







Exploring the Phenomenon of Interfaith Marriage with an Emphasis on the Lived Experiences of Women in Iran: An Interpretative Phenomenological Study

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E d i t o r	R e v i e w e r s
Silvia Helena Koller  Faculty member, Universidade Federal do Grande do Sul, Porto Alegre, Brazil silvia.koller@pq.cnpq.br	Reviewer 1: Ali Akbar Soleymanian  Associate Professor of Counseling Department, Bojnord University, Iran. Email: Soleymanian@ub.ac.ir Reviewer 2: Hajar Torkan  Assistant Professor, Department of Psychology, Islamic Azad University, Isfahan Branch (Khorasgan), Isfahan, Iran. h.torkan@khuisf.ac.ir

1. Round 1

1.1. Reviewer 1

Reviewer:

The claim that interfaith marriage "has long been considered an indicator of social integration" requires a stronger theoretical foundation. Consider referencing additional sociological studies that establish this relationship more explicitly.

The discussion of macro, meso, and micro-level theories is extensive but lacks cohesion. Theories such as Erikson's identity formation and Kelsen's legal perspective do not integrate smoothly. Consider organizing these theories more clearly by linking them directly to interfaith marriage rather than presenting them in isolation.

The statement that interfaith marriage is seen as "forbidden love, impossible, sensitive, unachievable" lacks nuance. While these perspectives are valid, a counterbalancing discussion of more positive experiences should be included for a more comprehensive view.

The claim that "migration has become a significant topic in our life now" is interesting but lacks supporting demographic data. Consider referencing migration statistics on Iranian interfaith couples to strengthen the argument.

The phrase "biggest mistake of life" is a strong claim. While it represents a participant's experience, providing an alternative perspective from another participant could balance the narrative.

The discussion on exclusion from religious communities, families, and friends is well-structured but could benefit from a comparison to interfaith marriage dynamics in other Islamic-majority societies. This would add a comparative dimension.

Authors revised the manuscript and uploaded the document.

1.2. Reviewer 2

Reviewer:

The study states it employs a "grounded theory methodology," but later emphasizes "lived experiences." Given that grounded theory focuses on theory generation while phenomenology prioritizes meaning-making, a methodological clarification is needed.

The sample selection process mentions both purposive and theoretical sampling. However, theoretical sampling is specific to grounded theory, while purposive sampling aligns more with phenomenological studies. This methodological inconsistency should be resolved.

The coding process is described using open, axial, and selective coding, which are characteristic of grounded theory. If the study is indeed grounded theory, a clear justification for its use should be provided rather than mixing it with phenomenology.

The study states that data analysis was conducted using ATLAS.ti (version 7), which is outdated. The latest versions of ATLAS.ti offer more robust qualitative analysis tools. Consider updating the software version or justifying why version 7 was used.

The quote "Neither Farshad nor I cared about those things" is too vague. Consider replacing this with a quote that explicitly discusses the role of religious beliefs in marital decision-making.

The quote about Facebook interactions needs contextualization. Since the study focuses on Iranian women, how prevalent are such online interactions in shaping interfaith marriages? Providing broader social context would enhance the discussion.

The study states that some parents allow children to freely choose their religion at ages 16–18. How does this align with Iran's legal framework, where children inherit the father's religion by law? A brief discussion of legal constraints is necessary.

The statement that interfaith marriage is "a wonderful journey" contradicts earlier claims about the struggles involved. A discussion on factors that contribute to either positive or negative experiences would make this section more balanced.

The findings align with Shirdel et al. (2021), but the connection is weak. Instead of just citing similar studies, explain how your findings build upon or challenge existing literature.

Authors revised the manuscript and uploaded the document.

2. Revised

Editor's decision: Accepted.

Editor in Chief's decision: Accepted.