragmatic norms for adults did not necessarily apply to the present subjects probably because of the younger age of the sample and the uniqueness of the school contexts. Replication studies with adult samples in these countries are necessary to validate this reasoning. In addition, more comparisons with larger student samples are called for in order to generalize the findings. The participants in this study are likely to have what Yashima (2002, p. 57) calls “international posture”. Japanese participants were English-course students and Korean and Chinese participants were selected from those who had registered at a website to seek pen pals. Therefore, the present sample may be more interested in foreign or international affairs, more willing to go overseas, and more ready to interact with intercultural partners. We need to investigate the reasons for higher tendencies of Chinese participants to retain the family name first order and of Japanese participants to invert their original names irrespective of the pragmatic norms of the interlocutors. The correlation between the level of identity awareness and name order preferences also needs further study. However exploratory, I hope this study offers some insight into the issue of identity of English learners in the age of global communication.

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APPENDIX 1 Questionnaire

1. An American student visits your school. How do you tell your name to the visitor in English?

Remember that in America, people say given names first and family names second.

- (a) I will tell my given name first and my family name second.

For example, my name is (i)Zemin Jiang.

- (b) I will tell my family name first and my given name second.

For example, my name is (i)Jiang Zemin.

Your answer is []

2. A (ii)Japanese student visits your school. How do you tell your name to the visitor in English?

Remember that in (iii)Japan, people say family names first and given names second.

- (a) I will tell my given name first and my family name second.

For example, my name is (i)Zemin Jiang.

- (b) I will tell my family name first and my given name second.

For example, my name is (i)Jiang Zemin.

Your answer is []

3. How do you want to be called by your (iv)Chinese teacher?

- (a) by my given name
(b) by my family name
(c) either name is okay

Your answer is []

4. How do you want to be called by your American teacher?

- (a) by my given name
(b) by my family name

(c) either name is okay

Your answer is []

5. How do you feel when your American teacher calls you by your given name?

- (a) I feel very uncomfortable
- (b) I feel uncomfortable
- (c) I feel comfortable
- (d) I feel very comfortable

Your answer is []

6. Do you agree or disagree with the following statement?

“The order we say our personal names shows our cultural identity.”

- (a) strongly agree
- (b) agree
- (c) disagree
- (d) strongly disagree

Your answer is []

7. Do you agree or disagree with the following statement?

“It is important to show our cultural identity when we speak English.”

- (a) strongly agree
- (b) agree
- (c) disagree
- (d) strongly disagree

Your answer is []

-----Thank you very much for your cooperation. -----

NOTE: Underlined parts (i)(ii)(iii) and (iv) were replaced in the following way according to the country of participants.

Participants	(i)	(ii)	(iii)	(iv)
Chinese	Zemin Jiang Jiang Zemin	Japanese	Japan	Chinese
Japanese	Junichoro Koizumi Koizumi Junichiro	Korean	Korea	Japanese
Koreans	Dae-Jung Kim Kim Dae-Jung	Japanese	Japan	Korean