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Types of Religiousness and Marital Relationships

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ABSTRACT

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The relationship between two types of religiousness (progressive and orthodox) and marital relationships was investigated using qualitative data from a sample of 26 Christian couples (13 progressive and 39 orthodox individuals) from California and New England. The focus of the study was individuals' frameworks of values and goals (*moral order*) and the ontological views behind them. Text analysis, t-tests for between-group differences of coded results, and phenomenological analysis were used. Results indicated that couples in the progressive group had *Non-transcendent Selfhood* as a basic moral order and engaged in mutual loving-kindness to respect and care for each other primarily in the form of a horizontal marital relationship. The couples in the orthodox group had *Transcendent God Primacy* as a basic moral order and, in addition to loving-kindness (horizontal relationship) toward the spouse, engaged in Transcendent Religious Striving (a vertical movement) as their main religious activity. Spouses in the orthodox group supported, strengthened, and shared the striving of each other. The substantive difference found in the types of being religious and their effects on marital relationships extends the understanding of the link between religion and marriage.

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Introduction

Families' and couples' religiousness manifests in various ways. One approach to the study of religion and family is to use global and functional indices of religiousness, such as church attendance, involvement in a church, importance of religion, and other more distal measures of religiosity and spirituality. However, these concepts are limited in their ability to account for conceptually unique functions of religion for families (Mahoney, Pargament, Swank, & Tarakeshwar, 2001, Mahoney, 2010), especially psychological aspects of them. Focus on more substantive aspects of religious beliefs and practices such as doctrinal beliefs have been called for in the field of religion and family (Mahoney et al., 2001; Mahoney, 2010) in order to provide detailed explanations for various psychological mechanisms at work. In other words, in addition to quantitative "degree" (how religious is someone?), we should also study "types" or ways of being religious (how is someone religious?).

Although some recent research has begun to address this need (e.g. McAdams et al., 2008; Murray-Swank, Mahoney, & Pargament, 2006), a significant knowledge gap remains in this area. The purposes of the current study are to analyze the nature of couples' religiousness and marital relationships from a psychological and phenomenological perspective such that (a) the types of couples' religiousness are meaningfully differentiated and (b) the influence of the types of religiousness on marital relationships can be explored.

To understand and differentiate the characteristics and meanings of people's religiosity or spirituality, it is effective to focus on their basic belief structures and worldviews. For such an analysis, it is necessary to explore the ontological assumptions (Carroll, Knapp, & Holman, 2005) behind individuals' moral claims. How does the individual view the "self," "other," or "God," and their relationships? Does the individual see oneself as spiritual, sacrificial self

(Johnson, 1997) or as self that is seeking the satisfaction of one's own desires? Does the individual obeying or how God benevolently grants blessings to the individual, or both (Vergote &Tamayo, 1980)? Is there focus on a life after death or not? At the root of nearly all worldview is a religious perspective that pertains to these foundational questions (Rogers, 1995). It is important to differentiate worldviews by structure on an ontological level to identify separate meanings. It involves the process of "the reconstruction from what people said explicitly, of the implicit assumptions they must have had" behind their remarks (Quinn, 2005, p. 45).

One of the most meaningful and fundamental differences research has uncovered among families and couples in their religious orientation and worldview relates to the progressive-orthodox dimension. According to Hunter (1991), the orthodox tend to exhibit a commitment to external, definable, transcendent moral authority. The individual attributes ultimate authority to it, regarding it greater than the self (see also Schwartz, 1981), placing the authority figure higher and oneself in lower position, thus committing to obey the demands, laws, and standards of the authority. Progressives are those who do not tend to express this orthodoxy, but are more likely to commit to autonomous moral authority (Hunter, 1991).

According to Merelman (1984), progressive communities (which may include couples and families) tend to value individual freedom rather than authority and thus are more loosely bounded. Progressive communities are predominantly social with an emphasis on emotional needs, care, equality, and choice of roles in marriage, with marriage conceived as contractual (Jensen, 1998). Orthodox communities, on the other hand, tend to value structure, hierarchy, and submission to authority. In these communities, there is a sense of cohesion often achieved by centering on shared commitment (Hunter, 1991) or exclusion of the out-group (Smith, 1998). Marriage is regarded as a sacred vow to God and instituted/sanctioned by God, and there is

differentiation or fixation in marital roles, with stricter behavioral requirements and a hierarchy (Jensen, 1998). They are described as tightly bound (Merelman, 1984).

The literature referenced above emphasizes the distinctive differences between progressive and orthodox communities. Other research has incorporated findings of some common features between the two communities. For example, although people in orthodox communities tend to commit to an external, transcendent authority, some also value meeting physical and psychological needs of others through equal marital relationships (Bartkowski, 1997; McNamara, 1984; Pevey, Williams, & Ellison, 1996), warmth and involvement in childrearing (Wilcox, 1998, 2008), nurturing, caregiving roles for authorities (McAdams et al., 2008), or care and fairness in general (Haidt & Graham, 2007; Haidt, Graham, & Joseph, 2009). Wilcox (2004) described evangelical couples as valuing kindness and equality, describing them as neo-traditional families. More broadly, Smith (1998) found engaged orthodoxy in which some orthodox Christians expressed a value of social welfare. Even though there is a difference in the level of concept between the progressive-orthodox dimension (which describes a worldview) and loving-kindness (which describes a part of marital relationship as a relational or behavioral level), I include loving-kindness as a dimension of focus for the current study (in addition to the progressive-orthodox dimension). Currently, there are not enough theoretical explanations of how the combination of the progressive-orthodox dimension and the loving-kindness dimension affects marital relationships in relation to each other. In this study, I analyze these two dimensions together.

Conceptual Framework

Worldviews often operate on an unconscious level influencing values and goals, and direct access to worldviews are limited (Scott, 1997). To analyze the progressive-orthodox

dimension of people's worldview then, I will investigate people's values and goals related to religion and marriage as indicators of their worldviews. In doing so, following Jensen (1998), I have adopted the framework of ethics of autonomy, community, and divinity formed by Shweder, Much, Mahapatra, and Park (1997) for a methodological tool for coding. In the Shweder et al. (1997) framework (see also Jensen, 1998, 2004) ethics of autonomy, community, and divinity refer to broad categories of moral orientations: individual-centered value orientation, social, collective, harmonious value orientation, and spiritual/religious value orientation. Using this framework, Jensen's (1998) analysis of the ratio between coded autonomy and divinity described the characteristics of the progressive group and the orthodox group: the progressive group made more reference to autonomy, whereas the orthodox group referred more to divinity.

This framework is useful for the current study because (1) it provides a rough estimate of people's inclinations in value orientations in the 3 broad categories, and (2) methodologically it helps subcategorize people's statements pertaining to the focused concepts I have described so far: autonomous moral authority as a core concept of the progressive dimension, transcendent moral authority as a core concept of the orthodox dimension, as well as loving-kindness. They are subcategorized under autonomy, divinity, and community, respectively (see Table 1 below).

Another conceptual framework I will use to explore people's basic value orientation and to identify a further level of differentiation in meanings is the dimension of *self-enhancement* vs. *self-sacrifice*. This dimension relates to whether one is obtaining benefits from somebody/something or providing resources to somebody/something. In Roccas's (2003) study, self-enhancement correlated with the individual's identification with a group due to the social *status* of the group. Self-sacrifice was found as a salient feature of certain religious families (Dollahite, Layton, Bahr, Walker, & Thatcher, 2009), is extoled in Christian perspective

Table 1

Methodological Overview of Coding Categories and Focused Subcategories

Shweder's Three Ethics (broad categories of values & goals)	Autonomy	Community	Divinity
Especially Targeted Subcategories in Present Study	Autonomous moral authority (signifies progressive worldview)	Loving-kindness in marital relationship	Transcendent moral authority (signifies orthodox worldview)

(Johnson, 1997), and considered to provide deep meaning (Frankl, 1967). Self-enhancement/self-sacrifice provides clearer indications of value orientation, and thus more differentiation of meaning. For example, receiving grace from God (self-enhancement) and offering devotion to God (self-sacrifice) characteristically describes different aspects of one's relationship to God. Some may emphasize receiving grace without devoting to God—which may suggest some form of utilitarian orientation such as "Religion as a Means" (Baston &Ventis, 1982), whereas others may emphasize devotion, and still others may engage in both equally. These differences may characterize various types of religiousness and may influence marital relationships because they reflect the characteristics and the worldview of the self. If any statements regarding relationship with God were coded in a single code, these meanings would be lost, and the worldviews would not be differentiated in this regard.

In this study, I seek to conduct deeper conceptual analyses using a mixed methodological approach. I will pursue qualitative inductive analysis of interviews with couples from various Christian denominations in the United States, applying principles of phenomenological analysis. Additionally, under the frameworks outlined above, I will statistically analyze the number of

references to key concepts. Finally, I will integrate findings to form conceptual models that help to explain religious couples' processes and relationships.

Literature Review

Worldview and Moral Order

To understand and differentiate the characteristics of people's religiosity or spirituality, it is effective to focus on their basic belief structures or worldviews. As conceptualized by Scott (1997), a worldview often operates on an unconscious, metaphysical level, influencing values and goals that, in turn, influence lifestyles, behaviors, and interpersonal relationships. One can analyze individuals' values and goals by categorizing their statements, and the comparison of the overall tendencies of the values and the goals across individuals or groups can reveal features of their worldviews. For example, one person may focus on certain values in an interview, and another person may focus on distinctively different values. Though they may be unaware of their own tendencies of valuation being manifest in the interview, careful comparison of their interviews as a whole would indicate distinctive inclinations in how they view the world.

The structure of one's values and goals has been described in many ways. Benson (2006), for instance, referred to *myths, narratives, and interpretative frameworks* as an organizational frame for understanding and explaining "what is good, important, and real" (p. 487). He maintained that such frameworks have a core function in spiritual development. Writing from a sociological viewpoint, Smith and Denton (2005) referred to *moral order*, which consists of directives, orders, and valuations seen or prescribed in culture or religion that offer normative ideas of what is good and bad or higher and lower, furnishing standards for judgment. There are many other ways of labeling values and goals: as a system of value priorities that forms the essence of culture (Kluckhohn, 1956); as value preferences (Steinbock, 2007); as interpersonal

relational schemas (Baldwin, 1992); and as relational schemas between God and the individual (Hill & Hall, 2002). Focusing on these ideas may offer insight into the meanings in people's lives and the meanings in their family life. An appropriate label was needed for the current study to describe a framework that mainly operates on the level of individuals' values and goals, but also incorporates their ontological views about God, self, and other (spouse), and their relationships. I decided to refer to an individual's *moral order*.

The most important values and goals that constitute a moral order are seen as characterizing one's religiousness (Rokeach, 1972) and may give order to one's other values (Smith, 1958). For example, Wuthnow found that college graduates are about three times more likely than persons without a college education to put the Second Commandment (love others) ahead of the First (love God) (Wuthnow, 1990). The difference in the worldview or moral order manifested in these orderings of values may exert a significant influence on the interface of religion and marriage. Analyzing moral order will contribute to meaningfully differentiating individuals' and couples' approaches to religiousness, or their worldviews, which is the first purpose of the current study. I will approach the task of exploring and differentiating moral order by analyzing interviews about religion and marriage/family. In analyzing participants' statements of values and goals, I will utilize two dichotomous conceptual frameworks: the progressive-orthodox dichotomy and self-enhancement/self-sacrifice, as well as a dimension of loving-kindness. I will also apply phenomenological analysis to investigate differences at the worldview level concerning participants' types of moral authority (autonomous vs. transcendence) and the types and the state of relationship among the self, other (spouse), and God.

Progressive–Orthodox Differentiation

One of the most effective indices that one can use to place religious families into

substantive categories of moral order is religious orthodoxy, or the progressive–orthodox dichotomy (Hunter, 1991; Starks & Robinson, 2007). Hunter (1991) writes in his book *Culture Wars* that progressives tend to exhibit a commitment to autonomous moral authority whereas the orthodox tend to exhibit a commitment to external, definable, transcendent moral authority. Acknowledging different interpretations of what transcendence means by each religious tradition, Hunter defined transcendence as "a dynamic reality that is independent of, prior to, and more powerful than human experience" (p. 120). According to Hunter, more orthodox people perceive that God and the realm God inhabits is supernatural and supranatural; they perceive that moral and spiritual truths have a supernatural origin beyond human experience and are divinely "revealed" through various media. Similar definitions of transcendence given by other thinkers include infinite quantity and quality that go beyond the limits of normal life that are perceived with the sense of a larger reality (Roy, 2001), supremacy of power other than self (Otto, 1958), or a state peculiar and different from typical man's possession (Jonathan Edwards; see Smith, 1959).

According to Hunter (1991), the progressive's autonomous moral authority is based on the premise of intentionally rejecting the form and the content of orthodoxy. To the progressive, moral and spiritual truths can only be understood and expressed in human terms and thus relative. Rather than revelation, moral authority may be based in personal experience, and be centered around one's perception of own emotional needs or psychological disposition. One's reason determines what is right or wrong.

Wuthnow (1990) and Hunter (1991) contend that this divide occurs even within religious denominations. According to Hunter (1991), this phenomenon is not limited to religious denominations; there are differences as to progressive or orthodox orientations between (and

within) families. The following study by Jensen (1998) provides illustrative evidence that the progressive–orthodox dimension meaningfully differentiates the sought-after values and goals, and the relational dynamics working within marriage.

Jensen analyzed moral justifications for topics relevant to life and family among Baptist individuals in the United States, whom she divided into progressive and orthodox groups. Members of both groups spoke of obligations related to family roles and cultivating family-oriented virtues such as loyalty, love, and commitment; however, the valued images and ideals related to family were not the same between groups.

Progressives regarded marital relationships as predominantly social, emphasizing the satisfaction of the emotional needs of spouses and the ideal of equality. Individual expressions and choice of roles were valued. According to Jensen, these circumstances are conducive to loose-bounded communities (Merelman, 1984) that espouse individual freedom unbound to rules and hostile to authority, or broad socialization (Arnett, 1995) that promotes individualism and self-expression.

Orthodox individuals tended to regard marriage as sacred, seeing it as instituted and sanctioned by God (e.g., perceiving marriage as instituted through vows to God). The orthodox respondents spoke of hierarchies in relationships and differentiation in role/status that had a divine origin. Generally, stricter behavioral requirements were placed on individuals in orthodox communities. Some roles, statuses, and bonds were binding, allowing relatively little room for individual alteration. Jensen regarded these bonds as typical of tight-bounded communities (Merelman, 1984) that has structure, hierarchy, and submission to authority, or narrow socialization (Arnett, 1995) that holds obedience and conformity as highest values.

The Orthodox Valuation Pattern

Jensen's findings underscore the differentiation of the state of marriage and family between progressive and orthodox groups. However, if the characteristics of the marriage of the progressive and those of orthodox are understood as social and hierarchical, that can be a misconception. The stereotype needs to be avoided. It is important to note that Jensen also reported similarities between these groups, and one area of similarity relates to loyalty, love, and commitment to marriage and family. The research findings show that interpersonal well-being such as care and loving-kindness is not only found among the progressive, but also among the orthodox.

O'Connell's (1975) study indicated that valuations of care and justice were not associated with the progressive–orthodox dimension; however, governing private conduct as a dimension of religiosity was highly correlated ($r = .51$, $p < .05$) with orthodoxy. Some researchers reported equal marital relationships among orthodox couples (Bartkowski, 1997; McNamara, 1984; Pevey, Williams, & Ellison, 1996). Similar results have been seen among political liberals and conservatives—and Hunter (1991) asserted that the political liberals and conservatives were manifestation of still deeper commitments, namely progressive and orthodox. Haidt and his colleagues, for example, extracted five virtues from their literature review and repeatedly found similar patterns of ordering of these five virtues in conservative and liberal samples (e.g., Haidt & Graham, 2007). Out of the five virtues, the politically liberal group focused on care and fairness. Compared to these progressives, the conservative group focused to a greater extent on in-group, authority, and purity; but they also valued care and fairness, though it was less than progressives did. Interestingly, for the conservative group, the five virtues (care, fairness, in-group, authority, and purity) were all essentially valued equally: it was the liberal group who

valued care and fairness relatively higher, and in-group, authority, purity relatively lower. Similarly, McAdams et al. (2008) found that there was no difference between political liberal and conservative among religious families as to perception of nurturant caregiving of an authority figure.

Orthodox people's combination of transcendence and care/kindness values has been conceptualized by some sociologists as well. Wilcox (2004) described evangelical couples valuing kindness and equality, describing them as neo-traditional families. Smith (1998) reported the existence of *engaged orthodoxy*, whereby some orthodox Christians also valued social welfare. With these documentations, it seems to be legitimate to treat care/kindness value separately from progressive-orthodox dimension of the worldviews. Theoretical explanations of how the combination of progressive-orthodox dimension and care (or love and kindness) affects marital relationships are not yet available. Especially, the account of how the combination of seemingly independent factors seen in some orthodox couples, namely transcendence as orthodox belief's central dimension and love as an interpersonal construct, works in their marital relationships requires a deeper conceptual explanation. In this study, I intend to investigate this issue, in comparison with the mechanisms in the progressive couples.

Self-Enhancement and Self-Sacrifice

To reveal and differentiate ontological assumptions and worldviews, the second conceptual dichotomy I use for analyzing moral order and meanings is *self-enhancement* and *self-sacrifice.* This concept involves interactional styles or relational attitudes in an individual's relationships with other individuals, family or community, or God. In particular, it focuses on broad *directions* of relatedness—whether one is seeking or receiving benefits and support from other individual, a group, God, or other things thus enhancing the self, or giving resources one

has or giving oneself for other beings, thus sacrificing the self.

Self-enhancement and self-sacrifice are both seen in progressive and orthodox orientations. In that sense, a dimension of self-enhancement and self-sacrifice can be orthogonal to progressive–orthodox dimension and thus useful for the identification of more differentiated meanings in value orientation. In the domain of religiosity/spirituality, Baston and Ventis (1982) identified religion as a means – (one uses religion as a means to self-serving ends) and religion as an end (one commits and has devout adherence to religion) through a factor analysis. According to them, this means-end view also forms a basis for the extrinsic-intrinsic religious orientation which has been most prevalently used for the study of religion (Hill & Hood, 1999). Even though one case of self-enhancement or self-sacrifice in the current study does not necessarily coincide with religion as a means and religion as an end, an evident inclination toward self-enhancement or self-sacrifice in the domain of religion as a total may have a considerable overlap with these concepts.

God's grace and God's forgiveness are particularly emphasized in the religious beliefs of Mainline Protestants (McCullough, Weaver, Larson, & Aay, 2000), while commitment to religion has been salient in a qualitative study of religious families (Dollahite et al., 2009). I believe that these differences of meaning are significant. And I believe that investigating self-enhancement and self-sacrifice in interpersonal or religious relationships will contribute to elucidating the characteristics of such relationships, even though many individuals may hold both sides of the dimensions.

Similar dichotomous concepts have been used by other researchers. Yankelovich (1982; see also Sample, 1990) compared valuations of *self-fulfillment* with *self-denial* among people in the United States. Hermans (1998) introduced the concepts of *self-glorification* and *self-*

transcendence. Based on cross-cultural studies, Schwartz (1992) identified *self-enhancement* and *self-transcendence* as higher order value types. The original meaning of *self-sacrifice* is "the surrender of something valued for the sake of an ideal, belief or goal" (Terkel & Duval, 1999, p. 239). However, as a counterdirectional concept to self-enhancement, self-sacrifice is defined more broadly as including all acts of giving to, offering to, benefiting, or complying with other individual, a group, God, or some other thing. Obedience to, submissiveness to, commitment to, and prioritizing the other beings over the self are included in self-sacrifice due to their offering and yielding nature. According to Johnson (1997), the chief locus of responsibility in Christian agency is yielding. Yielding to offer the self as an instrument of righteousness and of God's will is praised, with credit primarily given to God for his aiding grace, whereas not yielding is blamed for an individual's failure to tap the moral source—that is, God. The ultimate forms of giving, self-sacrificing, and yielding characteristics of agency in relation to God are self-surrender, consecration, and dedication to the Supreme Being (Roy, 2001; Weaver, 1993). Self-sacrifice may relate to family or marital unity. For example, Dollahite et al. (2009) reported that sacrifices in families contributed to a sense of identity and unity within families, binding them together.

Focus of the Study and Research Questions

In this study, I investigate the worldviews (especially the progressive-orthodox dimension) of Christian religious couples and how they influence their marital relationships. To practically examine this dimension, and to differentiate the characteristics of the worldview more fully, I investigate the moral orders seen in their values and goals using two frameworks: Shweder et al.'s (1997) three ethics and self-enhancement/self-sacrifice. I also pay attention to care or loving-kindness as a particular value/goal. Using all the results of this investigation, I form a conceptual model to explain the influence of their worldview and moral order (the way of

being religious) on participants' marital relationships. The research questions are:

1. How is an individual's type/way of being religious meaningfully differentiated, and how is it different or the same between husband and wife?

2. How can the influence of the type/way of being religious on marital relationship be explained?

Methods

Participants

The purpose of this study is to explore value structures and its potential influences to family relationships that may be observed in interviews with religious couples and families, *regardless of denomination*. However, it is also desirable to keep the range of theological views represented within the relatively small qualitative sample not too broad so as to ensure meaningful, substantive commonalities among the similar patterns to be formed. Thus, in order to hold certain core concepts constant (e.g. Christ, Atonement), I determined that the sample would be composed only of Christians.

Family narrative data were taken from face-to-face interviews conducted by David Dollahite (see Dollahite, Layton, Bahr, Walker, & Thatcher, 2009 and Lambert & Dollahite, 2008). Participants were selected through purposive sampling (Berg, 2001; Lofland, Snow, Anderson, & Lofland, 2006). Religious leaders were contacted and asked to identify families in their congregations as potential participants. Leaders were asked to recommend families that they believed well represented their faith community. Dollahite interviewed married couples together (for about an hour) and then interviewed the couples and their adolescent children together (for about an hour). Most interviews took place in the families' homes. Interview questions focused on participants' religious beliefs, religious practices, religious communities,

marital relationships, and family life.

Forty Christian couples from two New England states (*n* = 22) and two counties in Northern California (*n* = 18) were interviewed in 2002 and 2004, respectively. In the interest of time, out of the 40 families, I selected 26 families for analysis, giving consideration to (1) area (13 couples from New England states and 13 from California), and (2) the distribution of denominations from the following five groups; Catholic, Mainline protestant (Episcopal, Congregational, Lutheran, Methodist, Presbyterian), Evangelical Protestant (Baptist, Seventh-day Adventist, Missionary Alliance, Pentecostal), relatively new Christianity (Jehovah's Witness, Latter-day Saint, Christian Science), and others (Quaker, and Greek Orthodox). The distribution was determined in an expectation to include both couples with progressive and orthodox orientations, respectively, and to somewhat reflect distributions in the U.S. population. In terms of the numbers, the sample couples consisted of four Catholics, one Greek Orthodox, one Quaker, five Evangelical Protestants, eight Mainline Protestants, and seven followers of New Christian Religions. Twenty-four of the couples were Caucasian, and two were Hispanic/Latino. Average age of the couples was 46 for husbands and 45 for wives. All couples had at least one child, and the average number of years married was 21. Average years of education of the couples were 16. According to their own reports, respondent couples/families were attending religious worship services at least once a week (with the exception of three families who attended monthly) and donated an average of 7.2% of their income to their faith community or for other religious purposes.

Coding

For coding, I have adopted the framework that included the ethics of autonomy, community, and divinity formed by Shweder et al. (1997; see also Jensen, 2004). Their original

framework helps to identify "ethics" or moral evaluations or moral orientations. These correspond to values and goals that constitute moral orders in my study. Jensen (2004) created a coding scheme based on Shweder et al.'s framework, and I adopted her major principles of the broad categorization of autonomy, community and divinity. However, I created different classifications of subcategories based on the contents and the features of the data I used. For example, within the categories of autonomy and divinity, I differentiated codes by the individual contexts and marital contexts in which the references were made, so that the data could be organized and analyzed by these units. Later in this section, I refer to one major point with which I disagreed with Jensen's categories and I created a change.

The category of "autonomy" was defined by Jensen (2004) in terms of individual's rights, needs, feelings, and wellbeing. Autonomous moral authority as an indicator of progressivism was conceptually subcategorized in the category of autonomy (see Table 1). However, autonomous moral authority was difficult to clearly define at the operational level. For example, a person with an orthodox belief may say something that refers to the concept of *independence* but not as an insistence of individual moral authority, but rather as agency or self-determination under transcendent moral authority. Self-chosen obedience is a typical example of the manifestation of such agency. In such form of independence, one's own authority to initiate moral standards is voluntarily renounced. For this study, although I marked the concepts that were more explicitly identified with autonomous moral authority, I decided to simply code the concepts relevant for "autonomy," according to Jensen's (2004) framework without attempting to differentiate these implicit ontological meanings. That differentiation will be a theme for future studies. I differentiated references to autonomy pertaining to self, spouse, other family member, and other individual.

The category of "community" is not to be confused with a mere extra-familial community: it is conceptualized much more broadly by Shweder et al. (1997). It included not only extra-familial community, but also family and its subunits (marriage, parent-child, sibling relationships), as well as all other collective bodies of people. I included church community in this category only when it was discussed in a non-religious/spiritual context (such as fun activity, association with its members); when it was discussed in spiritual/religious category, it was included in the divinity category. Jensen's (2004) definition of the community category centered on concern with promoting the welfare, goals, needs, and interests of social groups (including marriage), and social roles (including marital roles) and associated obligations.

When the interviewees mentioned "loving others," as well as "loving your neighbor," as a tenet of Christianity or as a value or behavior in real situations, I coded those under the category of community, even though the generalized other (neighbor) took a singular form. I also included loving-kindness to spouse into that category. Jensen (2004) does not refer to the generalized singular form of "other," rather she includes psychological well-being of an other individual to the category of autonomy. This is the point on which I disagree with her categorization. The reason for my disagreement is as follows: First, a generalized form of "other" often implies a representation of collective others in people's consciousness as seen in symbolic interactionism literature in social psychology (e.g. Mead, 1962). Second, even when it was the case of loving and caring the needs of specified (not generalized) individual including spouse, I interpret the meanings in their consciousness attached to these acts are those of creating a connection, thus creating and promoting the cause of community (collectivity), rather than individuality. Shweder et al.'s (1997) original conceptualization upholds my interpretation. In the philosophical level, they define self in the category of autonomy as "an individual preference

structure," whereas they define self in the category of community as "a part of a larger interdependent collective enterprise" (p. 138). And with this view, they situate individual level caring activities in the category of community.

Jensen's (2004) category of "divinity" included basically anything that was related to religiosity/spirituality. Methodologically, orthodoxy (transcendent moral authority) was subcategorized under the category of divinity (see Table 1).

Simultaneously, I double-coded the statements as to self-enhancement/self-sacrifice whenever descriptions indicated or implied directions to valued objects (God, collective others, other individual, or related objects) or to the subject (self). Examples of self-enhancement in the domain of divinity (spirituality and religiosity) included awareness of God's influence, openness to God's interventions, God as a source of support, or actively seeking benefits from God. Self-sacrifice in the same domain included obedience, prioritizing God, commitment, devotion, and sacrificing self-interest for spiritual/religious objects. Similar patterns applied to the domain of community and autonomy.

Inductively drawn concepts were marked as subcategories under the scheme of autonomy, community, and divinity. For these inductive aspects of the analysis, I followed the methods of initial and focused coding (Lofland et al., 2006) based on modified grounded theory. For the entire coding and analysis process, I blinded myself to the denominations of the couples with an assistant's aid. For all of the concepts, the number of references was counted to provide frequencies and percentages for the entire number of references for that individual. I used the qualitative software program NVivo 8 to assist with the coding procedure.

Analysis

The units of analysis were the individual and the couple. First, I sought to identify

individual values and religious orientations. Second, I analyzed couple relationships and attempted to determine how individuals' values or religious orientations interacted with the couple relationships.

Identifying progressive–orthodox groups. Dollahite's (see Dollahite et al., 2009) interview did not contain questions directly seeking the identification of progressivism or orthodoxy. I used the two methods below to place individuals into the progressive and orthodox categories. The first involved the use of codes for orthodoxy indices obtained from past literature: Religious Dualism (Hoge, 1976; Hoge used spiritual-secular dualism, and I included religious good-evil dualism, and God/religiosity-self will dualism), Scriptural Authority (Hoge, 1976; Hunter 1991), Otherworldly or Supernatural Considerations (Goodenough, 2001; Hoge, 1976; Hunter 1991), and Purity (including modesty and chastity; Haidt & Graham, 2007). The definitions and examples of these indices for the current study are in Table 2. The second was other comments and tendencies of the interviewees' orientations for transcendent values vs. non-transcendent self-interest.

Statistical analysis. For statistical analysis, I analyzed features of individual values by comparing between-group differences (between the progressive and orthodox groups) in the percentage of the counts of references pertaining to some indices out of all coded references. Independent samples t-tests were used for this purpose. The compared indices include (1) the Ratio of Divinity, Community, Autonomy, as well as that of subcategories of these and (2) self-enhancement/self-sacrifice in the categories of Divinity, Community, Autonomy, and subcategories of these. For marital relationships, I qualitatively analyzed value orientations and dynamics in and across the Divinity, Community, and Autonomy areas. For analysis of self-enhancement/self-sacrifice, the counts of references within the category that were coded for self-

sacrifice were subtracted from those for self-enhancement, then the difference was divided by the total counts of reference for the category. Thus a single index was created to indicate the inclination to self-enhancement or self-sacrifice: 1 indicates totally inclined to self-enhancement, -1 indicates totally inclined to self-sacrifice, and 0 indicates neutral (see Tables 4, 6, and 9).

Phenomenological analysis. As a means of qualitative inductive analysis, I incorporated principles of phenomenological analysis to analyze the structure of values. Hood, Spilka, Hunsberger, and Gorsuch (1996) asserted the usefulness of phenomenological analysis in the psychology of religion in finding deeper structural concepts and prospects for operationalizing such concepts for later statistical analysis. The method emphasizes the essence of conscious phenomena: it is a reductive analysis based on description (Tageson, 1982). According to Tageson, the basic principles of phenomenological analysis include (1) careful descriptive analysis of some state of consciousness, remaining as close as possible to the immediate "givens" of that experience; (2) focusing especially on essential structure, or elements without which the experience could not exist; and (3) further description of connected categories of such structures—broader unities that characterize a range of such experiences. Following these steps, I analyzed individual value orientations, identifying integrated patterns of value orientation within couples, and forming conceptual models.

Results

Quantitative Analysis

All numbers that are indicated in the form of percentages in this section represent the counts of relevant coded references divided by the total number of coded references for that individual.

Demographic differences. There was no regional difference (see Tables 3 and 4) between the California sample and the Massachusetts sample in terms of autonomy, community, and divinity. However, in subcategories, the California sample had more references for divinity in the context of the self ($p < .01$); the Massachusetts sample had more references for family ($p < .001$), marriage ($p < .05$) in the community category, and God ($p < .01$). As to self-enhancement/ self-sacrifice, the Massachusetts sample had more self-enhancement in the self in the divinity category than the California sample ($p < .05$). There was no gender difference (see Tables 5 and 6) in terms of autonomy, community, divinity, or in any subcategories under these three domains. Nor was a gender difference in self-enhancement/ self-sacrifice.

Identification of progressive and orthodox groups. There were 12 individuals who made no statements coded in the four indices for orthodoxy (Religious Dualism, Scriptural authority, Life after death, and Purity). However, one of them had other statements about transcendent God authority and by qualitative analysis judged as an orthodox. There were two other individuals who had one or two references to the four indices for orthodoxy but by qualitative analysis were judged as non-orthodox. As total, there were 13 individuals who were categorized as the *progressive group*, and the rest (N = 39) were categorized as the *orthodox group*. To investigate the relationships between this differentiation and other indicators of religiosity within the framework of the current study, I performed several t-tests on three divinity indices (see Table 7). The progressive group scored significantly lower in overall divinity (M = progressive 43.1%, orthodox 73.8%; $p < .001$), non-God divinity (coded references that do not mention God; M = progressive 32.9%, orthodox 44.5%; $p < .001$), and God (coded references that mention God; M = progressive 9.5%, orthodox 21.3%; $p < .001$). All except two individuals of the progressive group were among the lowest quartile of the rank-order of overall divinity: the

other two were close to it. Among the orthodox group, five individuals did not make statements that were coded as obedience or devotion to God. It might suggest that although these five individuals showed signs of commitment to some transcendent moral authority, it might not be focused on God.

Denominations of the individuals who belonged to each group were as follows. These denominations were blinded until all analyses were completed. The progressive group consisted of three Roman Catholic, two Episcopal, two Presbyterian, two Methodist, two Quaker, and two United Church of Christ-1st Congregational. Except for one Roman Catholic husband, they were couples. The orthodox group consisted of four Baptist, four Jehovah's Witness, five Roman Catholic, two Seventh-day Adventist, two Christian Missionary Alliance, six Latter-day Saint, four Missouri Synod Lutheran, two Pentecostal, two Charismatic Episcopal, two Orthodox Presbyterian, two Greek Orthodox, and four Christian Science. Therefore as a whole, except for one Roman Catholic couple, every couple belonged to the same group in terms of progressive or orthodox. There is a chance that interviewing the couples together may have influenced these effects to some extent. However, there were variations among husbands and wives in the ratio of the statements coded as autonomy, community, and divinity. Another example of variations was that in one Roman Catholic couple and one Christian Science couple, both husband and wife being orthodox, one of them did and another did not mention obedience or devotion to God.

Progressive and orthodox groups. For a summary of these results, see Tables 8 and 9. The progressive group had more than double ratio of the statements than the orthodox group coded for autonomy (M = progressive 19.3%, orthodox 7.6%; $p < .001$), and close to double in the community category (M = progressive 35.5%, orthodox 18.4%; $p < .001$). In the community category, the progressive group had over four times higher ratio of the statements in extrafamilial

community than the orthodox group (M = progressive 15.6%, orthodox 3.5; $p < .001$). In the marriage subcategory (that is in non-religious/spiritual setting), the progressive group had somewhat higher references than the orthodox group (M = progressive 11.9%, orthodox 8.0%; $p < .05$). But as shown later, there was no statistical difference between the groups in marital loving-kindness. The orthodox group had a substantially greater ratio of statements in the divinity category (M = 43.1% and 73.8 %; $p < .001$) and its subcategories. Overall tendency was that the majority of the progressive group's statements were in autonomy and community categories which are non-religious/spiritual areas, whereas three forths of the orthodox group's statements concentrated in the divinity category.

As to self-enhancement and self-sacrifice (see Table 9), the orthodox group showed more than three times an overall inclination toward self-sacrifice in the divinity category than the progressive group (M = progressive -.09 and orthodox -.28; $p < .01$). Especially for God-related references, the difference was large. The progressive group inclined toward self-enhancement and the orthodox toward self-sacrifice (M = progressive .10 and orthodox -.27; $p < .01$). Overall, on average, the individuals in the orthodox group made statements in self-sacrificial terms rather than self-enhancing terms in all the categories. The individuals in the progressive group indicated self-sacrificial inclination mainly in the community category and its subcategories.

Qualitative Analysis: Individual

Key conceptual findings as the result of the qualitative analysis are laid out in Table 10 below. Tables 11 and 12 in the appendix provide descriptions and examples of these concepts. These findings were focused because they centered around the concepts that I theoretically selected and presented in the introduction and elaborated in the literature review.

Because this study attempts to explore deep psychological, philosophical, and theological

Table 10

Key Conceptual Findings Centered around the Sensitized Concepts

Shweder's Three Ethics	Autonomy	Community	Divinity	
Focused Subcategories in Individual	Autonomy (include Autonomous moral authority)	Loving-kindness for Others/ Association/ Receiving help	Receiving Blessing/Grace	Transcendent Moral Authority Transcendent Religious Striving (TRS) • Obedience/Self-regulation • Spiritual Independence • Convergent Faith/ Devotion
Focused Subcategories in Marriage	Independence/ Respect/Equality	Loving-kindness & Ties in Marriage	Receiving Blessing/Grace in Marriage	TRS in Marriage • Marital Primacy of Religious Self-regulation • Strengthen & Support TRS of Spouse • Unity in TRS for God

issues, it will be necessary to include more in-depth discussion of other's conceptual frameworks

as part of the qualitative results section than is typical for a social science study. This will allow

me to contextualize and explore the statements of those that were interviewed better than if I, as

is more common, waited until the discussion section to connect my findings with previous

empirical conceptual work. Especially in this section, I describe the deep structure of *individuals*'

thoughts and beliefs. In order to explain and shed light on the findings about *marital* processes

later and to present a conceptual model that deals with an ontological, worldview level, it is

necessary here to take an in-depth look at individuals' value orientation or, as I call it, moral order in detail.

As many of the interview questions focused on the interface of religion/God and family or marital relationships, they tended to elicit more elaboration on orthodox orientations. Hence, there were more extended elaborations in the orthodox group than in the progressive group.

Individuals in the progressive group. As indicated in the numerical comparison above, for people in the progressive group, the overall ratio of the statements coded for autonomy was more than twice as much higher than those coded for the orthodox group. It had both directions for self-enhancement and self-sacrifice, though on average, self-enhancement was somewhat stronger than self-sacrifice.

The coded concepts for the category of autonomy for individual are listed in Table 11. Among these, some (insisting on own way, naturalism, gender-role flexibility, and openness for diversity) could clearly be categorized as autonomous moral authority, while other concepts were less clear. For example, opposition to authoritarian rule may or may not be an indication of autonomous moral authority, because those who attribute authority to God may also claim the opposition. Grouping only the concepts that were clearly categorized as autonomous moral authority both about one's own self and other individual, I performed a t-test across the progressive and orthodox group. The progressive group's reference of these concepts were more than twice as much more in percentage of the total coded reference (progressive = 2.1 %, orthodox = 0.8%; SD = 1.3 vs. 2.0; p = .01). Although there was the difficulty of identifying the valuation of autonomous moral authority as I described above, the comparison in the concepts that were clearly categorized as autonomous moral authority presented as an indication of the progressive group's inclination toward it.

In general, the individuals in the progressive group assumed that the self's orientations toward meeting the self's own needs and pursuing self-interest in non-transcendent domain were justified as basic activities, as long as these were not perceived as selfish. In this context of self-orientation, God was typically a God who gave blessings, grace, help, or consolation who supported their self-orientation. At the same time, they also valued other individual's autonomy and self-orientations.

Orientation for extrafamilial community and marriage in non-transcendent setting was also high in the progressive group. Concerning extrafamilial community or generalized others (see Table 13), the progressive group had higher percentages of coded statements than the orthodox group for association (M = 2.7 % vs. 1.2 %; $p < .05$), received help (M = 3.2 % vs. 0.3 %; $p < .001$), and loving-kindness to others and serving extrafamilial community combined (M = 5.7 % vs. 1.6 %; $p < .001$). These indicate that the people in the progressive group value relationship with others in the extrafamilial community substantially more in both self-enhancing and self-sacrificial ways than those of the orthodox group. In fact, in this group, morality and spirituality were expressed primarily in interpersonal relationships, in meeting one another's needs. A Congregational wife expressed her belief in service:

> *Abby* (p): It's service, I think is a real big part of . . . It's sort of connected to our faith, beliefs and community. But I mean, I think we both want to serve, you know, serve others, our children and our families and communities.

((p) after the name indicates that she belongs to the progressive group in present study. Hereafter, (p) and (o) (orthodox) will be used in the same manner.)

In this context of a progressive person's extending love to others, God was also a God who favored the interpersonal love, and who supported their efforts to be kind and helping to spouse or others. Self-sacrifice to God was primarily expressed in the direction of interpersonal

relationships, such as emulating Christ as a kind and sacrificial model, or making efforts to be loving as God directed. However, some individuals explicitly mentioned that their motivation of love was not centered in God, but in "values" (of loving).

To summarize, there were seemingly two different orientations among the progressive group. The scatter-plot in Figure 1 illustrates the diverse combinations of orientation between the autonomy and extrafamilial community among the progressive group: some were more autonomy-oriented, and others were more oriented toward extrafamilial community. However, notice that even the ones with lowest percentage of references for the autonomy category marked relatively high in that category compared to individuals in the orthodox group. In the autonomy orientation or the community orientation, *selfhood* was regarded highly in the form of oneself, one's spouse's self, or other's self. Similar to Shweder et al. (1997)'s observations, oneself (autonomy) in the progressive group was valued basically in terms of preferential assertion, and other's self (community) was often regarded in view of interdependence and mutuality.

Whether more self-oriented or other-oriented, for progressives, typically God was not the object of primarily orientation, and they were not oriented for serving a transcendent God. As there was basically no mention of transcendent dimensions, there was no expression of self-sacrifice for transcendent purposes and reasons. In this regard, in their moral order, primacy and moral authority were accorded to selfhood, though for some, interpersonal connection itself seemed to have high value at the same time. The same Congregational wife cited above who valued loving others mentioned how she also wanted to be loved and her emotional needs to be met:

> *Abby* (p): Love your neighbor as yourself and then she [a preacher] made, she really developed the *as yourself* part [vocal emphasis by herself]. That you really have to love yourself, and then you know, your love to have loving your neighbor be · · · And that was kind of an interesting interpretation I'd never heard before. And then, as I've

> become a middle aged woman, and in our renegotiating and our working. This most recent time through . . . I've been trying to figure out a way to say, of all the people I'm taking care of, I need to be included in that class of all the people who need, you know, their fair share of attention and time and love and I need from you to have, come back to me, you know, just . . . I don't want more than my share, but just . . . So in that sense, justice. 'Cause I used to operate from this perspective of not maybe getting. . . . Taking care of everybody else, but not seeing that I needed to be taken care of.

This illustrates reciprocal nature of care and fairness in non-transcendent context and how selfhood is behind their virtue of loving others.

Individuals in the orthodox group. I performed a t-test on Transcendent Moral Authority (see Table 11 for the definition) between the progressive and orthodox, and the difference was clear (progressive = 2.3%, orthodox = 10.6 %; SD = 2.8 vs. 5.8; $p < .001$). Especially, people in this group assumed the existence of a transcendent God as the moral authority in their lives. God's will and words had ultimate moral authority, providing a moral standard that involved dichotomies of good and evil, God's will and self-will, or transcendence and naturalistic self-orientation. The dichotomy was applied both within and outside the self. It was demanded that individuals strive to meet God's will and to transcend or seek attributes of transcendence. This dichotomous schema provided a stage for one's exercise of *moral agency*. Individuals made a moral choice (either good or evil), but with responsibility and accountability before God. A Catholic wife described her belief in agency and responsibility:

> *Angela* (o): The one thing that comes to my mind when I think about how something can be misconstrued or taken to a negative, negatively is when people say, "Oh all things happen for a reason." So they kind of just throw their hands up and say, you know, God has a purpose. And sometimes that angers me, it's like sometimes, yeah, sometimes things happen for a person, for a reason, and that's because some people have done some things that are wrong. And maybe if they had been discerning or understanding or open to the Holy Spirit, maybe something else wouldn't have happened, like a child getting hurt or something. Like if somebody was doing what they should have been doing. . . . So people can look at that and say everything happens for a reason where you can just kind of throw up your hands and not do anything, not be responsible. I think we're called to be responsible. And yes, things do happen anyway, but, so that kind of, you can like sit back and feel like you have no control. So, that's something that can be taken negatively.

She described how her moral agency acted as a cause, and she assumed a prescribed dichotomous standard on which people made a choice, and also assumed that consequences would follow to the nature of the choice. This contrasts with free choice-making without a transcendent prescribed standard and related responsibility.

Transcendent Religious Striving as one manifestation of moral agency. The people in the orthodox group described *transcendent religious striving*. Transcendent religious striving is what I term one manifestation of moral agency wherein the individual as subject chooses goals, values, and orientations pertaining to God (or transcendence related to God), and the choice occurs on the basis of a dichotomous moral standard. It is contrasted with naturalistic self-orientation, in which one seeks the gratification of self-enhancing desires within non-transcendent contexts. Striving is primarily a movement of will (Frankl, 1967), although in the interview analysis, it was difficult to distinguish volitional movement from manifestations of desire. Frankl asserted that in the tension between what man is and what he ought to do, as in the case of this orthodox group, "existential dynamics" are operating (Frankl, 1967, p. 21). Both moral agency as existential choice-making and Transcendent Religious Striving as one manifestation of moral agency touch on existential aspects and they are movements that involve other existential beings such as God and others. In analyzing the interviews with people in the orthodox group, I found three components of transcendent religious striving that describe patterns of orientation regarding moral authority between these beings. They are *Obedience & Self-regulation*, *Spiritual Independence*, and *Convergent Faith & Devotion*. These patterns all stemmed from a moral order that can be described as *Transcendent God Primacy*.

1. Obedience & self-regulation. The first pattern of orientation related to the primacy of God's transcendent moral authority over the self's moral authority. Perceiving themselves as

finite, imperfect, non-transcendent, and naturalistic and contrasting with God, those who

exhibited this pattern of orientation placed themselves, as well as the world, in a vertically lower

position relative to God, according to the transcendent-naturalistic dichotomy. With this "vertical

view," they pursued two related directions of striving: obedience and self-regulation.

The first direction of striving was *obedience*. God's standard creates situations of

"should," or "ought to" (c.f. Frankl, 1967), or a demand for intentionality whereby individuals

strive for transcendent values. Obedience is to respond to this demand, having goals and making

commitments to God, his standards, his representations, and other related objects of transcendent

nature, derived from God. Thus, in the interviews, obedience, sacrifice, devotion, or commitment

to God were referenced. These are moral choices that orient transcendently upward as opposed to

naturalistically self-oriented choices. In this regard, they are self-sacrificial. They indicate

striving to grow spiritually, or to obey and serve God. A Pentecostal wife explained how she

obeys a prescribed transcendent standard that is outside her and that gives directions, and how

her choice to meet the standard is connected with ideas of consequences:

> *Malinda* (o): It's almost like when you buy something, it comes with instructions. Then it's easier to put it together if the instructions are there. I think, well Proverbs is a good example of how to live a righteous life. I mean, if you follow those 10 commandments, then . . . So to me those are like our instructions. So if somebody pointing them out to you, and guides you and says, this is what you do, then there's somebody there guiding you. When you're out, you know, before we were Christians . . . you're right we kind of just day-by-day we kind of did whatever we thought needed to be done without any, knowing the consequences, the outcome of some of the things, the decisions that we used to take.

Also pertaining to obedience and its goal-directed nature, many of these individuals

discussed their eternal goals, eternal marriage, eternal family, eternal views, or other

"otherworldly" considerations. Thus, in terms of the temporal (time) dimension, they have a

prospective orientation that is conceptually extended to eternity. With these conceptions and

goals, they possess hope for betterment, perfection, being in the presence of God, or marriage,

family, or other relationships that are everlasting. Rather than "immanent teleological closure,"

they are oriented toward future possibilities, "an end without end" (Kearney, 2001, p. 12). A

Latter-day Saint couple described how their eternal goals affect and shape their daily choices:

> *Tina* (o): We just don't get bogged down in the world stuff, because you know there's a higher purpose for what you're doing.
> *Tim* (o): Yeah, it's that vision, again, forces you to come back for higher achievement. And they may be, you know what, I'm just, I'm not going to just . . .
> *Tina*: Yeah, that is true. Because if you didn't have that, I don't know how you'd deal with the world's pressures.
> *Tim*: Because deadlines that are in. [talk over]
> *Tina*: And in terms of eternity, again, do they really matter? They're going to come and go, but . . .
> *Interviewer*: So your faith helps you set priorities?
> *Tim*: Set priorities, but also drain the swamp.
> *Interviewer*: And draining the swamp means?
> *Tim*: Just again, to really just get rid of some of the stuff that doesn't make any difference. And you, you begin to say, why am I even doing this?

The number of individuals who referred to the eternal, otherworldly, or other transcendently

larger views, goals, and considerations in the domains of individual, marriage, and family are 1

(out of 13; 8%) in the progressive group and 27 (out of 39; 69%) in the orthodox group.

The second direction of striving was *self-regulation*. As the transcendence-naturalism

dichotomy applied to the self's internal world as well, transcendent religious striving caused self-

regulative movements. These individuals expressed their self-reflection, repentance, or self-

denial in things whose nature was against faith (e.g. temptations, weaknesses, or sinfulness) or

was not good enough, referencing to their transcendent faith standard. Transcendent religious

striving is self-objectifying (Allport, 1950) in the sense that the naturalistic self is to be

controlled or renounced (Steinbock, 2007). This is a process of detachment from the self and of

seeking oneness with God (Steinbock, 2007). When asked how her relationship with God

influenced self and marriage, one Baptist wife said:

> *Mercy* (o): Just [an] incredible difference in terms of understanding myself and motivation, you know. What is right and what is wrong and to deal with what's wrong. You know, just in myself. Then of course when 2 people are married, what's wrong in you really influences the other person. . . . I think it's personal growth and that.

A Jehovah's Witness wife talked about her and her husband's self-regulation:

> *Jennifer* (o): Like if I had a problem with temper, and I got married, and I found myself getting irritated with my husband, part of handling that would be: God doesn't want me to have temper tantrums. You know? In fact I should have been working on that. I would have been having to work on that as a single Witness, right? It's just that whatever these flaws are, that we all have, that we work on. We are continually working on them and continually either asking for forgiveness or modifying them, or bouncing off each other. You know, like: "Oh we need too . . . "

Notice this self-regulation was a norm and habitual process for this couple, and the weakness was judged with reference to God.

In total, these individuals' obedience and self-regulation built up the sacrificial self (Johnson, 1997; Dollahite et al., 2009): as the overall inclination of orthodox group in the category of divinity's was toward self-sacrifice (Table 9), transcendent religious striving was a sacrificial movement. It rendered an attitude of being humble before God or an ongoing change of self in reference to God's will, which created important dynamics in the marital relationship.

2. Spiritual independence. The next pattern of orientation of transcendent religious striving related to the primacy of God's moral authority over other heteronomous moral authorities. *Transcendent God Primacy*, the ultimacy of God's moral authority and will, or the primacy of the relationship with God over those with others, leads to individuals having moments of solitude and self-reflection with reference to God. In their social and familial life, they had selves in relationships with other individuals—selves with familial or other roles. However, the primacy they assigned to God or God's authority gave the self in the presence of God, or *the self before God*, the primary moral status: being acceptable and pleasing to God had

precedence over pleasing others, friends, or even family. For them, no third person could intrude

on the accounting between God and the individual (Kierkegaard, 1956). A Latter-day Saint

husband offered one example of this concept:

> *Stuart* (o): Here's an example that I think ties it all together. Maybe before church on Sunday morning things are kind of hectic around here and we're not feeling that great towards each other and there's a little tiff or something. And then you get to church and you're kind of calmed down and then they start to pass the sacrament around, which is something we do every week in church and the sacrament being a symbol of what Christ did for us, that he died for us and that because he died for us, we can be forgiven of our sins. I know there have been several times where before we take the sacrament, it will humble us. It's not because of a sermon, but it's because of this individual thing and humble yourself and you think, "How can I be upset with Charlene when the Savior sacrificed his life for us?" And so it humbles you and it makes you realize that little thing that we were arguing about at home isn't that important in the whole scheme of things. It's more important to forgive and to move on and have a strong relationship.
> This solitude, or reflective moments of the self before God, that was detached from

perceptions of difficulties or from contexts incompatible to their moral standard, was a recurring

theme among some orthodox couples. This served as a deterrent to influences from the

environment and situations that were considered to be harmful to their religious orientations. In

this regard, the primacy of God provided them with the capacity for self-determination in moral

judgment and moral agency, as opposed to being subject to other heteronomous moral authorities

that advocate moral values different from their God's. Of course, their real self-determinedness

hinges on the intrinsicness and self-motivatedness of their transcendent religious striving. Some

participants talked about the self-motivatedness of their transcendent religious strivings. A

Jehovah's Witness wife described how she and her husband, when married young, needed and

practiced their self-motivated faith:

> *Jamie* (o): It was no longer Mom and Dad looking over our shoulder to see if we're going to meetings. We had nobody there to pay attention. But we knew we answered to Jehovah. We knew if we want our marriage . . . I mean I was 17. If we want our marriage to work, we have to do it Jehovah's way. And we can't sit idle. We have to be strong, pro-active, and we have to take steps to grow spiritually, and we've made that our determination since we were very, very young, as a marriage even.

Combined, spiritual independence and transcendent orientation granted a characteristic of what Kearney (2001) called free transcendence or what Meilaender (1978) called free obedience to the transcendent religious strivings of some people in this group. If not self-motivated, religious goals would remain instrumental to other authority and therefore extrinsic. In fact, Holbrook (1959, p.129) asserted that "the authentic, free, and responsible self is then one of the absolutely essential bases faith finds for the higher levels of community." As I later describe, for marital religious unities in the participants, a free religious/spiritual self served important functions.

3. Convergent faith & devotion. The third pattern of orientation of transcendent religious striving was an integration and advancement of the first two patterns. Since this concept will be useful in explaining findings and the model I present hereafter, I elaborate on it here. It is the indication of religious commitment and the core of intrinsic religious orientation (Allport & Ross, 1967; Hunt & King, 1971). Hunt and King (1971) extracted five central components of intrinsic religious orientation from Allport's works, two of which dealt especially with committed religious orientation: (1) non-compartmentalized faith or religion relevant to all aspects of life and (2) an ultimate, non-instrumental master motive. Non-compartmentalized faith or faith relevant to all aspects of life means a singularity of moral authority or in the case of Christianity, exclusivity to moral authorities other than God which include the self. It is one state of integration within oneself (Allport, 1950; Kierkegaard, 1956). Analyzing the effects such integration brings to the self using the concept of goal hierarchy (Austin & Vancouver, 1996; Wadsworth & Ford, 1983) is beneficial to the current study.

The dominant conceptualization of the structure of goals in psychology is hierarchical (Austin & Vancouver, 1996). It is thought that individuals typically have multiple sets of

hierarchically organized goals. In each goal hierarchy, at the top is the most highly valued purpose, and small goals to achieve this purpose are situated under the highest purpose. Lower means successively follow under these goals in a branching manner (Sheldon & Kasser, 1995). Broadbent (1985) coined the term *heterarchy* to denote multiple goal hierarchies' connections. In the situation of compartmentalized faith, the person has a religious purpose such as serving God and sets of means ordered hierarchically under this purpose, but at the same time the person has other, different sets of purposes (such as obtaining social status) and their goal hierarchies, parallel to the hierarchy of serving God. Sometimes, these purposes and goals in different hierarchies conflict (Emmons, 2003). In a study by Colby and Damon (1993), however, people with intense commitment to morality had personal goals and moral goals that overlapped substantially. In other words, for these individuals, the sets of their goal hierarchies were integrated more into states close to a single goal hierarchy.

In the case of single-minded faith in God as an ideal type, all of the activities of the self are devoted to God or God's will. It can be considered that in such condition, the individual's goals are integrated closer into a state of single goal hierarchy. I label this state, or processes leading toward this integration (Allport, 1950; Kierkegaard, 1956) (or singularity), as *convergent faith*. The effects it brings to the self are further instrumentalization of the self and its resources, or renunciation and sacrifice of more important self-goals. This integration may involve repentance or confession, further exteriorizing the naturalistic self, and freeing the self from naturalistic preoccupation (Allport, 1950). Allport states that some form of such "housecleaning" (p. 95) results in a new direction of healthful integrative thought. Thus, as Stark and Finke (2000) pointed out, with exclusivity to other moral authorities, these people focus on what they consider as higher values and legitimate means to achieve these goals. In other words, their total

system of goal hierarchies is rearranged and integrated closer to a single hierarchy, having not

only a strong single goal (serving one God), but also efficient ways and means to refuel in

striving for this goal. Thus, they have a well-developed means-end structure. Examples of

convergent faith in the interviews included denying non-God moral authority, fidelity or

exclusive loyalty to God, and permeation of religion in all aspects of life. An Orthodox

Presbyterian husband talked about how he put away his own interests for social recognition and

lived mainly for God, and how his goal for God brought his willingness to submit his resources

as a means for the goal:

> *Thomas* (o): A lot of people are religious, they say 90+% of the people claim to be
> Christians, but Christianity is defined by the Bible, by the word of God and so when I
> started to read the word of God and understand who God is and who he wants me to be,
> that's what changed me. So how am I changed? How am I different? No longer am I
> going to be the President of the United States or the biggest success for myself. I look at
> the world in terms of how might I glorify God and use the gifts that he's given to me to
> his glory, not to my glory, not to my wealth.

One Baptist husband talked about how religion permeated all aspects of life (Hoge, 1972; Hunt

& King, 1971) describing his wife's faith:

> *Samuel* (o): I think that you do an especially great job of taking God's word and applying
> it to real life, obviously what you're supposed to do anyway, but I know a lot of families
> struggle with that. Really applying it so that, and it affects every aspect of your life. It is
> every aspect of your life. You can't separate the two.

Many interviewees talked about separation from the worldly influences of culture. This is

one form of convergent faith, although it may not involve strong religious commitment

compared to other examples, for it focuses on drawing a boarder between the inner and outer

group (Smith, 1998), not necessarily focusing on God. Some individuals from the progressive

group also mentioned this idea. One comment of a Jehovah's Witness husband concisely

illustrates this concept:

Mark (o): I think materialism is a big danger. Getting so involved in material things, or the pleasures of life. They forget about God.

Devotion includes the idea of consecration (being fully committed to God/religion): it is the most committed form of religiosity. It is convergent faith plus depth of commitment. The effects it brings include those of convergent faith. They have developed their submission to God, or their self-instrumentalizing attitude, whereby they commit their time, resources, or selves to God's will. They are willing to be ruled by God as the transcendent moral authority. Rather than their self-expression, they seem to feel meaning in acts of transcendent self-sacrifice (Frankl, 1967). A Baptist husband mentioned the concept of devotion to God:

Jared (o): Yes, total . . . to me it means giving myself over totally. And the only One, capital "O" I mean, in the universe, that you can do that with is God.

The number of individuals who manifested at least one reference to convergent faith or devotion in individual or marriage level was 2 (out of 13; 15%) in progressive group and 25 (out of 39; 64%) in the orthodox group. These numbers do not include the counts for separation from worldly influences of culture.

Qualitative Analysis: Marriage

In analyzing marriages of the progressive and the orthodox group, I start from analyzing two scatter plots. Figure 2 is a scatter plot plotted on the dimension of marriage as a subcategory of community (non-spiritual/religious level) by that of marriage as a subcategory of divinity (spiritual/religious level). The clusters for the progressive and orthodox group are fairly clearly distinguishable. It is the spiritual/religious dimension that separates the two groups: except for a few outliers in the progressive group who has high ratio of non-religious marriage, the two groups are in the same range in terms of this dimension.

In Figure 3, the X-axis is the ratio of references coded for own religiosity/spirituality

including individual dealings with God, and the Y-axis is that for spouse's or marriage's religiosity/spirituality including ones dealing with God. The diagonal line indicates that of symmetry with respect to the corresponding ratios. The body of the progressive group flocks around the lower left corner while the main body of the orthodox group lies around the middle of the line, distributed evenly around the line of symmetry. This distribution suggests that for the individuals in the orthodox group, the self's religiosity and the spouse's are equally highly important. The center point of the cluster is close to the point on the symmetry line where 20% x 20% intersects. That means that out of the total coded references for the whole interview, 40% were about this interest of self's and the spouse's or marriage's religiosity/spirituality.

This contrasts with Figure 1 where the orthodox group flocked together in the lower left corner of the autonomy-by-extrafamilial community scatter plot, and the progressive group was basically higher on the line of symmetry, yet with half of them more spreading to the directions toward either autonomy or community. Comparing Figure 3 with Figure 1, (limiting the discussion to only the four dimensions that constitute these scatter plots), it is roughly generalizable that the progressive have an emphasis of values on somewhere on the continuum of autonomy-extrafamilial community combination, and the orthodox has one on religiosity/spirituality of self and spouse/marriage, and many of them referred to central involvement of God in the valuation, as I will describe below. With these basic characteristics of the progressive and orthodox groups in mind, I now turn to the six concepts found in relation to the concepts I theoretically focused.

Conceptual findings. Among the references made in the context of marriage, there were six concepts and dynamics that played important roles in the marital relationships (see Focused Subcategories in Marriage on Table 10, and for the definitions and the examples, see Table 12).

These six were Independence/Respect/ Equality in Marriage, Receiving blessings or grace in marriage from God/religion, Loving-kindness & ties with spouse, Primacy of religious self-reflection/regulation in marriage, Supporting, encouraging, & strengthening the transcendent religious striving of spouse, and Unity in transcendent religious striving for God. These concepts do not necessarily represent the most frequently coded ones, but rather were chosen based on the theoretical significance with respect to the focused concepts of this study (autonomous moral authority, transcendent moral authority, marital loving-kindness, and self-enhancement/self-sacrifice).

The numerical comparison of the coded references for these concepts is laid out in Table 14 in the appendix. The first three of the six found concepts were seen in both progressive and orthodox groups, and the last three were seen almost exclusively in the orthodox group. The last three centered around Transcendent Religious Striving described in the individual section above. The individual quest for the transcendence created *vertical* (upward movements toward their transcendent ideals) dynamics and related movements described in these three concepts, within some marriage in the orthodox group. On the other hand, the marital processes also seemed to strengthen the Transcendent Religious Strivings of the individuals. These vertical dynamics characterized the marital processes of some of the orthodox group. Loving-kindness & ties with spouse as a horizontal movement was seen in both progressive and orthodox group.

1. Independence/Respect/Equality in Marriage. The coded references for Independence/Respect/Equality in marriage were higher in the progressive group than in the orthodox group (M = 3.4% and 1.0%; *p* < .01). These numbers included both valuing these concepts in the spouse and requesting/insisting these values for oneself. The concept of Independence/Respect/Equality suggests husbands and wives valuing and maintaining their

statuses as individuals or agents and engaging in self-determined choice-making in marriage.

The following was an example of a Presbyterian husband talking about marital respect:

> *Justin* (p): And then you find all amazing things when you remodel. "You like that color? That's amazing. I've been married [to] you for 25 years and I never could stand that color." I think similarly it wasn't so much going through the vows or . . . some ceremony. It's probably just an undercurrent of values. It's about getting along. . . . Charlotte and I also have additional closeness that we have all of our eggs in one basket. We have a business together, we work together, so we see each other a lot. So being on balance with each other, giving each other space, respecting what the other person says or at least pretending to at appropriate times

In their case, each individual in the marriage was primarily seen as a seeker of own preference and good marital relationship was described as coordination between the preferences of each. In other words, respect was to the other's tastes, thoughts, and standards, attributing some sense of authority to them.

However, independence, respect, or equality may not always mean attributing autonomous moral authority. It is because those who uphold external, transcendent moral authority may also value one's own and spouse's individuality and agency but not as moral authority, but in relation with a spiritual identity. For example, one Baptist husband talked about their mutual respect in marriage in the light of spiritual identity:

> *Samuel* (o): Right, I mean in a sense it's very much like love, in that you know, if you start waiting until you feel love to act loving, then love is going to be all over the place. And respect is really the same way. I mean you respect one another because God tells you to respect one another as created in the image of God. If you wait till you feel like respecting the other person, and not respecting when you don't feel like it, then all of the sudden the whole thing goes down hill,

It is necessary to further investigate in other studies the moral order and worldview related to identity behind the uttered independence, respect, or equality.

Relatedly, from the category of autonomy, I also coded temper tantrums against and conflicts with spouse, too. This was because in the interview, the majority of progressive and

orthodox individuals told about states of conflict retrospectively in a regretful tone, as self-centeredness that needs to be overcome. Conflict or criticizing spouse was seen in both groups equally (M = 1.3% and 0.8%; *SD* = 1.9 and 1.4; *p* = .40).

 *2. **Receiving blessings or grace in marriage from God/religion.*** One aspect of those references to God or spirituality/religiosity in the context of marriage that were categorized as self-enhancement was receiving what could be termed blessings or grace as couple. Blessings and grace included God's love, protection, support, intervention, guidance, or spiritual gifts. This concept was referred to by both groups. The number of individuals who referred to this concept was 6 (out of 13; 46%) in the progressive group and 29 (out of 39; 74%) in the orthodox group. To the interview question as to how religion strengthens marriage, one Greek Orthodox wife answered:

> *Amy* (o): But I mean it definitely has to help. Again I go back to that communication because your relationship with God, again, allows you to pray about it, to communicate and then that gives you the strength or the feeling of it's important to then dialogue with your husband and you know if you feel it's right, you're going to be supported as you go through this issue. I mean I do think God gives you that kind of strength

A Catholic husband explained how help from God and relying on it was important to both him and his wife:

> *Carlos* (p): I come from a sales background. I push. I am very pushy to get the things that I think I can get. But I think we have learned to put some things in the hands of God. To say, this is not, I cannot stress out for this, because it's not in my hands. There's nothing I can do about this but do the best I can. On my side. It is in God's hands. So I think that that has prevented a lot of the stress that I feel, and that she feels. Most likely, and it's learning, we even have something new that is . . . it is [God's] responsibility . . . it's a reminder right there on the hallway, [Alicia (his wife): It's a little picture frame.] and we look at this often, "Do not feel totally, personally, irrevocably responsible for everything. That's my job. Signed God." So for us we believe, He's part of our life.

A Baptist wife expressed her belief that God supported their marital covenant relationship by divine love:

Mercy (o): I suppose the whole concept of God is loving us, you know, so much that He . . . He also made a covenant relation with us where He will never abandon us. And that, those promises through scripture, I think are very deep . . . those have a profound impact on our covenant and promise to each other. You know, that we can have the strength to do that through God because He's the one that first loved us in that way.

3. Loving-kindness & ties with spouse. Both groups made abundant references to

loving-kindness in marriage. Though the progressive group made more comments in the context

of marriage, there was no significant difference in marital loving-kindness between the two

groups (M = progressive 8.2%, orthodox 6.7%; *p* =.18). This result confirms previous research

findings that some orthodox people not only value transcendence, but also care and kindness

(Haidt & Graham, 2007; Wilcox, 2004). Loving-kindness included love, forgiveness, patience,

kindness, understanding, avoiding and solving conflicts, avoiding selfishness, marital

commitment, and comfort. Participants also referred to ties and connections in marriage outside

transcendent contexts. Examples of such ties and connections included shared fun/entertainment,

shared time together, and unification in a non-religious/spiritual context. A Presbyterian wife

talked about her effort of showing love to her spouse:

Charlotte (p): I guess respect and understanding and recognizing that marriage is a commitment and that listening to the other person, even if things aren't going your way or the way they should go. [laugh]

A Latter-day Saint wife described her marital love:

Heidi (o): It's just a much stronger commitment. We have a very deep commitment to not just make this work, but to . . . that we just totally are in love, and totally want to be, want to make the other happy.

A Latino Catholic husband explained his forgiveness and how God was related to it:

Havier (o): The one with God, does influence the guidance, the example. The forgiving and giving, which is, I do believe, they come from our religious views and belief. And growing up in a religious environment, I think it has a lot to do with it. So I think that it has affected to be able to accept the person by your side. To be able to love that person by your side. And to try to do the best you can not only because it's that person by your

side, but that person that God, like we were talking about, the person that God has put in your life.

4. Primacy of religious self-reflection/regulation in marriage. This dynamic pattern seen in the orthodox group was based on individuals' spiritual independence and self-regulative orientation. Out of 39 people in the orthodox group, 30 mentioned this dynamic (77%), whereas only one person in the 13 people in the progressive group mentioned it (8%). Primacy of religious self-reflection/regulation in marriage was most explicitly seen in the context of marital conflicts. In the midst of or after marital conflicts, or immediately before tension arose, both spouses or one spouse self-redirected to the relationship with God or otherwise to a larger transcendence-dichotomy perspective. Becoming conscious of the transcendent model of God, or making deliberate connections with God, individuals strove to objectify, detach from, and overcome the aggressive emotions within themselves, renouncing the naturalistic self. They self-criticized their state of pridefulness or selfishness and strove to become humble before God and submit to him. The significance of the contents of marital conflicts were minimized within a larger transcendental viewpoint and reduced to matters of moral agency concerning whether to obey God's model or a counter model. This was a moment of choice concerning the mode of self (naturalistic vs. spiritual/religious), and thus it was an *ontological redirection* that entailed choosing the identity and ground of the self's agentive activities.

At the same time, for some people, it was an (ontological) redirection away from the social self in the couple relationship to a self before God that had primary status. It was a turn back to spiritual independence, and to a relationship of confidence with God. They tried to right themselves before God and his standard, and then with that divine acceptableness strive to love their spouse. The methods individuals used to achieve redirection included prayer; turning to scripture, God's model, a spouse's example, conscience, or their own commitment to loving a

single God; and reconsidering priorities and necessities. These methods involved some form of

solitude for the self-reflection process. The primacy of God as an underlying moral order caused

this primacy of solitary religious self-reflection/regulation in the marital relationship. A

Jehovah's Witness husband talked about this structured orientation:

> *Mark* (o): Well, you know, we feel we're answerable to God about our marriage. We're answerable to Him about our personal faith, we're also answerable to Him about how we conduct ourselves in the marriage, because that's His arrangement. And as the head of the family, according to the scriptures, I have a very great responsibility to make sure that I do what's right in God's sight.

> A Latter-day Saint wife described her striving to go after God and engaging in related

transcendent perspective in being kind to her spouse:

> *Tina* (o): It makes me try to be nicer. I try modeling God, I think. You know, I should really, I don't know . . . the human stuff pulls you back into it. It's like you can't do that or you're gonna fail. I'm like, in terms of eternity, that's what I might think of. In terms of eternity, does that really matter? So I could think his example again and . . . brings us back I think to trying to do the things right, trying to be kind considerate, thoughtful, less critical.

A Charismatic Episcopal husband answered a question as to how religion affects marriage life.

He described how he was redirected to a transcendent perspective:

> *Jimmy* (o): Well there's two things. One is I believe the enemy, I guess that's a good term to say, the Devil, whatever. The angle that's used for attack is to make you concerned with the little things in life and to be totally involved in the world and not see the big picture, which is most people are completely blinded to what's really going on. Anything other than what they can know with the five senses. So that's one thing. The more you go, the more you realize that there's this push for the little things to be noticed all the time and to be big and to be blown out of proportion. And the little problems in life are always made to be the focus when they really have no, they don't mean anything in the bigger scope. So that's one thing is to see beyond the natural and to see what's really going on when you have the bigger picture. And the more we realized, "Hey, why are we," for example, "why are we getting into an argument? Why do we always get into an argument on Saturday night or Sunday morning?" As opposed to Tuesday. "Why do we?"

His wife shared a similar view referring to marital conflicts; she approached the transcendent and

self-reflective view through prayer, and strived for what Allport (1950) called self-objectification

(Allport, 1950):

> *Jennifer* (o): Yeah, I think like we were talking about earlier, it just makes us realize that it may not be the normal things that we think it is. Or whatever we're fighting over may not be what we think we're fighting over. So it's brought me to prayer a lot more over the years that we've been more involved with church. Instead of getting upset or fuming about it, I'll pray about it instead. And usually it calms me down because we still have the issues that come up, it takes a couple days, but I'll usually figure it out, right? I would say. Or a day. Or maybe just a couple hours or whatever, but I've noticed it a lot more that I'll notice where I'm wrong or where I'm just, and you've [her husband] done the same thing where we've just realized it was all about me. The reason we're fighting is because I wasn't getting what I wanted, like a child. And I'm throwing a tantrum. So I think that that's helped because prayer brings that out a lot.

Finally, A Baptist couple described how both have primacy of religious self-regulation active in their marital relationship:

> *Jared* (o): Well, I, personally I think probably the greatest obstacle is myself.
> *Mercy* (o): I think I'd say that too. . . .
> *Mercy*: I mean in jest it's himself too, and there is some truth in that, but that's not the whole story as far as I'm concerned either. It's always when we get ourselves in the way.
> *Jared*: Yeah, and you always say, have another good comment: We always need to work on ourselves. You can't worry about the other person's you know.
> *Mercy*: It took me a few years to figure that out.

Negative case analysis. Nine individuals (out of 39) in the orthodox group did not mention the primacy of religious self-reflection/ regulation in marriage. In these negative cases, there were some other factors intervening. Out of these nine, five were from three couples in which the husbands insisted on holding strong authority within the couple. Wives either exhibited difficulty in maintaining spiritual independence or prioritized the marital relationship (and following their husbands) over their own spiritual independence. Three families showed signs of collectivistic tendencies, whereby family togetherness or unity as a couple was valued more highly than God's or a religious standard, or at the cost of such a standard. In either case, these people, who totaled seven, had a structure in which *Transcendent God Primacy* was not kept or held. Heteronomous authority or the primacy of family/couple ties impeded the

functioning of spiritual independence. This structure is not compatible with the primacy of religious self-reflection/regulation in marriage.

As for the authoritarian husbands, even though two of them pursued God, their persistence in their own authority prevented them from having primacy of religious self-reflection/ regulation in marriage. In that regard, their prime authority basically seemed to be themselves; thus, they did not effectively hold a *Transcendent God Primacy* perspective either. The other two individuals were a couple who made relatively little mention of God and transcendent religious striving. Thus, after these negative case analyses, it seems still valid to claim that as an ideal type, *Transcendent God Primacy* needs to be working as the moral order in the couple for *primacy of religious self-reflection/regulation in marriage* to exist in these Christian couples.

5. Supporting, encouraging, & strengthening transcendent religious striving of spouse. People in the orthodox group exhibited what I call transcendent religious striving as a basic individual moral activity. As couples, they mutually supported and each other's transcendent religious striving. They also mutually encouraged and uplifted each other's transcendent religious striving. When one was considered to be off track, the other redirected the spouse to the path of transcendent religious striving. Modeling effects were also seen in that one's faith and religious commitment positively influenced the other. Supporting faith was referred to at least once by 13 (out of 39; 33%) individuals in the orthodox group. No reference by individuals in the progressive group was made. Encouraging and checking faith was referred to at least once by 1 (out of 13; 8%) individual in the progressive group and 15 (out of 39; 38%) individuals in the orthodox group. One Catholic wife elaborated how she and her husband mutually support each one's transcendent religious strivings:

> *Angela* (o): One of the things I think, it's not just as a couple, but at nighttime we say prayers together as a family. And there's so many times that, you know, I just don't know how people who are single or divorced do it. But I think we need each other so much to encourage each other to do that all the time. There might be times I don't feel like doing it. There might be times Brian doesn't feel like doing it. But we do it, you know, 'cause we have the children. And I'm always appreciative of that. And often it seems like when I might be tired or down, he, Brian, you know, takes the leadership role. And then there's times when I'm, you know, motivated. So it seems like there's a reciprocity there. And I'm, I can't imagine having to do that all the time, alone.

A Lutheran couple expressed how they encourage and strengthening each other:

> *Elizabeth* (o): I think we're both encouraging of each other when one says, "Okay, I can't do this anymore" or "I need to give this up." And both ways, say "Well I'll pray for you and if that's the way" and sometimes it is. It's like, "Nope, for this family we need to give this up right now or we need to step back and reevaluate" so definitely I think that we have been involved in each other's faith and decisions that need to be made.
> Matt: Yeah, I mean you know just holding each other accountable.

Another Lutheran husband talked about how they help each other when one has a struggle with

faith:

> *Aaron* (o): I think there's times that we both struggle. Sometimes you feel stronger in your faith than other times, like if things aren't going real well for some reason. You start to question some of those things. And I think that's when we help each other a lot. If I'm down, Kira helps bring me up and prays for me a lot, you know those kinds of things and vice-versa. So I think that's been a key for us.

The supports and encouragements spouses provided to each other brought a faith-

confirming effect within marriage, or an effect that supported transcendent conceptions of

husband and wife.

6. Unity in transcendent religious striving for God. This concept was exclusively seen

in the orthodox group among those couples in which both husband and wife were classified as

striving for God. Twenty-five individuals (out of 39; 64%), including 10 couples from 6

denominations, mentioned this idea. Unity in Transcendent Religious Striving for God was based

on individuals' obedience, spiritual independence, convergent faith, and devotion to God.

Spouses who showed this form of unity shared transcendent goals such as obeying, serving,

glorifying, or pleasing God. With the goals to serve God, some of them shared otherworldly,

transcendent qualities (shared eternal goals and views, eternal marriage, etc.) and they held hope

for future salvation together. A Latter-day Saint couple's conversation illustrates how their

shared transcendent religious goals was working in their marriage:

> *Tina* (o): Well, I think you could bring God into it, if you realize what His role model
> is, you realize what your goals are with Him. You realize what promises you've made to
> him, then that makes you be more God-like in your problem solving and in your
> relationship.
> *Tim* (o): Yeah, you go at it because you know what you want the outcome to be.
> That's a major difference. I think Tina and I know what we want the outcome to be, so
> you got a goal to try to accomplish when there's a resolution of the conflict. And the
> challenge is how do you do this?
> *Tina*: Pull God into it.
> *Tim*: And I think if we didn't have that, it would just be more secular and temporal in
> terms of goals, if at all. It might just be just, for some people, just leave me alone. But
> that's not going to solve it.

A Catholic wife talked about their relationship in a way I classed as unity in transcendent

religious striving for God:

> *Angela* (o): I think of the gospel [reading] we chose for our wedding was "seek first the
> kingdom." And I know for both Brian and I that is, that's what unites us; and that's our
> kind of joined spirituality.

A Pentecostal couple contrasted their current marriage with that in the past when they were

going to another church. The husband described how their serving God brought religious

fulfillment to their marriage:

> *Malinda* (o): I think it's easier to keep it as the center right now, because we did a lot
> of things. We were married 10 years pretty much, around there, you know, as non-
> Christians. [Alex: 12 years.] 12 years. So we kind of saw and did what there was to be
> done and seen, pretty much.
> *Alex* (o): Been there, done that.
> *Malinda*: In a non-Christian point of view. So now to us, it's like, well you know,
> been there done that type of thing. And we know the end result is no good. So, you
> know, I just really wouldn't . . . because of that, I believe that other than God being in our
> lives, we couldn't make it.
> *Interviewer*: So it's easy to have God be the center 'cause you've seen other stuff, and

you know that that's not . . .

    Alex: We thought it was fulfilling but it was temporary happiness, which now we have eternal joy. You know, we've seen the outcome, what the Bible talked about, you'll serve me. And we see the fruits, okay. We've seen it. I don't know how to say it; I can't explain it.

A Baptist husband described how their unity increased by focusing on God's will:

Samuel (o): I mean, I think that, well I think . . . I remember very early on in our marriage, she had just, she'd just given birth to Ben. She was trying to finish up her masters and I was working full time in construction and all this. So I was like working all day and then I'd come home and she'd have to run and work on her thesis or whatever, and stuff like that. And I remember early on that we started, you know, sort of, my needs versus your needs kinds of thing. And I remember we got together pretty early on in that thing and sort of decided that we are now one unit. So there is no, really there is no my needs versus your needs. There is what God is going to do through us as a couple. And we're either going to sink together or we're going to swim together, but there's not going to be one's going to be better and one's going to be worse, 'cause then we're both going to be worse. And at that point we made a real conscious decision that, you know, we do it together and there is no sort of competing thing, which is really I think speaks at the heart of it.

Technically speaking, a real "goal" for God must be self-motivated (otherwise instrumental to other moral authority or purpose). Therefore Unity in Transcendent Religious Striving for God requires spiritual independence. It is a union of spiritually independent people who seek God. It consists of strengthening each other's transcendent religious striving, sacrificial attitude toward God, and related means-end structure in individual's moral order. In this sharedness, spouses experience a sense of spiritual/religious community (Holbrook, 1959), identity, and belonging in a transcendent field (Dollahite et al., 2009). Spouses wish for one another's salvation. Thus, this union has both a vertical and a horizontal dimension but is integrated in the underlying moral order of *Transcendent God Primacy*.

In contrast with the individual expressions and diverse goal orientations of progressives (Jensen, 1998), individuals who show unity in transcendent religious striving for God have a moral orientation that points to one transcendent God as an authority. Rogers (1995) maintains

that diversity can be a goal in itself for a progressive community. Most likely, diversity as a shared goal does not have a shared substantive center. It is of interest whether having unity in transcendent religious striving for God, thus sharing substantive quality, affects spouses' sense of coherence in marriage.

    Negative case analysis. Among the 19 couples of which both husband and wife were orthodox, there were nine cases in this group in which one or both members of the couple did not make references to Unity in Transcendent Religious Striving for God. I analyzed these negative cases. There were three patterns of states of marriage among these cases. The first pattern of cases (2/9 couples) featured the husband's authoritarianism. Though these husbands had faith in God, their insistence on their own authority was not coupled with mutual loving-kindness between the spouses. Wives either said little about kindness to their husbands or showed dissatisfaction with their husbands. In the second pattern (3/9 couples), the husbands had somewhat strong self-orientations. As a result, the couple's emphasis was either on the couple's spirituality not involving transcendent religious striving for God, or there was no clear indication of sharedness of religious orientation. The third pattern (2/9 couples) focused on the couple's spirituality not involving transcendent religious striving for God. Throughout the three patterns, in each of these couples, at least one spouse had a weak orientation toward God. For the other two couples, no clear structural reasons were found to explain why there was no mention of the Unity in Transcendent Religious Striving. Overall, the label Unity in Transcendent Religious Striving for God was applied only to couples in which both spouses belonged to the orthodox group focusing on God, *and* mentioned mutual loving-kindness with certain frequencies (the lowest was 4.2% of the total coded statements). The last three concepts (4, 5, & 6) for the orthodox group involve transcendent religious striving and they stem from *Transcendent God*

Primacy as a moral order.

Discussion

Conceptual Models

In this section, I integrate concepts found at the individual and marriage levels and create a model for the orthodox group, especially for those who manifested God as their transcendent moral authority. The foregoing analysis yielded theoretical clarity for explaining dynamics within the individuals and the couples of this group. For the progressive group, because I had a limited number of cases (N = 13) and there was not sufficient evidence to integrate the variant nature of their value orientations, I will only present concepts that I found through the analysis. However, I compare these concepts with a model for the orthodox group. The difference in moral order between the two groups created structural differences in the value orientations of these groups. The model and concepts here express ideal types that preserve essential phenomena and theoretical consistency rather than diverse concrete details.

Concepts for the progressive group.

1. Non-transcendent Selfhood. In essence, those in this group did not show signs of valuing vertical transcendence. They highly valued non-transcendent needs of selfhood (oneself or self in other): *non-transcendent selfhood* was a core value. To these individuals, God is a God of blessing who supports the non-transcendent selfhood.

2. Mutual Love (Golden Rule). Not having an orientation for vertical transcendence served to open the way to quests for exclusively interpersonal (horizontal) spirituality. Thus, mutual love seemed to be the main ingredient of the religion of the individuals in this group. One strength of some of the people who seemed to hold this model was mutual connection with people in the community. Unlike the orthodox group, however, the underlying assumption

behind their application of the Golden Rule and loving-kindness to the spouse is affirmation of non-transcendent selfhood and related authority of selfhood. It involves mutually confirming, respecting, and serving for their rights for self-orientation and meeting each other's needs with a sense of empathy. As described in previous literature, with reciprocity and allowance of diversity, they form loose marital connections with diverse goals (Merelman, 1984). They try to respect the selfhood of the spouse as in the self, preserving the mode of selfhood. Some fail to do so and become self-centered, but on average, they leaned more toward self-sacrificing, seeking to care for the spouse more than for the self. Similar mutual dynamics may apply to the case of (extrafamilial) community. Sense of connection and belonging is filled in the relationships with people of the community by mutual association. These mutual dynamics, marital or extrafamilial, take place in a non-transcendent plane.

Possible theoretical explanation. One way to explain the core dynamics in the couples of the progressive group is by applying attachment theory. One has a motivation for attachment and affiliation in adults (Lichtenberg, Lachmann, & Fosshage, 1992). It has also been found that adult attachment relationship functions to facilitate individual's explorative activities (Fraley & Davis, 1997; Green & Campbess, 2000; Hazan & Shaver, 1990; Johnston, 1999) similar to the attachment-exploration relationship in child development. In other words, these researchers conceptualized and documented that secure adults are more likely to use romantic partners as a secure base from which to explore the world. I speculate here that this attachment principle can be directly applied especially to the individuals in the progressive group. Husband and wife not only seek to affiliate and attach to each other, but also receive and provide a psychological base (attachment) for the explorative activities (self-orientation) of each individual. Non-transcendent selfhood and mutual love seemed to be the core values that constituted their moral order.

A conceptual model for the orthodox group. The mechanisms, dynamics, and processes in the progressive group took place on a less transcendent plane where movements and self-enhancement/self-sacrifice were not stretched toward vertical transcendence. In the orthodox group, on the other hand, both vertical and horizontal movements were involved. *Vertical* in this context refers to a transcendent-naturalistic dimension. As primacy of God was the most basic moral order to these individuals, the relationship with God had primacy, and the relationship with the spouse followed.

Relationship with God. As God is transcendent and of greatest priority for the members of this group, self-enhancement and self-sacrifice in the relationship with God take place in the vertical dimension.

1. Receiving from God a blessing or support & strength for transcendent religious striving for God (self-enhancement). Just as receiving grace, blessings, love, and solace from God were referred to by the progressive group, they were mentioned in this group. Such self-enhancement was an important aspect of these people's religious activities and orientations. However, people in this group also perceived that they received from God support and strength for their transcendent religious striving.

2. *Transcendent religious striving for God* (self-sacrifice). Transcendent religious striving for God was the most critical point of difference between the two models. In the progressive group, self-sacrifice was basically directed horizontally to the spouse or to others. In the orthodox group, self-sacrifice could also be directed back to God vertically in the form of transcendent religious striving for God. Becoming humble and self-regulative before God, and serving and modeling the transcendent God was these individuals' primary mode of self-being.

Relationship with spouse. In this group, the overall structure of the relationship with God

is perceived as the most important and fundamental. Because of its primacy, it serves as a prototype that describes an ontological relationship for the person. This prototypic relationship is applied to the spouse with its structure and integration being preserved. Spouses honor, embody, and strengthen that prototypic relationship with each other.

1. Providing and receiving love & support for transcendent religious striving for God. This corresponds to the first concept in the relationship with God. Just as God provides blessings and love and one receives them, spouses provide and receive favors and love each other. This marital love includes kindness, sacrifice, patience, forgiveness, and long-suffering. Like some people in the progressive group, some in this group said that their loving-kindness toward their spouse was strengthened by God. Marital ties in a non-transcendent context such as time together, shared fun, shared activity, and so forth were also part of this marital loving. Also just as they perceived that God provided support for their transcendent religious striving for God, spouses provided similar support.

2. Mutually uplifting & sharing transcendent religious striving for God. This corresponds to the second concept in the relationship with God: mutual promotion of transcendent religious striving for God as self-sacrifice. Spouses mutually redirect to strengthen each other's transcendent religious strivings for God: they expect, uplift, hold accountable, or encourage one another to meet religious goals. They also share religious goals and strivings for God and practice Unity in Transcendent Religious Striving for God. They share and live together in a transcendent, future-oriented (for some spouses eternal) outlook. One possible shortcoming that tends to accompany some spouses who practice this model may be, in return for concentrating on reinforcing marital relationship both spiritually and in loving-kindness, outreaching and connection to extrafamilial community may be constrained.

Dynamics in the orthodox model. Compared to the marital relationships of the progressive group, those of the orthodox group have a transcendent dimension. As a result of this added transcendent dimension, an additional mode of togetherness and belonging is formed, giving the model two modes of connection (compared to one mode in the progressive group). The first mode is formed by loving-kindness and ties in a non-transcendent context. It does not involve the transcendent religious striving of either party directly. The second is formed by Unity in Transcendent Religious Striving for God in a transcendent context. It involves the transcendent religious striving of *both* parties. The unity of the second mode—Unity in Transcendent Religious Striving for God—provides sense of connection centering on the shared religious goals. Thus, if both husband and wife willingly engage in the same transcendent religious goal in a cooperative way, the marriage may offer two points of connection and belonging: a non-transcendent and a transcendent point. However, if one spouse does not commit to the goal, or one's committed quest for the goal erodes kind and loving attitude to the spouse (e.g. by oppression), this unity is not likely to be formed.

Possible theoretical explanation. Some participants in the orthodox group identified that the source of reinforcement in marital loving was their God. Others mentioned that their good relationship with God created a good relationship with their spouse. In that regard, their Transcendent Religious Striving, if it enhances their spiritual and psychological connection and relationship with God, may play a role in strengthening their marital loving relationship. On the other hand, as some participants mentioned, spouses supported each other's Transcendent Religious Striving. Then it may be, when faith is shared, their marital loving ties indirectly reinforce the function to provide and receive that faith-confirming support. If Unity in Transcendent Religious Striving for God directly reinforces and solidifies each spouse's

Transcendent Religious Striving for God by sharing it, then coupled with the spouse's loving-kindness (which may yield supporting effects), the dual connection that couples in the orthodox group expressed to practice may offer an environment favorable to the husband's and wife's development of transcendent religious striving.

Conclusion

The current study explored religion's influence on marriage, especially in terms of the psychological influence of the moral orders of husbands and wives on marital relationships. The progressive and the orthodox groups (especially those who manifested God as their transcendent moral authority) were compared on the level of values and goals, and on underlying ontological assumptions and perceptions. The structural differences between the two groups were primarily due to the moral order of the persons in the respective model, which moral order was characterized by *Non-transcendent Selfhood* and *Transcendent God Primacy.* This difference reflects that of moral authority. Many of the orthodox group engaged in Transcendent Religious Striving as the individual's religious activity.

For both the progressive and orthodox groups, their individual moral order was preserved and applied in marital interpersonal relationships. This transfer of model from individual to interpersonal is a finding applicable to other areas of study. The individual ontological primacy of non-transcendent selfhood (the progressive group) and transcendent God (the orthodox group) was preserved and applied in marital relationships. As a result, the couples in the progressive group emphasized horizontal marital relationship, while those in the orthodox group formed, in addition to horizontal relationship, marital processes centered around Transcendent Religious Striving, which was a vertical orientation. Because of the combination of the horizontal and the vertical orientations in the marriage, some orthodox couples had two points of mutual

connection: one in the non-transcendent, day-to-day sphere, and the other in the transcendent sphere. But it was found that the second union (faith goal unity) was not referred to when the first unity (non-transcendent loving-kindness) was only scarcely referred to. Whether having the dual connections makes difference in the quality of marriage can be an important topic to further investigate in the study of religion and family.

As for limitations of the current study, the size of the sample was limited, and substantially more participants had orthodox than progressive religious orientations. Because of this and because of the contents of the questions (which were not originally developed for the current study), the concepts for the progressive group lacks elaboration in comparison to the orthodox model. In future studies, it is suggested that the phenomenologically drawn concepts in the current study be verified through scales (Hood et al., 1996). It is also suggested that the relationship between these different religious marriage models and general measures of qualities of marriage such as marital satisfaction, marital well-being, marital cohesion, or divorce as dependent variables be investigated. Along the investigation of the couples, their narratives about their parenting and their children's narratives were also coded. I will analyze these data to see if similar models emerge and to see if they influence the religious states of the children. In studying the interface of religion and family, I recommend consideration of both transcendent dimensions pertaining to individual's goals and interpersonal loving relationships in one integrated picture.

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APPENDIX

Table 2

Four Orthodoxy Indices

Note. Examples are exact quotes or paraphrasing of quotes from the interview data used for the current study.

Religious Dualism (c.f. Hoge, 1976)
Definition: Spiritual vs. secular dualism, religious good vs. evil dualism, and God/religiosity vs. spontaneous self-will dualism.
Examples:
"But [bad associations] still can wear down your values without even realizing it. And you need to keep those values up high, because the world's keep going lower and lower." "When we're ready to go to church, there's going to be some attack of the enemy." "My feelings might not always be one way, but I should always act another way, I know I don't at all. But it's just been something to put myself against and be like: okay, this is where I am and this is where I should be." "Is your faith in God central at that time, or is yourself central at that time?"

Scriptural Authority (c.f. Hoge, 1976; Hunter 1991)
Definition: Reference to scripture as a moral authority. Belief in scripture.
Examples: "There's a scripture in Ecclesiastes that says . . ." "Deuteronomy tells you as you walk and talk, you teach the word . . ." "The Bible teaches that you need to forgive . . ." "We believe in what the Bible says." "But it just comes down to what the Bible says and what we should be listening to."

Otherworldly/Supernatural Considerations (c.f. Goodenough, 2001; Hoge, 1976; Hunter 1991)
Definition: Eternal goals, eternal life, eternal relationship with God, eternal marriage, life after death, otherworldliness, and larger transcendent view.
Examples: "Our eternal commitment to one another as a husband and wife is a piece of that sacredness that I'm glad I have." "To see beyond the natural and to see what's really going on when you have the bigger picture."

Purity (c.f. Haidt & Graham, 2007)
Definition: Modesty, chastity, avoiding indulgence to substances.
Examples: "I have my own thoughts about women and modesty and how women should dress, . . . but I do find that it's difficult for me to deal with some things that I'm exposed to out in the world, office, and in malls, or on the beach, or whatever." "Adultery would be something that would, could break the marriage bond." "We wouldn't have alcohol problems, we wouldn't start getting involved with drugs."

Table 3

Percentage of Coded References (M and SD) by Area

Category	California (N=26)	*SD*	Massachusetts (N=26)	*SD*
Autonomy	**11.6**	10.3	**9.4**	5.2
Community	**20.1**	9.8	**25.3**	10.7
Extrafamilial Community	8.1	7.9	4.9	4.8
Marriage	7.4	4.5	10.6*	5.3
Divinity	**67.3**	18.4	**65.0**	15.5
Self	11.0**	6.8	6.7	4.6
Marriage	10.1	6.1	7.8	3.9
God	14.6	10.6	22.1**	9.1

Note. For Table 3, the numbers indicate the mean percentage of the counts of the references against the total coded counts for

each individual (e.g. For an average individual in the California group, out of the total coded references for him/her, about 11.

6 % of the references were about Autonomy).

*p < .05. **p < .01. ***p < .001, two-tailed.

Table 4

Self-enhancement/Self-sacrifice by Area

Category	California (N=26)	*SD*	Massachusetts (N=26)	*SD*
Autonomy	**.07**	.39	**-.12**	.48
Community	**-.37**	.40	**-.48**	.21
Extrafamilial Community	-.20	.64	-.26	.68
Marriage	-.57	.56	-.61	.26
Divinity	**-.19**	.22	**-.28**	.17
Self	.07*	.37	-.19	.51
Marriage	-.14	.44	-.26	.37
God	-.17	.48	-.20	.34

Note. For Table 4, the numbers are calculated by ([counts of self-enhancement] – [counts of self-sacrifice])/total counts in the

(sub) category. They indicate the weight of the relative difference between self-enhancement and self-sacrifice. (e.g. In

Autonomy, for an average individual in California group, the counts of the coded reference for self-enhancement was more than

those for self-sacrifice, and the size of the difference was 7 % of the total coded reference for Autonomy. For Massachusetts

group, self-sacrifice was more than self-enhancement, with 12% difference relative to the total coded reference for Autonomy).

*p < .05. **p < .01. ***p < .001, two-tailed.

Table 5

Percentage of Coded References (M and SD) by Gender

Category	Husband (N=26)	SD	Wife (N=26)	SD
Autonomy	**11.1**	8.8	**9.9**	7.6
Community	**23.4**	9.5	**22.0**	11.5
Extrafamilial Community	6.6	7.1	6.4	6.3
Marriage	9.1	4.3	8.9	5.9
Divinity	**64.5**	17.3	**67.8**	16.8
Self	8.7	6.8	8.9	5.6
Marriage	8.8	5.3	9.3	5.3
God	17.9	10.8	18.9	10.3

Note. For Table 5, the numbers indicate the mean percentage of the counts of the references against the total coded counts for

each individual. (e.g. For an average husband, out of the total coded references for him, about 11. 1 % of the references were

about Autonomy.)

*p < .05. **p < .01. ***p < .001, two-tailed.

Table 6

Self-enhancement/Self-sacrifice by Gender

Category	Husband (N=26)	SD	Wife (N=26)	SD
Autonomy	**-.07**	.45	**.02**	.45
Community	**-.47**	.24	**-.38**	.38
Extrafamilial Community	-.37	.59	-.09	.70
Marriage	-.69	.23	-.49	.56
Divinity	**-.23**	.23	**-.24**	.17
Self	-.11	.43	.01	.48
Marriage	-.11	.45	-.30	.34
God	-.18	.48	-.19	.35

Note. For Table 6, the numbers are calculated by ([counts of self-enhancement] – [counts of self-sacrifice])/total counts in the

(sub) category. They indicate the weight of the relative difference between self-enhancement and self-sacrifice. (e.g. In

Autonomy, for an average husband the counts of the coded reference for self-sacrifice was more than those for self-enhancement,

and the size of the difference was 7 % of the total coded reference for Autonomy. For an average wife, self-enhancement was

more than self-sacrifice, with 2% difference relative to the total coded reference for Autonomy).

*p < .05. **p < .01. ***p < .001, two-tailed.

Table 7

Group Classification and Divinity indices

	Progressive (N=13)	SD	Orthodox (N=39)	SD
Orthodox indices	.3	.8	6.9***	4.2
Divinity	43.1	16.8	73.8***	7.3
Divinity non-God[a]	32.9	11.8	44.5***	10.3
God[b]	9.5	7.6	21.3***	9.6

[a]Divinity non-God refers to statements regarding spirituality or religiosity that does not involve God. [b]God refers to statements that involve God.

p < .05. **p* < .01. ***p* < .001, two-tailed.

Table 8

Percentage of Coded References (M and SD) by Progressive and Orthodox Group

Category	Progressive (N=13)	SD	Orthodox (N=39)	SD
Autonomy	**19.3***	10.9	**7.6**	4.1
Community	**35.5***	10.3	**18.4**	6.3
Extrafamilial Community	15.6***	7.1	3.5	2.5
Marriage	11.9*	7.4	8.0	3.7
Divinity	**43.1**	16.8	**73.8***	7.3
Self	5.4	5.0	10.0*	6.1
Marriage	4.0	3.0	10.6***	4.8
God	9.5	7.6	21.3***	9.6

Note. For Table 8, the numbers indicate the mean percentage of the counts of the references against the total coded counts for each individual. (e.g. For an average individual in the progressive group, out of the total coded references for him/her, about 19.3 % of the references were about Autonomy.)

p < .05. **p* < .01. ***p* < .001, two-tailed.

Table 9

Self-enhancement/Self-sacrifice by Progressive and Orthodox Group

Category	Progressive (N=13)	*SD*	Orthodox (N=39)	*SD*
Autonomy	**.07**	.39	**- .06**	.46
Community	**- .37**	.26	**- .44**	.34
Extrafamilial Community	- .22	.46	- .24	.72
Marriage	- .64	.38	- .58	.46
Divinity	**- .09**	.25	**- .28****	.16
Self	.12	.55	- .10	.42
Marriage	- .11	.54	- .23	.36
God	.10	.63	- .27**	.28

Note. For Table 9, the numbers are calculated by ([counts of self-enhancement] – [counts of self-sacrifice])/total counts in the (sub) category. They indicate the weight of the relative difference between self-enhancement and self-sacrifice. (e.g. In Autonomy, for an average individual in the progressive group, the counts of the coded reference for self-enhancement was more than those for self-sacrifice, and the size of the difference was 7 % of the total coded reference for Autonomy. For orthodox group, self-sacrifice was more than self-enhancement, with 6% difference relative to the total coded reference for Autonomy).

*$p < .05$. **$p < .01$. ***$p < .001$, two-tailed.

Table 11

Present Study Coding Categories and Subcategories in Individual Context

Note. I referred to Jensen's (2004) coding scheme for most of the definitions of the three general categories

(AUTONOMY, COMMUNITY, and DIVINITY), except for the italicized part in COMMUNITY. The quotes are

from Jensen's schema. The italicized part and those for the subcategories are arranged or created for the present

study. Examples are exact quotes or paraphrasing of quotes from the interview data. Indents signify hierarchical

orders.

AUTONOMY
"Individual's rights, needs, feelings, and wellbeing."

Autonomy
Definition: Individuality that includes independence, self-interest, self-respect, caring self, volitional control, opposition to authoritarian rule, insisting on own way, naturalism (e.g. hedonistic orientation, secular orientation, and unrestricted freedom), gender-role flexibility, equality, respect, openness for diversity, giving autonomy, moral agency (selectivity to choose on religious/moral matter), and giving moral agency.
Examples: "I realized I needed to be happy on my own and not dependent on anybody else for my happiness." "We never force anyone to say something." "I would never exclude anybody from our home or our family or whatever because of either color or race or sexual preferences or whatever."

COMMUNITY
"Concern with promoting the welfare, goals, needs, and interests of social groups" (that includes marriage and other family units); "social roles" (that includes marital roles) and associated "obligations." *Association with and receiving help from these groups are also included. Church community is included only when it is discussed in a non-religious/spiritual context (such as fun activity, association with its members). Loving "others," as well as "neighbor" (singular) are also included.*

Loving-kindness for others/Association with others/Receiving help from others
Definition: These are all in relation to individuals in the extrafamilial community, or general "others." Loving-kindness refers to expression or efforts of showing loving-kindness for others such as patience, helping, meeting the emotional/temporal needs, forgiving, being supportive, understanding, or selflessness. This also included serving extrafamilial community. Association with others refers to concrete occasions of shared time, activities, fun, and entertainment, as well as belongingness to a group in non-transcendent context. Receiving help from others refers to being helped in non-transcendent needs by other individuals.
Examples: "I think [my religion] encourages peace-making, a loving attitude." "I've been home all week and need some company and some fellowship and me going there [church]" "The people who came and mopped our floor when I was on bed rest. That's love."

DIVINITY
Spirituality and religiosity.

Receiving blessing/grace from God/religion
Definition: Receiving as individual God's love, protection, support, intervention, guidance, or spiritual gifts. It includes receiving similar spiritual blessing from faith, religion, or religious activities.
"Understanding the grace that he gave me and giving his only Son." "I really feel like receiving the Eucharist just helps me be a better wife." "To me [my religion] answers all the questions that I've ever had and gives me a great sense of peace."

Transcendent moral authority
Perceiving God's transcendent moral authority over the self's moral authority or self-will, and placing oneself in relatively lower, inferior position to God to obey and revere Him. Or assuming transcendent religious laws or standards to exist, and placing oneself in a position to obey such standards. It includes scripture, authority figure in the church, or other person with spiritual authority. Four indices of orthodoxy as well as the subcategories below are also included.

Transcendent religious striving
Making choices and striving to meet religious demands to transcend or seeking attributes of transcendence. It is distinguished from effort to associate or to be kind to others without referencing to transcendent standard. It consists of the subcategories below.

Obedience
Definition: Assuming external transcendent authority and situating self in a low position to submit to it. Pleasing and glorifying God. Complying with commandments and demands of transcendent God and religious regulations. It also includes goal-seeking and commitment to sacred, transcendent religious values.
Examples: "when I think that in comparison to God and what God has done, my accomplishments and my knowledge is really insignificant and it helps me to understand that I should be more humble." "If you follow those 10 commandments, then . . . to me those are like our instructions." "I think the one thing that nothing else could provide for me. Salvation, eternal life, etc."

Self-regulation
Definition: In reference to transcendent values, viewing oneself in an unsatisfactory state that needs change. Self-reflection, self-criticism, repentance, self-denial, or detachment from and overcoming the unspiritual/unreligious self.
Examples: "to deal with what's wrong, just in myself." "'That's wrong. I shouldn't do that.' And that'll prompt me to want to make amends." "If things really start dissolving, you have to look at yourself, face yourself."

Spiritual independence
Definition: Prioritizing relationship with God or religious/spiritual identity in

social contexts and righting one's own attitude according to the religious standard. Self-motivatedness and self-determination in judgment, making choices and actions in a spiritual/religious matter, as opposed to passively being subject to other heteronomous authorities, or to influences that advocate moral values different from their God's and religion's.

Examples: "Of course being human we want relationships with other people, but suddenly you realize that it's your relationship with God that's number one" "You give [tithing] with a cheerful heart. So whatever percentage that is, that's up to you. That's between you and God." See also"Primacy of religious self-reflection/regulation in marriage" in Table 12.

Convergent faith/Devotion

Definition: Single-minded faith in God/religion. All aspects of life and areas of the activities are devoted to or viewed in relation to God or religion. Denying moral authority that does not come from God. Devotion refers to consecration or total commitment to religion or God: committing their whole time, resources, or selves to God's will.

Examples: "I have to sacrifice my actions that come from bad motives or motives other than to glorify God." "give my life to Christ" "to me it means giving myself over totally . . . And the only One in the universe that you can do that with is God."

Table 12

Present Study Coding Subcategories in Marriage Context

AUTONOMY

Independence/ Respect/ Equality
Definition: Spouse's independence in marriage, respect to spouse, equal regard of spouse; also one's own independence in marriage, requesting spouse for respect for oneself, and insistence of equal right/status in marriage.
Examples: "'I'm not going to do it all for you, but I'm going to show you how to do it.'" "respecting what the other person says" "We don't feel the gender roles are in any way put one above another. They complement each other."

COMMUNITY

Marital loving-kindness and ties
Definition: Mutual or individual expression or efforts of showing loving-kindness for spouse such as patience, helping, meeting the emotional/temporal needs, forgiving, being supportive, understanding, selflessness, commitment, or avoiding negative treatment of spouse. It also includes abstract expression of the state of marital oneness/togetherness, as well as concrete shared time, activities, fun, and entertainment.
Examples: "You're really getting married to take care of each other." "It's more important to forgive and to move on and have a strong relationship." "I think it's important we're together." "We use humor a lot to defuse tough situations."

DIVINITY

Receiving blessing/grace from God/religion in marriage
Definition: Receiving as couple God's love, protection, support, intervention, guidance, or spiritual gifts. It includes receiving similar spiritual blessing from faith, religion, or religious activities.
Examples: "We always see the Lord's intervention, the Lord's help." "His [God's] purpose in marriage is also to bring us happiness" "His [God's] instruction is going to benefit us."

Transcendent religious striving in marriage
It consists of the subcategories below.

> **Primacy of religious self-reflection/regulation in marriage**
> Definition: Striving to overcome selfishness or aggressive emotions against spouse through self-redirection to God or to a larger transcendence-dichotomy perspective. It involves self-reflection or repentance and may involve religious actions such as turning to prayer or scripture.
> Examples: "'Wait, what God wants me to do here is this, not what comes to me

instinctively.' So there was a lot of that that we had to apply to the marriage." "I can rear back and think, 'Who is thinking these things? Where are these thoughts coming from?' And when I can see that it's this impersonal attack against good, against marriage, against faithfulness."

Supporting transcendent religious striving of spouse
Definition: Supporting and helping spouse's transcendent religious striving.
Examples:
"I felt like that the role I want to take to support all of this, which allows [wife] to be more involved in church" "I don't mind sitting down and she'll say, 'Would you mind listening to this [transcript for a talk at church]?' 'Sure.' I'll give her the feedback on it, and say, you know, maybe add something there."

Encouraging and strengthening transcendent religious striving of spouse
Definition: Encouraging and uplifting spouse's transcendent religious striving; or redirecting spouse to transcendent religious striving when the spouse was considered to be off track.
Examples: "we [couple] need each other so much to encourage each other to do [night-time family prayer] all the time." "she has a way of bringing me back very subtle" "[wife] I think that we have been involved in each other's faith and decisions that need to be made. . . . [husband] Yeah, I mean you know just holding each other accountable."

Unity in transcendent religious striving for God
Definition: Shared obedience/devotion to God.
Examples: "When we say we want to live to serve God, we give up doing our own thing, and we want to please God." "We really try to talk to Him a lot. And we try and stay in His will."

Table 13

Focused Subcategories in Extrafamilial Community and Generalized Others by Progressive and Orthodox Group

Sub categories in Community	Progressive	Orthodox
Association with community people	2.7 %*	1.2 %
Receiving help from community people	3.2 %***	0.3 %
Loving-kindness to Others/Serving Community	5.7 %***	1.6 %

Note. The numbers indicate the mean percentage of the counts of the references against the total coded counts for each individual.

(e.g. For an average individual in the progressive group, out of the total coded references for him/her, about 2.7% of the

references were about Association with community people.)

*p < .05. **p < .01. ***p < .001, two-tailed.

Table 14

*Focused Subcategories in Marriage by Progressive and Orthodox Group*

Subcategories	Progressive	Orthodox
Autonomy		
Independence/Respect /Equality	3.4%**	1.0%
Community		
Loving-kindness to spouse/ties	8.2%	6.7%
Divinity		
Receiving Blessing/Grace	6 (46%)	29 (74%)
Primacy of Religious Self-regulation in Marriage	1 (8%)	30 (77%)
Supporting Transcendent Religious Striving of Spouse	0 (0%)	13 (33%)
Encouraging & Strengthening Transcendent Religious Striving of Spouse	1 (8%)	15 (38%)
Unity in Transcendent Religious Striving for God	0 (0%)	25 (64%) Including 10 couples

Note. The number without a decimal indicates the counts of individuals who referred to that concept. The number in the

parenthesis shows the percentage of those individuals to the group. The number with a decimal and percentage indicates the

mean percentage of the counts of the references against the total coded counts for each individual. T-tests are performed only for

these numbers with a decimal.

*p < .05. **p < .01. ***p < .001, two-tailed.
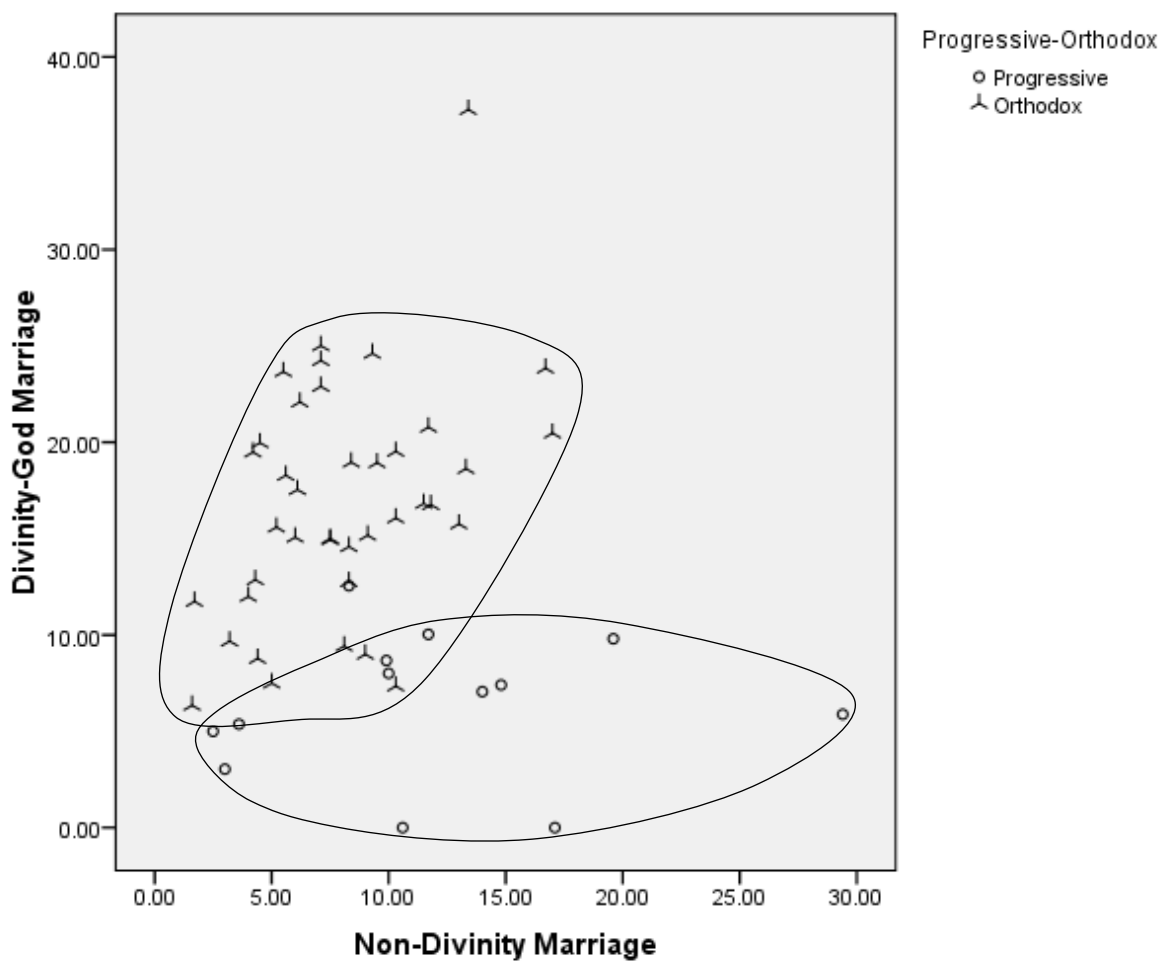
Figure 1

Autonomy x Non-Religious Extrafamilial Community Scatter Plot by Progressive and Orthodox Group
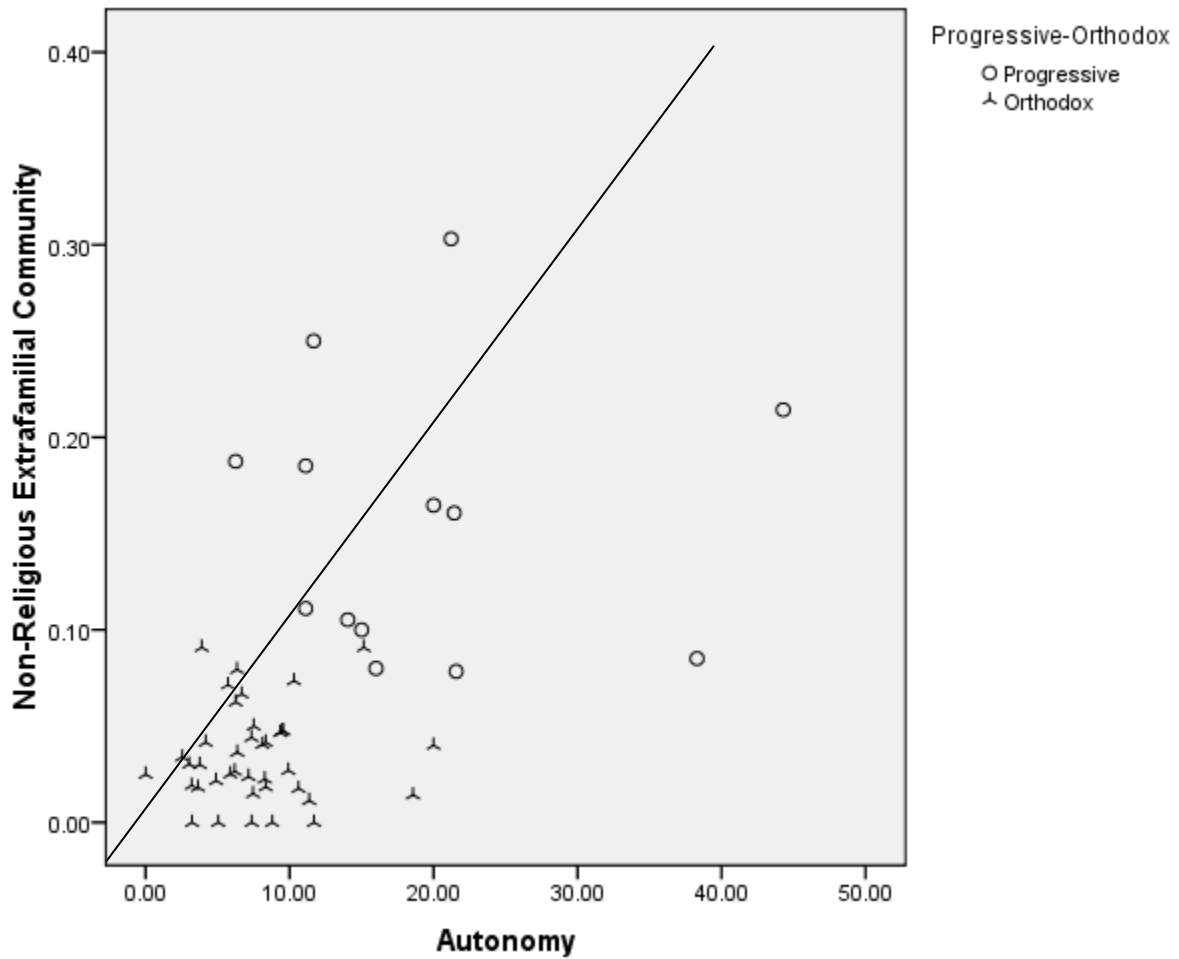
Note. The number indicates percentage of the counts of the statements in the category

to the total counts of the individual's coded references. The line indicates symmetry.
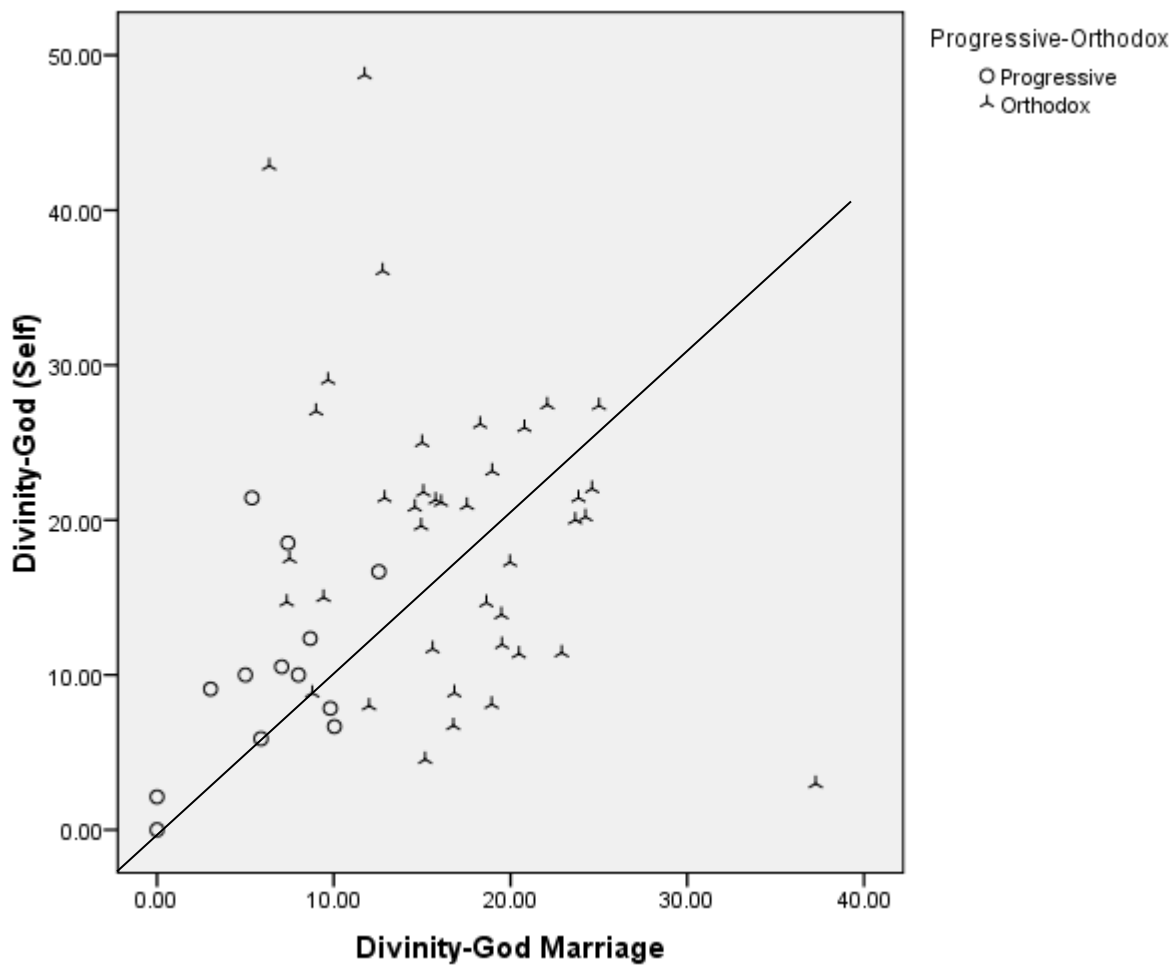
Figure 2

Non-Divinity Marriage x Divinity-God Marriage Scatter Plot by Progressive and Orthodox Group

Note. The number indicates percentage of the counts of the statements in the category

to the total counts of the individual's coded references.

Figure 3

Divinity-God Marriage x Divinity-God (Self) Scatter Plot by Progressive and Orthodox Group

Note. The number indicates percentage of the counts of the statements in the category

to the total counts of the individual's coded references. The line indicates symmetry.