Value Preferences Among Adolescents: A Study of Path- and Goal-Oriented Rabindrik Values

Debdulal Dutta Roy[1], Farha Ahmed[2]

[1]Rabindrik Psychotherapy Research Institute Trust
[2]Rabindrik Psychotherapy Research Institute Trust

Abstract

Background: Values serve as guiding principles in human development, with adolescence being a critical period for their crystallization. *Path-Oriented Values* influence daily behavior, moral reasoning, and emotional regulation, whereas *Goal-Oriented Values* reflect desired life outcomes, achievement drives, and social aspirations. Understanding adolescents' preferences across these two domains of Rabindrik values provides insight into their evolving self-concept and socio-cultural identity. **Objective**: This study aimed to examine the relative endorsement of Path-Oriented and Goal-Oriented Rabindrik values among adolescents and explore potential sex- and age-related differences in their value preferences. **Method:** A sample of 271 college-going adolescents (112 males, 159 females; M = 21.07, SD = 3.22) participated. The Rank-Based Rabindrik Value Preference Questionnaire (Dutta Roy & Bhaduri, 2014) was used to assess 14 Path-Oriented and 14 Goal-Oriented values derived from *Rabindra Sangeet*. Participants ranked the values from most to least preferred, and the rank data were transformed into percentile scores to ensure standardized, interpretable and comparable quantitative analysis. Data were analyzed using percentile distributions, Chi-square tests, and MANOVA to examine individual and group-level variations. **Results:** Adolescents prioritized introspective and self-regulatory Path-Oriented values, including Self-Awakening, Self-Acceptance, and Emotional Control, as well as Goal-Oriented values emphasizing emotional stability and relational harmony, such as Peace, Family Security, and Positive Feeling. Less emphasis was observed on transcendental, self-sacrificial, and pragmatic values. No significant sex differences were found, however, age differences indicated that younger students favored introspection and self-acceptance, whereas older students valued responsibility, perseverance, and conflict management. These findings reflect the dynamic interplay between individual self-awareness and collectivistic cultural expectations.

INTRODUCTION

Values function as enduring standards that guide human judgment, motivation, and interpersonal conduct (Schwartz, 1992; Rokeach, 1973). During adolescence, these standards undergo crystallization as individuals negotiate autonomy and identity (Erikson, 1968). Path-oriented values represent the guiding ideals that shape a person's everyday behavior, relationships, and decision-making. In Rabindrik philosophy, these values are central to the aesthetic and ethical expression of life. They form the foundation for one's journey toward higher states of consciousness and fulfillment.

The 14 Path-Oriented Rabindrik values include:

1. Self-Awakening: awareness of one's inner world and surroundings through mindfulness and introspection.
2. Emotional Control: self-discipline and regulation of feelings, rooted in harmony.
3. Systematic: disciplined, organized approaches to learning and decision-making.
4. Self-Acceptance: embracing one's identity, flaws, and strengths with authenticity.
5. Fearless: moral courage to uphold truth in adversity.
6. Cleanliness: purity of body, thought, and intention.
7. No Work–Family Conflict: balance between professional duties and personal life.
8. Challenging: readiness to face difficulties as opportunities for growth.
9. Niskam Principle: selfless action without attachment to outcomes.
10. Self-Understanding: awareness of desires, motives, and capacities.
11. Confidence: belief in one's abilities to face challenges independently.
12. Free from Fear of Failure: resilience and openness without paralysis of mistakes.
13. Resolute: determination and commitment to one's values.
14. Active: purposeful engagement in life through awareness and compassion.

Goal-oriented values, by contrast, define the aspirations or desired states of being that individuals strive for through the practice of path-oriented values. They reflect inner growth and the realization of one's full potential, contributing to personal and collective well-being.

The 14 Goal-Oriented Rabindrik values include:

1. Peace: A state of inner stillness and composure that allows for reflection, emotional balance, and self-realization.
2. Universalization: Transcending narrow personal and social boundaries to embrace a sense of shared humanity and interconnectedness.
3. Enlightenment: Attainment of wisdom through integration of intellect, intuition, and aesthetic sensitivity, leading to higher understanding.
4. Positive Feeling: Sustaining an optimistic and joyful outlook toward life, marked by gratitude and emotional positivity.
5. Family Security: Ensuring emotional and material stability within the family, emphasizing mutual care and protection.
6. Sense of Accomplishment: Achieving meaningful goals that reflect creativity, persistence, and alignment with personal values.
7. Pleasure: Appreciation of sensory and aesthetic satisfaction, promoting mental relaxation and life enjoyment.
8. Inner Harmony: Balanced integration of thoughts, emotions, and actions, leading to psychological coherence and serenity.
9. Salvation: Liberation of the self through realization of truth and consciousness—freedom from ignorance and suffering.
10. Self-Respect: Maintaining personal dignity, moral integrity, and recognition of one's worth.
11. Self-Empowerment: Realization and utilization of one's inner strength, agency, and decision-making capacity.
12. Security: Pursuit of psychological safety and material stability necessary for sustained well-being.
13. Significance in Life: Awareness of one's purpose and the meaningful contribution of one's actions to life and society.
14. Altruism: Commitment to selfless service and compassion toward others, reflecting moral and social responsibility.

Research suggests that adolescents in collectivistic cultures may prioritize values that ensure interpersonal harmony and familial stability (e.g., Peace, Family Security, Positive Feelings) over those emphasizing transcendence or self-sacrifice (e.g., Salvation, Altruism, Significance in Life) (Paladi & Cheptene, 2025; Jatin & Thomas, 2021). However, empirical studies directly comparing these two orientations in adolescence remain limited.

The present study investigates the relative importance of these two value orientations among adolescents. Specifically, it asks:

1. Which path-oriented values are most, moderately and least endorsed by adolescents?
2. Which goal-oriented values are most, moderately and least endorsed?
3. To examine sex-wise differences in the endorsement of path- and goal-oriented values.
4. To examine age-wise differences in the endorsement of path- and goal-oriented values.

Method

Participants: The sample consisted of 271 college-going adolescents, including 112 males and 159 females. Among them, 5% were married and 95% were unmarried. Participants' mean age was 21.07 years (SD = 3.22). Participation in the study was voluntary. Informed consent was obtained from all students, and additional consent was sought from their guardians to ensure ethical compliance.

Instrument: The Rank-Based Rabindrik Value Preference Questionnaire was used to assess adolescents' value orientations. (Dutta Roy & Bhaduri, 2014). This self-report tool comprises two distinct sets of values, each accompanied by brief definitions. Set 1 consists of 14 path-oriented values, representing guiding principles and attitudes that influence an individual's approach to life. Set 2 consists of 14 goal-oriented values, reflecting aspirations and outcomes that individuals strive to achieve. Respondents were instructed to rank the 14 values in each set from most to least preferred, thereby creating a hierarchy of value preferences. This rank-based format emphasizes relative preference, encouraging introspection and revealing the respondent's core motivational stance. Rank 1 indicated the most preferred value, whereas rank 14 indicated the least preferred.

In a related rating-scale version of the questionnaire, the internal consistency reliability was reported as $\alpha = 0.79$ for path-oriented values and $\alpha = 0.71$ for goal-oriented values (Dutta Roy & Basu, 2013), indicating acceptable levels of reliability. In another study, Dutta Roy and Singh (2020) found that internal consistency was higher for goal-oriented values ($\alpha = .77$) compared to path-oriented values ($\alpha = .55$). The same study also confirmed the test–retest reliability,

reporting that 86% of path-oriented values and 64% of goal-oriented values achieved coefficients above 0.50 across a one-month interval.

Procedure: Data collection was conducted in classroom settings to ensure a controlled environment. Standardized instructions were provided, and participants were asked to respond honestly by ranking the values according to their personal preferences. The administration process was supervised by trained facilitators, who were available to clarify instructions and ensure that responses were completed independently.

Data Analysis: Rank data obtained from the questionnaire were transformed into two formats: frequency distributions and percentile scores. In the frequency mode, cutoff points were applied to classify value preferences, where ranks 1–5 indicated high preference, ranks 6–9 indicated moderate preference, and ranks 10–14 indicated low preference. Chi square test was computed to find out significant differences in value preference across the three categories. Frequencies in each category were then converted into percentages to facilitate comparison. In the percentile mode, each rank was transformed into a percentile score to capture the relative importance of each value across participants. Descriptive statistics (mean, standard deviation) were computed, and the results were presented in tabular form.

RESULTS

The study examined preferences to path and goal-oriented value extracted from Rabindra sangeet (Dutta Roy & Bhaduri, 2014) among the college going adolescents.

Path oriented value preference

Table 1 represents the percentile scores, frequency distributions of three preference categories, and the corresponding chi-square tests of distributional differences of path-oriented values. A higher percentile score indicates a greater preference for a specific value.

Table 1 : *Descriptive statistics and Frequency distribution in path-oriented value preferences (N=271)*

Values	Percentile Mean	Percentile SD	High (%)	Moderate (%)	Low (%)	Chi-square value (df=2)	p-value
Self-awakening	63.5	29.4	155 (57.2%)	52 (19.2%)	64 (23.6%)	70	0.001
Emotional control	61.9	27.2	146 (53.9%)	67 (24.7%)	58 (21.4%)	52	0.001
Systematic	58.8	27.9	139 (51.3%)	67 (24.7%)	65 (24.0%)	39	0.001
Self-acceptance	63.2	28.4	153 (56.5%)	62 (22.9%)	56 (20.7%)	65	0.001
Fearless	55.7	25.9	112 (41.3%)	94 (34.7%)	65 (24.0%)	12	0.002
Cleanliness	49	27.4	86 (31.7%)	100 (36.9%)	85 (31.4%)	1.6	0.5
No work-family conflict	49.1	26.2	83 (30.6%)	101 (37.3%)	87 (32.1%)	2	0.4
Niskam principle	42.3	26.4	60 (22.1%)	99 (36.5%)	112 (41.3%)	16	0.001
Challenging	44.7	26.5	65 (24.0%)	99 (36.5%)	107 (39.5%)	11	0.004
Self-understanding	46.5	27	81 (29.9%)	70 (25.8%)	120 (44.3%)	15	0.001
Confidence	46.7	26.7	82 (30.3%)	86 (31.7%)	103 (38.0%)	2.8	0.3
Free from fear of failure	38.8	26.3	56 (20.7%)	70 (25.8%)	145 (53.5%)	51	0.001
Resolute	39.2	28.4	64 (23.6%)	65 (24.0%)	142 (52.4%)	44	0.001
Active	40.6	31	73 (26.9%)	52 (19.2%)	146 (53.9%)	54	0.001

Note. df = degrees of freedom. All values significant at p < .05 unless otherwise indicated.

Out of the 14 path-oriented values, adolescents showed the highest endorsement for Self-Awakening (*M* = 63.5, *SD* = 29.4), Self-Acceptance (*M* = 63.2, *SD* = 28.4), and Emotional Control (*M* = 61.9, *SD* = 27.2), indicating a strong inclination toward introspection, self-regulation, and emotional balance—core components of psychological well-being. Other highly endorsed values included Systematic (*M* = 58.8, *SD* = 27.9) and Fearless (*M* = 55.7, *SD* = 25.9), reflecting disciplined action and moral courage, which support responsible decision-making and adaptive coping. In contrast, Cleanliness (*M* = 49.0, *SD* = 27.4), No Work–Family Conflict (*M* = 49.1, *SD* = 26.2), and Confidence (*M* = 46.7, *SD* = 26.7) were endorsed at moderate levels, suggesting relative neutrality in these domains. Lower-ranking values such as Niskam Principle (*M* = 42.3, *SD* = 26.4), Challenging (*M* = 44.7, *SD* = 26.5), Self-Understanding (*M* = 46.5, *SD* = 27.0), Free from Fear of Failure (*M* = 38.8, *SD* = 26.3), Resolute (*M* = 39.2, *SD* = 28.4), and Active (*M* = 40.6, *SD* = 31.0) were endorsed at lower levels, indicating less overall preference.
Frequency distribution analysis using the Chi-square (2) test further clarified these preferences. Significant appear to prioritize introspective and emotionally balanced values, consistent with the World Health

Chi-square results were observed for Self-Awakening (Chi-square (2) = 70, *p* < .001), Self-Acceptance (Chi-square (2) = 65, *p* < .001), Emotional Control (Chi-square (2) = 52, *p* < .001), Systematic (Chi-square (2) = 39, *p* < .001), and Fearless (Chi-square (2) = 12, *p* = .002), confirming that the distribution of participants across high, moderate, and low endorsement categories was non-random, and these values are strongly prioritized by adolescents. Conversely, Cleanliness (Chi-square (2) = 1.6, *p* = .50), No Work–Family Conflict (Chi-square (2) = 2.0, *p* = .40), and Confidence (Chi-square (2) = 2.8, *p* = .30) were not statistically significant, suggesting a more uniform distribution and relative neutrality in these domains.

Lower-ranking but significant values such as Niskam Principle (Chi-square (2) = 16, *p* < .001), Challenging (Chi-square (2) = 11, *p* = .004), Self-Understanding (Chi-square (2) = 15, *p* < .001), Free from Fear of Failure (Chi-square (2) = 51, *p* < .001), Resolute (Chi-square (2) = 44, *p* < .001), and Active (Chi-square (2) = 54, *p* < .001) indicate selective engagement with perseverance, effort, and selfless work, despite lower overall mean endorsement. Overall, adolescents Organization's (1997) life-skill framework, which emphasizes self-awareness and emotional regulation,

while showing neutral or moderate attitudes toward pragmatic or routine values. The separation of percentile mean/SD and Chi-square (2) results highlights both the degree of endorsement and the distributional preference of each value, identifying areas for developmental support in resilience, persistence, and goal-directed effort.

Sex wise differences

A further analysis was conducted to examine value preferences between male and female students using a one-way MANOVA. MANOVA was employed because all the path-oriented values are interrelated as part of a common construct. The results indicated no significant (Wilk's lambda = 0.92, F(13, 257) = 1.69, p = .06) mean differences in value preferences between male and female students when all the values were considered together in the model.

Age wise differences

Since there was an unequal sample size between juniors (below the mean age) and seniors (above the mean age), random numbers were initially generated to maintain equality in sample size. A one-way MANOVA was used to examine mean differences between juniors and seniors in their preferences for path-oriented values. The results revealed significant (Wilk's lambda = 0.39, F(13, 47) = 5.73, p = .001) mean differences between the groups. Subsequent one-way ANOVA results showed significant (F (1, 59) = 12.26, p = .001) mean differences in self-acceptance, no work–family conflict (F (1, 59) = 15.94, p = .001), and resolute (F (1, 59) = 4.42, p = .04). Juniors preferred self-acceptance (M = 65.4, SD = 24.06), whereas seniors preferred no work–family conflict (M = 68.4, SD = 28.04) and resolute (M = 51.0, SD = 25.8). Relatively high standard deviations were expected, as percentile scores were used.

Goal oriented value preference

Table 2 represents the percentile scores, frequency distributions of three preference categories, and the corresponding chi-square tests of distributional differences of goal-oriented values. A higher percentile score indicates a greater preference for a specific value.

Table 2 : *Descriptive statistics and Frequency distribution in goal-oriented value preferences (N=271)*

Values	Percentile Mean	Percentile SD	High (%)	Moderate (%)	Low (%)	Chisquare value (df=2)	p-value
Peace	61.1	31.1	146 (53.9%)	51 (18.8%)	74 (27.3%)	54	0.001
Universalization	51.7	30.4	115 (42.4%)	60 (22.1%)	96 (35.4%)	17	0.001
Enlightenment	54	28.9	113 (41.7%)	75 (27.7%)	83 (30.6%)	8.9	0.1
Positive feeling	58	26.6	122 (45.0%)	86 (31.7%)	63 (23.2%)	20	0.001
Family security	58.1	25.7	139 (51.3%)	67 (24.7%)	65 (24.0%)	39	0.001
A sense of accomplishment	47.2	27	74 (27.3%)	104 (38.4%)	93 (34.3%)	5.1	0.08
Pleasure	50.8	25.8	86 (31.7%)	107 (39.5%)	78 (28.8%)	5	0.08
Inner harmony	48.5	26.4	75 (27.7%)	112 (41.3%)	84 (31.0%)	8.2	0.02
Self-respect	53.8	28.2	105 (38.7%)	85 (31.4%)	81 (29.9%)	3.7	0.2
Salvation	40.5	26.1	61 (22.5%)	73 (26.9%)	137 (50.6%)	37	0.001
Self-empowerment	47.8	26.7	88 (32.5%)	74 (27.3%)	109 (40.2%)	6.9	0.03
Security	44.5	27	74 (27.3%)	87 (32.1%)	110 (40.6%)	7.4	0.03
Significance in life	46.6	30.9	90 (33.2%)	56 (20.7%)	125 (46.1%)	26	0.001
Altruism	37.3	31.6	67 (24.7%)	47 (17.3%)	157 (57.9%)	76	0.001

Note. df = degrees of freedom. All values significant at p < .05 unless otherwise indicated.

Out of the 14 goal-oriented values, adolescents showed the highest endorsement for Peace (M = 61.1, SD = 31.1), Family Security (M = 58.1, SD = 25.7), and Positive Feeling (M = 58.0, SD = 26.6), indicating a strong inclination toward emotional stability, familial responsibility, and positive affect—core components of adaptive psychosocial functioning. Other moderately endorsed values included Universalization (M = 51.7, SD = 30.4), Enlightenment (M = 54.0, SD = 28.9), and Self-Respect (M = 53.8, SD = 28.2), reflecting concern for broader social welfare, personal growth, and self-esteem. Lower-ranking values such as A Sense of Accomplishment (M = 47.2, SD = 27.0), Pleasure (M = 50.8, SD = 25.8), Inner Harmony (M = 48.5, SD = 26.4), Self-Empowerment (M = 47.8, SD = 26.7), Security (M = 44.5, SD = 27.0), Significance in Life (M = 46.6, SD = 30.9), Salvation (M = 40.5, SD = 26.1), and Altruism (M = 37.3, SD = 31.6) were endorsed at lower levels, indicating less overall preference for these values in the sample.

Frequency distribution analysis using the Chi-square (2) test further clarified these preferences. Significant Chi-square results were observed for Peace (Chi-square (2) = 54, p < .001), Family Security (Chi-square (2) = 39, p < .001), Positive Feeling (Chi-square (2) = 20, p < .001), Universalization (Chi-square (2) = 17, p < .001), Inner Harmony (Chi-square (2) = 8.2, p = .02), Self-Empowerment (Chi-square (2) = 6.9, p = .03), Security (Chi-square (2) = 7.4, p = .03), Significance in Life (Chi-square (2) = 26, p < .001), Salvation (Chi-square (2) = 37, p < .001), and Altruism (Chi-square (2) = 76, p < .001), confirming that the distribution of participants across high, moderate, and low endorsement categories was non-random for these values. Conversely, Enlightenment (Chi-square (2) = 8.9, p = .10), A Sense of Accomplishment (Chi-square (2) = 5.1, p = .08), Pleasure (Chi-square (2) = 5.0, p = .08), and Self-Respect (Chi-square (2) = 3.7, p = .20) were not statistically significant, suggesting a more uniform distribution across participants for these values.

Overall, adolescents appear to prioritize emotional stability, family security, and positive affect, consistent with the World Health Organization's (1997) life-skill framework, which emphasizes emotional regulation, social responsibility, and well-being. Lower ranking but significant values, such as Salvation and Altruism, indicate selective engagement with spiritual and prosocial goals, despite lower mean endorsement. The separation of percentile mean/SD and Chi-square (2) results highlights both the degree of endorsement and the distributional preference of each value, distinguishing between how much a value is preferred and how distinctly it is selected across the group.

Sex wise differences

A further analysis was conducted to examine value preferences between male and female students using a one-way MANOVA. MANOVA was employed because all the goal-oriented values are interrelated as part of a common construct. The results indicated no significant (Wilk's lambda = 0.93, F(13, 257) = 1.32, p = .20) mean differences in value preferences between male and female students when all the values were considered together in the model

Age wise differences

Since there was an unequal sample size between juniors (below the mean age) and seniors (above the mean age), random numbers were initially generated to maintain equality in sample size. A one-way MANOVA was used to examine mean differences between juniors and seniors in their preferences for goal-oriented values. The results revealed significant (Wilk's lambda = 0.62, F (13, 47) = 2.19, p = .02) mean differences between the groups. Subsequent one-way ANOVA results showed significant (F (1, 59) = 4.15, p = .04) mean differences in enlightenment, self-respect (F (1, 59) = 3.76, p = .05), and salvation (F (1, 59) = 5.06, p = .02). Juniors preferred enlightenment (M = 61.2, SD = 29.7) and self-respect (M = 53.9, SD = 25.8), whereas seniors preferred salvation (M = 53.1, SD = 27.2). Relatively high standard deviations were expected, as percentile scores were used.

Discussion

The findings of the present study revealed a consistent pattern across both path- and goal-oriented values, indicating that adolescents prioritize emotional stability, familial harmony, and introspective awareness over transcendental or hedonistic pursuits. These outcomes reflect the influence of Indian collectivistic culture, where social connection and inner regulation are emphasized as markers of maturity and well-being.

Among path-oriented values, adolescents strongly endorsed self-awareness, emotional regulation, and self-acceptance, suggesting a preference for introspection and inner control—core components of psychological well-being. These findings resonate with Erikson's (1968) developmental framework emphasizing identity exploration during adolescence and Dutta Roy and Bhaduri's (2014) work highlighting similar self-regulatory orientations

among Indian youth. Moderate attention to disciplined and courageous values, such as being systematic and fearless, indicates adolescents' growing recognition of responsibility and ethical decision-making, essential for adaptive functioning. Conversely, pragmatic values such as cleanliness, confidence, and work–family balance were perceived neutrally, suggesting cultural uniformity or lesser differentiation among participants. The lower yet statistically significant endorsement of perseverance-based values such as the Niskam Principle, Resoluteness, and Active Engagement points to a partially developed sense of persistence and selfless effort areas that may be enhanced through guided value education.

In goal-oriented dimensions, adolescents displayed high preference for peace, family security, and positive feeling, underscoring their emotional dependence on relational stability and a secure environment. Moderate importance placed on inner harmony and self-empowerment reflects the early stages of self-agency formation within the supportive framework of collectivistic norms. The relatively lower prioritization of transcendental values such as altruism and salvation suggests that spiritual and self-sacrificial ideals are not yet central to adolescent identity formation, consistent with Rokeach's (1973) and Schwartz's (1992) theories of value development, which posit that such orientations strengthen with maturity.

No significant gender-based differences were observed, implying a uniform internalization of emotional and moral values among male and female students. However, the significant age-wise distinctions indicate a developmental shift: juniors leaned more toward introspection and self-acceptance, while seniors emphasized responsibility, conflict management, and perseverance. This transition reflects a movement from self-regulation toward relational balance and a growing sense of responsibility hallmarks of transitional identity formation as described in Erikson's psychosocial model.

Taken together, the joint pattern of path- and goal-oriented value preferences supports Rabindrik philosophy's holistic view of personality development, wherein individual awareness harmonizes with collective welfare. These findings also align with the World Health Organization's (1997) life-skill education framework, emphasizing empathy, communication, and emotional regulation as foundations for well-being. From a practical standpoint, the results suggest that integrating Rabindrik values into school-based life-skill programs could foster adolescents' emotional maturity and resilience. Future studies may examine the longitudinal impact of Rabindrik value-based training on psychological adjustment and academic outcomes to strengthen evidence for culturally grounded value education.

Implications

The findings of this study are highly significant for policy framing, school education, and counselling and guidance practices. Together, they provide an applied framework for translating Rabindrik value principles into practical interventions for adolescent development. In addition, the study introduces an important methodological contribution, the use of rank-based data and percentile transformation that strengthens both the accuracy and interpretability of value assessment. The findings underscore that rank-based data, when transformed into percentiles, can bridge qualitative prioritization with quantitative rigor, democratizing data analysis for social scientists through low-cost, accessible tools like Excel.

Policy Framing. At the policy level, the study underscores the need for greater institutional commitment to value-based education. This may be achieved through program funding, by allocating government and institutional resources for school-based socio-emotional learning (SEL) programs, family engagement initiatives, and community peace-building projects. Additionally, cross-sector coordination should be established through an interdepartmental task group involving education, health, youth welfare, and social welfare departments to align interventions promoting adolescents' value development and emotional regulation.

School Education. Within the educational system, the results advocate for a structured and inclusive SEL curriculum that emphasizes self-awareness, self-regulation, relationship skills, and responsible decision-making. Teacher training should prepare educators to facilitate reflective practice, trauma-informed pedagogy, and family engagement using nonjudgmental and supportive approaches. Schools should also encourage arts, drama, and community service projects that help students express self-awakening and strengthen communal bonds. Moreover, ensuring resource equity is essential so that SEL-based counselling programs remain accessible to

marginalized and underserved students, extending value development beyond advantaged cohorts.

Counselling and Guidance. For counselling professionals, the findings recommend using the Rabindrik Value Preference Scale, narrative interviews, and standardized measures of emotional regulation and goal orientation to inform personalized counselling plans. Both individual and group counselling should apply the Rabindrik framework to co-create action plans for life-skill enhancement. Career and life guidance should focus on realistic developmental pathways linking education, skills, and employment, alongside mentorship and short-term practical projects that strengthen confidence and vocational direction among adolescents.

Illustrative Summary. In essence, policy frameworks create the infrastructure, school education ensures value transmission, and counselling translates these insights into personalized transformation. Together, these three domains form an illustrated triangle of application in which Rabindrik philosophy nurtures self-awareness (path values), emotional balance (peace and family security), and prosocial engagement (goal values). Through such integrated efforts, adolescents can develop as emotionally resilient, ethically aware, and socially responsible individuals.

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