EXAMINATION OF THE SELF-EXPANSION MODEL IN
JAPANESE WOMEN- CAUCASIAN MEN ROMANTIC RELATIONSHIPS

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Chapter 1
INTRODUCTION

A growing number of Japanese women devote both personal and professional investment in a variety of so-called “realm of foreign” endeavors, which include study abroad, travel abroad, or work in foreign affiliated firms (Kelsky, 2001a). The Ministry of Justice in Japan reported that Japanese women who departed Japan to overseas in 2004 increased 3.8% more than Japanese men from the previous year. According to Ono and Piper (2004), women comprise over half of all Japanese students abroad now – an increase from only one-quarter of the total in 1959. The most popular destination is the United States, which 30 percent of all Japanese students call “home” during their studies (Ono & Piper, 2004). Furthermore, the statistics show that it is natural that one would witness mixed-race romances between Japanese women and foreign men, especially Americans. The Ministry of Health, Labor and Welfare in Japan reported that of all 8,158 Japanese women who married non-Japanese, 1,529 women tied the knot with Americans which account for 19% of the total in 2003 – 434 increase from 1990.

Nevertheless, while frequent contact certainly explains the incremental pairings of Japanese women and American men, many claim to find some idiosyncrasy in terms of the motivational aspects of the pairing; that is, Japanese women’s particular mate selection tendency based on various motives of attraction to Western men.

This paper takes a different angle. First, this study will specifically focus on Japanese women’s romantic involvement with Caucasian men from the perspective of interpersonal and intercultural relationship research. It will specifically focus on a fundamental human motivation, that is a self-expansion motivation; the desire for
enhanced potential efficacy – greater material, social, and informational resources (Aron & Aron 1996b). Such self-expansion leads both to the greater ability to achieve whatever else one desires (i.e., both to survival and to specific rewards) as well as to an enhanced sense of efficacy (Aron & Aron, 1996b).

The self-expansion model presented by Aron and Aron (1986) can illuminate the increasing phenomenon of Japanese woman-Caucasian man couples. From the perspective of the self-expansion model, desire to expand the self is naturally observed in any romantic relationships. Furthermore, the model also suggests that the inclusion of the significant other leads to an expansion of the self. Based on these premises, then, Japanese women’s perceived potential to expand the self by entering a relationship with Caucasian men might have worked as an important factor.

This paper will first review intercultural marriage literature as done by interpersonal researchers and intercultural researchers to show general trends in this line of research. Subsequently, it will present the narratives of Japanese women’s motives for attraction to West/Western men in the existing literature thus far addressed mainly by anthropologists and sociologists. In so doing, it will attempt to show how Japanese women’s motives for “something Western” have been discussed. Next, it will apply the self-expansion model in the area of intercultural romantic relationships of Japanese woman-Caucasian man to examine Japanese women’s motives for attraction in order to gain a better understanding of this particular pairing. Finally, it proposes different hypotheses regarding the Self-Expansion Model.
Intercultural Marriage

The area of intercultural, interracial and interethnic marriage has been studied primarily by interpersonal researchers and intercultural researchers. Within interpersonal research on interracial romantic relationships, researchers have focused basically on relationships between Caucasians and people of “color” within the United States (e.g., Asian-American and European-American couples). Above all, the most frequently-discussed pairing has thus far been that of African-Americans with European-Americans. According to Shute and Spitzberg (2003), there are various labels for intergroup marriages. To specify, inter/multicultural, interethnic, interracial, international and mixed-race are used interchangeably.

In past research, interracial marriages, specifically the “Black-White” marriages that Gaines (1997) refers to, are said to have the following implications: (a) that individuals who enter such unions are flawed psychologically, and/or (b) interethnic marriages are flawed sociologically, and thus serve as a destabilizing force in society (Gaines, 1997). Such negative outlooks were especially pronounced by antimiscegenation law before the United States Supreme Court ruled it unconstitutional in 1967 (Gaines, 1997).

As suggested by Gaines (1997), most researchers recognize the inevitable challenges and difficulties associated with intercultural marriage. Gudykunst and Kim (1997) indicate the external and internal challenges that intercultural marriages encounter. Racism, discrimination, religious beliefs and family’s disapproval, are examples of external factors, and adjustment to a partner’s cultural norms, difficulty in
communicating due to a language barrier are examples of internal factors (Gudykunst & Kim, 1997; Frame, 2004; Yancey, 2002). Gaines and Liu (2000) also echo the same issues that couples of different culture/race encounter.

Given the consistent evidence, challenges are clearly foreseeable for those who marry interculturally. If intercultural marriages are more challenging than monocultural marriages as suggested by a number of researchers (e.g., Gudykunst & Kim, 1997; Gaines & Ickes, 1997; Gaines & Liu, 2000; Frame, 2002), why do people bother to make such a difficult choice?

Motives for Attraction

In response to this fundamental question, reasons for intercultural marriage have been examined a great deal as well. Some researchers contend that marrying someone from a different culture or of a particular race is an intentionally chosen decision. As Nitta (1998) suggests, people may be attracted to individuals from different cultural and ethnic backgrounds precisely because they are different. Likewise, Harris and Kalbfleisch (2000) maintain that people are likely to exoticize the other race because their external beauty and skin color are reportedly the primary factors contributing to perceptions of attractiveness and the interracial mate selection experience.

Other scholars, examining Japanese magazines, books, movies and Japanese women’s narratives, have noted the concept of “akogare”, translated variously as longing, desire, or idealization, as a motivator for a Japanese woman to choose a Western man as a romantic partner. Anthropologist Karen Kelsky, for instance, has dedicated considerable effort to studying “internationalized” Japanese women’s outlook on their
lives with reference to issues such as sexuality and gender in their relation to “the West” (e.g., Kelsky, 1996a; 1996b; 1999; 2001a; 2001b). In her recent publication *Women on the verge: Japanese women, Western dreams* (2001a), Kelsky compiles her previous research, and presents the term “occidental longing” to indicate Japanese women’s persistent longing for Western men. According to Kelsky, the West is the desired, always unattainable, Other. *Akogare* for the West is expressed in Japanese women’s discourse including their images of the Western life styles, fashions, national characteristics of Western people, and above all, Western men. Kelsky concludes that it is Japanese women’s underlying desire of “defection” from expected life courses that promotes longing for the West. She describes young Japanese women’s personal and professional investment in the “realm of the foreign” as a form of defection, and maintains that romantic and sexual involvement with foreign men is a means to achieve a form of defection: namely, to be internationalized.

Kelsky (2001a) recognizes three dimensions in Japanese women’s longing for Western men: physical features, behavioral and/or attitudinal traits, and peripheral qualities such as an opportunity to improve English skill. She says that for Japanese women who idealize Caucasian men, “the point of the *gaijin* male’s alleged *yasashisa* (kindness) – as well as his supposed sexiness, English skills, sophistication, and good looks – were claimed to be entirely absent in Japanese men (p. 138).”

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1 Four other means she observes are foreign language study, study abroad, work abroad, and employment in international organizations and foreign affiliated firms.
2 *Gaijin* means “foreigner” in Japanese. Although it literally indicates foreigners across all races, people usually use it in reference to Caucasians in general.
With regard to physical features, Wagatsuma (1973), for instance, reveals an idolized image of Caucasians that Japanese people tend to hold and the ambivalent feelings toward that image. He says that this image evokes in the Japanese “a composite of feelings which include not only a sense of being overwhelmed or threatened, and fear or disgust, but also the admiration and envy for great vigor and strong sexuality that can easily satisfy an equally energetic and glamorous creature” (p. 254). As he puts it, “the admiration and envy” are equivalent to the sense of longing for Caucasians’ physical features which he describes as “glamorous.” This rather outdated account confirms that theories about the Japanese people’s underlying psyche concerning Westerners already existed 30 years ago, and has continued to persist since then.

In a similar vein, Kelsky (2001a) points out white foreigners’ conspicuousness on Japanese television, especially in commercials. She insists that white men in particular are the possessors of a kind of global phallic authority, and television commercials attempt to fix white men in a relation of subordination subject to the viewer’s and buyer’s gaze.

In addition to physical features, good command of English is also a subject of longing by Japanese women. Shinshin (2002) observes that foreign teachers, especially if they are white, may well be idolized almost like celebrities. Hirota (2000) analyzes the influential women magazine “Croissant,” and notes that editors knew exactly what to focus on to pull readers in, and what’s appealing to the target readers are intellectual jobs, love (especially with a foreigner), travel abroad, and good taste. He shows how the magazine captivated readers pointing out one example which is his analysis of a feature
of one Japanese woman. He says that this featured Japanese woman’s lifestyle as a single mother, the fact that the father of her illegitimate children was an American, and the idea that she therefore could speak the language of love in English all *made her look cool* to the women readers (emphasis added).

Another illustration is an analysis of a Japanese film by Goldstein-Gidoni & Daliot-bul (2002). They examine a Japanese film “Shall We Dansu?” as a cultural text, and seek to reveal various ways in which things Western and the ‘West’ as a cultural concept are played in Japan. In studying a play as a signifier of the larger culture, they insist that the attitude towards the ‘West’, as portrayed in the film manifests the significance of the concept of play for the understanding of the production of culture and cultural identity. In their analysis, they claim that the movie portrays the West as “the realm of fantasy” and like a dreamland, which, they claim, reflects the image of the West in contemporary Japan. Their study demonstrates one instance of an idealized image of the West constructed by the Japanese themselves.

Another frequently discussed reason for attraction is, in fact, their attitudinal/behavioral traits. Kelsky also points out that *gaijin* men are “desired not primarily for their amatory prowess (or penis size), but for their *yasashisa*, glossed as kindness, gentleness, or chivalrousness” (Kelsky, 2001, p. 138).

In addition to these concepts of eroticizing and longing, other researchers maintain that reasons to marry someone across culture are not different than those for someone from the same cultural background. Gudykunst and Kim (1997) assert that when one chooses to marry a person from a different culture, the choice, like the decision

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3 *Dansu* is a Japanized spelling for the English word “dance".
to date, is often based on the same reasons for which one would choose to marry a person who is from the same cultural background. In fact, Lampe (1982) examined reasons for and against interethnic dating among African/Mexican/European Americans. The study consisted of open-ended questions asking the participants why and why not to date an inter/intraethnic other. The results show that personal liking ranked the highest as the reason to date both inter and intraethnic others. Likewise, propinquity is another factor that has long been cited as an important attraction motive for both mono and intercultural relationships. Fujino (1997) revealed that among Asian Americans, propinquity is the strongest predictor of interracial dating. Yancey (2002) also demonstrated that racially integrated schools are associated with interracial dating among European/African/Asian/Hispanic Americans as well as a number of other researchers who confirm that propinquity is one predictor of interpersonal attraction (e.g., Theodore, 1956; Piercy & Piercy, 1972). Additionally, perceived similarity in values, interests and communication styles, are found to be important factors to determine attraction in intercultural settings (Kauri & Lasswell, 1993; Lee & Gudykunst, 2001; James & Tucker, 2003).

At the same time, however, perceived dissimilarity is also a major predicting factor of attraction (James & Tusker, 2003; Gaines & Ickes, 1997). The need for novelty, it seems, a related motive. Researchers are not unaware of this apparent paradox (e.g., Lewis, Yancey, & Bletzer, 1997; James & Tucker, 2003; Gudykunst & Kim, 1997). James and Tucker (2003), for instance, point out that research on psychological attraction and mate selection has identified two seemingly competing themes or motivations – similarity and complementarity – in the relationship formation and maintenance process.
that are particularly relevant to the dilemma posed by racial ambiguity. What this
suggests, then, is that the two opposing factors are both essential attraction motives. That
is, when individuals from different cultural backgrounds meet, perceived similarity in
values, beliefs, and hobbies, for instance, may be particularly pronounced due to the
difference in culture; a larger picture of which constitutes each individual. Discovering
the other is similar to the self despite the cultural difference can contribute to attraction in
intercultural settings. On the other hand, it is also true that because the person’s cultural
background is different, she/he provides new discoveries and surprises; namely,
perceived dissimilarity, which contributes to attraction in intercultural romantic
relationships.

_Self-Expansion Model_

The Self-Expansion Model was first proposed by Aron and Aron (1986). The
model has built upon a confluence of research on attraction and arousal, Eastern
psychology, motivational theory, and the social psychology of personal relationships. The
model is constructed on the central human motivation which is to expand the self.
Especially in a close relationship, individuals seek heuristically important cognitive
structures and social and material resources from each other to expand their own potential
efficacy. Aron and Aron (1986) present the cyclical process that involves two phases –
expansion, then integration of each new experience. The expansion phase is based on a
motivation to increase complexity, novelty, stimulation, and integration which represents
a striving to incorporate newly acquired perceptions into existing cognitive structures.
The model is applied in a close relationship in which people seek to expand the self by including the resources, perspectives, and characteristics of the other in the self. In close relationships, particularly if individuals are romantically involved, the model emphasizes the consequences of falling in love, namely, changes in self-concept, which Aron and Aron refer to as "expansion." In this regard, Aron and Aron do not provide a direct way to assess "expansion" of the self per se. Instead, they test the sense of closeness of the two, which indicates the inclusion of the other's resources, perspectives, and characteristics. Successful inclusion of the other presumably leads to one's expansion (e.g., Aron, Aron, & Smollan, 1992). Closeness is described as two overlapping circles. They explain that the overlapping region in each individual is denser than before and is enriched by the aspect of the other included in his or her circle (Aron & Aron, 1986).

Aron and Aron (1996) also note that humans sometimes conceive of such an ultimate expansion and perhaps are motivated by it, consciously or not, especially if they love or seek to love deeply. Furthermore, they claim that people come to like the state of expansion and everything to do with it – the people, places, and things associated with moments of expansion, as well as the subjective feeling of arousal and excitement of increased competency and the influence of a larger identity (Aron & Aron, 1996). Based on these premises, the model has thus far generated several studies, mostly in light of testing a consequence of falling in love, namely, changes in the self-concept such as self-esteem (e.g., Aron, Aron, & Paris, 1995; Cremer, 2004), and testing closeness in a relationship as a means to expansion by using the Including the Other in the Self (IOS) scale (e.g., Aron, Aron, Tudor, & Nelson, 1991; Aron, Aron, & Smollan, 1992).
No study has thus far been done to use the Self-Expansion Model to test motives for attraction despite the potential utility of the model. As touched upon earlier, attraction literature has been somewhat contradictory in that both similarity and dissimilarity are found to be important motives. In response to the longstanding paradoxical findings, Aron and Aron (1986) contend that five major attraction-predicting conditions; similarity, propinquity, being liked, matching of admirable characteristics and social and cultural influences, essentially function as "preconditions" that promote attraction. They maintain that in certain circumstances in which the necessary levels of at least one of these preconditions as obtained, attraction will actually be increased by increasing the opposite of the other preconditions (Aron & Aron, 1986, p. 46). Thus, the opposing characteristics such as similarity and dissimilarity, being both important determinants of attraction, can be explained by their reasoning. That is, similarity and other "preconditions" promote attraction because they lead us to expect that a relationship – and the attendant expansion – is possible (Aron & Aron, 1986, P. 46).

The model contributes to an understanding of attraction motives by beginning with the assumption that one is attracted to another because the person perceived the greatest potential for expanding the self from the other (Aron & Aron, 1996a). Aron and Aron (1996a) also claim that the attraction to a particular other should be determined by the following two main factors; 1) the perceived degree of potential expansion of self that is possible through a close relationship with that particular other (desirability) and 2) the perceived probability of actually obtaining that expansion with the other – that is, the
probability that one could actually form and maintain a close relationship with this particular other (probability) (Aron & Aron, 1996a; 1996b).

This two-factor model seems to contain a great applicability to predict interpersonal attraction, and yet there is only a limited amount of research. Aron, Dutton, Aron and Iverson (1989) conducted a study on the experience of falling in love from the perspective of the two-factor model. They found that the most commonly mentioned precursors were desirable characteristics of the other such as personal liking and good looks, and discovering that the other was attracted to them. They state that the former finding corresponds to their first motivational factor (desirability), and the latter corresponds to their second motivational factor (probability).

The Self-Expansion Model seems to be highly applicable to the case of intercultural romantic relationships. In support of this speculation, Gaines and Ickes (1997, 2000) point out that cultural differences between the partners might help to satisfy their needs for self-expansion. They claim that through their intercultural relationship, both partners can gain direct access to another culture or subculture – the one that shaped their partner's attitudes, values, habits, speech, dress, food preferences and aesthetic sensibilities. Furthermore, they assert that because the potential for self-expansion is great in intercultural relationships, realizing this potential is likely to be one of the motives that underlie such relationships (Gaines & Ickes, 1997; 2000).

As a matter of fact, Foeman and Nance (2002) demonstrate a similar standpoint to that of the Self-Expansion Model. They insist that positive consequences like expanding the self are observed in interracial marriages. They demonstrate that many of their
interviewees spoke of gaining insight into their own as well as the other’s background and behaviors because of their interracial status. It is not clearly stated if their interviewees perceived the opportunity of gaining insights from the partner, that is, potential expansion of the self before entering into their relationship. Nevertheless, these interviewees’ experiences can corroborate the higher likelihood of achieving self-expansion through the relationship.

*Intercultural marriage as self-expansion potential*

This paper will test the two-factor model in more straightforward approach. Based on Aron and Aron’s (1996b) assertion that people are motivated to enter a relationship by the perceived opportunity to expand the self, it will focus more on expansion potential unique to intercultural couples and to what degree the perceived expansion potential influenced the initial stage of mate selection, namely attraction. As previously stated, intercultural marriages are challenging, and yet are on the rise. The first question is, then, how these challenging aspects are perceived by those who are married or engaged with someone from a different cultural background? It is not too farfetched to say that for Japanese women in intercultural relationships, rewarding consequences may be more pronounced than difficulties of the relationships. Therefore, they perceive challenging aspects of the intercultural relationships are as positive intercultural experiences, and identify the partner as self-expansion potential. Thus, the following hypothesis is posed:

H 1: Japanese women in intercultural relationships will report intercultural experience as a motive for self-expansion.
Additionally, it is essential to examine the applicability of the two-factor model in the context of intercultural relationships in order to discover if self-expansion functions as a motive for attraction in the initial stage of mate selection. The first factor, desirability, is stated “the perceived degree of potential expansion of self that is possible through a close relationship with that particular other” (Aron & Aron, 1996a, p. 51). Due to the challenging nature of intercultural romantic relationships in general, it is plausible to say that Japanese women in intercultural relationships perceive higher degree of potential to expand the self than those in monocultural relationships. Thus, the second hypothesis is as follows:

H 2: Perceived degree of self-expansion potential will be higher for Japanese women in intercultural relationships than those in monocultural relationships.

The second factor of the model, probability, is interpreted as Japanese women’s perceived probability of achieving self-expansion. As it is already argued, intercultural relationships contain full of challenges that could in effect enhance self-expansion. In other words, by overcoming or resolving the challenges, various self-concepts such as self-esteem and self-competence will be intensified, which equals to self-expansion. Thus, it is likely that Japanese women in intercultural relationships perceive a higher probability of actually attaining self-expansion through a relationship with her would-be husband and or fiancé than those in monocultural relationships. Therefore, the following hypothesis is posed:

H 3: Perceived probability of self-expansion will be higher for Japanese women in intercultural relationships than Japanese women in monocultural relationships.
Furthermore, it is also important to discover how important self-expansion is for Japanese women compared to other attraction motives in the mate selection process. Consequently, the following research questions are posed:

RQ 1: How does self-expansion rank relative to other motives for attraction among Japanese women in intercultural relationships?

Lastly, as Gaines and Ickes (1997, 2000) argue and was also repeatedly pointed out in the previous section, due to the nature of intercultural marriages, Japanese women in an intercultural relationship may perceive more self-expansion potential from their partner compared to in a monocultural relationship. Therefore, the last hypothesis is as follows:

H4: Perceived potential self-expansion will be reported to be a stronger predictor of attraction for Japanese women in intercultural romantic relationships compared to Japanese women in monocultural romantic relationships.
Participants

A total of 84 Japanese participated in the study, including female 42 married/engaged to Japanese nationals (40 married, 2 engaged) and 42 married/engaged to Caucasian Americans (33 married, 9 engaged). The overall mean age of participants was 31.51 years ($SD = 6.31$ years) and the overall mean length of marriage was 5.28 years ($SD = 5.28$). Of all 84 participants, only 6 women answered that they made a marriage proposal (7%). Within intercultural couples, 2 women proposed their partner (5%). In terms of the place they met, 27 Japanese women married/engaged to Caucasian men met their partner in America (64%), and 12 met their partner in Japan (29%) and 3 answered other (7%). Participants use English the most often ($N = 24, 57%$), 11 answered that they use half and half (26%), and 6 use primarily Japanese (1%). Overall, most participants were married for love, ($N = 69, 82%$). Additionally, 40.5% of participants possessed bachelor’s degree ($N = 34$), and 25% possessed associate degree ($N = 21$). As for their husbands’ educational background, 52 possessed bachelor’s degree (61.9%), and 25% of husbands were high school graduates.

Procedure

The participants were recruited in the following three ways: 1) the questionnaire was posted on the website www.haolehubbyclub.com asking for participation by Japanese nationals who married/engaged to Caucasian men. The website organizes the club in which Asian women married to Caucasian men share stories about their interracial marriage lives, intercultural experiences, and pictures of their mixed-children;
2) electronic mail with the attached survey asking for participation was sent to Japanese international students through the International Student Services Office in the University of Hawaii at Manoa; 3) and snow-ball sampling was carried out based on the researcher’s personal contacts. All participants were on a voluntary basis, and they were assured of the anonymity and confidentiality of their answers.

Participation in the study only consisted of completion of a questionnaire (see Appendix A). It required less than 15 minutes to complete. Some questionnaires were mailed to the researcher in envelopes that were provided. Some participants sent the questionnaire electrically to the researcher. The rest of the participants scheduled a meeting with the researcher and completed the questionnaire during the meeting.

Instrument

The survey consisted of six sections: 1) test of the two-factor model, namely, testing the perceived degree of potential expansion of the self (desirability) and the perceived probability of actually obtaining that expansion with the other (probability) among Japanese women who are married to and engaged with Caucasian men; 2) an examination of the importance of self-expansion when the participants fell in love with their current partner; 3) social desirability scale; 4) test of Aron and Aron’s “Including Others in the Self” scale; 5) test of the degree of importance of culture-specific self-expansion for Japanese women in intercultural relationships; and 6) background information questions.

Test of the two-factor model in self-expansion. Section one consisted of an examination of the two factor-model of attraction in self-expansion. Desirability and
probability of four domains of self-expansion tested; self-esteem, competence, broaden perspectives, and gain new insights. Each domain was assessed with five items created by the researcher: three assessed desirability, and two assessed probability.

Desirability. Participants were asked to recall the time when they fell in love with their current husband/partner and rate to what extent they perceived each statement on a 7-point Likert-type scale with 1 indicating (not at all) to 7 indicating (very much). Items included, “How much did you expect to increase your self-esteem as a result of being in a relationship with your partner?” “How important was increasing your self-esteem as a result of being in a relationship with your partner?” and “How desirable was increasing your self-esteem as a result of being in a relationship with your partner?” Reliability of the scale was .92 (Cronbach’s α).

Probability. Here again, the participants were asked to recall the time when they just fell in love with the current husband/partner and rate the degree of the perceived probability of attaining each self-expansion variable with the partner on a 7-point Likert-type scale with 1 indicating (not at all) to 7 indicating (very much). Questions included, “How likely was increasing your self-esteem as a consequence of falling in love with your partner?” and “Did you believe that increasing your self-esteem would be probable as a consequence of falling in love with your partner?” Reliability of the scale was .88 (Cronbach’s α).

Rate and rank the importance of self-expansion. Section two was designed to better capture the possible variance between intercultural couples and monocultural couples. Relative importance of self-expansion in the initial stage of falling in love was
assessed by using five attraction qualities created in reference to Aron and Aron's
descriptions of the model as well as modified categories of those employed by Aron et al.
(1989). Five qualities are: 1) similarity; 2) physical appearance; 3) potential to expand my
competency and grow; 4) desirable personality; and 5) familiarity. First, participants were
asked to think back to when they fell in love with their current partner, and then rate the
degree of importance of each quality on a 7-point Likert-type scale with 1 indicating (not
at all) to 7 indicating (very much). Subsequently, the participants were asked to rank the
five attraction qualities in order of importance from 1 indicating most important to 5
indicating least important.

Inclusion of the Other in the Self. Section three of the questionnaire examining the
degree of merging between the participant and her partner was measured using the
Inclusion of the Other in the Self scale developed by Aron and Aron (1986). According to
Aron and Aron (1986), “individuals seek to expand themselves by incorporating aspects
of an other into the self.” This scale consists of series of diagrams of overlapping circles
(see appendix) from which participants select one diagram that best describes their
relationship. The scale has high levels of reliability $\alpha=.95$ and validity (see Aron, Aron,
& Smollan, 1992). In the present study, the scale was used to assess the closeness
between self and other in a romantic relationship. For data analyses, the diagrams were
converted to a Likert-scale that ranged from 1 (being apart) to 7 (=completely
overlapping).

Intercultural experience as a motive for self-expansion. Using the same self-
expansion domains; increase my self-efficacy, increase my competence, broaden my
perspectives, and gain new insights, section four examined how much Japanese women in intercultural relationships believe intercultural experiences brought by their partner are a motive for self-expansion on a 7-point Likert-type scale with 1 indicating (not at all) to 7 indicating (very much). Reliability of the scale was .66 (Cronbach’s α).

*Intercultural communication competence.* Section five also examined Japanese women’s intercultural communication competence. Since communication competence is a broad term and has too many implications, this study focused only on Japanese women’s English language skills. Of all six items, “I feel comfortable interacting with Americans,” “If I really want to tell how I feel about him, I would prefer to say it in English over Japanese,” and “I am familiar with many American sayings (for example: ‘The grass is greener on the other side of the fence’)” were chosen from the scale used by Lim, Heiby, Brislin and Griffin (2002). Another three items were created by the researcher, and two items were reverse coded in the analysis. Participants were asked to rate each sentence using a 7-point Likert-type scale with 1 indicating (strongly disagree) and 7 indicating (strongly agree). Reliability of the scale was .79 (Cronbach’s α).

*Manipulation check.* To ascertain that participants recollected accurately the time when they fell in love with their current husband/partner, a manipulation check was included immediately after the last section of the questionnaire. Participants are asked to rate on a 7-point Likert-type scale with 1 indicating (not at all) to 7 indicating (very clearly). The results showed that 66.7% of the participants answered that they remember very clearly (N = 56). We obtained a high overall mean (M = 6.17, SD = 1.35).
Translation. Since all participants were Japanese nationals with varying level of English comprehension, the questionnaire was translated into Japanese. The questions were initially constructed in English. In order to achieve equivalence between the different language versions, the researcher first translated English version into Japanese. Then, another bilingual assistant back translated into English. The translated questions were carefully examined to have no discrepancy in meanings between the original version and the translated one.
Chapter 3
RESULTS

Hypothoses Testing

Hypothesis One. The first hypothesis predicted that Japanese women in intercultural relationships would consider intercultural experiences as a motive for self-expansion. To test the hypothesis, the mean and standard deviation of the measure which assessed whether Japanese women in intercultural relationships considered intercultural experience as self-expansion were calculated. The results revealed moderately high mean \(\bar{M} = 5.28, \text{SD} = 1.39\) on 7-point Likert type scale. Thus, hypothesis one was supported.

Hypothesis Two. The second hypothesis predicted that before entering the relationships, Japanese women in intercultural relationships would perceive higher degree of self-expansion potential (desirability) from the partner than those in monocultural relationships. To test the hypothesis, a series of independent samples \(t\) tests were conducted for overall self-expansion and each of the four domains (i.e., increase self-esteem, increase competence, broaden perspectives, and gain new insights) that comprise self-expansion. Although the results were not significant, means were in the predicted direction with one exception of “increase self-esteem.” (see Appendix B, Table 1). Therefore, hypothesis two was not supported.

Hypothesis Three. The third hypothesis predicted that Japanese women in intercultural relationships would perceive a higher degree of self-expansion probability from the partner than those in monocultural relationships. Here again, a series of independent samples \(t\) tests were conducted for each four domains that comprise self-expansion (increase self-esteem, increase competence, broaden perspectives, and gain
new insights) and overall self-expansion to evaluate the hypothesis. The results were obtained in a similar trend as hypothesis one. Means were not entirely in a predicted direction and not significant with one exception of “increase self-esteem” (see Appendix B, Table 2). Similar to the result obtained for hypothesis one, the means were in the predicted direction for all the domains except self-esteem. Thus, hypothesis three was not supported.

Research Question One. The present study also sought to discover how important self-expansion would be for Japanese women in intercultural relationships compared to other attraction motives in the mate selection process. Rankings of self-expansion and the ratings on the 7-point scale of importance of self-expansion among Japanese women in intercultural relationships were calculated. The results revealed that the most frequent rank was first accounting for 35.7% of the participants (N = 15) followed by rank two, 31% (N = 13). On the 7-point scale of importance, 50% of the participants rated self-expansion as 7 (very important) (N = 21). (see Appendix B. Table 3,4). Thus, based on the results, self-expansion was perceived important by Japanese women in intercultural relationships in the mate selection process.

Hypothesis Four. Hypothesis four predicted that perceived potential self-expansion would be reported to be a higher predictor of attraction for Japanese women in intercultural relationships than those in monocultural relationships. An independent samples t test was conducted to evaluate the hypothesis. It was found that self-expansion was a significantly higher predictor of attraction for Japanese women in intercultural relationships (M = 5.93, SD = 1.39) than those in monocultural relationships (M = 4.38,
SD = 1.72): \( t(82) = -4.53, p = .00, \eta^2 = .20 \) (see Appendix B. Table 5). Therefore, hypothesis four was supported. Additionally, in order to test significant differences between the two culture groups on ranking on self-expansion, Chi-Square somers’ d was computed. Somers’ d = -.39, \( \chi^2 (4) = 17.54, p < .01 \). Thus, women in intercultural relationships ranked self-expansion significantly higher than women in monocultural relationships (see Appendix B, Table 6).

**Supplemental Analyses**

*Communication Competence.* To examine communication competence of Japanese women who married/engaged to Caucasian men, the mean and standard deviation of communication competence scale were calculated. Since communication competence is a broad term, the present study focused on their English abilities. The overall mean of the communication competence was moderately low \( (M = 3.72, SD = 2) \).

*Familiarity with American culture prior to marriage.* The study also assessed Japanese women’s familiarity with American culture before entering a relationship with their Caucasian American partner. The mean was relatively low \( (M = 3.52, SD = 1.88) \).

*Stereotypes of American men.* To examine to what extent Japanese women with Caucasian men viewed their partners as stereotypical American men and if the image changed over time, the participants were asked to answer: 1) to what extent their partner fit your stereotypes of the Western men, and 2) how much their partner fits their stereotypes of Western men today on a 7-point Likert type scale with 1 being not at all and 7 being very much. The mean of the first question was moderately low \( (M = 3.19, SD = 3) \). The mean of the second question was also low \( (M = 2.83, SD = 2) \).
Inclusion of the Other in the Self. Using the Aron and Aron's (1986) IOS scale, an independent samples t test was conducted to examine whether there would be any difference between Japanese women in intercultural relationships and those in monocultural relationships. A trend was consistent with the results obtained in the hypothesis three. The mean for women in intercultural relationships was 5.23 (SD = 1.67), and for those in monocultural relationships (M = 4.97, SD = 1.5). However, the means were not significantly different between the two groups: t(82) = -.75, p = .45, ns.
Chapter 4
DISCUSSION

Summary of the findings

The purpose of this study was to examine the motivational aspects of relationship formation of Japanese women who are married/engaged to Caucasian men by focusing on a fundamental human motivation, that is, according to Aron and Aron (1986) “to expand the self.” By using the Self-Expansion Model, this study investigated how perceived degree of self-expansion differed between Japanese women in intercultural relationships and those in monocultural relationships when they chose their partner. The first hypothesis investigated whether Japanese women in intercultural relationships believed that intercultural marriage experiences would expand the self. The second and third hypotheses examined how desirable and probable was expanding the self (i.e., by increasing their self-esteem, increasing competence, broadening perspectives, and gaining new insights) for Japanese women married/engaged to Caucasian men before entering the relationships. A research question was posed as to how important self-expansion was for Japanese women in intercultural relationships compared to other attraction motives. Finally, hypotheses four predicted that self-expansion would be a stronger predictor of attraction for Japanese women in intercultural relationships than those in monocultural relationships.

With regard to hypothesis one, it is plausible to assume that many of the Japanese women perceived their intercultural marriage experience as a motive to expand the self based on the moderately high mean we obtained. Intercultural marriage contains various hurdles, according to previous research (Gudykunst & Kim, 1997; Frame, 2004, 2002;
Yancey, 2002; Gaines & Liu, 2000; Gaines & Ickes, 1997). Nevertheless, the result confirmed that Japanese women who chose to marry/engage to someone from a different cultural background views intercultural marriage experiences in a positive manner.

Although the hypotheses two and three were not supported, the means were in the predicted direction with one exception of the “increase self-esteem” item. Overall self-expansion desirability and probability were not found to be significantly different between the two groups. An explanation of these results may be found in the way the self-expansion model is posited. Aron and Aron (1986) asserted that desire to expand the self is a fundamental human motivation. This means that whether the partner was someone from different cultural background or not, when two people enter a relationship, they seek to expand the self by incorporating the other in the self. It might have been why the means did not significantly differ between the two groups. Additionally, counter to the initial speculation, a trend was found with self-esteem. It was found to be considered more probable by Japanese women in monocultural relationships. This finding can be interpreted that cultural difference of the partner has no influence on self-esteem, and thus Japanese women in monocultural relationships reported a higher mean. It therefore raises a question of the adequacy of including self-esteem in the self-expansion scale. Future research should examine this issue and create a more valid scale to assess self-expansion.

Research question one addressed if Japanese women in intercultural relationships were attracted to their partner because of the self-expansion potential compared to other four attraction qualities (i.e., similarity, physical attractiveness, familiarity, and
personality). The results show that the partner’s self-expansion potential was the most attractive quality for many of the Japanese women in comparison to the other four attraction qualities, and many women reported self-expansion potential was very essential for them to choose a partner. This is a strong confirmation of applicability of the Self-Expansion Model in the context of intercultural romantic relationships. Significant difference between the two groups suggest that even though self-expansion is fundamental to all humans, different cultural backgrounds of the partner produces a great deal of self-expansion potential.

Since self-expansion was found to be the strongest attraction predictor among the five attraction qualities, hypothesis four was posed to test whether self-expansion potential was rated as the most important in comparison to other four qualities for Japanese women in intercultural relationships than those in monocultural relationships. Hypothesis four was supported indicating that self-expansion potential was a stronger predictor of attraction for those with Caucasian men. Those who were attracted to someone from a different cultural background are of course aware of challenging aspects of intercultural romance. However, the result of this study suggests that the partner’s self-expansion potential is certainly more appealing to those who are in intercultural relationships. To put it differently, the self-expansion potential is more pronounced when the partner is from a different cultural background. This is a strong confirmation of the past research on intercultural romantic relationships. As Gaines and Ickes (1997, 2000) speculated, the study confirmed that cultural differences between the partners help satisfy their needs for self-expansion.
Limitation of the study

One limitation of this study might lie in the assessment of the two-factor model of self-expansion. Since there was no existing scale to measure self-expansion, the present study had to rely on the past research to construct the scale. This limitation might have yielded two shortcomings in this study, that is, 1) question about the adequacy of including self-esteem as one domain, and 2) ambiguity in meaning of the scale.

As mentioned earlier, self-esteem was the only domain that did not trend in the predicted direction. The four domains in the self-expansion model were exploratory in nature in that they were newly constructed based on the Aron and Aron's (1986) description of the model. The findings suggest that the exact nature of what self-expansion is composed of needs to be scrutinized further in the future research.

Secondly, the problem of ambiguity in meaning of the scale should be discussed. The four domains in the two-factor model of self-expansion that were created for the present study might have been too subjective and ambiguous for the respondents to conceptualize. In fact, when the self-expansion was clearly stated as “challenging, but have potential to increase my competence and grow,” the predicted result was obtained. Several participants made complaints when they returned the survey that “competence,” for instance, was so general and inclusive in meaning that they couldn’t simply answer on the 7-point scale. Clearly, measurement issue was a major limitation for the present study. Thus, it is strongly needed to put emphasis on the improvement of the scales that were developed for the study.
Future Directions

As mentioned in the previous section, further examination of the self-expansion scale is needed in the future research. The finding of IOS scale revealed no significant difference between the two groups. The Self-Expansion Model certainly has potential applicability in intercultural contexts. Future research should continue to make a great use of this fascinating model.

Secondly, the past literature on Japanese women's longing focuses on “young” Japanese women. The participants of the present study ranged from 22 years old to 49 years old and the length of their marriage ranged from 1 year to 25 years. The original purpose of the study was to go beyond the longstanding stereotypes of young Japanese women's romantic relationship with Caucasian men. Therefore, it is also suggested that future research target “young” Japanese women as samples of the study in order to be consistent with the past literature. Moreover, it is also useful to examine if there will be any age difference in the motive for self-expansion. A motive for self-expansion is stated as a fundamental human motivation. If this is true, there should not be any intergenerational differences. Future research should continue to explore the true nature of self-expansion motivation in the process of mate selection.

Lastly, examination of the universality of the Self-Expansion Model is another agenda for the future research. Ji-Yeon Yuh (2002), for instance, investigates Korean military brides in America and demonstrates those women’s longing for American culture and men. If self-expansion motivation is fundamental to all human, it should be applicable to any intercultural pairings. It would be a fruitful extension of the present
study to investigate different intercultural relationships such as Korean women-American men pairing, Japanese women-Korean men pairing, and as well as any other intercultural or international pairings, such as French men-American women, for instance, to corroborate the universal validity of the model.

Conclusion

The findings of the present study confirms the applicability of the Self-Expansion Model in the context of intercultural romantic relationships, specifically Japanese women-Caucasian men pairings, and helps us gain a better understanding of the conditions for Japanese women’s mate-selection. Furthermore, the results of the present study confirm that attraction is complex in nature and cannot be predicted nor triggered only by the sense of longing for particular group of people. Yet, the study does not intend to reject longing studies done primarily by Kelsky (1996a, 1996b, 1999, 2001a, 2001b), but rather suggests that this line of research should take into account the complex nature of attraction motives and predictors. As pointed out earlier, this study was explanatory in nature due to the lack of the precedent research in the cross-cultural context. The present study should be regarded as a precursor for the future research and expanded further.
Appendix A. Questionnaire

This questionnaire is to investigate the possible consequences of being in a relationship. Please read all information thoroughly and answer the questions following.

Section 1
The following items list potential rewards of being in a relationship. Please think back to the time when you fell in love with your current partner. Please circle the response that best corresponds to your belief about each statement. Circle only one number in the scale provided.

1. How much did you expect to increase your self-esteem as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

2. How much did you expect to gain new insights as a result of being in a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

3. How likely was increasing your self-esteem as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

4. Did you believe that increasing your competence would be probable as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

5. Did you believe gaining new insights would be probable as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

6. How desirable was increasing your competence as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

7. How important was gaining new insights as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

8. Did you believe that increasing your self-esteem would be probable as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

9. How much did you expect to increase your competence as a result of being in a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

10. Did you believe that broadening your perspectives would be probable as result of being a relationship with your partner?
    Not at All 1 2 3 4 5 6 7 Very Much

11. How likely was increasing your competence as a result of being a relationship with your partner?
    Not at All 1 2 3 4 5 6 7 Very Much
12. How desirable was increasing your self-esteem as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

13. How desirable was broadening your perspectives as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

14. How likely was gaining new insights as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

15. How important was increasing your competence as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

16. How likely was broadening your perspectives as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

17. How important was increasing your self-esteem as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

18. How much did you expect to broaden your perspectives as a result of being in a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

19. How important broadening your perspectives as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

20. How desirable was gaining new insights as a result of being a relationship with your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

Section 2
Part A
Please take a look at the following list of qualities of your mate. To what extent was each quality important for you? Think back to which one you thought was most important when you fell in love with your current partner. Please rate degree of importance on the scale provided.

<table>
<thead>
<tr>
<th>Qualities</th>
<th>Not important at All</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Similarity</td>
<td>A 1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>B. Ideal physical appearance</td>
<td>B 1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>C. Challenging, but have potential to expand my competency and grow</td>
<td>C 1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>D. Desirable personality</td>
<td>D 1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>E. Familiarity</td>
<td>E 1 2 3 4 5 6 7</td>
<td></td>
</tr>
</tbody>
</table>

33
Part B

Now, please think which of the above qualities was most important for you. Please think back to the time when you fell in love with your current partner and write the qualities in order of importance to you with 1 being MOST important and 5 being LEAST important.

Rank the qualities below.

(Put the letter, A to F, corresponding to the term on each line below.)

1. 
2. 
3. 
4. 
5. 

Part C

Please rate the following scale to describe how well you think you remember about the time you fell in love with your current husband. Circle only one number (1 to 7) in the scale provided.

Not at All 1 2 3 4 5 6 7 Very Clearly

Section 3

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true or false as it pertains to your personally.

1. I never hesitate to go out of my way to help someone in trouble. False True
2. I have never intensely disliked anyone. False True
3. There have been times when I was quite jealous of the good fortune of others. False True
4. I would never think of letting someone else be punished for my wrong doings. False True
5. I sometimes feel resentful when I don’t get my way. False True
6. There have been times when I felt like rebelling against people in authority even though I knew they were right. False True
7. I am always courteous, even to people who are disagreeable. False True
8. When I don’t know something I don’t at all mind admitting it. False True
9. I can remember “playing sick” to get out of something. False True
10. I am sometimes irritated by people who ask favors of me. False True

Section 4

Please circle the picture below which best describe your relationship.
**For those who are in an intercultural relationship only.**

Section 5

The following items list potential effects that intercultural relationships have on the self. Please think back to the time when you fell in love with your current partner. Please circle the response that best corresponds to your belief about each statement. Circle only one number in the scale provided.

1. Did you believe that the relationship with your partner would give you an opportunity to grow by teaching about culture, history, and values of your country?
   Not at All 1 2 3 4 5 6 7 Very Much

2. Did you believe that the relationship with your partner would give you an opportunity to gain a good command of English?
   Not at All 1 2 3 4 5 6 7 Very Much

3. Did you believe that entering a relationship with your partner would give you an opportunity to grow by learning about the culture, history, and customs of his country?
   Not at All 1 2 3 4 5 6 7 Very Much

4. When you first met, to what extent did your partner fit your stereotype of the Western men?
   Not at All 1 2 3 4 5 6 7 Very Much

5. How much does your partner fit your stereotypes of the Western men today?
   Not at All 1 2 3 4 5 6 7 Very Much

6. How familiar were you with American culture prior to meeting your partner?
   Not at All 1 2 3 4 5 6 7 Very Much

7. I am familiar with many American sayings (for example: "The grass is greener on the other side of the fence.")
   Strongly disagree 1 2 3 4 5 6 7 Strongly agree

8. If I really want to tell my partner how I feel about him, I would prefer to say it in English over Japanese.
   Strongly disagree 1 2 3 4 5 6 7 Strongly agree

9. I feel comfortable interacting with Americans.
   Strongly disagree 1 2 3 4 5 6 7 Strongly agree

10. Normally I use English more than Japanese.
    Strongly disagree 1 2 3 4 5 6 7 Strongly agree

11. Usually I go out with Japanese.
    Strongly disagree 1 2 3 4 5 6 7 Strongly agree

12. People think I am not sociable because I am not really good at speaking in English.
    Strongly disagree 1 2 3 4 5 6 7 Strongly agree

35
BACKGROUND INFORMATION

Section 6

Please provide some general background information about yourself. These questions are simply to establish the demographics of our sample. Your answers are strictly confidential.

Please circle one of each:

You are 1) Married 2) Engaged

Please indicate your:

1. Age: _________
2. Race/Ethnic background: _________
3. Educational background (Check highest level attained)
   ___ High school graduate   ___ Bachelor’s degree
   ___ Some college          ___ Graduate level
   ___ Associates degree    ___ Other

Please indicate your partner’s:

4. Age: _________
5. Race/Ethnic background: _________
6. Educational background (Check highest level attained)
   ___ High school graduate   ___ Bachelor’s degree
   ___ Some college          ___ Graduate level
   ___ Associates degree    ___ Other

Please tell me about your marriage and relationship:

7. Number of children in household if any: _________
8. Who initiated the relationship? : 1) He       2) You
9. Who proposed? : 1) He       2) You
10. Place where you met: 1) Japan    2) America   3) Other (specify): ____________
11. Language you use the most: 1) English     2) Japanese     3) Half and half
    4) Other (Please specify): ____________

Please answer the following questions only if you are married.

12. *Length of the dating period prior to marriage: _________
13. *Length of your marriage: _________ years
14. *Your marriage is 1) Arranged marriage  2) Married for love  3) Other: ____________
15. *How old were you when you got married? _________ years old
16. *How old was your partner when you got married? _________ years old

Thank you very much for your cooperation!!!
Appendix B. Tables

Table 1.

*Means and standard deviations for overall self-expansion desirability and four items across two groups*

<table>
<thead>
<tr>
<th>Self-Expansion and Four Items</th>
<th>Mean</th>
<th>SD</th>
<th>t</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase self-esteem</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monocultural</td>
<td>4.51</td>
<td>1.62</td>
<td>1</td>
<td>82</td>
</tr>
<tr>
<td>Intercultural</td>
<td>4.14</td>
<td>1.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Increase competence</td>
<td></td>
<td></td>
<td>-.88</td>
<td>82</td>
</tr>
<tr>
<td>Monocultural</td>
<td>4.26</td>
<td>1.73</td>
<td>-.88</td>
<td>82</td>
</tr>
<tr>
<td>Intercultural</td>
<td>4.57</td>
<td>1.57</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Broaden perspectives</td>
<td></td>
<td></td>
<td>-.42</td>
<td>82</td>
</tr>
<tr>
<td>Monocultural</td>
<td>5.04</td>
<td>1.81</td>
<td>-.42</td>
<td>82</td>
</tr>
<tr>
<td>Intercultural</td>
<td>5.2</td>
<td>1.66</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gain new insights</td>
<td></td>
<td></td>
<td>-1</td>
<td>82</td>
</tr>
<tr>
<td>Monocultural</td>
<td>4.85</td>
<td>1.51</td>
<td>-1</td>
<td>82</td>
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<tr>
<td>Intercultural</td>
<td>5.17</td>
<td>1.34</td>
<td></td>
<td></td>
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<tr>
<td>Overall self-expansion</td>
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<td></td>
<td>-.34</td>
<td>82</td>
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<td>Monocultural</td>
<td>4.67</td>
<td>1.44</td>
<td>-.34</td>
<td>82</td>
</tr>
<tr>
<td>Intercultural</td>
<td>4.77</td>
<td>1.36</td>
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</tbody>
</table>
Table 2.

Means and standard deviations for overall self-expansion probability and four items across two groups

<table>
<thead>
<tr>
<th>Self-Expansion and Four Items</th>
<th>Mean</th>
<th>SD</th>
<th>t</th>
<th>df</th>
</tr>
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<tbody>
<tr>
<td>Increase self-esteem</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monocultural</td>
<td>4.19</td>
<td>1.47</td>
<td>1.81</td>
<td>82</td>
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<tr>
<td>Intercultural</td>
<td>3.42</td>
<td>2.1</td>
<td></td>
<td></td>
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<tr>
<td>Increase competence</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monocultural</td>
<td>4.3</td>
<td>1.64</td>
<td>-1.23</td>
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<td>Intercultural</td>
<td>4.75</td>
<td>1.62</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Broaden perspectives</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monocultural</td>
<td>5.03</td>
<td>1.57</td>
<td>-1.46</td>
<td>82</td>
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<td>1.42</td>
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Table 3.

Frequency and percentage of ranking of self-expansion as a motive for attraction

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<tr>
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<th>Frequency</th>
<th>Percentage</th>
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</tr>
<tr>
<td>5</td>
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<td>9.5</td>
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Table 4.

*Frequency and percentage of rating of self-expansion as a motive for attraction*

<table>
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<tr>
<td>3</td>
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<td>2.4</td>
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Table 5.

*Means and standard deviations for five attraction qualities across two groups*

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*Note.* Significant levels: **< .001

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Table 6.

*Ranking of Self-Expansion across two groups*

<table>
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</tr>
<tr>
<td>Percentage</td>
<td>35.7</td>
<td>9.5</td>
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</tbody>
</table>
References


Kelsky, K. (2001b). Who sleeps with whom, or how (not) to want the West in Japan. *Qualitative inquiry, 7*, 418-435.


