
Social Demography and Living Together Practices in Kathmandu Valley of Nepal

Narayani Devkota

Lecturer, Department of Sociology in Saraswati Multiple Campus, Tribhuvan
University

Email: nara.nepal@gmail.com

Submitted June 3; Reviewed June 19; Accepted ; June 28, Published July 28

Abstract

This article gives the glimpses of socio-demographic structure and practices of 'Living Together' relationship in Kathmandu Valley. Conceptually, living together is a relationship between two individual living as a couple without socio-cultural and legal recognition, and they haven't socio-cultural and legal right and responsibility too. They shared everything such as household responsibility, economic condition, sexual desire and pleasure without socio-cultural and legal recognition.

Methodologically, this article is based on qualitative research paradigm, especially interpretation of narratives of informants on the practices of living together. Data was gathered through the in-depth interview with 20 informants who were in living together relationship, between 15 May to 14 June 2024 in Kathmandu valley. and respondent were selected through the snowball sampling for 16 informants and four informants from purposive sampling specially snowball sampling, because of the individual were unwilling to give recorded interview about their secret life.

Research found that there was diversity in terms of caste/ethnicity, age, education, and so on. In terms of age, respondent found that 20 years to 55 years' age group; research based on four months long to 16 years long living together relation. The level of education also found diverse from class 3 to PHD level. On the basis of gender, researcher was able to reach with 14 females, four males and two trans gender. Research was conducted in Kathmandu valley, but all respondents except one are not the permanent resident of Kathmandu valley, they belong from 10 different district. In the case of occupation forty individual (my respondent and their partner) belong 17 different occupational backgrounds, from sex worker to university professor too. More than a half of my respondent and half of my respondent's partner were already marriage and most of them have children from first marriage, before their living together relationship.

Finding of research indicate that weakening the community and religious control over the women sexuality, the age of love, affair and start a new relationship is not restricted on young age, living together relationship is not only a choice of highly educated individual. In the case of sexuality living together relationship is choice and privilege for heterosexual couple and compulsion for homo sexual individual. This research is based on Kathmandu valley, but the living together relationship found migrant people from outside the valley, there is not specific occupational background for living together relation, and in the case of marriage living together relationship is compatibility check for some couple and new form of family formation for many people. In this way research does not found that any specific caste, age, religion, level of education, place, occupation and romanticism that play a central role in living together relationship.

Keywords: living together, marriage, social diversity

Introduction

In sociology, marriage is an important social institution among many social institution as comparatively permanent relationship; such as, religious, educational, political, economic and work/employment institutions. In the normative (conventional) definition marriage is a permanent (lifelong) relationship between male and female for permanent sexual relation, reproduction of human life and sharing all matter of their life as well as the marriage is a socio-cultural right and responsibility. These rights and responsibilities are not only toward their couple rather toward their in-laws, kin member and community too. In this regard, marriage is a relationship between two-opposite sex, who are young by their age, sexually virgin and as well as also a monogamous. In sociological classic, Ferdinand Tonnies (1957) wrote on his book *Gemeinschaft and Gesellschaft* writes that:

The generality of marriage among human being has a twofold meaning: in the first place, that such a sexual living together between man and women is possible at all; secondly, that every people, or even every town, expresses this general idea in special manner and relates the possibility of a marriage to certain condition in such a way that will be valid according to its will and law (Tonnies, 1957, p.200).

As Tonnies writes, special way related to social, cultural and economic factor of marriage, which is closely associated with the family, kinship or community, religion. Structural Functional theory viewed the family as a unique type of group and social system. Which characterized by common residence, economic co-operation and reproduction. In the nuclear family or its constitute relationships we thus see assembled four functions fundamental to human social life-the sexual, the economic, the reproductive and the educational. Without provision for the first and third, society would become extinct for second, life itself would cease; for the fourth, culture would come to an end (Murdock, 1949, p.10; Trung, 2018, p. 23).

According to structural functional perspective husband and wife are closely associated and interdependent. The ‘unequal’ relationship in a family that husband is breadwinner whose earning provide the economic basis of the family-household, whereas wife is home maker, and her primary responsibility to the care of husband, household, and children (Trung, 2018, p.23). In this regards heterosexual marriage often analyzed as an “oppressive institution” toward women from corner of Marxist and feminist perspective (Marx and Engels, 1848, p. 69; Engels, 1972, p. 69; Chambers, 2013, p. 123).

Sexual relationship before marriage, without marital status and in widowhood was restricted specially toward women in Hindu religious society (Mainali, 2021, p. 60). It manifests in “Sati System” and Widowhood which reflect without red color of Hindu religion, white dress in marriage in Christianity. Giving a birth without marriage is legally restricted in various countries.

Through the process of modernization-capitalism-industrialization-globalization the normative definition of marriage is changing and as a social institution. And it going to face many rupture. Now people started to prefer live in relation (co-habitation or living together), many people fall in love with those people who belong form same sex. Many people live without marriage, or many women became mother without marriage. Divorce and remarriage or old age marriage became common through the time, individual’s economic empowerment, technological assistance, breaking the sexual stigma. With the growth of science and technology the forms of purity and pollution of sexuality was started to be criticized and became less restricted.

In a one sentences, marriage is both social and legal foundation to fulfill their sexual and reproductive desire, to live together, to share and collective earing, sharing and owning of their property, mutual right and responsibility towards their partner and in-laws. Through the development of philosophical ground, which provide the logical understanding toward intimate relationship, science and technology provide the assistance and capitalist mode of production scattered individual from the well-known society to unknown society and make alienated from the traditional ties. With these change in social conceptions normative definition of marriage has also changed.

In this situation living together relationship is in rising trend globally and Nepal are not isolated from this new trend as an alternative form of marriage and also alternative form of being single. Living together is a relationship between two individual living as a couple without socio-cultural and legal recognition, and they haven't socio-cultural and legal right and responsibility too.

In Nepal too, living together is rising after the political change of 1990s, in the areas of comparatively developed urban area such like Kathmandu, Pokhara, Dharan and other newly develop urban area. Despite the rising trend of living together, in Nepal we do not have any authentic data that how many people are in living together relationship. Big surveys of Nepal Government, such as Census, Nepal Demographic Health Survey, Nepal Living Standard Survey of government still unable to recognized that living together has also been practiced in Nepali society. On the absence of authentic data, we do not know how many people are in Living together relationship. According to the news published in *Setopati* in 2080¹, monthly ten to fifteen young girls came to the National Women Commission to register complain that “after living together relationship he did not get marriage with me”. This data indicates that there are various couple who live under the living together relationship.

In Nepal, there are diverse range of perception and practices on living together. Perception depends on the level of freedom, awareness and social connectivity on how people enjoyed with living together. Empirically we can see a prism of living together relationship and in these multi-colored relationship impact

¹ This feature news was published at one of few authentic online portals named *Setopati* in 27 August 2023 based on the case studies and the Key Informant Interview provided by Women Commission of Nepal. In Women Commission, women came to register the case of domestic or sexual violence. In the process of discussion to registered the file, they share their relationship as living together which are not legally recognized. <https://www.setopati.com/social/310290>

differently in individual's life. Some people are enjoying with it as liberation as freedom, some people are waiting a time and situation to accept their relationship by their parent and society to get marrieds, some individual are suffering the burden of unwanted child, some people are suffering from domestic violence and some people lost their life through the killing too, some people suffered from emotionally breakdown and in psychological trauma, threat of life, some children are sufferings economic, physical and emotional pain through the parent's living together. On the lack of authentic data, we do not know, how many people have better peaceful relationship and how many individuals are suffering from it.

At the public sphere, we engage in the debate concerning the social change and recognition of living together. It was socially stigmatized as unsocial behavior, culturally sin, and over freedom. Living together depicted In Nepali news (paper, radio, TV and social media such as Facebook, Twitter, YouTube) depicted as a cause of crime, such as killing, domestic violence², depression and suicide³, honey trapping, birth of unwanted child and violence⁴, leaving a child in garbage, forest and killing of them. Some time it's portrayed as bargaining tools to exploit another partner. And from the side of human right activist, "Living Together" relationship also suppressive for women and girls.

Despite the negative portrait of the living together relationship, people's engagement on it is rising in trend. We (resident of Kathmandu Valley) start to accept normally the relationship of living together normally in common way. In this regard with the objective that to find out the socio-demographic structure of those couple who are in living together, I started to research on this phenomenon.

Methodologically I used interpretative research philosophy and exploratory research design. Respondent were selected through the purposive and snow ball sampling. As exploratory research design, I gathered information/data from the in-depth interview

² Case of X (who live with her boyfriends), was suffered from domestic violence by her boyfriends. She tried to file the case against her boyfriend in police office, Nepal Police denied to file the case and she publicly post her statement at face book. It's highly debatable in social media.

³ Case story of "Y" who are actor suicide and new published that he was in living together relationship with his girlfriend and they are acting in same film. After the misunderstanding with his girlfriend they attempted to suicide.

⁴ Case "Z", a famous singer was in the living together relationship. After the birth of their baby, Z started to ignore his partner and baby at the time of early motherhood. "Z" used to beat his partner when they meet. After suffering by beating "Z"'s partner file the case and got legal marital status.

with those individual who are/were in living together relationship in their live. Collected data analyzed simple tabulation and describing relating to phenomenon.

Limitations: As being a female, Bramin, and previously NGO worker researcher and through the sampling procedure is propulsive and snowball sampling might be I able to get access to more female respondents is my first limitation on this article. Another limitation is all information/data are that I present here are based on my respondent's subjective interpretation, I was not used any other tools of measurement for cross check the reality. In this regard, this research gives some glimpses on the practice in living together relationship in Kathmandu Valley, but it is not generalizable level.

Social Demography of Study Participants

In this article, I am going to give some details of socio-demography of respondents and their partner. Respondent's demographic profile such as caste and ethnicity, caste ethnic relation between partner, age of respondent and age combination between respondent and their partner, religious status of respondents and combination of religious status between the partner and respondents, level of education and combination of level of education between partner of respondents, sex and sexuality, rural urban setting respondents and their partner, occupational status of respondents and their partner generally I followed while conducting interview. During the process of interview, I get information that many of my women respondents already married and they have child before their living together relationship, they were survivor multiple form of violence. Then I add marital status and having children as another demographic profile, I thought that status of marriage and having children also one important factors to start "Living Together" relationship rather than a marriage. At the field work I take an interview with 20 respondents, but this chapter give the information of 20 couple and 40 respondents detail information of my respondents and their partners.

1. Caste/Ethnicity

It the process of interview I got respondents belonging to different caste and ethnic groups. Out of 20 respondents of the interview, six respondent belong from the Brahmin community, three from Chhetri community. Ten of my 20 respondents belong from different endogenous/ Janajati community (such as four respondents from Ria community, one from Janajati, one from Gurung, one from Sunuwar, one

from Kirat, one from Tamang, and one from Limbu community). And one respondent among 20 belongs from Dalit community. It's shows that Janajati community have a domination on living together relationship.

Table 1

Caste/ethnicity combination of respondents

Caste/ethnicity	Number of respondent
Brahmin	6
Chhetri	3
Ethnic people (Rai, Janajati, Gurung, Sunuwar, Kirat, Tamang, Limbu)	10
Dalit	1
Total	20

Source: Field work, 2024

At the same manner there are the diversity of respondent's partner's caste and ethnic composition. Four among the 20 respondents' partner belong from the Brahmin community, five from Chhetri community, nine of them represent from diverse ethnic community (such as three from Newar, three from Gurung, one from Tamang, one from Magar and one from Thakali). At the similar way one of my respondent's partner belong from the Madhesi Community and another respondent's partner belong from Sanyashi community.

The diversity of respondents based on caste and ethnic identity, it shows that living together relationship practiced is not the only one community's phenomenon. Dominant representation of Brahmin Chhetri community member present the demises sexual purity and pollution related thought with in the high caste Nepali people.

Table 2

Caste/ethnicity combination of respondent and partner of respondents.

Caste/Ethnicity	Number of respondents
Brahmin	4
Chhetri	5
Ethnic people (Newar, Gurung, Sunuwar, Kirat, Tamang, Limbu)	9
Sanyasi	1
Madhesi	1
Total	20

Source: Field work, 2024

Research found that the dominant respondent has an inter caste relationship with their partner. And only five couple of my 20 respondent has same caste relationship with their partner. Research found that endogamous relationship for partnership also under the process of destruction. High representation of inter-caste relationship did not make sense that they haven't opportunity to get marriage despite the relationship between Dalit and so called high caste Brahmin individual. In the case of Dalit respondent, they haven't environment to get marriage socio-culturally and they declare their relationship as living together with their close group.

Table 3

Caste ethnic relationship between partners

Caste relationship	Number of couples
Same caste relationship	5
Inter caste relationship	15
Total	20

Source: Field work, 2024

In this way research cover the diversity of the respondents and their partner based on the caste and ethnic categories. These data also show that the living together relationship is rising between inter caste relationship, but data do not deny that in same caste relationship too, people have a living together.

2. Age Groups and Duration of Living of respondents

There are no specific focused age group on the research. I just want to know in which time individual can join in living together relationship. Research found diversity based on the age group from 23 to 55. seven respondents among 20 respondents were belong from the 20-30 age group, seven respondents among the 20 from 30-40 age group, three individual from 40-50 age group and three individual from 50 to 60 age group, and three respondent belong from the above 50 years of their age. It's show that there are not specific age group to engage in living together relationship.

Table 4*Age group of Respondents*

Age group of my respondents	Number
20-30	7
30-40	7
40-50	3
50-60	3
Total	20

Source: In-depth interview, 2024

In the process of interviews, I found that the diversity of age group on respondent's partner. Five individual among 20 belong 20-30 age groups, seven individual belong from 30-40 years' age group, other 7 individual belong from 40-50 years' age group and one respondent's partner belong from more than fifty-year age group. It's indicate that 20-50 years' age group's individual involvement in living together relationship.

Research found that no one specific age related to get start living together relationship. Fifteen of my respondents cross the age of love and affair (20-30), these data show that now in Kathmandu the age of love, affair and started to living together is not the phenomenon of one particular age group's people.

Table 5*Age group of Respondent's partner*

Age group of Respondent's partner	Number
20-30	5
30-40	7
40-50	7
50+	1
Total	20

Source: In-depth interview, 2024

With age, I already make a plan to take interview to them who are/were in living together relationship more than a six month. There is diversity of duration of living from six-month to 16 years. Four respondents among 20 are living less than a one year, three respondents are/were live in living together relationship for two years, two respondents for four years, five respondents for five years, three respondents for three years, one respondent for 7 years, one respondent for 11 years, one respondent

for 12 years, and another one respondent for 16 years spend in living together relationship.

Table 6

Duration of living together of respondent with their partner.

Duration of living	Numbers
5 month to one year	4
2 year	3
4 years	2
5 years	5
6 years	3
7years	1
Above 10 years	2
Total	20

Source: In-depth interview, 2024

Research shows that there is no specific time line for living together relationship. In the process of research, I found the respondent who just started their living together relationship before five months and respondent just break their relationship who live nearly 16 years together. One respondent, F. Janajati (change name) share her story, that she found the multiple relation of her partner while living together with her. They have a story of 16 years long living together relationship. She was working in her partner's home town, after their bonding her partner started to come her apartment and live with her for a whole day. But at the evening he wants used to go her home, at the beginning of her relationship she asked with him that 'why you have a compulsion to go your parents' home?' he gave answer that "my mom is traditional and she will have worried about his son's bad manner". My respondent became agree on that parent can more worried about the single adult child. Slowly skip to asked that types of question with him. They were shift in Kathmandu and started to live in a same flat. She already has her NGO and she engage more time in her NGO work. And after four years of their living together she knows about his marriage and she also know that he has a child with her wife. She feels really bad for the situation that happen with her life, she was working for women right and became a second women of married man. She started to request her partner to give divorce with his wife or to leave her alone. Her partner did not give any way to her. She already has a trauma of her first marital relation. Many time they realize that 'what I am doing with this person? He has his wife and children'. She said in interview "it's was really painful to me that a I was

working against the double marriage, at the same time I was living with one married man, who already have a wife and children too”. But her partner dined to leave her with the reason of his love toward my respondent and he also did not show give a divorce with his wife. She realizes that her partner is not committed with her or with his wife too. My respondent started to expecting a child, when she became pregnant they were living in a same apartment but her partner did not care her. Rather, she found that his love affair with other girls and she also found that her pregnancy is like a sperm donation to him. Her heart broken, but she works in her office till the day before her delivery. After 11 years of her child birth and after 16 years of living together they broke their relationship.

And there is another of university professor, A. Brahmin (change name) share me that after her divorce her former husband portrait her as bad women. She was suffering from savior depression when she meets her former student (later became a partner) at Tinkune (a part of Trivibhan University Central Campus Kirtipur Kathmandu) searching her in Kathmandu. He started to live her, with counseling her, help on her reading and writing, prepares meal and timely he feed her food, water and medicine. After his caring she became better psychologically, emotionally and academically. She knows him previously from the decades as student, she has a knowledge about his family, wife and children, but she did not have any option to leave him at that time. They were live five years together and 2 years ago they started live apart relationship.⁵

3. Religious combination between respondent and their Partner

Regarding religious status or combination between the respondent and their partner, there are a huge diversity between them. Respondents are divided into five religious groups. Ten respondents among twenty believed/followed Hindu religion, two respondents believed in Buddhist religion, two respondents were Atheist, one respondent belong from nature worshiping community, one respondent belong form Christian and one respondent thought the religion of humanity will make prosperous world. In same manner, there are a diversity on religious practices between partner of respondents. Twelve among 20 they follow the Hinduism, 4 of them follow the

⁵ They are still in lovely relationship, but life in different resident.

Buddhism one and two are Atheist two respondent do not have idea of their partner's religion.

This information shows that the sexual relationship without marriage is became common even in Hindu religious community, where widow women were brunt with their husband even before one hundred years. This data shows radical demise of social control on women sexual desire. Despite the one respondent's hesitation to express their inter religious relationship, all respondent shared that religious ideology did not control their relationship.

4. Level of Education of respondent and their partner

Research found that the big diversity based on the level of education among respondent and their partner. Respondent belong form the 3 class to MPhil level of education that they get. I the same manner, respondent's partner belongs from Five class of their education to PHD level of their education. Eight among 20 of my respondents has up to SLC (School Leaving Certificate) Level of education, no one from the 12 class, six of my respondent from Bachelor level, five respondents from Masters level and one respondent from MPhil level.

Table 7

Level of education of respondents and their partner

Level of education	Number of respondents	Number of respondent's partner
Up to SLC	8	8
12/PCL:	-	4
Bachelor	6	4
Masters	5	3
MPhil/PHD	1	1
Total	20	20

Source: In-depth interview, 2024

Level of education also found different level among 20 respondent's partner. Eight respondent's partner have fifth class to SLC level of education, four respondent's partner have 12 class or intermediate level of education. Four respondent's partner has Bachelor level education, three have master level education and one have a PHD. This information shows that there is no specific level of education to among the people who have living together relationship. In the same manner, living together relationship is not the relationship only highly educated individual, who are aware on

constitutional right, modern lifestyle and socio-cultural oppression toward women. Dominant respondent's representation from low level of education indicate that living together relationship is becoming common in Nepali society.

5. Sex/Gender combination of respondent

I get more diversified group to take respondent in terms of caste/ethnicity, occupational, level of education, age, duration of living. These types of diversity mostly belong from the heterosexual formalities. Eighteen among the 20 respondent has represent heterosexual relationship and two respondent has homo sexual relationship.

Table 8

Sex and Gender based combination of respondent

Sex/Gender	Number of respondent
Female	14
Other	2
Male	4
Total	20

Source: In-depth interview, 2024

At the beginning of the research I have a plan to take interview with the couple who are/were in living together relationship. But at the time of my field work many of my known respondent denied to give an interview. Then, I search the respondent whom I didn't know previously. I able to connect only women and their couple dinned to give an interview. I got five male respondents, one is gay-male among these five. Fifteen women (one is lesbian) respondents among 20 of my respondent. It's look like some biasness to select the respondent, and I became agree on that as women I able to convince for interview to women or I have a connectivity with them.

All of women respondent are engage in self earning and relatively independent. Research found that women's economic empowerment makes them free from the burden of marital domination in heterosexual couple. Similarly, the another side of flip homo sexual couple shared that they are interested to get marriage culturally and get register their marriage legally. But they are fighting to get marriage with in family, society for cultural marriage and regal registration. In this way, sex and gender matter in living together relationship.

6. Permanent Address between Couple in District

As a study area I select the Kathmandu valley to conduct research, all of my respondents are living in Kathmandu valley too. But, only one among of my 20 respondents permanently belong from Kathmandu Valley and three of my respondent's partner belong from Kathmandu. Permanent address might provide the rural urban setting/connectivity of individual who are/were in Living together relationship. There are come from different parts of the Nepal, (one came from Sikkim too), and settle in Kathmandu temporarily or partially permanently. Two respondents come from Makawanpur, two from Bhojpur, one from Kaski, one from Udaypur, one from Sindhuli, one from Palpa, one from Kathmandu, one from morang, one respondent from Sunsari, One respondent from Dhading among the 20 respondent.

There are also have a diversity on my respondent's partner's permanent resident too. Four partner of my respondents belong from Kaski, four from Chitawan, three from Kathmandu, one from Sunsari, one from Gorakha, one from Kabhrepalanchok, one from India, one from Baglung among 20 partner of my respondent. Of couple belong from the same district and 14 couple has the inter district combination on their living relationship.

These data show that the most of respondent's and partner of respondents belong from outside the Kathmandu valley.

7. Occupational Status of Respondent and their partner

Out of 20 respondents of interviewed and 20 of their partners 7 respondents are INGO/NGO workers. Four of NGO worker previously survivor of multiple form of violence. At the process to fight against the violence they became a NGO worker now. Three of INGO/NGO worker are professionally/academically engaged on NGO/INGO work. Three individual out of twenty are sex worker. Two individual out of 20 is engage in teaching; one is at University Assistant professor and another is college lecturer. Two individual among 20 respondents are communist activist. Two respondent are writer/consultant, one respondent from re-habitation center operator and another one individual from domestic worker. Another one respondent among them are plumber.

Table 9*Occupational Status of respondents and their partner*

Occupation	Number of respondents	Number of respondent's partner
NGO Worker	7	-
Lecturer	2	1
Sex worker	3	-
Writer	2	1
Activist	2	1
Daily wage labor	1	4
Foreign labor	1	2
Business	1	1
Information Technology	-	2
Rehab center operator	1	1
Shopkeeper	-	1
Tourism	-	1
Artist	-	2
House maker	-	1
Engineer	-	1
Medical Person		1
Totle	20	20

Source: In-depth interview, 2024

Research shows that the big diversity on the basis of occupation. Among 40 individual (20 respondents and 20 respondent's partner) belongs from the 16 different occupational background. Research found that all of them has multiple occupation with in a same time. Here I present their master occupation only, it's show that the no specific sector's individual engagement in living together relationship. These diversities indicate that the living together relationship is not related with any specific occupational status of individual. Individual from any occupational field might live together.

8. Marital status and having children before living together

At the time of proposal development, I didn't think about the factor that having already marriage and children can play an important role to live together. On the process of interview of ninth respondent I strongly feel that already married, broken marital life and having children also play a vital role to encourage living for together relationship. Research found that eight among 20 of my respondent already

have children before to engage in living together relationship. Seven among 8 respondents were women who have early child marriage. One among 8 married respondents is male who haven't a child marriage. Nine among 20 respondents were unmarried their, 10 respondent's partner also unmarried individual before they get start their living together relationship. Three among of my 20 respondents have already married and their story also related to a child marriage but they do not have children. Two of my respondent were unmarried but their partner was married these two individual's marriage also related to forced marriage. One among them have a baby girl and one respondent partner do not have a child.

Table 10

Marital status and having children of respondents and their partner before living together

Marital status before living together relationship	Number of respondents	Number of respondent's partner
Do not have marriage	9	10
Yes already married but do not have child	3	3
Yes married and have child	8	7
Total	20	20

Source: In-depth interview, 2024

In this ways research found that the diversity on marital status before their living together relationship. Nearly half of my respondent and half of the respondent's partner were not married before to start their living together relationship. More than half of the respondents already have marital breakdown and most of them have children from their first marriage. At the same manner half of my respondent's partner were already married and seven of them had a child from their first marriage. This situation indicates that the living together relationship is a process of compatibility checking with their partner for marriage of young individual. And the development of alternative form of family, where children are living with their parent's partner and adult individual are living with partner's children. This

information/data provide the new sight that living together relationship is not only an escaping from the familial burden of single individual.

Conclusions

Respondent belong from diverse caste and ethnic back ground and data also show that the living together relationship is rising between inter caste relationship, but data do not deny the living together relationship also in practice in same caste couples. In the case of age group research indicate that 20-50 years' age group's individual involvement in living together relationship. there is diversity of duration of living from six-month to 16 years. Four respondents among 20 are living less than a one year, three respondents are/were live in living together relationship for two years, two respondents for four years, five respondents for five years, three respondents for three years, one respondent for 7 years, one respondent for 11 years, one respondent for 12 years, and one respondent for 16 years spend in living together relationship.

On the case of respondent's religion, ten respondents among twenty believed/followed Hindu religion, two respondents believed in Buddhist religion, two respondents were Atheist, one respondent belong from nature worshiping community, one respondent belong from Christian and one respondent thought the religion of humanity will make prosperous world. There is the diversity on education from class three to PhD level, among 40 individual (respondents and their partner) they belong from 16 types of occupation and many time the involve in multiple work. More than a half of responded and half of respondents' partner were already married and they already have a child from their first marriage. These socio demographic structure shows that the diverse background of the respondents who were living together relationship; in terms of caste/ethnicity, highly representation of Brahmin/Chhetri community indicate that the weakening the religious taboo on sexuality of women. If we talk about the age group dominant individual are belong from the above thirty years' age group, that indicate the age of love, affair and start a new relationship is not restricted on young age, dominant respondent belongs from Hindu religion indicate that the religious control over the women sexuality is going to broke. In the case of sex and gender, living together relationship is choice and privilege for heterosexual couple and compulsion for homo sexual individual. Research is conducted in Kathmandu Valley but the most of respondents belong from the outside of valley indicate that living together relationship is not the phenomenon of Kathmandu valley

only. In the case of occupational status present that living together relationship is not restricted only and few occupation holders. More than half of my respondent and their partner belong from the already marital breakdown indicate that living together relationship is new form of family formation and similarly checking a compatibility of their partners.

What about practices? Conclusion in few lines or one paragraph.

Acknowledgement: I would like to thanks my mentors Professor Dr. Youba Raj Luintel and Dr. Renu Rajbhandari (Adhikari); my senior Jhakendra Gharti Magar and friend Binod Dulal for their incredible support on this research. I want to express my sincere gratitude to Badri Pokharel sir for his encouragement to developed article based on my research. I also want to express my gratitude to anonymous reviewer for his/her valuable comments.

References

- Achhami, S. (2023). Women file the case that “He didn’t marry with me after living relationship”: do not have evidence, do not have law. *Setopati*, 27 August 2023. <https://www.setopati.com/social/310290>
- Beauvoir, S. D. (1949). *The second sex*. Vintage Books.
- Bourdieu, P. (2001). *Masculine domination*. Polity Press.
- Bumpass, L. L, James, J.A. and Charlin, A. (1991). The role of cohabitation in declining rate of marriage. *Journal of Marriage and Family* 53 (4): 923-027.
- Carter, Julia, Dunvan, S.D., Stoilova, M. and Phillips, M. (2016). Sex, love and security. *Sociology* 50 (3): 576-593.
- Chambers, C. (2013). The marriage free state. *Proceedings of the Aristotelian society*, 133 (2013): 123-143.
- Dahal, B. P. (2020). Living together relationship: Towards a new pattern of adult life in Kathmandu. *International Journal of Social Science and Human Research* 3:191-201.
- Engels, F. (1972). *The origin of the family, private property and the state*. International Publishers.

- Kien T. N. (2018). From sociology of the family to sociology of personal life: A Review of the literature. *Sociology*, 6 (2): 22-33. Institute of Sociology, Hanoi.
- Marx, K. and Engels, F. (1848,1872, 2021). *The Communist manifesto*. Educational Book house.

मैनाली, सुजित । २०२१। सती : इतिहास र मिमांसा । किताब पब्लिसरा