



Cluster Analysis of Path and Goal-Oriented Values in Married and Unmarried people

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Abstract

Values are enduring belief systems that guide individuals' choices, behaviours, and judgments across life domains, including intimate relationships. Within marital life, the balance between path-oriented and goal-oriented values plays a significant role in shaping psychological and emotional well-being. Drawing on Rabindrik value principles derived from the songs of Nobel laureate Reverend Rabindranath Tagore; present study examines relative importance and distribution of path-oriented and goal-oriented values among married and unmarried individuals. Path-oriented values emphasize the manner of engagement in the marital journey, such as self-awakening, emotional regulation, self-acceptance, and nishkam conduct, whereas goal-oriented values focus on desired end states, including peace, enlightenment, altruism, and spiritual fulfilment. Data were collected from 101 married and unmarried (33 married and 68 unmarried) individuals from urban and rural settings, each with a minimum of three years of marital life, using snowball sampling. Cluster analysis revealed two dominant value clusters within each orientation. Path-oriented values were grouped into inner growth and ethical action clusters, while goal-oriented values formed spiritual-humanistic and social-pragmatic clusters. The findings suggest that both value orientations coexist in marital life, contributing differently to marital happiness and psychological well-being. The study highlights the relevance of Rabindrik value orientations in understanding value-based dynamics in marriage and offers implications for marital counselling and value-based interventions.

INTRODUCTION

Values serve as guiding principles in married life. In marriage, values function as internal regulators of behavior, emotion, and meaning making. They shaped how partners (a) interpret situation, (b) respond to conflict, (c) define responsibility, (d) construct shared goal, (e) experience commitment. Values do not merely regulate conduct; they guide the quality of consciousness within marriage. In the consciousness topography model of Rabindrik psychotherapy values operate differently across the layers of consciousness.

Rabindrik values in marital life, operate as guiding principles that regulate behavioral patterns (Murta), emotional responses (Raag), and existential meaning (Saraswat), thereby shaping overall marital quality. So, values provide a coherent structure that organizes daily interactions and long-term commitments.

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At the Murta layer, values regulate observable conduct, including role performance, ritual participation, communication style and daily responsibility sharing. At the Raag layer, values shape emotional regulation, empathy, tolerance, and the capacity for forgiveness. At the Saraswat layer, values provide a narrative framework through which partners interpret sacrifice, suffering, and commitment. These layer understanding expenses conventional marital research by integrating indigenous philosophical foundations with psychological theory. It positions value orientation not merely as a background variable but as a central organizing principle in marital dynamics.

Dutta Roy and Bandyopadhyay (2006) extracted 14 path and 14 goal-oriented values from Rabindra sangeet and named them as Rabindrik values. Path-oriented values did influence daily behavior, moral reasoning, and emotional regulation so these values act on Murta and raag layer of consciousness. Whereas, goal-oriented values reflect desired life outcomes or the meaning of life. Below are the list of path-oriented and goal-oriented values.

Path oriented values:

Path-oriented values refer to those values that emphasize the manner, process, and ethical quality of action rather than the final outcome. These values guide how a person walks the journey of life, work, learning, or relationships, irrespective of whether immediate success is achieved. The list of values are given below.

Self-Awakening: Self-awakening is the driving force that leads one to imagine positive power by removing negatives.

Emotion Control: It refers to modulating one's own emotional experiences and expressions. This value controls anger, the undesirable emotion. Persons having high values on emotion control think that people should not express their emotions openly. Values on emotion control differ by culture (Mauss, Butler, Roberts, & Chu, 2010). Mauss et al. found that emotion control values mediate relation between cultural background and anger experience. Emotion control beliefs are related to lower mean daily negative affect and higher mean daily positive affect (Russella, Bergemann, Daboecia, Bairda, Montpetita, & Ongb, 2010).

Systematic: It refers to ordered, planned step. Person with high systematic values preferred to work on the pre-planned road map. He likes regular monitoring and evaluating own performance. Systematic values help in achieving goals with minimum time, and

minimum effort. Systematic people exhibit a tendency to show self-discipline, act dutifully, and display planned rather than spontaneous behaviour.

Self-Acceptance: This value enhances level of self-esteem. It prevents self from self-humiliation, curse, ridicule, and dishonour. This value is antidote of depression. It develops through positive imagination.

Fearless: This value makes one bold. Fearless person can take more risks. Fear destroys values, creates conflict with meaning of life. Fearless value leads one to follow proactive rather retroactive role. Fearless people inhibit self from expectation.

Cleanliness: It is the core principle of consciousness. When individual thinks of positive energy, negative thoughts are passing out. Positive force makes our consciousness free from dirt, contamination with negative emotions like fear of failure. Another connotation of cleanliness is hygienic. Cleanliness value acts as disease prevention.

Work-Family Compatibility: This value controls work home interference or inter-role conflict in which the role pressures from the work and family domains are mutually compatible so that participation in one role (home) is made less difficult by participation in another role (work).

Nishkam Principle: Nishkam Karma, or self-less or desire less action guides to be calm as there is no expectation from the performance. It is stepping beyond personal goals and agendas while pursuing any action. Niskam is different from Sakam or selfish action. Niskam develops intrinsic but sakam develops extrinsic motivation.

challenging: This value motivates one towards difficult task. They like competition and are not afraid of hazardous or endangered environment. They prefer adventure and challenging tasks in order to test their courage.

Self-Understanding: Each individual's self-system consists of needs, motives, desires, potentialities etc. Self-understanding value leads to explore them by observing and analysing results of their own performance.

Doubtless: This value makes individual more self-confident. Individual feels no uncertainty in belief or opinion that interferes with decision making. This value motivates to live happily. People with high value on doubtless can make up their minds easily.

Psychologists have found that people who doubt themselves too much end up engaging in excessive information processing which leads to procrastination and self-handicapping (Balkis, 2014).

Free From Fear of Failure: This value prevents individual from anticipated failure or danger. People who are free from fear of failure are not timid, trembling or hesitant.

Resolute: This value makes people more powerful, admirably purposeful, determined, single-minded, firm, unswerving, unwavering, and undaunted. In describing ways of life, Braithwaite and Shaver (1991) noted that Morris in 1956 considered resolute as way of life. Morris says "... improvements must always be made if man is to progress, we can't just follow the past or dream of what the future might be. We have to work resolutely and continually if control is to be gained over the forces which threaten us (Braithwaite & Scott, 1991).

Active: constantly engaged in action; energetic; diligent; busy; — opposed to dull, sluggish, indolent,
Active: constantly engaged in action; energetic; diligent; busy; — opposed to dull, sluggish, indolent,

Goal oriented values:

Goal-oriented values refer to those values that emphasize the desired end result, achievement, or outcome of action. These values guide behaviour by defining what is to be attained and evaluate success primarily in terms of accomplishment, performance, status, or measurable results. List of Goal-Oriented values are given below.

Peace: It values on state of tranquillity, quiet, harmony, free from external as well as internal disturbances. It is the state free from oppressive or negative thoughts. Negative emotions like anger, hatred and disgust creates disturbances which are contrary to one's peace of mind. Rokeach included power of peace in his terminal value system.

Universalisation: This value gives importance to make anything consistent or common across all cases. It is placing value on making something general from specific allowing access for all. Universalisation value is one of the values of Schwartz (1992).

Enlightenment: It values on finding out reasons of any question. Western philosopher Immanuel Kant (1784) described it simply as freedom to use one's own intelligence. It is the increase in empiricism, scientific rigor, and reductionism, along with increased questioning of religious orthodoxy.

Positive Feeling: It is placing value on states of happiness and serenity, believing in oneself and hoping for positive outcomes in spite of situational obstacles. It also values admiring anything better and being enthusiastic and confident in the worst of situations.

Family Security: It values on providing a safe and secured environment to loved ones. It places value not only on providing financial security but also emotional security and a better life to people one cares about.

Sense of Accomplishment: It is placing value on the state of a satisfaction derived from achieving a long-desired goal. This value emphasizes not only in achieving something desired but also on the feeling of satisfaction and contentment resulting from fulfilling one's wishes and desires.

Pleasure: It is placing value on having an enjoyable life, free from obstacles and adversities. This does not refer to a state of happiness only but also giving into mundane pleasures of life.

Inner Harmony: It is placing value on a state of lack of inner conflict. In a state of inner harmony, one finds himself in a tranquil happy state of mind, being confident and not in any sort of incongruence with oneself.

Self-Respect: It is valuing one's dignity and integrity and one's conduct that is, respecting oneself. It also involves concern for one's reputation.

Salvation: It is placing value on saving oneself from any sort of harm or destruction. Here harm or destruction involves any form of negativity and its consequences.

Self-Employment: This value places emphasis on generating employment for oneself. It is more of taking charge of oneself and keeping oneself involved so as to enabling oneself to perform on one's own.

Security: It is placing value on the state of being free from any sort of danger or threat. It refers to a state of attaining certainty in life, free from anticipations.

Significance in Life: It is placing value on finding meaning in life. This means attaining a state where one is absolutely confident about his/her purpose in life, free from any sort of inner conflict and without any remorse or regret about life.

Salvation: It is placing value on saving oneself from any sort of harm or destruction. Here harm or destruction involves any form of negativity and its consequences.

Self-Employment: This value places emphasis on generating employment for oneself. It is more of taking charge of oneself and keeping oneself involved so as to enabling oneself to perform on one's own.

Aim: Aim of the study is to examine relative importance of path and goal-oriented values among married individuals.

Literature review:

Values as Guiding Principles in Human Behaviour

Values have long been conceptualized as enduring cognitive-emotional frameworks that guide perception, judgment, and behavior. According to Shalom H. Schwartz (1992), values function as trans-situational goals that serve as guiding principles in individuals' lives. His cross-cultural investigations demonstrated that values are organized into a coherent motivational structure, influencing interpersonal conduct, moral reasoning, and social expectations. Within relational contexts, value orientations shape role negotiation, communication patterns, and expectations of reciprocity. Thus, values do not merely regulate overt behavior; they structure the interpretative lens through which partners understand marital experiences.

Similarly, value theorists such as Milton Rokeach (1973) distinguished between instrumental and terminal values, emphasizing that behavioral tendencies are rooted in deeper aspirational end-states. In marital relationships, instrumental values may regulate daily interaction styles, whereas terminal values influence long-term life direction and shared meaning-making. This distinction becomes particularly relevant in examining path-oriented (means-based) and goal-oriented (end-state-based) values within marital dynamics.

Value Congruence and Marital Satisfaction

A substantial body of empirical research indicates that similarity or congruence in value orientation between partners significantly predicts marital quality. Luo and Klohnen (2005), through longitudinal dyadic analysis, demonstrated that couples sharing ethical, relational, and growth-oriented values report higher marital satisfaction and stability. Value congruence reduces interpretative ambiguity and fosters cooperative problem-solving, thereby enhancing relational resilience.

Further, Stanley, Markman, and Whitton (2002) highlighted the role of intrinsic commitment and moral values in buffering marital distress. Their findings suggest that couples grounded in internalized ethical commitments demonstrate greater perseverance during conflict. These studies collectively indicate that values operate as stabilizing forces within marriage, shaping both emotional responsiveness and behavioral consistency.

However, most of these investigations are rooted in Western individualistic frameworks and rarely examine indigenous philosophical traditions. The exploration of culturally embedded value systems in shaping marital bonding remains underdeveloped.

Humanistic Perspectives: Marriage as a Context of Self-Growth

Humanistic psychology conceptualizes intimate relationships as contexts for self-actualization and mutual growth. Carl Rogers (1961) proposed that psychological well-being emerges in environments characterized by empathy, congruence, and unconditional positive regard. Marriage, within this framework, becomes a space where authenticity and emotional openness foster growth.

Similarly, Abraham Maslow (1968) emphasized the importance of self-actualization and peak experiences in fulfilling human potential. When partners support each other's growth needs, relational satisfaction deepens. These perspectives resonate strongly with value systems that prioritize self-awareness, emotional regulation, and transcendence.

Rabindrik value orientation, with its emphasis on inner awakening, fearlessness, harmony, and self-transcendence, aligns conceptually with humanistic ideals. Yet, empirical operationalization of such indigenous value constructs in marital research remains limited.

Attachment Theory and Emotional Security

The role of emotional security in marital bonding has been extensively explored within attachment theory. John Bowlby (1969) proposed that early attachment patterns influence adult relational functioning. Building upon this foundation, Cindy Hazan and Phillip Shaver (1987) extended attachment concepts to romantic relationships, demonstrating that secure attachment predicts higher intimacy and lower relational anxiety.

Further empirical investigations by Mario Mikulincer and Phillip Shaver (2007) revealed that compassionate and reflective orientations reduce attachment avoidance and anxiety. These findings underscore the importance of internal emotional regulation and self-reflective capacities in sustaining marital quality.

Path-oriented Rabindrik values such as emotional control, self-understanding, fearlessness, and inner cleanliness may function as indigenous regulatory mechanisms analogous to secure attachment processes. However, systematic examination of such parallels is still emerging.

Marriage as an Interdependent Emotional System

Systemic family theorists conceptualize marriage not as a dyadic contract but as an emotional system characterized by interdependence and boundary

regulation. Murray Bowen (1978) emphasized differentiation of self within relational systems, arguing that emotional maturity enhances marital stability. Similarly, Salvador Minuchin (1974) highlighted the importance of adaptive boundaries and role negotiation in maintaining structural balance within families.

These systemic perspectives reinforce the idea that internal psychological organization significantly influences relational functioning. Values that promote self-awareness, resoluteness, and balanced responsibility may therefore enhance systemic flexibility and marital resilience

Indigenous Psychological Frameworks and Rabindrik Value Orientation

While Western marital research predominantly emphasizes individual traits and dyadic processes, indigenous psychological traditions integrate ethical philosophy, spirituality, and consciousness models. Rabindrik psychotherapy, inspired by the philosophical writings and songs of Rabindranath Tagore, conceptualizes human functioning across layers of consciousness—Murta (behavioral expression), Raag (emotional experience), and Saraswat (existential meaning).

Dutta Roy and Bandyopadhyay (2006) extracted fourteen path-oriented and fourteen Goal Oriented values from Rabindra Sangeet, operationalizing them as Rabindrik values. Path oriented values regulate daily conduct and emotional processes, whereas goal-oriented values reflect ultimate aspirations such as peace, inner harmony, and significance in life.

This framework uniquely integrates behavioral, emotional, and existential dimensions of marital functioning. However, despite its conceptual richness, empirical investigation of clustering patterns among these values in marital contexts remains scarce.

Method:

Participants: The participants consisted of 101 individuals. The mean age of the sample was 27.00 years (SD = 9.22). With respect to educational background, 9 participants (8.9%) had completed higher secondary education, 45 participants (44.6%) had completed Industrial

Training Institute (ITI) education, 13 participants (12.9%) were graduates, and 34 participants (33.7%) were management professors. Regarding marital status, 34 participants (33.7%) were married, whereas 67 participants (66.3%) were unmarried.

Instruments:

1. **Introductory schedule:** This schedule provides demographic characteristics of the respondents.
2. **The Rank-Based Rabindrik Value Preference Questionnaire:** It 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. So, rank 1 indicates most preferred value and rank 14 indicates least preferred value. 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. In another study on college going adolescents, rank values are converted to percentiles (Dutta Roy, 2026) in order to understand intensity of value preferences.

Procedure: Data were collected through face-to-face interviews with the participants.

Standardized instructions were administered to ensure uniformity across interviews. Participants were informed about the purpose of the study and were instructed to respond honestly. They were asked to rank the values according to their personal preferences, with lower ranks indicating greater importance. All participants completed the task individually, and clarifications were provided when necessary to ensure proper understanding of the ranking procedure.

Statistical analysis: Hierarchical cluster analysis was conducted to examine the clustering of values based

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on their similarity patterns using Jamovi software. Dendrograms were generated to visualize the cluster structures for both path-oriented and goal-oriented values. In addition, median ranks were calculated for each value to determine their relative importance, with lower median ranks indicating higher priority.

Results & Discussion :

Value congruence in path oriented hierarchy.

Value congruence indicates extent of similarities and dissimilarities in Hierarchical preference of values. Here value congruence was examined between married and unmarried people through Mann-Whiney U test. The Mann–Whitney U test examines whether two independent samples come from the same distribution. Instead of comparing means (like a t-test), it compares the ranks of scores between groups. Table 1 shows results of Mann–Whitney U test .The analysis revealed that most variables did not show statistically significant differences between married and unmarried groups ($p > .05$). Specifically, no significant differences were found in self-awakening ($U = 1000, p = .317$), emotional control ($U = 1067, p = .605$), systematic behavior ($U = 1060, p = .569$), self-acceptance ($U = 1106, p = .814$), fearlessness ($U = 1098, p = .770$), niskam principle ($U = 1053, p = .535$), challenging attitude ($U = 1129, p = .943$), self-understanding ($U = 1114, p = .857$),

confidence ($U = 1042, p = .484$), freedom from fear of failure ($U = 1125, p = .922$), resoluteness ($U = 1134, p = .971$), and activeness ($U = 999, p = .313$). These findings suggest that marital status does not significantly influence these psychological and value-based dimensions. However, a statistically significant difference was observed in work–family balance ($U = 828, p = .025$), indicating that unmarried individuals (Median = 10, MAD = 4) scored significantly higher than married individuals (Median = 5, MAD = 4). This suggests that unmarried individuals may perceive or prioritize work–family balance differently compared to their married counterparts. Although the variable cleanliness showed a relatively larger median difference (Married: Median = 8, MAD = 4; Unmarried: Median = 11, MAD = 4), the result was not statistically significant ($U = 920, p = .115$), indicating only a marginal or trend-level difference. Median and Median Absolute Deviation (MAD) were used as measures of central tendency and dispersion due to the non-parametric nature of the data. Furthermore, out of 14 values, only 2 value preferences differed. Overall, the results indicate that marital status has a limited role in differentiating most value dimensions, with the exception of work–family balance, where a meaningful difference was identified. Since both groups didn't differ, data were merged

Table 1 : Comparison of Married and Unmarried Individuals on Rabindrik Value Dimensions Using the Mann–Whitney U Test (Path oriented Values).

| Variable (Path-Values) | Married | MAD | Unmarried | MAD | D(M-U) | D2 | Mann Whitney U test | P-Value |
|---------------------------|---------|-----|-----------|-----|--------|------|---------------------|---------|
| Self Awakening | 4.5 | 3 | 5 | 3 | -0.5 | 0.25 | 1000 | 0.317 |
| Emotional Control | 3.5 | 2 | 4 | 2 | -0.5 | 0.25 | 1067 | 0.605 |
| Systematic | 7 | 3 | 6 | 3 | 1 | 1 | 1060 | 0.569 |
| Self Acceptance | 5.5 | 3 | 5 | 3 | 0.5 | 0.25 | 1106 | 0.814 |
| Fearless | 7 | 3 | 7 | 3 | 0 | 0 | 1098 | 0.77 |
| Cleanliness | 8 | 4 | 11 | 4 | -3 | 9 | 920 | 0.115 |
| Work Family Balance | 5 | 4 | 10 | 4 | -5 | 25 | 828 | 0.025 |
| Niskam Principle | 9 | 3 | 9 | 3 | 0 | 0 | 1053 | 0.535 |
| Challenging | 7 | 3 | 6 | 3 | 1 | 1 | 1129 | 0.943 |
| Self Understanding | 6.5 | 2 | 6 | 2 | 0.5 | 0.25 | 1114 | 0.857 |
| Confidence | 8.5 | 3 | 9 | 3 | -0.5 | 0.25 | 1042 | 0.484 |
| Free from fear of failure | 9 | 3 | 8 | 3 | 1 | 1 | 1125 | 0.922 |
| Resolute | 9.5 | 3 | 9 | 3 | 0.5 | 0.25 | 1134 | 0.971 |
| Active | 5 | 3 | 5 | 3 | 0 | 0 | 999 | 0.313 |

Goal-oriented value congruence

Mann-Whitney U test was conducted to examine differences between married and unmarried individuals across various goal-value dimensions. Median and Median Absolute Deviation (MAD) were used to describe the central tendency and variability of the data.

The results indicated that most goal-value variables did not show statistically significant differences between married and unmarried groups ($p > .05$). These include *peace* ($U = 1038, p = .465$), *universalization* ($U = 1078, p = .663$), *enlightenment* ($U = 1089, p = .718$), *positive feelings* ($U = 964, p = .208$), *family security* ($U = 1038, p = .465$), *accomplishment* ($U = 889, p = .071$), *inner harmony* ($U = 1012, p = .360$), *salvation* ($U = 988, p = .275$), *security* ($U = 887, p = .069$), *life significance* ($U = 915, p = .105$), and *altruism* ($U = 993, p = .294$). These findings suggest that marital status does not significantly influence these goal-oriented values.

However, three variables showed statistically significant differences between the groups:

- Self-respect was significantly higher among married individuals (Median = 11.5, MAD = 3) compared to unmarried individuals (Median = 9, MAD = 3), $U = 739, p = .004$.

- Pleasure also differed significantly ($U = 803, p = .016$), although both groups had the same median (Median = 7, MAD = 4), suggesting that distributional differences contributed to the significance.
- Self-empowerment showed a significant difference ($U = 864, p = .047$), with married individuals (Median = 9, MAD = 3) scoring higher than unmarried individuals (Median = 8, MAD = 3).

Among these, *self-respect* demonstrated the strongest difference, as reflected by both the lowest p-value and a relatively large median difference ($D = 2.5$).

Although *family security*, *inner harmony*, and *life significance* showed relatively large median differences ($D = 3.5$), these differences were not statistically significant, indicating variability within the groups.

Overall, the findings suggest that marital status has a limited impact on most goal-value dimensions. However, self-respect, pleasure, and self-empowerment emerge as significant areas where married and unmarried individuals differ, with married individuals generally showing higher levels. This may indicate that marital experiences contribute to the development of certain personal and psychological values.

Table 2 : Comparison of Married and Unmarried Individuals on Goal-Value Dimensions Using the Mann-Whitney U Test .

| Variable (Goal-Values) | Married | MAD | Unmarried | MAD | D(M-U) | D2 | Mann Whitney U test | P-Value |
|------------------------|---------|-----|-----------|-----|--------|-------|---------------------|---------|
| Peace | 10.5 | 3 | 10 | 3 | 0.5 | 0.25 | 1038 | 0.465 |
| Universalization | 10.5 | 3 | 10 | 3 | 0.5 | 0.25 | 1078 | 0.663 |
| Enlightenment | 9 | 3 | 8 | 3 | 1 | 1 | 1089 | 0.718 |
| Self Respect | 11.5 | 3 | 9 | 3 | 2.5 | 6.25 | 739 | 0.004 |
| Positive feelings | 6 | 3 | 6 | 3 | 0 | 0 | 964 | 0.208 |
| Family security | 8.5 | 3 | 5 | 3 | 3.5 | 12.25 | 1038 | 0.465 |
| Accomplishment | 8 | 3 | 8 | 3 | 0 | 0 | 889 | 0.071 |
| Pleasure | 7 | 4 | 7 | 4 | 0 | 0 | 803 | 0.016 |
| Inner harmony | 9.5 | 3 | 6 | 3 | 3.5 | 12.25 | 1012 | 0.36 |
| Salvation | 11.5 | 3 | 10 | 3 | 1.5 | 2.25 | 988 | 0.275 |
| Self Empowerment | 9 | 3 | 8 | 3 | 1 | 1 | 864 | 0.047 |
| Security | 11.5 | 3 | 10 | 3 | 1.5 | 2.25 | 887 | 0.069 |
| Life significance | 11.5 | 4 | 8 | 4 | 3.5 | 12.25 | 915 | 0.105 |
| Altruism | 9 | 3 | 7 | 3 | 2 | 4 | 993 | 0.294 |

Merged group in value preferences:

Since, two groups didn't differ in value preference, two groups were merged to examine relative importance. Table 3 shows median ranks and Median deviation (MAD) for both path-oriented and goal-oriented values. With respect to path-oriented values,

it is noted that respondents prioritized (less than 7) emotional control (Median =4, MAD =2.97), self-awakening (Median =5, MAD =4.45), self-acceptance (Median=5, MAD=4.45). challenging Median=6, MAD=4.45), self-understanding (Median=6, MAD=2.97), and active (Median=5,MAD=4.45) values. This suggests

that married individuals consider emotional regulation essential for maintaining harmony, managing conflicts, and sustaining stability in their relationship. The relatively lower MAD shows moderate agreement among respondents.

Values such as self-awakening, self-acceptance, and being active (Median = 5) are also important, indicating that personal growth and active involvement contribute to marital adjustment. However, their higher MAD (4.45) suggests variability in how strongly individuals prioritize these aspects.

Challenging and self-understanding (Median = 6) are slightly less prioritized but still relevant, reflecting the role of growth through difficulties and self-awareness in marriage. Overall, the findings suggest that emotional stability is the core value in married life, supported by self-awareness and personal development.

With respect to goal-oriented values, it is noted that respondents prioritized positive feelings (Median=6, MAD=4.45), family security (Median=5, MAD=4.45). In terms of goal-oriented values in married life, the findings show that family security (Median = 5, MAD = 4.45) is slightly more prioritized than positive

feelings (Median = 6, MAD = 4.45), since a lower median rank indicates higher preference.

This suggests that married individuals place greater importance on stability, safety, and long-term protection of the family unit—financial security, emotional safety, and overall well-being. Marriage is therefore viewed not only as an emotional bond but also as a responsibility toward maintaining a secure family structure.

At the same time, positive feelings—such as happiness, affection, and satisfaction—remain important but are slightly secondary to security concerns. This implies that while emotional fulfillment is valued, practical stability may be considered more fundamental for sustaining married life.

The relatively high MAD (4.45) for both values indicates variability among respondents, meaning priorities may differ depending on personal experiences, duration of marriage, or socio-economic background.

Overall, the results suggest that in marriage, long-term family security tends to be emphasized slightly more than immediate emotional positivity, reflecting a balanced yet responsibility-oriented view of marital life

Table 3 : Median Ranks and Median Deviation (MAD) for both Path-Oriented and Goal-Oriented Values.

| Path-Oriented Values | Median | MAD | Goal-Oriented Values | Median | Mad |
|---------------------------|--------|------|---------------------------|--------|------|
| Self-Awakening | 5 | 4.45 | Peace | 10 | 4.45 |
| Emotional Control | 4 | 2.97 | Universalization | 10 | 4.45 |
| Systematic | 7 | 4.45 | Enlightenment | 8 | 4.45 |
| Self-Acceptance | 5 | 4.45 | Positive Feelings | 6 | 4.45 |
| Fearless | 7 | 4.45 | Family Security | 5 | 4.45 |
| Cleanliness | 9 | 5.93 | A Sense of Accomplishment | 8 | 4.45 |
| Work–Family Balance | 8 | 5.93 | Pleasure | 7 | 5.93 |
| Niskam Principle | 9 | 4.45 | Inner Harmony | 8 | 4.45 |
| Challenging | 6 | 4.45 | Self-Respect | 10 | 4.45 |
| Self-Understan ding | 6 | 2.97 | Salvation | 10 | 4.45 |
| Confidence | 9 | 4.45 | Self-Empowerment | 8 | 4.45 |
| Free from Fear of Failure | 9 | 4.45 | Security | 11 | 4.45 |
| Resolute | 8 | 4.45 | Life Significance | 9 | 5.93 |
| Active | 5 | 4.45 | Altruism | 8 | 4.45 |

Overall, the pattern of results suggests that married individuals prioritize values associated with stability, harmony, ethical responsibility, and meaningful living over pleasure-oriented or purely emotional values. The MAD values indicate moderate variability across most domains, reflecting some individual differences in value preference while maintaining a consistent overall trend toward security and harmony-oriented values.

Cluster analysis: Since the values are conceptually interrelated, a hierarchical cluster analysis using

Euclidean distance was conducted in Jamovi. Dendrograms (Figure 1 and 2) are used for Interpretation.

Table 4 presents the median ranks and median absolute deviations (MAD) for the identified path-oriented and goal-oriented value clusters. As the scale follows a rank-order format, lower median scores indicate higher priority.

Within the path-oriented value cluster, married respondents demonstrated a stronger preference for inner growth (Median = 5, MAD = 2.97) compared to

ethical action (Median = 6, MAD = 2.97). This pattern suggests that, in the context of marital life, individuals tend to place slightly greater importance on personal psychological development, self-awareness, and emotional maturity than on externally expressed moral conduct alone.

The prioritization of inner growth in marital relationships may reflect the recognition that sustained marital harmony depends largely on self-regulation, empathy, patience, and the capacity for emotional adaptation. Inner growth enables individuals to manage conflicts constructively, adjust expectations, and engage in reflective decision-making, all of which are critical for long-term marital stability. Ethical action, although closely related, appears to function as a complementary value that is strengthened through inner psychological development.

Overall, the clustering results indicate that marital life encourages a value orientation in which internal transformation and personal growth form the foundational pathway through which ethical behavior and relational responsibility are expressed. This finding aligns with the view that successful marital relationships are sustained not merely by adherence to

moral norms but by continuous inner refinement and mutual emotional understanding.

With respect to the goal-oriented cluster, the finding that spiritual-humanistic values (Median = 6, MAD = 2.97) are prioritized suggests that married individuals place importance on higher ideals such as compassion, meaning in life, spiritual harmony, and concern for others.

In the context of marriage, this indicates that respondents do not view marital life only in material or practical terms, but as a relationship guided by shared values, empathy, forgiveness, and mutual respect. A spiritual-humanistic orientation may promote patience, understanding, and a sense of deeper purpose within the marital bond.

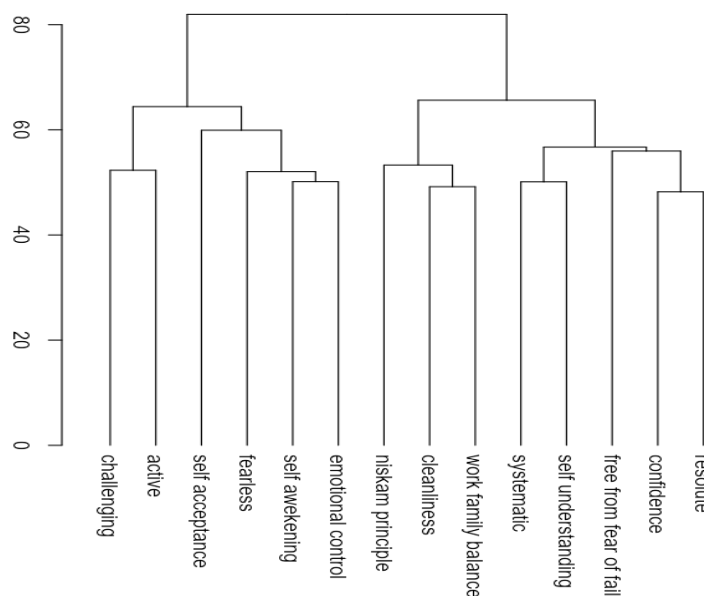
The relatively low MAD (2.97) shows consistency among participants, suggesting general agreement that spiritual and humanistic goals are important outcomes of married life.

Overall, this result implies that married individuals aspire toward a value-based, meaningful relationship grounded in spirituality and humanity, beyond just emotional or economic considerations.

Table: 4 Median Ranks and Median Absolute Deviations (MAD) for the identified Path-Oriented and Goal-Oriented Value Clusters

| Sl. No. | Value Name | Median | MAD |
|---------|----------------------------|--------|------|
| 1 | Inner Growth (path) | 5 | 2.97 |
| 2 | Ethical Action (path) | 6 | 2.97 |
| 3 | Spiritual Humanistic(Goal) | 6 | 2.97 |
| 4 | Social Pragmatic (Goal) | 8 | 2.97 |

Figure 1 : Dendrogram of path-oriented values (cluster1-inner growth (interpersonal orpsychological path):



| Items | Median |
|-------------|--------|
| challenging | 6 |
| active | 5 |

Cluster-2 :(path-oriented value) ethical action:

| Items | Median |
|---------------------|--------|
| Cleanliness | 9 |
| Work family balance | 8 |
| Nishkam principle | 9 |
| Systematic | 7 |
| Self understanding | 6 |
| Free from failure | 9 |
| Confidence | 9 |
| Resolution | 9 |

Discussion of path-oriented values cluster 1 and cluster 2:

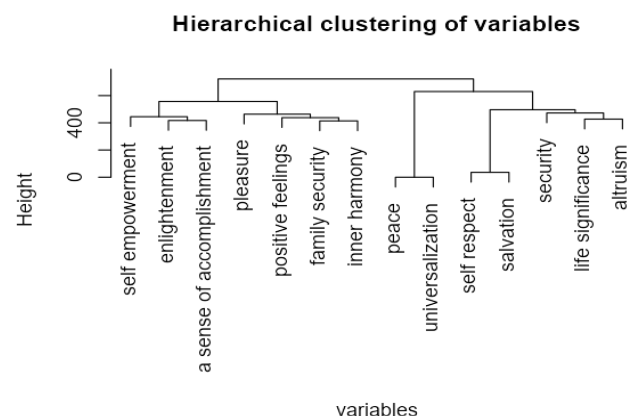
Since lower median indicates greater importance, cluster 1 – inner growth (interpersonal/psychological path) emerges as more important for the participant. The consistently lower medians (4-7) suggest a stronger emphasis on self-awareness, emotional regulation, fearlessness, and personal psychological development. In contrast, cluster 2 – ethical action (behavioral path) shows higher medians (6-9), indicating that action-oriented, ethical, and performance-related values are relatively less prioritized. Overall, the participant places greater importance on internal growth and psychological alignment than on external ethical or behavioral execution.

Goal oriented values:

Cluster 1 : spiritual-humanistic **cluster 2:** social-pragmatic:

| Items | Median |
|---------------------------|--------|
| Self empowerment | 8 |
| enlightenment | 8 |
| A sense of accomplishment | 8 |
| pleasure | 7 |
| Positive feeling | 6 |
| Family security | 5 |
| Inner harmony | 8 |

Figure: 2 Dendrogram of Goal-Oriented values:



Discussion of both cluster-1 and cluster-2 from goal-oriented value cluster:

As lower median indicates greater importance, cluster 1 – spiritual humanistic is more important for the participant. The relatively lower medians (5-8), especially for family security, positive feelings, and inner harmony, reflect a stronger prioritization of personal well-being, emotional balance, and inner fulfillment. In contrast, cluster 2 – social pragmatic shows consistently higher medians (8-11), suggesting that broader social ideals and collective concerns, though valued, are less central than inward-oriented, humanistic goals.

Summary table of both the clusters (path oriented and Goal-oriented values):

| Cluster name | Median | 25 th Percentile | 50 th Percentile | 75 th Percentile |
|-----------------------------------|--------|-----------------------------|-----------------------------|-----------------------------|
| Inner growth(path value) | 5 | 3 | 5 | 7 |
| Ethical action(path value) | 8 | 6 | 8 | 10 |
| Spiritual humanistic (goal value) | 7 | 5 | 7 | 9 |
| Social pragmatic(goal value) | 9 | 7 | 9 | 12 |

Discussions :

The summary table clearly indicates that path values are more important than goal values for marital quality, as reflected by their lower median scores. Among all clusters, inner growth (path value) shows the lowest median (5), suggesting that interpersonal and psychological qualities—such as self-awareness, emotional regulation, and inner development—are most strongly prioritized in marital relationships. These internal processes directly shape communication, empathy, and conflict resolution, which are core components of marital quality.

In comparison, ethical action (path value) has a higher median (8), indicating moderate importance, while both goal value clusters—spiritual humanistic (median = 7) and social pragmatic (median = 9)—are relatively less important. Although goal values provide direction and long-term meaning to marriage, they influence marital quality indirectly. Overall, the findings suggest that how partners relate and grow together (path values), especially inner growth, plays a more crucial role in marital quality than broader aspirational or social goals.

The distinction between path-oriented and goal-oriented values in the present study parallels Rokeach's (1973) differentiation between instrumental and terminal values. The finding that path values, particularly inner growth, were prioritized over goal values suggests that married individuals give greater importance to behavioral and psychological processes (means) than to ultimate end-states. This supports Rokeach's proposition that instrumental values regulate daily interpersonal conduct and shape long-term relational outcomes.

The emergence of coherent value clusters supports Schwartz's (1992) theory that values are organized in systematic motivational structures rather than existing in isolation. The identification of inner-growth and ethical-action clusters indicates that certain Rabindrik values cohere psychologically, forming integrated motivational systems within marital life.

The prioritization of inner growth resonates strongly with humanistic perspectives proposed by Rogers (1961) and Maslow (1968), who conceptualized intimate relationships as contexts for self-development and self-actualization. The findings suggest that marriage is experienced not merely as a social institution but as a psychological space for personal evolution.

The emphasis on emotional control and family security aligns with attachment theory (Bowlby, 1969; Hazan & Shaver, 1987), which highlights the role of emotional regulation and security in sustaining intimate bonds. The present findings suggest that Rabindrik path values may function as indigenous regulatory mechanisms that foster relational security.

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Limitations and Future research:

The present study was limited to married individuals and focused on individual value dimensions. Future research may include divorced individuals, same-gender couples, and third-gender participants to allow for a more inclusive and comparative understanding of value orientation across diverse relational contexts.

Additionally, since values operate in combination rather than isolation, future studies may examine the cluster effects of path-oriented and goal-oriented values. Exploring how value clusters collectively influence relational adjustment and well-being would provide a more holistic understanding of value dynamics in intimate relationships.

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