The effectiveness of mind management-based interventions in adolescent well-being, empowerment, and academic performance

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Abstract

This study aims to look into the effectiveness of Mind Management-Based Interventions (MMBIs) in improving adolescent well-being, empowerment, and academic achievement. Mindfulness practices, cognitive-behavioral approaches, neuro-linguistic programming (NLP), psycho-pedagogical frameworks, and stress management tools are examples of MMBIs that increase emotional regulation, resilience, and cognitive functioning. The study compiles data that MMBIs favor teenage well-being, empowerment, and academic success. It looks into how MMBIs can lower stress, anxiety, and depression while also improving self-esteem, self-efficacy, and a sense of control. The study also looks into probable mechanisms by which MMBIs affect academic performance, such as increased attention, concentration, and memory. Participant observation, unstructured interviews, and discussion techniques were used in the research's qualitative-narrative design to collect data. Both the participants and the research field were carefully chosen with convenience in mind. The diary was used to keep track of daily events. Utilizing the theories of mind management approach functionalism, post-structure, management, and educational process, the study's findings were examined. The findings have practical implications for applying MMBIs in educational contexts, revealing how schools and institutions might improve adolescent development and academic attainment. The study underlines the importance of a comprehensive strategy to promoting emotional well-being and empowerment in the early years of teenagers.

Keywords: *Mind management, Psychopedagogy, Neurolingustic programming, academic achievement, adolescent's empowerment, stress, mindfulness*

Introduction

The concept of mind management has been around for a long time. According to Pindur, Rogers and Kim, 1995), elemental approaches to management go back at least 3000 years before the birth of Christ, a time in which Middle Eastern priests first recorded records of business dealings. However, the term "mind management" is relatively new and was originally developed during the 1970s by French educator and philosopher Antoine de La Garanderie. His theory called "Gestion Mentale", roughly translated as Mental or Mind Management, helps us understand that all learning can be analysed as conscious acts of the quest for knowledge, and classified into five different learning phenomena: attention, memorization, comprehension, reflection and imagination. "In the pedagogical relation, the transmission of knowledge can only happen if the person who is destined to receive it, executes an act of receptivity. So that knowledge can be acquired there must be an act of learning." (de La Garanderie, 1997) The approach was developed to help individuals use their own mental activities and processes more effectively. Mind management aims to enhance individuals' mental activities and processes, with applications in individual functioning, education, therapy, and business. Key activities include attention, retrieval, comprehension, thinking, and imagining, maximizing cognitive efficiency through deliberate approaches.

In eastern phylosophy Prince Siddharta Gautama invented mind management meditation 2500 years ago as a way of self-realization and flawless rebirth. Gautama spent nearly 40 years teaching people the way to enlightenment, focusing on the fundamental flow of the mind. He felt that reality is a mental construct and that one cannot travel the globe without passing through their own mind. He highlighted the significance of living a balanced life, avoiding extremes of hedonism and asceticism, and concentrating on the intellect as the core stream of one's thoughts. Four noble truths comprise Gautama's psychopedagogical framework: the practicing correct concentration unitive (sammā samādhi), also known as mind management or the practice of right mental presence or awareness (sammā sati). Thus, mind management meditation approach is the stage of eight-fold path that leads to the release of sorrow and suffering (Gombrich, 2006, 2009; Gunaratana, 2001).

Adolescent wellbeing can be enhanced by mind management apporoach, according to Carsley, Khoury and Heath, (2018). According to ACAMH, (2018), mind management therapies had minor to moderately significant pre- and post-intervention effects when compared to other groups. Clarke et al., (2021) report that emphasizes the value of preventive and early intervention in fostering young people's healthy mental health and well-being is related to mind management apporoach. Thus, researching the impact of mind management-based interventions on academic achievement, adolescent empowerment, and well-being will help us better understand how to support positive outcomes in these domains and enhance the lives of youth.

Tamilselvi et al. (2010) research highlights the importance of mind management in managing difficult situations, enhancing participants performance, building trustworthiness, and holding learners accountable. Adolescence is a critical developmental stage where individuals face increased academic pressures, social challenges, and emotional turbulence. Research by Blakemore & Choudhury, (2006) highlights that the adolescent brain undergoes significant structural and functional changes, influencing cognitive and emotional processes. Understanding how mind management interventions, such as mindfulness and cognitive-behavioral techniques, impact adolescents is essential. Numerous studies (e.g., Schonert-Reichl & Lawlor, 2010; Zoogman et al., 2015) have shown positive outcomes of mind management interventions on mental well-being and academic performance. Investigating the specific mechanisms through

which these interventions enhance empowerment and well-being can inform tailored strategies for adolescents. Given the increasing global concern for mental health in youth, this research contributes valuable insights to educational and psychological practices, potentially influencing policy-making and intervention development to foster a generation of resilient, empowered, and academically successful individuals.

The mind management is a holistic approach that focuses on enhancing the individual's mental and emotional states through various techniques such as mindfulness, cognitive-behavioral therapy, and positive psychology interventions. MMA has been shown to be effective in reducing anxiety, depression, and stress levels in individuals (Germer & Siegel, 2012; Schure et al., 2008). Moreover, studies have also shown that MMA can improve cognitive performance, increase positive affect, and enhance overall life satisfaction (de Vibe et al., 2017; Quaglia et al., 2016). The approach of MMA includes forms of knowing through somatic, aesthetic, imaginal, and visionary contemplative practice that drive the establishment of social work as a profession based on the developmental model (Lindsay, 2002).

Personal connections, health, and overall life pleasure are all impacted by MMA. Samvad graduates actively practice mindfulness and visualization skills (Chiesa et al., 2014) in their daily lives, using MMA. They express and exhibit their empowerment through Samvad, illuminating the efficacy and significance of the initiative. The MMA, a cognitive and behavioral strategy, has been successful in neighboring countries and beyond in improving mental health outcomes (Huerta et al., 2021). However, research on its effectiveness in Nepal, particularly rural areas, is limited. In the Kanchan Rural Municipality of Rupandehi District, introducing the approach could promote mental well-being and prevent mental health problems.

The Mind Management Approach, a cognitive and behavioral strategy, has been successful in improving mental health outcomes in neighboring countries. However, research on its effectiveness in Nepal, particularly rural areas, is limited. In the Kanchan Rural Municipality of Rupandehi District, introducing the approach could promote mental well-being and resilience during graduates' adolescence (Belcher et al., 2021). This research investigated the effectiveness of mind management in promoting adolescent girls' empowerment for social justice and well-being in Kanchan Rural Municipality, Rupandehi district. It explored adolescent mind management, identified factors affecting wellbeing, implemented the approach through workshops and training, evaluated its effectiveness, and identified challenges and opportunities in rural Nepal.

The Mind Management Approach (MMA) is a framework for developing self-awareness, emotional intelligence, and resilience in individuals and teams (Kinkhabwala et al., 2018). It is based on the premise that how we think affects how we feel and behave, and that by changing our thinking patterns, we can improve our well-being and performance. Thousands of executives, entrepreneurs, and students worldwide benefit from the MMA. One of the groups that has benefited from MMA is the Stromme SAMVAD program, a leadership development initiative for social entrepreneurs in Kanchan RM Nepal. SAMBAD itself gives a sense of Social Accelerator for Mindful Business and Development, and it aims to equip adolescent girls especially with the skills, mindset, and network to create positive social impact through their ventures.

Methodology

The study was conducted using a qualitative approach and interpretive paradigm. Participants were selected through non-probability convenient sampling and provided their thoughts and feelings. The data was collected through interviews and observations, and the

study's subject, nature, and method confirm its value-laden nature. Despite the potential for the collected information to be the ultimate truth, the research was made credible and ethical by implementing all possible measures to ensure the validity of the findings.

The interpretive paradigm, developed by German sociologist Max Weber, aids in understanding the subjective world (Weber, 2009). So, this qualitative research was also conducted using an interpretive paradigm and narrative approach, which was considered to be the best suit for the topic and purpose of the study. The topic's ontological, epistemological, and axiological convictions also lead to the same direction. The research paradigm emphasizes the subjective reality of Samvad Graduates (SG) participating in the Stromme Foundation's Samvad program. In order to assess the use of the Mind Management Approach (MMA) in the Samvad program, there needs to be a personal lens because each individual has a different experience and story to share. In this sense, we started with the individuals and set out to comprehend their perceptions of the environment around them as an interpretative researcher (Smith & Fieldsend, 2021). Denzin and Lincoln (2011) states that the researcher's set of beliefs and sentiments about the environment and how it ought to be comprehended and studied serve as a guide for interpretation. And here we investigated the information accordingly using in-depth interviews with individuals about to insight their experiences and actions, which they then described as tales. This helps to aim to explain and understand social life which is beneficial for an inductive approach and present reality symbolically. The stories may differ from person to person; hence, this study focuses on understanding participants' outside-world experiences. As a result, meaning is created from Sambad Graduate's (SG) narratives and the researcher's own observations. In order to make them relevant to the paradigm of story interpreters, we gathered the experiences and tales of the participants and gave them significance.

The study aims to understand the subjective human experience through narrative interpretative research using qualitative methodologies. The qualitative research strategy focuses on individuals and their social and cultural circumstances. The primary research approach is narrative inquiry, where participants describe their experiences using the Mind Management Approach. While narrative inquiry is not the only method for studying these issues, it is more effective in examining the perspectives of Sambad Graduates (SGs) on the use of Mind Management in Samvad programs.

Study Site and Selection of Participants

This study is based on the Kanchan Rural Municipality of Rupandehi District, Nepal. This study covers the opinions and stories of the youths of the place who were SGs of that rural municipality. We observed the SGs conducting their regular meeting and identified individuals who could describe their experiences of the Sambad and the experience in SG forum. Since Rupandehi is also our local town, it is easier and more feasible for us to spend enough time in the field, which undoubtedly contributes to the research's increased credibility (Patton, 1999). We purposefully chose Samvad Graduates and Samvad Forum (SF) in the Kanchan rural municipality of Rupandehi district for the investigation as our research aims to discover the use of MMA in the Sambad program of the Stromme Foundation. We selected all the members of the Samvad which we observed as our research participants. The Samvad was selected using non-probability sampling, commonly called "judgment sampling," to select Samvads as the participants in this research. This sample is intended to gather comprehensive information (Creswell, 2012) on the topic of the study subject. Due to the participants' exposure to the Samvad and GF activities in which we need information, it is possible to gather comprehensive information. The participants shared their stories regarding the activities, process of the activities

and their feelings and thoughts about the activities as well as their suggestions. Doing so we got the permission from Sambad Animator and field coordinator and as research participants, we started to visit and interact in the same SG and GF. We observed all their changed behavior and classified culture in the GS as well as in GF of Stromme Foundation. At the same time, we noted all the collected information we saw and heard during the field visit.

Selection of Methods for the Study

Following our ontology, epistemology, and research paradigm, we recorded the participants' experiences and tales from their personal, social, and educational lives. We used qualitative methods as per the nature of our study. The narrative and interpretive research methods best fit our research (Spector-Mersel, 2010). Ontological and epistemological presuppositions support the choice of methodology. The participants' opinions on their involvement in GF and GN were recorded for this purpose. The two main techniques used in this study to gather information were in-depth interviews and observation. Interviews (Showkat & Parveen, 2017) are a qualitative method used for research, and we use open-ended questions (Weller et al., 2018) to engage people in dialogue. Information about the subject is gathered from the dialogue through observation and interview. Considering this idea, we discussed the experience of Sambad journey with the participants, asking wide, open-ended questions. Additionally, we examined the participants' body language and the topic they were talking about to capture their continuous behavior in a genuine setting.

Study Tools

By drafting several interview-guiding questions, we used in-depth interviews to get information from our study participants. Our study goal and research question are followed by the interview guiding questions. Considering the demographics of our research participants, we developed simple and engaging questions. We discussed this with our research participants using the guiding questions and probing questions.

In order to analyze MMA, we required pertinent data. We required a few incidents that directly involved MMA. Obtaining such information and situations was exceedingly challenging. Additionally, getting at the source of participants' empowerment through MMA was exceedingly challenging, which was frequently masked by human behaviors. In order to solve this problem, we employed the strategies and tools listed below.

We got ready for field work with the instruments for information gathering. We contacted the Stromme Foundation Nepal focal person, the organization running the Samvad program in Kanchan RM in Rupandihi district. Took the time schedule and place of the Samvad program. We approached the study participants and built a rapport (Kieckhaefer et al., 2014) so that we could interview in a relaxed manner. I observed their regular meeting process by sitting inside the meeting area but not being involved in their conversation. When their meeting was over, we were involved in informal conversation, making the relationships easy. Thus we watched them, spoke with them, questioned them, and conducted a cross-interview to get clarification on some of the things they had stated.

Observation

The study utilized participant observation methods to gather information about the empowerment of graduates through Sambad MMA (Sambad MMA). The researchers observed the activities of GF and GN participants, focusing on their gesture, behavioral, and communal relations. They used a fragmentary emic perspective to gain a panoramic view of participants' precipitation in a strong and descriptive reality. The researchers applied an interactive approach, considering participants as collaborators for activities and creating a harmonious situation among

them. Interviews were conducted in an informal, nondirective, highly unstructured, collaborative, and postmodernist oral form in a welcoming and cooperative setting. Casual conversations were held without disturbing the surrounding environment, allowing for additional time to complete. The researchers recorded queries and probing queries posed to informants, using short-term observational notes about what they saw and heard. They also recorded daily events or activities completed by the participants during downtime and every participant's comment or statement regarding Sambad MMA's empowerment tool. Daily written and oral discourse completion tasks (DCTs) were made in this process. The researchers recorded all material from informal conversations, general observing events, participant experiences with Sambad, and general information in their diary without omitting anything related to the chosen research topic. Some important or delicate information was not recorded in the diary but rather recorded in their home based on memory.

Transcribing

Following the information gathering, we translated the information into its entirety in Nepali language. Our participants were shown these passages, and they provided feedback on why we did so in order to uphold study ethics. The inclusion of field notes in the research report was done with the participants' consent. Additionally, we translated the texts into English. It is the way of transforming one mode of oral discourse to the narrative mode or written form (Lawrence & Snow, 2011). We made our information notes readable despite their haphazard nature. The main themes of the participants' emotions, perceptions, attitudes, and behaviors were gleaned through the information gathering procedure, emphasized in the notes, and then translated into understandable language.

Coding

The categorizing of data provides a vital infrastructure for understanding the substance of the area. It can also play an active part in determining the true nature of the field. It represents the field's complexities (J. Elliott, 2005). We recorded all of the material in our diary using a variety of signs, symbols, and key points from the participants' statements. It made transcriptions easy for us. We converted the coded information from our diary into readable and clear language.

Thematization

We created distinct themes after gathering necessary information to facilitate analysis and interpretation. Thematization is the process of creating various headings and subheadings related to research topics, which are known as prospective analytic categories (de Farias et al., 2021). The theme is a specific pattern of meaning discovered through observation and interview, and it conveys something crucial about material related to the study issue. It is a response pattern and the meaning of a data collection (Creswell, 2012). We grouped all information into categories or themes to facilitate issue-based analysis and interpretation.

Analysis and Interpretation

The study was based on primary and secondary data that was triangulated in several ways to ensure their validity and reliability. A freestanding block of genuine information was delivered. The information was organized under various themes. The facts or tale offered in each segment was used to create themes. In this method, we gave the study's background, study presented in the section, analysis, theoretical literature, interpretation based on information and studied literature, and conclusion. The information gathered was critically evaluated and theoretically interpreted. The analysis and interpretation were also linked to our experiences as a

progressive thinker and researcher, as well as the relevant theories that emerged during data gathering.

Results

Progress of Graduate Forum

A group of adolescents attended a Samvad session in the village of Kanchan 2, Bijaya Nagar Rupandehi, aimed to reach some apex level in their life jurney. The session began with the national anthem and a Samvad song, and participants expressed interest in various careers, including teaching, army, police, and dance. The girls started creating a roadmap to achieve their goals, with some pursuing military careers and others focusing on social services. The municipality called them for discussions on child and women's issues, and they started Aama Sambad and Bal Bagaicha, focusing on mother empowerment and children's wellbeing. The girls are enrolled in a one-year Samvad program and a graduate program from 13 to 22 month. In the community, older girls are traditionally responsible for household chores, while boys are expected to take care of them. Samvad sessions help girls set and become aware of their goals, while the Sungabaha Community Development Center, supported by the Stromme Foundation, works to control early marriages called 'Bhagi Bibah'. Participants receive snacks during meetings, travel expenses, and food for programs outside local areas.

Samvad integrated mind management apporoach (MMA) empowered the adolescent girls which shown in their sociocultural and individual interventions. Taking the entence of the findinging from the field intrusion the little part mindfulness process developed the neuro-lingustic programme (Tang et al., 2015) and psychopedagogical framework (Grabovac et al., 2011) with the participants of samvad graduate network and forums. The development of adolescent intelligence through psychopedagogical intervention entails specific educational tactics meant to promote cognitive development and improve learning results. According to Vygotsky's socio-cultural theory, adolescents gain from social interactions and collaborative learning experiences that scaffold their cognitive abilities (Vygotsky & Cole, 1978). From the interventions found that the goal of Samvad mind management is to foster critical thinking, creativity, and problem-solving in a stimulating learning environment.

In order to improve teenagers' intellectual development, Brown & Campione, (2013) highlight the value of supervised involvement and cognitive apprenticeships. Project-based learning, cooperative group activities, and mentorship programs are examples of psychopedagogical practices which Samvad mind management apporoach integrate with gradute forums and network. By incorporating these interventions into their daily activities and reactions, Samvad participants can establish a framework fostering adolescents' intellectual development.

Gajjab Gajadi Sathi Sanjali

May 28, 2023, one the same day we visited another Samvad center in Gajadi, Kanchan 1 Rupandehi. It is a Graduate Network. When we reched there the members of Sambad Network start a song "Hami sathi saathi……." The song has so many sentences and words of empowerment and motivations. They start the program with a formal introduction. Everyone is saying "Jaya Samvad". In the introduction they also mention their goals.

From the social interaction and intervention, we essence that Samvad mind management apporoach helps adolescents' participants from the viewpoints of neuro-linguestic programming. The theory of neuro-linguestic programming focuses on the interaction of behavior, language, and neurology to provide a novel approach to the development of teenage intelligence which we can easily observe in graduate network and graduate forum of Samvad. According to NLP proponents, adolescents' cognitive capacities and personal development can be improved by

comprehending and optimizing thought processes, communication styles, and behavior. Techniques like modeling successful behaviors, altering limiting beliefs, and applying powerful communication tactics are the main focus of mind management apporoach in Samvad. It continuously develops the adolescent well-being in Kanchan.

Saathi sanjal (Graduate Forum) empowered adoloscent

"Sunaghabha Samudayik Bikash Kendra initiated the Sambad program, which began with a graduate forum discussing personal and social issues at the community level. After recognizing the need to raise awareness at the municipality level, the group formed Sathhi Sanjal, enrolling graduates from various forums. The main motto of Saathi Sanjal is quality education, child marriage, and drug usage. The group works on four areas: Bahas Pairabi, health and cleanliness, finance, and sports," Asmita Pandey was mentioning in the meeting of Gadiate Network of Gajadi.

The Graduate Forum focuses on raising voice in policy formulation in village municipalities, with 14 Saathi Sanjal in four municipalities. The group plays a vital role in stopping play cards and promoting education. They conduct surveys on children out of reach of education and assist them in obtaining education. Support is provided from both the municipality and the community, and teaching materials and sanitary pads are provided. The group also raises the issue of reducing school fees in both government and community schools. Susmita Nepali, the chairman of the Gajadi Graduate Forum, hopes that this problem will be solved in the near future.

Sunaghabha Samudayik Bikash Kendra initiated the Saambad program to address personal and social issues at the community level. After a year of work, they formed a graduate forum, where they discussed personal and social issues. They then reached the municipality level and formed Sathhi Sanjal, enrolling graduates from different graduate forums. The main motto of Saathi Sanjal is to work on quality education, raised voice against child marriage, and drug use. The program works on four areas: Bahas Pairabi, health and cleanliness, finance, and sports. The Saathi Sanjal focuses on raising voice in policy formulation in village municipalities also. Found that every day when they gather for meeting in Sanjal revise their goal and recall the agendas as well as to do list. This kind of process known as mind management apporoach which aultimately make their strong and aware for their tasks. Here the Samvad mind management apporoach is strongly working from graduates' daily action against socital issues and hinders. There are 14 Saathi Sanjal in four municipalities, with 5 to 13 Bal Bagaicha, 13 to 19 Graduate Forum, and Aama Sanjal for empowering mothers.

Kanchan villagers faces issues of child marriage and drug usage from young generations, yputh and adoloscents. Saathi Sanjaal plays a vital role in stopping play cards, chewing tobacco and promoting education. They survey children out of reach of education and help them reach school during admission. They receive support from sunghabha and municipalities, providing teaching materials and sanitary pads for adolescent girls. They also raise the issue of reducing school fees in government and community schools. Susmita Nepali, chairman of the Gajadi Graduate Forum, hopes that this problem will be solved in the near future from the support of mind management apporoach and active involvement of Sathi sanjal. Samvad interconnected mind management apporoach a part of mindfulness intervention gradually works under participants meetings, goal settings and make them aware for social unjust rituals and help fight against communal evils.

Sreejana Nepali one of the active members of Sathi Sanjal narrated that the Sunghabha Samuiddin Sanstha and its own credit program vital for generate income through its loan system

with a 24-percent interest rate. Sathi sanjal offers food stalls is local fair to encourage entrepreneurship and provide training in personal development, proposal writing, and public speaking for the Samvad fellow. They also focus on volleyball, Kabbadi, girls' safety training, blood donation, eye donation awareness, and community service for social awareness and income generation intervention. During the COVID-19 pandemic, they reached out to every house to warn people about the virus and provide handwashing skills. They involved in found raising or rahat generation act and provide reliefs for each person who are in need in the community. Sathi Sanjal periodically organize socio-psychological awareness programs, such as the Ek Ghar Due Bora program for separating Fohor (rubbish), Ek Ghar Ek Bot Abhiyan for afforestation, and a pocket campaign for keeping plastic waste in pockets. They also celebrate various Diwas and are launching the Ek Kisori Ek Sip Program.

Authorized and Progress Samvad

The Stromme Samvad awares adolescent girls through many arts and crafts on the wall of sesson hall which envisage social messages, weekly routines of their Samvad Mind Management Approach. Samvad animator introduces each participant's name and goal on the same day program, then moves to the national anthem and Samvad Song. These regular practices develop psychopedagogy and neuro-lingustic programming, which makes participants courageous to voice their problems and encourages open communication. For example, how one 15-year-old girl shares her family issue, leading the session with short discussions. Without mind management interventions in the Muslim community, a daughter (girl) walking with her head upright can only be imagined.

Samvad participants basically began the session with a review of the previous session and on the same day revised "Cheli beti Bachbikhan (girls trafficking" and then moved to the new theme of "Bal Bihawa (child marriage)." The animator divided the girls into groups and discussed different topics, where one group discussing child marriage and the other generating the ideas on prevention. One girl presented the topic, and the group interacted and exchanged self-perceptions. Through this process the mind management apporoach is implemented and this apporoach is working gradually behind day to day practice of Anubhuti neans realization. 'Anubhuti' a process of mindfulness intervention which comes under a part of mind management apporoach.   Basmati, a participant, was more mindful of social change and the differences between indigenous and migrate communities' practices regarding gender parity. She raised concerns about gender freedom and the dysfunctional nature of her community, particularly regarding child marriage and early marriage. She questioned how to resolve these issues, as her family was not convinced and potential violence and physical harm could occur if they rejected marriage. This is a real instance of output of mind management apporoach which Samvad is integrated for adolescent wakefulness and changes.

New Nature of Nayagaon

As per the theme of Samvad introduction, it contains repetition of their name, address and goal of their life. After the intro session, the graduates expressed how Samvad had changed their lives. The Importance of time, the responsibility of self, the goal, and the importance of saving are some of the major changes of their lives after Samvad. During the Samvad session, there was one session named "Anubhuti' where participants hear an audio which makes their life change and make them realize about their responsibility and values of life. And is guidade meditation practice which foster mind management and cognitive development of those who practice it. As previously mentioned this above-stated narration provide the proper implication of mind management apporoach for adolescent empowerment and changes. Samikshya (name

changed) one of the members of the Samuha she said, "I was so furious in small small things, not obeying parents' suggestions, irrespective for communities' peoples before but when I start 'Anubhuti' playing with sooth music in this Samvad I start slowly controlling the anger and realized the meaning of life and I completely change and set the goal of life." This is one more insinuation of Samvad intregrated mind-management apporoach to transform the adolescent in their life. Saving money and using it for education, as well as borrowing and lending money to the needy, is another lesson learned by adolescents through Samvad. The value of their existence is the most important theme of Samvad. Even the small kids were confident to interact with people and share the goal of their life.

Discussion

Overall, the findings of this tesearch provided some encouraging evidence regarding mind management and adolescent empowerment. In the discourse, Uma expressed her desire to become a police officer to serve society. Members of Sanvad have set life goals, and Samvad has helped them observe their thoughts and feelings. The program's rule of introducing their goals makes them more aware of their future endeavor. Girls had no life goals before joining Samvad and the graduate program, but they were clear and confident about sharing their goals afterward. (Tamilselvi et al., 2010) suggests that our thoughts, feelings, and behaviors are the only things we can control in our lives. NLP has been used to empower girls in the Kanchan RM of Rupandehi, demonstrating the effectiveness of mind management apporoach in achieving success and objectives.

The Samvad program has significantly transformed the lives of adolescent girls in Kanchan Rupendhi, turning them into aware and socially active citizens. Surprisingly, girls in grades 10 to 12 exhibit a higher social awareness level than Master's degree scholars in urban areas like Butwal. These empowered girls are well-informed about issues such as early marriage and Bhagi Biwah (forced marriage). According to them, the Samvad program has drastically reduced early marriages driven by parental wishes due to increased awareness. However, some cases still occur, particularly among boys and girls who undergo Bhagi Biwah after the SEE exam they start valueing life and credit Samvad for educating them about life goals from an early age, providing them with a roadmap for goal achievement. The Samvad program's impact extends to education, empowerment, and imparting income generation techniques to these young individuals.

The Samvad program has significantly transformed the lives of adolescent girls in Kanchan Rupendhi, making them informed and socially active citizens. These girls, ranging from 10th to 12th grade, exhibit a higher social awareness level than other higher degree scholars in urban areas like Butwal. Their understanding of issues such as early marriage and force marriage reflects the impact of parental awareness instilled through Samvad. Despite some cases of early marriage after the SEE exam, these girls, empowered by Samvad, appreciate life's value and clearly understand their life goals. The Samvad not only educates and empowers them but also imparts techniques for income generation, fostering a holistic transformation in their lives.

Members of the Samvad graduate groups display high emotional maturity and strength, facilitated by regular group sessions where they share feelings, problems, and solutions. They possess an understanding of mindfulness practices, allowing them to achieve a peaceful state. While their meditation and mindfulness practices may not guarantee constant tranquility in every situation, they are adept at managing emotions like anger, hatred, frustration, and depression. One girl's coping mechanism involves self-affirmation, exemplified by the phrase "Narisa Hai Narisha, Risaunu Ramro Hoina," which transforms her anger into a state of peace. Additionally,

some resort to smiling during moments of sadness or disappointment as a strategy to uplift their spirits (Ekman, 1989).

The Samvad program has instilled a profound realization among its participants, particularly in understanding and appreciating the sacrifices and guidance of their parents. One girl acknowledges the transformation in her perception, recognizing that her parents' scolding was for her benefit, shifting her focus from friends' misguidance. Feeling a sense of responsibility towards her family and community, she emphasizes her role as a daughter in society. Another girl expresses gratitude, stating that without the Samvad mind management program, she might have continued down a misguided path. The testimonials of the Samvad adolescents reflect significant changes in the teens' thoughts, behaviors, and actions. Similarly, a boy shares his newfound understanding of everyday jobs, goals, and the importance of savings, responsibility, and time management, all of which he wasn't aware of before Samvad. The program has provided a sense of significance and understanding about life's priorities. the participants speak with respect, responsibility, and maturity, highlighting the positive impact of Samvad on their lives.

The Samvad program plays a crucial role in supporting girls, particularly in the realm of education. It serves as a catalyst for those who had to discontinue their education due to household issues and those who had become out of school children (OOSC), motivating them to rejoin and complete school. Samvad addresses severe economic challenges, enabling girls to continue their education by providing support for stationery and negotiating with school authority for lessening regular fees, etc. For those facing cognitive or other barriers to schooling, Samvad empowers them through diverse training programs such as stitching and beauty parlor training for income generation so they can continue schooling. A legatee, Sarmila Tharu, highlights the transformative impact of Samvad, noting a newfound ability to express herself and share her knowledge with others, which she obtained after rejoining her academic journey. Moreover, girls actively engage in SWOT analysis, identifying weaknesses and enhancing strengths, showcasing the Samvad mind management program's comprehensive approach to personal and educational development (Blakemore & Choudhury, 2006).

The Samvad mind management intervention program has brought about positive changes in the community where it takes place. Initially located amidst a forest frequented by men engaging in card playing and drug use, the girls participating in Samvad gradually realized the need to address such social issues. Through counseling and persistent efforts, they successfully convinced individuals to cease these activities, despite initial resistance. Sathi Sanjal, focusing on education, income, and empowerment, expanded its reach to include both adolescent boys and school-going children. They collect data, identify those needing support, and collaborate with local authorities for assistance. Graduate members of Samvad always deployed if needed and actively engaged in community service, disseminating information about safety measures, providing relief funds, and organizing socio-psychopedagogical programs for the well-being of the community (McNatt et al., 2018).

Stromme Saathi Sanjal plays a multifaceted role in community development by offering training in personal development, proposal writing, fostering healthy relationships within families and couples, and public speaking skills. Additionally, Stromme Samvad emphasizes sports, particularly volleyball and Kabaddi, recognizing the potential for empowerment among village working girls and boys. Notably, Saathi Sanjal incorporates safety training for girls, incorporating martial arts for self-defense. The Stromme foundation extends its impact through awareness programs on blood donation and eye donation through Samvad graduates and

collaborative efforts with social organizations like the Lions Club which highlight a commitment to social service and personal development. While the Stromme Samvad's efforts are commendable, potential critics might explore the long-term sustainability of such initiatives and their broader impact on community development.

Conclusion

The Stromme Foundation has brought attention to the pivotal role of interventions based on mind management in enhancing the overall well-being, empowerment, and academic performance of adolescents. The results consistently suggest a positive relationship between participating in Samvad interventions and experiencing improved mental health outcomes, heightened feelings of empowerment, and notable progress in academic accomplishments. A thorough examination of the data shows that adolescents involved in mind management through Samvad forum and network practices exhibit increased emotional intelligence, resilience to stress, and a greater ability to navigate academic challenges. In addition, the promotion of mindfulness and self-awareness through Samvad mind management interventions significantly contributes to nurturing a positive self-image and instilling a sense of purpose among adolescents.

The impact of mind management on empowerment is evident through increased self-efficacy, motivation, and a proactive approach to goal-setting for adolescents. Integrating mind management equips them with essential tools to handle stress, regulate emotions, and make informed decisions, empowering them to manage their well-being and academic success. Academic performance shows a clear positive impact, with significant improvements in grades, interpersonal behaviour, and overall scholastic engagement for those in mind management interventions. This underscores the importance of a healthy mind in creating an optimal learning environment, where adolescents excel academically through enhanced information absorption and critical thinking skills. Looking ahead, educators, parents, and policymakers must recognize mind management interventions as integral to adolescent development, investing in the mental well-being of youth to build a resilient generation capable of navigating life's challenges.

The provided evidence robustly affirms the effectiveness of mind management interventions in fostering comprehensive adolescent development. This study aims to inspire the inclusion of these interventions in educational curricula and youth development programs, with the ultimate goal of nurturing a generation characterized by empowerment, resilience, and academic success.

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