



## Fraud Diamond Theory's Perspectives of Principled Leadership in Organisational Transactional Relationships: Imaginary, Symbolic and Real Gifts

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### ABSTRACT

This article delves into the intricate world of gift-giving within the context of blesser-blessee relationships in South Africa, where affluent individuals provide financial support to their younger counterparts in return for favours, most often of a sexual kind. Examining the multifaceted nature of these transactions, the article explores the implications of such relationships on the emotional well-being, ethical considerations, and power dynamics of those involved. From imaginary and symbolic gifts to the controversial "envelope practices" we scrutinise the various dimensions of gift-giving in these relationships. Additionally, the article addresses the darker aspects of these dynamics, including issues of exploitation, vulnerability, and societal stigma. While recognizing the desire for intimacy among individuals, especially younger and less mature participants, the article emphasizes the importance of understanding the nuanced complexities of gift-giving within these relationships. The fraud diamond theory is explored as a foundation for the integration of practices like blesser-blessee behaviours within organisational activities, highlighting the role of social norms in shaping acceptable behavior. Ethical leadership is underscored as crucial for maintaining integrity within organisations, emphasizing the importance of leaders in mediating uncertainty and promoting virtues such as humanity. Additionally, Lacan's theory is introduced, suggesting that communication is inherently flawed and that the unique context of the blesser-blessee phenomenon in South Africa may pose challenges for understanding. Ultimately, the article calls for a critical examination of the ethical implications and advocates for comprehensive education and support systems to navigate the challenges associated with intimacy, power imbalances, and financial transactions in such relationships.

### KEYWORDS

Education; monogamous relationships; public policy; unwanted pregnancies; fundamental values.

## INTRODUCTION

This article must be read and understood in terms of a culture evolving in organisations that influence the way a member behaves individually and in a group, and the way the person interacts with others within the organisational transactional relationships in developing a sense of belonging. The fraud diamond theory assumes that principled leadership maybe be changed by transactional relationships (Lee et al., 2023, p.2). Opesemowo and Odumosub (2023) found that complex issues such as poverty, gender disparity, religion, tradition and customs; weak lawmaking and institutional structures; conflict; and a lack of educational opportunity may influence people to do things differently. Omoponle (2023) found that for people to survive, they must establish long-term relationships with others and accept community living patterns. They should accept living in a community to survive and work together to accomplish shared objectives. In this article, it is different. The interest in writing this article was motivated by the author's reading of newspapers in South Africa and the observation of people undermining principled leadership in their organisations such as schools, universities and in communities in which people reside.

The purpose of this article is to understand the recently developed subculture of blesser-blessee preference for love presents and consumer ideology using Lacan's theory. Character and values are inextricably interwoven. Principled leaders of character must model values-based leadership beginning with knowing who they are and what they value and ending in what they do without being involved in any form of corrupt transactional relationships (Lumpkin, 2023). The lack of engagement in both academic and public policy about sexualisation discourses of romance is a challenge to many communities. Some of our romantic discourses can promote love and monogamous relationships, which can ultimately lead to sexual behaviours that prioritise aspects of life important to a middle-class western idea of romance (Burge, 2018, pp.649-660).

Students in schools and universities should be made aware of the dangers of imaginary, symbolic and real gifts in their lives. The gift economy is not just an outdated mode of exchange. Rather, 'gifting' constitutes a means of escaping sweeping transactional frameworks of modernity with their calculative, rationalised and individualistic premises (Gregorová, 2023). "Gifting" as a spiritual principle often involves the act of selflessly giving, sharing, or offering one's resources, time, or energy to others without expecting anything in return. It is rooted in the belief that generosity and kindness contribute to personal and collective spiritual growth, fostering a sense of interconnectedness and harmony within the community or the universe at large. In various spiritual and cultural traditions, the practice of gifting is seen as a way to express compassion, build positive relationships, and align with higher principles of love and service (Vasconcelos, 2021, pp. 117-141). Costa (2023) found that self-awareness constitutes the precondition for all learning, which gives rise to the possibility of establishing a relationship between the material world and the spiritual world. In Pakistani folk culture, romance appears

as a symbol to unfold the deep insight and metaphysical expression regarding love appears as the gift (Kamran, 2023).

It is important to note that many cultures, especially Indigenous ones like the North American Indians and the European Sami, have customs of gift-giving or give-back economies. These cultures also hold holistic worldviews in which human beings and animals are not seen as strict opposites but rather as parts of each other's natures (Kailo, 2004, p. 2). The authors are attempting to reinstate culturally distinctive gift practices and ideals through which we can critique globalisation and its avaricious, individualistic, and addictive values (said to embody "human" natural urges and self-interests). We share the fundamental values of ecological, cultural, biological and economic sustainability, which are rooted in the rights of future generations with regard to our diminishing planetary resources, despite our many differences in terms of race, ethnicity, religion, sexual orientation, geography, class, and age (Kailo, 2004, p. 3).

In the South African context, different cultural groups tend to prefer different kinds of gifts depending on their location, religion, politics, culture, economic status, employment status, lifestyle and the level of education. The article also deals with the neglected experiential, social, and cultural dimensions of consumption in the context of romantic gifts and consumer ideology with the focus on the blesser-blessee penchant in society. One form of inequity (under benefit) exacts greater costs than the other form (over benefit) in consumer ideology. According to Youth Lab (2016), young women are frequently at high risk of STDs and are at risk of unintended pregnancies in blesser-blessee relationships because of the unequal power relations between men and women in transactional and transgenerational sexual relationships. Men and women from underprivileged backgrounds should be particularly concerned about this, as they have limited opportunities for social and economic advancement and are therefore more vulnerable to pressure or sexual manipulation motivated by financial gain. Blessers usually thrive in poverty, so it is inevitable that girls and boys who continue their education and work will find them less appealing.

In South Africa, gifting is generally related to the exchange for favours for sex. The terms "blesser" and "blessee" have emerged to describe relationships where individuals provide financial or material support to others, often in exchange for companionship or intimacy, highlighting the complex intersection of traditional gifting practices and contemporary social dynamics in the country. women who are blessers label young boys as Ben-10s named as such after the children's cartoon character. This is a concept used when young males are dating or having sex with older females. On the other hand, male blessers are labelled as sugar daddies (African News Agency, 10 May 2016).

The government is trying to intervene. For example, the Member of the Executive Committee (MEC) for Social Development in the North West Province once highlighted the blesser-blessee plight in his speech indicated below:

“Stop wasting your time with blessers” –Young girls should not waste their time with “Blessers” and neglect their education, the North West government said on Monday. “Blessers” will destroy your future. They will impregnate you and leave you alone with the burden of raising children. Do not indulge in pleasure with ‘blessers’. Some of them are older than your grandfathers. Those ‘blessers’ have already achieved many things in life. Focus on education,” North West social development MEC Hoffman Galeng said. Galeng was speaking to young girls during his day long programme of distributing sanitary packs to rural schools in Madibogo village in Ratlou Local Municipality. About 781 learners from Mmadisebo Motsitlane primary schools and Obusitse secondary school receive sanitary packs and toiletry from the authorities. The MEC said that parents should not allow poverty to make them sell their children to blessers. In some families blessers do entice parents by buying them groceries or giving them money to have access to their young girls. Also known as sugar daddies, they are rich older men who give young women gifts, trips, or money, in exchange for sex. With strongest words, Galeng has condemned the abuse of children especially young, citing that the government has all the power within legal prescripts to remove abuse children to any secure care centres or places of safety. “We appeal to the educators here and the school principals to report all sorts of abuse to the authorities. Our social workers are also here in your schools. Perpetrators should be brought to book (North West Provincial Government, 2017, pp.1-24).

Blessers in advertisements, brands, retail settings, or material goods can encode symbolic meanings, and these can manifest in their personal and social circumstances and in their identity and lifestyle goals (Arnould & Hompson 2011, p. 871). Again, the article will explain both *how* things are and *why* things are the way that they are (Fischer, et al., 2017, p.65). Bar-Kalifa et al. (2018) are of the view that in real life situations, partners do not always come to an agreement about their contributions or benefits or even about the sheer occurrence of any support transaction. Gift-giving can be the way of defining giver and recipient in terms of the social meanings of the objects. Blessers are people who provide financial and other means of support to lessee to get sexual favour in return. Generally, blessers are older males and females who support young immature girls and boys financially and get something in return like sex. Through romantic gifts, blessers can target individuals for their own ends, introduce themselves to them and they are able to change their own behaviours (Schuilenburg & Peeters, 2017). In this article, the term ‘blessers’ mean both older males and females who support young girls and boys to get something in return. However, receiving support can at times be associated with negative individual outcomes including emotional distress, poor physical health and increased mortality.

## METHOD

This is a qualitative study which relied on literature review as a method. A systematic literature review was conducted drawing on an evidence base of books and articles published during the years 1982–2023. To examine the state of our knowledge regarding fraud diamond theory's perspectives of principled leadership in organisational transactional relationships: imaginary, symbolic and real gifts, the author conducted an integrative literature review. Palmié et al. (2023) explain integrative literature review as a form of research that reviews, critiques, and synthesises representative literature on a topic in an integrated way such that new perspectives on the topic are generated. An integrative literature review is a special kind of systematic literature review that permits the combination and synthesis of findings. In the analysis of the reviewed books and articles in understanding the topic, the interpretivist paradigm was used within a local context with its limitations that have deep social and cultural foundations (Pervin & Mokhtar, 2023). The reflections are based on the researcher's subjective perspectives about the topic.

## LITERATURE REVIEW

### Fraud Diamond Theory

There are theories that underlie someone to commit fraud, one of which is the fraud diamond theory. This theory acts as an "early fraud warning instrument," explaining the bulk of scams in companies. Those who are motivated to perpetrate fraud in companies require opportunities, but they also need to be able to seize those opportunities. To commit fraud, each fraudster must possess the capability of doing so – a distinct requirement. In this article, it is assumed that practices such as blesser-blessee behaviours are corrupt activities that have become an integral part of organisation activities of the people involved (Rustiarini et al., 2019). Social norms in organisations [unwritten rules that govern behaviour within a society] explain how individuals tend to establish what is considered the acceptable or desired behaviour, regardless of the way individuals actually behave (Monteverde, 2023).

The problem is that no matter how effective an organisation system itself may be, it is the people who work within the organisations that provide the key delivery element. Only if the people are encouraged and developed in ways that will support ethical behaviour, will the system be successful in delivering and sustaining integrity. If the people working in an organisation are themselves not principled, then no matter how good the structure itself may appear, the desire of having a system based upon integrity will be illusive (Shacklock & Lewis, 2006). Fraud as an example of a white-collar crime which is an act of fraud or crime is intended to produce personal financial gain or to benefit people in positions of advantage and influence and may end up in deception of others to get imaginary, symbolic and real gifts (Istifadah & Senjani, 2020).

Strong moral principles should underpin all leadership philosophies and techniques. This is because ethical leadership is essentially about taking into account the needs of a larger range

of stakeholders, particularly the next generation, in order to reduce the temptation of transactional relationships (Slater, 2023, p. 2). Leaders have a crucial role to play in mediating and moderating situations during periods of profound uncertainty. They do this by protecting moral practices from outside corruption that could have an impact on future generations (Hulme et al., 2023, p.165). In order to comprehend transactional connections in organisations, virtues must be suitable behaviours, such as humanity. These behaviours should be regarded as representative of effective leadership since they may enhance the well-being of individuals and, eventually, society (Seijts et al., 2023, p. 129).

### **Lacan's Theory**

Verhaeghe (1995, pp.4-5) is of the view that "the foundation of the Lacanian theory is the idea that communication is inherently flawed and that we continue to talk about it because of this. We would all be silent if we could understand one another". Again, Verhaeghe (1995) believes that we do not understand each other, so we must speak to one another. According to the central tenet of Lacanian theory, which holds that every discourse defines essential connections that give rise to a distinct social bond, there is no such thing as a truth that is fully explicable; rather, the nature of truth is precisely such that it is difficult to describe. Some readers may not understand the article because the context might be different from theirs as the blesser-blessee phenomenon is unique to the South African context.

### **Consumer Ideology**

Ideology is a less well-researched, but no less significant, factor influencing consumer purchasing behaviour. Like-minded people typically reside in particular geographic locations, and values play a role in shaping consumer preferences and attitudes (Pucciarelli & Faith, 2014, p.1936). Earley (2014, p.79), in support of Pucciarelli and Faith (2014), defines consumer ideology as information that advances the objectives of the powerful. Conversely, this represents a significant departure from popular interpretations of the term ideology in anthropology, cultural studies and poststructuralist social theory, which adopt a relativist perspective and employ the term to characterise a social group's belief system. An ideology can only become globalised if all of the consumers it targets believe it will empower them; otherwise, it will be challenging to spread the ideology among all organisational members. This is because organisations are purportedly divided between those in positions of authority and others who are subservient to them. In a postmodern world where consumption is becoming more significant to individuals, conscientious consumers around the world are extremely engaged, take on responsibility, and exercise both autonomy and solidarity (Willis & Schor, 2012, p.166). Khan et al. (2013, p. 327) asserts that consumers can express themselves through the brands and products they choose. Customers frequently form strong bonds with brands, going so far as to identify human traits with them. They may even select products to convey certain facets of their personalities. In addition, implicit cognition – which is effortless, unprompted and spontaneous – often serves as the basis for human judgements and behaviours. According to Fougère and Per Skalén, (2013, p. 15), there are three different kinds

of sovereign authority that have an impact on consumer ideology. When making choices on matters where there is an apparent conflict of interest, the first dimension of power “involves a focus on behaviour.” The second aspect of power is non-decision-making, specifically how controlling the agenda in overt conflict situations can be achieved by restricting the decision-making process’s scope by “reinforcing [certain] social and political values and institutional practices.” The third dimension of power encompasses the use of power covertly as well as the role that socialisation and social structures play in action. The study makes the case that those in positions of power have influence over how identities are formed in communities by managing the socialisation process. Individual consumers or collective actors wield power over other individuals or collectives through various methods (Fougère & Skålén, 2013, p.15). Modern economics is the sole academic subject that views consumption as an individual act of self-interest. This is because, primarily due to political considerations, the discipline portrays consumers as independent people whose decisions have no bearing on other people (Willis & Schor, 2012, p. 163).

### **Characteristics of a blesser**

The practice of giving gifts is what non-patriarchal men and women have in common, rather than anything intrinsic. Exchange and gift-giving go hand in hand, yet the market system benefits from their coexistence. (. The distribution mode of gift-giving is open to both genders (males and females), while the distribution mode of exchange is open to blessee. The fact that the economic structures of gift-giving and trade, when combined, also represent a parasitic relationship in which one economy actively takes from the other while the other provides to the other, may cause significant ideological misunderstanding (Vaughan, 2007, pp.6-7).

According to Gregory (1982, p.19), the gift economy must be viewed as a debt economy. In a gift economy, the profit motives are absent. In such an economy, the blesser’s goal is not to maximise profit but rather to acquire as many gift-debtors (blessees) as possible. Blesser are not so much interested in the items themselves as they are in the intimate connections that can be formed via gift-giving. In other words, gifts giving can easily place the blessee as debtor in subordinate position. Blesser’s gifts can be appraised according to their monetary value, and reciprocity can be used to quickly erase the financial debt that results from accepting gifts. Like any other exchange, a dating exchange is a relationship based on reciprocity (Belk & Coon, 1993). In the context of dating negotiations, the blesser-blessee dynamic may give rise to mutual exploitation. Due to their greater resources, adult men and women are typically more powerful than the recipients of the blessing (often immature teenagers) and may demand sex and beauty in return for wealth, status and authority. Sexual interactions between generations are common worldwide, but they are especially problematic in South Africa. Both young ladies and older men are aware that society does not approve of such behaviours. The young girls are classified as “Code-3 vehicles”, which are used for commercial purposes. According to Ketema and Berhane (2017), young girls are not always handed money directly. Rather, they devise ways to profit monetarily from their connections with their blesser.

Deutschmann (2011) is of the view that a blessing can be distinguished by the following characteristics, namely: influences people by the feeling of them, the way they are, their aura; smiles a lot, has a lot of fun; does not apologise; does not make a point of directly doing things for other people; does not need to be giving to feel good; is not interested in being right, because they do not fear being wrong; is not constantly trying; has no need to create circumstances which prove to them their own superiority; fully trusts their loveability; navigates through life singularly by joy; holds very high standards about the experience of something and little concern about the outcome; and trusts that they bless and love the people around them, and the planet, and existence beyond this planet by who they are, and not what they do.

While those who believe in destiny prefer to provide highly feasible gifts for their blessing, those who believe in growth believe in purchasing highly desirable things for their blessing (Rai et al., 2017:701). People who hold growth beliefs tend to be more long-term and devoted to their relationships because they think that a healthy partnership can only be achieved through mutual effort and understanding (Rai et al., 2017, p. 699). Accordingly, destiny beliefs make people think that working hard means you are incompatible with their partner, while growth beliefs think that working hard is a surefire way to have a happy relationship (Rai et al., 2017:699). We can grow with our partners and gain a deeper understanding of ourselves through a fulfilling intimate connection.

### **Types of gifts**

The term "gift-giving" describes the processes of exchanging gifts. There are different types of gifts, namely: imaginary, (dreams, aspirations, or promises for a better future together); symbolic (a piece of jewelry, such as a necklace or bracelet, symbolizing the connection and commitment between the blessing and blessing); and real gifts such as a luxurious item like a designer handbag, a smartphone, or a fancy piece of clothing, showcasing the material support from the blessing. Sun (2017, p. 6) noted that people involved in the activities of blessing-blessing as customers have a propensity toward "maximalism". Large, perfect and pricey jewellery may be preferred by certain blessed individuals. This tendency can be explained by the desire of the blessed to represent success and, conversely, by the custom of appreciating expensive jewellery.

#### *Imaginary gifts*

Ruy-Sánchez (2006, p. 272) is of the view that imaginary gifts can be any of the following gifts, namely:

- The warmth and friendship that friends bestow upon you.
- The blessing of living close to two amazing countries and cities.
- The gift of an unplanned flashback to a long-forgotten early life.
- The talent for wonder-inspired poetry.
- The gift of a more expansive, sensual understanding of life, where a spiritual dimension, a path and a search are constants.

- The gift of learning about an artistic aspect of life that is alive and well in every nation; and
- The gift of developing a new perspective on your identity. Of what you're becoming into of your actions.

### *Symbolic gifts*

Gifts with symbolic meanings can include poems, for instance. The kind, monetary value, time, content, frequency, giver's intention, recipient's perspective, and their impact on the recipient, giver, and everyone else who may be impacted by the present-giving can all be considered as factors that determine whether a gift is acceptable or improper. If a tiny gift contains, for instance, aggressive, sexual or romantic activities, it may not be appropriate (Zur, 2005, p.2). The conflict between aspirations and reality is embraced by the concept of true gifts. Its foundation is the idea that what is practically feasible ought to be fixed without regard to our fantasies, but that reality is also moulded by our visions.

### *Real gifts*

Real gifts ought to be based on the true potential of people and must be accessible and practical for social change (Wright, 2009, p. 4). Real gifts tend to be classified as romantic gifts. According to Belk and Coon (1993, p. 404), romantic gifts that are more meaningful because they are more costly, unique, intimate, or personal can represent a greater level of commitment on the part of the giver and the recipient.

There are numerous examples of romantic gifts, such as jewelry, a designer purse, a bottle of champagne, massage oil, vacation gifts, flowers, a romantic birthday celebration, a café to dine together, cars, books, or something personal. Conversely, romantic presents can serve as a signifier of a close relationship between the giver and the recipient, with givers devoting time, resources and affection to the acquisition. The resources used to get gifts function as social cues, indicating that they are more than just token items meant to appease gods (Rai et al., 2017: 698). Gifts have the potential to impose normative responsibilities on the parties involved in the transaction. Romantic presents on their own can represent social identities and serve as a conduit for people to express their innermost thoughts, feelings, and beliefs to the recipients (Ambwani, 2014, p. 32). In terms of Lacan's theory, romantic gifts should be understood as a symbolic communication between the blesser and the blessee. They can function as a social exchange that helps the blesser and the blessee establish and preserve personal bonds. They can also act as a socialiser, assisting parents in teaching their children about societal norms, and as an economic transaction, fulfilling the need for reciprocal exchanges. Romantic presents should be used in relationships to woo the blessee, to patch up broken relationships and to initiate a conversation (Rai et al., 2017, p. 698). In support of Bar-Kalifa et.al. (2018, p.19), Carrier (2017, p.19) is of the view that romantic gifts can transcend tensions that may revolve around the diverse methods that people use to exchange objects with each other, the different sorts of objects that they exchange, and the different social relationships that exist between transactors.

Some people rarely give gifts when they first start dating (Nguyen & Tsetsura, 2017, p. 2).

Among the mechanisms, that the blessee can use to get their romantic gifts from the blessers could be the following, namely: "My mother/father is ill; the registration deadline is coming up; I need to pay the rent on my house; I have to go to the hairdresser; my small business is having trouble; and I misplaced my phone."

### **The advantages and disadvantages of gift-giving**

Students benefit from gift-giving because blessors can assist them with financial support and necessities like transport fare, rent and school fees, while in the business world, giving gifts to influential business associates is a good way to get their attention, build relationships and obtain favours (fraud) (Nguyen & Tsetsura, 2017, p. 1). In order to avoid feeling indebted and to avoid giving gifts that could be interpreted as bribery – that is, a specific reciprocal exchange of monetary or non-monetary goods to achieve a particular outcome or decision, it is essential to maintain transparency, uphold ethical standards, and prioritise genuine gestures of appreciation or kindness, fostering relationships built on trust and mutual respect.

However, Sherry Jr. et al., (1993, p. 240) found that there is a "dark side" to gift-giving as discussed briefly below:

- The power dynamic in blesser-blessee relationships is often imbalanced, with the blesser holding significant financial influence. This can lead to exploitation, as the blessee may feel pressured to comply with the wishes of the blesser in exchange for financial support.
- The relationships in the blesser-blessee phenomenon are often transactional, with gifts being exchanged for companionship or intimacy. This transactional nature can undermine the authenticity of emotional connections and lead to a commodification of relationships.
- Blessees, who are typically younger and financially vulnerable, may become dependent on the financial support provided by the blesser. This dependency can limit their ability to make independent choices and pursue personal goals.
- Blessees may face emotional and psychological challenges, including feelings of objectification, low self-worth, and a compromised sense of agency. The impact on mental health and overall well-being can be substantial.
- Blesser-blessee relationships often face societal stigma and judgment. Participants may be subjected to negative perceptions, discrimination and social ostracism, leading to a sense of isolation.
- The exchange of gifts in these relationships raises ethical concerns, as it blurs the lines between genuine care and financial transactions. It may also involve legal implications, particularly if individuals involved are underage or if the relationships involve coercion.

- The blesser phenomenon can reinforce traditional gender stereotypes, with older, wealthier men assuming dominant roles and younger women assuming submissive roles. This perpetuation of stereotypes can contribute to societal inequalities.
- The power dynamics in blesser-lessee relationships may create an environment where abuse, both emotional and physical, can occur. The vulnerability of the lessee may make it difficult for them to assert boundaries or seek help.

Diamond et al. (2017, p. 127) add that jealousy is commonly linked to aggression and fury; when combined, it can intensify the destructive power of love. When considered collectively, the message may be that human love can occasionally be harmful. The object of sex may become of no account, boring or even hateful immediately after satisfaction and the tension can be increased. The sexual partner may only be perceived as a sexual object, or as a kind of appendage to the other person's sexual parts. The sexual object has to have certain physical qualities, which can excite the blesser. The sex urge may hunt for lustful pleasures (Reik, 2017, p. 20). According to Zhang (2017, p. 277), although individuals make love every day, some of them might not truly understand what it means. Intimacy is something that many desire but may not fully understand, especially younger, less mature girls. Younger individuals, due to their age and relative lack of life experience, may not have the emotional maturity or knowledge to fully grasp the complexities and responsibilities that come with intimate relationships. Understanding intimacy involves navigating various aspects, including communication, boundaries, consent, and emotional vulnerability. Younger, less mature girls may be more susceptible to romanticised or idealised notions of intimacy, which could potentially lead to unrealistic expectations or vulnerability to manipulation.

### **Reasons for gift-giving practices**

According to Belk and Coon (1993), there are three basic models of gift-giving: the social exchange, romantic love and the economic transaction. Items used in social exchange are valued according to their own economic value, which is determined by how much the man who obtains or surrenders them can get. Gifts are appreciated more for their symbolic value than for their monetary value. According to the economic model, items that are exchangeable have a market value that is established by variables other than the dyad, such as scarcity, monetary value and alternative supply sources. Romantic gifts can be viewed as commodities with economic utilitarian value in an economic paradigm. Conversely, "gifts exchanged in accordance with the social exchange model have a value that is determined solely by the blesser and lessee, distancing value from outside influences." (Belk & Coon, 1993, p. 395).

Important vulnerability factors include poverty, gender inequality and social and cultural norms. Without the demand for sexual exploitation, romantic gifts cannot exist (Litam, 2017, p.1). Romantic presents are essential to modern economic structures. The majority of Americans prepared gifts by hand in the early 1800s, including food, crafts, toys and needlework. But in the early 1800s social, cultural, and commercial factors came together to provide the foundation for gift-giving's commercialisation (Weinberger, 2017, pp. 245-246). Ambwani (2014, p. 32)

defines gift-giving as the process of choosing, transferring, and assessing tangible and intangible items to fulfil a duty or as an impromptu act that aims to include certain anticipated uses for the presents. Nonetheless, “obligatory” and “spontaneous” giving encompass a wide variety of potential gifts that may be given but are not required to be gifts. Gift-giving obligations can be implicit and influenced by interpersonal or social conventions. Nguyen and Tsetsura (2017, pp.12-14) are of the view that people can use a gift for the following reasons, namely: personal financial pressure, cultural factors, bribery, providing priorities and for providing advice.

While envelope practices (a discreet way of giving or receiving financial gifts) are common and accepted as gifts in some civilisations, they are not something that someone with a well-paying profession would wish to accept. A society's culture plays a big role in deciding whether a particular event calls for gifts. The common ideas of what is acceptable, unsuitable, right, wrong, and desirable within a culture or community can be expressed explicitly or implicitly as cultural values (Ambwani, 2014, p. 54). Giving gifts to others can be viewed as an investment in enduring connections. Giving someone money or a present does not guarantee that the sender will receive a favour in return. However, for the sake of maintaining relations people pay money to important people of influence in society. Giving envelopes or other presents, such gift cards, is a way to show someone you appreciate their labour or to compensate them for it. Presents can be chosen according to the occasion, which can be ad hoc (like to show appreciation for a kindness) or structural (like Christmas) (Ambwani 2014, p. 76). When their marriages were having issues, over half of the wives in the 1970s, according to Zhang (2017, p. 281), decided to have an affair with another man. They did not have affairs with other guys out of genuine love, but rather to express their frustration with their controlling mothers and feeling trapped by social norms. “Virginity is the best gift that a woman can give to her husband,” these women once held. This type of extramarital affair is ultimately harmful to both the parties involved and is merely a resigned defence. On the other hand, women of the 1990s tend to have extramarital affairs because they have not yet met the right man (Zhan, 2017, p. 283).

Romantic gifts relationships often have challenges. Such partnerships typically involve abusive and unjustifiably jealous parties. Due to social and personal conditions, many people are occasionally forced into these toxic, loveless relationships (Danaher et al., 2018). “Romantic and wedding-related activities may present themselves as an effective prism to unravel the relationship between consumption and class,” according to Sun (2017, pp. 4-5). In actuality, the “romance industries” deliberately seek out young individuals who are ready for marriage and involve them in the “ritual of romantic consumption.” Two types of “romantic consumption” exist: engagement pictures and diamond rings. A rural couple might exhibit a “low level of visual competence and may also have limited urban experience”. They might also not believe that wedding photography is a “trendy and modern thing to do” and may not subscribe to the “subtle layers of visuality in wedding romances and myths”. According to Lai and Huang (2013, p. 33), individuals who possess a high sense of enthusiasm for their romantic relationships tend to

deliver their romantic gifts in a more opulent manner, sometimes accompanied by additional gift items like jewellery, clothing or chocolates.

### CONCLUSION

In concluding, the blesser-blessee romantic gifts rely on ecstatic, passionate and self-transcending emotions. The romantic gifts cannot be prescribed and regulated in a blesser-blessee relationships. Rich women and men as blessers who give young women and men access to a life of luxury will eventually destroy them emotionally and mentally. They need to be aware that engaging in blesser-blessee transactional relationships is a trap. Lastly, they will not be able to leave such relationships because leaving will mean losing everything given to them as romantic gifts. Trust builds and strengthens leaders and followers in organisations without transactional relationships. The subculture of blesser-blessee preference for love presents and consumer behaviour was discussed to highlight the dangers of transactional relationships in organisations such as schools, universities and communities.

### Recommendations

Students in schools and universities as well as members in different communities around the world should be made aware of the dangers of imaginary, symbolic and real gifts in their lives. The behaviour patterns of students need to be shaped while they are still young. It is recommended that the topic should be researched in universities, schools and in different communities to understand the practice of romantic gifts, fraud and the understanding of principled behaviour in organisations and societies. Also, future research may focus on potential mediating variables such as parental sensitivity about romantic gifts in organisations. It is important to modify targeted prevention tactics according to the degree of psychosocial burden they may entail in order to take into consideration the many transactional relationships that exist within communities.

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