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Author/s:

D'Orazi, G;Zhao, H

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Being a Chinese sojourner in Japan: a journey into Japanese learning motivation and acculturation

Giuseppe D'Orazio  and Helen Zhao 

School of Languages and Linguistics, University of Melbourne, Parkville, Australia

ABSTRACT

This study focuses on the interrelation between Japanese language learning motivation and acculturation processes experienced by Chinese sojourners in Japan. There exists a conspicuous body of literature around the role of ideologies and stereotyping among Chinese immigrants in Japan in light of past historical tensions between the People's Republic of China and Japan. Although relationships between the two country populations have been changing over time – especially amongst new generations, new studies are urged to concurrently investigate Chinese sojourners' motivation in learning Japanese and their acculturation processes when living in Japan.

Departing from Yashima's (2002) international posture conceptualisation of second language learners' openness to intercultural dialogue and genuine interest in other cultures and customs, our study explores Chinese sojourners' identity tensions between 'preserving the[ir] Chinese language and culture' and celebrating 'the values and customs of other cultures'.

Inferential quantitative data analysis outcomes shed new light onto the struggles experienced by Chinese sojourners while constructing a new respectful multilingual and multicultural identity which takes distance from simplistic nationalistic positions. The identification of four main factors helps delving into sojourners' language learning and intercultural experiences, including integrative goals to 'feel at ease in Japan' and 'better understand the Japanese culture and society'.

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Introduction

Motivation to learn a second language (L2) is inseparable from the identities learners negotiate while navigating different cultures and communities. For Chinese sojourners in Japan, acquiring Japanese is not merely a linguistic task, but a way of positioning *the self* within a host society shaped by longstanding historical memories, contemporary geopolitical narratives, and everyday encounters in workplaces, universities, and local communities. Understanding how these learners sustain Japanese study therefore requires attention to both individual aspirations and the wider sociopolitical environment in which motivation is enacted (Hiver and Papi 2020).

Decades of research show that L2 motivation is multidimensional, encompassing career-oriented goals, integrative desires for affiliation with a target community, and internal psychological drives for satisfaction and self-growth (Deci and Ryan 1985; Dörnyei 2009; Gardner 1985). Classic distinctions between instrumental and integrative orientations have been refined to capture more

CONTACT Giuseppe D'Orazio  giuseppe.dorazzi@unimelb.edu.au;  <https://www.linkedin.com/in/giuseppedorazzi/>

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nuanced self-guides such as the ideal L2 self and ought-to L2 self (Dörnyei 2009), and to recognise learners' openness to intercultural engagement through constructs such as international posture (Yashima 2002). Building on these ideas, Oakes and Howard (2022) distinguish between strong and weak integrative orientations, offering a fine-grained view of affiliation and belonging, while Teo et al. (2019) extend 'posture' to the context of Japanese learning, identifying a specifically Japanese posture of cultural interest and readiness for intercultural interaction (see also Yashima and Nishida 2024).

For Chinese nationals in Japan, these motivational dynamics unfold within a historically charged context. Memories of Japan's 1930s invasion of China mainland and subsequent diplomatic fluctuations remain salient in collective consciousness and continue to shape mutual perceptions (Reilly 2014; Shin 2023). At the same time, globalisation and the worldwide reach of Japanese popular culture have opened new channels for attraction, identification and informal learning as discussed by Armour and Iida (2016) in their study with anime and manga fans. Prior studies of Chinese learners of Japanese highlight that national ideologies, significant-other expectations, and daily contact with host communities can intensify or attenuate identity tensions (Wang, McConachy, and Ushioda 2021; Wang and Zheng 2021), even as concerns about assimilation and the preservation of Chinese cultural identity persist (Gao and Lv 2018). What remain less clear is how these multiple motivational factors cohere together for sojourners living in Japan and whether established motivational constructs map cleanly onto this particularly sociocultural positioning.

The present study investigates how these factors influence the motivation of Chinese sojourners learning Japanese while living in Japan, with a focus on how motivational orientations cluster and how they relate to learners' background characteristics. Using a questionnaire adapted from Ryan (2009) and Oakes and Howard (2022), we examined multiple motivational dimensions, including instrumental and integrative orientations, intrinsic interest, ideal and ought-to L2 selves, and acculturation-related constructs such as fear of assimilation and ethnocentrism, within the lived realities of residence abroad. By linking these constructs to participants' language histories, proficiency levels, and patterns of interaction with Japanese – and Chinese-speaking networks, this research offers a context-sensitive account of how Chinese sojourners envision their Japanese-speaking selves and negotiate the tension between integration and identity preservation.

Literature review

L2 motivation and sojourner experiences

Research on second language (L2) motivation has moved beyond the early social-psychological tradition to embrace dynamic views of identity and context. Gardner's (1985) distinction between instrumental and integrative orientations remains foundational, yet subsequent work highlights that learners' motives are multiple, fluid, and tied to self-concepts (cf. Hiver and Papi 2020). Dörnyei's (2009) ideal and ought-to L2 selves capture how future self-images and perceived expectations sustain long-term effort, while Deci and Ryan's (1985) self-determination framework emphasises intrinsic enjoyment and autonomy. These ideas converge in studies showing that motivation is inseparable from multilingual identity construction and intercultural engagement (D'Orazio 2024b; Kormos, Csizér, and Iwaniec 2014). In particular, Northwood and Thomson (2012) found that learners of Japanese in Australia sustained continued language study through their cultural interests and positive attitudes toward Japan as a country where to enjoy a large variety of activities rather than sheer instrumental aims.

Sojourn and study-abroad research illustrates how motivation shifts with direct contact in a host society (cf. Jiang and Wu 2024; Lee 2018). Fryer and Roger (2018) reported that Japanese students in an English-medium programme abroad were motivated by the interplay of ideal, feared, and ought-to selves, with the feared-L2-self activating prevention-focused strategies to avoid becoming the kind of L2 user they did not want to be. Jackson (2009) followed Hong Kong students in

England as they moved from ethnocentric attitudes to greater intercultural sensitivity, particularly due to immersion at host families. Ethnocentrism was also investigated by Göncz (2018) in Serbia where students with higher levels of multilingualism showed ‘greater openness to accepting different cultures and circumstantially, greater tolerance for cohabitation with members of different ethnic communities’ (236).

These findings underscore the complexity of motivational change during sojourns and language learning processes: while opportunities for authentic interaction can deepen intercultural competence, difficulties navigating informal norms or gaining recognition as competent L2 communicators may complicate identity development. Kormos, Csizér, and Iwaniec’s (2014) research on English learners’ experiences of intercultural contact in the UK helps highlight such a complexity especially in the current English-as-a-global-language context in which learners considered a global language such as English as a pivotal element of their new cosmopolitan identity construction. Kormos, Csizér, and Iwaniec (2014) also highlighted that international students often lacked direct and meaningful contact with locals which represented a barrier for their language learning, especially in the acquisition of sociocultural norms. Contrarily, Asada’s (2014) case studies of Chinese students in Japan shed light on participants’ explicit attempts to entertain authentic communication. Indeed, they developed intercultural competence through everyday experiences such as part-time work and media consumption, yet they also struggled to adapt to informal, naturally occurring language use in the host environment (Asada 2014). At the cultural level, they also reported stress when encountering Japanese communicative styles they perceived as indirect or vague, as well as when facing prejudice, discrimination, or unfamiliar social behaviours. A different negative emotion, Foreign Language Anxiety (FLA), was found by Jiang and Wu (2024) among Chinese international students in different countries and by Lee (2018) among English and Chinese learners of Korean in South Korea. Jiang and Wu (2024) found that those students with higher levels of FLA displayed weaker willingness to communicate with locals. Conversely, those students who developed multilingual and multicultural personality traits, e.g. social initiative, open-mindedness and cultural empathy, developed strong willingness to communicate. Lee (2018) proved that study abroad experiences reduced participants FLA, while their willingness to communicate and international posture increased as being immersed in a new culture made them feel part of the international community and open to mingle with others.

Chinese learners of Japanese in Japan: migration, identity, and sociopolitical context

Research on Chinese learners and migrants in Japan highlights how their motivation to learn Japanese is shaped by the intersection of economic aspirations, cultural affinity, and identity negotiation within a politically charged context. In this regard, Coates (2015) traces successive Chinese migration waves and shows that financial resources and social capital, including Japanese proficiency, strongly influence migrants’ ability to integrate. Many self-funded students and workers reported experiences of discrimination and often relied on established Chinese networks, a pattern echoed in earlier ethnographic work by Liu-Farrer (2012; 2015).

Building on such a macro-level perspective, Liu and Chen (2023) identify three broad motives for migration: economic opportunity, the pull of globalisation, and attraction to Japanese culture and lifestyle. Their study of Chinese female white-collar migrants illustrates how psychological self-identity construction, cultural cognition, and everyday social interaction shape adaptation. Many participants described themselves as long-term sojourners who pragmatically embraced Japanese norms while maintaining a strong Chinese identity, positioning themselves between ‘we’ and ‘others’. Liu-Farrer (2015) similarly depicts Japan as a country lacking a collective immigrant identity. As a consequence, migrants were found to transit between home and host societies. While Chinese participants often valued the shared logographic writing system, many resisted full assimilation and retained Chinese citizenship to avoid what they viewed as a betrayal of their homeland. This stance produced an enduring sense of ‘ontological insecurity’, even after years of

residence. Importantly, Liu-Farrer (2012) also notes that recent migration waves, especially led by Chinese elites and international students, have contributed to improving Sino-Japanese relations. Their fluid and dynamic identity development was linked to attempts to move beyond marginalised social position within the Japanese society. Indeed, Liu-Farrer's (2012) participants recognised that 'the ambivalence toward China and the emergence of 'New Overseas Chinese' identity instead of simply insisting on a 'Chinese identity' in an important way signal the cultural transformation of Chinese migrants in Japan' (178).

Historical period and cultural contact further shape these dynamics. Gao and Lv (2018), drawing on survey data from 665 learners and interviews with 38 of them, show that students who grew up with Japanese media in the 1990s and 2000s often expressed more positive views and imagined selves that incorporated 'desirable attributes of Japanese people' (232). By contrast, earlier cohorts, who are more directly influenced by anti-Japan propaganda, reported more negative attitudes. Such findings illustrate how macro-level political climates filter into individual motivational orientations. Sinkkonen (2013) similarly distinguishes between nationalism, which positions one's country as superior, and patriotism, a more cooperative form of pride; both orientations shape young Chinese generation's international outlooks. Reilly (2014) traces how waves of anti-Japanese protests, such as those triggered by the 2012 Senkaku/Diaoyu dispute, were tied to these nationalist campaigns, while Shin (2023) documents the fluctuating relationship between China and Japan from post-war reconciliation to renewed suspicion.

At the same time, transnational popular culture and informal learning can counterbalance these political frictions. Armour and Iida (2016) show how global fans of Japanese anime and manga often acquire rudimentary Japanese through intrinsic interest and 'public pedagogy', while Ou and Gu (2021) find that Chinese students in highly internationalised universities develop cosmopolitan identities through intercultural interaction with international students, even when English remains the lingua franca. Such engagements resonate with Teo et al.'s (2019) concept of a Japanese posture: a readiness to interact with Japanese society, products, and people despite historical tensions.

Educational contexts further reveal the interweaving of motivation and identity. Wang, McConachy, and Ushioda (2021), in a longitudinal study of five Chinese learners of Japanese and English, show how motivation was shaped by tensions between learners' national identities and their engagement with the Japanese language more broadly. Exposure to Japanese cultural artefacts fostered affinity for some students and weakened nationalistic stances, but for others, it provoked discomfort and resistance to affiliating with a Japanese identity. Wang, McConachy, and Ushioda (2021) frame these experiences within three contextual layers: the micro-level of peer group dynamics, the meso-level of institutional settings, and the macro-level of national ideologies and identities. Importantly, they highlight that even instrumental orientations were mediated by wider sociopolitical discourses as also highlighted in Liu-Farrer's (2012; 2015) participants who preferred working for Chinese companies in Japan rather than be constrained by Japanese 'blocked career mobility paths' (Liu-Farrer 2012, 181). For instance, Liu-Farrer (2012) argue that the highly globalised world in which Chinese migrants live allows them to 'locate themselves simultaneously in different scales of social and economic spaces – local, transnational, global' (187). The movement from one space to the other was, nonetheless, strongly influenced by participants' significant others, e.g. parents, spouses, friends, etc., who played a pivotal role in students' motivational trajectories and their openness to, or rejection of, Japanese cultural belonging. Besides the impact significant others had on Chinese university students' motivation in learning English as L2 and Japanese as L3, Wang and Zheng (2021) shed light on the influence Chinese learners received from what they define as 'the social discourse of FL [Foreign Language] learning' (385), by showing that classroom exposure to Japanese, e.g. Japanese animations, and English, e.g. Hollywood movies, cultural products could nurture ideal L2 selves. While the construction of a multilingual and multicultural identity was often embraced throughout the English and Japanese language learning journey, Chinese students remained aware of the stronger global market value of English, and their motivation to learn Japanese was filtered through broader Sino-Japanese sociopolitical relations that shaped

their reception of classroom content. The cultural content covered in language courses has indeed been proved to be a very powerful motivator for adult learners (D’Orazi 2024c). A combination of intrinsic interest in the Japanese language and the cultures of people who speak it fostered not only instrumental goals but also the development of future selves embedded in Japanese-speaking communities (see Nakamura 2016).

Taken together, this body of research demonstrates that L2 motivation is multifaceted and deeply context dependent. While many qualitative studies illuminate these dynamics, fewer quantitative investigations have examined how multiple motivational constructs – ideal and ought-to selves, integrative and instrumental motives, intrinsic interest, and foremostly acculturation-related factors such as fear of assimilation and ethnocentrism – interact within a single analytical framework. Addressing this gap, the present study examines how these diverse motivational dimensions relate to learners’ language histories, proficiency levels, and social contact in the unique sociocultural context of contemporary Japan. Specifically, we aim to address the following research questions (RQs):

RQ1: What motivates Chinese sojourners to sustain the effort of learning and improving their Japanese language competence while living in Japan?

RQ2: How do identity – and acculturation-related concerns cohere with other motivational orientations?

RQ3: What is the role of learner background variables (length of stay, proficiency, years of learning, and contact hours) in sojourners’ Japanese learning motivation and acculturation processes?

Methodology

Participants

The participants in the current study were 86 adult Chinese-Japanese bilinguals (59 female), all residing in Japan at the time of data collection. We collected their demographic information and language history via selected items from the Language History Questionnaire (LHQ 2.0) (Li et al. 2014). Among them, 74 participants were undergraduate and postgraduate students studying in Japanese universities, and the remaining were professionals working in public and private sectors in Japan. The large majority of them completed or were going to complete university studies: bachelor ($n = 41$), Master ($n = 39$), doctoral ($n = 3$) – only three of them stopped studying after high school.

They were all native speakers of Mandarin Chinese with a mean self-rated Chinese language proficiency of 5.6 out of 7 ($SD = 1.1$) (5 = good, 7 = exceptional). They started to learn Japanese as an additional language at the averaged age of 17.3 ($SD = 5.4$) and had an averaged 6.3 years of Japanese learning experience ($SD = 4$). Their self-rated Japanese proficiency was 4.6 out of 7 ($SD = 1.1$) (4 = communicative, 7 = exceptional), which was significantly below their self-rated Chinese proficiency according to a paired samples *t*-test ($t = 7.9, p < .0001$).

They had an averaged 4.3 years of residence in Japan ($SD = 2.6$): 1–2 years ($n = 12$), 2–3 years ($n = 19$), 3–5 years ($n = 33$), 5–10 years ($n = 18$), >10 years ($n = 4$). Pearson correlation tests indicated that participants’ Japanese proficiency had a significant positive correlation with their years of Japanese learning ($t = 2.5, p = 0.01, r = 0.3$), but no correlation between Japanese proficiency and length of stay in Japan ($t = 0.1, p = 0.9, r = 0.01$).

Participants also reported an averaged 3.2 hours of daily Chinese language use ($SD = 2.2$) and an averaged 2.45 hours of daily Japanese language use ($SD = 2.3$). A paired samples *t*-test showed that their Japanese language contact was significantly shorter than the Chinese language contact ($t = 2.2, p = 0.03$). Their self-rated language aptitude was 4.5 out of 7 ($SD = 1.1$) (4 = average, 7 = exceptional).

Instrument

We administered a questionnaire specifically designed for Chinese learners of Japanese in Japan, which included 33 items across eight motivational constructs (see Appendix 1 for the full item

list): the ideal L2 self, the ought-to L2 self, strong integrative orientation, weak integrative orientation, instrumental orientation, intrinsic motivation, fear of assimilation, and ethnocentrism. The questionnaire items were adapted, modified and translated into Chinese Mandarin from established instruments in L2 motivation research (Oakes and Howard 2022; Ryan 2009). The inclusion of fear of assimilation and ethnocentrism was intended to capture acculturation-related dynamics particularly relevant to sojourner contexts. All items were translated into Chinese and reviewed by two native Chinese speakers to ensure linguistic and cultural appropriateness. The questionnaire was implemented in *Qualtrics* (Version 12), where participants rated items presented in a random order on a 6-point Likert scale (1 = strongly disagree, 2 = disagree, 3 = slightly disagree, 4 = slightly agree, 5 = agree, 6 = strongly agree) using a slider function. A 6-point format was chosen to avoid a neutral midpoint and reduce central tendency bias, which can be particularly strong in East Asian survey contexts (Harzing 2006).

Data analysis

We first computed descriptive statistics (means, standard deviations, and Cronbach's α) for the eight motivational constructs as defined above. This approach enabled us to evaluate the relative strength and internal consistency of these established constructs in the present sample.

In addition to these descriptive analyses, we conducted an Exploratory Factor Analysis (EFA) using the *psych* package (version 2.5.6; Revelle 2025) in R (version 4.5.0; R Core Team, 2025) to investigate what distinct factor structures emerged within this learner group. The analysis was performed on the 33 questionnaire items. Because the data were ordinal (6-point Likert scale), we computed a polychoric correlation matrix, which is recommended for categorical data (Holgado-Tello et al. 2010). Prior to factor extraction, we assessed sampling adequacy. Bartlett's test of sphericity was significant ($\chi^2(528) = 4311.07$, $p < .001$), indicating sufficient shared variance among items for factor analysis. However, the Kaiser-Meyer-Olkin (KMO) index was low (MSA = 0.11), suggesting that item-level adequacy varied and results should be interpreted with caution.

To determine the number of factors to extract, we used multiple criteria: (a) parallel analysis, which suggested a three-factor solution; (b) the Kaiser criterion (eigenvalues > 1), which suggested retaining up to 11 factors; and (c) inspection of the scree plot and theoretical interpretability. Considering these indicators together and the substantive focus of the study, we selected a four-factor solution as the most interpretable and theoretically meaningful. Factor extraction was carried out using minimum residual estimation (minres), followed by oblimin rotation, which allows for correlations among factors given the interrelated nature of motivational constructs. Pattern loadings $\geq .40$ were considered salient. Communalities (h^2) were inspected to evaluate the extent to which each item's variance was explained by the extracted factors. The final four-factor model (see Appendix 2) accounted for 36% of the total variance.

To examine how learner traits influenced motivational factors, we conducted a two-step analysis. First, a multivariate multiple regression (MANOVA) was performed with the four EFA-identified motivational factors entered as dependent variables, and learners' length of stay in Japan, Japanese proficiency, years of Japanese learning, and Japanese contact hours as continuous predictors. Pillai's trace was adopted as the test statistic because of its robustness to violations of assumptions (Tabachnick and Fidell 2019). This analysis provided an omnibus test of whether each learner factor had a significant overall effect on the combined motivational profile. Effect sizes were reported using partial η^2 , calculated from the multivariate F-approximations. In the second step, follow-up univariate multiple regressions were conducted separately for each motivational factor to identify which predictors were significantly associated with individual dimensions. All variables were standardised prior to analysis so that coefficients could be interpreted as standardised regression weights (β). For each model, we checked variance inflation factors (VIFs) to ensure the absence of multicollinearity among predictors.

Table 1. Descriptive statistics and internal consistency (Cronbach's α) for motivational constructs.

Construct	Mean	SD	α
Weak integrative	5.33	0.85	0.85
Ideal L2 self	4.99	0.8	0.70
Instrumental orientation	4.89	0.95	0.71
Intrinsic motivation	4.34	1.3	0.84
Strong integrative	4.15	1.1	0.71
Ought-to L2 self	2.47	0.8	0.78
Fear of assimilation	2.73	1.07	0.48
Ethnocentrism	2.53	0.86	0.73

Results

Descriptive statistics of established motivational constructs

Appendix 1 provides item-level statistics, and Table 1 summarises construct-level means, standard deviations, and reliabilities. Overall, the strongest motivational force was weak integrative orientation, followed by the ideal L2 self and instrumental orientation. These results indicate that learners were motivated most by the desire to engage with Japanese cultural life, to see themselves as competent Japanese speakers, and to pursue career-related benefits.

Intrinsic motivation and strong integrative orientation also emerged as meaningful sources of motivation. Learners reported enjoyment and satisfaction in using Japanese, but what stands out is their orientation toward integration without assimilation. Many participants strongly endorsed learning Japanese in order to 'feel at ease in Japan', yet they rejected the idea that becoming proficient meant 'becoming more like Japanese people'. This pattern underscores a pragmatic openness to cultural adaptation: learners valued Japanese as a means of comfort, communication, and belonging in daily life, while simultaneously maintaining boundaries around cultural and identity preservation as Chinese sojourners.

By contrast, the ought-to L2 self was the least influential motivational dimension, showing that external expectations from family or significant others carried relatively little weight for these adult learners. Similarly, fear of assimilation and ethnocentrism were generally weak motivators, though some learners did express concern about preserving Chinese culture and language in Japan. Notably, the fear of assimilation scale showed relatively low internal consistency, suggesting that participants' responses varied across its items and did not cohere into a single dimension. By contrast, the ethnocentrism scale was reliable, and results show that learners consistently expressed openness to cultural diversity, strongly endorsing respect for other cultures while rejecting distrust of those with different customs.

Taken together, these findings indicate that Chinese sojourners' motivation to learn Japanese is driven primarily by integrative, self-directed, and instrumental factors, with comparatively little influence from external obligations or defensive identity concerns.

Exploratory factor analysis (EFA) of emerging motivational structure

To further investigate the motivational structure specific to Chinese learners of Japanese in Japan, we conducted an EFA on the 33 questionnaire items. Parallel analysis suggested a three-factor solution, but inspection of the scree plot and theoretical interpretability indicated that a four-factor solution provided a clearer and more meaningful representation of the data. The parallel analysis scree plot is shown in Figure 1. The solid line represents the observed eigenvalues of the motivation questionnaire items. The dotted line represents the mean simulated eigenvalues from parallel analysis with 500 random datasets. Factors are typically retained when observed eigenvalues exceed simulated values. In this case, the first three factors met this criterion, but the four-factor solution was judged to be both interpretable and theoretically appropriate.

Parallel Analysis Scree Plots

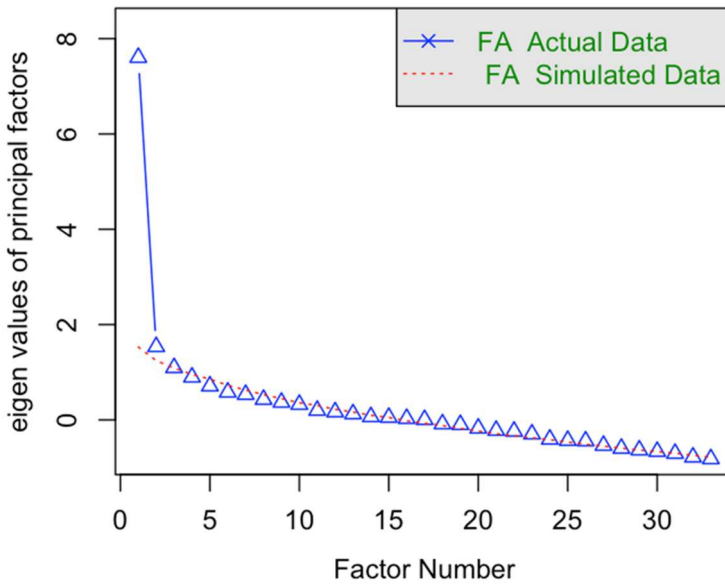


Figure 1. Parallel analysis scree plot of eigenvalues from the polychoric correlation matrix.

The resulting factor structure did not replicate the eight theoretical constructs from the original questionnaire but instead revealed a new structure (Appendix 2) specific to the motivational profile of Chinese sojourners in Japan: (F1) Intercultural appreciation with integrative goals, (F2) Multilingual aspiration, (F3) External obligation, and (F4) Identity negotiation. This emergent structure resonates with major theories of L2 learning motivation but also reflects the distinctive sociocultural positioning of this learner group.

Factor 1 (*Intercultural appreciation with integrative goals*) ($\alpha = 0.79$) encompassed items relating to engagement with Japanese culture, both in terms of understanding society and enjoying cultural activities, alongside instrumental goals such as career advancement and intrinsic satisfaction with communication. Importantly, ethnocentrism items loaded negatively, suggesting that learners' motivation to invest in Japanese was intertwined with intercultural openness and a distancing from defensive attitudes toward other cultures. This factor illustrates how language learning was perceived as both a gateway to integration in Japan and a means of cultivating a broader, more cosmopolitan self. Factor 2 (*Multilingual aspiration*) ($\alpha = 0.8$) drew together aspects of the ideal L2 self and intrinsic enjoyment of Japanese (e.g. valuing the language as beautiful, imagining oneself as a competent user), with the belief that language learning contributes to personal knowledge and intellectual growth. Rather than focusing narrowly on acculturation into Japan, this factor points to learners' broader orientation toward developing a multilingual identity in which Japanese has a meaningful place.

Factor 3 (*External obligation*) ($\alpha = 0.78$) largely captured the ought-to L2 self. It reflected perceived expectations from family members and respected others, such as studying Japanese to avoid 'letting others down'. The relatively weaker influence of this factor compared to the self-driven orientations highlights the limited role of external pressure in motivating these adult learners. Factor 4 (*Identity negotiation*) ($\alpha = 0.61$) consisted of items concerning fears of cultural or linguistic loss, alongside ambivalent feelings about 'becoming more like Japanese people'. This factor demonstrates that while learners generally embraced opportunities for adaptation, some also experienced underlying tensions around preserving Chinese cultural identity in the host context. In sum, these

Table 2. Multivariate tests of learner factors predicting motivational profiles.

Predictor	Pillai's Trace	F	df (num, den)	p	partial η^2
Length of stay in Japan	.133	2.98	4, 78	.024*	.13
Japanese proficiency	.162	3.76	4, 78	.008**	.15
Years of Japanese learning	.116	2.56	4, 78	.045*	.12
Japanese contact hours	.067	1.41	4, 78	.239	.07

Note. Multivariate multiple regression; dependent variables = four motivational factors. Pillai's Trace reported. * $p < .05$, ** $p < .01$.

four factors highlight that Chinese sojourners' motivation is primarily grounded in intercultural appreciation and multilingual aspirations, while external obligations and identity-related concerns formed secondary but meaningful dimensions.

Influence of learner traits on emerging motivational profile

A multivariate multiple regression (MMR) was conducted to examine whether L2 learner factors (length of stay in Japan, Japanese proficiency, years of Japanese learning, and Japanese contact hours) predicted their motivational profiles across four emerged factors. The overall multivariate model (Table 2) was statistically significant, Pillai's Trace = .38, $F(16, 324) = 2.09$, $p = .009$, indicating that learner background factors collectively influenced motivation. Examination of individual predictors showed that length of stay, Japanese proficiency, and years of Japanese learning were each significant predictors of the overall motivational profile. In contrast, contact hours was not significant.

Follow-up univariate multiple regressions (Table 3) were performed to clarify how each predictor related to specific motivational dimensions. All regression coefficients were standardised (β). Variance inflation factors (VIFs < 1.2) indicated no multicollinearity concerns.

F1 (*Intercultural appreciation with integrative goals*) was negatively predicted by years of Japanese learning ($p = .005$). Learners with fewer years of study reported higher intercultural/integrative motivation. F2 (*Multilingual aspiration*) was positively predicted by Japanese proficiency ($p = .001$) and negatively predicted by years of Japanese learning ($p = .008$). F3 (*External obligation*) was positively predicted by length of stay ($p = .008$) and negatively predicted by contact hours ($p = .048$). F4 (*Identity negotiation*) was not significantly predicted by any learner factor. Overall, model fit was modest ($R^2 = .053 - .166$), consistent with prior findings that motivational orientations are affected by a broad range of factors beyond demographic and proficiency variables. Figure 2 is a coefficient forest plot of standardised regression coefficients that visually summarises the strength, direction, and significance of each learner factor across the four motivational factors.

Discussion

The present study provides a nuanced account of the motivational dynamics shaping Chinese sojourners' experiences of learning Japanese in Japan. The findings show that motivation functions

Table 3. Univariate regression results predicting each motivational factor (standardised coefficients).

Predictor	F1 Intercultural appreciation with integrative goals	F2 Multilingual aspiration	F3 External obligation	F4 Identity negotiation
Length of stay in Japan	-.07	.07	.30**	-.09
Japanese proficiency	.17	.37**	-.02	.22
Years of Japanese learning	-.32**	-.30**	-.12	-.04
Japanese contact hours	-.14	-.17	-.22*	.00
Model fit R^2	.137	.166	.119	.053

Note. Standardised β coefficients reported. * $p < .05$, ** $p < .01$.

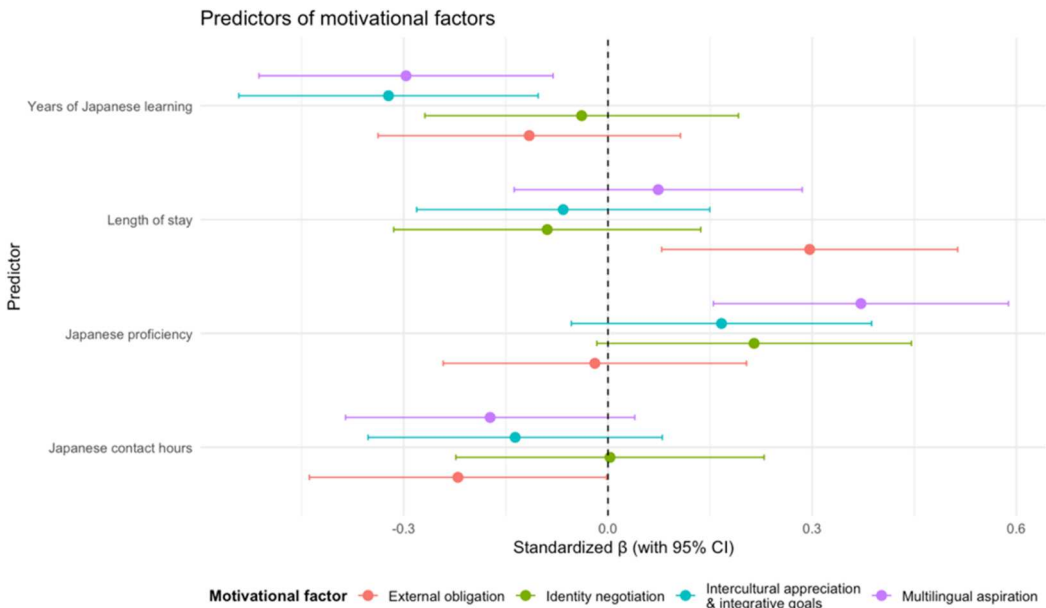


Figure 2. Forest plot on standardised regression coefficients for the learner factor effects on motivational profile.

not only as a driving force for language development but also as a lens through which learners negotiate belonging, identity, and sociocultural positioning. Participants' engagement with Japanese was sustained by a complex constellation of factors, including curiosity about the host culture, aspirations for personal and professional growth, and ongoing negotiations between adaptation and cultural identity preservation. By integrating descriptive analyses, exploratory factor analysis, and regression modelling, the study further demonstrates that Japanese proficiency, length of residence, years of learning, and contact with Japanese speakers jointly, but differentially, shape motivational orientations, reinforcing accounts of L2 motivation as a dynamic system embedded in lived social experience (cf. Hiver and Papi 2020).

Intercultural appreciation and integrative goals

Intercultural appreciation emerged as a central motivational drive, closely linked to learners' interest in Japanese cultural practices and everyday life. Participants frequently reported enjoyment in engaging with cultural products such as films, music, and popular media, echoing earlier findings on the motivational role of Japanese popular culture among L2 learners (Armour and Iida 2016; Nakamura 2016; Northwood and Thomson 2012). This affective engagement resonates with Sugita McEown, Sawaki, and Harada's (2017) observation that learners often describe their motivation in affective terms such as 'liking', 'enjoying', or 'valuing' the language and its speakers (233). In this sense, Japanese functioned as a gateway to intercultural participation and meaning-making.

Such an intercultural appreciation of Japanese lifestyle and cultural artefacts was generally tied into integrative goals. Integrative orientations increased the motivation of those participants who were more open to acculturation processes, as also observed among Chinese immigrants in Japan (Liu-Farrer 2012; 2015), Chinese international students in different countries (Jiang and Wu 2024), and learners of Japanese in Canada (Sugita McEown, Sawaki, and Harada 2017). The interrelation between these motivational components suggests a deep-rooted interest in discovering more about the host culture and developing an affinity toward local communities (see also Jackson 2009). This desire to engage with Japanese society concurs with Liu-Farrer's (2015) interviewees'

‘cosmopolitan attitude’ as part of their new identity construction in Japan. High mean values for motivational constructs such as weak and strong integrative orientations suggest that sojourners were enjoying living in Japan, including the ‘Japanese culture and society’, a range of ‘cultural activities’, and the ‘Japanese way of life’.

At the same time, our data reveal that intercultural appreciation was not uniformly reinforced by longer exposure. Participants with fewer years of Japanese learning showed stronger integrative motivation, whereas extended duration was sometimes associated with weaker orientations. This pattern echoes Coates’s (2015) observation that increased linguistic competence can heighten awareness of social boundaries and discrimination, thereby complicating affective engagement with the host society. It also partially diverges from findings by Nakamura (2016), Teo et al. (2019), and de Burgh-Hirabe (2019), who reported stronger integrative motivation among learners with longer residence. The present results suggest that while early stages of sojourn may foster enthusiasm and idealisation, prolonged exposure can bring about more ambivalent or critical perspectives as learners confront structural constraints and social hierarchies.

Intercultural appreciation also fostered instrumental aspirations, particularly intentions to improve job opportunities and career advancement, confirming the pivotal role of goal settings in L2 learning motivation more broadly (D’Orazzi 2024a). The interrelation of integrative and instrumental motives corroborates de Burgh-Hirabe’s (2019) finding that learners showed instrumental orientation with the goal of becoming a more integrated part of the hosting Japanese-speaking community. In the present study, such orientations appear embedded in broader sociopolitical dynamics, as younger Chinese sojourners seek to reposition themselves beyond historical antagonisms between China and Japan and to construct identities as globally mobile ‘New Overseas Chinese’ (Liu-Farrer 2012) (see also Liu and Chen 2023; Reilly 2014; Shin 2023; Sinkkonen 2013; Wang, McConachy, and Ushioda 2021; Wang and Zheng 2021).

Overall, intercultural appreciation functions as a key motivational hub through which affective engagement, identity work, and pragmatic aspirations intersect. This orientation reflects a strategic and reflexive engagement with the host society that allows learners to pursue belonging while maintaining agency over their cultural positioning.

Multilingual aspiration and ideal L2 selves

The second motivational dimension, Multilingual aspiration, captures learners’ orientation toward becoming competent, confident, and socially recognised users of Japanese as part of a broader multilingual identity. This factor brought together intrinsic enjoyment of language learning, ideal-L2-self imagery, and instrumental aspirations related to knowledge, competence, and professional development. Multilingual aspiration reflects an investment in a future self positioned within transnational and multilingual spaces and, in agreement with Göncz’s (2018) and Zhang and Noels’s (2024) research outcomes, positive attitudes toward intercultural understanding and cohabitation with speakers of a different language.

Consistent with previous research, instrumental orientations were closely intertwined with the construction of a new ideal L2 self. Chinese learners have long been shown to pursue additional languages with strong utilitarian goals that intersect with identity work, face concerns, and imagined future lives after returning to the home country (Zhai, Gao, and Wang 2019). Our findings concur with this perspective: participants strongly associated accurate and effective Japanese use with being perceived as competent, respectable, and professionally capable individuals. This aligns with de Burgh-Hirabe’s (2019) observation that ‘instrumentality with a promotion focus, such as learning an L2 for professional advancement, is linked to the ideal L2 self’ (101).

At the same time, the aspiration to a new respectful multilingual and multicultural self was inseparable from a ‘Japanese posture’ characterised by a desire for intercultural exchange and dialogue (cf. Teo et al. 2019; Yashima 2002; Yashima and Nishida 2024). Echoing findings from other L2 contexts (D’Orazzi 2024b; Kormos, Csizér, and Iwaniec 2014), respectful multilingual and

multicultural identities were fostered by higher proficiency, strong communicative skills and the resulting capacity to understand people who speak their L2. The positive challenge of learning a language often deemed as difficult (see Northwood and Thomson (2012) for a detailed analysis of common motivational drives for learning Japanese in Australia) was overcome by sojourners' perception of this language beauty and their enjoyment of learning it.

However, the relationship between multilingual aspiration and experience was not linear. While higher Japanese proficiency predicted stronger multilingual aspirations – as also highlighted by Kormos, Csizér, and Iwaniec (2014) among international students in the UK, longer duration of Japanese learning was associated with weaker aspirations. This apparent paradox suggests that prolonged engagement with the language may expose learners to social hierarchies, or experiences of marginalisation that temper earlier idealism. Liu-Farrer (2015) confirms that Chinese sojourners who stay for an extensive amount of time in Japan normally disengage with the Japanese society cultural activities by maintaining the status of 'foreigners'. The lack of a strong sense of belonging might stem from 'the persistent perception of Japan as a non-immigrant country [which] prevents immigrants from establishing a collective immigrant identity' (Liu-Farrer 2015, 142). As learners become more aware of the limits of linguistic capital in securing full inclusion, aspirations may shift from expansive visions of multilingual aspirations to more pragmatic goals. Increase concern about preserving Chinese language and cultural affiliation may also contribute to this attenuation, indicating that longer-term learning does not necessarily entail stronger identification with Japanese lifestyle(s) and cultural norms.

Finally, the formation of clear and vivid new ideal L2 selves interacted with complex acculturation processes. The attraction to the Japanese culture and lifestyle, the orientation of improving their economic and financial status, and socially mediated motivations were similarly identified by Liu and Chen (2023) among Chinese female white-collar migrants in Japan. The present data suggest that the desire to construct a competent Japanese-speaking persona stems from participants' love for the language, willingness to communicate with locals, and the aspiration to be recognised as competent speakers. This interrelation between competence and identity underpinned some participants' desire to 'enhance [their] professional profile and CV' to avoid prejudice and marginalisation, echoing concerns documented among low-wage Chinese immigrants in Japan (Coates 2015). Multilingual aspiration thus represents a future-oriented identity project continually negotiated as learners encounter both possibilities and constraints in the host society especially after longer periods of contact with the language and consequently with its speakers (cf. Jiang and Wu 2024; Lee 2018).

External obligation and social expectations

The third motivational dimension, External obligation, captures the extent to which Chinese sojourners perceived expectations from significant others and from their broader social environment to learn Japanese. Although less salient than intercultural appreciation or multilingual aspiration, this factor reveals an important layer of social mediation. A notable proportion of participants agreed that people around them did 'believe that [they] ought to study Japanese'.

These perceived obligations appear tied to social norms surrounding overseas Chinese success. Prior research suggests that Chinese migrants and students abroad often experience strong expectations to perform well academically and professionally (Liu and Chen 2023). In this sense, learning Japanese may be framed not only as a personal choice but also as a socially accountable practice signalling diligence and adaptability. The weak but positive association between external obligation, interest in Japanese culture, and construction of a knowledgeable professional self lends partial support to Peng and Woodrow's (2010) argument that external influences can impact Chinese learners' motivational orientations, even when they are not primary drivers.

As it was the case for other adult learners in previous similar studies (cf. D'Orazio 2024a; de Burgh-Hirabe 2019), all other items belonging to the ought-to L2 self construct – and consequently

to Factor 3 as well, attracted our participants' low levels of agreement. A relatively small portion of sojourners believed that people around them expected them to become competent and successful Japanese speakers and feared that not learning Japanese would have let other people down (cf. Fryer and Roger 2018). This pattern suggests that social expectations were rarely internalised as coercive or anxiety-inducing forces among this cohort.

Importantly, the influence of external obligation varied with learners' experience in Japan. Sojourners with longer residence reported stronger perceptions that they ought to learn Japanese, whereas those with more frequent contact with Japanese speakers perceived fewer such obligations. Extended residence may heighten awareness of institutional and societal expectations to conform linguistically in professional or bureaucratic settings. In contrast, regular interaction with Japanese speakers may normalise language use and foster communicative legitimacy, which reduces obligation as an external pressure. Overall, external obligation functions less as a primary engine of motivation than as a background condition interacting with learners' evolving social positioning.

Identity negotiation

The fourth factor, Identity negotiation, encapsulates sojourners' concerns about cultural and linguistic loss and ambivalence toward becoming 'more like Japanese people'. Low mean values for the items included in Factor 4 and the constructs 'fear of assimilation' and 'ethnocentrism' demonstrated that most participants were generally not envisaging the risk of 'be[ing] thought of as less Chinese' and 'the danger of losing their Chinese language and culture'. Conversely, they distanced themselves from simplistic nationalistic ideologies and a-priori notions of culture(s). Participants were found to attempt to 'respect the values and customs of other cultures', which, again, signalled the emergence of 'Japanese posture' (cf. Teo et al. 2019; Yashima 2002; Yashima and Nishida 2024). Sojourners developed an affinity toward Japanese society, consistent with Wang, McConachy, and Ushioda's (2021) observations.

Willingness to communicate was an essential trait shared by sojourners to develop language competency and reach their objective to 'feel at ease in Japan'. Similar to Asada (2014), our participants manifested an ingrained desire for positive and peaceful relationships with Japanese people showing openness to intercultural dialogue, cooperation and friendships (see also Sinkkonen 2013). Their admiration for the Japanese culture and people mirrors Liu and Chen's (2023) accounts of sojourners who sought to 'learn and absorb Japanese customs and culture to adapt to Japanese society during their college life in Japan [...] [while manifesting] an acceptance and recognition of Japanese cultural norms' (7).

At the same time, some sojourners strongly endorsed preserving Chinese language and culture. This attachment reflects an everlasting internal tension common among Chinese L2 learners (cf. Gao and Lv 2018; Wang, McConachy, and Ushioda 2021; Wang and Zheng 2021). The acceptance of the hosting-society common rules and norms was found to be in conflict with their emotional connection to their homeland. The co-existence of integrative trends and a firm commitment to 'preserve the Chinese language and culture' characterises sojourners' attempt to retain their own Chineseness. Drawing on Liu and Chen's (2023) participants' experiences, Chinese sojourners in Japan were found to maintain a "Chinese style" in language, food, traditional festivals, and family values' (7), supported by sustained transnational ties. Although we did not directly measure travel frequency or transnational practices, the very low concern of 'forget[ting] the importance of Chinese culture' suggested that participants felt confident in their ability to maintain close contact with their Chinese heritage.

Crucially, high standard deviations for the items related to fear of assimilation and ethnocentrism point to meaningful individual variation beneath these low group-level means. This variability resonates with Liu and Chen's (2023) observation that some sojourners 'shuttle[d] between their Chinese ethnic group and Japanese society' (7) – a process that intensifies identity tension. Such

dynamics may help explain why greater engagement with Japanese speakers was associated elsewhere with weaker multilingual aspirations for some participants. While most learners embraced intercultural contact, a small minority of sojourners reported discomfort when communicating 'together with people who have different customs and values'. These experiences closely parallel Asada's (2014) account of Chinese exchange university students in Japan who 'were in conflict with adapting to authentic, or informal language use in the host environment while at the cultural level, they came to develop negative attitudes towards hosts' (313).

Overall, positive dynamics emerging from our data analysis contradict Liu and Chen's (2023) interviewees who identified themselves as permanent sojourners in a country that they deemed not open to immigrants (see also Coates 2015; Kormos, Csizér, and Iwaniec 2014; Liu-Farrer 2015). Negative attitudes toward the hosting country might also be stemming from negative prejudice against local Japanese people (cf. Asada 2014; Reilly 2014; Shin 2023; Sinkkonen 2013), which is a dynamic we did not identify among the majority of our research participants. Instead, identity negotiation appears to function as a selective and reflexive process: learners actively engaged with the host culture while reaffirming cultural boundaries that mattered to them. In this respect, identity negotiation among Chinese sojourners in Japan is best understood as an ongoing management of belonging across social and cultural domains. The between 'we' and 'others', described by Liu-Farrer (2015), persists not because of entrenched ethnocentrism, but because learners consciously navigate multiple identity commitments within an unequal sociopolitical environment. Identity negotiation, therefore, emerges as a secondary but meaningful motivational dimension – one that tempers aspirational and integrative motives without undermining learners' overall openness to intercultural engagement.

Conclusion

This study shows that Chinese sojourners' Japanese learning motivation in Japan is best understood as a dynamic negotiation of belonging across linguistic, cultural, and sociopolitical spaces. Exploratory factor analysis revealed four context-sensitive motivational dimensions: Intercultural appreciation with integrative goals and Multilingual aspiration were primary, while External obligation and Identity negotiation formed secondary but meaningful strands. Motivation thus reflects (a) evolving self-concepts and opportunities for authentic interaction, (b) migration experiences and social networks that mediate integration and identity preservation, and (c) macro-level political histories and popular-culture flows that alternately strain and strengthen intercultural openness. Importantly, the overall profile of the present sample suggests broadly non-ethnocentric orientations and a strong affinity with Japan-related cultural and social life.

In this sense, many sojourners displayed what Yashima (2002) conceptualised as 'international posture' – openness to intercultural dialogue – and more specifically, a 'Japanese posture' involving willingness to engage with Japanese people, practices, and cultural products (cf. Jiang and Wu 2024; Lee 2018; Teo et al. 2019; Yashima and Nishida 2024). At the same time, identity tensions remain salient for some learners, particularly around fears of cultural or linguistic loss and ambivalence about 'becoming more like Japanese people'. These tensions reinforce the central pattern of integration without assimilation: Japanese was valued as a resource for daily life, participation, and professional development, while cultural boundaries and 'Chineseness' were actively maintained as it was the case for Ou and Gu's (2021) Chinese participants who 'retain[ed] their own cultural norms' when mingling with international students.

The learner-factor analyses further underscore that intercultural openness and motivational orientations do not increase linearly with time or exposure. Higher proficiency aligned with stronger multilingual aspiration, whereas longer years of Japanese learning were associated with weaker intercultural/integrative and multilingual-aspirational orientations, suggesting that prolonged engagement may bring more critical, constrained, or pragmatic appraisals of inclusion and linguistic capital in line with Liu-Farrer's (2015) participants' prioritisation of instrumental gains rather

than their sense of belonging to their hosting society. This finding cautions against equating sheer duration of contact with intercultural communicative competence or sustained motivation.

Pedagogically, the results support the value of intercultural-communicative goals in language education (Wang and Zheng 2021): not only to sustain motivation, but also to prepare sojourners for more meaningful engagement in the host society (Fryer and Roger 2018; Northwood and Thomson 2012; Zhai, Gao, and Wang 2019). Beyond language form, learners may benefit from structured opportunities to develop pragmatic competence and critical intercultural awareness, especially when everyday contact does not automatically translate into deeper understanding (e.g. Jackson 2009; Kormos, Csizér, and Iwaniec 2014). In this regard, Zhang and Noels (2024) discovered that Canadian university students – both domestic and international, across degrees developed intercultural competences whenever they experienced ‘regular interaction’ with students from minority racial and ethnic groups. Future research on the intensity, quality and type of interactions between sojourners and locals could address such a limitation of our study to unveil the specific dynamics characterising intercultural communicative skills development in multilingual and multicultural contexts such as the one analysed through our research.

Further research is suggested to investigate the role of the feared L2 self constructed by those sojourners who were not able to sustain their initial enthusiasm and motivation after their arrival in a foreign country (cf. Fryer and Roger 2018) or decided to discontinue their language learning experience because not always exposed to interesting content such as pop culture, manga and comics (see Northwood and Thomson 2012). In this sense, our study fails to explore the fluctuation of sojourners’ motivation as well as emotions over time. It would be desirable conducting individual interviews or focus groups to complement the quantitative data collected for this study. These could be undertaken over a longer period of time to cater for the need of longitudinal studies which would look at the complexity of sojourners’ reactions to the multiple stimuli received in a foreign context (see Hiver and Papi 2020), especially when historical legacies are predictors of learners’ negative views and attitudes (cf. Gao and Lv 2018; Reilly 2014; Shin 2023; Sinkkonen 2013). Doing so, future research would address our study’s lack of data on how political and historical understandings (and misunderstandings) shape Chinese sojourners’ desire to learn Japanese in the first place either before their departure to Japan and/or in the early stages of the sojourn. Our focus on the dynamics experienced by sojourners outside of the Japanese language classroom could also be expanded with the analysis of the dynamics emerging within the formal learning environment to examine the topics and approaches sojourners enjoy the most in comparison with other categories of L2 learners (cf. D’Orazi 2024c).

Disclosure statement

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ORCID

Giuseppe D’Orazi  <http://orcid.org/0000-0002-1647-3385>

Helen Zhao  <http://orcid.org/0000-0002-3969-8501>

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Appendices

Appendix 1. JSL motivation questionnaire with descriptive statistics by construct (Based on Oakes and Howard 2022; Ryan, 2009)

Construct	Item	Mean	SD
ideal L2 self	Being able to converse in Japanese is an important part of the person I want to become.	5.6	0.7
	If my dreams come true, I will use Japanese effectively in the future.	5.3	0.9
ought L2-self	I can imagine myself as someone who is able to use Japanese well.	4.7	1.2
	Whenever I think of my future, I imagine myself being able to use Japanese.	4.4	1.4
	People around me (e.g. parents, partner) believe that I ought to study Japanese.	3.6	1.8
strong integrative	I consider learning Japanese important because the people I respect think that I should do so.	2.8	1.9
	I study Japanese because people around me expect me to do so.	1.8	1.6
	If I fail to learn Japanese, I will be letting other people down.	1.6	1.7
	I am learning Japanese because I would like to feel at ease in Japan.	5.2	1.2
weak integrative	I am studying Japanese because I would like to live in Japan.	4.7	1.4
	I like learning Japanese because I feel an affinity with Japanese people.	3.8	1.6
	Knowing Japanese will allow me to become more like Japanese people.	2.9	1.8
	Learning Japanese will help me to better understand the Japanese culture and society.	5.5	0.9
	Knowing Japanese allows me to enjoy interesting cultural activities in Japanese (e.g. reading, watching movies, listening to music).	5.5	1.0
instrumental	Learning Japanese provides an opportunity to appreciate a Japanese way of life.	5.2	1.1
	Studying Japanese allows me to enjoy the Japanese culture.	5.0	1.2
	I think Japanese will help in my future career.	5.3	1.0
intrinsic	Studying Japanese will enhance my professional profile and CV.	5.2	1.1
	Knowing Japanese will help me to obtain a better job.	5.2	1.2
	I think knowing Japanese will help me to become a more knowledgeable person.	3.8	1.7
	It is personally satisfying to be able to communicate in Japanese.	4.9	1.4
fear of assimilation	I think Japanese is a beautiful language.	4.3	1.4
	I really enjoy learning Japanese.	4.0	1.8
	I like the challenge of learning Japanese.	4.0	1.7
ethnocentrism	Chinese people in Japan must preserve the Chinese language and culture.	4.5	1.4
	Using Japanese in front of Chinese people makes me feel like I will be thought of as less Chinese.	2.4	1.8
	As Chinese people live longer in Japan, there is a danger of losing the Chinese language and culture.	2.3	1.8
ethnocentrism	As a result of living in Japan, there is a danger Chinese people may forget the importance of Chinese culture.	1.7	1.6
	I respect the values and customs of other cultures.	5.8	0.4
	I find it difficult to work together with people who have different customs and values.	2.9	1.6
	I find it difficult to comprehend the values and customs of other cultures.	1.6	1.4
ethnocentrism	I am not very interested in the values and customs of other cultures.	1.3	1.3
	I don't trust people with different customs and values to myself.	1.0	1.4

Appendix 2. Exploratory factor analysis (EFA) of JSL motivation questionnaire

Item	Factor 1: Intercultural appreciation with integrative goals	Factor 2: Multilingual aspiration	Factor 3: External obligation	Factor 4: Identity negotiation	h ²
Factor 1: Intercultural appreciation with integrative goals					
strong_integrative_item3 (affinity with Japanese)	.69				.44
weak_integrative_item2 (understand culture)	.66				.53
instrumental_item1 (better job)	.66				.47
instrumental_item3 (career)	.65				.59
weak_integrative_item3 (enjoy cultural activities)	.63				.41

(Continued)

Continued.

Item	Factor 1: Intercultural appreciation with integrative goals	Factor 2: Multilingual aspiration	Factor 3: External obligation	Factor 4: Identity negotiation	h ²
ethnocentrism_item4 (difficult to comprehend others)	-.60				.39
ethnocentrism_item5 (not interested in other cultures)	-.54				.44
strong_integrative_item1 (feel at ease)	.53				.31
intrinsic_item3 (satisfying to communicate)	.51				.34
weak_integrative_item1 (appreciate way of life)	.49				.43
ethnocentrism_item2 (respect other cultures)	-.70				.48
ethnocentrism_item1 (don't trust others)	-.41				.44
ideal_L2_self_item1 (Japanese part of self)	.41				.22
ideal_L2_self_item2 (use Japanese in future)	.40				.45
instrumental_item4 (profile/CV)	.56				.37
Factor 2: Multilingual aspiration					
ideal_L2_self_item3 (imagine self using Japanese)		.49			.29
intrinsic_item1. (enjoy learning Japanese)		.43			.27
intrinsic_item2 (Japanese is beautiful)		.43			.29
intrinsic_item4 (like the challenge)		.42			.22
instrumental_item2 (knowledgeable person)		.62			.39
Factor 3: External obligation					
ought_L2-self_item4 (let others down)			.65		.44
ought_L2-self_item3 (study because others expect)			.64		.43
ought_L2-self_item1 (others think I should)			.50		.32
ought_L2-self_item2 (important because of respected others)			.49		.44
Factor 4: Identity negotiation					
fear_of_assimilation_item1 (danger of losing culture)				.78	.65
strong_integrative_item2 (become more like Japanese)				.49	.34
fear_of_assimilation_item3 (danger of losing language)				.44	.23

Note: Pattern loading $\geq .40$, oblimin rotation