VOICES OF JAPANESE WOMEN: THE DOMESTIC VIOLENCE EXPERIENCES IN THEIR INTIMATE RELATIONSHIPS WITH AMERICAN MEN

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ABSTRACT

This study was conducted among 114 native-Japanese female students at the University of Hawai‘i at Mānoa. The finding shows that there were 71 women (62.3%) who had intimate relationships with American men, and there were 14 women (12.3%) who had domestic violence incidents in their intimate relationships with American men. While this thesis touches on the nature of intimate relationships between Japanese female students and American males, its primary focus is on the issue of domestic violence. Relying on surveys and in-depth interviews, this thesis seeks to explore the conceptualization of domestic violence among Japanese female students, as well as to understand some common characteristics of domestic violence within the context of interracial relationships. This study concludes with some future considerations and recommendations in addressing domestic violence amongst Japanese.
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The Purpose of Study

The purpose of this study is to explore the nature and characteristics of domestic violence incidents within the context of interracial intimate relationships between Japanese women and American men in Hawai‘i. The accounts of Japanese women who have experienced domestic violence in that context, will help to expand our knowledge of domestic violence in an interracial context. In particular I will examine the characteristics of these women, their cultural identities, and their unique experiences as foreign nationals in the United States, such as the challenges in daily life, cultural differences, assimilation and acculturation processes, and so forth in comparison to non-abused Japanese women. Krishnan et al. (1997) indicate that in order to have effective domestic violence education, intervention, and prevention systems that address ethnic diversity, it is critical to understand the culturally unique needs and differences that stem from the ethnic differences. Moreover, as Yoshihama (1999; 2000) states, these examinations need to take place in a way that takes into consideration the unique socio-cultural factors and the contexts in which they take place. By conducting this research, the goal is not only to explore the experiences of Japanese women who are or have been in an abusive relationship, but also to help determine and develop the kind of services that Japanese women in an abusive relationship would need and use.

Literature Review

Domestic Violence Movements in the World

David Levinson, an anthropologist who studies narratives and statistical data on many societies and around the world, concluded that “the wife beating is the most
intimate and painful experiences. There were eight women who devoted a great deal of
time and honesty to this study by telling me their stories during the interviews. Their
courage and willingness to contribute to the study for the betterment of Japanese women
was tremendous. Without these women, their experiences, and their voices, this study
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common and frequent form of family violence—thus confirming the theory that women are generally considered the ‘most appropriate’ victims of intimate violence” (Gelles and Cornell, 1990). Growing awareness of the widespread nature of violence against women has inspired numerous movements in support of women’s rights. Protests and events driven by the women’s rights movement have helped to promote the betterment of women by increasing awareness of unequal and inhumane treatment of women, and by decreasing discrimination against women. Furthermore, the issues surrounding Korean comfort women for Japanese soldiers during World War II shed light on the deeply-rooted human rights violations against many women in the world (Kainou et al., 1998).

In 1975, the United Nations began to voice its concerns over the problem of domestic violence. During the ten years that followed, many worldwide conferences were held to address issues concerning women’s basic human rights. One such meeting focused on the issue of violence against women. In 1980, the United Nations Women’s Conference held in Copenhagen, Denmark, proposed to develop procedures, services, and methods to protect victims of family violence. The same conference also addressed the great need to provide treatment and services for the victims, as well as the need to develop domestic violence prevention systems. In 1985, the World Health Organization released a report on increasing frequencies of family violence and violence against women, and the effects of the violence on children (Babior, 1996).

By the mid-1990s, nearly two decades after the United Nations first recognized family violence as a problem, women’s rights began to reach the forefront of social issues. During the United Nations Vienna World Human Rights Conference in 1993, which focused on violence against women and girls, domestic violence was one of the
prominent issues. In December of the same year, the United Nations issued a declaration to strive for the elimination of violence against women. In this declaration, violence was defined not only in terms of physical abuse, but also in terms of psychological and sexual abuse of women (Kainou et al., 1998).

In the Fourth World Women's Conference of the United Nations, it was stated that when a country fails to provide protection for its people from those who violate individual human rights, it is considered that the country is partly responsible for that violence (Kainou et al., 1998). One interpretation of this statement is that a country that takes no responsibility in filling legal loopholes and gaps in order to protect women from violence may be accused of ignoring its legal responsibility to its people. Moreover, when this legal irresponsibility persists, affecting lives of many women through murders, rapes, and violence, it becomes part of the accepted behavior of a country. In other words, a country perpetuates the violence against women. When a country recognizes the violence against women but neglects to solve the problem, then it is the same as if the country is encouraging people to continue mistreating women (Kainou et al., 1998; Okada, 1998).

The number of various conferences, which were held throughout the world and addressed the issues of violence against women, is an indicator that violence against women is a significant and a concerning problem to many throughout the world, and that it increasingly has been demanding the attention from world leaders (Babior, 1996).

**Addressing Domestic Violence in the United States**

Taking a closer look at the home front, there is the modest estimation of eight to 15 million domestic violence incidents in the nation each year (Flitcraft, 1997), and
approximately one-fourth of American women will experience intimate violence in their life course (Lehman, 1996). With such strong and concerning impacts, the American Medical Association has officially recognized domestic violence as a public health problem, and that it is considered epidemic in the society (Bintliff, 1996; Lehman, 1996; Marwick, 1998). This staggering number of victims of domestic violence, however, indicates only the number of victims that are directly abused (Doerner and Lab, 1998).

The term “victims” of domestic violence should not only be defined as people who are directly abused by someone known to them, but should also include witnesses of domestic violence, such as children that are present in the households in which domestic violence incidents occur and are thus indirectly victimized. The commonly employed and widely known explanation is the cycle of violence. Children who grow up in households where violence between parents and violent incidents are frequent, will become more susceptible to violence, and therefore, more likely to accept violent behaviors as normal. By the time these children become adults, having observed violence repeatedly over time, they will have developed a tendency to employ the same type of violent behaviors that they witnessed in growing up (Doerner and Lab, 1998). Moreover, many researchers have found evidence that point to a higher rate of child direct victimization, where domestic violence occurs between spouses in a household (Yoshihama, 2000). Owing to the influences of socialization at home and learned behaviors, a simplistic definition of the victims, based only upon direct victimization in domestic violence incidents between couples, does not encompass the full range of victimization. This cautions for greater recognition, acknowledgement, and understanding that a child having been exposed to violence at home means much more than simply having witnessed, as they are at higher
risk of becoming future abusers of domestic violence than children who are not exposed to violence at home (Fantuzzo et al., 1997).

One of the consequences that the rise of the women's movements in the United States brought about was the recognition of domestic violence as a complex social problem that lies deep in the family, and not simply a private or a trivial matter that is excused, legitimatized, or masked in the name of family and privacy (Doerner and Lab, 1998; Klein et al., 1998). With the considerable research conducted on domestic violence and examining it from many different perspectives, came the cycle of violence, battered women's syndrome, and other critical findings, that shed light on why people batter their loved ones, the circumstances of the victims, the effects of indirect victimization of domestic violence on children, and so forth. The efforts of the feminist activists appeared not only in the increasing number of shelters and other social services made available to the victims of domestic violence, but also in the research on abusers and children (Klein et al., 1997).

**Japanese Communities in the United States**

Among the increasing number of researches conducted on domestic violence, accounts of women of color are underrepresented and understudied in the United States (Tjaden and Thoennes, 1998; Yoshihama, 1999; 2000). Despite the limited data available and research conducted on women of color, there is evidence that indicates a concerning nature of domestic violence among the people of Asian and Pacific Islands. Regarding Japanese and those of Japanese descent in the United States, there have only been a few studies conducted, that revealed the severe nature of domestic violence among this particular population (Yoshihama, 1999; 2000).
According to a study by Yoshihama (1999; 2000) of women of Japanese descent living in Los Angeles, there were socio-cultural factors that were unique and particular to this population regarding domestic violence. Commonly, the established family structure among those of Japanese descent is a patriarchy that gives much power to the male, who is the head of the household. This makes the female subordinate to the male and requires them to play a submissive role, places importance on the intact of family and less on the individuals, and others, and it is influential on how victims perceive their victimization and how they react to it in incidents of domestic violence. However, the need to further investigate this understudied population group with respect to domestic violence with the sensitivity for its unique socio-cultural context that domestic violence occurs is grave (Yoshihama, 1999; 2000).

**Domestic Violence in Japan**

In Japan over the last several years, domestic violence has been increasingly recognized as a social problem, not simply a fight or bickering between spouses. Through recent research, the reality that women have been suffering and tolerating physical and emotional pains and that these home situations can be very harmful has increasingly been brought to the public’s attention (Hada et al., 1998; Kondo, 1998; Kusayanagi, 1999a; 1999b; Nihon DV, 1999; Nishinihonshinbun, 1999). However, this knowledge and information still rests within a small number of people in Japanese society, and the reality, severity, and pervasiveness of domestic violence remains untouched and unheard among many people in the society (Okada, 1998).

Although the acknowledgement of domestic violence has been a recent phenomenon, the collective efforts to raise awareness, address the issues, and develop
services for victims has a long history. The first domestic violence survey research in Japan was organized and conducted in 1992 by the research group called Otto (Koibito) kara no Böryoku Chosa Kenkyukai (DV research group). Founded on the strong desire to stop violence against women, this domestic violence research group was formed by various female professionals, including social workers, writers, lawyers, researchers, and others (Kainou et al., 1998).

Precursors to this early domestic violence research can be traced back to the 1970’s. During the 1970’s, when the women’s liberation movement was stirring the society in Japan, problematic issues, such as violence against women and businessmen taking sex tours to foreign countries were brought to people’s attention. However, at the time the voice of this movement was not strong enough to successfully reveal the reality of the violence against women (Babior, 1996; Kainou et al., 1998). Throughout the 1980’s, there were a series of elements that contributed to people’s consciousness raising with respect to the unfair treatment of women (Babior, 1996; Kainou et al., 1998; Kondo, 1998): The rape emergency center in Tokyo was opened; novels and documentaries portrayed rapes and other problematic attitudes toward women; sex; anti-beauty pageant and anti-pornography movements began to appear; and, serious crimes, such as rape involving a high school student and serial murders involving young girls, shook the entire country. It was not until 1989 however, that sexual harassment was labeled as such and was recognized as a social problem (Kainou et al., 1998). Women began to address the problematic societal attitudes that did not acknowledge and ignored the sexual violence against women that was prevalent in the society (Babior, 1996; Kainou et al., 1998; Kondo, 1998).
The 1990's were a time for Japan to address many social problems such as child abuse, sexual violence, namely forced prostitution against the hostages of World War II, sexual assaults at schools and work places, and so forth. All of these contributed to a shedding of light on the issues involving unfair treatment of women, a deeply seated practice in the society. Driven by the increasing awareness of sexual assault, in the early 1990's a women's group in Tokyo conducted a sexual assault survey study, involving 10,000 respondents. This sexual assault survey was the most influential event that led to the beginning of the anti-domestic violence movement (Kainou et al., 1998). These were the stepping stones that led to the anti-domestic violence movement, and the movement itself began to bring about social changes: As of 1998, there were 22 domestic violence shelters nationwide in Japan (Hada et al., 1998; Kondo, 1998; Kusayanagi, 1999; Nihon DV, 1999; Nishinibonshinbun, 1999); the first national shelter network conference was held in June, 1998 (Hada, 1998); and a domestic violence law was enacted on October 13, 2001 (Japan Times, October 14, 2001). The development of domestic violence shelters and support systems in Japan for victims of domestic violence has just begun in the recent years, and the needs to further develop and implement strategies, systems, and programs soar, as do the needs to increase awareness and recognition of domestic violence (Kusayanagi, 1999; Hada et al., 1998).

**Contributing Factors of Domestic Violence**

Throughout the history of investigating the nature, prevalence, and extent of domestic violence, many researchers have claimed the possible causes of domestic violence and its perpetuation to be patriarchal social structures, unequal or unbalanced power structures, rigid gender roles, socialization at home, and so forth (Babior, 1996:
Das Dasgupta, 1998; Yllo and Straus, 1995). David Levinson, after studying 90 societies in the world, concluded that the possible contributors for non-violence or little violence in a household are monogamous relationships, equal economic power between men and women, equal ability in seeking divorce, equally shared childrearing tasks between men and women, ability to acquire help from outside household, accessibility for neighbors and relatives to intervene domestic disputes, and so on. On the other hand, societies in which violence frequently breaks out in households are likely to have a concentrated economic power among men in and outside homes, gender inequality, a patriarchal family organization, a tendency to resort to violence in solving problems, and so forth. The major contributing factors to violence are considered to be gender inequality and the patriarchal system (Babior, 1996). Although not all would apply to the context of cross-cultural intimate relationship between Japanese and American men, some of these possible factors should be examined.

**East-West Binary**

Interracial dating has been witnessed for decades despite negative individual and societal perceptions or notions of these relationships as “taboo”. Although there may be socially constructed biases or strong opposition from other members of the family, friends, or acquaintances, some people have been drawn into the attractiveness of people of “other” races (Tenzer, 1991; Harris and Kalbfleisch, 2000). This does not exclude the women of Japan.

The history of intimate relationships between Japanese women and American men goes back to the period of post World War II. Largely, this “race mixing” of Japanese women and American military men was the by-product of World War II. There were
450,000 American military men documented to be in Japan at the peak time, and approximately three percent of these men chose Japanese women as their wives. The Japanese women who associated with American men through dating, cohabitation, or marriage, experienced severe negative social consequences and hostilities from their neighbors and families as such a union was perceived as unacceptable and doomed to failure (Williams, 1991).

Today, the circumstances are quite different from the immediate post-war era. Cross-cultural marriages between Japanese and Americans involve fewer military servicemen than it used to (Williams, 1991). Karen Kelsky, through her studies, has demonstrated the strong desire and longing of young Japanese women towards Western countries, the life style of the West, and so forth. This seems to stem from their dissatisfaction in the unequal and unfair social structure, as well as the attitudes and practices of the corporate world toward women and their status. This idealization of things Western and dissatisfaction with things Japanese seems to be one factor that drives these young women out of Japan to places like Hawai‘i, the United States, England, and other Western countries (1994; 1996; 2001).

This desire and idealism extends further to intimate relationships, and some young Japanese women consider Western men as their ideal partner for their intimate relationship. Many of these young single Japanese women specifically search for a Western man as their intimate partner. The dissatisfaction of Japanese women toward Japan and Japanese men is reflected and projected upon the West as the ideal, egalitarian, and better place to live in, and Western men as gentle, kind, and sensitive men who are perceived as ideal for their intimate partner (Kelsky, 1994; 1996; 2001). While there are
young Japanese women who idealize the relationship with Western men, there also are young Japanese women, called “yellow cabs.” “Yellow cabs” are the young single Japanese women, who set out to look for Western men to indulge in short term sexual adventures. The term “yellow cab” was coined as these Japanese women are “yellow” and the fact that they “can be hailed as easily as a taxi” (Kelsky, 1994).

While young Japanese women have their expectations in their desired relationship with Western men, some Western men also have their images and expectations of Japanese (and Asians alike) women. Commonly and stereotypically, these women are feminized and seen as submissive, docile, and tolerant without complaints, who carry the traditional images of complacent women or wives (Kelsky, 1994; 1996; 2001; Williams, 1991).

Although these young Japanese women desire idealistic and egalitarian relationships with Western men, according to Kelsky, they tend to consider themselves as “dependent on and service to men” (2001). When these women, who are willing to “serve” their men, get intimately involved with Western men, who seek out submissive, docile and obedient Japanese women for their intimate partner, the higher chances of the relationship turning into an unequal and unbalanced one arises, one that might later become an abusive relationship. It can be speculated that both an unequal relationship and a power imbalance may develop from the idealisms and desires each hold for the other and of what they may expect from one another. Levinson states that one of the characteristics of the relationship that tends to foster violence is gender inequality (Babior, 1996). If these Japanese women and Western men are willingly participating in a relationship that possibly encourages gender inequality and perpetuates gender roles, both
of which tend to generate abuse in relationships, it can be speculated that their relationship may be likely to involve some level of abuse and possibly violence.

Another source of conflict can be attributed to the source of "rebellion" that these young Japanese women may have within them, and the gap that this may create between their characteristics and the stereotypical expectations that American men might have about Japanese women. Kelsky (1994; 1996; 2001) and Williams (1991) indicate that these young Japanese women, who idealize Western or American culture and consider Western men as their ideal mate, are the people who find some dissatisfaction in Japan and Japanese society, such as traditional culture, gender inequality, patriarchal social structure, and so forth. These women, in their own way, rebel against what they disagree with by turning to the West and Western men. In other words, these women do not necessarily ascribe to the perceived and expected characteristics of Japanese women that Western men may look for or expect in Japanese women.

While Western men may find a gap between their idealized Japanese women and the women they meet, Japanese women may also experience differences between their idealization and reality: especially where Western men expect or look for traditional, obedient, and serving characteristics in Japanese women, expectations that make it less likely they will advocate for an egalitarian relationship. Therefore, it can be speculated that these gaps that both Japanese women and Western men face may be influential factors, possibly inducing conflicts, in the context of cross-cultural intimate relationships.

These speculated issues that may stem from the unique characteristics of the intimate relationships between Japanese women and Western men warrant attention and require investigation based on the relational context in which these people are involved.
Concerns to Be Addressed

Aside from the possibilities of the perceived inherent nature that may foster abuse in the context of interracial intimate relationships between Japanese women and American men, there are other concerns that call for attention. Domestic violence is said to be non-discriminatory, and it can happen to anyone. Although victims of all kinds may share the experiences of domestic violence, the implications, impact, and degree of domestic violence victimization may vary, depending upon the social location of victims within their societies (Das Dasgupta, 1998; Lin and Tan, 1994; Rosche, 1988; Yoshihama, 2000; Zorza, 2001).

Immigrant and Foreign National Status as Disadvantage

Stemming from the unique circumstances that minority victims face, particularly immigrant and foreign nationals, the degree to which they suffer abuse is often magnified owing to misunderstanding and mistreatment by dominant groups and/or social systems (Das Dasgupta, 1998; Lin and Tan, 1994; Rosche, 1988; Yoshihama, 2000; Zorza, 2001). A lack of social awareness about different cultures, combined with racial and ethnic biases, may lead a host society to judge immigrants and foreign nationals by false assumptions and incompatible expectations. For example, when certain acts of behaviors are dismissed as being “cultural,” and therefore legitimate, victims may not receive adequate attention. This may make immigrants and foreign nationals who are victims of domestic violence more vulnerable to abuse, as well as less likely to seek assistance (Das Dasgupta, 1998; Lin and Tan, 1994; Rosche, 1988; Zorza, 2001). Therefore, it is likely that Japanese female students who are victims of domestic abuse in the United States will
encounter an added burden in dealing with domestic violence in their intimate relationships.

**Varying Understanding of Domestic Violence**

One factor that may prevent the minority groups, particularly immigrants and foreign nationals, from receiving services may be a disparate understanding of what constitutes domestic violence. A victim's knowledge and understanding of domestic violence will depend largely upon how issues of women's rights and sexual assault are dealt with in the victim's home country. Cultural beliefs may prevent some victims from perceiving themselves as victims (Das Dasgupta, 1998; Lin and Tan, 1994; Rosche, 1988; Yoshihama, 2000; Zorza, 2001).

Furthermore, some immigrants and foreign nationals may be more tolerant of domestic violence, owing to cultural expectations regarding the disclosure of personal problems. For example, some victims may be influenced by a cultural ideal that considers it inappropriate to discuss personal problems outside of the family. Similarly, concerns with preserving family honor and not shaming the family may prevent some victims from seeking help outside of the home. Language also acts as a major barrier to many immigrants and foreign nationals who are victims of domestic violence. Even when victims desire some assistance, poor language skills may prevent them from knowing about available social services. Likewise, fears of language and cultural misunderstandings may make some victims hesitant to seek help (Das Dasgupta, 1998; Lin and Tan, 1994; Rosche, 1988; Yoshihama, 2000; Zorza, 2001).

It is also important to consider the fact that Japan has only recently begun to recognize and address the problem of domestic violence. Given this, it can be speculated
that Japanese nationals are generally less informed about domestic violence issues than their American counterparts. This may make Japanese victims of domestic violence more likely to tolerate the problem and less likely to seek help. When this is taken into consideration with the cultural and language obstacles that confront Japanese nationals living abroad, the likelihood of a Japanese victim of domestic violence not receiving adequate help in the United States is quite high.

**Inadequate Social Support System**

In addition to obstacles stemming from cultural differences, immigrant and foreign national may be more vulnerable than other victims, owing to the fact that they are living away from home and may be isolated from family and friends. In addition, unfamiliarity with laws and social systems in the United States, combined with concerns of getting in trouble or being sent home, may prohibit immigrants and foreign nationals from seeking help (Das Dasgupta, 1998; Lin and Tan, 1994; Rosche, 1988; Zorza, 2001).

In addition to obstacles caused by their foreign-national status in the United States, Japanese women may have difficulty seeking assistance owing to cultural influences. According to reports published in The Asahi, a national newspaper in Japan, only one in ten people in Japan report incidents of sexual violence to the police (2000), and only about one in three domestic violence victims seek help from service agencies (Kainou et al., 1998). Given the low likelihood of Japanese victims to report abuse or seek services in their native country where they are more familiar with laws and more comfortable with their social setting, it is likely that Japanese women who are in abusive relationships with American men in the U.S. may be quite tolerant of the situation and not step forward to get help.
Different groups have different needs concerning domestic violence; however, minority groups, particularly immigrants and foreign nationals, tend to suffer more than their host-country counterparts, owing to the nature of their status as minorities and foreigners (Das Dasgupta, 1998; Lin and Tan, 1994; Rosche, 1988; Yoshihama, 2000; Zorza, 2001).

Need of Study

While experiences of domestic violence among minorities in the United States have been understudied, little population-based examination of domestic violence has been conducted on Asians within the United States. Based on the limited information that is available on domestic violence among Asians, it might be inaccurate and inadequate to draw incidence, prevalence, and nature and characteristics of incidents from existing data sources. This lack of information prevents the developing of targeted prevention and intervention strategies that address cultural sensitivities, while assisting victims and providing services that cater to their unique needs (Tjaden and Thoenness, 1998; Yoshihama, 1999; 2000). Also, the occurrences of violent crimes are documented predominantly as intra-racial (Rasche, 1988), and little study has been conducted on the examination of domestic violence within the cross-ethnic context. Therefore, this study aims to fill the gap in the existing domestic violence studies with the focus on cross-ethnic intimate relationships with Japanese women and American men, and also to help determine and develop appropriate and culturally sensitive services that Japanese women in the abusive relationship would need and use.
Research Methodology

To investigate the nature of intimate relationships between Japanese females and American males, the contextual issues of interracial relationships between Japanese and Americans become important factors to consider. The challenges and difficulties of domestic violence facing Japanese women differ from those of American women given this context. To try and better understand the dynamics of these relationships, this study employed both qualitative and quantitative methods: a self-administered survey and a semi-structured face-to-face interview with individuals who voluntarily agreed to participate.

Hawai'i as Location

My choice of coming to Hawai'i and attending the University of Hawai'i at Mānoa (UHM) was influenced greatly by Hawaii’s large population of Japanese and its close tie with Japan. Intent on studying domestic violence issues amongst Japanese nationals living abroad, I sought a location that would allow me to conduct my research with relative ease. Indeed, Hawai'i proved to be an ideal place in this regard. The many Japanese men and women who come to Hawai'i throughout the year as students, businesspersons, and tourists provided me with a rich source of potential participants for this study.

Assisting the researcher to access potential female Japanese subjects for this study, the International Student Services Office (ISS) at the UHM agreed to directly distribute the survey questionnaires to all the registered female Japanese students at the UHM. While it was an opportunistic approach to conducting the survey, the opportunity
in and of itself was perceived as an efficient way to reach the entire Japanese female student body of UHM. Reaching a collective body of Japanese females in communities in Hawai‘i would have presented a major challenge.

Prior to undertaking this study and with the assistance of ISS, the research project was declared as exempt by the Committee on Human Studies (CHS) at UHM. Documentation required by the CHS included the proposal for the study, a detailed methodology for study, data collection, data processes and handling of the data and for the protection and safety of the research subjects. All research instruments for the study were also required. This study was granted Exempt Status by the CHS within a month of submitting the application materials (see CHS letter of approval, Appendix A).

**Sample**

There were 289 females attending the UHM at the time of study who were Japanese natives, residing in Hawai‘i, and contacted by ISS for this study. These included all Japanese female students, but, excluded students that were just attending English as Second Language (ESL) programs or visiting the United States for short term as exchange students without full time student status. Also, students, who had previously restricted their private information from being released, were excluded from this study.

**Sampling Design**

For this study, a convenience sample was employed to reach as many Japanese female students at the UHM as possible. The ISS at the UHM assisted in conducting the study by reaching the prospective students.
Survey

Through ISS, the uncoded survey was sent directly to all the Japanese female students attending the UHM at the time of the survey who did not restrict access to their address information from the UHM. This excluded students in ESL programs and short-term exchange programs. All the international students who attend the UHM, are registered with ISS as mandated by U.S. Immigration and Naturalization Service. Therefore, reaching any group of international students at the UHM is best done through ISS. With the cooperation from ISS, the address labels of Japanese female students were produced, and the survey was sent from ISS directly to the individuals.

In the survey packet sent to the potential respondents was the survey in Japanese and a self-addressed and stamped return envelope so that the survey was directly returned to the researcher. Also, a letter from the director of ISS accompanied the survey, informing students that ISS was in support of the study (see cover letter sent to potential subjects, Appendix B). And a cover letter from the researcher, explaining the purpose of the study, was also included in the packet (see cover letter sent to potential subjects, Appendix C). In the cover letter, which was written in Japanese, referral information regarding domestic violence-related service agencies was provided as well. This was to assist respondents in case they needed to talk to someone or wanted to seek counseling but lacked contact information, or to provide information to respondents that there are agencies that would be of their assistance if they needed such assistance. Contact information included toll free hotline numbers to talk with a counselor, phone numbers at various shelters on the island of O‘ahu, and also contact information for various counseling services that addressed domestic violence issues.
According to ISS, there were approximately 400 Japanese students attending UHM in the spring semester of 2002. The number of female students, based on the address labels produced by ISS, was 296, which contained six non-deliverable addresses and the researcher herself. The six non-deliverable addresses were the students with only email addresses available and one student who was back in Japan for research study without updated address information available. Therefore, 289 surveys in total were sent directly to Japanese female students. The survey study began on the 22nd of February, 2002 and lasted for seven weeks, ending on April 12th, 2002.

**Interview**

Following the survey was a qualitative study, which was a semi-structured face-to-face interview with respondents who volunteered to participate in an interview. A total of eight interviews were conducted for this study, of which five self-identified as non-abused interviewees and three self-identified as abused interviewees. As a way of soliciting volunteer interviewees, at the conclusion of questionnaire, respondents were asked if they would volunteer to participate in an interview. Those that agreed to participate in an interview were asked to provide only their first name and also a safe phone number and/or email address that the researcher could use to contact them at a later time to schedule an interview.

The interviews took place in the months of April and May of 2002. The time and location of interview was scheduled based on the convenience to the interviewees. Interviews took place in a public place of the interviewees' choice, such as an eatery on campus, a coffee shop off-campus, and so forth. Typically interviews took from an hour and a half to two hours. However, there were some interviews that took more than 2
hours, and the longest interview was about 4 hours. The interview was intended to be a one time only encounter, unless interviewees volunteered to provide more opportunities to talk.

**Research Instrument**

**Definition of Domestic Violence and Its Measurement**

“Awareness of family violence varies between societies, depending on the political, social, economic, and cultural milieu of the country (Gelles and Cornell, 1983: 3).” Relying solely on the existing measures for domestic violence, such as Conflict Tactic Scales, may result in misleading results. The perception and definition of domestic violence may differ, depending upon ethnic or cultural groups, as differences may stem from the upbringing, socialization, sets of values, and so forth, which are embedded in culture. Therefore, evaluating whether or not respondents have experienced certain acts of violence would not reflect the perceptions of domestic violence defined by respondents. The inclusion of respondents' perception of domestic violence is important as their responses to incidents are influenced by the ways in which respondents perceive the incidents. Tolerance and acceptance level of domestic violence may be higher in some cultures than others, stemming from rigid patriarchy, established gender roles, a high importance placed on family and family unity, and so forth (Rasche, 1988; Yoshihama, 1999; 2000). Therefore, it is essential to include culturally sensitive measures as well as measures that assess respondents' own perception of domestic violence when dealing with victims of a different culture and ethnicity. This inclusionary process allows an in-depth examination of domestic violence within a socio-cultural context (Yoshihama, 1999; 2000).
In order to better capture the level of understanding and conceptualization of domestic violence among the respondents, an open-ended question was employed. Respondents were asked to write in their own words their own meaning for the term domestic violence. Considering the recent history in addressing domestic violence in Japan, it was deemed imperative to assess the awareness, knowledge, and understanding of the issue, as Gelles and Cornell (1983) indicate the differences in awareness of domestic violence, which are influenced by various factors and elements that are imbedded in a society.

Also, to be accommodating to Japanese students with different levels of English proficiency, and also to be sensitive to the different notions that a language may influence, it was deemed important and necessary to conduct the survey in the native language of respondents’, which was Japanese. The process of translating English questionnaire into Japanese had three stages: first the English questionnaire was translated into Japanese by the researcher. Then, a graduate student in Sociology at the UHM, who had professional experience in consumer marketing and constructing surveys in Japanese, assisted in editing. After exchanging comments and suggestions, the Japanese questionnaire was finalized and completed. The same process was employed with all the translated materials, which were a cover letter, a verbal consent form, and an audio-taping consent form.

**Questionnaire**

The survey instrument developed for this study was intended to obtain basic background information from the respondents, such as demographic characteristics, attitudes toward interracial intimate relationships, experiences in these relationships, the
difficulties and challenges of domestic violence they experienced, and how they dealt with these issues. Based on the inclusionary processes and culturally sensitive methods, the questionnaires were comprised of four sections with 37 questions in total (see copy of instrument, Appendix D). The first section addressed the basic demographic characteristics of respondents, such as age, nationality, school status, and years lived in the United States.

The second section addressed respondents’ acculturation level and also their perceptions of gender roles. The scales to assess respondents’ acculturation level were extracted from The Suinn-Lew Asian Self-Identity Acculturation Scale (1987). The four questions from this scale assess how much respondents have assimilated to the life in the United States by inquiring the type of people respondents associate with, the preferences of food and music, and how they perceive of themselves. Six questions were extracted from two studies conducted in Japan: one being the 1997 Tokyo prefecture study (161) and the other being the 1997 Feminist Counseling Sakai study (167). These six questions were employed in order to assess respondents’ perception on the roles of men and women: conceptualization of work for men and women, perceived characteristics of men and women, and how family problems should be solved.

The third section was to assess respondents’ attitude toward intimate relationships with American men and their experiences of such relationships. Questions such as desire to date or not to date with American men and its reasons was inquired, as well as the information on intimate relationships that respondents had, such as the number of intimate relationships and the shortest and longest length of relationship. Also, there was a component that inquired general understanding of domestic violence among
respondents. Whether or not they have heard of the term “domestic violence (domesutikku baiorensu)” was asked along with the definition of the term. In asking respondents to define domestic violence, an open-ended question was employed in order to better grasp respondents’ conceptualization of what domestic violence is to them. Also, respondents were asked if they knew of other Japanese women who had been in an abusive relationship with American male. All the respondents were asked of these basic domestic violence related questions, regardless of their dating experiences with American men, or experiences of domestic violence in their intimate relationships with American men.

The final section addressed the issues of domestic violence. The questions ranged from demographic information about the abusers that had been involved in the worst incident, respondents’ experience of the worst kind of domestic violence, reaction to the worst event, respondents’ perception and interpretation of the cause of the worst incident, to the feelings that respondents had toward the abusive partner who had been involved in the worst incident. Questions regarding the worst domestic violence incident were asked only to the respondents, who were or had had incidents of abuse in their intimate relationship. The question addressing the characteristics of the worst incident was a multiple-choice answer, coupled with descriptive narratives of the worst incident in respondents’ own words and phrases. Two questions, addressing the cause of the worst event and respondents’ reaction to the man who was involved in the worst incident, were extracted from the 1997 Feminist Counseling Sakai study (165; 169) and modified for this study. These questions were multiple-choice questions, combined with brief descriptive narratives.
Interview

Upon establishing a contact with volunteer interviewees and setting an appointment with them, a semi-structured face-to-face interview was conducted in a public and safe place of the interviewees' choice and at a time that was convenient for them. Interviews took place only after obtaining a verbal consent from interviewees for being interviewed. Upon obtaining consent for participating in an interview (see copy of consent form, Appendix E), a separate consent was obtained for audio-taping the interview (see copy of audio-taping consent form, Appendix F). Neither declining to participate in an interview, nor declining to be audio-taped imposed any punishment or consequences on the volunteered interviewees. The same was true, when interviewees requested to stop the interview at any point in time, or change the subject matter. None of the eight volunteering interviewees declined to participate in an interview, stop the interview at a point, or change the subject matter. Two types of interviews took place: the women with a non-abusive intimate relationship with an American man, and the others with an abusive intimate relationship with American man. To all the interviewees, a $20 gift certificate was given as a token of appreciation for their time and willingness to share private, difficult, and possibly painful experiences.

In the semi-structured face-to-face interview, respondents were asked to talk in detail about their experiences of intimate relationships with American males. This, however, was not limited only to information on dating, but also included background information of respondents, such as upbringing and family structure, life before coming to the United States, experiences in the United States as a foreign national woman, such as struggles and challenges in the language acquisition, dilemmas that stemmed from
cultural differences, changes in lifestyle, and so forth, perceptions and experiences of intimate relationships with American men, and/or experiences of domestic violence in the context of interracial relationships, where it applied to interviewees. The main purpose of these interviews was to hear the women’s account of their experiences of not only interracial intimate relationship with American men and domestic violence incidents that occurred within the context of these relationships, but also their account of living in the United States as a foreign national woman.

**Data Collection**

**Survey**

As mentioned previously, with assistance from ISS, the self-administered survey questionnaires were sent to all the female Japanese students who attended the UHM at the time of study and who did not have a restricted address. Only those who chose to participate in the study returned their surveys to the researcher in the supplied self-addressed and stamped return envelope. The duration of survey data collection was seven weeks, from February 22, 2002 until April 12, 2002. Of 289 surveys distributed in total, 117 responses were completed and returned to the researcher during the data collection period, which was at a response rate of 40.5%, which excludes 29 cases that had technical mailing problems.

Of the 289 surveys distributed, the response rate for the first week was approximately 18%, and 52 surveys in total were returned to the researcher. In the second week, the response rate dropped slightly from the first week, which was 13.5%, and 39 surveys in total were completed and returned. In the third week, the return rate dropped to approximately one-fourth of the second week, and only ten surveys were returned, which
was 3.5% return rate. There was little difference between the third and fourth week, and nine surveys were returned (3.1% return rate). The fifth week had only one response returned (1.1%), partly owing to the fact that it fell on the spring break week, which had two holidays within a working week. In the sixth week of the data collection, five responses were returned, which was at a return rate of 1.7%. In the final week of data collection, 1 response was returned (1.1% return rate). During the seven-week data collection period, 28 surveys were returned (9.7% of total) without reaching respondents, owing to the delivering problems, such as no forwarding address provided or incorrect address. One response envelope was returned damaged in the process of delivery and without a completed survey. Excluding the 29 cases that were returned incomplete due to the technical problems, in total 117 surveys were completed and returned, which was at a response rate of 40.5%.

In order to increase the response rate, reminders to respondents were sent out through the email list-serve of ISS. This list-serve however, serves a general purpose of disseminating information to all the registered international students. ISS did not have a method, in which only Japanese female students could be contacted; therefore, the email reminders of this study that were sent out through the ISS list-serve had a subject line that brought attention only to Japanese female students. Two reminders were sent to international students through the ISS list-serve during the seven-week data collection: the first reminder, which briefly described the nature and purpose of the study and encouraged Japanese female students to participate, went out to students after a week into conducting survey study. The second email reminder was sent to the respondents through the ISS list-serve on the 17th day since the beginning of conducting the survey study.
Also, the first two weeks of the data collection period, flyers in Japanese were posted on the various bulletin boards on the UHM campus to bring attention to Japanese students (see copy of flyer, Appendix G).

**Interview**

As the data collection progressed and the completed surveys trickled in, the researcher contacted those who volunteered to participate in the interview by using the provided contact information at the conclusion of the survey questionnaires. Most of the volunteer interviewees were contacted via email, and there were only a few who preferred to be contacted by telephone. Respondents had a choice of initiating contact and setting up an interview appointment with the researcher, and this was stated in the cover letter, which accompanied the survey. However, no respondent independently contacted the researcher to make an interview appointment, except one respondent contacting for an inquiry, regarding the survey questionnaire.

The date, the time, and the place of an interview was decided according to what was most convenient to interviewees, as accommodating their schedule and needs was perceived and considered the foremost of importance. After an initial contact was made with each individual of volunteer interviewees, all the interviews—a total of eight out of 289 samples (2.8% of total)—took place in the month of April and May in 2002. Upon obtaining verbal consent to participate in the interview and also be recorded while being interviewed, each interview took place. Of eight interviews conducted, three interviewees agreed to audio-taping the interview, while five did not. During the interview process, the researcher recorded only the consented interviews, while she took written field notes during all the interviews. Each meeting typically lasted from an hour and a half to two
hours. In three cases, interviews were exceptionally long, with two cases approximately three hours each and the longest interview being four and a half hours. After each interview was completed, the researcher either recorded the field notes or transcribed the interview verbatim. All but one interview was conducted in Japanese, based on the preference of interviewees. Interviews in Japanese were translated into English by the researcher and typed into databank.

Findings

In conducting the study, 289 surveys were sent directly to Japanese female students of the UHM. The duration of the data collection was seven weeks, which produced 117 completed responses. Out of the total 289 surveys sent, 29 surveys had some technical problems, and therefore, were returned without reaching samples: twenty-eight surveys were returned due to undeliverable addresses, and one response came back without content. The return rate for the mailed survey was 45% (117 out of 260), excluding those 29 surveys that had technical problems, and therefore, were not successfully delivered to potential respondents.

Of the 117 surveys completed and returned, there were 31 respondents who agreed to participate in a private interview. Of these, five respondents were self-identified as abused women and the remaining 26 respondents as self-identified non-abused women. A total of eight interviews were conducted with respondents, who volunteered to participate in an interview, of which five were self-identified non-abused women, while three were self-identified abused women. Originally, five self-identified abused women volunteered to participate in an interview; however, only three interviews were conducted, and the remaining two dropped out of the interview process. Despite the
attempts to contact these two self-identified abused women, they were not reached successfully as they did not respond to emails or phone messages. They voluntarily provided their contact information at the time of survey, and so it could be speculated that the contact information was no longer valid when I attempted to reach them, or that they had changed their mind and no longer wished to participate in an interview. Of the five interviews with self-identified non-abused women, for one participant it became apparent during the interview that she did in fact have an abusive relationship; therefore, there turned out to be four interviews each for both self-identified abused and non-abused women.

**Sample Characteristics—Demographics of All Respondents**

Out of 117 respondents, 116 were Japanese, while one was Korean-Japanese. Also, at the time of survey, two respondents were not enrolled as students at the UHM despite the fact that all the surveys were sent directly from the ISS. For this study, these three respondents were excluded. Therefore, the total number of valid respondents for the analyses of this dataset was 114.

**Age**

The average age of respondents was 27.7 years with 106 valid responses. It should be noted that this variable was recoded in order to make some analyses possible. The mean age of all respondents was 27.7 year old, and the mode of this variable was 25 years of age. Clusters were seen particularly for age 23 and 25, and also through 21 to 25. The remaining age categories thinly scattered. Therefore, a systematic coding of this variable would have made impossible to conduct meaningful analysis with this variable.
Table 1. Comparative Frequencies of Demographics on Respondents

<table>
<thead>
<tr>
<th></th>
<th>All the Respondents*</th>
<th>Self-Identified Abused Respondents**</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(114)</td>
<td>(14 Cases of 114)</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than 22</td>
<td>21.0% (22)</td>
<td>25.0% (3)</td>
</tr>
<tr>
<td>23-24</td>
<td>20.0% (21)</td>
<td>16.7% (2)</td>
</tr>
<tr>
<td>25-28</td>
<td>23.8% (25)</td>
<td>25.0% (3)</td>
</tr>
<tr>
<td>29-34</td>
<td>17.1% (18)</td>
<td>25.0% (3)</td>
</tr>
<tr>
<td>More than 35</td>
<td>18.1% (19)</td>
<td>8.3% (1)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (105)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Missing Cases</td>
<td>7.9% (9)</td>
<td>14.3% (2)</td>
</tr>
<tr>
<td><strong>Class Standing</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freshmen/Sophomore</td>
<td>7.0% (8)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Junior/Senior</td>
<td>45.6% (52)</td>
<td>71.4% (10)</td>
</tr>
<tr>
<td>Graduate</td>
<td>41.2% (47)</td>
<td>28.6% (4)</td>
</tr>
<tr>
<td>Other***</td>
<td>6.1% (7)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td><strong>Time in US</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less Than 1 Year</td>
<td>14.9% (17)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>1-3 Years</td>
<td>29.8% (34)</td>
<td>21.4% (3)</td>
</tr>
<tr>
<td>4-5 Years</td>
<td>26.3% (30)</td>
<td>50.0% (7)</td>
</tr>
<tr>
<td>6-8 Years</td>
<td>17.5% (20)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>More Than 9 Years</td>
<td>11.4% (13)</td>
<td>14.3% (2)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
</table>

Total N=114; No Dating Experience N=43; Dating Experience N=71; Abused N=14; () indicates actual number.

* Of the entire collected survey, which was 117 in total, 1 respondent was not a Japanese national (Korean Japanese), and 2 were not enrolled at UHM at the time of survey. Therefore, these 3 respondents were excluded from the study. As a result, the valid cases for the study was 114.

** For "Self-Identified Abused Respondents", the valid cases were 14, which excludes 100 cases of self-identified non-abused respondents. All the percentages are based on the 14 valid cases.

*** "Others" includes two types of students: pursuing a second bachelor degree or exchange students. There were 2-second bachelor and 5 exchange students in the entire sample. There were 1 respondent with second degree and 4 exchange students in Non Dating Variable, while 1-second bachelor and 1 exchange student in the dating variable.
With this in mind, this variable was recoded so as to allow relatively even distribution among age categories (Refer to Table 1 on page 31).

**Class Standing**

The average class standing of the respondents was senior. Students who were Junior or Senior accounted for 45.6% of the sample (52 out of 114), which was the largest group (Refer to Table 1 on page 31).

**Time in US**

The average time living in the U.S. was 59.2 months, which was four years and 11 months. Out of 114 respondents, U.S., those who lived in the U.S. for one to three years accounted for 29.8% (34 respondents), which was the largest value (Refer to Table 1 on page 31).

**Sample Characteristics—Acculturation of All Respondents**

The scales to assess the respondents’ acculturation level were extracted from The Suinn-Lew Asian Self-Identity Acculturation Scale (1987). The four questions from this scale assessed the level of assimilation that respondents had to life in the United States by inquiring about the type of people respondents associated with, the preferences for foods they ate at home, the type of music they listened to, and how they perceived themselves with respect to their cultural identity.

**Whom do you associate within the community?**

Out of 114 respondents, 35 (30.7%) found themselves interacting exclusively with Asians or Asian-Americans, and this was the largest group of all. Combined with
Table 2. Comparative Frequencies on Levels of Acculturation

<table>
<thead>
<tr>
<th>Association</th>
<th>All the Respondents* (114)</th>
<th>Self-Identified Abused Respondents** (14 Cases of 114)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exclusively Asians/Asian Americans</td>
<td>30.7% (35)</td>
<td>14.3% (2)</td>
</tr>
<tr>
<td>Mostly Asians/Asian Americans</td>
<td>24.6% (28)</td>
<td>28.6% (4)</td>
</tr>
<tr>
<td>Equally Asians and Non Asians</td>
<td>29.8% (34)</td>
<td>28.6% (4)</td>
</tr>
<tr>
<td>Mostly Non-Asians</td>
<td>6.1% (7)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Exclusively Non Asians</td>
<td>4.4% (5)</td>
<td>14.3% (2)</td>
</tr>
<tr>
<td>Other</td>
<td>4.4% (5)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Type of Music</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Only Asian</td>
<td>1.8% (2)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Mostly Asian</td>
<td>7.0% (8)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Equally Asian and Non Asian</td>
<td>39.5% (45)</td>
<td>21.4% (3)</td>
</tr>
<tr>
<td>Mostly English and Non Asian</td>
<td>39.5% (45)</td>
<td>71.4% (10)</td>
</tr>
<tr>
<td>Only English and Non Asian</td>
<td>8.8% (10)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Other</td>
<td>3.5% (4)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Type of Food</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Exclusively Asian</td>
<td>1.8% (2)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Mostly Asian</td>
<td>30.7% (35)</td>
<td>28.3% (4)</td>
</tr>
<tr>
<td>Equally Asian and Non Asian</td>
<td>63.2% (72)</td>
<td>71.4% (10)</td>
</tr>
<tr>
<td>Mostly American and Non Asian</td>
<td>2.6% (3)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Exclusively Non Asian</td>
<td>0.0% (0)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Other</td>
<td>1.8% (2)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Self-Rate</th>
<th></th>
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<tbody>
<tr>
<td>Very Asian</td>
<td>21.6% (24)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Somewhat Asian</td>
<td>38.7% (43)</td>
<td>35.7% (5)</td>
</tr>
<tr>
<td>Bicultural</td>
<td>31.5% (35)</td>
<td>50.0% (7)</td>
</tr>
<tr>
<td>Somewhat Americanized</td>
<td>4.5% (5)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Very Americanized</td>
<td>2.7% (3)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Other</td>
<td>0.9% (1)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (111)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Missing Cases</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Missing Cases</td>
<td>2.6% (3)</td>
<td></td>
</tr>
</tbody>
</table>

* Of the entire collected survey, which was 117 in total, 1 respondent was not a Japanese national (Korean Japanese), and 2 were not enrolled at UHM at the time of survey. Therefore, these 3 respondents were excluded from the study. As a result, the valid cases for the study was 114.

** For "Self-Identified Abused Respondents", the valid cases were 14, which excludes 100 cases of self-identified non-abused respondents.
those who mostly associated with Asians and Asian Americans, majority of respondents (55.1%) associated with Asians and Asian Americans (Refer to Table 2 on page 33).

**What type of music do you like to listen to?**

Forty-five respondents out of 114 (39.5%) listened to Asian and English or non-Asian music equally, and another 45 respondents (39.5%) indicated that they listened to mostly English or non-Asian music. Therefore, majority of respondents preferred non Asian music (Refer to Table 2 on page 33).

**What type of food do you eat at home?**

The majority of the respondents (63.2%; 72 respondents out of 114) indicated that they equally ate Asian and American or non-Asian food at home. The most of the remaining respondents preferred Asian type of food, and therefore, more people leaned toward Asian type of food at their home (Refer to Table 2 on page 33).

**How would you rate yourself?**

Of 111 respondents, majority (60.3%; 24 respondents) considered themselves very Asian or somewhat Asian (Refer to Table 2 on page 33).

**Sample Characteristics—Perceptions on Sex Roles by All Respondents**

Six questions were asked in order to assess perceived sex roles of men and women: conceptualization of work for men and women, perceived characteristics of men and women, and how family problems should be solved. These questions were extracted from two studies conducted in Japan: one being the Tokyo prefecture study (1997) and the other being the Feminist Counseling Sakai study (1997).
**Men should work, and women should take care of the house**

The vast majority of respondents disagreed or somewhat disagreed (60.2%; 68 out of 114, and 20.4%; 23 out of 114 respectively) with the idea that men should work, while women should stay home and take care of the house. The largest value was “disagree”, which was 60.2% (Refer to Table 3 on page 36-37).

**The most important characteristics as women are to be caring and sensitive**

Out of 112 respondents, slightly over half the respondents (62 out of 112, 55.4%) agreed or somewhat agreed that being caring and sensitive was the most important characteristics of women. The largest number of responses was for the value “somewhat agree”, which accounted for 35.7% (40 respondents) (Refer to Table 3 on page 36-37).

**When women get married, it is better that they look after their husband and children before their own needs**

Almost half of the respondents (45.5%; 51 out of 112) indicated that they disagreed with the idea that after marriage women should put husband’s and children’s needs before their own. Combined with the respondents who somewhat disagreed with the idea (32.1%), the vast majority of the respondents (77.6%) disagreed (Refer to Table 3 on page 36-37).

**Men have the dominant role in sex life**

The vast majority (88 out of 114, 77.2%) indicated that they disagreed or somewhat disagreed that men played the dominant role in sex life. The majority of the
<table>
<thead>
<tr>
<th></th>
<th>All the Respondents* (114)</th>
<th>Self-Identified Abused Respondents** (14 Cases of 114)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Men Work, Women Home</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>0.9% (1)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Somewhat Agree</td>
<td>18.6% (21)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Somewhat Disagree</td>
<td>20.4% (23)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Disagree</td>
<td>60.2% (68)</td>
<td>85.7% (12)</td>
</tr>
<tr>
<td>Total</td>
<td>100% (113)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Missing Cases</td>
<td>0.9% (1)</td>
<td></td>
</tr>
<tr>
<td><strong>Women as Caring and Sensitive</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>19.6% (22)</td>
<td>14.3% (2)</td>
</tr>
<tr>
<td>Somewhat Agree</td>
<td>35.7% (40)</td>
<td>57.1% (8)</td>
</tr>
<tr>
<td>Somewhat Disagree</td>
<td>17.0% (19)</td>
<td>14.3% (2)</td>
</tr>
<tr>
<td>Disagree</td>
<td>27.7% (31)</td>
<td>14.3% (2)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (112)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Missing Cases</td>
<td>1.8% (2)</td>
<td></td>
</tr>
<tr>
<td><strong>Husband/Children before Self</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>1.8% (2)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Somewhat Agree</td>
<td>20.5% (23)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Somewhat Disagree</td>
<td>32.1% (36)</td>
<td>50.0% (7)</td>
</tr>
<tr>
<td>Disagree</td>
<td>45.5% (51)</td>
<td>42.9% (6)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (112)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Missing Cases</td>
<td>1.8% (2)</td>
<td></td>
</tr>
<tr>
<td><strong>Men Dominant in Sex</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>4.4% (5)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Somewhat Agree</td>
<td>18.4% (21)</td>
<td>14.3% (2)</td>
</tr>
<tr>
<td>Somewhat Disagree</td>
<td>19.3% (22)</td>
<td>28.6% (4)</td>
</tr>
<tr>
<td>Disagree</td>
<td>57.9% (66)</td>
<td>57.1% (8)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Missing Cases</td>
<td>0.9% (1)</td>
<td></td>
</tr>
<tr>
<td><strong>Men Should Not Whine/Give Up</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>7.1% (8)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Somewhat Agree</td>
<td>12.4% (14)</td>
<td>21.4% (3)</td>
</tr>
<tr>
<td>Somewhat Disagree</td>
<td>21.2% (24)</td>
<td>21.4% (3)</td>
</tr>
<tr>
<td>Disagree</td>
<td>59.3% (67)</td>
<td>50.0% (7)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (113)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Missing Cases</td>
<td>0.9% (1)</td>
<td></td>
</tr>
</tbody>
</table>
Table 3. (Cont’d) Comparative Frequencies on Perceived Sex Roles by Respondent

| Men Take Care of Wife/Children | Agree   | 10.7% (12) | 7.1% (1)  |
|                               | Somewhat Agree | 28.6% (32) | 35.7% (5) |
|                               | Somewhat Disagree | 18.8% (21) | 14.3% (2) |
|                               | Disagree    | 42.0% (47) | 42.9% (6) |
|                               | Total       | 100.0% (112) | 100.0% (14) |
| Missing Cases                 |            | 1.8% (2)    |            |

| Problems Stay in Family        | Agree   | 13.3% (15) | 21.4% (3)  |
|                               | Somewhat Agree | 26.5% (30) | 35.7% (5) |
|                               | Somewhat Disagree | 27.4% (31) | 7.1% (1)  |
|                               | Disagree    | 32.7% (37) | 35.7% (5) |
|                               | Total       | 100.0% (113) | 100.0% (14) |
| Missing Cases                 |            | 0.9% (1)    |            |

Total N=114; Abused N=14; () indicates actual number.

* Of the entire collected survey, which was 117 in total, 1 respondent was not a Japanese national (Korean Japanese), and 2 were not enrolled at UHM at the time of survey. Therefore, these 3 respondents were excluded from the study. As a result, the valid cases for the study was 114.

** For “Self-Identified Abused Respondents”, the valid cases were 14, which excludes 100 cases of self-identified non-abused respondents.

respondents (57.9%; 66 out of 114) disagreed that men played the dominant and leading role in sex life, which was the largest value (Refer to Table 3 on page 36-37).

**Men should not whine about or give up on things**

The majority of the respondents (59.3%; 67 out of 113) disagreed with the idea that men should not whine or give up on things. Combined with the respondents who somewhat disagreed (21.2%; 24 respondents), the vast majority (80.5%) indicated that they disagreed with such an idea (Refer to Table 3 on page 36-37).

**Men’s responsibility is to take care of their wife and children**

Slightly over 60% of the respondents somewhat disagreed or disagreed with the concept that it was men’s responsibility to take care of wife and children. There were
42% (47 out of 112) of respondents who disagreed with the concept, which was the largest value (Refer to Table 3 on page 36-37).

**People should resolve family problems within their family and should not take them outside of their home**

Slightly over half of the respondents (59%; 67 respondents) disagreed or somewhat disagreed with the ways in which family problems should remain within household and be dealt with privately. There were 32.7% (37 out of 113) respondents who disagreed with the concept, which was the largest value (Refer to Table 3 on page 36-37).

**Sample Characteristics—Perspectives of All Respondents on Dating American Men**

Questions asked in this section were intended to assess attitudes toward dating American men. Also, some domestic violence related questions were asked: if respondents have heard of the term “domestic violence (domesutikku baiorensu)” In order to assess the conceptualization of domestic violence, an open-ended question was employed, asking respondents to define what domestic violence was in their own words. The knowledge of other Japanese students, having been in an abusive relationship with an American man was also inquired.

**Would you like to have intimate relationships with American men?**

Almost half of the respondents (45.6%; 52 out of 114) indicated that it was hard to say whether or not they wanted to date American men. While 31.6% (36 respondents) said that they wanted to date, 22.8% (26 respondents out of 114) said they did not want to. It should be noted that “Hard to Say” does not necessarily mean that they would not
Why would you or would you not want to have intimate relationships with American men?

This open-ended question, asking for reasons for wanting or not wanting to date American men was asked. Almost half of the respondents (45.4%; 49 out of 108) indicated that they wanted to date anyone regardless of man's nationality, and therefore, nationality would not be a criterion in choosing a date (Refer to Table 4 on page 40-41). “Nationality does not matter as long as it is someone that (I) like. I do not want to date someone because (he is) American. I want to date American if the person I get attracted to is American.” Even among the respondents who chose “Hard to Say” regarding dating American men, there were many that indicated positive attitudes, as one woman stated, “(Hard to say because) once falling in love, I do not think that nationality matters, and (I) do not choose a date based upon nationality.”

Thirty-six respondents (31.6% out of 114) indicated that they wanted to date American men. Of which 13% (14 out of 102) reasoned for the respect and regards that American men have for women, and the ways in which these men treat women (Refer to Table 4 on page 40-41). Some women contributed their desire to date American men for the ways in which men treat women equally. One respondent wrote, “......it is easier to date (American) as (they are) more equal than Japanese men, and are more understanding regarding work and sharing house chores together.” Eight respondents (7.4%) reported that dating American men would be a good experience, particularly to “learn about another culture and acquire another language.” One woman wrote:
Table 4. Perceptions and Attitude toward Dating with American Men

<table>
<thead>
<tr>
<th></th>
<th>All the Respondents* (114)</th>
<th>Self-Identified Abused Respondents** (14 Cases of 114)</th>
</tr>
</thead>
</table>

### Desire to Date American Men

<table>
<thead>
<tr>
<th>Desire to Date American Men</th>
<th>All Respondents</th>
<th>Self-Identified Abused Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>31.6% (36)</td>
<td>78.6% (11)</td>
</tr>
<tr>
<td>No</td>
<td>22.8% (26)</td>
<td>21.4% (3)</td>
</tr>
<tr>
<td>Hard to Say</td>
<td>45.6% (52)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
</table>

### Reasons for Dating or Not

<table>
<thead>
<tr>
<th>Reasons for Dating or Not</th>
<th>All Respondents</th>
<th>Self-Identified Abused Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regardless of Nationality</td>
<td>45.4% (49)</td>
<td>42.9% (6)</td>
</tr>
<tr>
<td>Culturally Japanese Better</td>
<td>21.3% (23)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Better Experience with American</td>
<td>7.4% (8)</td>
<td>35.7% (5)</td>
</tr>
<tr>
<td>American with Respect, Equality</td>
<td>13.0% (14)</td>
<td>21.4% (3)</td>
</tr>
<tr>
<td>Bad Experience with American</td>
<td>1.9% (2)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Other</td>
<td>11.1% (12)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (102)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Missing Cases</td>
<td>5.3% (6)</td>
<td>0</td>
</tr>
</tbody>
</table>

### Had Intimate Relationships with American Men

<table>
<thead>
<tr>
<th>Had Intimate Relationships with American Men</th>
<th>All Respondents</th>
<th>Self-Identified Abused Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>62.3% (71)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>No</td>
<td>37.7% (43)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
</table>

### Currently in an Intimate Relationship

<table>
<thead>
<tr>
<th>Currently in an Intimate Relationship</th>
<th>All Respondents</th>
<th>Self-Identified Abused Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>47.9% (34)</td>
<td>57.1% (8)</td>
</tr>
<tr>
<td>No</td>
<td>50.7% (36)</td>
<td>42.9% (6)</td>
</tr>
<tr>
<td>Currently Married</td>
<td>1.4% (1)</td>
<td>0.0% (0)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (71)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>NA***</td>
<td>37.7% (43)</td>
<td></td>
</tr>
</tbody>
</table>

### Number of Intimate Relationships with American Men

<table>
<thead>
<tr>
<th>Number of Intimate Relationships with American Men</th>
<th>All Respondents</th>
<th>Self-Identified Abused Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2 Relationships</td>
<td>62.0% (44)</td>
<td>42.9% (6)</td>
</tr>
<tr>
<td>3-4 Relationships</td>
<td>32.4% (23)</td>
<td>50.0% (7)</td>
</tr>
<tr>
<td>More than 5 Relationships</td>
<td>5.6% (4)</td>
<td>7.1% (1)</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (71)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>NA***</td>
<td>37.7% (43)</td>
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</tr>
</tbody>
</table>
Table 4. (Cont’d) Perceptions and Attitude toward Dating with American Men

<table>
<thead>
<tr>
<th>Shortest Intimate Relationship</th>
<th>Less Than 3 Months</th>
<th>4-6 Months</th>
<th>7 Months to 1 Year</th>
<th>13 Months to 2 Years</th>
<th>More than 25 Months</th>
<th>Don’t Know</th>
<th>Total</th>
<th>NA***</th>
<th>Missing Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>41.2% (28)</td>
<td>27.9% (19)</td>
<td>8.8% (6)</td>
<td>14.7% (10)</td>
<td>5.9% (4)</td>
<td>1.5% (1)</td>
<td>100.0% (68)</td>
<td>37.7% (43)</td>
<td>2.6% (3)</td>
</tr>
<tr>
<td>Longest Intimate Relationship</td>
<td>Less Than 1 Year</td>
<td>38.8% (26)</td>
<td>28.4% (19)</td>
<td>25.4% (17)</td>
<td>7.5% (5)</td>
<td>100.0% (67)</td>
<td>37.7% (43)</td>
<td>3.5% (4)</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>28.6% (4)</td>
<td>28.6% (4)</td>
<td>42.9% (6)</td>
<td>0.0% (0)</td>
<td>7.1% (1)</td>
<td>100.0% (14)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total N=114; Abused N=14; ( ) indicates actual number.

* Of the entire collected survey, which was 117 in total, 1 respondent was not a Japanese national (Korean Japanese), and 2 were not enrolled at UHM at the time of survey. Therefore, these 3 respondents were excluded from the study. As a result, the valid cases for the study was 114.

** For “Self-Identified Abused Respondents”, the valid cases were 14, which excludes 100 cases of self-identified non-abused respondents.

*** Respondents who had not dated any American man

“(dating American) will enable (me) to understand different culture. It is not fun to (date) with Japanese only, when I am at a college in the U.S. I think that (I will) be able to learn many things in deeper level if I date opposite sex. In retrospect, I think that there will have been many experiences and positive things.”

Also, some women indicated cultural differences as attractive, as one woman wrote, “the ideas and behaviors that I do not have are attractive.” On the other hand, characteristics of Japanese men resulted in some women, having desires to date American more than Japanese. One woman wrote, “There are hardly any Japanese that are attractive. Not outlook, inside. It seems that there are relatively fewer Japanese that are emotionally
independent and have individuality...” Also, some women commented on the values that Japanese men have that are based on sex roles, and they seem to have negative influence on women and their intimate relationships with Japanese men. One woman wrote, “…it seems that they (Japanese men) convinced themselves and think ‘women should be this way’, and [without realizing it] they impose such values…”

There were 21.3% (23 out of 102) of respondents, who reported that they did not want to date American males, owing to cultural differences and difficulties that might stem from those differences (Refer to Table 4 on page 40-41). These women perceived strains that various cultural differences may bring into a relationship as added challenges. One respondent wrote based on her experience, “…and there were parts that we did not understand each other [cultural differences] and (it) did not work out well.” Another woman wrote her perception as follows:

“Even between Japanese, because of environmental differences [area, family, school...etc], there becomes differences in values, and there are times when people cannot understand each other. It is tiring just to think about dating someone from a different country, language, culture, and so forth.”

Another respondent indicated her concerns as, “There are times (I) get confused with cultural differences even with Asian men that are not Japanese. I worry how (things) would be with American men...” Some women attributed their non-desire to date Americans for their characteristics, and described American men as “difficult to deal with and selfish.” Two respondents out of 102 (1.9%) reported that they did not want to date American men, stemming from the bad experiences that they had (Refer to Table 4 on page 40-41). One woman wrote, “(I do not want to date American) because I once was made feel bad by a selfish person. It feels that I was very much controlled.”
Twelve respondents (11.1%) had various other reasons: six respondents were already in a committed relationship, while three respondents said that they had more opportunities to date with American men than others. “Depending on a circumstance”, “Going back to Japan after school”, and “More commonality with Americans in expectations from a relationship” each had one respondent. There were six respondents who did not write out a reason for their desire or non-desire for dating with American man.

**Have you ever been intimately involved with American men?**

There were 71 respondents out of 114 (62.3%) who had dated American men, while 43 respondents (37.7%) had not (Refer to Table 4 on page 40-41).

**Are you currently in an intimate relationship with an American man?**

Out of 71 respondents who have been in an intimate relationship with American man, 34 respondents (47.9%) were in a dating relationship at the time of the survey. Thirty-six respondents (50.7%) were not in a dating relationship, and there was one respondent (1.4%) who indicated that she was married to an American man (Refer to Table 4 on page 40-41).

**Sample Characteristics—Dating History of All Respondents with American Men**

Some information on the history of dating relationships with American men was asked of 71 respondents (of 114 total, which is 62.3%) who were or had dated American men.
How many American men have you been intimately involved with?

The majority of respondents (61.1%; 44 out of 71 respondents) had one to two relationships (Refer to Table 4 on page 40-41).

What was the shortest length of all the intimate relationships you had with American men?

Out of 71 respondents, who have dated American men, the majority of the respondents (47 respondents; 69.1%) indicated that their relationship was terminated within six months. It should be noted that there may be some cases that have the shortest and longest period of intimate relationship as equal, particularly when they had one relationship with an American man, or when the relationship was ongoing at the time of survey. Therefore, some of these relationships might have lasted longer than it was indicated (Refer to Table 4 on page 40-41).

What was the longest length of all the intimate relationships you had with American men?

Twenty-six respondents (38.8%) out of 71 indicated that their longest intimate relationship with American man lasted less than one year, which was the largest category (Refer to Table 4 on page 40-41). It should be noted that while there are possibilities that the length of shortest and longest intimate relationship are equal, there are also possibilities that the longest relationship could be longer, particularly in cases where respondents were in a dating relationship at the time of study.
Sample Characteristics—Definition of Domestic Violence by All Respondents

Whether or not respondents had heard of domestic violence was asked first, which was followed by an open-ended question, asking for their definition of domestic violence. Also, they were asked whether or not they knew of any Japanese women, who had been in an abusive relationship with an American man.

Have you heard of the term “domestic violence (domesutikku baiorensu)”?

While 108 respondents (94.7%) out of 114 indicated that they had heard of domestic violence, six respondents (5.3%) had not (Refer to Table 5 on page 46).

What is “domestic violence (domesutikku baiorensu)” to you? Please describe in your own words

In asking respondents to define domestic violence in their own words, an open-ended question was employed. Through the careful examination of narratives that respondents wrote, some common themes emerged. Two ways to categorize themes were deemed appropriate, one being types of violence and the other being context in which violence occurred. Types of violence were largely grouped into physical violence only and multiple violence, which included physical violence as well as other forms of violence, such as psychological, sexual, economical, and social violence. The context within which violence occurred was largely broken into four: only within family, only within intimate relationship, within both familial and intimate context, and no specification of context. Based on the types of violence and context within which violence occurred, themes were grouped into eight meaningful categories for the purpose
Table 5. Comparative Frequencies on Domestic Violence

<table>
<thead>
<tr>
<th>Heard of DV</th>
<th>All the Respondents* (114)</th>
<th>Self-Identified Abused Respondents** (14 Cases of 114)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>94.7% (108)</td>
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<td>Total</td>
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<td>100.0% (14)</td>
</tr>
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</table>

Definition of DV

<table>
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<th>DV Category</th>
<th>All the Respondents* (114)</th>
<th>Self-Identified Abused Respondents** (14 Cases of 114)</th>
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<tr>
<td>Familial Physical</td>
<td>30.3% (33)</td>
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<tr>
<td>Familial Multi-Violence</td>
<td>22.9% (25)</td>
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</tr>
<tr>
<td>Intimate Physical</td>
<td>6.4% (7)</td>
<td>7.1% (1)</td>
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<tr>
<td>Intimate Multi-Violence</td>
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<td>Familial and Intimate Physical</td>
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<td>14.3% (2)</td>
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<tr>
<td>Familial and Intimate Multi-Violence</td>
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<td>7.1% (1)</td>
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<tr>
<td>Physical Violence</td>
<td>3.7% (4)</td>
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<tr>
<td>Multi-Violence</td>
<td>12.8% (14)</td>
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<tr>
<td>Other***</td>
<td>0.9% (1)</td>
<td>0.0%</td>
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<tr>
<td>Total</td>
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<td>100.0% (14)</td>
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<tr>
<td>Missing Cases</td>
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Know Japanese Women with DV

<table>
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<tr>
<th>Know Japanese Women with DV</th>
<th>All the Respondents* (114)</th>
<th>Self-Identified Abused Respondents** (14 Cases of 114)</th>
</tr>
</thead>
<tbody>
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<td>Yes</td>
<td>32.5% (37)</td>
<td>50% (7)</td>
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<tr>
<td>No</td>
<td>67.5% (77)</td>
<td>50% (7)</td>
</tr>
<tr>
<td>Total</td>
<td>100% (114)</td>
<td>100% (14)</td>
</tr>
</tbody>
</table>

Total N=114; Dating Experience N=71; Abused N=14; () indicates actual number.

* Of the entire collected survey, which was 117 in total, 1 respondent was not a Japanese national (Korean Japanese), and 2 were not enrolled at UHM at the time of survey. Therefore, these 3 respondents were excluded from the study. As a result, the valid cases for the study was 114.

** For "Self-Identified Abused Respondents", the valid cases were 14, which excludes 100 cases of self-identified non-abused respondents. All the percentages are based on the 14 valid cases.

*** Others" represents one case, in which case respondent did not specify what domestic violence was to her.
of organizing thoughts and impressions that respondents had in defining domestic violence. These eight categories are: familial physical violence, familial multiple violence, intimate physical violence, intimate multiple violence, familial and intimate physical violence, familial and intimate multiple violence, physical violence in general, and multiple violence in general (Refer to Table 5 on page 46).

**Domestic Violence as Familial Physical Violence**

More than half of the respondents (53.2%; 58 out of 114) indicated that domestic violence was “violence that occurs only within family” (Refer to Table 5 on page 46). The most commonly used definition of domestic violence was that it was physical violence within family, which accounted for 30.3% (33 respondents) out of 114 respondents, such as “violence within family (Kateinai bōryoku).” This encompasses not only violence against a spouse, but also against children, as well as violence that children inflict against parents. Some respondents specifically indicated that it was “mainly violent acts against wife”, which took forms of “beating up”, “kicking”, or “punching”, while others indicated that such violence “could go both directions between husband and wife”. Also, some respondents specifically indicated domestic violence as not only violence between spouses but also “between parents and children.” Many women described domestic violence as a multi-faceted physical violence within family, such as “hit, kick, etc., violent acts against family.” One respondent wrote domestic violence as “…Violence that husband inflicts upon wife and children. Or, violence from wife against husband and children. Also, violence from children against parents is included.”
Domestic Violence as Familial Multiple Violence

The next commonly used definition of domestic violence was that it took more than a physical form of violence within family, and it accounted for 22.9% (25 out of 114 respondents) (Refer to Table 5 on page 46). Commonly used definition was that "domestic violence was physical and psychological violence" within family. Many respondents specifically indicated that verbal abuse was included. One woman wrote, "To me, 'domestic violence' is any type of violence [physical or verbal] that goes on within family [parent-parent; child-parent; parent-child, etc.]." Some respondents specified sexual abuse, such as "(v)iolence within family, verbal violence, 'threatening', sex life without mutual understanding, coercing sex." Others also included child sexual abuse. There were only few respondents, who specifically indicated social violence as a type of domestic violence, such as "Husband who does not allow wife to go out..."

Domestic Violence as Intimate Violence

There were 17.4% (19 out of 114 of respondents) who indicated domestic violence as violence that occurred only in an intimate relationship and excluded familial relationships (Refer to Table 5 on page 46). Seven respondents (6.4%) indicated that domestic violence was physical violence against intimate partners, while 12 respondents (11.0%) indicated that it was various types of violence against intimate partners. Typically, domestic violence was defined as "(v)iolence inflicted upon by an intimate partner." One respondent wrote the multi-faceted violence within the intimate context of relationships: "(b)etween intimately involved men and women, 'abusive' situations arise."
For example, violence, verbal abuse, to treat the other person’s sexuality roughly. It lacks care and respect, etc.”

**Domestic Violence as Familial and Intimate Violence**

Only 11.9% (13 respondents out of 114) of respondents considered domestic violence as violence that occurred both within family and intimate relationships (Refer to Table 5 on page 46). Of these, 7.3% (8 out of 114) considered only physical violence within familial and intimate relationships as domestic violence, while 4.6% (5 respondents) thought it was various types of violence against familial and intimate partners. Commonly used definition was “physical and psychological violence against wife and girlfriend”, while there were some respondents who indicated that “violence did not go only one way (not only against women)”, or “there were many ways (that violence was directed against).” One woman elaborated on the multifaceted violence that occurred in heterosexual intimate relationships regardless of marriage status, and she wrote:

“...there exists violence, threat, ‘neglect, overcontrol’. Cell phones, schedule book etc., are persistently checked by a partner. Violence is being inflicted upon. Going out and other types of freedom are regulated. Economic freedom is taken away. Coercing sex.”

**Domestic Violence as Physical Violence and Multiple Violence in General**

Eighteen respondents out of 114 (16.5%) described domestic violence in general form and did not specify victims or abusers, or context in which violence was used (Refer to Table 5 on page 46). Four respondents (3.7%) described domestic violence as physical violence, while 14 respondents (12.8%) considered it as various types of violence. One woman wrote her definition of domestic violence as physical violence as “(v)iolence
without consensus. Almost a crime.” Commonly physical and verbal violence was used for the definition of multiple violence. One respondent specifically illustrated verbal abuse and threats, indicating “(v)erbal violence—to say words such as ‘bitch’ and ‘slut’, or threaten to use violence. Physical violence—to hit, slap, or to show acts of doing so.”

Nature of Relationship

Four major themes about the perceived nature of relationships that harbor domestic violence emerged from women’s narratives: women and children as victims, external factors as causes of domestic violence, power structure within abusive relationships, and specialized knowledge on the nature of domestic violence. When respondents defined victims and abusers in incidents of domestic violence, more often than not wives were victims and husbands were abusers. Typically respondents described, “(domestic violence is) violence within family. Generally, from men against women, inflicting violence physically and psychologically.” In cases where respondents defined domestic violence as familial in nature, often times children were also defined as victims. One woman wrote, “(h)usband releases stresses and frustration through violence against wife and children.” In defining who the victims were and who the abusers were, the majority of the respondents indicated that women and/or children were likely be victimized in domestic violence incidents. However, there were some respondents who indicated otherwise. One woman wrote, “…generally there are many cases of husband being violent against wife, but lately there are cases where wife is violent against husband…” And often times, respondents noted the violence that children inflict upon their parents, such as “violence from children against parents.” Another woman wrote,
“(i)n Japan, children are violent against their parents,” indicating her perception of such violence is unique to Japan.

Another theme was the attribution to various outside stressors as causes of domestic violence. Stresses from work and in life, anger, and short temper were perceived common causes to incidents of domestic violence. Many respondents considered these elements as a means of how abusers get “out of control”, “download stresses and frustration against weaker people”, or act out “when there are things that are not preferable.” One respondent illustrated, “(a) husband releases stresses and frustration through violence against wife and children.” Frustration and having a short temper were commonly perceived as contributing factors to incidents of domestic violence. One woman wrote:

“(Domestic violence is) ‘(K)ateinai bōryoku’ (violence within family). By having house chores, and family creates many frustrating work. And a member of frustrated family releases frustration through violence against wife, children, or husband and harm physically and psychologically. It is worsened spousal fights and people with short temper tend to be particularly frustrated easily, so even trivial things would cause to raise a hand (against a spouse) or say violent things from husband against wife, from wife against husband.”

There was one respondent who commented on the objectification of women by men, and she wrote, “(m)en release stresses that they cannot within society upon women who are under their control, and they do so with physical and emotional violence.”

Another commonly perceived stressor that were considered as attribution to domestic violence was substance related, such as alcohol and drugs, and some women perceived alcoholism and drunkenness as a precursor to domestic violence incidents. One respondent commented on drunkenness and also employment status, and she wrote, “(I) feel, in images, a husband becomes violent when drunk, or not working regularly.”
Another respondent wrote, "(t)he causes that come to mind are alcohol and drugs, and this image is strong."

Other contributing factors that women indicated were "lack of communication, loss of trust, doubts, and so forth." One woman wrote of her friend's experience of domestic violence and perceived communication as one of the contributing factors that may be particular in the interracial context of intimate relationships. She wrote:

"(My) friend said that because of the language and psychological aspects, she was treated inappropriately. Although the other person (abuser) lacked kindness in some parts, at the same time I think there was a fact that neither of them communicated well."

Another theme emerged out of women's narratives was the unequal and imbalanced nature of relationships, which some women perceived it as a contributing cause of domestic violence. Typically described was domestic violence was imposed "against powerless". One woman wrote, "...when (wife/children) talk back even a little or disagree, (abuser/husband) resolves by power, not by arguing." Another respondent elaborated on the power structure and its influences that she perceived as contributing factors to abuse in a relationship:

"I think that powerful imposes (violence) upon powerless. It happens when the power structure that goes beyond societal rules or ignores such rules is established within family. When power that stems from economical power or physical strength is coupled with individual's ego, the weaker becomes the target."

Some women were knowledgeable and well informed regarding the nature of domestic violence and conditions in which abusers and abused are likely be in, such as how abuse tends to "follow a pattern", how "there is a cycle", how it is "(n)ot a mistake that happened once, but rather it repeats", and how it tends to "escalate" once domestic violence incident occurs. Some women indicated in their narratives the private nature of
domestic violence, and perceived domestic violence as something that occurred “away from public eye” and “where others cannot intervene.”

Also, based on the private and intimate nature of relationships that domestic violence takes place, some women perceived the challenges and difficulties in dealing with domestic violence. One woman wrote, “...most of the cases remain private, and it is less likely to be legally punished than criminal cases...” Part of the difficulties in addressing the issues of domestic violence was attributed to the intimate nature of relationships and “because (abuser is not a) complete stranger.” Some women perceived that “(t)here are many cases that violence cannot be stopped even when people want to stop it...” Therefore, “... it is recommended to seek assistance from the outside agencies. But it is often times difficult to do”, and “(t)here are many cases, where women refuse to receive ‘help’” for various reasons.

Also, a few women pointed out the cycle of violence, how victims and abusers often times have repeated and intergenerational history of abuse in their family and have parents who also “have experienced domestic violence” at home as children. One woman wrote, “(o)ften times, men that are violent, or mothers that are violent against their children have experienced or seen similar things when they were young.”

**Do you know domestic violence victimization of Japanese women by American men?**

While majority of respondents (67.5%; 77 out of 114) indicated that they did not know of any Japanese women, who had been victimized by an American man, there were 37 respondents (32.5%) who indicated that they knew of at least one Japanese woman, who had been abused by an American man (Refer to Table 5 on page 46).
Sample Characteristics—Demographics of Self-Identified Abused Japanese Women

Of 117 responses that were returned, 14 respondents (12% of 114 respondents) identified that they had been abused in their intimate relationship with an American man.

Age

The average age of self-identified abused women was 26.5 years old, which was 1.2 years younger than the entire sample average (Refer to Table 1 on page 31).

Class Standing

The average class standing of the self-identified abused women was senior, as was the entire sample. However, women who were junior or senior accounted for much higher percentages (71.4%) than that of entire sample (45.6%) (Refer to Table 1 on page 31).

Time in US

The average time lived in the U.S. for the self-identified abused women was 62.5 months. While the mode for the entire sample was one to three years (29.8%), it was four to five years (50.0%) for the self-identified abused women. (Refer to Table 1 on page 31).

Sample Characteristics—Acculturation of Self-Identified Abused Japanese Women

Whom do you associate within the community?

Of 14 self-identified abused women, nearly one-third of the respondents (28.6%; 4 out of 14) indicated that they interacted and associated with mostly Asians and Asian Americans. Another one-third (28.6%; 4) of the respondents interacted and associated
with Asians and non-Asians equally. Compared to the entire sample, the self-identified abused women interacted with more non-Asians and less Asians and Asian Americans (Refer to Table 2 on page 33).

**What type of music do you like to listen to?**

The preferred type of music for self-identified abused women was more non-Asian than Asian. The vast majority of respondents (71.4%; 10 out of 14) listened to mostly English or non-English type of music, which accounted approximately twice as much as the entire sample (Refer to Table 2 on page 33).

**What type of food do you eat at home?**

The type of food that self-identified abused women preferred to eat at home was slightly more Asian than non-Asian. The vast majority (71.4%; 10 respondents) reported that they ate Asian and American or non-Asian food equally at home (Refer Table 2 on page 33).

**How would you rate yourself?**

More self-identified abused women considered themselves as closer to Asians than Americanized, and it was more so than the entire sample. A half of the respondents (50%; 7 out of 14) indicated that they identified themselves as bicultural (Refer to Table 2 on page 33).
Sample Characteristics—Perceptions of Self-Identified Abused Japanese Women on Sex Roles

Men should work, and women should take care of the house

The vast majority of self-identified abused women (85.7%; 12 out of 14) disagreed with the concept that men should work, while women should stay home and take care of the house, and the level of disagreement was much higher than that of the entire sample (Refer to Table 3 on page 36-37).

The most important characteristics as women are to be caring and sensitive

More self-identified abused women were inclined to consider caring and sensitiveness as women's most important characteristics, and this inclination was much higher than that of the entire sample. More than half of the self-identified women (57.1%; 8 out of 14) somewhat agreed to the idea, which was the largest value (Refer to Table 3 on page 36-37).

When women get married, it is better that they look after their husband and children before their own needs

The vast majority of self-identified abused women disagreed or somewhat disagreed with the idea that after marriage, women should put husband's and children's needs before their own (42.9%; 6 respondents, and 50.0%; 7 respondents respectively), and this was slightly higher than that of the entire sample (Refer to Table 3 on page 36-37).
**Men have the dominant role in sex life**

The vast majority of self-identified women disagreed or somewhat disagreed with the concept that men play the dominant and leading role in sex life (57.1%; 8 out of 14, and 28.6%; 4 respondents respectively), which was higher than that of the entire sample (Refer to Table 3 on page 36-37).

**Men should not whine about or give up on things**

The majority of the self-identified abused women indicated that they disagreed or somewhat disagreed with the idea that men should not whine or give up on things (50.0%; 7 out of 14, and 21.4%; 3 respondents respectively). However, when compared, the level of disagreement is slightly weaker than that of the entire sample (Refer to Table 3 on page 36-37).

**Men’s responsibility is to take care of their wife and children**

Slightly over half of the self-identified abused women disagreed or somewhat disagreed with the concept that it was men’s responsibility to take care of wife and children (42.9%; 6 out of 14, and 14.3%; 3 respondents respectively). A slight difference was observed between the entire sample and the self-identified abused women (Refer to Table 3 on page 36-37).

**People should resolve family problems within their family and should not take them outside of their home**

More self-identified abused women were inclined to think that family problems should stay within family and be solved within family, which was the opposite of the entire sample characteristic. While three out of 14 respondents agreed with the concept,
five women somewhat agreed (21.4% and 35.7% respectively) (Refer to Table 3 on page 36-37).

**Sample Characteristics—Perspectives of Self-Identified Abused Japanese Women on Dating American Men**

Would you like to have intimate relationships with American men?

Despite the experience of domestic violence in their intimate relationship with an American man, the vast majority of self-identified abused women (78.6%; 11 out of 14) indicated that they would want to date American men, which accounted for twice as much as the entire sample (Refer to Table 4 on page 40-41). It should be noted that although there were three respondents who reported that it was “hard to say” about dating American males, based upon the context of their reasons for their answer, they indicated that they wanted to date American males. Therefore, all of the self-identified abused women reported their desire and inclination for dating American males.

Why would you or would you not want to have intimate relationships with American men?

Nearly half of the self-identified abused women (6 out of 14) indicated that they would want to date anyone regardless of men’s nationality (Refer to Table 4 on page 40-41). One woman elaborated on why she did not think nationality was not a priority in deciding an intimate partner:

“Regardless of nationality and having dated American and Japanese, I do not think that without respect or care [for each other], relationships would not last for long. Family environment [as growing up] and education are major influential factors, I think. But men who do not treat women differently and are able to respect women as individuals, and who are able to put in efforts in building a good relationship, nationality would not matter...”
Five respondents reported that dating American men would provide them positive experiences in learning culture, language, and so forth. One respondent valued the differences in intimate relationships with American men and wrote:

“It is useful to know about your own culture and own characteristics through having various love relationship experiences [particularly with people from different culture than own]. Good English learning. Sometimes, it feels like I am challenging myself…”

Three respondents indicated that they wanted to date American men because they respect women, treat women equally, and they have high regards to women. Based on her experiences of dating relationships, one woman indicated more pluses in dating American men than minuses:

“To increase English skills. In general based on my experiences, I have been fortunate in dating foreigners. Although and of course there are gaps between cultures and life styles, I have been able to appreciate those (gaps) and date (foreigners). Plus, I think [based on my experiences] American men, when compared to Japanese men, generally treat women very well.”

**Have you ever been intimately involved with American men?**

All the 14 respondents reported that they had been involved in an intimate relationship with an American man (Refer to Table 4 on page 40-41).

**Sample Characteristics—Dating History of Self-Identified Abused Japanese Women with American Men**

**Are you currently in an intimate relationship with an American man?**

Of 14 respondents who have had abusive relationship with American men, eight respondents indicated that they were in an intimate relationship with an American man at the time of study, which was slightly higher than that of the entire sample (Refer to Table 4 on page 40-41).
How many American men have you been intimately involved with?

The vast majority of self-identified abused women had a few (42.9%; 6 out of 14) to a several (50.0%; 7 respondents) intimate relationships with American men (Refer to Table 4 on page 40-41).

What was the shortest length of all the intimate relationships you had with American men?

The vast majority of the self-identified abused women reported that the shortest intimate relationship that they had was less than six months, which was about 15% higher than that of dated subset. While six respondents (42.9%) indicated less than three months as the shortest intimate relationship, another six reported four to six months as the shortest length (Refer to Table 4 on page 40-41).

What was the longest length of all the intimate relationships you had with American men?

The longest period of intimate relationship that self-identified abused women had ranged from four months to five years. The mode was two to five years, and six women (42.7%) were accounted. The mode for the dated subset was less than one year, which accounted for 38.8% (26 out of 67 respondents). It should be noted that while there are possibilities of the length of shortest and longest intimate relationship as equal, there are also possibilities that the longest relationship could be longer, particularly in cases where respondents were in a dating relationship at the time of study (Refer to Table 4 on page 40-41).
Sample Characteristics—Definition of Domestic Violence by Self-Identified Abused Japanese Women

Have you heard of the term “domestic violence (domesutikku baiorensu)”?

All the 14 self-identified abused women had heard of domestic violence, and there was no respondent who had not (Refer to Table 5 on page 46).

What is “domestic violence (domesutikku baiorensu)” to you? Please describe in your own words

Among the self-identified abused women, it was indicated that more women believed that domestic violence was physical violence in nature and something that occurred within family, and not multi-faceted violence or something that could happen in intimate relationships regardless of marital status. Slightly over one-third of the self-identified abused women (5 out of 14) considered domestic violence as physical violence within family (Refer to Table 5 on page 46). One respondent specified, “(it is) violence that happens only in family.” As defined “within family (kateinai)”, respondents included violence against children in this definition, as one respondent indicated, “family violence, from men against wife and kids.” Another respondent indicated, “it is ‘violence within family (kateinai bōryoku)’, and violence within family, which is against wife and children, or children being violent against parents. Punch, kick, etc.” Three respondents out of 14 considered domestic violence as physical violence that occurred both within familial and intimate relationships, as one respondent described, “husband being violent against wife, or intimate partner using violence against another partner.”

Although no respondent thought that domestic violence was multi-faceted violence within the family, five respondents (out of 14) indicated that it was multi-faceted
violence in general, without specifying relationships between victims and abusers (Refer to Table 5 on page 46). Commonly it was defined as “physical and verbal violence”, and there were four respondents defining as such. One respondent described, “(it is) physical violence being inflicted upon, and (it is) to be hurt psychologically,” and another described, “kick, punch, yell, use words that are hurtful all the way to the bottom of heart.” One respondent elaborated on the definition, indicating “physical violence, verbal violence, coercion, sexual coercion, economic coercion.” There was an inclination among respondents to consider domestic violence as violence that occurred against wife, girlfriend, and women. Five respondents described, “violence mostly from men against women,” “…violent acts from men against wife and girlfriends” and so forth. There was a slight inclination (2 out of 14) that respondents believed that causal factors of domestic violence were outside forces, such as frustration, fights and arguments, and so forth. One woman described, “When in fight…or when simply frustrated, hitting someone.” Also, one respondent expressed the complexity of the definition of domestic violence “because of the word ‘violence,’ it sounds more like physical and sexual (than psychological),” and another respondent pointed out the difficulty in prosecuting cases, as “cases hardly become public… and be less likely be legally punished than criminal cases.”

**Do you know domestic violence victimization of Japanese women by American men?**

Half of the self-identified abused women (7 respondents out of 14) knew of the domestic violence victimization of other Japanese women, and the other half did not (Refer to Table 5 on page 46).
**Demographic Characteristics of Abusers Defined by Self-Identified Abused Japanese Women**

The abusers in this study were identified based upon the worst incident that the 14 self-identified abused women were involved in. In this study, these women were asked to answer various questions that addressed the nature of domestic violence based upon their worst incident. Therefore, the abusers represented in this section were the men who caused the worst incident to the self-identified abused women.

**Nature of Relationship**

Of the 14 identified abusers, 12 of them were boyfriends at the time of the worst incident, while two were friends to the abused women (Refer to Table 6 on page 64).

**Age**

The average age of abusers was 24.5 years old with two abusers of 21 years old as the youngest and one 32 year old abuser as the oldest. Four abusers were who were equal to or less than 22 years old. There were four abusers that were age between 23 and 24, and another four were 25 and 28. There was one respondent who did not specify her abuser's age (Refer to Table 6 on page 64).

Some attention should be focused on the seemingly young average age of the abusers, as it was 26.5 for abused women and 24.5 for abusers. The difference may be partly attributed to the possibilities that the worst incident might have happened years ago. In such a case, abusers age would appear younger than abused, as the age of abused women is based on the current information.
Table 6. Characteristics of Abusers

<table>
<thead>
<tr>
<th>Characteristics</th>
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<tbody>
<tr>
<td><strong>Nature of Relationship</strong></td>
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<tr>
<td>Boyfriend</td>
<td>12</td>
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<tr>
<td>Friend</td>
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<tr>
<td>Total</td>
<td>14</td>
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<tr>
<td><strong>Age of Abusers</strong></td>
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<tr>
<td>Less Than 22</td>
<td>4</td>
<td>30.8%</td>
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<tr>
<td>23-24</td>
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<tr>
<td>Caucasian</td>
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<td>African American</td>
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<td>Some College</td>
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<td>College</td>
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<td><strong>Occupation of Abusers</strong></td>
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<td></td>
</tr>
<tr>
<td>Full Time Employee</td>
<td>3</td>
<td>21.4%</td>
</tr>
<tr>
<td>Military</td>
<td>5</td>
<td>35.7%</td>
</tr>
<tr>
<td>Student</td>
<td>4</td>
<td>28.6%</td>
</tr>
<tr>
<td>Part Time</td>
<td>1</td>
<td>0.9%</td>
</tr>
<tr>
<td>Other (English Teacher)</td>
<td>1</td>
<td>0.9%</td>
</tr>
<tr>
<td>Total</td>
<td>14</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Ethnicity

Caucasians and African-Americans combined made up more than 70% of the 14 identified abusers. While there were five abusers that were Caucasians, there were also five African-Americans. Asian-Americans accounted for three out 14 abusers, and there was only one Hawaiian or Part Hawaiian abuser (Refer to Table 6 on page 64).

Education

The average education level of abusers was having some college education. Among the 14 identified abusers, the lowest education was less than high school for only one abuser. There were five abusers that were high school graduates, while four abusers had some college education. College or University graduates accounted for three, while there was one abuser that had some graduate school education (Refer to Table 6 on page 64).

It should be cautioned that the education level of abusers at the time of worst incident might be recent or information from years ago. Therefore, it is not directly comparable to that of the abused women's, as their education level is based on current information.

Occupation

Military and student combined accounted for more than 64% of the abusers. Military made up five abusers out of 14, which was the largest group of all the categories. There were four students, while three abusers were full-time employees. One abuser held a part-time job, while another abuser was identified as an English teacher without a mention of a full-time, part-time job, or contact base (Refer to Table 6 on page 64).
Characteristics of Domestic Violence

The 14 self-identified abused women were asked to characterize their worst incident of domestic violence. A multiple-choice question was employed to illustrate the characteristics of the worst incident that women experienced in their relationship. The choices of domestic violence categories provided to respondents were physical, psychological, sexual, economical, and social abuse. They were to choose all the categories that applied to their circumstance. Once they selected all the categories to illustrate their worst domestic violence incident, respondents were asked to describe the same incident in their own words. Also, respondents' perception of the cause of the worst incident was asked by employing a combination of a multiple-question and an open-ended question, describing the account. Reaction of the respondents after the worst incident happened was asked in a form of a multiple-question, as well as a question for feelings that they had after the worst incident toward the abuser who caused the worst incident.

Multiple-Question on Worst Incident

According to the multiple-question answered, the vast majority of the 14 self-identified abused women reported that their worst incident involved psychological abuse, which accounted for 11 respondents out of 14 (78.6%). Half of the respondents (7 out of 14; 50%) characterized their worst incident as economical abuse. Three respondents (out of 14; 21.3%) reported that their intimate partner sexually abused them, and there were two respondents (out of 14; 14.3%) that had physical violence in their relationship. There was only one respondent (out of 14; 7.1%) who reported social abuse (Refer to Table 7 on page 67).
Table 7. Characteristics of Worst Abuse Experienced by Respondents

<table>
<thead>
<tr>
<th>Characteristics of Abuse</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>14.3% (2)</td>
<td>85.7% (12)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Psychological</td>
<td>78.6% (11)</td>
<td>21.4% (3)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Sexual</td>
<td>21.3% (3)</td>
<td>78.6% (11)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Economical</td>
<td>50.0% (7)</td>
<td>50.0% (7)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Social</td>
<td>7.1% (1)</td>
<td>92.9% (13)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
</table>

Total N=14; () indicates actual number

Narratives of Worst Incident

In examining the narratives that abused women wrote to describe their worst incident, the coding that was employed for the multiple-choice question was employed in order to create a meaningful but systematic understanding of the experience in the context of narratives that women wrote in their own words. This allowed comparison and cross-examination between the answers from the multiple-question and the narratives. Based on the context, the narratives were categorized and coded as: physical, psychological, sexual, economical, and social.

Out of 12 respondents who described their worst incident, seven abused women (57.9%) indicated that the worst incident involved psychological abuse (Refer to Table 8 on page 68). Two respondents out of that indicated specifically as verbal abuse. One respondent wrote:

"There was a time when we fought a lot. Then, he used f-word sometimes. [Said 'fucking piss me off' in English]. Because the fight was quite terrible, I was wondering when he would become violent. Fortunately, it was only verbal abuse, but somehow I 'let it go', I think."
Table 8. Characteristics of Worst Abuse from Narratives

<table>
<thead>
<tr>
<th>Characteristics of Abuse</th>
<th>Described</th>
<th>Not Described</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>25.0% (3)</td>
<td>75.0% (9)</td>
<td>100.0% (12)</td>
</tr>
<tr>
<td>Psychological</td>
<td>58.3% (7)</td>
<td>41.7% (5)</td>
<td>100.0% (12)</td>
</tr>
<tr>
<td>Sexual</td>
<td>16.7% (2)</td>
<td>83.3% (10)</td>
<td>100.0% (12)</td>
</tr>
<tr>
<td>Economical</td>
<td>50.0% (6)</td>
<td>50.0% (6)</td>
<td>100.0% (12)</td>
</tr>
<tr>
<td>Social</td>
<td>8.3% (1)</td>
<td>91.7% (11)</td>
<td>100.0% (12)</td>
</tr>
</tbody>
</table>

Missing: 2 out of 14 (2.8%)

Total N=14; Missing cases=2; () indicates actual number

Compared to the multiple-choice question, women’s narratives that described psychological abuse were four respondents short. One respondent wrote, “...He could not resolve his ‘inferiority’, and I think that from the frustration, he said mean things, and slammed the door shut and made me think as if he was not coming back...” Three women attributed their psychological abuse to the multiple affairs that their boyfriend had outside of their intimate relationship.

There were six women (out of 12; 50%) that described economical characteristic of abuse in their narratives, which was one respondent short of the multiple-choice answer (Refer to Table 8 on page 68). Typically, women were asked to loan money, pay for expenses, buy things for the abusers, or even have the abusers steal money from them. One woman described the routinized practices of paying for her abuser, as “…although not a big amount, more often than not I paid for his food, and it was difficult to financially manage with little money (that I had) as a student.” Another woman disclosed of the accumulated large sum of money that her abuser owed to her. She wrote, “(He gets me to) pay bills every time. Moreover, the amount of money that I have loaned him is
$1,000. I do not know when he will pay back.” In one case, the abuser took the ATM card of the respondent without her knowledge and withdrew $200.

Women that described sexual abuse in their narratives of worst incident accounted for two (out of 12; 16.7%), which was one respondent short of the multiple-answer question (Refer to Table 8 on page 68). One respondent commented that she and her boyfriend was “not sexually compatible”. Another woman candidly shared her painful experience of sexual violence in the intimate relationship with an American man:

“Although I told him to put a condom on [more than twice], he did not listen. Although I was not wet at all, he came in. It hurt very much, and I told him to stop, but he did not...but I really did not want to... While I was sleeping, he woke up and started again although I told him ‘No’…”

Regarding physical abuse, however, there was one more woman than had replied to the multiple-answer question, and 3 respondents (25%) indicated their worst incident as involving physical abuse (Refer to Table 8 on page 68). Physical violence incidents that women described in their narratives seem rather serious, involving choking and beating up repeatedly, as one woman wrote, “...I was very scared, and when I tried to call the police, he threw away the phone and choked me...” Another woman described her experience of physical violence and threats to kill as the worst incident:

“For some reason and based on misunderstanding, he thought that I was having an affair, and he beat me up many times. I was very scared. He even said, ‘I’ll kill you.’ He was much bigger and stronger, and I thought, ‘he might kill me.’ I did not get injuries but (the incident) gave me headaches. Since then, I could not trust him. After a while, I gave him some other excuses and broke up with him.”

There was only one respondent who indicated the worst incident as involving social abuse, which was the same as the multiple-answer question. And there were two respondents who did not write out their account of the worst incident.
**Cause of Worst Incident**

Respondents were given choices to choose in describing how they perceived the cause of the worst incident was. The choices given were: my fault, his fault, both at fault, and don’t know. After choosing a choice that was most appropriate to their worst incident, respondents were asked to provide brief description of the cause of the worst incident.

Out of 13 respondents, respondents who considered the cause of the worst incident as only their own accounted for two (15.4%), and one respondent check-marked “my fault” but did not provide any explanation (Refer to Table 9 on page 70). However, it should be noted that these two women also filled out “his fault” and provided their explanation, rather than choosing “both at fault”. The respondent who experienced being choked by her boyfriend took responsibility to herself for the cause of the worst incident because she “let him in my (her) place without any knowledge of his social status and what kind of past he had.” One woman, who was emotionally drained from the sexual incompatibility and economic abuse in the intimate relationship with her boyfriend, attributed the cause of the worst incident to the challenges that stemmed from the English

**Table 9. Cause of Worst Incident**

<table>
<thead>
<tr>
<th>Cause</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>My Fault</td>
<td>15.4% (2)</td>
<td>84.6% (11)</td>
<td>100.0% (13)</td>
</tr>
<tr>
<td>His Fault</td>
<td>57.1% (8)</td>
<td>42.9% (5)</td>
<td>100.0% (13)</td>
</tr>
<tr>
<td>Both at Fault</td>
<td>46.2% (6)</td>
<td>53.8% (7)</td>
<td>100.0% (13)</td>
</tr>
<tr>
<td>Don’t Know</td>
<td>15.4% (2)</td>
<td>84.6% (11)</td>
<td>100.0% (13)</td>
</tr>
<tr>
<td>Missing</td>
<td></td>
<td></td>
<td>1 out of 14 (1.4%)</td>
</tr>
</tbody>
</table>

Total N=14; Missing case=1; ( ) indicates actual number
as a second language. She wrote, "(a)lthough I tried to talk with him, because the language ability did not allow full communication, I gave up or had complex (about it), and I became stressed."

Women who attributed the cause of the worst incident to abuser alone accounted for eight out of 13 respondents, which was slightly over half of the respondents (57.1%) (Refer to Table 9 on page 70). However, two respondents filled out both "my fault" and "his fault" rather than "both at fault". And there were two respondents who only check-marked "his fault" without providing any further explanation. Out of six women who provided the narrative explanation for their reasoning of the cause of the worst incident, a half of them commented on the financial exploitation and the other half attributed to the characteristics of their abuser. One woman wrote, "...he was a typical American man, who go after money that Japanese have and stupid," and another woman wrote, "(he) only considered women [or me] as a source of money." Other women attributed the cause of the worst incident to abuser's "short temper," "tendency to control everything," and "inability to resolve inferiority." One respondent also attributed part of the cause of the worst incident to abuser's psychological and emotional instability to the manic depression that he had.

Women who considered both abuser and themselves were at fault in resulting the worst incident of domestic violence accounted for seven respondents out of 13 (50%), and one respondent only check-marked the multiple choice question without providing her explanation (Refer to Table 9 on page 70). Women had a tendency to blame themselves for the worst incident, saying that "I was too lenient for him...", "my lack of awareness...", "my timing...was bad...", and so forth. Women considered
characteristics of men as partly causal factors to the worst incident, as they wrote about a man’s short temper and how “he snapped”, how “he was loose with women” and “lacked seriousness”, and so forth.

There were two respondents out of 13 who chose “don’t know” for the cause of the worst incident, which was 15.4%. One respondent did not complete this question (Refer to Table 9 on page 70).

**Reaction to Worst Incident**

Respondents were asked how they reacted to the worst incident. This was a multiple-answer question with nine choices, and respondents were to choose all that applied to their situation. The categories of reaction that were provided to respondents were: Tried to talk with abuser; confided in my friends, confided in with his (abuser’s) friends; confided in my family; confided in his family; sought professional assistance; sought legal assistance; did “gaman” (bear, endure), and did nothing. There was also a category of “other” for respondents to fill in if the choices provided were not appropriate for their situation.

The most common reaction that respondents had after the worst incident was to confide in the woman’s friends, and 12 respondents out of 14 (85.7%) chose to do so (Refer to Table 10 on page 73). There were nine respondents (out of 14; 64.3%) who tried to talk with their abusers at the time of the worst incident, which was the second common reaction among the 14 abused women. The third large category was to do “Gaman”, to bear and endure in Japanese, and there were six respondents (42.9%) who did gaman following what happened to them. The rest of the categories had only a few respondents.
Table 10. Reaction to Worst Incident

<table>
<thead>
<tr>
<th>Reaction</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tried to Talk with Abuser</td>
<td>64.3% (9)</td>
<td>35.7% (5)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Confided in My Friends</td>
<td>85.7% (12)</td>
<td>14.3% (2)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Confided in His Friends</td>
<td>14.3% (2)</td>
<td>85.7% (12)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Confided in My Family</td>
<td>14.3% (2)</td>
<td>85.7% (12)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Confided in His Family</td>
<td>14.3% (2)</td>
<td>85.7% (12)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Sought Professional Help</td>
<td>7.1% (1)</td>
<td>92.9% (13)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Sought Legal Help</td>
<td>7.1% (1)</td>
<td>92.9% (13)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>&quot;Gaman-shita&quot; (Bear, Endured)</td>
<td>42.9% (6)</td>
<td>57.1% (8)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Did Nothing</td>
<td>0.0% (0)</td>
<td>100.0% (14)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Other (End Relationship)</td>
<td>7.1% (1)</td>
<td>92.9% (13)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
</table>

Total N=14; () indicates actual number

The categories, confided in his friends, my family and his family each had two respondents (14.3% each). Those who sought professional assistance and legal assistance accounted for one respondent each (7.1%), and it was the same woman. There was no respondent who did nothing when the worst incident occurred. There was one respondent who indicated in “other” that she “terminated the relationship with him” after the incident.

**Feelings toward Abuser Who Caused the Worst Incident**

A multiple-choice question was employed in order to find out about the feelings that women had after the worst incident toward their abuser that was involved in the
worst incident. The choices given to respondents were: I was scared of him; I thought he was the worst man; I thought he deserved social punishment; I thought that he did not have self-control and was a poor man; I thought he was immature; I thought that he did it (incident) because he loved me; I thought that he was a good man besides this incident, and other to fill out their own answers in case choices provided did not apply to their case. Women were to choose all that applied to them.

The most common response women shared was that they thought the abuser was the worst man, which accounted for 9 respondents out of 14 (64.3%) (Refer to Table 11 on page 74). Other categories had only a few respondents. Women who were scared of their abuser, who thought he had no control and felt sorry for him, who thought he was immature, and who thought he was a good man besides the incident all accounted for two

<table>
<thead>
<tr>
<th>Feelings</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was Scared of Him</td>
<td>14.3% (2)</td>
<td>85.7% (12)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Thought He was the Worst Man</td>
<td>64.3% (9)</td>
<td>35.7% (5)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Thought He Deserved Social Punishment</td>
<td>7.1% (1)</td>
<td>92.9% (13)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Thought He Had No Self-Control and Poor Man</td>
<td>14.3% (2)</td>
<td>85.7% (12)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Thought He was Immature</td>
<td>28.6% (2)</td>
<td>71.4% (12)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Thought He Did It Because He Loved Me</td>
<td>0.0% (0)</td>
<td>100.0% (14)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Thought He was a Good Man Besides Incident</td>
<td>14.3% (2)</td>
<td>85.7% (12)</td>
<td>100.0% (14)</td>
</tr>
<tr>
<td>Other</td>
<td>42.9% (6)</td>
<td>57.1% (8)</td>
<td>100.0% (14)</td>
</tr>
</tbody>
</table>

Total N=14; ( ) indicates actual number
respondents each. There was one woman who thought her abuser deserved socially punished for what he did to her.

There were six respondents who chose “other” and wrote in their answers (Refer to Table 11 on page 74). All the six answers were uniquely different from one another, ranging from indicating resentment, confusion, to objectively examining the incident. Two respondents illustrated their feelings of resentment toward the abuser. One respondent wrote, “(I) thought (he) should be cursed.” Another respondent wrote about the lingering effect of incident, as she wrote, “Now he is someone that I can care less, but at times when I remember about him, he is someone who upsets me.” Two respondents commented on their abuser’s characteristics: one respondent objectively examined the incident and attributed abuser’s behavior to circumstantial reasons, as she wrote, “I think that if he had been brought up better, his life and behavior would have been different.” Another respondent contributed to abuser’s characteristics and wrote, “(he is) short temper, and a little strange. Childish.” One respondent illustrated the dilemma that many women may face, as she wrote, “Even though (he) loved me, I thought that I could not date him with his violent behavior.” In an attempt to make sense of what had happened to her, one respondent indicated the confusion that she experienced regarding the worst incident and the abuser, saying “(I) could not tell whether or not he was intentional.”

**Discussion**

**Prevalence of Domestic Violence among Japanese Students**

Based on the findings of this study, 12.3% of the sample (14 out of 114) indicated that they had been abused in their intimate relationship with an American man (Refer to Table 12 on page 77). The first research conducted on domestic violence in Tokyo,
Japan, which employed a random sampling, found that 33% of the respondents had experienced physical violence from their intimate partner (Hada, 1998; Hada et al., 1998; Koga, 1998; Kusayanagi, 1999a; Kusayanagi, 1999b). The same study found that combined physical and verbal abuse, one out of two subjects had been abused (Hada et al., 1998). The most recent statistics released by the Japanese government in February, 2000, indicated that one in 20 women (5%) had been abused severely to the point that their lives were in danger (Asahi shinbun, 2/26/2000; Nihonkai shinbun, 2/26/2000; Honolulu Advertiser, 2/26/2000).

While the finding on Japanese students’ victimization in Hawai‘i seems much lower and perhaps as a result, non-problematic, it should be cautioned that the comparison could be done only figuratively, as these studies aimed to obtain different information. The study on Japanese students in Hawai‘i limited its intimate relational context to American men, which excluded all the other domestic violence incidents that occurred between Japanese students and their non-American intimate partner. Also, the questionnaires for the study in Hawai‘i were constructed so that the subjective perception and conceptualization of domestic violence among the respondents would be drawn. For the study conducted in Tokyo, however, the context of intimate relationship was not restricted. Also, the survey instrument used in the Tokyo study was behavior and incident oriented where respondents marked specified events that applied to their experiences, whether being slapped, forced to perform sexual acts despite their wishes, being monitored for time spent outside home, and so forth. While these behavior-oriented questions may illustrate what goes on behind the closed doors in intimate relationships, as Yoshihama (1999) points out, researchers have already framed the conceptualization of
Table 12. Prevalence Rates Based on Demographics of All, Dated, and Abused Respondents

<table>
<thead>
<tr>
<th></th>
<th>All the Respondents (114)</th>
<th>Respondent Self-Prevalence (with Identified American Males (56 Cases out of 114))</th>
<th>Self-Identified Abused Respondent Rate (14 Cases of 114)</th>
<th>Prevalence Rate (Abused/All x 100)*</th>
<th>Prevalence Rate (Abused/Dated x 100)**</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>12.3%</td>
<td>25.0%</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than 22</td>
<td>21.0% (22)</td>
<td>18.5% (10)</td>
<td>25.0% (3)</td>
<td>13.6%</td>
<td>30.0%</td>
</tr>
<tr>
<td>23-24</td>
<td>20.0% (21)</td>
<td>16.7% (9)</td>
<td>16.7% (2)</td>
<td>9.5%</td>
<td>22.2%</td>
</tr>
<tr>
<td>25-28</td>
<td>23.8% (25)</td>
<td>25.9% (14)</td>
<td>25.0% (3)</td>
<td>12.0%</td>
<td>21.4%</td>
</tr>
<tr>
<td>29-34</td>
<td>17.1% (18)</td>
<td>16.7% (9)</td>
<td>25.0% (3)</td>
<td>16.7%</td>
<td>33.3%</td>
</tr>
<tr>
<td>More than 35</td>
<td>18.1% (19)</td>
<td>22.2% (12)</td>
<td>8.3% (1)</td>
<td>5.3%</td>
<td>8.3%</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (54)</td>
<td>100.0%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missing</td>
<td>7.9% (9)</td>
<td>3.6% (2)</td>
<td>14.3% (2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Class Standing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freshmen/Sophomore/more</td>
<td>7.0% (8)</td>
<td>5.4% (3)</td>
<td>0.0% (0)</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Junior/Senior</td>
<td>45.6% (52)</td>
<td>46.4% (26)</td>
<td>71.4% (10)</td>
<td>19.2%</td>
<td>38.5%</td>
</tr>
<tr>
<td>Graduate</td>
<td>41.2% (47)</td>
<td>44.6% (25)</td>
<td>28.6% (4)</td>
<td>8.5%</td>
<td>16.0%</td>
</tr>
<tr>
<td>Other</td>
<td>6.1% (7)</td>
<td>3.6% (2)</td>
<td>0% (0)</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (56)</td>
<td>100.0%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time in US</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less Than 1 Year</td>
<td>14.9% (17)</td>
<td>7.1% (4)</td>
<td>7.1% (1)</td>
<td>5.9%</td>
<td>25.0%</td>
</tr>
<tr>
<td>1-3 Years</td>
<td>29.8% (34)</td>
<td>35.7% (20)</td>
<td>21.4% (3)</td>
<td>8.8%</td>
<td>15.0%</td>
</tr>
<tr>
<td>4-5 Years</td>
<td>26.3% (30)</td>
<td>21.4% (12)</td>
<td>50.0% (7)</td>
<td>23.3%</td>
<td>58.3%</td>
</tr>
<tr>
<td>6-8 Years</td>
<td>17.5% (20)</td>
<td>23.2% (13)</td>
<td>7.1% (1)</td>
<td>5.0%</td>
<td>7.7%</td>
</tr>
<tr>
<td>More Than 9 Years</td>
<td>11.4% (13)</td>
<td>12.5% (7)</td>
<td>14.3% (2)</td>
<td>15.4%</td>
<td>28.6%</td>
</tr>
<tr>
<td>Total</td>
<td>100.0% (114)</td>
<td>100.0% (56)</td>
<td>100.0%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total N=114; Dating Experience N=71; Abused N=14; () indicates actual number.

* Prevalence rate is calculated for the entire valid sample, which is based upon a number of abused respondents and all the respondents. The calculation is: abused responses over all the respondents, multiplied by 100.

** Prevalence rate is calculated for the dating subset, which is based upon the number of abused respondents and all the dated respondents. The calculation is: abused responses over dating responses, multiplied by 100.
what constitutes domestic violence for respondents, regardless of respondents’ awareness or recognition of what has happened to them.

Another way to compare is by contrasting figuratively some of the findings of this study with a similar population, namely college students in the US. This would allow us to examine to some extent how these Japanese college female students differ from or resemble their counterparts. There are numerous researchers (Arias et al., 1987; Benson and Thomson, 1982; Riggs et al., 1990) that have studied college students and their aggression in dating, sexual harassment experiences on campus, and so forth. According to Arias et al. (1987) and Riggs et al. (1990), the victimization of physical aggression among female students by their current or past intimate partner ranged from 26% to 38%. In this current study, there were two out of 114 respondents (1.8%), who indicated having experienced physical violence in their intimate relationship with an American man (Refer to Table 7 on page 67).

While the percentage of Japanese female students experiencing abuse is strikingly lower than those in existing studies in the US, the contextual limitation of the intimate relationship in the current study is one of the factors, possibly lowering the rate, along with the varying conceptualization of domestic violence. Also, the behavior-specific scales focusing on physical aggression that were employed in the studies in the US would draw much higher incident rates than this current study without such an instrument. As mentioned previously, behavior-specific instruments would collect incidence rates more effectively and correctly, whether or not and how often being shoved, slapped, pulled by hair, and so forth; however, by employing these instruments, the conceptualization, understanding, and meaning of domestic violence to respondents would be traded off in
the process. Therefore, it is critical to employ a method that allows us to sensitively examine both characteristics of incidence and in-depth investigation on domestic violence incidents.

Considering the fact that women without dating experience would not face the possibility of being victimized by an intimate partner, calculating the prevalence rate among the dating subset would have been inappropriate. The prevalence rate for the dating subset was considerably higher when compared to the total sample, and the prevalence of domestic violence among the dating subset was 25.0% (14 out of 56) (Refer to Table 12 on page 77). Taking into consideration the under-reporting of domestic violence incidents, whether stemming from a lack of familiarity with domestic violence or an unwillingness to disclose its occurrence for various reasons, it can be speculated that the domestic violence victimization of one in four Japanese women in their intimate relationship with an American man is underestimated. This becomes alarming, particularly when taking into consideration people’s lack of willingness or the lack of recognition of domestic violence. The consequences of unaddressed domestic violence is multiple with short and long term consequences, as it not only involves the welfare of victims, but also extends to future family life, and even to the community welfare.

In terms of the prevalence rates based on various values of demographic variables, they are only one reference measure in examining domestic violence prevalence among the Japanese female students. Despite the small abused subset, it might be noteworthy to point out that considering the intentional equal distribution among the age variable as mentioned in the methodology section, the prevalence rates based upon
the dating subset among less than 22 years old and between 29 and 34 seem particularly higher compared to other values (Refer to Table 12 on page 77). Contrasting these figures to that of Intimate Partner Violence report (Rennison and Welchans, 2002), similarities are observed. The three highest rates within the age variable in the report are the age groups 20-24, 16-19, and 25-34 respectively\(^1\). This comparison may indicate that the prevalence of domestic violence among women in these age groups are higher than that of women in other age groups regardless of nationality or ethnicity. However, further study is required to investigate the similarities and differences between race/ethnic groups.

In terms of class standing and prevalence rates based on the dating subset, the gap between junior/senior and graduate seems wide, considering the relatively equal distribution of dating respondents for those values. Among all the values for the time spent in the U.S., the particularly noteworthy value is four to five years. Considering the fact that almost half of the dating subset is junior/senior, they seem to correlate. However, the prevalence rate among the four to five years in the U.S. is noticeably higher than other values.

Among the domestic violence-related variables, it is particularly noteworthy that those who had been abused knew the other Japanese women who had experienced domestic violence compared to those who had not been abused (Refer to Table 13 on page 81). The self-identified abused women acknowledge and recognize domestic violence, even if it may not be fully encompassing characteristics of what domestic

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\(^1\) These findings are based on National Crime Victimization Survey (NCVS) data collected by the Bureau of Justice Statistics (BJS) between 1993 and 1998. The methodology reflected a representative sample of households in the United States. The data include homicide, murder, rape/sexual assault, robbery, aggravated assault, and simple assault. The intimate relationships were defined as current or former spouses, boyfriends, or girlfriends.
Table 13. Prevalence Rates Based on Domestic Violence of All, Dated, and Abused Respondents

<table>
<thead>
<tr>
<th>Heard of DV</th>
<th>All the Respondents (114)</th>
<th>Respondents with Dating American Males (56 Cases out of 114)</th>
<th>Self-Identified Abused Respondents (14 Cases of 114)</th>
<th>Prevalence Rate (Abused/All x 100)*</th>
<th>Prevalence Rate (Abused/Dated x 100)**</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>94.7% (108)</td>
<td>92.9% (52)</td>
<td>100% (14)</td>
<td>13.0%</td>
<td>26.9%</td>
</tr>
<tr>
<td>No</td>
<td>5.3% (6)</td>
<td>7.1% (4)</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>Total</td>
<td>100% (114)</td>
<td>100% (56)</td>
<td>100% (14)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Know Japanese Women with DV

<table>
<thead>
<tr>
<th></th>
<th>All the Respondents (114)</th>
<th>Respondents with Dating American Males (56 Cases out of 114)</th>
<th>Self-Identified Abused Respondents (14 Cases of 114)</th>
<th>Prevalence Rate (Abused/All x 100)*</th>
<th>Prevalence Rate (Abused/Dated x 100)**</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>32.5% (37)</td>
<td>33.9% (19)</td>
<td>50% (7)</td>
<td>18.9%</td>
<td>36.8%</td>
</tr>
<tr>
<td>No</td>
<td>67.5% (77)</td>
<td>66.1% (37)</td>
<td>50% (7)</td>
<td>9.1%</td>
<td>18.9%</td>
</tr>
<tr>
<td>Total</td>
<td>100% (114)</td>
<td>100% (56)</td>
<td>100% (14)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total N=114; Dating Experience N=71; Abused N=14; () indicates actual number.

* Prevalence rate is calculated for the entire valid sample, which is based upon a number of abused respondents and all the respondents. The calculation is: abused responses over all the respondents, multiplied by 100.

** Prevalence rate is calculated for the dating subset, which is based upon the number of abused respondents and all the dated respondents. The calculation is: abused responses over dating responses, multiplied by 100.

violence is. Therefore, it can be speculated that they are keener and more sensitive in recognizing and acknowledging elements of domestic violence in other people’s relationships as well, which might be the reflection of 50% of abused women having known other abused Japanese women.

Problems of Self-Identified Responses

The number of domestic violence incidents could be much higher, and characteristics of them may differ than what has been found in studies and what we have come to understand, considering non-reported incidents of domestic violence (Marwick,
In order to minimize non-reporting of domestic violence incidents, limiting samples only to respondents who identified themselves to have had experiences of abuse in their relationship was deemed to have had inherent methodological problems.

Among many factors that contribute to the low self-reporting of domestic violence incidents, one factor has been documented is the varied understanding and conceptualization that each individual has of what constitutes domestic violence. Depending on the level of familiarity with, knowledge of, understanding in, or experiences with domestic violence, respondents are likely to have varied conceptualizations of domestic violence. While for many people physical abuse from a spouse or intimate partner might be easier to recognize as a type of abuse, social abuse such as being controlled over social activities and isolated from family and friends may not come across as abuse for many. Less obvious types, such as this and emotional abuse, may not be easily recognized as abuse. Given this condition among respondents and their various level of understanding of what domestic violence is, it would be problematic to solely rely on the self-identification of respondents in having experienced incidents of domestic violence in an intimate relationship.

Japan has only begun to address issues of domestic violence in the context of intimate relationships such as dating and marital relationships (Hada, 1998; Kusayanagi, 1999a; Kusayanagi, 1999b). In Japan the term “kateinai böryoku” (violence within family) had been used to address family violence, such as child abuse, sibling abuse, and particularly to do with children’s violence against parents. Until the recent adoption of the English term “domestic violence (domesutikku baiorensu)” in addressing intimate violence (Kainou et al., 1998; Kusayanagi, 1999; Nihon DV, 1999), abuse and violence
in intimate and marital relationships was perceived and considered as an extension of arguments or fights, or something that was natural in such relationships. Therefore, domestic violence as intimate violence has not been an issue to be addressed and has been tolerated. This perception persists even to this day (Kainou et al., 1998; Kusayanagi, 1999b; Okada, 1998). Considering the recent history of the recognition of domestic violence in Japan, it is possible that respondents may not know what domestic violence is, or may have varied understandings of what constitutes domestic violence; hence, self-identification of such incidents by respondents may hold less validity.

Aside from the problematic nature of self-identification of domestic violence incidents, there are also other possibilities that may contribute to the lowering of self-reporting of domestic violence incidents. In cases where victims are in fear of reprisals, it is less likely that they will report their victimization (Felson et al., 1998; Karman 1990). Another reason that victims may not report their victimization is that they may perceive their victimization as trivial or private matters, and therefore, they may be less likely to share their experiences of domestic violence (Karman, 1990). Moreover, depending on the willingness of respondents, combined with the sensitive nature of and stigmatization inherent to domestic violence, some respondents may be less inclined to disclose their incidents of domestic violence, even with the knowledge and understanding of what domestic violence is.

While low-reporting will always be a problem, measures to address and minimize these methodological problems are deemed critical. Relying on the self-identification and reporting of respondents, whether or not they have experienced domestic violence in their intimate relationships with American men, does not adequately capture the reality of the
victimization of domestic violence among respondents, who are Japanese female students at the UHM. Therefore, the survey was distributed to all the Japanese female students, rather than soliciting self-identified respondents, who acknowledge of their experiences of domestic violence in the context of interracial intimate relationships.

Also, a short answer question was employed in order to better illustrate the level of understanding in domestic violence among respondents. By asking respondents to write out in their own words what they thought domestic violence was, rather than having them check off a list of different types of abusive incidents they have experienced, it was to measure the conceptualization and knowledge of domestic violence among respondents. Considering the recent history of acknowledging and addressing domestic violence in Japan, it was deemed important to assess the understanding of this issue, as it would influence the ways in which people respond to incidents of domestic violence. All the respondents, regardless of their experience of an intimate interracial relationship, were asked to answer this short answer question, so as to generate a general understanding of domestic violence among Japanese female students at the UHM.

The experience of domestic violence was asked only to respondents, who claimed that they were or had been in an intimate relationship with an American man. Before having respondents indicate whether or not they had experienced domestic violence incidents in their relationship with American man, the researcher revealed her definition of the term domestic violence. In doing so, domestic violence was described as not only physical abuse, but also emotional, sexual, economic, and social abuse. By indicating what domestic violence meant in this study, it was intended to avoid or at least minimize
the influences of varying understandings among respondents of what constituted domestic violence.

**Conceptualization of Domestic Violence**

Difficulties in conceptualizing domestic violence became evident as seen in the narratives provided by some of the women. As found in this study, the majority of the respondents were inclined to consider domestic violence as familial in context (53.8%) and physical violence in nature (44.7%) (Refer to Table 5 on page 46). This can be interpreted as an illustration of the difficulty in recognizing various forms of abuse as domestic violence. One self-identified non-abused woman wrote about her experience that clearly had elements of domestic violence:

"I have not had 'DV', but when I argued with a boyfriend of 3 years and 7 months, who was Philippino-American [immigrant], (he) pretended to shoot my head with a rifle. Although he wanted to get married to me, in the end we broke up because of this incident. Until recently [sometimes] he did stalker-like things to me, and it was bothersome."

Notions and images that the term "domestic violence" conjures up among people might differ extensively from the definition used by professionals, academics, governmental or community agencies, and others. One respondent wrote, "(b)ecause of the word 'violence', I picture abuse such as physical and sexual." Another woman made an attempt in clarifying what domestic violence was based on what she knew from her friends' experiences and by deducing what domestic violence meant to her. She wrote:

"(Domestic violence is) (m)aingly t o b e h ur t b y a p artner p hysically and emotionally. Regarding economical (abuse), simply 'robber' or 'gigolo' would be more appropriate, and sexual violence would be pervert. I have a few friends who have been beaten up almost to the point of passing out. As I do not know much about economic (and) sexual 'domestic violence', I do not think they are included in 'domestic violence'. The people with
'domestic violence' experiences that I know are only the ones hurt physically and emotionally."

Although there were only six respondents (5.3%) out of 114 who indicated that they had not heard of the term "domestic violence", there were some respondents who indicated their unsure-ness of what domestic violence was. One woman wrote:

"Violence within family (kateinai bōryoku)? I have seen it on TV before about many American women who have been abused severely by their husband or boyfriend. Is (domestic violence) about that? There were bruises all over body, face was swollen, and it looked so painful. I think that emotional scar is quite deep..."

Some respondents also indicated the ambiguity that they had regarding the definition of domestic violence. One respondent perceived child abuse as domestic violence, and she wrote:

"I do not know about it (domestic violence) so well, but I heard about it a little from an intern social worker... I do not understand it well, as I vaguely grasped the meaning. I have read a book, "A Girl Called Sheila", and it was about a little girl, who was abused by her father and uncle. So, I thought that domestic violence was something like that."

The conceptualization of domestic violence may also be influenced by the gap between cultures and also differences in languages besides the level of people's understanding, knowledge, exposure, or experiences of domestic violence. One woman who had been sexually harassed by her teacher expressed her struggles and frustrations, which may parallel to domestic violence owing to the similarities in its nature:

"It was such a suffering, and over and over I was mistaken or frustrated by the big gap between Japan and the U.S. with sexual conscientiousness. Particularly Asian women do not have correct knowledge regarding sexual discrimination even after living in the U.S. for long, owing to the cultural background."

One victim indicated her confusion that stemmed from the cultural differences, and wrote that she could not tell whether or not her boyfriend was feeling sorry
for what he had done to her. Another woman pointed to the different notions that the term “domestic violence” conjures up in English and Japanese. She wrote:

“It feels that in Japanese, “kateinai bōryoku” (violence within family), but in English it feels that it is more encompassing. It is not simply physical or verbal violence between married couples, but (I) feel that intimate couples are also included.”

The varying understandings and conceptualization of domestic violence that women have would influence to some degree how they respond to domestic violence incidents. Therefore, ways to increase awareness and consciousness among people are deemed critical.

**Gaman—To Bear and Endure**

When self-identified abused women were asked what their reaction was to the worst domestic violence incident, women indicated that they did “gaman”—bear and endure in Japanese (6 our of 14, 42.9%), which was the third common reaction, following confided in their friends (12 out of 14; 85.7%) and tried to talk with their abuser (9 out of 14; 64.3%).

“Gaman-suru”, to bear and endure, might be more commonly seen among Japanese victims of domestic violence than others. One self-identified non-abused woman perceived “gaman” as a characteristic of domestic violence victims, and she wrote, “...Between spouses, particularly wife is treated by husband with violent acts, and there are many cases where (she) is always scared and does ‘gaman’...” Yoshihama (2000) in the domestic violence study on women of Japanese descent in Los Angeles
County found that 23% of abused women indicated that they resorted to “gaman” in instances of domestic violence in their intimate relationship. While direct comparison cannot be drawn, considering the demographic differences among samples for this current study and Yoshihama’s, the higher degree of “gaman” among the Japanese female students in this current study is still noteworthy.

**Japanese Fetches and Yellow Cabs**

Through women’s narratives and interviews, particular images of American men and Japanese women were portrayed—American men as “Japanese fetch” and Japanese women, as Kelsky (1994) coined the term, as “Yellow Cabs”. When asked whether or not her former boyfriend had any other Japanese girlfriends, one woman immediately answered, “Oh, yeah, because he was a Japanese fetch.” “Japanese fetch” described by this interviewee was a non-Japanese man who would specifically seek out Japanese women as their dates or lovers. The reasons for these men to go and “fetch” only Japanese women can be speculated largely as attraction based and/or material based. While one woman specified her ex-boyfriend’s characteristics as “Japanese fetch” because he “want(ed) Japanese women, who would be subservient to him”, through the interviews and narratives, more women portrayed these “Japanese fetches” to be material based—for money and sex.

As the findings of this study show, half of the domestic violence victims experienced economic exploitation in various forms, such as paying bills for the abuser,  

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2 The study comprised of 211 women of Japanese descent, of which 169 reported experiences of domestic violence in their intimate relationship. These 169 women were 10% second generation, 51% third generation, 16% fourth generation, and 23% first generation (Japan-born).  

3 A derogatory term to describe Japanese women, who are defined by their yellow skin color and their sexual promiscuity that is as easy to hail and ride as yellow taxi cabs.
buying things for him, and loaning money to him. One woman described her abuser as, “...he was a typical American man, who went after money that Japanese have, and (he) was stupid.” This characteristic of American men, using women as their “source of money”, was also perceived and acknowledged among women, who did not experience domestic violence. One interviewee described how she got offended whenever men accosted her in public places and tried to engage her in conversations. She felt that these men approached her because of her Japanese nationality and thought that she had money or could be “taken advantage of”. A woman with domestic violence incident wrote in details how her abuser wanted her money and how he continued to victimize Japanese women even after the incident that happened to her:

“Within a few weeks into dating, he asked to move in together. Although I had not given him any answer, he started to look for a place on his own. At the end, I answered to him that it was too early to live together and I could not. Then, he came into my place, locked the door, and interrogated (me) why I could not. Because he was interrogating so persistently, I got scared and asked him to leave. But he stayed and trapped me inside. I was very scared, and when I tried to call the police, he threw away the phone and choked me. In the end, when I was crying and raised my voice, he left. Because of this incident and stories from his friends, it turned out that what he wanted was a place to live, meaning to live off my money. Because of this, I terminated communication with him. It has been more than three years since then, and I occasionally spot him in Waikiki. He is always with a Japanese woman and driving around in an expensive car, and (he) seems that he has not changed. Although I cannot do anything, I feel bad to think that there are many Japanese women who are being victimized by him. For your information, that expensive car was bought for him by a Japanese woman.”

Some women indicated their perception of “American men us(ing) Japanese women [sexually or like slaves.]” One interviewee told about her numerous discomforting and unpleasant encounters with American men and said how these men, particularly military men, who approached Japanese women at clubs, parties, and other
places “smell(ed) like danger.” She had some men pursue her persistently, asking her to go clubbing together, to see if he could come over to her place, for movies, and so forth. After being turned down for a several times or finding out that she had a boyfriend, all of them stopped their pursuit, which left her with the impression that those men only wanted sex from her, and one man even said to her at a point of his pursuit, “I thought all the Japanese women were easy.” Whenever American men indicated to her that they wanted to get her phone number, come over to her place, or ask her out for something, she felt, “See? You, too (just want sex).” One self-identified non-abused woman voiced her opinion in the survey and cautioned to Japanese women:

“Particularly Japanese women are perceived as benevolent and have money [as naïve particularly by foreigners], so when dating with a person of different nationality, (Japanese women) should be able to say ‘No!’ And (they) should not ‘TRUST’ everything! Because ‘men will do anything to get laid!’”

While “Japanese students were perceived to have money” and were “considered as a source of money”, they were also perceived as sexually promiscuous—“cheap”, “easy”, or as Kelsky (1994) named “yellow cabs”. Regardless of domestic violence experiences, some women in their narratives or in the interviews commented on these perceptions of Japanese women that some American men have, and how these perceptions were not only stereotypes or misconceptions, but also substantiated by some Japanese women. One woman in her survey suggested to conduct this study among Japanese students, who attended their short-term language programs on the UHM campus, as she perceived that these students were “sexually more curious, and based on friends’ stories, (I get) that kind of impressions.”
Some interviewees expressed their frustration and disappointment toward some of the Japanese women who were sexually promiscuous and contributed to the stereotypical perpetuation of Japanese women as "easy" and "cheap". One interviewee said that the phenomenon of American men, pursuing Japanese women was based on "the supply and the demand", and therefore, she did not feel as if she could hold American men fully accountable for their action. She described how some Japanese women would say, it is "nice to have foreign boyfriends", or how "they would want to try out something different (than Japanese)."

Another interviewee spoke of her experiences of being discomforting or offending whenever American men accosted her. On such occasions, she would think to herself, "I am not like that" because she felt that she was perceived as "cheap" or "easy" like some Japanese women, who would provide their men with money or anything they desired. Although she personally did not know any Japanese woman being sexually promiscuous, providing material comfort to their American boyfriends, or prostituting themselves so as to buy material goods of their preference and also provide to their boyfriend, she had heard enough stories second-handedly that she was convinced that some men believed Japanese women as sexually promiscuous beings.

Although "Japanese fetches" and "yellow cabs (Kelsky, 1994)" may not be generalized, the findings of this study and what women indicated in their surveys and interviews shed light on the unique dynamics of interracial intimate relationships that Japanese women and American men have, and also raises some cautionary attention to possible exploitation of Japanese women by American men. Considering the circumstances that women may be in—insufficient English abilities, desires to date...
American men whether to explore intimate relationship experiences or to learn American culture and acquire English language, and so forth, and the circumstances of American men may be in—desires to date Japanese women, who might be perceived as a source of money or materials, sexual targets, or subservient and cater to their needs, and so forth, it can be speculated that some relationships may be inherent or more susceptible in fostering imbalance and exploitation.

**Characteristics of Abusers**

The self-identified abused women provided demographic information about the abusers involved with their worst incident.

**Ethnicity of Abusers**

The ethnic groups of the abusers identified in this study are, for the most part, Caucasians and African Americans. Asians and Native Hawaiians and other Pacific Islanders are under-represented in comparison to the state population\(^4\). The over-representation of Caucasian and African American men is partly explained by their occupations—among the “military” category, three were Caucasians and one African American, and within the student category three African Americans were found. These occupational categories can be seen as being transient suggesting that these men were originally from out of state and came to Hawai‘i, by military transfer or for schooling.

\(^4\) According to the year 2000 census on the state of Hawai‘i (State of Hawaii, b), the breakdown of ethnicity groups is: White 24.3%, Black or African American 1.8%, American Indian and Alaska Native 0.3%, Asian 41.6%, Native Hawaiian and Other Pacific Islander 9.4%, and Some other race 1.3%. There were 21.4% of responses missing in this category, and this ethnicity category was based upon one race only, and not multiple races.
Military Men as Abusers

Considering that for the respondents in this study were all full time university students, it seems peculiar that the largest occupation category of the abusers was the military, and not students (Refer to Table 6 on page 64). According to the Census of year 2000 (State of Hawaii, a), the military population (excluding dependents) in the State of Hawai‘i accounted for approximately three percent of the entire population (35,818 out of 1,211,537). The number of military men represented in this study as abusers is disproportionately over-represented (35.7%). The questions then become, “Do Japanese women look for military men as their intimate partners? or do military men seek out Japanese women for their girlfriends? And how and where do they meet since they do not share the common ground on campus?” While motivations of Japanese women to date American men may be explained partly as infatuations towards the West and Western men as Kelsky described (1994; 1996; 2001), or as found in the current study, to explore and acquire the Western culture through the relationship with an American man, it only illustrates half the picture.

Regarding military men, one interviewee described in her interview how they would approach her at clubs and how she perceived them as dangerous and exploitative types. Another interviewee had a friend, who met a military man at a party where military men and Japanese women were the majority at present. Regardless of how military men meet Japanese women, the underlying motivations are concerning. Military men’s motivations are out of the scope of this current study; however, some speculations can be drawn. As found in this current study, some women shared their own experience of being abused by military men in their intimate relationship. Also, some women indicated the
exploitative nature of military men, searching specifically for Japanese women as the source of money or sexual object. While these illustrations may be a reflection of some of the motives that these men may have in their pursuit of intimate relationships with Japanese women, other external factors may also be influential in motivating men.

The racial stereotypes of Asian women in media have been exotified, sexualized, and portrayed as docile, passive, and subservient who cater to men’s needs and wants, or they have been portrayed as fragile and helpless figures that require men’s support to be fully functioning. While it is difficult to measure how pervasive these stereotypical images of Asian women are, it has been documented that medium such as mail order bride services is not only witnessed but also thriving in marriage industry, matching Western men, who hold traditional type of wife as their ideal, with Asian women (Tajima, 1989). Military men are not excluded from the influences of such stereotyping.

While the US military has bases throughout the world, there are dozens of bases in Asia in countries such as Korea, Japan, Philippines, and so forth, making a temporary home base for thousands of military service men. The contact with local people for these military men may be limited to the after hour bar hopping or brothels around the bases (Kirk and Okazawa-Rey, 1999). This limited experience may alter men’s perceptions and attitudes toward Asian women, imprinting in them the sexualized and objectified impressions of Asian women.

Also, the possible influence of military subculture on men cannot be dismissed. As Marshal and McShane (2000) state, although military is open to women, the number of women serving in military is a fraction. To this day, the military is male dominant, where machismo and manhood is highly valued and emphasized, and aggression and
violence is deeply seated and normalized in its occupational culture. Moreover, it has been documented that only a fraction of the domestic violence cases in the military face legal consequences, which does not serve as deterrent for service men to use an alternative method in place of abuse in problem solving. Worse yet, it might send a wrong message to military men that domestic violence is acceptable.

Combined with the influence of racial stereotyping, the military subculture raises a red flag to Japanese women who might be targeted as military men seek out Asian women as their prey. While not all the military men are abusive or exploitive, the fact that military men accounted for one-third of the abusers in this study calls for further research to examine the nature of intimate relationships between Japanese women and the US military men in other areas of the US, determining whether or not the high representation of military is unique to Hawai’i, or does it happen commonly in and around military bases. Also, the examination of the nature of relationship in this specific context is deemed important.

**Recommendation**

Based on the current study, some methods for addressing domestic violence issues among Japanese female students are made that would contribute to more effective interventions as well as prevention.

**For Future Study**

The focus of this study was on domestic violence incidents in the context of interracial relationships between Japanese female students and American men. In doing so, all other relational contexts, such as with Japanese and other nationals besides
American, were excluded from the study. While narrowing the focus of the study is an important step to take, it is also essential to capture incidents of domestic violence among Japanese regardless of the ethnicity of their partners and regardless of the vocation of the Japanese female, as it allows a more generalized analysis of the nature, occurrence, pervasiveness, and prevalence of domestic violence that Japanese away from home experience.

Also, an increase in the sample size is necessary to increase the reliability of the data and to allow for the conduct more sophisticated statistical analyses. Despite the high return rate of the surveys (45%), because the self-identified victims were such a small subset of the sample (12.3%) it was not appropriate to use additional statistical procedures. By the time willing interviewees with domestic violence experiences were gathered, only three respondents from the total sample (2.6%) participated. In conducting this study, with the permission and assistance of the ISS, all the Japanese female students with unrestricted addresses were mailed their survey directly to their addresses. Therefore, in order to maximize the sample size, the net will have to be cast wider and include Japanese students and other Japanese from schools and programs beyond UHM as well as from other occupations will be needed. If working relationships can be established within the local Japanese community and its leaders, contact with substantial numbers of non-student Japanese would provide an opportunity for more meaningful analyses. It is crucial to have a bigger sample size for further and in-depth analysis in both the quantitative and qualitative methodologies.

Although the survey instrument for this study had a component for assessing respondents' attitudes toward sex roles, acculturation level, and other cultural values, the
in-depth analyses were not conducted. Tang et al. (1995), who conducted a sexual assault study of Chinese college students in Hong Kong, indicated that female students with traditional values and were oriented with sex-roles that may interpret sexual harassment and unwanted attention more positively and be flattered by such incidents, or they might be “more likely to conclude that these behaviors (sexual harassment and unwelcome sexual attention) are natural and inevitable parts of male-female social interaction.” This suggests that further examination of Japanese female students from the cultural perspectives is important and critical in better understanding domestic violence issues among them.

While further study on victims of Japanese ethnicity is needed, it is also critical to examine incidents, characteristics, and nature of domestic violence from the perspectives of the abusers. This would allow for a full circle approach and would provide a holistic viewpoint and analysis of domestic violence. The ability to reach abusers, whether they are in an abusive relationship currently or if the relationship has been terminated, needs to be established possibly within local batterers’ programs, law enforcement, probation and parole offices, and so forth to reach abusers that have been in an abusive relationship with a Japanese woman. Also, ways in which to reach men that are not in any systems would have to be established. An examination of abusers, combined with an examination of victims, would enrich the quality of the study that would be likely to produce a more fully encompassing understanding and a better focusing of strategies to serve domestic violence victims of Japanese ethnicity and also the abusers of Japanese victims.
The problems of domestic violence demand that substantial amounts of community and social resources be allotted to assist these people with the problems of domestic violence, whether victims, offenders, or their children (Flitcraft, 1997). In order to have services that are focused on the needs of Japanese victims the victims need to be encouraged to address their victimization and to increase the reporting of domestic violence incidents. There are a several ways that reporting incidents and addressing victimization can be possibly increased.

The Need of Domestic Violence Education for Japanese Students

Rosche (1988) and Das Dasgupta (1998) indicate that depending on the social location of the victims, the degree, effects, and experiences of domestic violence can be multiplied, and that this is so among the members of minority groups in particular. According to research conducted by Tokyo prefecture in 1995, only 15.6% of the victims sought public assistance in addressing domestic violence (Hada, 1998). According to this current study, out of 14 self-identified victims, there was only one woman (7.1%), who sought professional and legal help in addressing domestic violence. While both rates are low and bring attention and raise concerns for the victims, it can be speculated that the Japanese victims abroad may have greater hesitance to seek services. The obstacles that Japanese students face in addressing the issues of domestic violence are higher than those faced by other non-immigrants: varying understanding of what constitutes domestic violence; trivializing incidents; doing “gaman”; being away from home and not having
enough support system; not having adequate information for resources and how to seek resources; language and cultural barriers, and so forth.

To address the many obstacles and to increase the ability of Japanese victims to deal with domestic violence, Japanese students need domestic violence education upon their arrival at university. It seems logical to incorporate some domestic violence (and sexual assault) education within the existing orientation that students receive upon their arrival to school. Considering the language difficulties that some students have, it is essential to explain what domestic violence is in plain English with some visual aids. Written handouts in Japanese would be an excellent way to communicate the important issues more effectively.

At the same time, the concepts of domestic violence need to be accurately communicated to students, which may require situational examples or even scenarios to better illustrate what it is, rather than only giving terminologies and explanation. In one interview, an interviewee was given a copy of Power and Control Wheel in Japanese, which was originally developed by the Duluth Domestic Violence Project and later adopted and translated into Japanese (Kainou et al., 1998, pp15-16). When she was going through the handout, at one point, she said, “What? Really? I did not know that these (as pointing at social abuse section) were also included (in domestic violence). My boyfriend would fit in all of them.” This interviewee had a relatively comprehensive understanding about domestic violence, as she acknowledged domestic violence as being of multiple types of abuse that would happen in both intimate and spousal relationships. Based on the narratives on the definition of domestic violence, it can be speculated that many people would have more difficulty in conceptualizing domestic violence as social and economic
abuse than physical violence in nature, and more marital and familial in nature than intimate relationships. Therefore, educating Japanese to assist re-conceptualizing domestic violence is deemed important.

Also in this initial orientation with the domestic violence education element, it is critically important to provide information on various services that are available to students to address problems of domestic violence and others as well. It is not only to provide information on available services, but also to instill the idea that seeking assistance and services is an appropriate approach to addressing domestic violence. As found in this study, Japanese female victims of domestic violence had a tendency to "gaman", to bear and endure incidents of domestic violence. While resilience is a strong asset to have in any situation and can be a valuable survival skill, it can also hinder victims from seeking services and assistance even when they are in need.

Combined with the tendency to do "gaman", women may be less inclined to seek services as they might consider their problems as "not serious enough" to seek assistance. Through the interviews, it was found that either women did not know the existence of the on-campus counseling services, or even with the knowledge of such a service, they did not think to consider seeking services as a means to solving problems, coping with stresses, and so forth. All the international students who come to attend the UHM are mandated to attend the orientation that the ISS provides, and that introduces students to the counseling services that are free to the UHM students for both academic and private matters. Despite this fact, three out of eight interviewees indicated that they did not know of the counseling services on campus. The other five interviewees, on the other hand, showed the reluctance or no consideration in seeking assistance from the on-campus
counseling services or any other community service agencies by indicating that their "problem was not serious enough". One woman told a story about the time, when she found out that her friend was receiving assistance from the on-campus counseling services because of the stresses from the affairs that the fiancé was having. She thought, "What? Can you go to the counseling services with this kind of problem?" Then, she went on to say that she thought that a problem had to be something major, if someone were to seek counseling services from them. With this type of underlying notion, students are less inclined to seek external services even with the knowledge of on-campus counseling services that are available to them. Therefore, it should be reiterated that seeking services and assistance from the counseling service on campus or off campus is an appropriate way of making an attempt to solve problems, whether academic or private matters in nature.

While domestic violence education to raise awareness and consciousness among Japanese is deemed critical, it is also necessary for service agencies and providers, professionals, and others who might be in contact with Japanese victims, to be aware of, sensitive to, and understanding of various degrees of difficulties that these victims would have in addressing the issues of domestic violence, whether the difficulties are stemming from the cultural differences and gaps, language and communication challenges, unfamiliarity with available resources and the appropriateness in addressing domestic violence issues, and so forth. As some researchers indicate, owing to the small population-based study on domestic violence has been conducted on Asians in the U.S., the information available on Asian populations might be lacking or inadequate. This lack of knowledge and information would hinder abilities of various service agencies and
professionals alike to provide culturally sensitive services that are geared toward particular needs and wants of different population groups (Tjaden and Thoennes, 1998; Yoshihama, 1999).

Two interviewees commented on the difference between advice and reactions that they received from their Japanese friends and American friends, when they confided in them about their domestic violence incidents. Although one interviewee took the differences into consideration and thought, "it was good to get different perspectives," another interviewee expressed that she was more comfortable confiding in her Japanese friends than American friends, when she was going through the sexual assaults that her ex-boyfriend inflicted on her. And she attributed it to the cultural sensitivity that Japanese friends had regarding the incidents and the ways in which she reacted to the incidents. The sexual assaults took place, where she did not feel she could call out for help, as she did not want others to hear her or suspect anything was going on. Although she told her ex-boyfriend "No!" many times, he did not listen to her or stop the sexual assaults. She felt that Japanese and Japanese American friends were more sympathetic and understanding of why she could not say no strongly, or the ways she felt ashamed of the assaults. These friends of her would say, "Yeah, I understand how you feel" and comfort her and be able to relate to her. On the other hand, her other non-Japanese or non-Japanese American friends had different ways of perceiving the sexual assaults, and they would say, "Why don't you say ‘No’ stronger?" Not only were they unable to identify with her, but also made her feel more ashamed of the incidents.

As expressed by the women and also indicated by some researchers, the complexity that stems from the differences between cultures may contribute to
magnifying or even further re-victimizing victims, owing to misunderstanding or mistreatment without adequate knowledge of, awareness of, and sensitivity to the dynamics that different population groups, particularly minority groups, would have in their experiences of domestic violence (Das Dasgupta, 1998; Lin and Tan, 1994; Rosche, 1988; Zorza, 2001). Therefore, it is important to develop culturally sensitive service provision for Japanese, which would be catered toward unique needs and wants that they may have.

**Community Awareness**

While increasing domestic violence awareness among Japanese individuals is deemed critical, the awareness on the community level is also essential. One of the obstacles encountered, while soliciting assistance from one of the largest Japanese organizations in Honolulu, Hawai‘i, was the concerns of the backlash from the individual members against community leader and/or organization. In the eyes of the community leader, by bringing the subject of domestic violence and asking the members to disclose personal experiences was perceived as risk taking and jeopardizing the loss of memberships, which originated in the fears of members taking the issue personally, being offended, or feeling accused of domestic violence incidences.

The hesitation and concerns of this particular Japanese community leader could not be generalized; however, it can be speculated that other community leaders may share the same or similar reluctance, concerns, and fears in dealing with domestic violence within their community. Also, attitudes such as these can be considered as the reflection of the persistent prejudice against and shame about domestic violence that exist within the community. As some literature indicates, this minimal support from the community
leaders may be linked to the outlook of "model minority" that Japanese have in the United States and their aspirations to maintain and live up to this status. In doing so, issues such as domestic violence that connote negative images toward the Japanese community may remain unaddressed. Community leaders may have fears of losing memberships and support from the community members, when bringing about sensitive and private issues such as domestic violence. Therefore, they may not want to face such a risk by taking the initiative and addressing issues of domestic violence, which further perpetuates the unwillingness in dealing with domestic violence issues (Das Dasgupta, 1998; Rasche, 1988).

The consequences of unaddressed or unreported domestic violence can be tremendous, not only to the individuals but also to the community. When people choose not to address or report, they distance themselves from the reach of service agencies as well as the criminal justice system. The service agencies and criminal justice system are reactive agencies: if victims do not reach out, agencies cannot provide help or services that victims may need or benefit from. The implications of not addressing the problems or not reporting the incidents also reach the community level and influence the welfare of the community. When the community does not grasp the sense of "problems", the development of programs and services would not be emphasized, and therefore, the allocation of resources such as funding, personnel, etc. would be limited (Skogan, 1976; 1984), which further perpetuates domestic violence and re-victimize victims.

In order to increase the awareness, understanding, and support in dealing with the domestic violence issues within the Japanese community, it is critical to reach community leaders that have access to and greater influence on individuals. With their
acknowledgement of the existence of domestic violence, encouragement to dealing with the problem together as a public health issue, and willingness and enthusiasm to make the community a better place for everyone and future generations to come, it would set the stones for a true sense of “model minority”, rather than ignoring the issues of domestic violence and taking part in further perpetuating the problems. Therefore, it is deemed critical to reach community leaders in the Japanese community for effective community education to take place.
MEMORANDUM

January 14, 2002

TO: Mieko Arai
Principal Investigator
Department of Sociology

FROM: William H. Dendle
Executive Secretary

SUBJECT: CHS #11542- “Voices of Japanese Women: The Experiences in the Intimate Relationships with American Males”

Your project identified above was reviewed and has been determined to be exempt from Department of Health and Human Services (DHHS) regulations, 45 CFR Part 46. Specifically, the authority for this exemption is section 46.101(b)(2). Your certificate of exemption (Optional Form 310) is enclosed. This certificate is your record of CHS review of this study and will be effective as of the date shown on the certificate.

An exempt status signifies that you will not be required to submit renewal applications for full Committee review as long as that portion of your project involving human subjects remains unchanged. If, during the course of your project, you intend to make changes which may significantly affect the human subjects involved, you should contact this office for guidance prior to implementing these changes.

Any unanticipated problems related to your use of human subjects in this project must be promptly reported to the CHS through this office. This is required so that the CHS can institute or update protective measures for human subjects as may be necessary. In addition, under the University’s Assurance with the U.S. Department of Health and Human Services, the University must report certain situations to the federal government. Examples of these reportable situations include deaths, injuries, adverse reactions or unforeseen risks to human subjects. These reports must be made regardless of the source funding or exempt status of your project.

University policy requires you to maintain as an essential part of your project records, any documents pertaining to the use of humans as subjects in your research. This includes any information or materials conveyed to, and received from, the subjects, as well as any executed consent forms, data and analysis results. These records must be maintained for at least three years after project completion or termination. If this is a funded project, you should be aware that these records are subject to inspection and review by authorized representatives of the University, State and Federal governments.

Please notify this office when your project is completed. We may ask that you provide information regarding your experiences with human subjects and with the CHS review process.

2540 Maile Way, Spalding 252, Honolulu, Hawaii 96822-2303
Telephone: (808) 539-3955/(808) 956-5007, Facsimile: (808) 539-3054, Web site: www.hawaii.edu/irb
An Equal Opportunity/Affirmative Action Institution
Upon notification, we will close our files pertaining to your project. Any subsequent reactivation of the project will require a new CHS application.

Please do not hesitate to contact me if you have any questions or require assistance. I will be happy to assist you in any way I can.

Thank you for your cooperation and efforts throughout this review process. I wish you success in this endeavor.

Enclosure
**Protection of Human Subjects**  
**Assurance Identification/Certification/Declaration**  
*(Common Federal Rule)*

Policy: Research activities involving human subjects may not be conducted or supported by the Departments and Agencies adopting the Common Rule (56FR28003, June 18, 1991) unless the activities are exempt from or approved in accordance with the common rule. See section 101(b) the common rule for exemptions. Institutions submitting applications or proposals for support must submit certification of appropriate Institutional Review Board (IRB) review and approval to the Department or Agency in accordance with the common rule. Institutions with an assurance of compliance that covers the research to be conducted on file with the Department, Agency, or the Department of Health and Human Services (HHS) should submit certification of IRB review and approval with each application or proposal unless otherwise advised by the Department or Agency. Institutions which do not have such an assurance must submit an assurance and certification of IRB review and approval within 30 days of a written request from the Department or Agency.

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<td>&quot;Voices of Japanese Women: The Experiences in the Intimate Relationships with American Males&quot;</td>
<td>Mieko Arai</td>
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6. Assurance Status of this Project (Respond to one of the following)

- ☒ This Assurance, on file with Department of Health and Human Services, covers this activity:
  - Assurance Identification no. M-1217  IRB Identification no. 01

- ☐ This Assurance, on file with (agency/dept) _____________________________, covers this activity.
  - Assurance Identification no. _____________________________  IRB Identification no. _____________________________ (if applicable)

- ☐ No assurance has been filed for this project. This institution declares that it will provide an Assurance and Certification of IRB review and approval upon request.

- ☒ Exemption Status: Human subjects are involved, but this activity qualifies for exemption under Section 101(b), paragraph (2).

7. Certification of IRB Review (Respond to one if you have an Assurance on file)

- ☐ This activity has been reviewed and approved by the IRB in accordance with the common rule and any other governing regulations or subparts on (date) by:  
  - ☐ Full IRB Review  ☐ Expedited Review

- ☐ This activity contains multiple projects, some of which have not been reviewed. The IRB has granted approval on condition that all projects covered by the common rule will be reviewed and approved before they are initiated and that appropriate further certification will be submitted.

8. Comments

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CHS #11542

9. The official signing below certifies that the information provided above is correct and that, as required, future reviews will be performed and certification will be provided.

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<th>11. Phone No. (with area code)</th>
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<td>(808) 956-5007</td>
<td>(808) 539-3954</td>
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13. Name of Official

William H. Dendle

14. Title

Compliance Officer

15. Signature

[Signature]

16. Date

January 12, 2002
TO: International women students from Japan
FROM: Linda Duckworth, Director, ISS
SUBJECT: Attached survey

Aloha!

I would like to introduce Meiko Arai, a graduate student in Sociology, and her research project on relationship experiences of Japanese women with U.S. men. She would like to enlist your help to gather information on this research topic from your perspectives.

The attached survey instrument has been approved by both the Sociology Department and the UHM Committee on Human Studies. We find Ms. Arai’s cover letter of explanation about herself and her research project to be in order. Therefore, in an effort to support on-going research on behalf of the international student community at UHM, we have agreed to assist Ms. Arai in the following ways with her research project:

1. To insure confidentiality of contact information, the ISS will generate mailing labels for international women students from Japan from the ISS database.
2. Ms. Arai will provide the ISS with stuffed and sealed envelopes of my introduction letter, her cover letter, the survey questionnaire, and agreement documents that need to be completed by each respondent.
3. The ISS will attach labels to each sealed envelope and drop off envelopes to the Post Office on campus.

In these ways, the ISS will insure the confidentiality of the contact information of Japanese women international students at UHM. If you have any questions regarding the confidentiality of contact information for this research project, please contact me at 956-8613 or lindaduc@hawaii.edu. Thank you.
Appendix C

UHM に在学中の日本人女性の皆さんへ

アロハ！私の名前は荒井メイコといいます。UHMの社会学部で修士課程を専攻している大学院生です。今回修士論文の一環として、ハワイにいる日本人女性のアメリカ人男性との交際についてリサーチをすることにしました。このリサーチの目的は、日本人女性とアメリカ人男性の異性交際の実態、直接する問題や困難、とくにドメスティック・バイオレンスの状況を明らかにし、その調査結果をもとに日本人女性がより良い生活をしていくには、どのような対策が必要なのかを考えてゆこうということです。

ISS（International Student Services Office）の協力を得て、UHMに在籍する日本人女性すべての方にこのリサーチに参加して下さるようお願いするために連絡を取られて頂きました。このアンケートは匿名でお願いされ、このリサーチでお答えいただいた内容はプライバシーがもれないうちに厳重に保管され、分析結果を発表する際には、個人が特定できるような情報（名前など）は一切使用されません。是非このリサーチにご協力いただけるよう皆さんにお願いしますが、参加は自由です。もし参加を希望されない場合は、このアンケート調査票は返送していただくかなくてもかまいません。ご協力いただけないことに対し、あなたが不都合をこうむることは一切ありません。また、アンケート調査票中、答えたくない質問があった場合は、その質問はとばしていただいてかまいません。あなたの意志は常に尊重されます。

インタビューにご協力いただける場合には、あなたの氏名と連絡先をお伺いします。参加するかしないかはあなたの自由です。また、インタビューが始まった後でも中断する事はいつでも可能ですし、中断した事に対してあなたが何らかの責任を負わされることは一切ありません。繰り返しますが、アンケート調査またはインタビューに関わらず、あなたのプライバシーは厳守されます。インタビュー参加に同意して下さる方に提供して頂く連絡先などの個人情報は、鍵がかかっている場所で厳重に保管され、リサーチが終わる次第破棄されます。

あなたが提供して下さる情報は、日本人女性がアメリカ人男性との交際において遭遇するドメスティック・バイオレンスの問題を理解するのに、必要不可欠なものです。あなたの声をもとにしてはじめて、日本人女性の文化的背景を考慮した、日本人女性が利用しやすいプログラムやサービスの開発が可能となるのです。インタビューを通して、ご自身の経験を分かち合っていただくことは、この研究に多大な貢献をしていただくことだと理解しています。そのため、インタビューにご協力いただいた方にたいしては、貴重な時間を割いて体験を分かち合って下さることに対し、ささやかながらお礼を用意しています。

日本人女性として、私はアメリカに8年近く滞在しています。アメリカ人男性と交際して、結婚して家族を持ったこともあり、またドメスティック・バイオレンスを経験することもあります。英語や意志疎通での苦労、文化の違いからくる戸惑いや不満、アメリカと日本文化との狭間を行き来した後と色々と経験をしてきましたし、今でも苦労は絶えません。これは私だけではなく、きっとあなたも共通するところがあるのではないかと思います。このリサーチプロジェクトを通して、アメリカでの「私たち」の生活を少しでも豊かにする役に立てば、そしてこれから渡米し私たちと共に生活し経験を積
んでいく日本人女性達のために何か貢献できれば、という思いでリサーチを行っています。とても貴重な体験を積んでいるあなたに、是非このリサーチに参加して下さることをお願いします。

アンケート・インタビューを問わず、このリサーチに関して気軽にかかること、心配なことや質問などがありましたら、是非気軽に連絡をしてみてください。電話番号は956-6807、電子メールはmeiko@hawaii.eduです。どんなことでも構いません、気軽な質問など寄せて下さい。もしハワイ大学在籍している他の人に話を聞きたい場合は、社会学部のBill Wood教授の電話が956-7117、ソーシャルワークのVal Kalei Kanuha助教授の電話は956-6239です。

あなたの権利に反して何か質問がある場合、あなたの質問に対し、リサーチャーから満足のいく答えが得られなかった場合、あるいは何かコメントしたいことや、リサーチャーのあなたへの扱いに不満がある場合、下記まで連絡してください。

Committee on Human Studies
University of Hawaii
2540 Maile Way, Honolulu, Hawaii 96822
Phone: (808) 956-5007

もしドメスティック・バイオレンスについて誰かと話す必要があると思われた場合、下記の24時間ホットラインへ電話をしてドメスティック・バイオレンスのカウンセラーと話をされることをお勧めします。

The National Domestic Violence Hotline 1-800-799-SAFE
Domestic Violence Shelter in Windward 528-0606
Domestic Violence Shelter in Leeward 841-0822

UHMの学生には無料のカウンセリングサービスがあります。
Counseling and Development Center
Student Services Center, Room 312
2600 Campus Road
Honolulu, HI 96822
Phone: (808) 956-7927
Hours: 8:00 a.m. - 4:30 p.m., Monday - Friday

キャンパス外では、以下のコミュニティーエージェンシーでドメスティック・バイオレンスのカウンセリングを提供しています。収入に応じて料金が設定されるシステムになっています。

Developing Options to Violence 532-5100
Family Peace Center 832-0855
PACT 847-0015
Immigrant Center 845-3918

このリサーチプロジェクトに参加して下さるよう、よろしくお願いします。あなたのお話や経験をうかがえることを心待ちにしています。
ご協力いただき、ありがとうございます。

平成14年2月7日
荒井メイコ
Dear Japanese female students at UHM:

Aloha;
My name is Meiko Arai, and I am a graduate student and a researcher from the Sociology Department at the University of Hawai‘i at Mānoa. I am conducting a research project, which is part of Master’s degree. This research project explores the experiences of Japanese women in Hawai‘i, who have had intimate relationship(s) with American men. The purpose of this study is to explore the nature of women’s experiences in intimate relationships, challenges and difficulties that they face, namely domestic violence, and provide possible solutions for the betterment of women’s lives.

With the assistance from the International Student Services Office, all the Japanese female students at UHM are contacted to invite them to participate in this study. All the information you provide in this study remains confidential and anonymous, and the research findings cannot be linked to you, as data will not have your name or any other identifiable information included in it. Although I strongly encourage you to participate in this study, you can choose not to participate in which case you would not send in the survey. There is no penalty for choosing not to participate. Also, you can choose not to answer particular questions, and your choice is respected without any consequences.

I am asking you to provide me with your name and contact information if you would be willing to be interviewed. You can choose to volunteer, or not and you may stop responding at any point in time during the interview without any penalty. Again, all the information you provide in survey and/or interview will remain confidential, and the contact information you provide me in agreeing to be part of the interview will be destroyed at the end of the study.

Your experiences will help identify unique difficulties and problems of domestic violence that Japanese women face in their intimate relationships with American males. From this information, assistance programs and services can be developed and provided in appropriate, culturally sensitive manners for these women. Those of you, who volunteer to participate in an interview, will contribute to the study by sharing your experiences in a deeper way. Also, the volunteered interviewees will receive a small gift as a token of appreciation for participating in an interview.

As a Japanese native, who has lived in the United States for nearly eight years, I have had intimate relationships with males from the United States, been married to one and had a family with him, and have gone through and am still going through some of the difficulties and challenges, such as domestic violence, cultural conflicts within self, language and communication problems, and many more. I am hoping that you will share your experiences with me. Through this research project, I hope to contribute to the betterment of “our” lives in the United States and also for those, who will join us in the future. I hope that you will be part of this research project, as you have valuable experiences to share with me.
If you have concerns about this research project, survey and/or interview, or have any questions that you would like to ask, please feel free to contact me at any time at 956-8607, or email me at meiko@hawaii.edu. I will be more than happy to talk with you. If you would like to talk to someone at the University of Hawai‘i about this project, you can contact Professor Bill Wood at 956-7117 in Sociology, or Professor Val Kanuha at 956-6239 in Social Work.

If you have any questions about your rights, or you cannot obtain satisfactory answers to your questions or have comments or complaints about your treatment in this study, contact:

Committee on Human Studies
University of Hawaii
2540 Maile Way, Honolulu, Hawaii 96822.
Phone: (808) 956-5007

Also, if you ever feel that you need to talk to someone about your domestic violence incidents, please call any of the following 24-hour phone numbers to talk with a domestic violence advocate:

- The National Domestic Violence Hotline 1-800-799-SAFE
- Domestic Violence Shelter in Windward 528-0606
- Domestic Violence Shelter in Leeward 841-0822

Free counseling is offered to the UHM students at the Counseling and Development Center:
Student Services Center, Room 312
2600 Campus Road
Honolulu, HI 96822.
Phone: (808) 956-7927
Hours: 8:00 a.m. - 4:30 p.m., Monday - Friday

Community agencies that offer domestic violence counseling are as follows. Most of them are based on a sliding fee scale according to your income:

- Developing Options to Violence 532-5100
- Family Peace Center 832-0855
- PACT 847-0015
- Immigrant Center 845-3918

I hope that you will consider participating in this project, and I look forward to learning about your experiences.

Thank you so much.

Meiko Arai
Appendix D

アンケート調査票

お願い

このアンケートにお答えいただく前に、本調査の概要・主旨およびご回答いただく方の役割とその意義などをご理解いただくため、同封の手紙を必ず読んでいただきましょうお願いいたします。

このアンケートは無記名調査です。お名前など、個人の身元が判明するような事項（住所など）は決して記入されないでください。インタビューにてご協力いただける方のみ、最終ページで個人情報をおうかがいしますが、それ以外の方は個人情報を記入する必要はありません。

まず、あなたご自身のことについておうかがいします。最も適当な選択肢に〇印をつけていただくか、空欄に回答をご記入いただくかの、いずれか質問にふさわしい形でお答えください。

1. あなたの性別は？
   a. 男
   b. 女
   質問1で「a. 男」とお答えになった方は、ここまでで結構です。同封の封筒にアンケート調査票を入れて返送してください。ご協力して頂き、ありがとうございました。

2. あなたの国籍は日本ですか？
   a. はい
   b. いいえ
   質問2で「b. いいえ」とお答えになった方は、ここまでで結構です。同封の封筒にアンケート調査票を入れて返送してください。ご協力して頂き、ありがとうございました。

3. 現在おいくつですか？
   ____________________歳

4. 今現在ハワイ大学の学生ですか？
   a. はい
   b. いいえ
   質問4で「b. いいえ」とお答えになった方は、ここまでで結構です。同封の封筒にアンケート調査票を入れて返送してください。ご協力して頂き、ありがとうございました。

5. 大学での学年は？
   a. Freshman
   b. Sophomore
   c. Junior
   d. Senior
   e. Graduate
   f. その他：______________________________
6. アメリカには合計何年住んでいらっしゃいますか？ 計________年_______ヶ月

このページではアジア・非アジアというコンセプトを使って質問をします。これらの質問中、「アジア」とは日本、中国、韓国、東南アジア諸国などを含みます。「非アジア系」とは国籍を問わず、白人、黒人、ヒスパニック系など「アジア人」に含まれない人、あるいはアメリカ、ヨーロッパ、アフリカ、スペインなど「アジア」に含まれない国を意味します。

7. アメリカでの交友関係をお考えになった場合、次のどれが最も当てはまりますか？

a. ほとんどがアジア人、アジア系アメリカ人
b. アジア人、アジア系アメリカ人が多い
c. アジア人と非アジア人と半々くらい
d. 白人、黒人、ヒスパニック系、または非アジア人が多い
e. ほとんどが白人、黒人、ヒスパニック系、または非アジア人
f. その他：

8. あなたがよくお付きになるのは、どのような音楽ですか？次のうち最も当てはまるものをお選びください。

a. アジア系の音楽のみ（日本、中国、韓国など）
b. アジア系の音楽を聴くことが多い
c. アジア系と英語もしくは非アジア系の音楽と半々くらい
d. 英語もしくは非アジア系の音楽を聴くことが多い
e. 英語もしくは非アジア系の音楽のみ
f. その他：

9. 家ではどのような食べ物を好んで食べますか？次のうち最も当てはまるものをお選びください。

a. アジア系の食べ物のみ
b. ほとんどがアジア系で、非アジア系の食べ物は少ない
c. アジア系と非アジア系の食べ物と半々くらい
d. ほとんどが非アジア系の食べ物で、アジア系の食べ物は少ない
e. 非アジア系の食べ物のみ
f. その他：

10. ご自身についてお考えになったとき、次のうちどれに最も当てはまると思われますか？

a. とてもアジア的である
b. どちらかというとアジア的である
c. アジア的なところとアメリカ的なところが半々である
d. どちらかというとアメリカ的である
e. とてもアメリカ的である

次ページへおすすめください →

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質問11から17については、あなたの意見に最も近いと思われるものをお選びになり、○印をつけてください。

11. 男性は仕事、女性は家事・育児をするべきである。
   a. そう思う
   b. どちらかといえばそう思う
   c. どちらかといえばそう思わないと
   d. そう思わない

12. 女性として最も大切のは、思いやりや優しさである
   a. そう思う
   b. どちらかといえばそう思う
   c. どちらかといえばそう思わない
   d. そう思わない

13. 女性は結婚したら、自分のことより夫や子供のことを優先して生活する方が良い
   a. そう思う
   b. どちらかといえばそう思う
   c. どちらかといえばそう思わない
   d. そう思わない

14. 性生活で主導権を握るのは男性である
   a. そう思う
   b. どちらかといえばそう思う
   c. どちらかといえばそう思わない
   d. そう思わない

15. 男性は弱音を吐いたり、あきらめたりしてはいけない
   a. そう思う
   b. どちらかといえばそう思う
   c. どちらかといえばそう思わない
   d. そう思わない

16. 妻や子の面倒を見るのは、男の責任である
   a. そう思う
   b. どちらかといえばそう思う
   c. どちらかといえばそう思わない
   d. そう思わない

17. 家庭内の問題は家族間で解決するべきであり、外へ持ち出すものではない。
   a. そう思う
   b. どちらかといえばそう思う
   c. どちらかといえばそう思わない
   d. そう思わない

次ページへおすすめください ➔
次に、異性との交際についてお伺いします。最も適当な選択肢に〇印をつけていただくか、空欄に回答をご記入いただくかの、いずれか質問にふさわしい形でお答えください。

18. アメリカ人の男性と交際（異性としてのおつきあい）をしたいと思われますか？
   a. はい
   b. いいえ
   c. どちらともいえない

19. （質問18の回答について）なぜそのように思われますか？その理由を出来るだけ詳しくお答えください。

20. 今まで、アメリカ人男性と交際をされた事がありますか？
   a. はい（このままお続けください）
   b. いいえ（10ページ目にすみ、質問41、42、43のみご回答ください）

21. 今現在、アメリカ人男性とおつきあいされていらっしゃいますか？
   a. はい
   b. いいえ
   c. 現在結婚中

22. 今まで、何人のアメリカ人男性とおつきあいされた事がありますか？__________人

23. アメリカ人男性とおつきあいされた中で、一番短かった交際期間はどれくらいですか？
   __________年__________ヶ月

24. アメリカ人男性とおつきあいされた中で、一番長かった交際期間はどれくらいですか？
   __________年__________ヶ月

次ページへおすすめください  →
次に、ドメスティック・バイオレンスについておうかがいします。最も適当な選択肢に○印をつけていただくか、空欄に回答をご記入いただくかの、いずれか質問にふさわしい形でお答えください。

25. 「ドメスティック・バイオレンス」という言葉を聞いた事がありますか？
   a. はい
   b. いいえ

26. 「ドメスティック・バイオレンス」とはどのようなものだと思いますか？思いつくまま全て、出来るだけ詳しくご記入ください。

27. 交際相手のアメリカ人男性から乱暴な扱いを受けたり、暴力を振るわれたりした日本人女性を、どなたかご存じですか？
   a. はい
   b. いいえ
次に、アメリカ人男性との交際における暴力についてお伺いします。ここでの「暴力的な扱い」とは、身体的暴力、言葉の暴力、心理的暴力、性的暴力、金銭的・経済的暴力などを含みます。

28. 今まで、おつきあいされたアメリカ人男性から、暴力的な扱いを受けたことがありますか？
   a. はい  （質問20へ進んで下さい）
   b. いいえ  （このままで続けて下さい）

29. （おつきあいされたアメリカ人男性から暴力的な扱いを受けたことがない方へ）アメリカ人男性とのお付き合いの経験について、インタビューさせていただけますか？
   a. はい  （アンケートの最後のページへ進んで下さい。
       ご意見、ご感想などがありましたら10ページの意見記
       入欄へお願いします。）
   b. いいえ  

質問29で「b. いいえ」とお答えになった方は、ここまでで
結構です。同封の封筒にアンケート調査票を入れて返送してく
ださい。もしご意見、ご感想などがありましたら、10ページ
の意見記入欄へお願いします。アンケートにご協力して頂き、
ありがとうございます。

あなたのドメスティック・バイオレントの経験についてお伺いします。交際時期、単数・複数の
お付き合いに関わらず、一番ひどい暴力的な扱いを受けたアメリカ人男性についてお聞かせください。
最も適当な選択肢に○印をつけいただいてください。空欄に回答をご記入いただくか、いずれ
か質問にふさわしい形でお答えください。現在その方もお付き合いをされていない場合は、
お付き合いを終えられた時点での年齢・学歴・職業をお答えください。複数の暴力的なアメリカ
人男性と交際の経験があり、どの交際が最もひどかったか決めかねる場合は、一番最近の交際に
ついてお答えください。

（おつきあいされたアメリカ人男性から暴力的な扱いを受けたことがある方のみ）

30. 最も暴力的な扱いを受けた方との関係は、次のうちどちらですか（でしたか）？
   a. ボーイフレンド
   b. 夫
   c. その他：

31. その方の年齢は何歳ですか（でしたか）？

32. その方のエスニシティは何ですか？次のうちを使ってあればあるものをひとつお選びください。
   a. 白人系アメリカ人
   b. 黒人系アメリカ人
   c. アジア系アメリカ人
   d. ヒスパニック系アメリカ人
   e. ハワイアン・ハワイアン系
   f. サモア・パシフィックアイランダー
   g. その他：

次ページへお進みください →

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33. その方の最終学歴は何ですか（でしたか）？
   a. 高校以下
   b. 高校卒業
   c. 二年生大学・専門学校卒業
   d. 大学中退・在学中
   e. 四年生大学卒業
   f. 大学院中退・在学中
   g. 大学院卒業

34. その方の職業は何ですか（でしたか）？（最もあてはまるものひとつに〇印をつけ、具体的な職業をカッコの中に記入して下さい）
   a. 自営業 （）
   b. 会社員 （）
   c. ミリタリー （）
   d. 学生 （）
   e. パート・フリーター （）
   f. 仕事をしていない（いなかった）
   g. その他 （）

35. そのアメリカ人男性との交際に、あなたにとって最悪な出来事・事件は、どのようなものでしたか？該当するもの全てに〇印をつけてください。
   a. 身体的に傷つけられた・嫌な思いをさせられた
   b. 精神的に傷つけられた・嫌な思いをさせられた
   c. 性的に傷つけられた・嫌な思いをさせられた
   d. 社会的に傷つけられた・嫌な思いをさせられた
   e. 経済的に傷つけられた・嫌な思いをさせられた
   f. その他：

36. 上記の出来事・事件（質問35で回答された事件）の内容を、具体的にお聞かせください。

次ページへおすすめください ➔
37. その出来事・事件の最中、あなたはどのような行動をとりましたか？該当するもの全てに〇印をつけて下さい。
   a. 彼と話し合おうとした
   b. 自分の友達に相談した
   c. 彼の友達に相談した
   d. 自分の家族に相談した
   e. 彼の家族に相談した
   f. 専門家の助けを受けた
   g. 法的援助を受けた
   h. 我慢した
   i. 何もしなかった
   j. その他：

38. その出来事・事件の原因は何だと思いますか？
   a. 私に原因があった（具体的に：
   b. 彼に原因があった（具体的に：
   c. 双方に原因があった（具体的に：
   d. わからない
   e. その他：

39. その相手のアメリカ人男性に対してどう思われましたか？該当するもの全てに〇印をつけてください。
   a. 彼の事を恐いと思った
   b. 最低な男だと思った
   c. 社会的に制裁を受けるべきだと思った
   d. 自分をコントロール出来ないかわいそうな人だと思った
   e. 未熟な人間だと思った
   f. 私の事を愛しているからそんなことをしたと思った
   g. その事以外ではいい人だと思った
   h. その他：
40. アメリカ人男性との暴力的な扱いを含んだおつきあいの経験について、インタビューをさせていただけますか？

a. はい
b. いいえ

アンケートはこれで終了です。お忙しい中、ご協力いただきありがとうございます。同封の封筒にアンケート調査票を入れて返送してください。

ご意見、ご感想などがありましたら、次ページの意見記入欄へお願いします。
質問40で「a. はい」とお答えになった方は、最後のページへ進んで下さい。
質問２０の「今まで、アメリカ人男性と交際をされた事がありますか？」という質問に「b．いいえ」とお答えになった方のみ、次の質問４１、４２、４３をお答えください。

41. 「ドメスティック・バイオレンス」という言葉を聞いた事がありますか？
   a．はい
   b．いいえ

42. 「ドメスティック・バイオレンス」とはどのようなものだと思いますか？思いつくまま全てご記入ください。

43. 交際相手のアメリカ人男性から乱暴な扱いを受けたり、暴力を振るわれたりした日本人女性を、どなたかご存じですか？
   a．はい
   b．いいえ

アンケートはこれで終了です。お忙しい中、ご協力いただきありがとうございます。同封の封筒にアンケート調査票を入れて返送してください。
ご意見、ご感想などがありましたら、下の意見記入欄へお願いします。

意見記入欄

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インタビューに応じて頂ける方は、以下の文章を読んで下さい。

このリサーチで行われる個人インタビューにおいては、個人の情報は厳重に守られます。インタビューの内容をインタビューが第三者に持ちることはありません。あなたのプライバシーは厳守されますし、論文中、インタビュー対象者の個人情報はすべて身元が特定できない形でのみ表現されます。

インタビューを辞退されたい場合、インタビュー開始後に中断したい場合は、いつでもそうする事が出来ます。このインタビューへのご協力は全くのボランティアであり、義務ではありません。参加をとりやめた場合や中断した場合に、あなたが何らかの責任を負うことは一切ありません。

インタビューにご協力いただくことにより、あなたに迷惑をおかけすることはありません。このリサーチは、アメリカ人男性と日本人女性の交際におけるドメスティック・バイオレンスの状況、または健全な交際の状況についての知識を深め、人々のドメスティック・バイオレンスに対する意識改革を図るためのものであり、インタビューに協力してくださいることで、あなたはこの分野に大変大きな貢献をしてくださることになります。貴重な時間を割いてインタビューに参加し、プライベートな出来事や苦痛な経験などを勇気を出して語って下さったことへの感謝を込めて、ご協力いただいた方には、ささやかですがお礼でもご用意しております。

このインタビューについてわからない事や気がかりな事などが ありましたら、是非ご連絡ください。このリサーチについて、またはドメスティック・バイオレンスに関しての質問など大歓迎します。私の電話番号は956-6807です。電子メールのアドレスは、meiko@hawaii.eduです。ハワイ大学の他の人に話を聞きたい場合には、Bill Wood 教授（電話番号：956-7117）、Val Kalei Kanuha 助教授（電話番号：956-6239）までご連絡ください。

インタビューにご協力いただける方は、お手数ですがこの用紙の最後の部分にご記入の上、同封の封筒にアンケート調査票を入れて返送してください。この部分にご記入・ご返送いただくことにより、インタビューご協力の意思表示をいただいたとみなさせていただきます。インタビュー開始前には、改めて参加同意書を読み上げます。その際、インタビューご協力の意志を再確認させていただきます。その時点で改めて参加するかしないかを決めていただいて結構です。

インタビュー参加を希望して下さり、本当にありがとうございます。会ってお話を使うかえることを楽しみにしています！

平成14年2月7日
荒井メイコ

あなたのお名前（ファーストネームのみで結構です）：

電話番号（こちらから折り返し電話をさせていただいてもよい番号をお教えください）

（電子メールの方がご都合がよい場合は、メールアドレスをお教えください）

メールアドレス：

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Survey Questionnaire

Before you begin to answer this survey questionnaire, please take a minute to read the enclosed letter, which is stapled to this survey. The letter will explain what this study is about, why this is being done, and your role.

Please do not put your name or any other identifying mark on these pages. I do not have your name or address and do not want it unless you are willing to participate in the part of the research described on the last page.

Please answer the following questions about yourself. Please circle the most appropriate choice and fill in blanks where appropriate:

1. What is your gender?
   a. Male
   b. Female

   For those who answered "Male" for Question 1:
   You may stop here. Please take a moment to send the survey back in the provided envelope.

   Thank you so much for your cooperation.

2. Are you a Japanese citizen?
   a. Yes
   b. No

   For those who answered "No" for Question 2:
   You may stop here. Please take a few moments to send the survey back in the provided envelope.
   Thank you so much for your cooperation.

3. How old are you? _____ years old

4. Are you currently enrolled at the University of Hawaii?
   a. Yes
   b. No

   For those who answered "No" for Question 4:
   You may stop here. Please take a few moments to send the survey back in the provided envelope.
   Thank you so much for your cooperation.
5. What is your class standing?
   a. Freshman
   b. Sophomore
   c. Junior
   d. Senior
   e. Graduate student
   f. Other Specify: ____________________

6. How long have you lived in the United States? Total of ___ years and ___ months

In the following section, there will be terms, such as "Asian" and "Non-Asian". In answering Question 7 through 10, please use the following concepts. "Asian" includes Japanese, Chinese, Koreans, and also Southeast Asians. "Non-Asian" includes Caucasians, African Americans, Latinos, and others that are NOT included in Asian category regardless of the nationality, or any countries that are NOT included in Asia, such as America, Europe, Africa, Spain, and so forth.

7. Whom do you associate within the community?
   a. Almost exclusively Asians and/or Asian-Americans
   b. Mostly Asians and/or Asian-Americans
   c. About equally Asian groups and non-Asian groups
   d. Mostly Caucasians, African Americans, Latinos, or other non-Asian ethnic groups
   e. Almost exclusively Caucasians, African Americans, Latinos, or other non-Asian ethnic groups
   f. Other: ____________________

8. What type of music do you like to listen to?
   a. Only Asian music (for example, Chinese, Japanese, Korean, etc.)
   b. Mostly Asian
   c. Equally Asian and English/non-Asian
   d. Mostly English or non-Asian
   e. English or non-Asian only
   f. Other: ____________________

9. What type of food do you eat at home?
   a. Exclusively Asian food
   b. Mostly Asian food, some American/non-Asian
   c. About equally Asian and American/non-Asian
   d. Mostly American/non-Asian food
   e. Exclusively American/non-Asian food
   f. Other: ____________________
10. How would you rate yourself?
   a. Very Asian
   b. Somewhat Asian
   c. Bicultural
   d. Somewhat Americanized
   e. Very Americanized
   f. Other: ____________________________

For Question 11-17, please choose one answer that best describes your opinion:

11. Men should work, and women should take care of the house.
   a. Agree
   b. Somewhat agree
   c. Somewhat disagree
   d. Disagree

12. The most important characteristics as women are to be caring and sensitive.
   a. Agree
   b. Somewhat agree
   c. Somewhat disagree
   d. Disagree

13. When women get married, it is better that they look after their husband and children before their own needs.
   a. Agree
   b. Somewhat agree
   c. Somewhat disagree
   d. Disagree

14. Men have the dominant role in sexual relationship.
   a. Agree
   b. Somewhat agree
   c. Somewhat disagree
   d. Disagree

15. Men should not whine about or give up on things.
   a. Agree
   b. Somewhat agree
   c. Somewhat disagree
   d. Disagree
16. Men's responsibility is to take care of their wife and children.
   a. Agree
   b. Somewhat agree
   c. Somewhat disagree
   d. Disagree

17. People should resolve family problems within their family and should not take them outside of their home.
   a. Agree
   b. Somewhat agree
   c. Somewhat disagree
   d. Disagree

Please answer following questions about your intimate relationships. Please circle the most appropriate choice or fill in blanks where appropriate:

18. Would you like to have intimate relationships with American men?
   a. Yes
   b. No

19. Why would you or would you not want to have intimate relationships with American men? Please describe your reasons.

20. Have you ever been intimately involved with American men?
   a. Yes    (Please continue on)
   b. No     (Please skip to page 10 and answer Question 40, 41, 42 only)

21. Are you currently in an intimate relationship with an American man?
   a. Yes
   b. No
   c. Currently married to an American man

22. How many American men have you been intimately involved with? ________
23. What was the shortest length of all the intimate relationships you had with American men? _____ years and _____ months

24. What was the longest length of all the intimate relationships you had with American men? _____ years and _____ months

Please answer following questions about domestic violence. Please circle the most appropriate answer or fill in blanks where appropriate:

25. Have you heard of the term "domestic violence"?
   a. Yes
   b. No

26. What is "domestic violence" to you? Please describe in your own words.

27. Do you know of any Japanese women, who have been/are in an intimate relationship with an abusive American man?
   a. Yes
   b. No
Please answer the following questions about abusive intimate relationships with American men. The term “abusive” includes physical, verbal, psychological, sexual, and economical abuse.

28. Have you been in an intimate relationship with an abusive American man?
   a. Yes (Skip to Question 30)
   b. No (Continue on to Question 29)

(Those who have not had intimate relationship with an Abusive American man)

29. Would you be willing to share with me your experiences of intimate relationship(s) with American men?
   a. Yes (Skip to the last page of survey. If you have any feedback about this survey, please use the space provided on page 10)
   b. No (Please read below)

For those who answered “No”, you may stop here. Please take a few moments to send the survey back in the provided envelope. Thank you so much for your cooperation. If you have any feedback about this survey, please use the space provided on page 10.
Please answer the following questions about your experiences of domestic violence. Regardless of present or past, or with one or multiple intimate partners, please answer questions about the American man who was the most abusive to you. If you are no longer in the relationship with the man who was the most abusive to you, please answer questions based on the information when the relationship was terminated. Also, if there are multiple American men who were equally abusive in an intimate relationship with you, please answer questions based on the most recent relationship. Please choose appropriate answers or fill in blanks.

(Those who have had intimate relationship[s] with Abusive American men)

30. Is/Was he a boyfriend or husband?
   a. Boyfriend
   b. Husband
   c. Other: ____________________________

31. How old is/was your boyfriend/husband? _____ years old

32. What is/was his ethnicity?
   a. Caucasian
   b. African American
   c. Asian American
   d. Latinos
   e. Hawaiian/Part Hawaiian
   f. Samoans/Pacific Islander
   g. Other: ______________

33. What is/was his education level of completion?
   a. Less than high school
   b. High school
   c. Technical school/associate degree
   d. College drop out/currently attending
   e. 4-year college/university
   f. Graduate school drop out/currently attending
   g. Graduate school

34. What is/was his occupation? Please circle the most appropriate answer and describe in the space provided.
   a. Self-employed (Describe: ________________________)
   b. Full time employee (Describe: ________________________)
   c. Military (Describe: ________________________)
   d. Student (Describe: ________________________)
   e. Part time employee (Describe: ________________________)
   f. Unemployed
   g. Other: ________________________
35. What was the worst thing/event that an intimate abusive American man did to you? Choose as many answers as it applies.
   a. He physically hurt me
   b. He emotionally/psychologically hurt me/made me feel bad
   c. He sexually hurt me/made me feel bad
   d. He socially hurt me/made me feel bad
   e. He financially hurt me/made me feel bad
   f. Other: ____________________________

36. Please describe what happened in the worst thing/event that the intimate abusive American man did to you.

37. What did you do when the worst thing/event happened to you? Choose as many answers as it applies.
   a. Tried to talk with him
   b. Talked to my friend(s)
   c. Talked to his friend(s)
   d. Talked to my family
   e. Talked to his family
   f. Acquired professional help
   g. Acquired legal help
   h. Bore with it
   i. Did nothing
   j. Other: ____________________________
38. What did you think was the cause of the worst thing/event?
   a. My fault (Explain: ____________________________)
   b. His fault (Explain: ____________________________)
   c. Both of us were at fault (Explain: ________________)
   d. Don't know
   e. Other: ____________________________

39. How did you feel about the man, who did the worst thing/event to you at the time of the incident? Choose as many answers as it applies.
   a. Scared of him
   b. Worst man of all
   c. Social justice should be/have been done against him
   d. Sad person, who cannot control himself
   e. Immature
   f. He did it because he loved me
   g. He is a good person except this incident
   h. Other: ____________________________

40. Would you be willing to talk to me more about the abusive relationship(s) that you had/are having with American men?
   a. Yes (Please skip to the last page of survey. If you have any feedback about this survey, please use the space provided on page 10)
   b. No (Please read below)

Thank you so much for your cooperation and willingness to participate in this study. Everything that you disclosed will be kept confidential and not be shared with anyone else. Remember, I do not know who you are so please do not mark your name on this paper unless you are willing to participate in the part of the research described on the next page. Please take a few moments and send this survey back in the supplied envelope. Thank you so much. If you would like to give some feedback about this survey, I would greatly appreciate it if you would please do so in the space provided on page 10.
This is ONLY for respondents who answered "No" to Question 20 "Have you ever been intimately involved with American men?". Please answer Question 40, 41, and 42.

41. Have you heard of the term "domestic violence"?
   a. Yes
   b. No

42. What is "domestic violence" to you? Please describe in your own words.

43. Do you know of any Japanese women, who have been/are in an intimate relationship with an abusive American man?
   a. Yes
   b. No

Thank you for your cooperation. Please take a few moments to send the survey back in the provided envelope.
Thank you so much for your cooperation. If you have any feedback about this survey, please use the space provided below.

Feedback:
If you are willing to participate in a private interview, please read on:

This private interview is strictly confidential, and anything you will disclose in the interview will NOT be shared with anyone else. Your private information will not appear in any identifiable form in the findings of the study.

At any point in time, before or during the interview, you may stop the interview if you wish. You are not obligated to participate in the interview, and it is strictly voluntary. You will not be penalized for not participating, or stopping the interview after it has started.

There will be no risk to you by participating in the interview. The contribution that you will make is great as you help raise consciousness among people about domestic violence and non-violent relationship between Japanese women and American men. Also, you will receive a small gift for participating in the interview as a sign of appreciation for sharing your private, intimate, and/or painful stories.

If you have any concerns or questions, please feel free to contact me. I will be more than happy to talk to you about the study and/or domestic violence. My contact number is 956-8607, or you can email me at meiko@hawaii.edu. If you would like to talk to other people in the University, you may contact Professor Bill Wood at 956-7117, or Professor Val Kanuha at 956-6239.

If you would like to participate in the interview, please fill out the bottom of this page and return the survey to me in the provided envelope. By filling out the bottom of this page and returning the survey to me, it indicates that you are agreeing to participate in the face-to-face interview. Before we begin our interview, you will be read a consent form for participating in the interview. At that point, you can agree or disagree to participate.

Thank you so much for your willingness to participate in the interview. I greatly look forward to meeting you!

February 07, 2002
Meiko Arai

Your FIRST name ONLY: ___________________
Your safe phone number that I can call you: ___________________
(If you prefer email, your safe email address: ___________________)

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Appendix E

参加同意書

研究題目 The Voices of Japanese Women: The Experiences in the Intimate Relationships with American Males

研究者氏名 荒井メイコ
住所 University of Hawaii at Manoa, Department of Sociology, 2424 Maile Way, Saunders 247, Honolulu, HI 96822
電話番号 (808) 956-6807

本プロジェクトは、ハワイ在住の日本人女性とアメリカ人男性との交際の実状を理解することを主眼にしています。日本人女性たちが直面するドメスティック・バイオレンスのような困難な状況について、文化的なアイデンティティー、育った環境、異性との交際の仕方など様々な視点から問題を検討することにより、日本人女性がよりよく、より健全な生活を送るために必要な援助の仕組みづくりの一助になることを目的としています。

インタビューは一時間から二時間程度で、今回一回かぎりのご協力となります。あなたから連絡があり、インタビューをしてほしいとの要請がない限り、再びこちらからインタビューご協力をお願いすることはありません。

この研究に参加することによって、第三者にあなたの身元が判明したり、あなたのプライバシーが脅かされたりすることはありません。インタビューの内容は厳重に管理され、論文中では決して身元が判明しないような形で発表されます。あなたが望まされる場合、インタビューはいつでも中止することができますし、そのことについてあなたが責任を負うことは一切ありません。このインタビューは全般的にポランティアです。

この研究に参加して下さることにより、あなたは、ハワイ在住の日本人女性のアメリカ人男性と交際経験、特にドメスティック・バイオレンスの状況を調査するお手伝いをして下さることになります。ご自身の経験を語って研究にご協力いただくことに対して、そして貴重な時間を割いて体験を分かち合って下さることにたいして、ささやかながらお礼を用意しています。もしご希望であれば、プロジェクトが完了した時点での調査結果を、無料でご報告させて頂きます。

あなたの権利に対し何か質問がある場合、あなたの質問に対し、リサーチャーから満足のいく答えが得られなかった場合、あるいは何かコメントしたいことや、リサーチャーのあなたの扱いに不満などがある場合、下記まで連絡してください。

Committee on Human Studies
University of Hawaii
2540 Maile Way, Honolulu, Hawaii 96822
Phone: (808) 956-5007

もしドメスティック・バイオレンスについて誰かと話す必要があると思われた場合、下記の24時間ホットラインへ電話をしてドメスティック・バイオレンスのカウンセラーと話をされることをお勧めします。

The National Domestic Violence Hotline 1-800-799-SAFE
Domestic Violence Shelter in Windward 528-0606
Domestic Violence Shelter in Leeward 841-0822
Counseling and Development Center
Student Services Center, Room 312
2600 Campus Road
Honolulu, HI 96822
Phone: (808) 956-7927
Hours: 8:00 a.m. - 4:30 p.m., Monday - Friday

Developing Options to Violence 532-5100
Family Peace Center 832-0855
PACT 847-0015
Immigrant Center 845-3918
Schedule A: Agreement to Participate in:

Title: The Voices of Japanese Women: The Experiences in the Intimate Relationships with American Males
Name: Meiko Arai
Address: University of Hawai‘i at Manoa, Department of Sociology, 2424 Maile Way, Saunders 247, Honolulu, HI 96822
Phone: 808-956-8607

This is a research project that explores the experiences of Japanese women in Hawai‘i, who have had an intimate relationship(s) with American males. The purpose of this study is to learn about the challenges and difficulties, namely domestic violence, that these women face, stemming from their cultural identities, background, and the nature of their intimate relationships, and what can be done to develop and provide necessary resources, services, and assistance in order for these women to lead a healthful lifestyle and living.

The interview will take approximately from an hour to up to two hours, and it is one time only. You will not be asked to participate in the study again, unless, at later time, you contact me and request to be interviewed.

In participating in this study, neither your confidentiality, nor privacy will be jeopardized. Everything that you disclose will remain confidential, and the results of study will not be linked to you. You have the freedom to stop participating in the interview at any point of time, if you so desire. And there is no penalty for doing so. It is completely voluntary.

By participating in this study, you will help identify distinguished experiences that Japanese women in Hawai‘i have in their intimate relationships, particularly the challenges and difficulties that originate in domestic violence. Not only would you contribute by sharing your experiences, but also receive a small gift as a token of appreciation for your time and willingness to share your experiences. And if you would like to acquire the research findings when the project is completed, it will be available to you at no cost.

If you cannot obtain satisfactory answers to your questions or have comments or complains about your treatment in this study, please contact:

Committee on Human Studies
University of Hawai‘i
2540 Maile Way,
Honolulu HI 96822
Phone: 808-956-5007

Also, if you ever feel the need to talk to someone about your domestic violence incidents, please call any of the following 24-hour phone numbers to talk with a domestic violence advocate:

- The National Domestic Violence Hotline 1-800-799-SAFE
- Domestic Violence Shelter in Windward 528-0606
- Domestic Violence Shelter in Leeward 841-0822
Free counseling is offered to the UHM students at the Counseling and Development Center:
Student Services Center, Room 312
2600 Campus Road
Honolulu, HI 96822
Phone: (808) 956-7927
Hours: 8:00 a.m. - 4:30 p.m., Monday - Friday

Community agencies that offer domestic violence counseling are as follows. Most of them are based on a sliding fee scale according to your income:

<table>
<thead>
<tr>
<th>Agency</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Developing Options to Violence</td>
<td>532-5100</td>
</tr>
<tr>
<td>Family Peace Center</td>
<td>832-0855</td>
</tr>
<tr>
<td>PACT</td>
<td>847-0015</td>
</tr>
<tr>
<td>Immigrant Center</td>
<td>845-3918</td>
</tr>
</tbody>
</table>
Appendix F

インタビュー録音同意書

私はインタビューを録音することを許可します。録音されたインタビューは、インタビュー終了後速やか（通常24時間以内）に書き起こされ、その後テープは破棄されるところを理解しています。書き起こされたインタビュー原稿は、分析が終了すると同時に処分されることを理解しています。

個人の身元が判明するような情報などは一切テープには添付されないと理解しています。このテープは、インタビューを行うリサーチャー本人だけが、本調査の研究目的のみ使用することとなっています。

この研究で得た情報は修士課程論文に使用され、報告書も書籍等出版物の形で使用される可能性もあります。報告書も書籍等の出版物中にインタビューの内容が使用された場合、個人情報が漏洩されたり、私の身元が判明するような書き方がされたりしないことを理解しています。

ここにおいて、インタビューのテープ録音に同意し、同意した事によってなんら私の法的権利は放棄されない事を理解します。そして本同意書は、添付のインタビュー参加同意書に同意を表明したうえでのみ、提出されるものと理解しています。

日付：__________________________

あなたの権利に対し何か質問がある場合、あなたの質問に対し、リサーチャーから満足のいく答えが得られなかった場合、あるいは何かコメントしたいことや、リサーチャーのあなたの扱いに不満などがある場合、下記まで連絡してください。

Committee on Human Studies
University of Hawai‘i
2540 Maile Way, Honolulu, Hawai‘i 96822
Phone: (808) 956-5007

もしドメスティック・バイオレンスについて誰かと話す必要があると思われた場合、下記の24時間ホットラインへ電話をしてドメスティック・バイオレンスのカウンセラーと話すことをお勧めします。

The National Domestic Violence Hotline 1-800-799-SAFE
Domestic Violence Shelter in Windward 528-0606

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Domestic Violence Shelter in Leeward 841-0822

UHMの学生には無料のカウンセリングサービスがあります。
Counseling and Development Center
Student Services Center, Room 312
2600 Campus Road
Honolulu, HI 96822
Phone: (808) 956-7927
Hours: 8:00 a.m. - 4:30 p.m., Monday - Friday

キャンパス外では、以下のコミュニティーエージェンシーでドメスティック・バイオレンスのカウンセリングを提供しています。収入に応じて料金が設定されるシステムになっています。

Developing Options to Violence 532-5100
Family Peace Center 832-0855
PACT 847-0015
Immigrant Center 845-3918
Special Consent for Audio Taping of Interview

I give my consent to having this interview audio taped. I understand that the researcher will destroy these tapes as soon as they are transcribed (typed up), usually within 24 hours of the interview. I understand that the transcriptions will be destroyed at the conclusion of this research study.

I understand that no identifying information will be attached to the tapes. The tapes will be used for research purposes only and only by this researcher in connection with the present research project.

The information in this study will be used for master’s thesis and may be published as part of a larger report or a book. If information from the taped interview is published as part of a larger report or book, I understand that I will not be identified or described in ways that might lead others to identify me.

I herewith consent to the audio taping of this interview, understanding that this consent does not waive any of my legal rights. Further, I understand that this consent is given in conjunction only with my consent to participate in the research project described in the attached consent form signed by me.

Date: ______________________

If you cannot obtain satisfactory answers to your questions or have comments or complaints about your treatment in this study, contact:

Committee on Human Studies
University of Hawai‘i
2540 Maile Way
Honolulu Hawai‘i 96822
Phone: (808) 956-5007

Also, if you ever feel that need to talk to someone about your domestic violence incidents, please call any of the following 24-hour phone numbers to talk with a domestic violence advocate:

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Developing Options to Violence 532-5100
Family Peace Center 832-0855
PACT 847-0015
Immigrant Center 845-3918
Appendix G

日本人女性のリサーチ参加者募集！！

アメリカ人のボーイフレンドをもった経験はありますか？

“これって、もしかしてドメスティック・バイオレンス？！“と思った経験はありませんか？

ぜひあなたの話をインタビューでお聞かせください。プライバシーは完全に保護され、第三者に身元が判明することはありません。

詳細、問い合わせなどは、荒井メイコまで。
meiko@hawaii.edu
956-6807

（連絡の際にはプライバシー保護のため、ファーストネームの使用だけで結構です）
Literature Cited


Results from a Preliminary Study." *Family and Community Health, Oct, v20, n3, 32-49.*


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