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QUESTIONING THE VERACITY OF SAINT VALENTINE'S DAY COMMEMORATION: A MORAL IMPLICATION IN THE CONTEMPORARY SOCIETY

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ABSTRACT
Saint Valentine's Day celebrations permeate society as an enigmatic custom that raises ethical difficulties. This study assesses the ethical implications of Valentine's Day celebrations in contemporary culture. In this paper, I argue that the celebration of Valentine's Day deviates from its historical roots, resulting in a contemporary commercialized environment that fosters materialism. Intimate love relationships between humans are as old as the existence of Homo sapiens, but the concept of true love is perversely conceived and misconstrued by the contemporary world. I propose an incisive understanding of Saint Valentine's Day, which necessitates a historical-cultural examination that investigates how the ritual sustains and shapes contemporary societal norms in interpersonal communication. The commemoration of Saint Valentine's Day yields considerable moral repercussions as it fosters the proliferation of materialistic and consumerist tendencies that undermine love and goodwill, ultimately squandering generosity. Each culture needs to apply the utilitarian ethical theory by judging the morality of their love relationships based on their consequences, aiming to maximize overall happiness and minimize suffering. By doing so, there is a likelihood of meaningful love amongst humanity based on interdependence and peaceful co-existence. I have used both qualitative and empirical data to garner the ideas in this essay.

KEYWORDS: *Modern Society, Cultural Influences, Ethical Implications, Saint Valentine's Day.*

INTRODUCTION
Valentine's Day, observed on February 14th, is a global custom that transcends national boundaries. The day commemorates Saint Valentine, a Christian martyr who defied Emperor Claudius II's ban on marriage, as noted in recent studies by Oruch (2017), Bryson (2010), and Collins (2015). The historically validated details regarding Saint Valentine's life and martyrdom continue to be subject to academic inquiry and intellectual contention. Numerous scholars have contended that the romantic narratives surrounding Saint Valentine are likely apocryphal, as ecclesiastical calendars required additional festivities (Oruch, 2017; Kelly, 1988; Foley, 2000). The Valentine's Day celebrations, characterized by materialism and diverse social practices, present significant ethical challenges. The consumerist activities associated with Valentine's Day have become the subject of critical discourse, as the celebration distorts the original themes of selfless love and self-sacrifice found in the narrative of Saint Valentine, as noted by Bryson (2010), Collins (2015), and Belk (1993). Murray (2015), Gilliland & Dunn (2003), and others assert that the holiday perpetuates conventional notions of romantic partnerships, hence marginalizing persons who do not conform to these standards. This paper investigates the factual foundation of Saint Valentine's Day celebrations and analyses the evolution of its historical origins in contemporary festivities.

Chronological Development
The historical details regarding Saint Valentine's life prompt historians to scrutinize the authentic origins of this day, as numerous tales have emerged over the ages. Sources suggest that Pope Gelasius I documented the narrative of Saint Valentine in the 5th century (Amore, 2015). Historical records indicate that Valentine was a Christian priest who defied Emperor Claudius II's decree by officiating clandestine weddings for couples in love (Latzke, 2017). Bishop Bede documented Valentine in his 7th-century historical account (Bede, 1866). In the medieval era of European Christian growth, the public veneration of Saint Valentine gained significant popularity among the faithful. The feast day of the saint on February 14th evolved into a romantic celebration that pleased couples during the mediaeval era in England and France (Payer, 1984). Chaucer's poem "Parlement of Foules" (1987) is acknowledged for linking St. Valentine's Day with courtly love (Chaucer, 1987). Expressions of affection and presents initially emerged on Valentine's Day during this period, with the earliest documented Valentine's Day card dating back to the 15th century (Eppley, 2013). Contemporary society perceives Valentine's Day mostly as a modern celebration that has arisen in recent history. The Industrial Revolution, coupled with advancements in printing technology in the 19th century, facilitated the mass manufacture of Valentine's Day cards and gifts, as noted by Gillis (1997). The observance of Valentine's

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Day grew popular in Victorian England due to the prominence of romantic values and domestic family life (Davidoff 1995). The modern observance of Valentine's Day occurs in various countries worldwide, generating annual revenue exceeding billions of dollars (National Retail Federation, 2020).

Evolution of Distinct Philosophical Schools: The Catholic Tradition School

The Catholic Tradition School is founded on Catholic doctrines that emphasise altruistic love, sacrifice, and martyrdom. In the Catholic Tradition, it is understood that Saint Valentine opposed Emperor Claudius II's prohibition on marriage in the 3rd century AD (McBrien 2006). Saint Valentine exemplified the power of love and dedication through his sacrifices, and his death became the ultimate testament to his commitment to God and humanity. Proponents of this viewpoint assert that the festival is inauthentic due to the influence of modern industrialism and secular factors that have altered its original Christian significance (Hahn, 2015). The authentic goal of commemorating Valentine's Day should centre on the sanctity of Saint Valentine's suffering and sacrifice, while detractors argue that contemporary romantic customs obscure the proper acknowledgement of these fundamental truths. The advocates promote traditional Catholic practices of prayer, fasting, and charity giving on Valentine's Day. The Church's doctrines about self-suffering and martyrdom have faced criticism for allegedly harming mental health and interpersonal relationships, as noted by Coontz (2005). Astute detractors assert that the notion of perfect love necessitating sacrifice compels individuals, particularly women, to acquiesce to unreasonable expectations while neglecting their personal needs. They believe that the Catholic Church imposes excessively rigid criteria for marriage, leading individuals to experience discomfort when their practices diverge from society's norms. Critics assert that the Catholic Tradition School fosters a "martyr complex" by endorsing the martyrdom narrative of Saint Valentine, leading individuals to prioritise pain and self-denial over their well-being and enjoyment (Daly, 1985). The Catholic Church's religious teachings around Valentine's Day appear to reinforce traditions of altruism and martyrdom rather than fostering positive relationships between partners.

The Romantic Love School

In the Romantic Love School, Valentine's Day holds significant importance as it emphasizes romantic ties and love between couples. Giddens (1992) asserts that this educational institution is founded on the premise that romantic love is fundamental to humanity, while Valentine's Day provides a venue for partners to express their affection. Proponents of this belief assert that Valentine's Day serves as an opportunity to celebrate both emotional connection and the passion and commitment inherent in genuine romantic partnerships.

This institution endorses the utilization of Valentine's Day for couples to affirm their loving commitments through engaging in activities that enhance their relational bond (B Baxter, 2004). The practice encompasses exchanging gifts while sharing romantic meals, in addition to other activities that foster emotional intimacy. Proponents of this perspective claim that these love rituals and gestures are essential for couples to cultivate good romantic relationships. Critics of the Romantic Love School argue that this perspective fosters excessive expectations in romantic relationships, as evidenced by Illouz's (1997) research. Critics contend that standards for romantic relationships are unattainable, resulting in parties experiencing disappointment when their unreasonable expectations do not manifest in reality. School administrators overlook the significance of relational elements beyond emotion, as their philosophy is focused on fervent love and passion. The Romantic Love School faces criticism for purportedly perpetuating hetero normative and exclusionary societal standards (Rich, 1980). The Romantic Love School's focus on romantic love marginalizes persons who eschew conventional romance, including individuals, singles, and divorcees. Critics assert that the Romantic Love School emphasizes romantic relationships at the expense of significant platonic and familial connections, as well as self-expression. The proponents of the Romantic Love School assert that their emphasis on romantic love and relationships does not marginalize diverse individuals, as noted by Gillis (1997). Advocates of this viewpoint regard romantic love as a necessity for all persons, thus, Valentine's Day offers couples a significant opportunity to reinforce and commemorate their affection. Although they endorse romantic love, the advocates acknowledge and promote other forms of love relationships, striving for diverse inclusion in Valentine's Day celebrations.

The Cultural Critique School

Valentine's Day, to the Cultural Critique School, is a social construct that reinforces prevailing community norms and societal customs. The research institution recognizes the importance of researching Valentine's Day through its cultural evolution from historical viewpoints (Howard, 2002). Proponents of this interpretation assert that Valentine's Day transcends mere romantic celebration, as it propagates three societal characteristics: consumer culture, individualism, and hetero-normative ideas. This intellectual viewpoint illustrates how cultural norms operate through the execution of particular rituals and behaviors (Kipnis, 2003). The cultural principles of materialism and individuality are evident in professions of romantic love, lavish dining experiences, and gift exchanges centered on purchases. Proponents of this notion assert that Valentine's Day fosters the misconception that relationships and love are equated with monetary worth through the exchange of gifts. The Cultural Critique School asserts that Valentine's Day reinforces hetero-normative ideologies, as romantic love is deemed genuine solely between men and women (Ingraham, 1999). The critical viewpoint asserts that Valentine's Day excludes individuals who do not conform to traditional romantic partnership criteria, including same-sex couples, singles, and those in non-conventional relationships.

Critics of the Cultural Critique School assert that Valentine's Day proponents are criticized for their perceived negative perspective, which some consider to be disconnected from authentic romantic

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sentiments (Bellah, 1991). Critics contend that Valentine's Day allows individuals to engage in affirmative gestures of love while preserving autonomy from perceived mainstream ideals of materialism and individualism. The Cultural Critique School seeks to examine the cultural and historical evolution of Valentine's Day without diminishing the day's emotional significance, as noted by Hall (1997). Investigating the cultural origins of Valentine's Day enhances our comprehension of the cultural patterns influencing love and relationship experiences. The Cultural Critique School offers a nuanced analysis of Valentine's Day, illustrating how the event reflects and reinforces predominant cultural norms throughout society. Proponents of this approach argue that examining the cultural context of Valentine's Day enhances our understanding of its essence, notwithstanding the detractors who perceive it negatively.

The Postmodern Deconstructionist School

The Postmodern Deconstruction School views Valentine's Day as an objectified social construct that allows for several interpretations and meanings. The educational institution employs a framework for analyzing primary power structures in conjunction with prevailing narratives that shape the understanding of Valentine's Day (Derrida, 1994). Proponents of this perspective assert that Valentine's Day represents a multifaceted experience that transcends simplistic definitions or interpretations. This school perceives Valentine's Day as a cultural artefact that allows for diverse interpretations and numerous understandings (Baudrillard 1994). Valentine's Day constitutes a complex amalgamation of concepts, symbols, and rituals derived from various historical, cultural, and social contexts. Proponents of this viewpoint assert that the significance of Valentine's Day evolves as individuals within society engage in ongoing processes of reinterpretation. The Postmodern Deconstruction School posits that Valentine's Day symbolizes romantic love through various alternate interpretations. The event can be interpreted as a celebration of both non-romantic relationships and self-love, as well as familial warmth. The holiday is perceived by certain observers as an evaluation of modern culture's marketing strategies related to romance or as an analysis of the behavioral norms that shape individuals' comprehension of love. The Postmodern Deconstruction School faces criticism for their interpretation, which diverges excessively from the genuine experiences of Valentine's Day celebrants (Rorty, 1989). The proponents assert that the educational emphasis on deconstruction and diverse interpretations engenders relativism by rendering all interpretations and meanings equally valid. Critics argue that these perspectives threaten the possibilities for mutual comprehension and shared understanding. Proponents of the Postmodern Deconstruction School assert that their primary aim is to elucidate the multifaceted nature of Valentine's Day through analytical examination (Lyotard, 1984). The advocates seek acknowledgement of many holiday interpretations, as this strategy enhances the study of cultural texts and methods of text negotiation. Proponents of this viewpoint assert that the Postmodern Deconstruction School generates varied cultural interpretations about the understanding of holiday traditions across different cultures. The many expressions of holiday customs by communities and individuals should facilitate the dissolution of cultural disparities and foster a deeper comprehension of love dynamics.

Perception in the Western World

According to Schmidt (1995), the festival has evolved into a celebration of love focused on romantic relationships in the West. The celebration encompasses classic themes such as hearts, flowers, and Cupid, as well as romantic dining and gift exchange routines (Pleck 2000). Certain commentators' portrayal of Valentine's Day fails to encompass the comprehensive historical context of the celebration, as noted by Otnes 1998). The Western world predominantly interprets Valentine's Day through the lens of materialism (Baudrillard, 1998). During this commercial holiday, billions of dollars circulate in the market as individuals acquire gifts, greeting cards, and several other things (NCA, 2020). The contemporary commercialization of Valentine's Day leads some individuals to perceive the occasion as having lost its genuine value, rendering it an insipid commercial holiday, as noted by Klein (2000). Valentine's Day in Western culture is mostly seen through the romantic connection framework proposed by Giddens (1992). During this period, couples employ Valentine's Day to strengthen their relationships through the exchange of affectionate messages (B Baxter 2004). Utopians contend that the ideals of romantic love propagated by the festival foster unrealistic attitudes about relationships, leading to heartbreak, as noted by Illouz (1997). In recent years, the increasing popularity of Valentine's Day has led many individuals to reevaluate conventional notions of love and relationships (Cohen, 2015). Individuals now perceive Valentine's Day distinctively, choosing to either engage with loved ones or partake in solitary pastimes (Kerner 2019). During Valentine's Day, some individuals leverage the occasion to highlight social justice issues, including domestic violence and rights (GLAAD, 2020). Individuals in Western societies possess varied viewpoints regarding their perception of Valentine's Day. The holiday occurs in two domains: conventional standards and prevalent interpretations of diverse forms (Schmidt, 1995). Societal changes influence the evolution of perceptions of Valentine's Day in modern times.

The Conception of Valentine's Day in Islam.

In recent years, the celebration of Valentine's Day among Muslims has become a topic of interest as individuals navigate cultural practices and religious beliefs. While some Muslims embrace the day as an opportunity to express love and affection like their non-Muslim counterparts, others reject the holiday due to its origins and implications that may conflict with Islamic teachings.

Many young Muslims view Valentine's Day as a chance to celebrate romantic relationships and express their feelings, often incorporating cultural elements that resonate with their heritage. For instance, Asad (2019) highlights that rather than viewing Valentine's Day merely through a Western lens, many Muslim

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youths adapt the celebration to align with their cultural values, balancing personal expression with communal norms. This adaptation can manifest in gift-giving, going out with loved ones, and participating in social events that promote love and friendship without compromising their beliefs. Conversely, others argue against the celebration, emphasizing that Islamic teachings prioritize love and relationships within a different framework that often does not include designated commercial holidays. Khan (2017) notes that romantic love is addressed in Islamic teachings, but it emphasizes deeper commitments such as marriage and family over transient expressions of affection associated with Valentine's Day. This viewpoint is echoed by Siraj (2018), who discusses the dichotomy within Muslim communities, where some see the day as a bridge fostering love, while others consider it a barrier to adhering to Islamic principles. Moreover, cultural influences cannot be ignored. Aziz (2020) argues that how Valentine's Day is received in Muslim societies often reflects broader cultural interactions, suggesting that celebrations can either reinforce or challenge traditional values. For example, in parts of Southeast Asia, romantic gestures and celebrations on Valentine's Day have become a norm among youth, blending modernity with local customs. Ultimately, the celebration of Valentine's Day among Muslims varies widely, influenced by individual beliefs, cultural contexts, and community norms. Ali (2021) asserts that navigating such holidays competently requires an understanding of both Islamic values and contemporary societal trends, indicating an ongoing evolution in how love is expressed within the Muslim world. In conclusion, while Valentine's Day is celebrated by some Muslims as a day to cherish their relationships, for others, the holiday is viewed as problematic. This spectrum of attitudes reflects the diverse interpretations of love and relationships in modern Muslim contexts.

Perception of Valentine's Day in Africa

The African populace perceives Valentine's Day as a cultural custom imported from the West, but popular responses to it are polarized (Agyekum, 2017). Numerous African groups regard Valentine's Day as a romantic occasion, while others perceive this celebration as an encroachment on traditional indigenous values and cultural practices (Mbiti, 1969; Opoku, 1978). The young demographic in specific African regions ardently celebrates Valentine's Day, since it provides an opportunity for romantic couples to convey their mutual affection (Akomolafe, 2015). Valentine's Day is seen with skepticism in many African nations, since its cultural significance is largely viewed as a manifestation of Western hegemony (Wa Thiong'o, 1986; Mazrui, 1986). African individuals perceive Valentine's Day as a foreign cultural concept imposed by Western nations, which undermines the native rituals of the region (Kwame, 1995). The capitalist essence of Valentine's Day has resulted in the economic exploitation of African societies via Western cultural and economic imperialism (Amin, 1977). A growing number of Africans are opting to localize Valentine's Day by including their traditional cultural rituals into the celebration (Ojo, 2017). Africans currently opt to commemorate Valentine's Day by exchanging traditional gifts such as kente cloth or beads, rather than conventional Western products like flowers and chocolates (Akomolafe 2015). Africans integrate traditional music and dance into their festivals to highlight their cultural past and reinforce African identity (Moyo, 2018).African communities' perceptions of Valentine's Day are varied, influenced by numerous cultural factors, economic considerations, and society dynamics (Agyekum, 2017). African views on Valentine's Day vary from thinking it as a romantic observance to considering it detrimental to traditional African cultural values. The future growth of Africa will shape perceptions of Valentine's Day celebrations in the region.

The Ethical Implications of Valentine's Day Observance in Africa

The African populace displays divergent views regarding Valentine's Day celebrations, as several individuals contend that it undermines traditional cultural values (Afolayan, 2018). Critics assert that Valentine's Day fosters hedonism and consumerism through romantic love and the exchange of material gifts, which contradicts the social principles of African values (Mangena, 2012; Nwachukwu, 2015). Certain African cultures perceive Valentine's Day as a chance to demonstrate affection solely through behaviors aimed towards family and community members (Kamwendo, 2016). Numerous opponents perceive the commercialization of Valentine's Day in Africa as contributing to an intensified condition of materialistic self-interest among Africans (Ogundipe, 2013). Certain scholars argue that the commercial emphasis on luxury expenditures contradicts traditional African customs due to its concentration on opulent dining experiences and expensive gifts (Akinade 2015, Falola 2018). Critics denounce the commodification of Valentine's Day for subjecting African women and children to exploitative practices in the hazardous production of flowers and chocolates exchanged during the celebration (Amadiume, 2015). Valentine's Day celebrations may foster beneficial moral outcomes across Africa by promoting essential values of compassion and charity (Mwaura, 2017). African countries utilize Valentine's Day to promote blood donation campaigns, organ donation activities, and various philanthropic endeavors (Kagawa, 2018). The date promotes educational and fundraising initiatives to enhance awareness of social issues like as HIV/AIDS, malaria, and domestic abuse (Ogbonna, 2019).The ethical significance of Africa's Valentine's Day celebrations encompasses various opposing dimensions. The holiday evokes diverse viewpoints among individuals who regard it as a threat to traditional African values and those who view it as a promotion of love, charity, and generosity. The ethical implications of Valentine's Day observance in Africa arise from the ways individuals across the continent commemorate and interpret this customary occasion.

Social Consequences in the Modern Era

Valentine's Day is celebrated in contemporary society, resulting in both positive and negative social consequences. The contemporary observance of Valentine's Day yields numerous beneficial social outcomes as individuals seize this occasion to express affection through appreciation, so reinforcing

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interpersonal connections (Gilliland, 2001; Langlais, 2002; Sternberg, 2006). Bryant's (2001) research revealed that individuals who celebrated Valentine's Day had more relationship happiness and commitment than those who disregarded the occasion. Despite this romantic observance, some individuals have articulated criticism since it perpetuates contentious societal norms concerning love and relationships (Hochschild, 2003; Jackson, 2001; McWilliams, 2005). The Valentine's Day custom of romantic affection and gift exchange imposes unrealistic expectations and difficult circumstances on solitary individuals and those in diverse relationship configurations (Aron, 2001; Gomillion, 2015). The commercial aspect of Valentine's Day faces criticism for promoting materialism and fostering materialistic behaviors (Kasser, 2002; Schor, 2004). Valentine's Day is linked to societal issues such as spousal violence and inequality (Bograd, 1988; hooks, 2000). A research study revealed that incidents of domestic abuse often increase on Valentine's Day, prompting specialists to emphasize the necessity for enhanced safety for victims of domestic violence (Buzawa, 2003). The emphasis on romantic love and relationships over Valentine's Day establishes societal hurdles for individuals who do not conform to traditional ideals of romantic connections (Richardson, 2000). The contemporary societal ramifications of Valentine's Day encompass a multitude of intricate aspects that influence society. The holiday fosters relationship building, however concurrently generates societal expectations for romantic love, resulting in various social issues. Given that the societal implications of this event require thorough analysis, all residents must strive to enhance inclusive understanding regarding the occasion.

The Implications of Valentine's Day in Matrimonial Residences

Valentine's Day celebrations exert both helpful and harmful influences on marital homes. Valentine's Day provides an opportunity for partners to rekindle their affection and strengthen their relational tie, as noted by Berg (2001), Fowers (2000), and Gottman (1999). Bryant's (2001) investigation revealed that the celebration of Valentine's Day resulted in enhanced relationship satisfaction and improved intimacy for participating couples compared to those who did not celebrate. Valentine's Day provides couples the opportunity to engage in romantic activities, such as candlelight dinners and weekend getaways, that enhance their relational bond (Aron 2000; O'Leary 2013). Marital homes endure adverse effects on Valentine's Day due to disproportionate expectations and pressures concerning celebratory practices (Havlik, 2001; Koenig, 2001; Wallerstein, 1996). The study indicated that couples subjected to pressure to celebrate Valentine's Day exhibited elevated stress levels, surpassing those of couples without such pressure (Kamp Dush, 2013). Research by Galician (2004; 2017) indicates that expectations surrounding romantic love during Valentine's Day might lead to disillusionment and disappointment in marital households. Amato (2001) asserts that the celebration of Valentine's Day produces detrimental impacts for couples experiencing relationship difficulties, a finding corroborated by Finnham (2000) and Bradbury (2000). Research indicates that Valentine's Day induces greater conflicts and tensions among couples experiencing relationship stress compared to those in stable relationships (Clements, 2004). Couples with relationship difficulties frequently get a false sense of security on Valentine's Day, as both partners evade addressing the issues rather than resolving them, according to Gilliland (2001) and Markman (2010).The marital home consequences from Valentine's Day manifest as several intricate variables. The holiday serves to both strengthen romantic bonds between couples and impose unrealistic expectations that induce tension during this special occasion. The event frequently produces adverse effects on the relationships of romantic partners who are currently experiencing difficulties or disagreements.

The Contemporary Youth's Perception of Valentine's Day

Contemporary youth have varied and comprehensive perspectives regarding their perception of Valentine's Day. Arnett (2004) asserts that numerous young individuals regard Valentine's Day as a significant occasion for romantic expression, allowing them to demonstrate affection towards their spouses. Galinsky's (2002) research indicates that Valentine's Day enables young adults to strengthen their relationships by expressing affection for one another. Baxter (2009) showed that young adults who observe Valentine's Day typically exhibit enhanced relationship satisfaction metrics and greater devotion to their spouses. Young individuals perceive Valentine's Day as a commercially contrived occasion that engenders unrealistic expectations for romantic relationships (Kellner, 2003). The acceptance of commercialized Valentine's Day is waning among young individuals as they embrace innovative ways to commemorate the occasion (Rampton, 2015). According to Richards (2017), young individuals in non-traditional partnerships and those who are single face social exclusion from prevailing cultural narratives associated with Valentine's Day. The contemporary perception of Valentine's Day among youth is profoundly shaped by their engagement with social media and digital technologies. Pew Research Centre (2015) illustrated how adolescents utilize social media on Valentine's Day to express affection and romantic sentiments, as well as to share their celebratory experiences with others. Social media and technology can either enhance or detract from romantic encounters on Valentine's Day, contingent upon their usage by individuals (Cohen, 2015). Contemporary youth have intricate perspectives on Valentine's Day, as their views are shaped by cultural backgrounds, societal standards, and technology influences. Young folks possess differing perspectives on Valentine's Day; some celebrate it as a day of love, while many regard it as a commercialized event imposing unreasonable expectations.

Influence of Valentine's Day Observance on Adolescent Relationships

Valentine's Day congratulatory behaviors significantly alter the relational dynamics among youngsters. Valentine's Day provides young individuals the opportunity to convey affectionate messages, as evidenced by studies conducted by Collins (2003), Furman (2002), and Shulman (2016). According to Erikson

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(1968), Hill (2015), and Seiffge-Krenke (2013), young individuals perceive Valentine's Day as a distinctive event for commemorating relationships, characterized by the exchange of gifts and expressions of affection. According to Bukowski (2003), Côté (2001), and Nesi (2015), juvenile relationships suffer adverse effects from Valentine's Day, particularly for individuals not engaged in a romantic engagement. Studies indicate that adolescents lacking romantic relationships frequently encounter challenges on Valentine's Day, resulting in stress, anxiety, loneliness, and social alienation (Dijkstra, 2013; Hinduja, 2010; Koenig, 2015). Research by Crockett (2003), O'Sullivan (2015), and Schwartz (2013) demonstrated that adolescents adopt undesirable behaviors, such as substance misuse and hazardous activities, by seeing Valentine's Day celebrations. The observance of Valentine's Day frequently prompts young individuals to form unrealistic romantic ideals about love and relationships, as noted by Bogle (2008), Garcia (2012), Regan (2017), and other pertinent sources. Research indicates that media messages and societal pressures compel adolescents to cultivate inaccurate romantic perceptions, resulting in disillusioned emotional outcomes (Galician, 2004; Kim, 2015; Meeks, 2016). According to Banyard (2010), hooks (2000), and Tanenbaum (2015), young individuals may encounter the objectification and commodification of women and girls due to Valentine's Day's emphasis on romantic love and relationships. The observance of Valentine's Day produces several complex impacts on adolescent relationships. Young individuals utilize the holiday to express emotions; yet, the unrealistic romantic ideals associated with this season may result in numerous mental health issues, including stress, worry, and feelings of isolation.

Conclusion

The date commemorating Saint Valentine's Day has evolved throughout time, raising significant ethical problems about its contemporary celebrations. The festival retains romantic connotations; yet, its true origins encompass various dimensions (Oruch, 2017) that transcend relationships and romantic affection. According to Belk (2013) and Sherry (2017), commercialization has transformed public festivities into materialistic displays of affection, neglecting fundamental characteristics associated with love, such as kindness and charity. Valentine's Day produces both positive and negative effects on relationships and individuals. The celebration allows individuals to express emotional gratitude while strengthening their romantic connections (Gilliland, 2001; Sternberg, 2006). Individuals confronted with the pressures of Valentine's Day often experience anxiety and cultivate sentiments of inadequacy, accompanied by loneliness (Aron, 2000; Cohen, 2015). The observance of Saint Valentine's Day in contemporary society raises significant questions about manifestations of love and the ethics of relationships. During the vacation, individuals must assess their fundamental values alongside decision-making principles while striving for more authentic expressions of love (Fromm, 1956; Maslow, 1971). When individuals can make this appraisal in each culture, the young and the unborn generations will reduce the perverse contraction of love relationships, whose foundation is usually based on money and materialism without sincere values.

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