The Contribution of the Theory of Social Action in Explaining Acts of Agency over the Body

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Abstract:

This research paper focuses on identifying the contribution of the Theory of Social Action in interpreting acts of body manipulation. It highlights the significance society places on addressing this phenomenon, which has increasingly posed a threat to the well-being of individuals, particularly youth and adolescents. This vulnerability arises from their exposure to various forms of media, especially the internet, a byproduct of globalization.

The study yielded several key findings, most notably the role of social institutions in keeping pace with developments across various dimensions, particularly intellectual and cultural ones. This highlights the necessity for educational institutions to be vigilant in rectifying and redirecting such influences to ensure proper social behavior and action. Such efforts are crucial as they impact not only the community as a whole but also individuals themselves.

Keywords: Social action, acts of manipulation, the body, cultural and intellectual invasion.

1. INTRODUCTION:

According to Max Weber, sociology is the discipline through which researchers can understand humanity, comprehend the world, and perceive the nature of things as they are—not as one wishes them to be. Given the complexity of social reality and the challenges it presents in terms of comprehension and explanation, Weber utilized distinctive tools and concepts that have since become synonymous with his name and intellectual legacy. He defines sociology as the science that seeks understanding through the interpretation of social action and the causal explanation of its development and effects.

Weber posited that human motives and ideas are the driving forces behind social change, suggesting that opinions, values, and beliefs can significantly contribute to societal

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transformations. Moreover, he argued that individuals are capable of acting freely and shaping their own destinies. Unlike Durkheim and Marx, Weber did not perceive social structures as having an independent existence apart from individuals. Instead, he viewed them as the result of a complex interplay of actions. Therefore, Weber believed it was the sociologist's duty to comprehend the underlying meanings of these actions. **(hossam al-din fayadh, 2021)**

Weber also contended that science could aid humanity by providing means, not ends, as science cannot determine absolute values. Consequently, value conflicts are inevitable, particularly in modern, complex societies. Furthermore, it is impossible to hierarchically organize values through science based on a universally agreed-upon standard. Within this framework, science can only offer clarity.

In sociology, this clarity manifests in the understanding of human behavior regarding its motivations, objectives, and consequences. Sociology clarifies the value orientations of human actions and the patterns of values they should adopt. Additionally, it elucidates the means to achieve these values and assesses the costs of these outcomes for other values. This implies that cultural sciences, including history and sociology, as defined by Weber, aim to understand human production that generates values.

Western societies have sought to assert dominance over weaker communities by employing modern methods of invasion and colonization. They have worked to strip Islamic societies of their fundamental identity through the adoption of advanced technologies. Intellectual invasion represents one of the most insidious forms of aggression, as it has the power to construct and dismantle nations. It is far more dangerous and profoundly impactful than military invasion, primarily because it targets the individual’s behavior, beliefs, thoughts, and morals. This ultimately leads to the disintegration of entire nations as the influence of intellectual invasion spreads widely, given its significant and far-reaching effects.

Intellectual invasion infiltrates the targeted society gradually and imperceptibly, progressively achieving its aims. Individuals fall victim to this invasion, adopting its ideologies and serving its objectives. Consequently, the entire society becomes intellectually controlled. Notably, intellectual invasion undermines the foundational behavioral structure of individuals in a society. It often targets Muslim societies specifically, aiming to sever their ties to their faith, deviate them from the path of truth, and erode and distort their Islamic identity.

Additionally, the human right to bodily autonomy has emerged as a critical and evolving issue, raising significant questions about its scope and limits. This right constitutes an essential part of a person’s individuality, enabling them to fulfill their functions and enjoy a dignified life. In this context, legal protections for the human body have primarily focused on acts committed by others, while largely neglecting those initiated by the individual themselves—particularly given the ambiguous nature of the relationship between an individual and their own body.

1.1 Study Problem:

From the foregoing, the following questions arise:

 Has the Theory of Social Action contributed to understanding individuals' behaviors and their self-directed actions?

 Has intellectual and cultural invasion stripped individuals of their fundamental identity or not?

1.2 Study Objectives:

This study aimed to explore the extent to which the Theory of Social Action contributes to understanding acts of body manipulation. Despite its significant importance, this subject has not received sufficient scholarly attention. Through such actions, individuals convey encoded messages to society, signaling the dangers posed by the spread of this phenomenon, particularly among adolescents. This demographic is especially vulnerable to societal disruptions and the dynamic processes occurring across various domains. The primary goal of this study is to uncover the social dimensions of this phenomenon and identify its main causes.

 Enhancing Academic Research: The study seeks to enrich academic research by addressing this underexplored topic. It emphasizes the importance of conducting detailed analytical studies on the issue and recognizes it as a valuable scientific contribution to the body of academic research.

 Encouraging Student Engagement: It aims to inspire students to explore similar topics, motivating them to pursue research in this area.

 Addressing Social Issues Analytically: The study contributes to interpreting and analyzing social phenomena through innovative scientific approaches, providing tools to manage and understand such issues effectively.

 Understanding Social Variables: It aims to identify the social variables that have facilitated the spread of such actions in a society traditionally rooted in Islamic customs and traditional norms.

1.3 Study Significance:

The significance of this study lies in its exploration of a social process that individuals experience throughout their lives. Social behavior (or social action) occurs as a result of the individual's awareness of their interconnectedness with and attachment to their environment. This connection helps establish a network of human relationships, as individuals embody a set of social and cultural values acquired through socialization and interaction with their surroundings. However, any disruption in these elements may lead

individuals to engage in hostile acts against themselves, often directing their aggression toward their own bodies, manifesting in acts of severe self-harm.

 Analytical Focus on a Critical Phenomenon: The study gains importance as it analytically examines one of the most dangerous forms of aggression an individual may face in their life: self-harm or physical self-assault.

 Applying the Theory of Social Action: It seeks to interpret this behavior by applying the Theory of Social Action to acts of bodily manipulation.

 Engaging Society in Criminalizing Such Acts: The study emphasizes the need to activate the role of society in criminalizing these actions, as they represent some of the gravest forms of violence against individuals.

 Understanding Root Causes: It aims to uncover the underlying reasons and factors driving such social actions, as they contradict the fundamental values of Islamic society.

2. Key Concepts of the Study:

2.1 The Concept of Social Action:

Sociologists assert that an action becomes social when an individual acts in a manner that influences the behavior of others. Social behavior serves as the foundation of social interaction, fostering the development of individuals' personalities and shaping their social relationships and interactions. Max Weber was the first to introduce this term in sociology, intending for it to serve as the cornerstone of social theory. He categorized social action into three types: emotional social behavior, traditional social behavior, and rational social behavior.

Based on this, social action can be defined as a behavior performed by an individual to ensure their interaction with peers or the environment in which they live.

Analytical studies on social life have indicated that it begins with a social action initiated by one individual, followed by a reaction from another individual. The reciprocal influence between the two individuals or between the action and reaction is referred to as "interaction." Therefore, it is essential to distinguish between social action and other types of actions.

2.2 Social Behavior:

Social behavior refers to the actions exhibited when an individual interacts with other members of their group. It is acquired through the individual's relationships with their family and environment. Often, the influence exerted by groups on an individual plays a significant role, leading the individual to adopt behavioral patterns that align with the group's expectations and values. The extent to which an individual conforms to the group

depends on their reliance on and inability to detach from it, which compels them to adhere to the social behavioral norms established by the group to which they belong.

From this perspective, social behavior is the outcome of the dynamic relationships stemming from the individual's interaction with their tendencies, needs, desires, inclinations, motivations, abilities, attitudes, and opinions in conjunction with the environmental factors. These factors encompass material, social, moral, and cultural elements within their surroundings. **(imen abdul karim dheeb, 2007)**

3. Weber's Sociology of Social Action:

Humans are inherently social beings, and their daily practices are shaped by their behavior. **(morad ben ali zreqat, 2007)**The instinct for social interaction is a fundamental and essential characteristic of human nature and the psychological traits of the biological being. According to Weber's perspective, social behavior or phenomena must be understood on two levels. The first level involves understanding the social action of individuals themselves. The second requires comprehending social action at the collective level, encompassing groups of individuals.

To understand an individual's actions and behavior, it is essential to examine their motivations, intentions, interests, and the subjective meanings they ascribe to their actions—meanings that are not merely evident in their behavior. In other words, behavior must be analyzed at the individual level. Conversely, it is equally important to consider the intentions, motivations, reasons, and interests underlying the behavior of the group to which the individual belongs.

From this, it becomes evident that Weber placed significant importance on the concept of social action as the central subject of sociological research. He viewed behavior as an incomplete analytical unit, which attains completeness only when psychological realities are connected with individual behavior, transforming it into a human action performed by the actor. Social action arises when its motivation or purpose takes on a social character.

Here, we observe that when an individual contemplates self-harm—through acts such as cutting, burning, or other forms of bodily harm—this behavior constitutes self-aggression. Such acts often arise from the immense life pressures that the individual has endured. The actor becomes resentful toward themselves, feeling unable to achieve their aspirations in ordinary life. Consequently, the individual resorts to these actions as an outlet for the repressed frustrations buried within. These irrational behaviors are often attempts to attract attention and provoke emotional responses from others.

An individual who has diminished social interactions may develop an aggressive disposition, characterized by a complex personality filled with negative energy. This aggression often manifests as unpredictable reactions, particularly when the individual encounters situations that indirectly or directly provoke their anger. These triggers may lead

them to release their inner frustrations through unexpected hostile actions or acts of violence and unrest, which they may engage in alongside others.

Since the achievement of a goal is the result of rational thinking, it follows that the corresponding action must also be rational. The action and its underlying cause aim to achieve a particular value, correlating with the individual's capacity to accomplish the desired objective.

Max Weber classified social action into four distinct types, which he defined as follows: **(adila amal, 2011-2012)**

3.1 Rational Action Oriented Toward a Goal:

According to Weber, rationality—often associated with the concept of "intellectualization"—is a result of scientific specialization and the technical differentiation inherent to civilization. It involves organizing life by dividing and coordinating various activities based on a meticulous study of human relationships, **(weber max, 2015)** their tools, and their environment. In this context, the actor clearly understands their goal. The rationality of the means employed is directly linked to the actor's level of awareness. For instance, if an individual contemplates self-harm or harming others and meticulously plans the action for a specific time, this is considered a deliberate act, planned with intention and rational calculation.

3.2 Rational Action Oriented Toward Value:

This type of action is directed toward values, characterized by a degree of awareness and aligned with a particular goal within a value system. When an individual commits to a value or set of values guiding their actions, these values are often less tangible than concrete goals and may not necessarily be practical to achieve. **(Scott, John, 2009)** It is an action performed based on a deep belief in the intrinsic value of the action itself. For example, if an individual feels ostracized by society, they may develop hostile behavior toward it, perceiving society as rejecting their beliefs and ideas. Consequently, they may strive to draw attention through their actions, motivated by their perceived alienation.

3.3 Affective (Emotional) Action:

This type of action is rooted in the actor’s emotional or transient mental state. Emotional actions are closely aligned with irrational behavior. For example, an individual who has experienced repeated emotional disappointments, such as betrayal or deceit, may respond in an irrational manner. Their actions stem purely from their emotional state, devoid of rationality or stability. In some cases, this may lead to self-harm, such as cutting or other injurious behaviors, or to actions that harm others, all driven by the raw emotions of the actor.

3.4 Traditional Action:

Traditional action aligns with the normative aspect of a social system in a clear and defined manner. Customary practices, while not inherently normative, function as mechanisms or realistic patterns of behavior that are not always obligatory. Traditional action is grounded in habits, values, norms, and traditions. It involves minimal conscious deliberation about goals or means, as daily activities are not necessarily characterized by rationality.

For instance, an individual may observe a specific action in a film or elsewhere and attempt to emulate it, influenced by the impression it left on them. This might prompt them to replicate the behavior, believing it serves their intended purpose. Such actions may include threatening the government by self-harming through acts like setting themselves on fire. These behaviors, although stemming from traditional or imitative patterns, represent hostile actions intended to achieve a particular objective.

The exercise of social action presupposes the existence of an agent, and from analyzing the action, it is found to include, firstly, motives, which encompass the cognitive level, meaning the agent’s knowledge of their goal and the possible alternatives to achieve it, and the emotional level, which indicates enthusiasm and concern. As for the value aspect, it expresses the value and weight associated with the action and its outcomes. These three motives drive the agent's mind and direct the action, upon which certain restrictive directions are influenced. This is the second part of analyzing the action, in addition to the motives mentioned earlier; the agent is not absolute but is subject to constraints. The first constraint is the social situation, which comes from two components, one of which is the objective conditions (what surrounds the agent in terms of environmental and social influences) and the second component is the subjective condition for the agent. These two components combine to form the social situation, and when the social situation interacts with cultural standards and values, the action is directed correctly and achieves its goal.

The factors influencing the type of action are diverse, tied both to the individual's inherent nature and to the surrounding reality, as well as the degree of connection among individuals in determining its personal or social dimensions for achieving the goal. Directed behavior aimed at others often generates a counteraction or becomes a component of achieving the objective, thereby granting the action a social dimension. Conversely, behavior aimed at others with elements independent of achieving a socially-oriented goal is deemed non-social action.

This typology of actions is not exhaustive but reflects social orientations shaped by varying levels of individualism and tradition. Societies with reduced individualism and heightened adherence to traditions contrast with those where individualism prevails. Weber highlighted a pattern encompassing types of authority, legitimacy, and social control inherent in each direction. This pattern evolves from traditional to emotional orientations, culminating in rationality guided by absolute values and, ultimately, in rationality that seeks individual objectives.

Methods of social control, according to Weber, often rely on authority and function as deterrents against actions that deviate from societal norms. Behavior that contravenes societal customs is considered abnormal and disrupts the social structures of individuals, particularly in light of the values and norms instilled during their upbringing. **(Al-Hiti, s.d.)**

Weber also defined the concept of behavior in individuals, particularly the extent of their freedom in decision-making, emphasizing how their behavior interprets the actions of others. He explained that the interaction between traditional and charismatic values contributes to the rise of rationality. His classification of actions links patterns of values and social processes, which, in turn, shape evolving social systems. Weber considered patterns of action as fundamental to describing the structures and components of societies.

He focused on understanding and interpreting social action at both individual and group levels, seeing them as the foundation upon which society is built. Weber began by analyzing the social environment and societal development, progressing from studying traditional actions to emotional and ideological actions, eventually arriving at the highly rational individual action. In this process, Weber sought to provide a comprehensive understanding of social action, viewing it as a measure of an individual's interactions with others.

The harsh social conditions experienced by children or adolescents in their environments often lead them to engage in unpredictable and complex behaviors. These behaviors are closely tied to the physical, psychological, and social transformations occurring during this critical developmental phase. Such changes directly influence their actions and provoke numerous questions about their bodies and how they can express themselves in various ways.

This expression is often seen in acts such as drawing or tattooing on their bodies, piercing their ears or noses, wearing attention-grabbing or unconventional clothing that diverges from societal norms, or adopting unique styles of singing and dancing. These behaviors reflect shifts in the intellectual and physical framework of the adolescent or child. They perceive these actions as a means of exploring their personal abilities and, simultaneously, as an opportunity to challenge socially accepted boundaries.

4. Cultural Invasion and Its Impact on the Transformation of Individual Value Systems:

In the context of significant globalization experienced by modern societies—where the civilizations, cultures, and diverse perspectives of nations intersect through modern communication technologies—and amidst ongoing international conflicts, Western influence has transcended military invasions. Instead, it has evolved into an intellectual and cultural invasion, disseminated through various technological means, such as social media platforms. Adolescents often encounter these influences and imitate them, fostering feelings of resentment and dissatisfaction with their lives. This reaction stems from the portrayal of false realities on these platforms, which glamorize luxury, opulence, and ease of living.

Cultural or intellectual invasion is characterized by its extensive and pervasive nature; it does not stop at any boundary and has no definitive end. It encompasses all methods employed by the West to erase Islamic traditions, divert individuals from adhering to their customs and beliefs, and obliterate their original identity. This form of invasion aims to instill a sense of liberation and openness, distancing individuals from their cultural and spiritual roots.

The manifestations of cultural invasion are evident in its influence on altering educational curricula by promoting imported Western frameworks. Culture, as the fundamental expression adopted by societies, encompasses the principles, ideas, perceptions, and behaviors that define nations. This invasion encourages the uncritical acceptance of foreign elements without consideration of their consequences on individuals and communities. Such trends have contributed to the cultural regression and intellectual decline observed in Islamic societies, which are captivated by the outward appearances of Western civilization and its modern innovations.

One of the negative effects of cultural invasion is fostering doubt in the ability of Islamic societies to build a contemporary civilization. This results in fascination with Western ideologies and laws, leading to their imitation and adoption of Western systems and behaviors, even when they conflict with Islamic teachings. For instance, today's youth are increasingly driven to emulate Western societies by adopting provocative and unconventional clothing styles, listening to their music, experimenting with peculiar hairstyles, and going further by engaging in practices like ear and nose piercing, cosmetic surgeries, and altering their physical features.

Such behaviors contribute to the erasure of an individual's inherent identity, reshaping it based on the belief—particularly among adolescents—that these changes improve their way of life and elevate their status. Many mistakenly associate these acts with sophistication, modernity, and progress, believing they align them with Western nations. However, this is a direct result of the erosion of cultural identity, propagated through the various messages disseminated by modern media platforms.

Many parents and educators attribute the infiltration of Western culture—brought into our societies through television channels and the internet—to the rise of numerous foreign and uncharacteristic behaviors and appearances that conflict with our Arab traditions, culture, and societal norms. These influences have led to a decline in public taste among our youth, evident in their clothing choices, general appearance, and even the language and expressions they use in their daily lives. (Article published on Al-Ittihad websit, 2009)

This phenomenon raises questions about its root causes and increasing prevalence. Is it a result of the economic challenges faced by society, or is it due to improper upbringing, the absence of familial and educational supervision, and the lack of guidance and counseling in family settings and religious institutions?

Such reflections compel us to lament the state of our youth, who are visibly influenced by Western culture in their appearance and speech. These issues stem largely from globalization and exposure to other cultures and civilizations. To mitigate these effects and prevent further spread, we must monitor our children, continuously offer them advice, and engage with them. It is vital to find alternative activities that distract youth and adolescents from the virtual world that now dominates their lives.

Encouraging them to read books, participate in sports, and engage in cultural activities can help fill their free time constructively. While the use of foreign languages and emulation of Western behaviors may be seen as forms of openness and modernization, they have contributed significantly to the erosion of Arab cultural identity.

It is essential to raise awareness among parents about the severity of this phenomenon, as it has contributed to widening the generational gap. Many satellite channels broadcast unethical programs and films that are neither edited nor subject to any censorship, featuring inappropriate content and terms often mistranslated. Adolescents are exposed to an overwhelming amount of advertising and scenes, gradually detaching them from their fundamental and national identity.

Amidst these concerns, parental supervision has weakened, if not disappeared, as parents become increasingly occupied with their work, leaving teenagers and adolescents directly exposed to such content. This calls for educators and those responsible for the upbringing process to understand, analyze, and interpret the causes of this phenomenon and develop solutions. Additionally, families must strengthen their supervisory role over their children.

The solution lies in collaborative efforts between families and those responsible for guiding youth within their social and educational environments. Early education, like carving on stone, leaves a lasting impact throughout life. Furthermore, we must not overlook the vital role played by places of worship in raising awareness and providing guidance. These combined efforts are crucial for addressing the challenges posed by the pervasive influence of inappropriate media content on younger generations.

Each era has its own distinct culture and language, often shaped by the dynamics of daily communication. These new linguistic expressions emerge as a result of interaction between individuals and technological systems. Adolescents and young people, in particular, are characterized by their inclination toward innovation, believing that these new linguistic trends help them assert their identity. They adopt these expressions without consideration for their traditions, cultural norms, or, most importantly, the teachings of their religion.

This phenomenon is also attributed to the erosion of fundamental values, family disintegration, a lack of loyalty, and the disengagement of youth from community and political participation.

To protect society from the spread of such behaviors, it is essential to strengthen the role of places of worship and all forms of media in encouraging youth and adolescents to embrace

authenticity, uphold traditions, and maintain their cultural and moral values. **(Article published on Al-Ittihad websit, 2009)**

5. Forms of Cultural and Intellectual Invasion in the Modern Era: (Ben Jaafar, Ramadan)

 Missionary Activity (Christian Proselytism): One of the most significant manifestations of intellectual invasion in modern times is the effort to convert Muslims, commonly referred to as missionary work or proselytism. This represents the pinnacle of ideological subversion and a complete departure from the faith. Missionaries have long established organized and strategic systems to propagate their work, recognizing that the most effective way to dominate Muslim societies is to erode the spirit of faith within them. Exploiting widespread ignorance in many Islamic communities, their ultimate goal has been to spread doubts, propagate corrupt ideologies, and promote indulgence in desires, immoral behavior, and prohibited actions.

 Orientalism: Orientalism is an intellectual movement ostensibly dedicated to the study of Eastern knowledge, encompassing its religion, language, literature, customs, and culture. However, the motivations behind Orientalism extend beyond scholarly pursuits. Its underlying objectives are often political and religious, aiming to undermine Islamic and Arab heritage. Orientalist studies frequently serve as tools to comprehend the realities of Muslim societies and devise strategies to penetrate and destabilize their foundational principles.

Invading nations can only succeed in their cultural conquest and achieve their objectives if the colonized society is predisposed to such domination. This predisposition arises from the disintegration of the society's social and cultural fabric and its intellectual stagnation. In the absence of creativity and sound reasoning, there is an increased tendency to passively accept external influences, leading to dependency—a manifestation of a cultural inferiority complex.

One example of this blind imitation among our youth, born out of ignorance and lack of awareness, is their emulation of Western trends in every aspect, including music genres like rap. This genre, in particular, symbolizes rebellion and defiance against established norms. Its lyrics often revolve around chaos, profanity, and expressions so vulgar that one might hesitate even to utter them privately.

Amid the intensifying cultural struggle with the West, third-world nations have been denied the opportunity to let their cultural identity evolve naturally. Instead, contemporary culture has been shaped in contradiction to ethical principles, resulting in a dependency that does not necessarily involve embracing another culture but rather adopting Western intellectual

and behavioral traits uncritically. This process signifies a detachment from our heritage and roots.

Throughout history, the West has adopted various methods of cultural invasion to serve its interests. For instance, earlier efforts included missionary activities and Orientalism. In subsequent historical periods, more advanced and modern strategies were employed, building upon the experience and methodologies of earlier approaches. **(Al-Marzouki, Ali Al-Hadi, s.d.)**

- ## CONCLUSION:

Weber argued that the endeavor to understand social action compels the sociologist to rise above the chaos of life, enabling them to discern recurring patterns in individuals' behaviors within specific contexts. If an individual acts rationally in a given situation, it is highly likely that they will behave similarly in analogous circumstances, creating patterns and continuities. This predictability allows for the interpretation of an individual's actions and the implications of those actions. Weber emphasized that such patterns emerge primarily from rational action, which serves as the foundation of social systems and structures, rather than from shared norms and values.

One of the most prominent effects of intellectual invasion today is evident in its multifaceted manifestations, most notably the isolation of Islam from the broader spheres of life and its misrepresentation. Islam is often unjustly associated with terrorism, violence, extremism, and various societal fears, creating a negative perception that alienates the global community.

The cultural invasion has succeeded in marginalizing the role of religion in several Arab countries through various methods. These include reducing the emphasis on religious education in school and university curricula, replacing Islamic jurisprudence with Western secular laws, and normalizing behaviors and practices explicitly prohibited by Islamic law.

On a media level, certain Western media outlets, often driven by global Zionist agendas, exploited instances where some Muslims resorted to violence as a reaction to the transformations they witnessed. This led to the labeling of Muslims as terrorists. The violent acts perpetrated by a small number of uninformed Muslims, which Islam explicitly condemns and Islamic societies strongly disapprove of, were strategically manipulated by these media outlets. Despite such individuals being an exceedingly small minority, their actions were exaggerated and misrepresented.

Western media, with calculated cunning, portrayed Muslims broadly as a source of fear and terror for global audiences. As a result, Islam became synonymous with terrorism and intimidation in the minds of many in both Western and Eastern societies. This perception has been perpetuated by the media's tendency to exaggerate and sensationalize such incidents.

The West has thus succeeded in convincing Arab and Muslim leaders that Islamic laws are incompatible with the fast-paced advancements of modern life. They promoted the notion that Arab and Islamic societies must adopt the disreputable aspects of Western lifestyles, including immodesty, gender mixing, revealing clothing, and the Westernization of all facets of life. This was aimed at creating an environment where foreign visitors to Arab and Islamic countries would see no distinction between these nations and the West, except for the prevalence of littered streets, widespread diseases, poverty, underdevelopment, and chaos—features that have often become emblematic of these societies.

Leaders and rulers began competing to build cinemas, produce films, and establish cities where all forms of immorality and decadence were permitted. Specific zones were designated where foreigners were allowed to engage in practices prohibited by Islam.

The Western cultural and intellectual invasion proved to be more dangerous than any other form of Western colonization. The destructive moral decay now rampant in the Arab world—which has stripped Muslims of their spiritual essence, reducing them to a lifeless body or a hollow shell incapable of contributing meaningfully to life—is a direct result of this invasion. It has tightened its grip, strengthened its control, and enslaved minds while subduing hearts.

This invasion has numbed the awareness of intellectuals immersed in Western ideologies and influenced leaders and rulers who govern their countries under Western guidance, often dictated indirectly by Zionist and Crusader forces. These forces remain relentless in their opposition to Islam, Muslims, and Arab identity.

Some recommendations:
- Open a Field for scientific discussion That contributes to developing models for caring for adolescents in crisis.
- Propose theoretical and practical models for psychological and family therapies that align with the changing world surrounding the adolescent individual.
- It is necessary to embody the contributions of researchers through the recent studies they have conducted and to apply all the results they have reached through their studies.
- It is necessary to involve all official bodies in encouraging adolescents to take care of their bodies and avoid any harm.
- It is necessary to spread media and cultural awareness in activating the role of adolescent youth in promotional campaigns to maintain mental and physical health and avoid anything that could cause harm to the individual.

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