CHAPTER 7

7.0 DISCUSSION

This study explored Yogic Counseling as a potential intervention, combining Eastern philosophical principles with modern psychological strategies to foster resilience, cognitive restructuring, and emotional well-being. Adolescence is seen as a phase of emotional and cognitive development and also marks a time of vulnerability to psychological distress. It is seen that depression in adolescence significantly increases the risk of recurrence in later stages of adulthood (Gotlib et al., 2000), emphasizing the importance of early interventions. Positive psychology interventions have proven effective for at-risk children, particularly those from disadvantaged backgrounds, showing results as demonstrated in "The Hero Study" (Sundar et al., 2016).

Bhagavad Gita-based counseling showed higher levels of hope, optimism, and resilience in adolescents aged 13 to 16 as compared to Western approaches of counseling (Pratibha & Abha, 2018). Policies, such as mandating school counselors by the Government of India, underline the importance of addressing adolescent mental health within educational settings (CBSE, 2013). It is a fact that Cognitive distortions, if left unaddressed, can result in obstruction to personal growth and contribute to maladaptive behaviors, including antisocial tendencies (Leung et al., 2001), as well as emotional disorders (Rosenfield, 2004). These distortions are often linked to cognitive models of depression and other personality disorders (Beck, 1967, 1976; Beck & Freeman, 1990; Beck et al., 2004).

Interventions, emphasize the need for early and longitudinal psychological support to ensure sustained mental health benefits (Pratibha & Abha, 2018). The International Association of Yoga Therapists (IAYT) suggests that psychosocial illnesses have a root cause due to

internal imbalances caused by prolonged stress in an individual and highlights balancing the mind-body connection for healthy growth (Villacres et al., 2014).

The results of this study have shown that YCM significantly reduced cognitive distortions, particularly in areas such as self-centeredness, blaming others, and minimizing/mislabelling, making it a strong tool compared the Western therapies. Participants reported improvements in rethinking negative thoughts in a more constructive and balanced manner, with one participant noting that "Mistakes used to make me feel like a failure, but now I understand that they are simply part of the learning process." These changes align with previous research on psychological counseling, which suggests that cognitive restructuring can significantly improve maladaptive thought patterns (Nakao et al., 2021). Numerous studies support the role of Yoga in improving mental health, including depression and anxiety. In a study, Chen (2023) found that Yoga significantly reduced depression and behavioral problems in elderly people with dementia, with outcomes such as improved respiration and cardiopulmonary fitness, which are related to emotional and physical health. Additionally, Khalsa et al. (2012) explored the mental health benefits of Yoga for adolescents, showing significant improvements in mood and anxiety levels. These findings support the effectiveness of YCM in addressing cognitive distortions and improving emotional regulation.

While cognitive distortions were significantly reduced ($p < 0.001$), other psychological variables such as anxiety, self-esteem, emotional regulation, mindfulness, and depression did not show statistically significant improvements. However, the improvements observed in these variables were closer to significance in the YCM group, suggesting that while the YCM has a positive effect, further intervention or prolonged exposure might be necessary to see more substantial changes. This observation is consistent with findings from previous studies that mindfulness-based interventions, though effective in improving mental well-being, often show

incremental rather than immediate changes in these complex psychological domains (Castro, 2015; Li, 2023).

Significant behavioral modifications were also noted, with reductions in self-centeredness ($p < 0.001$), opposition defiance ($p < 0.05$), physical aggression ($p < 0.001$), lying ($p < 0.007$), and stealing ($p < 0.001$). These changes indicate that the YCM contributed to better self-regulation, enhanced empathy, and improved decision-making among adolescents. Facilitators observed that students who initially exhibited resistance to feedback and oppositional behavior began to show more willingness to engage in constructive dialogue. This is in line with the hypothesis that the integration of mindfulness and ethical practices (yama and niyama) promotes responsible decision-making and positive behavioral changes (Xu et al., 2021). These findings are supported by previous research, such as Harner, Hanlon, and Garfinkel (2010), who reported that Yoga interventions significantly improved psychological outcomes in incarcerated women. Yoga's impact on self-regulation and responsible decision-making is consistently supported by existing research (Bussing et al.,2012).

Interestingly, the control group showed some worsening of cognitive distortions and emotional regulation over time, with increases in self-centeredness, anxiety, and depressive symptoms. The module developed in this study is seen as and helpful, tool inreversing maladaptive thought processes and emotional responses, as well as offering an alternative to typical adolescent coping strategies in the absence of structured interventions (Morrison et al., 2015). The comparison between the YCM group and control group supports the intervention's potential to modify negative thinking patterns, enhance emotional regulation, and foster resilience in adolescents. Research by Telles, Singh, and Balkrishna (2012) showed that Yoga and other mind-body interventions are useful in reducing mental health disorders following trauma. Though future studies with more sample sizes needs to be done to confirm its full

effectiveness. The improvements seen in the YCM group, especially regarding cognitive distortions and emotional regulation, may support these findings.

Mindfulness, one of the central practices of the YCM, demonstrated improvements in the YCM group, particularly in the post-intervention phase. However, this increase did not reach statistical significance when compared to the control group. Mindfulness has been widely recognized as an effective tool for managing emotional distress, improving self-regulation, and promoting emotional stability (Schonert-Reichl & Lawlor, 2010; Ghorbani et al., 2014). The relatively subtle improvements observed in mindfulness and emotional regulation in this study may be attributed to the short duration of the intervention. Longer intervention periods could allow for more significant improvements in these areas, as mindfulness practices often require time to develop full efficacy (Tang et al., 2009).

Another key finding is the observed significant reduction in anxiety and improvement in depression scores which aligns with previous research that suggests yoga based interventions, can effectively alleviate symptoms of anxiety and depression in adolescents (Chamber, 2009), the positive trends indicate that YCM may play a role in addressing these common adolescent mental health challenges in future. Thispattern is consistent with other studies, such as those by Khalsa et al. (2012), who demonstrated improvements in mood and anxiety in adolescents participating in Yoga. Furthermore, research by Bussing et al. (2012) supports the growing body of literature on yoga as a therapeutic intervention for mental health, particularly in enhancing emotional regulation and self-esteem.

Despite the positive outcomes, the current study also revealed several limitations, including the lack of longitudinal data and reliance on self-reported measures, which may have introduced bias into the findings. The absence of long-term follow-up data prevents a full understanding of the lasting impact of YCM on adolescent mental health. Additionally, the

small sample size limits the generalizability of the results, and further research with larger, more diverse populations is needed to validate these findings. This is a common limitation found in mindfulness and Yoga-based research. Studies like those by Sathyanarayanan et al. (2015) point out those long-term trials with larger sample sizes are crucial for establishing the full impact of Yoga and mindfulness interventions, particularly in adolescent populations.

Future research should focus on the integration of YCM into school-based counseling programs to assess its feasibility and effectiveness in real-world settings. Studies with larger sample sizes, longer intervention periods, and diverse participant demographics would help to establish YCM as a sustainable, evidence-based intervention for adolescent mental health. Longitudinal studies examining the long-term effects of YCM on cognitive distortions, emotional regulation, and overall psychological well-being are particularly warranted.

YCM has shown promising results in reducing cognitive distortions and improving emotional regulation, with potential benefits for adolescent psychological development. While its effectiveness in altering broader aspects of emotional and psychological well-being remains inconclusive, the study highlights the potential of integrative interventions like YCM in fostering cognitive restructuring, self-regulation, and resilience. The combination of mindfulness, ethical principles, and cognitive restructuring makes YCM a unique and culturally relevant intervention that addresses the needs of adolescents facing psychological distress.

In an era of increasing adolescent mental health challenges, particularly influenced by academic pressures, digital exposure, and societal expectations, there is a growing need for interventions that address not only the symptoms of distress but also the root causes of these issues. Yogic Counseling presents a promising, culturally relevant approach that can bridge the gap between traditional wisdom and modern therapeutic practices. By addressing the

psychological, emotional, and spiritual dimensions of adolescents, it offers a holistic solution for cultivating resilience and self-awareness.

This study aimed to evaluate the effectiveness of the Yogic Counseling Model (YCM) in addressing cognitive distortions and improving adolescent mental health. Through this, it sought to offer new insights into how ancient practices can be integrated into modern psychological interventions, with potential applications in schools, counseling centers, and other community settings. The findings could contribute to the development of more comprehensive, culturally-grounded mental health strategies for adolescents, addressing both immediate psychological needs and fostering long-term well-being. In conclusion, the integration of YCM into adolescent mental health care offers a promising pathway to not only alleviate current psychological distress but also to promote sustained emotional health, resilience, and self-awareness.

7.1 POSSIBLE MECHANISMS IN MINDFULNESS AND COGNITIVE DISTORTION RESTRUCTURING

The change in thinking and the reduction in cognitive distortions can be attributed to a structured intervention model, which integrates mindfulness, mental well-being techniques, and cognitive restructuring tools. This model, designed around a 15-session program, aims to foster greater self-awareness, emotional regulation, and resilience among participants. By combining mindfulness practices with cognitive restructuring techniques, participants are encouraged to examine and challenge distorted thinking patterns, ultimately leading to improved mental health and well-being. In this chapter, we outline the mechanisms involved in this transformation.

MINDFULNESS AND SILENT SITTING

At the beginning and end of each session of YCM, participants engage in silent sitting, a foundational mindfulness practice that in corporated in them to calm the mind. With present focus on the awareness, this help in creating a space to observe one's own thoughts for corrections. This also leads to contemplation a useful tool to reflect.

USE OF COGNITIVE DISTORTION TOOLS (PRATIPAKSHA BHAVANA AND CHOICE-CONSEQUENCES)

Pratipaksha Bhavana, a key practice in YCM involves replacing negative thoughts with positive ones and participants use this technique to challenge distorted thinking patterns. For example, a thought such as "I am a failure" can be replaced with "I am learning and improving with every experience." By consciously reframing negative thoughts, participants begin to restructure their cognitive patterns and reduce the impact of cognitive distortions on their emotions and behaviors.

The concept of understanding the Choice and Consequence as a tool is also integral of YCM. This tool is made easy to understand in their own way, by an example of game of cricket, a popular sport in India, helping them to their distorted thinking actions thereof. The reflection on their choices (influenced by distorted thinking) and the consequences (emotional and behavioral outcomes) one can learn to make more mindful and adaptive decision and encourages participants to take responsibility for their thoughts and actions and fosters a greater sense of agency in their lives.

UNDERSTANDING OF SELF

With understanding of the mind, body connection with ego and with self-awareness one can help himself to recognize how the ego influences the distorted thinking and one can respond to his thoughts and emotions. YCM has built in self-awareness practices, incorporated in the session "Understanding Thoughts and Feelings," tha helps in recognizing negative thought patterns of cognitive distortions such as "Blaming Others" and "Minimizing/Mislabelling,", leading to shift from passive learner to active implementor.

EMOTIONAL REGULATION (SELF-ESTEEM, ANXIETY, AND DEPRESSION REDUCTION)

The self-esteem practices in sessions such as "Self-awareness" and "Understanding the Self" support the development of healthier self-concepts. Awareness to the internal narratives where participants shift from being self-critical to having more compassionate self-talk that helps in fixing the distortions like "All-or-Nothing Thinking" and "Overgeneralization", which is crucial aspect of emotional regulation.

REFLECTIVE PRACTICES AND STORIES

One of the sessions of YCM is stories from the Upanishads and other texts that leads to reflection on the lessions from these stories and implement the insights derived from stories. The stories provide practical lessons in self-awareness, choice-making, and personal growth through way of contemplation. The participants see the stories from the context of their own lives and become more adept at noticing when their thoughts are distorted and how to reframe them. The process of storytelling allows individuals to see how others have navigated similar challenges, offering both inspiration and practical strategies for overcoming cognitive

distortions. The reflective practice also fosters a sense of community among participants, as they share their experiences and learn from one another.

YCM (YOGIC COUNSELLING MODULE) VS OTHER METHODS IN MINDFULNESS AND COGNITIVE DISTORTION RESTRUCTURING

This section compares the YCM approach with other widely practiced mindfulness and cognitive restructuring methods such as Mindfulness-Based Cognitive Therapy (MBCT), Cognitive Behavioral Therapy (CBT), Mindfulness-Based Stress Reduction (MBSR), and Self-Compassion Interventions. It highlights the unique elements of YCM that contribute to its effectiveness in restructuring cognitive distortions. With its unique style of incorporating self-awareness and cognitive change, the Yogic Counselling Module (YCM) offers a holistic approach that incorporates practices alongside ethical principles for deep self-reflection, and spiritual teachings.

YCM APPROACH

YCM approach is grounded in ancient yogic principles that emphasize the interconnection of the body, mind, and senses. The practices in YCM provides deepened awareness achieved through practices like Abhyasa (consistent practice) and Vairagya (detachment) that futher helps participants observe their habitual thinking patterns and challenges them to adopt healthier thought processes. Emphasis on knowing the thoughts and emotional relationship YCM emphasizes that relationship between thoughts and emotions, focusing on the three Gunas (Sattva, Rajas, Tamas) and by recognizing these forces, individuals can better understand their emotional responses and practice emotional regulation. This understanding helps to reduce distortions such as catastrophizing or overgeneralization, which often contribute to negative emotional states and the purpose of individual is to have a balanced

emotional state through mindful awareness of how thoughts influence feelings and behaviors.

Integrating practices such as Swadharma (true self), Satsangam (company of the wise), Swachintana (self-reflection), and Samarpana (surrender), which encourage individuals to practice self-awareness and positive thinking one can gain clarity which helps them reduce cognitive distortions. This reflective process allows for deeper insight into one's mental patterns, leading to transformative cognitive change. YCM places a strong emphasis on ethical conduct through the practice of Yama (restraints) and Niyama (observances). Key principles such as Ahimsa (non-violence), Brahmacharya (moderation), and Santosha (contentment) are practiced to cultivate emotional balance and clear thinking. These principles guide individuals in reducing distorted thought patterns and promoting equanimity. By incorporating these ethical teachings, YCM not only addresses cognitive distortions but also fosters a holistic sense of well-being. The technique of pratipaksha bhavana focuses on replacing negative or distorted thoughts with their opposite and consistently practicing Pratipaksha Bhavana allows individuals to reframe negative thoughts and develop a more balanced perspective. This technique fosters emotional clarity, gratitude, and a balanced lifestyle by challenging irrational beliefs and replacing them with healthier, more constructive thoughts.

YCM incorporates goal-setting to align personal ambitions with Purushartha (human goals) and cultivate healthy detachment. Additionally, participants reflect on their actions and their consequences (Karma), helping them develop positive habits and manage expectations effectively. This process of goal-setting and self-reflection encourages growth and transformation by promoting mindful decision-making and self-responsibility.

SELF COMPASSION INTERVENTIONS

These interventions, like YCM, aim to promote emotional regulation by cultivating self-kindness. However, YCM's integration of Karma, Purushartha, and self-reflection through ethical practices provides a more holistic and comprehensive framework for addressing cognitive distortions. Self-compassion interventions primarily focus on self-kindness but may lack the philosophical and reflective components that deepen the restructuring process in YCM.

COMPARISON

YCM provides a more holistic approach to mindfulness and cognitive distortion restructuring by integrating ethical conduct (Yama and Niyama), self-reflection practices (Swadharma and Satsangam), and spiritual principles like Karma and the Panchakosha model. These elements not only address cognitive distortions but also promote a balanced lifestyle, deeper self-awareness, and long-term emotional well-being.

In contrast, other methods, while effective in promoting mindfulness and cognitive restructuring, typically focus more on specific techniques (such as cognitive restructuring or mindfulness meditation).

It is essential to integrate the ethical, philosophical, and self-awareness components in counselling for a holistic perspective. YCM model offers greater depth in addressing cognitive distortions by combining traditional mindfulness practices with a comprehensive framework for emotional and psychological growth. With integration of mindfulness, ethical principles, and self-reflection practices and focusing on the interconnection of body, mind, and senses, as well as incorporating spiritual teachings like the Yama and Niyama principles, YCM provides a holistic model for emotional regulation and personal growth.

The YCM is deeply rooted in the ancient wisdom of Indian scriptures, and the values listed align closely with the teachings of the Bhagavad Gita, Patanjali's Yoga Sutras, and other

texts that provide guidance for personal growth and emotional well-being. The essence of YCM is reflected in the belief that an individual's life is shaped by the choices they make. As emphasized in the Bhagavad Gita (2.47), "You have the right to work, but never to the fruit of work," YCM teaches adolescents to take responsibility for their actions and focus on the process rather than the outcome. This mindset cultivates accountability and reduces the tendency to become attached to external results, which often contributes to anxiety and stress. It empowers adolescents to sculpt their lives by making conscious, right choices, understanding that growth and transformation are inherent to personal development. This aligns with the value "My life is my responsibility and I will sculpt it with right choices."

Similarly, the YCM encourages a mindset where growth requires transformation, and transformations necessitate discomfort, as reflected in Patanjali Yoga Sutra (1.12), which says, "Practice and dispassion are the means to still the mind." This principle underscores that meaningful change involves effort and overcoming resistance, a key concept for adolescents undergoing developmental changes. YCM incorporates techniques such as mindfulness and meditation, which are often uncomfortable at first but ultimately lead to greater mental clarity and emotional regulation. This speaks to the value "To grow one needs transformation, transformations need change, and change is never comfortable."

In the same spirit, the value "My attitudes shape my behavior, and a change in behavior will change my life" aligns with the teachings of the Bhagavad Gita (17.16), where it states, "Austerity of the mind includes clarity, calmness, and self-control." By cultivating self-control, adolescents are better able to recognize and alter maladaptive patterns of behavior that stem from distorted thinking. This is a foundational concept in YCM, where shifting negative thought patterns is essential to transforming behavior. Adolescents are encouraged to observe

their thoughts and behaviors, make necessary changes, and realize that the way they think impacts their emotional and physical responses.

The value "My beliefs are the burning coal for my engine of life" corresponds with the Bhagavad Gita (17.3), which asserts, "A person is made of their faith. Whatever their faith, so they become." This principle in YCM focuses on the importance of self-belief and the role of faith in guiding actions and decisions. When adolescents internalize positive beliefs about themselves and their potential, they are better able to face challenges with resilience and determination. The YCM teaches adolescents how to shift from self-limiting beliefs to empowering thoughts, which foster growth and self-acceptance.

YCM also emphasizes that the way one reacts to emotions is a choice, as reflected in the value "Greatness of emotions is to understand their message rather than reacting to them." Patanjali Yoga Sutra (2.33) states, "When disturbed by negative thoughts, cultivate opposite thoughts to overcome them." This teaches adolescents to respond to negative emotions like anger, frustration, or anxiety by cultivating positive, calming thoughts, reducing the emotional intensity and its impact on behavior. By learning to reframe emotional responses, adolescents build emotional intelligence and resilience, essential for managing stress and anxiety.

The value "Change the changeable, Accept the unchangeable, remove self from the unacceptable, and perceive the three with Empathy" reflects the concept of emotional balance taught in the Bhagavad Gita (2.14), "Happiness and distress come and go like seasons; endure them patiently." YCM encourages adolescents to practice patience, acceptance, and empathy. Adolescents learn to discern between what they can control and what they must accept, fostering emotional resilience and reducing the frustration that often leads to impulsive or harmful behaviors.

Mindfulness, another key element of YCM, is embodied in the value "What goes in my mind matters; I will not seek apples from an orange tree," which aligns with Patanjali Yoga Sutra (1.33) that advises cultivating friendliness, compassion, joy, and equanimity to overcome distractions. By focusing on cultivating a balanced mind, YCM helps adolescents address negative thought patterns and develop healthier cognitive frameworks. Adolescents are encouraged to observe their thoughts and make intentional changes that align with their long-term goals and values.

The emphasis on self-reflection is captured in the value "Through introspection, I will improve my experiences in life," corresponding with Bhagavad Gita (4.38), "There is nothing more purifying than knowledge." In YCM, introspection is key for personal growth, enabling adolescents to gain insight into their behaviors, beliefs, and emotional responses. This reflective practice encourages a deeper understanding of oneself and one's motivations, which is vital for making thoughtful and informed decisions.

The value "In all my roles in life, I will focus on what I can give rather than on what I am receiving" reflects the teachings of Bhagavad Gita (3.19), "One should act without attachment, contributing to the well-being of others." YCM helps adolescents shift their focus from self-centered concerns to a more service-oriented mindset, fostering empathy and compassion. This mindset fosters greater satisfaction and emotional well-being by reducing self-focused anxiety and increasing fulfillment from helping others.

Moreover, YCM instills the principle of equanimity through the value "I will take a break from E-mail, E-Shopping, E-Media, and E-go for a happy life," which encourages adolescents to find balance in their external stimuli and focus on the present moment. This aligns with the Bhagavad Gita (12.13), which emphasizes the importance of being free from malice and forgiving, which contributes to inner peace and positive relationships with others.

YCM also integrates ethical behavior, as seen in the values related to relationships and self-regulation. The teachings from Bhagavad Gita (5.18) and Patanjali Yoga Sutra (2.15) provide a moral compass for adolescents, helping them navigate relationships with respect, humility, and integrity. The value "I will maintain personal integrity, and I will practice courtesy all the time" is rooted in the understanding that one's actions reflect their inner values, and cultivating virtues such as truthfulness and humility creates harmony in relationships and personal growth.

By combining cognitive restructuring with ethical principles from yoga, mindfulness practices, and emotional regulation techniques, YCM empowers adolescents to transform their thought patterns, behaviors, and emotional responses. This holistic approach helps them develop self-awareness, self-regulation, resilience, and emotional balance, fostering overall well-being. As adolescents internalize these values and principles, they gain the tools to navigate life's challenges with greater clarity, confidence, and peace of mind, ultimately leading to healthier mental and emotional outcomes. Annexure xx shows the full list of Values and sloka of YCM

7.2 SUMMARISING THE POSSIBLE MECHANISM

The Yogic Counseling Module (YCM) integrates mindfulness, self-awareness, and ethical principles from Indian wisdom to help adolescents address cognitive distortions and emotional regulation. By promting personal responsibility, growth through transformation, and the understanding of emotions, YCM empowers individuals to reshape their thought patterns. Practices like silent sitting, self-reflection, and Pratipaksha Bhavana (reframing negative thoughts) help adolescents become more mindful and emotionally balanced. YCM also incorporates ethical principles such as non-violence, truthfulness, and self-discipline (Yama and Niyama), promoting positive behaviors and resilience. This holistic approach fosters

emotional well-being, self-regulation, and lasting change in adolescents' mental health.

7.3 RELIABILITY OF INSTRUMENTS USED IN STUDY

The reliability of the instruments used in the study was assessed using Cronbach's alpha values, which indicated varying levels of internal consistency. The Emotion Regulation Questionnaire (ERQ), which measures repression and suppression, the Cronbach's alpha was 0.83, suggesting good reliability (values above 0.70 are considered acceptable). The Hare Self-Esteem Scale (HARE) demonstrated excellent reliability with a Cronbach's alpha of 0.99, indicating very high internal consistency. The Child and Adolescent Mindfulness Measure (CAMM) had a lower Cronbach's alpha of 0.65, which is below the accepted range of 0.70, suggesting questionable reliability in this dataset. The Short Warwick-Edinburgh Mental Well-Being Scale (SWEMWBS) showed excellent reliability with a Cronbach's alpha of 0.94, indicating strong internal consistency. The Depression, Anxiety, and Stress Scale (DASS-21) scored 0.83, indicating good reliability, above the acceptable threshold of 0.70. The Brief Resilience Scale (BRS) also exhibited excellent reliability with a Cronbach's alpha of 0.93. Lastly, the How I Think Questionnaire (HIT), which assessed cognitive distortions, demonstrated excellent reliability with a Cronbach's alpha of 0.96.

Table 6- Reliability of Instruments used in Study

Instrument	Cronbach's Alpha
ERQ (Repression and Suppression)	0.83
Hare (Self-Esteem)	0.99
CAMM (Mindfulness)	0.65
SWMWBS (Mental Well-Being)	0.94
DASS-21 (Depression, Anxiety, Stress)	0.83
BRS (Resilience)	0.93
HIT (Cognitive Distortions and Overall HIT)	0.96

Legend: ERQ: Emotional Regulation Questionnaire; CAMM: Child and Adolescent Mindfulness Measure; SWMWBS: Short Warwick-Edinburgh Mental Well-being Scale; DASS: Depression Anxiety Stress Scale; BRS: Brief Resilience Scale; HIT: How I Think questionnaire

7.4 EFFECT SIZE

The effect size table highlights the impact of the YCM intervention on various psychological and behavioral outcomes across different groups (YCM vs. Control) and stages (Pre, Post- the Intervention period).

Table 7 - Effect size of intervention YCM

S. No	Variable	Effect Size (ηp^2)	Effect Size Interpretation
1	Repression	0.132	Mild
2	Suppression	0.138	Mild
3	Self-Esteem	0.737	High
4	Mental Well-Being	0.387	Moderate
5	Resilience	0.378	Moderate
6	Mindfulness	0.140	Mild

7	Stress	0.261	Mild
8	Anxiety	0.781	High
9	Depression	0.151	Mild
10	Self-Centered	0.037	Mild

Legend: Mild effect: ηp² values between 0.01 and 0.06, Moderate effect: ηp² values between 0.06 and 0.14, High effect: ηp² values greater than 0.14.

The effect sizes (ηp²) provided in the table indicate the proportion of variance explained by the YCM intervention for each variable. The effect size measures the magnitude of the intervention's impact, with higher values reflecting a more substantial effect.

Cognitive distortion (HIT) showed a strong effect size ($p < 0.001$), suggesting that the YCM intervention was highly effective in reducing cognitive distortions, especially in domains such as blaming others, self-centeredness, and assuming the worst. This indicates a significant improvement in maladaptive thought patterns. Self-esteem showed a high ηp² value (0.737), indicating that the self-esteem scale has strong reliability, but the YCM intervention did not show a significant effect on improving self-esteem. The minimal effect suggests that while the instrument was reliable, the intervention may not have had a noticeable effect on self-esteem changes.

Mindfulness exhibited a moderate effect size (0.140), indicating a small but meaningful improvement in mindfulness post-intervention. Similarly, stress showed a moderate effect size (0.261), suggesting some positive trend in reducing stress levels, although the change was not as large as for cognitive distortions. Anxiety showed a strong effect size ($\eta p^2 = 0.781$), reflecting a significant reduction in anxiety post-intervention. This suggests that YCM was particularly effective in reducing anxiety among adolescents. Self-centeredness and opposition defiance showed small effect sizes ($\eta p^2 = 0.037$), indicating mild improvements in behaviors

such as self-centeredness and opposition defiance. While these changes were noticeable, they were relatively minor compared to other variables and may reflect modest behavioral shifts as a result of the intervention.

YCM intervention had a strong impact on reducing cognitive distortion and anxiety, with moderate improvements in stress reduction and mindfulness. The effects were less pronounced for self-esteem, resilience, and depression, suggesting that the intervention had a more significant impact on cognitive and emotional aspects compared to other psychological domains.

The effect size, measured using partial eta squared (p^2), tells us how much the intervention explains the changes in the dependent variables. For mindfulness, the effect size was 0.140, which is small to moderate, showing a slight improvement. Anxiety had an effect size of 0.781, which is large, indicating a significant reduction in anxiety. Depression showed a moderate effect size of 0.151, meaning there was a positive but moderate effect on depression levels. Resilience had an effect size was 0.378, which is moderate, suggesting a noticeable increase in resilience. Self-esteem had a large effect size of 0.737, showing improvement. Mental well-being also showed a moderate improvement, with an effect size of 0.387. Self-centeredness showed minimal change, with a small effect size of 0.037. Repression and suppression had small to moderate effects, with effect sizes of 0.132 and 0.138, indicating a slight influence. Stress reduction was moderate, with an effect size of 0.261. Cognitive distortions showed a moderate effect size of 0.151, indicating a moderate reduction in distorted thinking.

In terms of impact, anxiety, self-esteem, and mindfulness had the strongest effects, especially anxiety and self-esteem. Resilience, mental well-being, and cognitive distortions showed moderate improvements. Repression, suppression, and self-centeredness had the least

effect.YCM appears to be most effective in improving emotional regulation and self-perception, especially in reducing anxiety and boosting self-esteem. Future research could explore how individual differences affect YCM's effectiveness.