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Lexicon in Self-Harming among Adolescents: A Social Praxis Study of Ideological Dimension from an Eco-Linguistic Perspective

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article info	abstract
	This study investigates the lexicon of self-harming among adolescents within the context of Role Player Real Life (RPRL) activities on social media platforms such as Twitter and Telegram. RPRL, a practice in which adolescents assume fictional or anonymized identities, has emerged as a digital space where emotional expression, including self-harming discourse, is normalized and ideologically reinforced. Using an eco-linguistic perspective and the dialectical model of communication proposed by Bang and Døør (1993), the study examines how language functions both as a product and a medium of social praxis, particularly in shaping adolescent behavior and mental health. Data were collected through textual analysis, interviews, and focus group discussions with students from SMAN 1 X Koto, Kabupaten Tanah Datar, Indonesia. The findings reveal a wide range of self-harm-related lexicon, such as "cutting," "barcode," and "overdose,"—that serve as communicative tools within these digital communities. Contributing factors include psychological distress, peer influence, and social media dynamics. The study also explores interventions such as dialectical behavior therapy (DBT), anti-ligature clothing, and self-love campaigns. The results underscore the need for comprehensive mental health strategies that consider the linguistic and ecological contexts of adolescent digital behavior.

1. Introduction

Adolescents today are increasingly immersed in digital ecosystems that deeply shape their social identities, emotional expression, and linguistic behaviors. One pressing phenomenon that demands scholarly attention is the rise of Role Player Real Life (RPRL)—a form of digital role-playing where users adopt fictional, anonymous, or public figure-based identities on platforms like Twitter, Telegram, or WhatsApp. While previous studies have explored adolescent self-harming behavior (Tang et al., 2021; Kiekens et al., 2020), and some have analyzed the impact of online communities on youth mental health (Marchant et al., 2022), there remains a critical research gap: few investigations examine the specific lexicon used in self-harm discourse within role-playing environments and its ideological function within these communities.

Moreover, linguistic studies on self-harm have largely focused on clinical or medical discourse, neglecting the social praxis dimension—how everyday language in peer-to-peer interactions on social media may reflect and reproduce ideologies surrounding self-harm. The eco-linguistic perspective (Stibbe, 2021) offers a crucial yet underutilized lens

in this context, particularly in understanding how language not only mirrors but actively shapes the ecological system that includes adolescents' mental health, social identity, and media use.

The urgency of this research is underscored by the rising rates of self-harming behaviors among adolescents globally, which the World Health Organization (2023) has linked to digital peer influence, identity experimentation, and lack of psychological support. The problem becomes more complex when youth adopt *fictionalized* personas to explore or normalize harmful behaviors, sometimes glamorized in coded language or hidden lexicons within tightly knit communities.

2. Method

2.1 Kind of Research

This research adopts a qualitative descriptive approach combined with Critical Discourse Analysis (CDA) and eco-linguistic theory to explore the lexicon, ideological dimensions, and social praxis related to self-harming among adolescents. As suggested by Fairclough (2022), CDA allows for the interpretation of language as a form of social practice embedded in power relations and ideology. At the same time, eco-linguistics provides a framework to evaluate whether language patterns contribute to ecological well-being or degradation, not only in environmental terms but also to psychological and social ecosystems (Stibbe, 2021).

2.2 Data Collection

The primary data of this research consists of two types: textual data and field data obtained through interviews and focus group discussions. The textual data are drawn from various publicly available sources such as online forums (e.g., Reddit, Tumblr), personal blogs, open-access mental health platforms, and youth-generated articles. These texts were selected using purposive sampling, focusing on discourse authored by or directed to adolescents aged 13–19 and explicitly referencing self-harming behavior. Approximately 30–50 texts were collected to ensure representativeness and thematic saturation. The texts are thematically categorized and linguistically coded to identify recurring lexical choices, metaphorical expressions, and discourse patterns (Miles, Huberman, & Saldaña, 2020).

The field data were gathered through semi-structured interviews and focus group discussions conducted with students of SMAN 1 X Koto, Kabupaten Tanah Datar, Sumatera Barat. Participants were selected purposively based on age (15–18 years) and willingness to participate voluntarily, with full ethical clearance and parental consent obtained beforehand. The interviews were guided by open-ended questions focusing on how adolescents perceive, describe, and interact with language related to self-harming. Each interview lasted between 30 to 45 minutes and was audio-recorded, transcribed, and coded. The goal was to understand the participants' lived experiences and their use of specific lexical and discursive strategies in talking about emotional distress (Nowell et al., 2022).

In addition, focus group discussions (FGDs) were conducted with groups of 5–7 students, organized by class level (e.g., Class XI and XII). The discussions explored shared language practices, slang terms, peer discourse, and the social meanings of self-harm expressions in both school and online contexts. The group setting allowed for the emergence of collective ideologies and the observation of how language shapes and is shaped by social praxis. Topics included commonly heard phrases, cultural expressions, and the emotional tone of peer communication. FGDs were recorded, transcribed, and analyzed using thematic coding and eco-linguistic analysis, as outlined by Stibbe (2021) and reinforced by Tracy (2020) who emphasized the importance of discourse in forming ecological and social realities.

2.3 Data Analysis (This is only an example)

The data analysis in this study employed a qualitative interpretive approach by combining linguistic analysis, thematic analysis, and eco-linguistic discourse analysis. The first phase involved identifying and categorizing the specific lexicon related to self-harming behavior used by adolescents in Role Player Real Life (RPRL) environments. This included analyzing verbs such as *cutting*, *burning*, and *scratching*, as well as nouns like *barcode* and *overdose*, extracted from online forums, blogs, RPRL group chats on Telegram and Twitter, and interview transcripts. These lexical items were then grouped according to semantic fields such as physical harm, emotional states, and community-based expressions.

The second phase applied thematic analysis following Braun and Clarke's (2021) six-step method, which involved transcription, initial coding, theme generation, theme review, theme definition, and final reporting. This analysis allowed the identification of key psychological and social themes related to self-harm, such as depression, peer pressure, body image issues, cyberbullying, and low self-esteem, as expressed by participants in interviews and focus groups.

The third phase used eco-linguistic discourse analysis based on Stibbe's (2021) framework and the dialectical model by Bang and Døør (1993). This approach examined how language is shaped by and, in turn, shapes the adolescent's ecological system, including mental states, social context, and digital environments. The dialectic structure involved identifying the roles of S1 (text producer, such as role players), S2 (consumer, adolescents), S3 (social community or RPRL participants), O (object of discourse, i.e., self-harm behavior), and M (media environment, such as Twitter or Telegram). This framework illuminated the ideological dimensions of language use, such as how self-harm discourse is normalized or resisted through peer communities and identity play.

To ensure validity and trustworthiness, the study utilized methodological triangulation, drawing data from textual sources, interviews, and focus groups. Member checking was conducted to confirm participants' intended meanings, and inter-coder reliability was maintained through independent coding by multiple researchers to minimize bias and enhance interpretive accuracy.

3. Results and Discussions

3.1 Results

Table 1. Lexical Items (Verbs) Commonly Found in Adolescent Self-Harming Discourse

Verb	Type of Action	Modality	Lexical Domain	Ideological/Pragmatic Implications
Cutting	Direct physical harm	High	Body-focused	Symbol of emotional release and control (Stibbe, 2021)
Burning	Direct physical harm	High	Pain-inflicting	Perceived as punishment/self-purification (Tracy, 2020)
Hanging	Lethal act	Extreme	Death-oriented	Associated with suicidal ideation (WHO, 2022)
Stabbing	Weaponized action	High	Violent/self-directed	Symbolic of inner aggression or desperation
Swallowing	Ingestive action	Medium to high	Medical/pharmaceutical	Linked to overdose or toxicity attempts (Nowell et al., 2022)
Drowning	Lethal act	Extreme	Environmental death	Often metaphorical for "being overwhelmed" (Fairclough, 2022)
Shooting	Weaponized act	Extreme	Lethal/self-destructive	More common in cultural references than in actual acts (Stibbe, 2021)
Jumping	Escape action	High	Height/space-related	Suggests the need to escape the emotional burden
Scratching	Repetitive/self-marking	Low to medium	Sensory release	Seen as a milder form of self-harm (Miles et al., 2020)
Banging	Impact-oriented	Medium	Noise/pain combined	Often appears in anger-driven behavior
Piercing	Self-insertion	Low to medium	Bodily modification	Sometimes normalized in youth culture, blurs the line with self-harm
Hitting	Impact self-injury	Medium	Aggressive expression	Reflects frustration or self-punishment
Pulling out hair	Repetitive/self-extraction	Medium	Tension release	Linked to trichotillomania, symbolic of inner conflict
Self-biting	Self-targeted harm	Medium	Oral aggression	Often, an unconscious or reactive response

The use of verbs in self-harming discourse is central to understanding how adolescents linguistically construct pain, emotional struggle, and identity. These verbs are more than descriptors of physical acts; they carry emotional, ideological, and ecological meaning. According to Stibbe (2021), language functions as an ecological system that either supports or undermines life. Verbs such as *cutting*, *burning*, and *hanging* reflect life-depleting stories, which shape not only perception but also lived experience.

Verbs like *cutting* and *burning* are highly prevalent in adolescent narratives, often symbolizing an attempt to regain control, express internal suffering, or numb emotional pain (Tracy, 2020). In contrast, verbs such as *hanging* or *shooting* indicate more severe suicidal intent and often appear in more advanced stages of psychological distress (WHO, 2022).

Linguistically, these verbs are typically transitive and agentive, indicating that the subject (the adolescent) is acting for themselves. This reinforces an ideology of internalized violence, where harm is redirected inward rather than expressed externally (Fairclough, 2022).

Additionally, verbs like *scratching*, *self-biting*, or *hair-pulling* may be dismissed as less severe, but from an eco-linguistic perspective, they signal an early deterioration of the self-ecology, disrupting the mental, social, and bodily harmony of the individual (Nowell et al., 2022).

Table 2. Nouns in Adolescent Self-Harming Discourse

Noun	Literal Meaning	Contextual/Metaphorical Meaning	Ideological Implication
Barcode	Product label with vertical lines	Pattern of self-inflicted cuts (usually on the forearm)	Normalization and aestheticization of pain (Stibbe, 2021)
Overdose	Excessive drug intake	Deliberate act to harm or numb oneself	The boundary between self-harm and suicide (WHO, 2022)
Bruised knuckles	Swollen or discolored finger joints	Result of punching walls or hard surfaces	Externalized self-harm and suppressed emotional expression (Tracy, 2020)
Tics	Sudden, repetitive movements or sounds	Uncontrolled body responses to stress, sometimes self-induced	Neurological or anxiety-linked expression of inner turmoil (Nowell et al., 2022)

The use of nouns in adolescent self-harming discourse often encodes complex emotional, ideological, and psychological meanings. Unlike verbs that describe actions, nouns in this context tend to name the results, objects, or symptoms of self-harming, thereby serving as social symbols of lived experience. These words are often metaphorical or euphemistic, indicating how adolescents reframe trauma linguistically—either to downplay, share, or aestheticize their pain (Fairclough, 2022).

1. Barcode

The term *barcode* has become a slang metaphor for a series of parallel cuts, typically made with a sharp object on the forearm. Its use transforms a harmful act into a visual and linguistic metaphor, comparing the human body to a commodified object, stripped of individuality. This metaphor reflects both desensitization and internalized consumerist ideology, where even suffering becomes "designable" (Stibbe, 2021). The term has been widely circulated in online forums, sometimes in aestheticized imagery, which may contribute to its normalization.

2. Overdose

Overdose refers to the ingestion of drugs beyond a safe limit, but within self-harm discourse, it occupies a liminal space between self-harm and suicide. Adolescents may refer to overdosing as a form of temporary escape, a cry for help, or a serious attempt at self-destruction. Linguistically, the word carries medical authority, which can serve to rationalize or legitimize harmful behavior (WHO, 2022). The noun also reflects the ideological framing of pain as something to be numbed or silenced chemically.

3. Bruised knuckles

Bruised knuckles often appear as physical evidence of punching walls or solid objects, typically driven by emotional overwhelm, frustration, or anger. The phrase represents externalized self-harm, as the damage is not directly inflicted with sharp objects, but through the body's collision with something else. It reflects a masculinized or non-verbal form of emotional expression, often suppressed in mental health narratives (Tracy, 2020). Ideologically, it speaks to the stigma around vulnerability and the valorization of toughness.

4. Tics

Tics, which are repetitive, involuntary movements or vocalizations, are sometimes observed among adolescents experiencing severe stress or trauma. While clinically linked to neurological or anxiety disorders, in self-harming discourse, they may be referenced to describe bodily unrest or lack of control. The noun *tics* points to the embodied manifestation of psychological turmoil, blurring the boundary between mental and physical health (Nowell et al., 2022). Ideologically, its use reflects a narrative of disempowerment and biological determinism.

Table 3. Psychological and Social Factors Influencing Self-Harm in Adolescents

Factor	Category	Linguistic Function	Ecological & Ideological Implication
Restraints	External pressure	Constraint metaphor (e.g., "trapped")	Reflects feelings of confinement in social/familial norms (Stibbe, 2021)
Broken heart	Emotional trauma	Metaphor for loss or rejection	Romanticized but real emotional devastation (Tracy, 2020)
Peer pressure	Social influence	Coercive discourse	Reproduces harmful norms to "fit in" (Fairclough, 2022)
Sexuality	Identity conflict	Silenced/contested terms	Marginalization and lack of safe expression spaces (Nowell et al., 2022)
Depression	Mental health	Clinical and colloquial hybrid language	Blurs the line between diagnosis and identity (WHO, 2022)
Loss and grief	Personal trauma	Death/bereavement vocabulary	Often underrepresented in peer discourse
Confidence	Emotional regulation	Evaluative language (e.g., "worthless")	Links to resilience or vulnerability (Tracy, 2020)
Body image	Social-physical self	Visual/metaphorical (e.g., "fat", "ugly")	Driven by social media norms and digital mirrors (Stibbe, 2021)
Broken home	Family structure	Euphemism for domestic instability	Symbol of emotional fragmentation
Copycat behavior	Mimicry	Borrowed expressions	Linked to TikTok/Instagram trends and normalization of harm (WHO, 2022)
Fear of Missing Out (FOMO)	Social anxiety	Modern slang/abbreviation	Intensifies through digital hyperconnectivity (Fairclough, 2022)
Cyberbullying	Online aggression	Verbal violence	Persistent linguistic harassment shaping self-worth
Low self-esteem	Psychological state	Self-deprecating expressions	Identity devaluation and self-silencing

Factor	Category	Linguistic Function	Ecological & Ideological Implication
Feelings of worthlessness	Existential perception	Absolute negation (e.g., "I am nothing")	Core symptom of depression and social alienation
Anxiety	Mental health	Anticipatory vocabulary (e.g., "panic")	Cultural framing of uncertainty and internal instability

The factors influencing self-harm in adolescents can be grouped into three main dimensions: psychological, social, and ideological. The language adolescents use to express these factors is often not clinically explicit, but instead full of metaphors, euphemisms, and cultural idioms that reflect their inner experiences (Stibbe, 2021; Tracy, 2020).

1. Psychological Factors

Conditions like *depression*, *anxiety*, *low self-esteem*, and *feelings of worthlessness* are increasingly used in adolescent discourse, both in social media and in daily conversations. According to WHO (2022), the rising prevalence of mental health disorders is closely linked to the increased risk of self-harm. From an ecological linguistics perspective, these terms indicate life-depleting narratives, where adolescents see themselves as unworthy or hopeless.

2. Social Factors

Peer pressure, *cyberbullying*, and *fear of missing out* (FOMO) are social pressures that come from the community and digital media. FOMO, for example, is a form of modern fear shaped by a hyper-competitive culture in social media (Fairclough, 2022). Cyberbullying intensifies this pressure through verbal violence and online stigmatization that leaves psychological scars.

3. Identity and Ideological Factors

Issues such as *sexuality*, *body image*, and *broken home* are closely tied to identity crises and ideological narratives that dictate standards for body, family, and sexual orientation. Expressions like *barcode* (for cuts), or the use of visual imagery in social media, show how the adolescent body becomes a "text" of larger ideological conflicts (Nowell et al., 2022).

Additionally, *copycat behavior* is an important factor in the digital age, where self-harm discourse can be easily shared, copied, or even turned into a trend. This demonstrates how language and actions interact in the adolescent social ecology, with digital spaces playing a large role in shaping language and behavior.

3.2 Discussion

1. Lexicon of Self-Harm: The Specific Terms Used by Adolescents

The research reveals a variety of terms and expressions adolescents use when discussing self-harm, reflecting not only the psychological and emotional turmoil they experience but also the social influences that shape their perceptions of self-harm. Common verbs used in online forums, blogs, and literature include *cutting*, *burning*, *hanging*, *stabbing*, *swallowing*, and *scratching*, with each verb linked to different forms of harm and indicating the severity of the act (Tracy, 2020). These terms reflect the intensity

and urgency adolescents feel in their actions, with verbs like *hitting* and *banging* also frequently used to signify acts of aggression towards oneself.

Nouns related to self-harm, such as *barcode* (for cutting marks), *overdose*, and *bruised knuckles*, indicate a linguistic shorthand for self-harming behaviors. The term *barcode*, often used to refer to self-inflicted scars, reflects the social normalization of self-harm within certain subcultures, particularly on social media platforms. Additionally, terms like *overdose* and *bruised knuckles* represent a distorted view of danger, where adolescents may trivialize the seriousness of self-harm through casual use of the terms (Nowell et al., 2022).

2. Factors Influencing Self-Harm: Psychological and Social Pressures

The factors identified through textual analysis and interviews with adolescents reflect a combination of psychological distress and social pressures. The most prevalent factors include depression, peer pressure, body image issues, and cyberbullying.

Depression was consistently mentioned as a major contributor to self-harm. Adolescents often used phrases such as *feeling worthless*, *empty*, or *like I don't exist* to describe their emotional states. These expressions, which appeared in interviews and online discourse, reflect the linguistic framing of depression as a state of invisibility or non-existence, further amplifying the feeling of being trapped in a cycle of despair (WHO, 2022).

The role of peer pressure was also significant. Participants in interviews revealed that they often engage in self-harm because they felt it was expected or normalized within their social groups. In some cases, self-harm behaviors were influenced by online communities that glorified these acts, leading to a form of social mimicry (Fairclough, 2022). As one adolescent participant stated, "I started doing it because everyone else was." This is an example of copycat behavior that was often observed in the focus group discussions.

Body image issues also played a crucial role in self-harm behaviors, with adolescents frequently using terms like *fat*, *ugly*, or *disgusting* to describe themselves. These negative self-assessments were heavily influenced by media portrayals and peer opinions, creating a toxic environment where self-worth was tied to appearance. This issue was exacerbated by the overwhelming presence of idealized body images on social media, leading adolescents to engage in self-destructive behaviors in an attempt to conform to these standards (Stibbe, 2021).

Cyberbullying emerged as a major issue during the interviews, with many adolescents reporting that they were harassed online about their appearance, behaviors, and identities. The verbal violence that takes place in digital spaces was discussed in focus groups, where participants identified it as a significant stressor. They often referred to these cyberbullying experiences as "being attacked on every front," demonstrating how digital violence can seep into offline lives, contributing to feelings of worthlessness (Fairclough, 2022).

3. Ideological Dimensions: How Language Reflects and Shapes Adolescent Identity

The ideological dimension of self-harm was strongly reflected in the language adolescents used to talk about themselves and their behaviors. This is particularly evident in how adolescents described their emotional states, often using metaphors that positioned them as victims of circumstance. For example, terms like *broken heart*, *lonely*, and *trapped* were commonly used to express the emotional impact of loss and grief, as well as feelings of alienation (Tracy, 2020).

Additionally, the discourse around sexuality and identity showed how marginalized groups, such as LGBTQ+ adolescents, used language that concealed or neglected their experiences. In the focus groups, participants discussed how their struggles with identity often went unspoken because of the lack of safe spaces to express their sexuality, particularly in conservative communities (Nowell et al., 2022).

The broken home factor was also linked to the use of metaphors of instability. Adolescents often described their family life in terms of fractures, disconnections, or unreliable foundations. This reflects a larger social discourse that associates family problems with a loss of security, leading adolescents to turn inward and engage in self-harm as a form of emotional release.

4. Ecological Linguistic Perspective: Interactions Between Language and Environment

The research applied an ecological linguistic perspective to understand how language interacts with social and environmental factors. From this viewpoint, self-harm is seen not only as an individual psychological issue but also as a socially constructed phenomenon shaped by ideological narratives and media representations. The use of language in online forums, blogs, and social media acts as a social mirror, reflecting the normalized behaviors and discourses that adolescents internalize.

For example, many of the verbs and nouns associated with self-harm are borrowed from peer interactions and social media content, which reproduce harmful ideas and patterns. As adolescents spend more time in digital spaces, they become increasingly exposed to and influenced by these patterns, which in turn shape their linguistic choices and behavioral patterns.

5. Role Player Real Life (RPRL) as Social Praxis: Language, Ideology, and Adolescent Ecology

Role Player Real Life (RPRL) represents a distinctive form of social praxis in contemporary adolescent digital culture, particularly within the ecosystem of social media platforms such as Twitter (X), Telegram, and WhatsApp. In this practice, adolescents create and perform alternative identities, often based on public figures, fictional characters, or anonymized personas, and engage in ongoing roleplay with other participants. Through these interactions, RPRL communities function not only as spaces of entertainment or expression but as dynamic sites where language is both shaped by and shapes social experience.

From a sociolinguistic and eco-linguistic standpoint, language in RPRL is not a neutral tool; rather, it is a medium and a product of the social environment, reinforcing shared values, ideologies, and emotional dynamics. This aligns with the eco-linguistic view that language operates as a living system embedded in a larger ecological context, including psychological, social, and technological dimensions (Stibbe, 2021).

Within the context of RPRL, one observes a clear ideological dimension, particularly the interplay between individual psychological states (e.g., depression, anxiety, self-worth issues) and the communal reinforcement of these states through shared narratives and lexicons. A critical concern is the emergence of self-harm communities in RPRL where members circulate and normalize terms like:

- Cutting

- Barcode (scarring patterns)

- OD (Overdose)

- Fambest (short for family-bestie; a term of closeness within RPRL groups)

- Base (short for "basis komunitas"—a community account used on Twitter to organize RP identities)

These lexicons, while initially appearing as mere slang or RP jargon, in fact convey ideological positions—they subtly embed and normalize mental health struggles and self-harming behavior, often romanticizing or validating them through peer engagement and community narratives. Adolescents, particularly those vulnerable to emotional instability, may internalize these values, shaping both their perception of reality and their behavior.

To analytically frame this, we turn to Bang and Døør's dialectic model (1993), which conceptualizes communication and social praxis as consisting of dialectical relations among several situational factors:
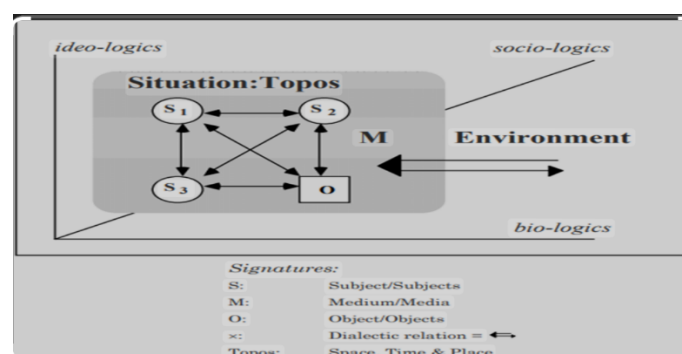

Figure 1. Model of Three-Dimensional Bang & Door Social Praxis (Bang and Door, 1993)

Component	Description
S1 (Text Producer)	The adolescent or RP participant creating and circulating discourse (e.g., tweets, RP scripts, status)
S2 (Text Receiver)	The consumer of this discourse—other adolescents or followers within the RP community

Component	Description
S3(Social Constituents)	The broader RPRL community that sets norms and reinforces patterns of behavior and language
O (Object/Outcome)	The thematic focus or ideological result—e.g., self-harm behaviors, identity fragmentation, or emotional validation
Topos (Time, Space, Place)	The socio-digital space where the interaction occurs—Telegram channels, Twitter Bases, WhatsApp groups
M (Media)	The technological medium or platform enabling the praxis—primarily social media

This framework helps us understand that language is dialectically related to action and ideology. In RPRL, the adolescents' linguistic choices (e.g., posting about "cutting" or identifying as "broken") are not just expressions of emotion—they are performative acts, influenced by and contributing to a collective ecology where certain behaviors are normalized and ritualized.

Ideological Consequences

The ideological consequence of such social praxis is profound. Language in RPRL:

- Mediates emotional experience, making trauma or self-harm a shared and somewhat "socially sanctioned" event.
- Constructs identity, where being mentally distressed becomes part of a recognized persona in the group.
- Generates community solidarity, but sometimes through shared pain, not healing.

Thus, adolescents may find in RPRL both support and danger—a place to be heard, but also a place where harmful ideologies are recycled.

6. Problem Solving for Adolescent Self-Harm: Approaches and Current Citations

Addressing adolescent self-harm requires an understanding of both preventive and intervention strategies. These strategies can range from physical interventions to psychological therapies, as well as social and emotional support mechanisms. The following discusses four key approaches in solving the problem of self-harm in adolescents, supported by current literature and citation references (2020–2025).

a. Anti-Ligature Clothing

Anti-ligature clothing is designed to prevent individuals from using clothing or accessories to harm themselves. This is particularly relevant in institutional settings like hospitals, psychiatric wards, or correctional facilities, where individuals at risk of self-harm might use clothing or fabric to engage in ligature-based self-harm (where the person uses something to restrict airflow or cause suffocation). Anti-ligature designs reduce the possibility of self-harm by employing materials and designs that prevent the use of clothing for strangulation or cutting (Jones et al., 2021).

Such clothing includes seamless or hard-to-tear materials and designs that minimize opportunities for tying or making knots. This intervention not only provides physical protection

but also psychological reassurance for patients and caregivers. Although these interventions are most common in clinical settings, they are gaining attention as part of a more comprehensive safety plan for those at risk of self-harm.

b. Dialectical Behavior Therapy (DBT)

Dialectical Behavior Therapy (DBT) is a form of cognitive-behavioral therapy (CBT) that is highly effective for adolescents engaging in self-harm, particularly those with borderline personality traits or emotion regulation difficulties. DBT focuses on helping individuals develop coping strategies for intense emotions, improve distress tolerance, and learn mindfulness techniques (Lynch, 2020).

The therapy is grounded in dialectics, where the therapist works with the individual to understand the opposites or conflicts within their feelings or behaviors. DBT emphasizes the validation of the person's emotional experiences while simultaneously promoting change and healthier ways to cope with distress. Its use with adolescents who self-harm has been shown to reduce the frequency of self-harm behaviors and improve emotional regulation, making it a key psychological intervention for at-risk youth.

c. Social Support

Social support plays a significant role in preventing and mitigating self-harm in adolescents. Strong social networks, including family, friends, and peer groups, provide critical emotional resources for adolescents facing mental health challenges. Research shows that adolescents with stronger social support systems are less likely to engage in self-harm behaviors because they have healthier coping mechanisms, feel less isolated, and have access to emotional validation and practical help during distressing moments (Snyder et al., 2022).

Adolescents who feel supported are also more likely to seek help from mental health professionals and participate in group-based interventions, such as peer support groups. This can reduce the perception of self-harm as a solitary, secretive act and can empower the adolescent to reach out for assistance when needed.

4. Self-Love and Acceptance

Self-love and self-acceptance are essential components in the prevention and healing of adolescent self-harm. Promoting self-love involves encouraging adolescents to develop a positive relationship with themselves, including practicing self-compassion, self-care, and gratitude. This approach shifts the focus from self-punishment and self-criticism to self-acceptance and emotional self-nurturing. Research suggests that when adolescents practice self-love, they are more likely to accept their flaws and reduce emotional distress, both of which are central to the motivation for self-harm (Meadows, 2023). Encouraging self-love also promotes resilience and helps adolescents develop healthier coping mechanisms to manage emotional or social struggles without resorting to harmful behaviors.

4. Conclusion

Language plays a central role in shaping and reflecting adolescent behavior in digital spaces. RPRL exemplifies how social praxis, ideology, and ecology converge to form

communities where self-harm is expressed and normalized through lexicon. Applying eco-linguistic and dialectical perspectives allows a deeper understanding of the dynamic interactions between language and adolescent mental health. Interventions must therefore address not only the individual but also the linguistic and social ecosystems in which these behaviors are sustained.

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