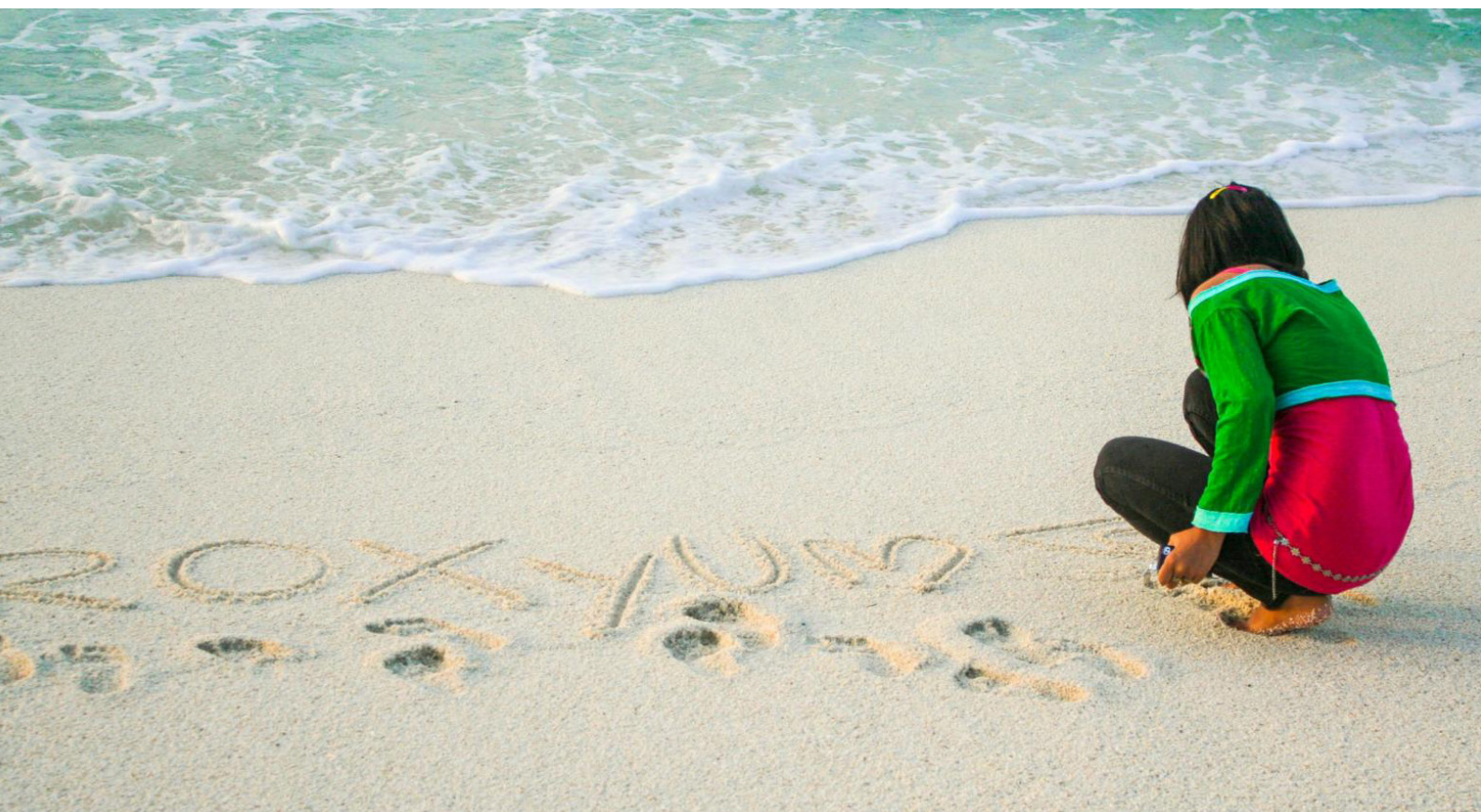


[Journée d'étude]

La vie sociale des noms et les pratiques de nomination dans les contextes migratoires

organisée dans le cadre du projet DIASCO-TIB «Diasporic Convergences: a case-study of Tibetan refugees»



Personne écrivant un nom sur le sable (Fuvammulah, Maldives) © Asad Photo Maldives

Cette journée d'études a pour objectif d'étudier les noms et les pratiques de nomination en contexte migratoire en abordant des situations actuelles ou historiques analysées à partir d'études de cas empiriques issus de recherches en sciences humaines et sociales. Cet événement est organisé dans le cadre du projet de recherche multidisciplinaire DIASCO-TIB (ANR 23 CE41 0017), qui examine divers processus de convergence et de divergence linguistiques et sociales à l'œuvre dans la diaspora tibétaine, principalement en France mais aussi dans d'autres espaces géographiques.

Jeudi 20 et vendredi 21 novembre 2025 / Auditorium Dumezil

La Maison de la recherche

Inalco
 2 rue de Lille,
 75007 Paris, France
www.inalco.fr

En présentiel et en ligne

Plus
d'informations



Contacts

diascotib@protonmail.com
frobin@inalco.fr

International workshop — Program

The social life of names and naming practices in migration contexts

Venue: Auditorium Dumézil, Maison de la Recherche, Inalco (2, rue de Lille, 75007 Paris)

Zoom link: <https://page.hn/neu86w> - No registration required, in-person or online

Day 1 – Thursday 20 November 2025

9:30 – 9:45 Welcome

9:45 – 10:00 Opening remarks from the DIASCO-TIB team

10:00 – 11:30 **Panel 1. Social mobility and empowerment**

Chair: Xénia de Heering

- Soumya Talbioui | Les pratiques de (re)nomination chez les femmes migrantes à Casablanca comme moyen de négociation et d'affirmation identitaire
- Sangeeta Bagga-Gupta and Machunwangliu Kamei | Becoming through naming: Applying southern thinking to trouble imaginaries that link land–peoples–culture–language (*online*)
- Bhawani Buswala | Migration and onomapolitics of the urban poor in India

11:30 – 12:00 *Coffee break*

12:00 – 13:00 **Panel 2. Claiming places through toponyms**

Chair: Sanchuan (Samten) Wang

- Tenzin Saldon | Politics of cultural identity: A comparative study of the names of Tibetan refugee settlements in India, Nepal, and Bhutan
- Jean-Cosme Rouzaud, Julien Blanco and Stéphanie Carrière | Naming the land through migration: Toponymic dynamics and power struggles in the Central Highlands of Madagascar (*online*)

13:00 – 14:30 *Lunch break*

14:30 – 16:00 **Panel 3. Place-making in urban contexts**

Chair: Camille Simon

- Qiang Zhang | The flow of names: Naming practices and coexistence in multiethnic Penang, Malaysia (*online*)
- Nicola Schneider | From Changistan to Bubble Tea: the Tibetan quarter of Majnu-ka-Tilla in Delhi
- Françoise Robin | Tibet-on-Seine? Relocating Tibet in Paris through restaurant names

16:00 – 16:30 *Coffee break*

16:30 – 18:00 **Panel 4. Naming systems and identities**

Chair: Maria Coma Santasusana

- Miyako Hayakawa | Le (non)emploi du prénom chez les migrants japonais en France : persistance, acculturation, et transgression des mœurs langagières
- Sonja Entzenberg, Leila Mattfolk and Lena Wenner | Personal names in a multicultural context: Names as markers of identity
- Annamária Ulla Szabó T. | Names and heritage identity

19:00 *Dinner*

Day 2 – Friday 21 November 2025

9:30 – 11:00 **Panel 5. Multi-ethnic/cultural encounters in medieval sources**

Chair: Françoise Robin

- Sébastien Gréal | Diversity of names and titles used in the Tarim Basin: The case of the colophon of the Khotanese *Mañjuśrī-nairātmyāvatārasūtra*
- Chang Yui Cheong Richards | Those who serve the Sun lineage: A study the names of the five clans of Zhang Zhung in the 10th-11th century (*online*)
- Pascal Chareille and Pierre Darlu | Migrations et pratiques anthroponymiques au IXe siècle au sein des familles de dépendants de l'abbaye Saint-Germain-des-Prés

11:00 – 11:30 *Coffee break*

11:30 – 13:00 **Panel 6. Multiple renaming**

Chair: Ornella Puschiasis

- Lucile Lebrette | Se nommer soi-même. L'usage des pseudonymes en migration, entre peur du contrôle et reprise de pouvoir
- Mathilde Weibel | Se nommer en mouvement. Changements et choix de noms dans la migration des Afghans vers l'Europe
- Ana Fiod | Unfixing the name: Delaying recognition in children's naming practices in Haiti

13:00 – 14:30 *Lunch break*

14:30 – 16:00 **Panel 7. Naming people and places in colonial and post-colonial times**

Chair: Anne-Sophie Bentz

- Mark Turin | Naming, re-naming, un-naming: Colonial onomastics in the context of movement and migration
- Ngọc Linh Giang | Les erreurs de traduction des prénoms des Chinois du Vietnam : trajectoires migratoires et stratégies identitaires durant la période coloniale française et la République du Vietnam
- Asa Synn | Name and naming in migration contexts: The case of Macao's gardens (*online*)

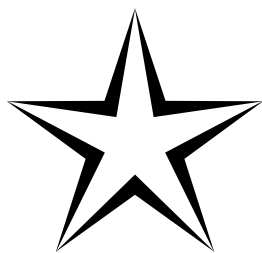
16:00 – 16:30 *Coffee break*

16:30 – 17:30 **Documentary screening & discussion**

- Zozan Balci | *Say our names* (Australia, 17 min., English subtitles): Naming, Mispronunciation, and the Decolonisation of Linguistic Practice in Anglophone Contexts

17:30 – 18:00 Closing remarks by Mark Turin

18:00 *Closing cocktail reception*



Sangeeta Bagga-Gupta (Jönköping University) and Machunwangliu Kamei (Usha Pravin Gandhi College) — Becoming through naming: Applying Southern Thinking to Trouble Imaginaries that Link Land–Peoples–Culture–Language

Our study investigates the social life of names and the naming practices of collectives, including how transnational migration functions as an upward mobility strategy in subjugated national contexts through an examination of two communities. The Bnei Menashe—a collective spread out across the territories of Northeastern India, and the nation-states of Bangladesh, and Myanmar—claim descent from one of the ten lost tribes of Israel. This collective has pursued Aliyah, Israel's return migration policy, by drawing on religious traditions, colonial-era re-traditionalizations, and co-ethnic identification within Israel's immigrant integration framework. Inspired by the Bnei Menashe's identity transformation that has led to upward mobility and openings of transnational migration, the Bnei Ephraim—communities from Southern territories of the nation-state of India historically positioned within the Dalit caste category—have adopted naming strategies, similar to those of the Bnei Menashe, to assert a Jewish lineage and to seek social upliftment.

Anchored in a Second Wave of Southern Perspectives (SWaSP) framing, this paper examines how naming practices—far from being static—function as agentive, situated strategies for negotiating identity, reconfiguring belonging, and accessing transnational mobility. This study advances the concept of E2-sustainability, which foregrounds epistemic and existential dimensions of sustainability in contrast to technocratic metrics. It argues that naming acts as a communicative resource—deeply entangled in histories of caste marginalization and postcolonial state formation—through which minoritized communities assert futurity, challenge erasure, and renegotiate subjecthood. Employing SWaSP's mobile gaze, this paper explores how recruiting campaigns, institutional naming practices, and processes of social engineering facilitate the Bnei Menashe's metamorphosis into recognized Jewish citizens of Israel, and how this process is denied to the Bnei Ephraim. These divergent experiences illustrate that naming, far from being a static cultural marker, operates as a dynamic form of social negotiation and identity-making. Theoretically, the paper engages with debates in socio-onomastics, linguistic anthropology, and decolonial thinking to propose a multiversal view of naming. It suggests that naming practices—particularly among diasporic and historically marginalized groups—should be interpreted within the context of broader social formations, including caste legacies, postcolonial state structures, and transnational religious networks. Naming in these settings emerges as a form of political and affective labour that enables communities to assert presence, narrate continuity, and negotiate recognition across shifting cultural and geopolitical terrains.

Through a post-methodological approach that emphasizes relational positionalities and humaning (being-as-becoming), we argue that naming, embedded in power, enables its re-direction by the marginalized. As a social artifact and a site of contestation, names do more than signify—they activate possibilities. Our analysis shows how the political life of names and naming are used to make claims, establish presence, and navigate uneven terrains of

recognition, underscoring the construction of diverse worlds-in-the-making where movement and identity across postcolonial borders are negotiated. Through a global-centric (rather than a north-south-centric) approach, we challenge fossilized imaginaries of fixed cultural belonging and push for a multiversal understanding of positionality politics that can inform more equitable and sustainable futures.

Zozan Balci (University of Technology Sydney) — Say Our Names: Naming, Mispronunciation, and the Decolonisation of Linguistic Practice in Anglophone Contexts

This presentation proposes the screening of a 17-minute documentary, *Say Our Names*, followed by a discussion of emergent best practice principles developed through a cultural competence guide. Grounded in an interdisciplinary research project based at the University of Technology Sydney, this work brings together researchers from four faculties to explore the sociolinguistic, cultural and institutional dimensions of name mispronunciation in Anglo-Australian contexts, focusing on individuals whose names are frequently deemed “tricky,” “foreign,” or otherwise outside dominant linguistic norms.

Framing names as both linguistic signifiers and vessels of identity and intergenerational meaning, the project draws on narrative methodologies—particularly storytelling and ethnographic interviews—to examine how names function within and against the socio-historical backdrop of migration and colonialism. Names are not merely labels; they are the first gift our parents give us. They represent familial aspirations, cultural affiliations, and personal trajectories. When names are mispronounced, dismissed, or anglicised for the sake of convenience, such actions constitute more than linguistic inaccuracy—they reflect deeper structures of disregard and exclusion. As Kohli and Solórzano (2012) argue, these “microaggressions” have cumulative effects on one’s sense of identity and belonging, especially within contexts shaped by colonial linguistic hierarchies.

Through the *Say Our Names* project, we demonstrate how this seemingly small act—learning to pronounce someone’s name correctly—can serve as an accessible point of entry into broader practices of cultural competence and institutional inclusion. The accompanying guide translates this research into actionable, inclusive strategies for pedagogy, professional interaction, and community engagement.

This contribution speaks directly to the workshop’s call to interrogate the agency of names within migration contexts, including their socialisation, transformation, and resistance. By inviting participants to reflect on the names they’ve stumbled over, avoided, or unconsciously reshaped, *Say Our Names* not only foregrounds the linguistic and affective politics of naming but also opens space for self-reflection and ethical relationality.

Ultimately, this project argues that a commitment to linguistic respect—manifested in something as simple as saying a name correctly—can catalyse more equitable, decolonial approaches to identity, language, and belonging in contemporary multicultural societies.

Bhawani Buswala (University of Oxford) — Migration and onomapolitics of the urban poor in India

This paper brings a critical focus on proper names to examine urban migrants' efforts towards a dignified belonging in Indian cities. Names are important linguistic objects that can reveal the micro-complexities of the struggles of marginalised groups. Examining this complexity requires moving beyond an abstracted signifier-signified referential construction of signs. The pragmatic approaches developed in linguistic anthropology help foreground the richer significations of a name as a sign. Documenting the everyday lives of names as socio-culturally embedded symbolic objects provides an important opportunity to analyse the political economy of cities in which the migrant population plays a critical role. Migration to urban areas is often driven by the aspiration of finding a dignified livelihood and dwelling in the city. However, establishing a foothold in the city entails fresh struggles. Names imbibe complex power relations and, thus, both reflect and shape these struggles. They perform the communicative function of identification, but they also perform cultural identities. Thus, they become instruments of distinctions par excellence and also instruments of social exclusion and discrimination. A name, in short, offers a rich but uncommon analytical site to understand migration as a lived experience.

This paper documents the social life of names to analyse how migrant residents in Delhi's working-class neighbourhoods ("informal settlements") negotiate caste and religion-based discrimination and prejudice. Cities are often marked by the assumptions of anonymity and cosmopolitanism. The reproduction of caste and religious differences in Indian cities challenges these assumptions. Names indexing caste and religious identities not only reflect these power differentials but are also central in their reproduction and contestations. This paper examines the importance of names in migrants' livelihood and dwelling aspirations in the city. Empirically, it develops three ethnographical stories of migrants residing in working-class neighbourhoods in West Delhi. In the first story, I present the use of a caste-neutral last name by a Dalit migrant man as a livelihood necessity. I examine how this strategy helps him negotiate caste discrimination at his workplace. The second story presents the case of a Muslim youth using a religiously neutral nickname to hedge against religious prejudice at work. In both stories, the adoption and presentation of personal names become essential for sustaining marginal livelihoods in the city. In the final story, I examine the change in the name of a squatter settlement from a stigmatised signification to a positive signification to claim a dignified dwelling in the city. Weaving these interrelated stories, this paper suggests that onomapolitics is an important aspect of the material and symbolic struggles of migrants in the city.

This paper is part of my PEAK Urban research project at the Centre on Migration, Policy and Society (COMPAS), University of Oxford. The paper builds upon my prior work on the anthropological study of undignified names in Rajasthan.

Pascal Chareille (Université de Tours) and Pierre Darlu (Université Paris Cité) — Migrations et pratiques anthroponymiques au IXe siècle au sein des familles de dépendants de l'abbaye Saint-Germain-des-Prés

Le polyptyque de Saint-Germain-des-Prés est une pièce maîtresse pour l'étude de la société rurale du début du IXe siècle. Le manuscrit, rédigé vers 823-828, a évidemment fait l'objet de nombreuses éditions (Guérard 1844, Longnon 1886-1895, et Hägermann 1993) et donné lieu à une multitude d'études, y compris sous l'angle de l'anthroponymie (p. ex. Longnon 1895, Bessmertny 1984, Goetz 1988, Bourin & Chareille 2002, Chareille & Darlu 2010).

Le codex se présente comme un inventaire des biens de l'abbaye, dont les possessions s'étendent dans toute l'île de France. Il recense, nomme et localise les dépendants (hommes, femmes et enfants) sur lesquels l'abbé exerce son autorité. S'il permet de reconstituer les familles, les modes de constitution des populations qui composent les *villae* restent largement cachés.

Au IXe siècle, dans les domaines de l'abbaye comme ailleurs dans le *Regnum francorum*, le système anthroponymique est un système de désignation à un seul élément (système du nom unique). Le principe de la variation thématique – illustration de la fonction identificatrice et classificatoire du nom dans les systèmes de parenté – est largement à l'œuvre : de nombreux enfants portent des noms qui sont une combinaison de lexèmes puisés dans les stocks parentaux.

Mais tous les individus ne portent pas un nom germanique : des noms latins, grecs, hébreux, etc., sont également attestés. Parce que chaque nom révèle possiblement des informations sur les origines culturelles, linguistiques et géographiques du porteur, l'anthroponymie est, on le sait, un moyen indirect d'appréhender les mobilités à différentes échelles. Le questionnement sur le comportement anthroponymique aux lendemains de migrations (quel type de nom transmet à ses descendants, un homme, une femme, un couple venu d'ailleurs ?) se pose pour le Haut Moyen Âge dans des termes particuliers lorsque se rencontrent, à l'intérieur des territoires ayant appartenu à l'Empire romain, l'anthroponymie germanique et l'anthroponymie romane.

Considérer les diverses origines linguistiques des noms comme des marqueurs discrets d'une origine géographique ou « ethnique » (sur le modèle de l'imputation de la nationalité ou de la « race » pratiquée dans certains travaux portant sur des populations actuelles), et faire des personnes portant un nom germanique des « étrangers » (ou des descendants d'étrangers) venant d'au-delà du *limes*, a pu tenter les médiévistes qui ont caressé l'espoir de pouvoir ainsi mesurer la puissance des « invasions » à travers la fréquence des anthroponymes germaniques dans une région.

Si tous s'accordent aujourd'hui à penser que toute recherche anthroponymique consacrée aux migrations du Haut Moyen Âge doit commencer par procéder à un inventaire prudent avant une interprétation en termes de mouvements de population, cette contribution propose de comparer les pratiques anthroponymiques au sein des familles de dépendants, en tenant compte de la condition juridique des parents et de l'origine linguistique de leurs noms.

Sonja Entzenberg, Leila Mattfolk and Lena Wenner (Uppsala University) — Personal names in a multicultural context: Names as markers of identity

Sweden is a multicultural country, and this is reflected not least in the use of personal names. Our onomasticon is continually enriched with names from various languages and naming cultures, and this has been the case throughout history. In some cases, we have imported names by simply adopting and using them, while in others, new personal names have been introduced through immigration from different countries. The stock of names is continuously expanded, changed, and renewed.

Our names identify us as individuals, but also as members of a collective. The collective may be a small group, such as a family, or a larger entity, such as a religious, linguistic, or cultural community. Regardless, it is important that people are allowed to have their correct names, wherever they live. Having the ability to influence and choose one's name is of great significance, as personal names are such a central part of both individual and collective identity.

What does the situation look like in today's Sweden? What opportunities does an individual have to access their own naming culture? And what are the limitations? What happens when different naming systems meet or clash? What does that mean for a person's self-identity?

These questions form the basis for our investigation into personal names in multilingual Sweden. Our focus is on official name regulation, governed by legislation (the Personal Names Act of 2016) and decisions made by public authorities (the Swedish Tax Agency and courts), but also on practical application. Through the material, we aim to explore the naming system in terms of tradition and change, as well as the individual's relationship to the collective and the role of personal names as identity markers. Many different factors influence naming practices, such as migration, cultural contact between countries, new media, and—last but not least—political decisions.

Ana Fiod (ENS-EHESS/PPGAS - Museu Nacional / Federal University of Rio de Janeiro) — Unfixing the name: Delaying recognition in children's naming practices in Haiti

This paper draws on long-term ethnographic fieldwork (2012–2019) with children in Baradè, a rural southwestern Haitian region shaped by seasonal displacement, ecological volatility, and kinship structures centered around the *lakou* — a multigenerational compound. In ongoing research (2019–2025), I follow these children as they become young adults, tracing how naming practices shift amidst internal and transnational mobility.

Names may be withheld, substituted, or multiplied as part of a protective strategy against *lougawou* — spiritual predators said to target individuals whose bodies or relational ties are perceived as exposed or “unfinished.” These beings are not distant mythic figures but locally recognized forms of aggression, often mobilized in contexts of kin conflict, illness, or moral rupture. In this setting, the absence of a fixed name becomes a form of care — a way to delay full inscription into both kin-based and administrative regimes of recognition.

Children do not passively receive names. They actively circulate and recompose *non mitan* (“middle names”), sidestepping or layering them onto their *non batize* (baptismal names). Through daily acts — described as *chache non* (searching for a name), *pran non* (taking a name), or *kenbe non* (holding onto a name) — they signal alliances, displacements, or divergences within the relational field of the *lakou*. These names often emerge through *renmen* (affection) or *byen avel* (rapport) with others in their kin or social circuits.

From an adult perspective, formal naming is often delayed until the child *pran fòs* (gains strength) or *gen fòm* (takes form). In this liminal phase, children learn to navigate exposure. Naming becomes a shield — mediating visibility and moral accountability — especially during transitions marked by displacement, crisis, or uncertain alliances.

Middle names are not secondary labels but emic categories of becoming — shaped by omission, intimacy, and tactical repositioning. They are recorded in children’s *dosye* (dossiers) and *paspo* (passports): mobile, informal archives of gestures, obligations, and past disputes. These local registers contrast with external bureaucratic systems that impose stable identities, often disregarding local ontologies.

Rather than framing naming in migration contexts as a matter of assimilation or ethnic retention, I argue that in Baradè, names function as situational acts of alignment — shaped by anticipation, discretion, and remembered tensions. Drawing on Christina Toren’s theory of co-constructed personhood, Derrida’s critique of the name’s fixity, and children’s own narratives, I show how naming enables them to navigate relational terrains, claim positions, and define who counts as *moun pa yo* (“their people”).

Ngọc Linh Giang (Université Paris Cité) — Les erreurs de traduction des prénoms des Chinois du Vietnam : trajectoires migratoires et stratégies identitaires durant la période coloniale française et la République du Vietnam

Aux XVII^e et XVIII^e siècles, les territoires de Saïgon et de Cholon — aujourd’hui réunis sous le nom de Hô Chi Minh-Ville — ont vu s’implanter d’importantes communautés chinoises venues du sud de la Chine (Guangdong, Chaozhou, Fujian, Hainan, Hakka). Ces migrants, pionniers dans la mise en valeur du delta du Mékong, participèrent activement à l’essor économique de la région, en fondant des réseaux commerciaux dynamiques à l’échelle locale et régionale. Jusqu’à la chute de Saïgon en 1975, la ville de Cholon fut le cœur économique et culturel de la diaspora chinoise au Vietnam, accueillant jusqu’à deux millions de résidents d’origine chinoise.

La traduction — souvent approximative, arbitraire voire erronée — des prénoms des Chinois du Vietnam éclaire les logiques d’assimilation forcée, de mépris et parfois de marginalisation vécue par cette communauté en contexte migratoire. Loin d’être neutre, la vietnamisation des prénoms révèle une volonté de soumettre les identités chinoises à des normes vietnamiennes, parfois au prix d’un effacement de leur signification d’origine. Ces erreurs de transcription ou de traduction ne résultent pas uniquement de difficultés linguistiques, mais reflètent aussi une posture dominante vis-à-vis des Chinois, considérés comme une ethnie étrangère, parfois indésirable.

À travers l'étude de ces transformations onomastiques, il est possible de mettre en lumière non seulement les tensions interculturelles, mais aussi les politiques de contrôle, d'assimilation ou de discrimination mises en œuvre vis-à-vis de la communauté chinoise.

Sébastien Gréal (Inalco/La Sapienza) — Diversity of names and titles used in the Tarim Basin: the case of the colophon of the Khotanese *Mañjuśrī-nairātmyāvatārasūtra*

As Khotan is a key city along the Silk Road in both directions, numerous lexicons and conversation guides are found in different languages of the Tarim Basin.

In the colophon of the *Mañjuśrī-nairātmyāvatārasūtra*, an apocryphal Buddhist text written in Khotanese dating from the late 10th century, numerous surnames and titles are mentioned, but in different languages such as Sanskrit, Chinese, and Tibetan: names of different origins are even found within the same family.

This communication proposes to analyse these names and titles to explain through history of Khotan and the phonological specificities of the Late Khotanese language the naming processes in this text.

Miyako Hayakawa (Université libre de Bruxelles) — Le (non)emploi du prénom chez les migrants japonais en France : persistance, acculturation, et transgression des mœurs langagières

Cette communication s'intéresse à l'emploi du prénom ou non chez les Japonais installés en France. Dans la société japonaise, les lexiques de désignation présentent une « grande complexité » par rapport aux langues européennes (Bonnin 2002 ; Garnier 1993). En effet, « aucune désignation ne peut être considérée de manière isolée. Elle appartient toujours à un système correspondant à une situation donnée, et qui a des règles précises » (Garnier 1993: 73). Dans ce contexte, la présente communication s'intéresse aux pratiques langagières de ces migrants, car appréhender le langage quotidiennement employé par les individus dans le cadre de la migration permet de prendre conscience de la rigueur de l'inconscient dans les rapports sociaux, tels que le genre, la race et l'âge dans le pays de départ.

Chez les couples japonais installés en France, comme le veut la coutume de leur pays d'origine, la majorité des femmes continuent à utiliser le terme sexué « *shujin* » — terme dont la traduction littérale est « seigneur » et « patron » en japonais — pour désigner leur conjoint, au lieu d'utiliser simplement leur prénom. On constate ici que la prétendue hiérarchie homme-femme du pays de départ est également maintenue dans le pays d'arrivée, où se dessine une nouvelle organisation des genres. Ce non-emploi du prénom montre que peu d'acculturation des langages s'est effectuée dans la migration.

Toutefois, cette persistance des mœurs est troublée par des observations recueillies sur le terrain qui sortent de « l'ordinaire ». Il s'agit d'une utilisation massive du prénom entre les femmes. Alors que l'emploi du prénom est extrêmement limité dans la société japonaise, une fois sorties du pays, ces femmes migrantes optent unanimement pour cet usage, qui raccourcit

la distance et égalise les rapports de pouvoir entre elles. Cette pratique « hors norme » a pour effet d'éliminer toute hiérarchisation liée à l'âge, au statut social ou à l'ancienneté. L'emploi du prénom leur permet de retrouver leur agentivité, tout en déployant une sorte de résistance contre les normes de la société d'origine, implicites comme explicites, qui leur étaient parfois contraignantes en leur imposant des responsabilités et des limites à plusieurs niveaux.

En s'appuyant sur une enquête de terrain composée d'une quarantaine d'entretiens semi-directifs et d'une observation participante au sein d'une micro-communauté japonaise en France, cette présente communication propose de mener une réflexion autour des pratiques langagières, tout en mettant l'accent sur l'agentivité des migrantes japonaises.

Lucile Lebrette (Ecole des hautes études en sciences sociales) — Se nommer soi-même. L'usage des pseudonymes en migration, entre peur du contrôle et reprise de pouvoir

L'usage des pseudonymes dans les parcours migratoires constitue une pratique récurrente, un enjeu de survie parfois, qui s'inscrit plus largement dans un régime d'identifications complexe. Le pseudonyme repose avant tout sur une économie de l'anonymat, ressource majeure de la clandestinité (Le Courant, 2019), qui vise d'abord à ne pas être contrôlé, mais aussi, le cas échéant, à ne pas être reconnu. Il s'agit alors de donner un autre nom, faux ou emprunté, aux policiers pour éviter un enregistrement dans les fichiers de l'administration. Le recours au pseudonyme passe cependant par la situation d'irrégularité. Les procédures de régularisation questionnent également le nom des requérants au prisme du « choix », que ce soit parce que l'on a migré sous une autre identité (Ibidem), ou parce qu'il faut figer un nom à travers des normes qui ne sont pas celles du pays d'origine (Idris, 2003). Ainsi, face aux dispositifs de contrôle, qu'ils soient sécuritaires ou bureaucratiques, les exilés doivent répondre aux injonctions identificatoires d'un pouvoir étatique qui assujettit en catégorisant – injonctions qui entravent les appartenances et les affiliations (Kouakou, 2003), mais aussi les rapports à soi-même : quand le nom fait frontière, l'individu en exil se heurte à « la souffrance de ne pas pouvoir être soi » (Le Courant, 2019: 64).

Ce sont ces enjeux, qui lient processus d'identifications externes et d'auto-identifications, que je propose d'explorer dans cette communication, au prisme d'une étude de cas particulière : celle de Reda et de sa mobilisation des pseudonymes comme instrument de dissimulation et de subjectivation. Reda est un jeune homme dans la vingtaine, originaire d'Irak, en exil depuis près de dix ans, et que j'ai accompagné dans le cadre de ma recherche doctorale tout au long de sa demande d'asile en France – demande dont il a été débouté. Dans son parcours migratoire, Reda change de nom au gré des pays, régions ou situations qu'il traverse. Si le pseudonyme sert une première fonction d'anonymisation pour vivre la migration, il représente également la production d'alter-egos pour Reda, l'incarnation d'une variété de « soi » à différents moments de son parcours. L'usage de pseudonymes est clair en ce sens le pouvoir performatif que revêt la pratique de (se) nommer (Rose-Redwood, 2021) : plus qu'un nom, le pseudonyme représente une « identité », qui n'est plus alors une étiquette assignée et subie, mais la construction d'un récit de soi choisi et maîtrisé (Fehlmann, 2010 ; Bourdache et Lanseur, 2020).

La migration entraîne l'expérience d'un « soi en troisième personne » (Fanon, 1952) parce que l'individu devient lui-même frontière (Khosravi, 2007). Le pseudonyme peut parfois être

révélateur de cette ambiguïté, voire de cette de possession identitaire. Néanmoins, il peut également être mobilisé comme un outil pour se réinventer soi-même et reprendre le contrôle d'un soi public et intime. Ainsi, à partir de l'étude du rapport que Reda entretient avec son nom (ou plutôt ses noms), je propose dans cette communication d'interroger l'usage des pseudonymes comme étant à la fois caractéristique d'un assujettissement aux logiques de contrôle, mais aussi un outil de subjectivation et d'agentivité.

Chang Yui Cheong Richards (University of Oxford) — Those who serve the Sun lineage: A study the names of the five clans of Zhang Zhung in the 10th–11th century

The kingdom of Zhang Zhung was possibly one of the most prominent political powers in the Himalayas before prior to the advent of Buddhism. Even though early Tibetan and Chinese accounts state that the kingdom was conquered by the Tibetan Empire in the 7th century, Zhang Zhung appears to have maintained its linguistic and cultural continuity at least up till the 10th century. During the later dissemination of Buddhism in Tibet (Tib: *phyi dar*, 10th century onwards), Kyide Nyimagon (d.c.930), a descendant from the Tibetan Yarlung Dynasty, was invited to the region of Zhang Zhung to assume the royal court through intermarriage with the Five Clans of Zhang Zhung (Tib: *zhang zhung rus lnga*). Immense interregional migration and cultural exchange thus ensued. In Ngari Korsum, the Zhang Zhung clans gradually adopted Tibetan names and became important driving forces in the regional spreading of Buddhism. Notably, prominent Buddhist translators Rinchen Zangpo (958-1055) and historian Guge Pandita Gragpa Gyaltsen (d.1486) both seemingly came from the Five Clans, and their clan names were still used at least up till the 15th century.

Focusing on the Five Clans, this paper explores how Zhang Zhung language names of people, places, and deities in the Indo-Tibetan borderland were preserved and/ or changed in Tibetan writings. Such process is investigated at times of i) the migration of Yarlung descendants to the historical area of Zhang Zhung, and ii) the subsequent outflow of Zhang Zhung clans into the heartland of Tibetan plateau. These possibly resulted in the emergence of “parallel names” in Tibetan literatures, such as *skyin wer* and *khyi thang*, and *ma mo mu mu tsa med* and *rdo rje g.yu sgron*. Discourse analysis is conducted through sources such as the 11th century *Medium Length Biography of Rinchen Zangpo*, 15th century *Genealogy of the Sun Lineage*, and the *Arising of Yoga in Tibet* that was compiled by Amnye Zhab in the 17th century, to shed light on how the acts of naming can reflect the processes of migration and cultural integration in the Western Himalayas.

Françoise Robin (Inalco) — Tibet-on-Seine? Relocating Tibet in Paris through restaurant names

Migration studies have mostly analyzed ‘ethnic’ urban restaurants through economy (Fong and Brent 2017), anthropology (Turgeon 2002), ethnology (Bletzer 2003), history (Funk 2023), or sociology (Vázquez-Medina & Medina 2016). Linguistic landscapes studies have enriched these perspectives, taking language into account and focusing on visual multilingual urban landscapes (Matus-Mendoza 2025; Wang 2025). Onomastics and migrant communities have

mainly been studied through anthroponyms, focusing on the negotiation or tension between integration and the maintenance and claiming of a distinct origin (Khosravi 2012; Pennesi 2016). The present paper, while being informed by such studies, will adopt a more qualitative approach to investigate the inner logic of onomastics of Tibetan restaurants in Paris.

The first Tibetan restaurant in Paris opened in 1989, a rather late addition to the Asian ethnic food scene in the French capital. Its owners opted for the name “Tashi Delek”, a somehow cryptic quadrisyllabic compound for non-Tibetan speakers – a rough transcription of the traditional greeting formal formula in Central Tibet, and more largely, in the exile Tibetan community. Tibetan refugees in France numbered less than 100 then (de Tapia et al. 2007). More than thirty years later, the situation has radically changed: the number of Tibetans in France is now estimated at 11,000 (Robin 2024) and Tibetan-owned restaurants at a staggering fifty in Paris alone – an extra thirty having open and closed since 1990, not to mention the 120 others in greater Paris and outside Paris. Tibetan restaurants have thus become a key element of Tibetan visibility in public spaces in Paris, and a preferred path for Tibetan entrepreneurs (Robin 2022).

A preliminary survey indicates that, in Paris, “Tibet” and its derivations (“tibétain”, “tibétaine”, “du Tibet”, “Tibetan”) and related expressions (“Pays des neiges”, “Snowland”), as well as Tibetan toponyms (“Lhasa”, “Lithang”), account for over 50% of restaurant names, a much higher proportion, for instance, than in the case of Latino restaurants in Philadelphia (Matus-Mendoza 2025: 124). Next in numbers (12 instances each) come anthroponyms (“Tenzin”, “Karma”) and names including “momo”, the Tibetan signature dish (“Bar à momos”, “Aha Momo”).

As R. Rose-Redwood writes, “naming is a performative practice of world-making that actively constitutes the spatial identities and ontologies of space” (2019: 188). This statement acquires special relevance in the case of diasporic communities, culturally and linguistically minorized in the host society. Building on the premise that “a name is a narration” (Macdonald 2025: 14), this contribution will elaborate upon interviews with Paris Tibetan restaurant owners, to understand the reasons behind this over representation of toponyms. Elaborating upon Rymes’ statement according to which names are “a powerful linguistic means of asserting identity... and inhabiting a social world” (1999: 165), the present contribution will show that, for a community which is deprived of access to its original land, a toponym can be an individual way to celebrate and recall it but also, on a more collective level, a way not so much to “inhabit a social world” as a way to recreate and carve a Tibetan space in a foreign environment.

Jean-Cosme Rouzaud, Julien Blanco and Stéphanie Carrière (Université Paul Valéry Montpellier 3) — Naming the land through migration: Toponymic dynamics and power struggles in the Central Highlands of Madagascar

In the Itasy region, where Merina, Betsileo, Sakalava, Antandroy populations and French settlers have successively settled since the early 20th century, recurrent migration has generated overlapping land claims and competing narratives of legitimacy. In such contexts, place names (toponyms) do not simply refer to elements of their lived space, they serve as tools for navigating and negotiating contested terrains, both literally and politically. This study explores how naming

practices function as acts of territorial positioning and social assertion in a migratory landscape. Moving beyond interpretations that only treat toponyms as static proofs of a bygone ecological ecosystem, this research approaches them as dynamic linguistic and political resources mobilised in a struggle process about access, authority and as an identity affirmation tool. We will also take a look at the ethnonyms of the different local groups and their links with the toponyms' constructions. The analysis is based on 120 individual interviews and 5 collective workshops involving participatory mapping and timeline reconstruction with diverse actors in the Itasy region. These qualitative and quantitative data are cross-referenced with archival land records and enriched through interdisciplinary collaboration with anthropologists and linguists to uncover the semantic layers, linguistic origins, and socio-political uses of toponyms. We thus compare both emic (which are plural) and ethical meanings, interpretations and pronunciations of toponyms. Findings highlight that toponyms are often multiple and contested, and that they play the role of an arena of power. A single plot of land may bear several names, each associated with different historical episodes, social groups, or claims to authority. Naming and renaming serve to assert ancestral precedence, legitimate political entitlements, or delegitimise others, particularly through pejorative or imposed names that reflect hierarchical relations. The act of naming thus becomes a strategic means of consolidating presence or projecting dominance, especially in contexts where formal documentation is lacking or disputed. Furthermore, toponyms are not limited to human claims; they also allow for a better understanding of local environmental values of certain landscape features. For example, sacred trees such as the ficus in the Imerina region are anchors of identity and legitimacy, and they are often visible in the local toponyms. This type of place name is once again revealing of the marking of a territory by a group of humans and their specific environmental values. In this way, naming practices bridge ecological and social registers, functioning as relational tools that mediate human environment as well as human-human interactions. By treating naming not as a passive cultural residue but as an active and contested practice, this study contributes to broader debates on land governance, human-environment relations, and migration. It shows how migration reshapes not only spatial and demographic configurations, but also the linguistic and symbolic infrastructures through which land is claimed, narrated, and controlled. Placenames also represent an opportunity as a boundary object (entity that permits different social worlds to enter into dialogue), to carry out interdisciplinary work, allowing the exploration of new avenues for understanding migratory dynamics and their effects on landscapes and the human living within them.

Nicola Schneider (Inalco) — From Changistan to Bubble Tea: The Tibetan quarter of Majnu-ka-Tilla in Delhi

Following the Tibetan Uprising and subsequent exile of the Dalai Lama and approximately 80.000 Tibetan refugees in 1959, the Government of India granted land leases, enabling the establishment of 26 community-based settlements and 8 clustered communities across the country. Most of these settlements were designated with Tibetan names in addition to their Indian toponyms, resulting in place names such as Dekyiling (near Dehradun), Rabgyeling (Mundgod), and Tashiling, among others—each derived from Tibetan linguistic and cultural references.

The Tibetan colony in Majnu-ka-Tilla, located in the northern part of Delhi, constitutes another such example. Situated just above the Ladakhi vihar (Buddhist temple), it was named Samyeling

in 1963 by His Holiness the 14th Dalai Lama. The colony is colloquially referred to as “MT” by Tibetans and “MKT” by local Indian residents. Originally developed on government land as an informal and unauthorised colony—similar in form and condition to other peripheral slums in Delhi—Majnu-ka-Tilla was officially regularised in 2012 and subsequently renamed New Aruna Nagar by then Chief Minister Sheila Dikshit.

Strategically located at the intersection of multiple Tibetan diasporic networks across India, Nepal, and Bhutan, Majnu-ka-Tilla has served as a vital commercial and social hub for Tibetan refugees since its establishment. Over time, its economic infrastructure has evolved in parallel with changes in its legal and symbolic status, while continuing to reflect a distinctly Tibetan cultural identity, notably through its naming practices.

This paper examines the socio-economic and cultural implementation of the neighbourhood, tracing its evolution from a Tibetan colony once associated with *chang* (traditional Tibetan homemade barley beer) vendors and marginality to a vibrant and hybridised, even exotic, urban space. Today, Majnu-ka-Tilla features a diverse range of restaurants—Tibetan, Nepalese, Chinese, Korean, Japanese and Thai—, shops selling typical Tibetan goods, Tibetan beauty parlours and massage salons, as well as karaoke lounges (KTV) and retail outlets offering both branded and counterfeit goods, under Tibetan names. Despite its limited geographic size, the quarter attracts not only members of the Tibetan and Himalayan communities and occasional Western tourists, but also a growing number of Indian students and young professionals, who perceive it as a culturally distinct and leisurely refuge from the frenetic pace of the capital and familial oversight.

Asa Synn (Ewha Womans University) — Name and naming in migration contexts: The case of Macao’s gardens

This paper forms part of a broader research project that seeks to elucidate the universality and individuality of humanity through language. Focusing on the names and naming practices of gardens in Macao, the study addresses the themes of “the effects of encounters between different naming systems and their possible coexistence” and “language contact in names and naming practices.” As a historical and cultural nexus between Portugal and China, Macao provides a distinctive setting for examining multilingual and multicultural naming conventions.

The dataset comprises 120 gardens listed by the Cartography and Cadastre Bureau, yielding 480 names across Portuguese, English, and Chinese, encompassing 1,559 words and 849 distinct Chinese characters. Gardens, long recognised as sites of cultural symbolism and metaphor (Worlidge 1677; Pugh 1988), serve as valuable linguistic artefacts that reveal broader social and historical narratives.

Drawing on theoretical frameworks from Bramwell (2016), de Stefani (2016), Rose- Redwood (2021), Shei and Gao (2018), and Synn (2022, 2024), this study examines common and proper nouns in the garden names across the three languages. It analyses linguistic aspects such as word order, translation, transliteration, pronunciation, and meaning, and interprets the results from an anthropological perspective to explore how naming practices reflect processes of language contact, cultural negotiation, and social identity formation in a migratory and multilingual context.

Annamária Ulla Szabó T. (Eötvös Loránd University) — Names and heritage identity

The paper presents one part of the ongoing sociolinguistic research 'Language, culture, identity' started at 2023. The research examines the language socialization strategies of Hungarian diaspora's parents living in Western Europe in terms of language choice, access to cultural resources, and the construction of identity structures (Schalley & Eisenclas 2020).

This presentation discusses these parents' naming habits, their motivations, and the interrelation of naming and identity. The position, appreciation, and integration of the next generation are influenced by parents' intentions in this way, too (Szabó T. 2018).

The research is based on online questionnaire survey of 128 multilingual families from 14 European countries. The data analysis contains 212 children's 313 given names. In this presentation, the focus will be on forenames as they best reflect the name-giver's motivations and give us a clue to the way of identity creation within the family.

In a migration minority situation, people declare their self-identification and can express their feelings of affiliation and identity by the names they give their children. Their choice is motivated by cultural and psychological factors. In a multilingual environment, name-giving is always a linguistic code choice, thus it had to be studied in terms of the sociolinguistic rule system of bi- or multilingualism (Vörös 2007: 146–7). All minimal differences will be taken to constitute alternating name use. It can be stated that in a bilingual situation all names are realized in two different forms: speaker whose first language is for e.g. French will pronounce the Hungarian name 'in the French manner' and a speaker whose first language is Hungarian will pronounce the French name 'in the Hungarian way'.

The main research questions are as follows: How do these multilingual migrant families try to maintain their identity by cultural practices, traditions and naming? How frequently the Hungarian first names are in the official documents? Or do the Hungarian diaspora's parents find another way to express, transmit their heritage identity to their children? Which identity components do parents feel are transferable and sustainable?

Soumya Talbioui (Université Hassan II) — Les pratiques de (re)nomination chez les femmes migrantes à Casablanca comme moyen de négociation et d'affirmation identitaire

Dans le contexte marocain, la migration interne féminine, longtemps invisibilisée dans les analyses sur la mobilité, révèle des processus complexes de reconfiguration identitaire. Cette communication s'intéresse aux pratiques de nomination et de (re)nomination comme révélateurs de ces dynamiques.

À partir d'une enquête qualitative menée auprès d 19 femmes migrantes à Casablanca, principale métropole du pays et carrefour migratoire, cette étude interroge la manière dont elles, venues de différentes régions rurales du Maroc, mobilisent les noms pour négocier leur identité dans un environnement social, linguistique et professionnel profondément marqué par les rapports de pouvoir et les hiérarchies symboliques.

Les entretiens semi-directifs réalisés mettent en lumière une diversité de pratiques : adoption de prénoms perçus comme plus urbains ou valorisants, usage stratégique de surnoms dans les espaces de travail ou d'habitat collectif, dissimulation ou réinvention de noms associés à une origine régionale stigmatisée. Ces actes de (re)nomination ne relèvent pas de simples ajustements linguistiques : ils traduisent des formes d'agency féminine par lesquelles les migrantes cherchent à se repositionner dans la société d'accueil, à affirmer une nouvelle place ou à échapper à certaines assignations.

En mettant l'accent sur le pouvoir performatif des noms, cette étude explore comment le langage devient un outil d'affiliation, de résistance ou de projection d'un futur possible. Les noms fonctionnent ici comme des marqueurs d'identités plurielles, négociées entre héritages familiaux, aspirations personnelles et contraintes sociales. Ils permettent aussi de questionner les effets de la mobilité sur les représentations de soi, ainsi que sur les relations avec les autres (employeurs, colocataires, voisins, etc.).

En croisant les apports de la sociolinguistique, de la sociologie des migrations et des études de genre, cette communication propose de penser les noms comme des lieux de tension entre visibilité et effacement, continuité et rupture, mémoire et transformation. Elle contribue ainsi à enrichir la réflexion sur les dimensions subjectives et symboliques de la migration, au-delà de la seule logique d'intégration ou de rejet.

Tenzin Saldon (Banaras Hindu University) — Politics of cultural identity: A comparative study of the names of Tibetan refugee settlements in India, Nepal, and Bhutan

My article explores the relationship between place naming (toponymy) and the politics of cultural identity within the context of Tibetan refugee settlements in India, Bhutan, and Nepal. Drawing on the understanding that place names are not just geographical labels but are markers of cultural heritage, history and identity.

The article explores the three primary aspects: Firstly, the article explores the theoretical concept of cultural identity in place names within the diaspora context, marked by displacement and fragmentation. Theoretically, place names are viewed not as expressions of a fixed “true self,” but as dynamic productions. They are always in process and constituted through representation and practice. The Tibetan names chosen for settlements have symbolic meanings and narratives, reflecting efforts to maintain cultural bonds, and create a sense of ‘homeness’ in a new location. These names become part of the ethnic landscape and the cultural production of Tibetan refugee communities in diaspora.

Secondly, while examining the historical background of the exiled Tibetan community, the article traces the origins of some Tibetan settlement names in the diaspora and explores how and why these names play an important role in the broader framework of preserving Tibetan culture, language, and identity in exile. For instance, most Tibetan monasteries in India, Nepal, and Bhutan have corresponding original monasteries in Tibet, and they often share the same name with the additional prefix ཇུས། (Jé) to denote that they are foreign versions of the mother monastery (Ma Gon མ་དགོན།) in Tibet. For example, Ra Toe Monastery (ར་ཏཱེ་དགོན་པ།) in South India is associated with its Ma Gon, located in Chushur County (ཆུ་ཤུར་རྫོང་།) in Lhasa, Tibet. Although the administration

of these monasteries is separate, they maintain close spiritual, social, and economic connection. For instance, by sending senior monks to Tibet to teach after completing their studies in India, and by providing financial aid from their Buddhist centres around the world.

Thirdly, giving Tibetan names to new refugee settlements in India helps shape the social world of Tibetan exiles and expresses their ideologies of ‘home’ (ནང་།) and identity (ངོ་མོ།) in their new locations. Although these Tibetan settlements have Tibetan names, they are generally known by their Indian names, such as Bylakuppe and Mundgod. This is the case even though the Central Tibetan Administration’s official documents and formal discussions often use their Tibetan names. For example, Bylakuppe is called ལྷགས་བྱང་བསམ་གྲུབ་སྡེ་དགེ།, and Mundgod is known as འདྲ་དགུ་སྡེ་དགེ།. The article therefore examines the political and social challenges Tibetans face in preserving their language in general, and place names in particular, as Tibetan names are not officially registered at the national level. As a result, they are often absent from national maps as well as from popular digital platforms such as Google Maps. The article examines these sociopolitical challenges while drawing a comparative analysis with colonial place-naming practices, particularly how European powers, such as the Scots in Guyana, transplanted native place names to colonised territories.

Mark Turin (University of British Columbia) — Naming, re-naming, un-naming: Colonial onomastics in the context of movement and migration

This paper offers a critical reflection on place names, personal names and the lingering aftershocks of colonial naming practices. Building on case studies from North America and the Himalayan region, I demonstrate how naming practices intersect with political moments to create moments of social transformation and cultural possibility.

The province that lends my home institution in Canada its name—British Columbia—exemplifies the nomenclatural perversity of colonialism. Not only is ‘British Columbia’ a logical impossibility—*it really can’t be both*—it also reflects the paucity of the imperial imagination that time and again rehearses the same dead kings, recent queens and Old-World home towns that migrants carried with them as they settled.

Recent, high-profile re-namings in Vancouver, sweeping aside respectful nods to founding racists fathers and in order to reflect the local linguistic landscape—such as Trutch Street becoming Musqueamview Street and Sir William Macdonald Elementary now Xpey’ Elementary (xpey’ meaning cedar in the hən’qəmin’əm’ language of the Musqueam people)—underscore the political importance of thinking through and talking about how names are given and bestowed, by whom and in what language.

We are all inevitably represented through and by our place names, and toponymic deficiencies reveal much if we pay attention. While it’s a tired truism that history is written by the winners—German streets commemorating Nazis leaders from the Third Reich have almost all been renamed—place names and naming practices more generally only change when individuals and communities mobilize and act, exerting pressure on institutions and systems to ‘imagine otherwise’ (Justice, 2012).

In the same way that place names reflect a society's values (Beck, 2022), personal names encode a society's vision for itself—for what is normative, acceptable and even aspirational. From European Jews who were given (or took) names like Szjnaderman and Rosen only to be renamed again on arriving in Ellis Island; to Tibetans who have been renamed and reclassified not once, but twice, first by the Chinese state and then by English-speaking regimes that demand a first name and last name on travel documents (Huatse Gyal, 2021), marginalized and minoritized communities have found ways to resist hegemonic naming practices for as long as they have been subjected to their dominance.

For example, after years of tireless agitation by First Nations communities, the Canadian government finally agreed that Indigenous people can now reclaim traditional names on their passports and other ID (Reynolds, 2021). And yet, ancient government databases can only store English and French characters, so systems continue to impede the realization of this dream. Technical barriers rather than political unwillingness are now what is stopping communities from implementing their constitutional rights (Na'ŋgáinúxv and Turin, 2024).

Names are indeed an ideal object for cross-disciplinary research, as the Call for Papers for this international workshop notes. Names are also a woefully understudied and critical area of scholarship in the humanities and social sciences. Representative and inclusive naming is a matter of linguistic justice that impacts us all, and those particularly social classes and cultural groups who have been classified and controlled—often through language—by dominant and monolingual elites as they moved, migrated and settled in new territories, renaming these lands in their own image.

Mathilde Weibel (Ecole des hautes études en sciences sociales) — Se nommer en mouvement. Changements et choix de noms dans la migration des Afghans vers l'Europe

L'objectif de cette communication sera de présenter des premières observations de terrain concernant les noms des migrants afghans en exil et dans leur pays d'origine. Mon travail de thèse s'intéressant aux notions d'espace et de temporalités dans les migrations afghanes à partir d'un terrain multi-situé (Marcus 1995) entre l'Afghanistan, le Pakistan, la Grèce et la France, avec un intérêt particulier pour les questions de genre, de domination et de violence, je m'interrogerai sur le rôle du choix d'un nom lors de l'enregistrement des exilé.e.s à leur arrivée en Europe. J'évoquerai notamment la problématique des fréquentes erreurs et inexactitudes et ce qu'elles impliquent pour l'avenir de personnes concernées. En effet, en Grèce notamment, il est fréquent que les personnes soient enregistrées sous des noms inexacts ou mal orthographiés, que ce soit une stratégie consciente de leur part, ou des erreurs liées à des problèmes de traduction ou différences culturelles, notamment la question du « nom de famille » qui n'est pas équivalente en Afghanistan rural, où les individus sont désignés par le prénom de leur père et de leur grand-père. Dès lors, les personnes vivent avec plusieurs identités, du moins administratives, une pour leur entourage resté au pays et une autre pour l'administration européenne et leurs contacts dans le pays d'accueil.

Certain.e.s choisissent de changer de prénom d'usage au moment de traverser une frontière, que ce soit dans un désir de faire table rase d'un passé traumatique et d'espérer une « nouvelle vie », ou dans l'objectif de faciliter leur intégration dans le pays d'accueil par un prénom « local ».

Cette question réapparaît au moment de la naissance d'un enfant (Tummala-Narra 2016). En Europe, les Afghans pachtounes se choisissent un nom de famille, reprenant le plus souvent celui de leur district ou de leur clan/tribu d'origine. Ils se choisissent également une date de naissance fictive, les naissances n'étant pas enregistrées dans les zones rurales afghanes. Qu'est-ce que ces changements et évolutions dans la manière de se nommer signifient dans l'identité d'une personne en mouvement ? Comment sont-ils perçus par les intéressés eux-mêmes ?

Enfin, selon les normes pachtounes d'Afghanistan, les prénoms des femmes ne doivent pas être divulgués en public. Certaines femmes sont désignées par un surnom, et si elles ont accès aux réseaux sociaux, elles utilisent le prénom de l'un de leur fils en guise de « profil » public. Je m'interrogerai donc sur ce que le refus de nommer les femmes veut dire de leur invisibilisation sociale et de la domination symbolique à laquelle elles sont soumises (Bourdieu 1982), et je tenterai de voir ce qu'il advient de cette absence du nom et d'identité individuelle dans le processus de migration.

Qiang Zhang (INTI International University) — The flow of names: Naming practices and coexistence in multiethnic Penang, Malaysia

This study takes Penang's "Street of Harmony" (Jalan Harmoni, formerly Pitt Street/Jalan Masjid Kapitan Keling) as its ethnographic field site to explore how names and naming practices shape multiethnic community identities and place-making in a migration context. As a microcosm of Malaysia's diverse ethnic and religious landscape, Penang's Street of Harmony hosts Malay, Chinese, and Indian residents alongside four major religious sites: the Goddess of Mercy Temple (Kuan Yin Teng), Sri Mahamariamman Temple, Kapitan Keling Mosque, and St. George's Church. These sites embody the complex memory of colonial history and migrant societies. Employing an anthropological ethnographic approach through extended fieldwork, in-depth interviews, and archival analysis, this study examines the social life of names—encompassing place names, religious site names, personal nicknames, and ethnic labels—and their role in negotiating ethnic boundaries, place-making, and cultural memory. The findings reveal that names serve not only as explicit markers of ethnic identity (e.g., "Malay," "Chinese," or "mosque") but also facilitate implicit boundary negotiations and symbiotic mechanisms through daily interactions (e.g., cross-ethnic naming during festivals) and historical narratives (e.g., the renaming of Pitt Street to Jalan Harmoni). The bestowal and use of names reflect migrant communities' dynamic adaptations to colonial legacies, national policies, and globalization, with the evolution of "Street of Harmony" epitomizing Malaysia's transition from colonial to postcolonial place-making and ethnic integration. Challenging the traditional integration/estrangement dichotomy, this study draws on Fredrik Barth's ethnic boundary theory and Pierre Bourdieu's field theory to highlight the agency of names as cultural tools, elucidating how they shape Penang's social landscape through language contact, memory reproduction, and cross-ethnic interactions. By offering a micro-level case study, this research enriches the understanding of the social functions of names in migration contexts and provides theoretical and practical insights for studying ethnic coexistence in postcolonial multicultural societies.

Notes

[illegible]

Notes

תּוֹכַח נַאֲצִיּוֹנָלִי שֶׁחַוָּה תְּחִלָּה
i n a l c o

Institut national
des langues
et civilisations orientales

Enseignement supérieur et recherche depuis 1795

Maison de la recherche

Inalco
2 rue de Lille,
75007 Paris, France

Inalco

Pôle des langues et civilisations
65, rue des Grands Moulins,
75013 Paris, France

www.inalco.fr

