




Development and Validation of an Educational Protocol Based on the Phenomenology of Self-Harming Behaviors in Adolescent Girls with a History of Non-Suicidal Self-Injury



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E d i t o r	R e v i e w e r s
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1. Round 1

1.1. Reviewer 1

Reviewer:

The sentence “Self-harming behaviors among adolescents have become an increasingly urgent public health and psychological concern worldwide...” could be strengthened by adding recent epidemiological prevalence data specific to Iran to justify the urgency in the local context.

The text states: “In Iran, self-harming behaviors among adolescents are influenced by unique cultural, familial, and educational dynamics.” This is crucial but underdeveloped. Expand by providing specific cultural examples (e.g., stigma, collectivist family norms) that justify why phenomenology was chosen as the basis.

The description “Physical pain acted as a substitute for mental distress, helping to alleviate intense negative emotions.” should be clarified by providing direct participant quotations to enrich the phenomenological depth.

The paragraph “Adolescents acknowledged that self-harm temporarily reduced anxiety and psychological pain...” reads more like a summary. Embedding verbatim quotes here would preserve phenomenological authenticity and highlight participants’ voices.

The authors write: “This duality—between hope and fear—underscores the complexity of designing effective interventions...” It would be valuable to connect this duality to motivational interviewing or transtheoretical models of change, which directly address ambivalence.

Authors uploaded the revised manuscript.

1.2. Reviewer 2

Reviewer:

The section notes: “Theoretical and empirical models further emphasize the role of attachment insecurity, maladaptive schemas, and poor emotion regulation in predicting NSSI.” This should include stronger linkage between international models and Iranian studies—clarifying how universal predictors align with culturally specific dynamics.

The statement “Adolescents often perceive self-injury as a means of expressing unspeakable emotional pain, asserting control, or even forming a maladaptive part of their identity.” is powerful but lacks citations beyond Johnson (2022) and Mohibi (2020). Including more diverse international sources would strengthen the argument.

The sentence “Dialectical Behavior Therapy (DBT), with its emphasis on emotion regulation and distress tolerance, has been widely applied...” would benefit from briefly mentioning whether DBT has been culturally adapted in Iran and if similar adaptations were considered in developing the new protocol.

In Session 5 “Reducing Rumination and Focusing on the Present,” the mindfulness component is briefly described. Consider adding more culturally sensitive examples (e.g., integrating mindfulness practices with local spiritual/religious traditions) to increase applicability.

The statement “Participants acknowledged that these behaviors often served as non-verbal requests for attention or support...” should more critically address the ethical challenge of distinguishing genuine distress communication from potential reinforcement of maladaptive behaviors.

Authors uploaded the revised manuscript.

2. Revised

Editor’s decision after revisions: Accepted.

Editor in Chief’s decision: Accepted.