

Title: Pragmatic love style of women seeking a benefactor as their romantic partner:

How *romantic fantasies* shape gender relations.

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This study examined how a women's pragmatic love style, specifically, romantic fantasy (RF) shaped and affected gender relations.

Research revealed that in Japan while offering love styles tend to be prevalent among male adolescents, pragmatic love styles are inclined to be evident among females. However, the reason pragmatic love styles have been found among Japanese women in recent years has not been examined fully.

Rudman and Heppen (2003) examined RF, an extreme romantic ideal that is associated with chivalry and heroism. Previous studies have shown that self-reports may divulge individuals' opinions without their consent. Socially desirable bias may also prevent women from disclosing their honest beliefs about romantic partners. Consequently, Rudman and Heppen (2003) developed the Implicit Association Test (IAT) to measure implicit RF, which as alluded to previously is the association of one's partner with the notion of *prince charming*. Furthermore, they argued IAT is a more appropriate measure of RF than a self-report.

Three studies in section 1 assessed three RF measures: RF-IAT, self-reported romantic perceptions of actual partner (RF-actual), and self-reported romantic wishes for an ideal partner (RF-ideal). The results revealed that RF-IAT was significantly and positively correlated with the RF-ideal when respondents perceived they had a lack of feelings toward their partners. However, RF-IAT was positively correlated with RF-actual when respondents did not perceive they had a lack of feelings toward their partners.

The findings suggested that what was measured on IAT was dependent on the respondents' lack of feelings. When respondents perceived lack of feeling, respondents' wishes for, but not their perception of, their partners could have facilitated the constructs associated with IAT. Therefore, RF-IAT was not appropriate to assess RF. The findings also revealed possible new evidence of the propositional model of implicit evaluation, which was investigated by De Houwer (2014). De Houwer argued that respondents' wishes, and not perceptions, may facilitate the constructs associated with IAT.

Two studies in section 2 examined whether women's RF was related to their pragmatic interests as well as their sexism. Furthermore, studies explored whether RF affected intimate relationships. This was linked to the *glass slipper effect* hypothesis that Rudman and Heppen (2003) proposed, but that has not been demonstrated completely.

The results found that the RF-ideal, and not RF-actual or RF-IAT, was positively and significantly correlated with respondents' indirect power aspirations, including seeking economic rewards and social prestige indirectly from their romantic male partners. The results also revealed that the higher the RF-ideal, the higher the respondents projected the income level of their future spouses would be. The RF-ideal was positively and significantly correlated with respondents' ambivalent sexism (Glick & Fiske, 1996). Furthermore, the RF-ideal were negatively and significantly correlated with respondents' satisfaction of their

intimate relationships.

These studies in sections 1 and 2 demonstrated that the RF-ideal, but not RF-actual or RF-IAT, was appropriate to assess the pragmatic love style that could be a barrier for gender equality and could affect well-being in intimate relationships.

Four studies in section 3 investigated how RF was cultivated in romantic socialization processes. Studies 3-1 and 3-2 explored the effects of the Cinderella story on women's RF and on their benefactor interests. College female students either read Cinderella or Helen Keller stories. The control group did not read any stories.

The results found that the Cinderella group enhanced the RF-ideal, but not RF-IAT or RF-actual, substantially as well as their indirect power aspirations in comparison to the Helen Keller group. The Cinderella group also estimated their future spouse would enjoy a higher income than the Helen Keller group.

In study 3-3, married women assessed their RF, their preference in media content for their daughters, and the chance of their daughters accessing the Cinderella stories through mediums, such as books and DVDs. The results demonstrated that mothers' RF significantly and positively predicted the frequencies of their daughters accessing the Cinderella stories, mediated by mothers' preferences in the selection of Cinderella stories. This was not the case for RF-actual and RF-IAT.

Junior college female students participated in the survey in study 3-4. The results showed their frequencies in accessing Cinderella stories in their childhood significantly and positively predicted their current RF-ideal, but not RF-actual. The findings in studies 3-3 and 3-4 suggested the possibility of mothers conveying RF to their daughters through the media.

In conclusion, the findings of the nine studies suggested the following. RF is an extreme romantic ideal that associates partners with chivalry and heroism. It is the pragmatic love style a woman employs to seek a benefactor for a man's socioeconomic status.

Self-reported RF-ideal is appropriate to measure an individual's romantic belief. However, IAT is not suitable to assess RF because RF-IAT is dependent on the respondents' lack of feelings.

RF may be related to ambivalent sexism, wherein it is believed that women are inherently subordinate to men, which may affect their aspirations to realize gender equality. RF is a love style that could harm healthy intimate relationships or psychological well-being in gender relations.

RF has been derived from early romantic socialization processes or experiences of women, including the selection and access of media.

In conclusion, RF is love style that has been socialized or cultivated in Japan's male dominant social structure. The pragmatic love style may not be inherent in women's nature. Consequently, RF may vary in accordance with the possible changes of Japan's social structure in the future, including the structure of occupation, education, and media.