

Live-In-Relationship: The Life Trend In A Designer Society

Dr. Sheetla Prasad

Head Department of Psychology
Ewing Christian College, Prayagraj (Allahabad)
An Autonomous College of Allahabad University

Abstract

This empirical study has focused on the life trends and mental approaches of live-in –relationships (LIR) partners. Primary data collected on the samples of 830 pilgrims assembled annual Magh Mela (every year from Junaury14 to Mahashivratri at the holy land Prayagraj) and Kumbh Purve (celebration of the especial bath at the confluence points of Ganga, Jamuna, and Sarswati every 6th years and Mahakumbha every 12 years),470 students (Graduate, PG, Research, and Professionals) of Pryagraj with single hypothesis ' if society will run by LIR bond then what would be the social norm in designer society'.The Observation, survey, and interview methods were used for data collection on different occasions during the phases of religious events. The statistical methods, content analysis, and self-developed formulas have used for deeper analysis of LIR. Gender and educational standards have found dominated factors for the views of participants. Self-determining has emerged as a common factor in all dynamic variables. Cohabitation or freedom of enjoyment or risk-free future or financial management etc, have been reported by participants for pro-LIR.The social paradox is explained with documented facts, judicial judgments, psychological theories, and sociological points of view.

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I. Live-in-Relationship: The Life Trend in a Designer Society

Free will, feeling right, and uncomfortable with existing values of society with yesteryear social-emotional experiences are the birth of living-in-relationships (LIR). The relevant truth of the marriage institution and worthy lifestyles in the heavyweight married couple have observed stress in their life paradigm and think to such stigma by shortcut life mechanism is now become with new life dimension is known as LIR. The observed unfit in institutional marriage and discovering new life scope searched young world forced for alternative coupling. The present study has concentrated on the Indian sample and focussed on the Indian marriage system is well rooted in the psycho-religious domain. It has fragranced at the global level. Marriage is a unitary nature in Indian institutions that have granted permission only for heterosexual couples to live together no more than that. The ceremonies of the Indian marriage system are like an *Utsav* (joyous celebration), and events during this ceremony make a witness of life in the cognitive memory in a mental set. In Indian society is thinking marriage is not only a bond between bride and groom but a responsibility for parents caring, strengthening social norms with parenting. The relatives, friends and honorable members of society, priests, and other participants in the marriage ceremony may bless for prospective life. If dark life begins as a form of mistrust in their healthy married life or a breaking event in their life journey (separation or divorce in couples) then all such participants in the marriage ceremony may play an important key role of witnesses without hesitation. Indian systems have governed by 16 *Samskaras* (sacraments), which are the leading force of Hindu lifestyles. Marriage is one of them that comes at 13 in this series. *Garbhadhan* (conception) is first, and last is *Antyeshthi* (the last rite). Marriage may be solemnized in different forms and listed with good documentation in eight categories. *Brahm* form marriage has been recognized as the highest valued, and denotes good characters of brides and grooms with followed the principles of *Vedas* (the ancient sources of literature), *Daiva* form is the second on the hierarchy indicating purity in life. It was recognized highest in society for two reasons; the high moral valued bride, and the religious role of the performer groom. In this marriage, couples have expected ethical-moral roles in their behaviors, and the family is known as the Royal family. Groom's search was in the hands of the father for his dearest daughter with an examination of all prospects that should be suitable to the bride, the satisfaction led marriage ceremony with witnesses among the society. The honors gift was a tradition for the newlywed and was practiced to the bride as per their capacity and grooms to start married life. It was limitless. Relatives' and friends' gifts were also in practice. *Asura* (Devil) form was a different form of marriage in the system. As named, this form is fundamentally opposite to the *Daiv*. The brides purchased on the payment of *Shulk* (money) by the groom's

family. The economically poor bride's family practiced it because they failed to effort marriage expenses. Few Royal families also practiced it to select a good daughter-in-law on a payment basis. *Gandharve* marriage has recognized as a union of man and woman by mutual consent, it is like Gretna's green marriage or run-away marriage. Parents' approval may not require for such marriages but had poor social recognition. *Raksha* form (marriage by capture) was the worst form of coupling, marriage may or may not be willing to the bride, and parents' consent was not required. It was called forced marriage, recognized as the worst type of marriage. Paishacha forms which was marriage performed after rape.

The purity of marriage is crystal clear like twenty-four carats of gold-like with highly recognized social norms and social pollution indulged in our indoor life has captured the valued life by convenient practice. The love marriage and live-in-relationship to be married couples are the products of new generation social values. Society by pressure or half-minded has accepted it and given social recognition that should be for public life with or without will. India has two love marriage examples in the Indian system, which have highly valued in the eyes of purity in value, governed by Vedas practice. An example of King Shantanu and Satyvatee's marriage (a one-sided love marriage) has been found. Satyvati came from a fishing community and was married on the condition of the acceptance of King Shantanu. Even King Shantanu paid the highest family cost of this marriage, which became the cause of era by the world- war in the period of *Dwapar* an atom- bomb (*Bramshastra*) had used. The other is a valued love marriage known as King Dushyant with Shakuntala. It was dyad love, Bharat was the son of Dushyant and Shakuntla, and his name used as an icon of the country name, is known as Bharat, later used as India and Hindustan. In both forms of marriage (love and social), the commitment to life is a source of happiness and joy. The Indian Constitution enabled to protect the married couples (Article 21). The Human Right Charter of Article 21 gives the right to marry a universal right to all adults. Section 13 B (2) Hindu Marriage Act of the Indian Constitution also permits separation between married couples with loss of commitments and mistrust between both.

Indian social system is pluralistic and has honored all religions with social norms and constitutional rights. The ideal practiced form of marriage in all communities without discrimination of Hindus, Muslims, Christians, and Sikhs is a traditional or social marriage system governed by their religious heads known as priests. LIR form of marriage has been socially well recognized and has not been social acceptance by LIR partners. The community has called it a crude form of mating or copulation dominated by a lusty attitude. An Indological definition is called an *adharmic vivah* (non-religious marriage), the primary objective being sexual pleasure at any cost. Hindus believe the mission of marriage is the promotion of *dharama* (performing religious duties), *rati* (sex gratification), and *Praja* (procreation). Islamic thought of marriage is Nikah governed by the principle of the formal binding contract between two (bride and groom) may be verbal or paper. Dua (God prayer) is the first phase in Nikah followed by engaging intentions ((pre-marriage questions), and the last phase is a march to victory (engagement or Nikah). Meher (gift to wife by husband for her exclusive property) is special in Islam. The Christian followed the Indian Marriage Act of 1872, which defined marriage as legitimate if at least one of the parties is Christian under the certification of a Marriage registrar (Appointed by the government) issued by the marriage performer. Sikh marriages called Anand Karaj (s acts toward happiness in life), introduced by Guru Amardas, will take place only in Gurudwara by *Akal Takht* order.

Living-in-relationship (LIR) is a form of premarital sexual relations, but new age society is proactive in acceptance, ignoring parental views and social recognition. LIR's mission of the partnership is easy to survive and the termination whenever faith has lost. The strong point of LIR is supported by Judicial System as many judgments of the Supreme Court of India had cleared that 'LIR may be immoral but not illegal'. In the community recognized as *Gandhrave vivah* (marriage without social consent). In a designer society (which means free from established social norms only governing force is life for enjoyment), LIR is not a single type but identified in three forms, both partners may be unmarried, anyone would be married, and third, both are married but unsatisfied with their mates. Gay partnerships are also in the pipeline of judicial rights or notification by the Government of India. LIR is not a new concept but had in society differently shaped in different eras. The available references in the uncivilized society to modernity have proved its root. The publication of the legalization of cohabitation in 1970 has caught full glory on world maps. The first historic judgment in 1976 gave legal status in the term of living together is legally sound, and they may live like a married couple (Michelle Marvin V/s Lee Marvin xiii). India was not far away from awareness, Article 21 gives the Right to Life, and the famous verdict of the Supreme Court in 1978 cleared it " Live -in- Relationships in India are legal but subject to caveats like age of marriage, consent, and soundness of mind" (Badri Prasad V/s Dy Director Consolidation, 1978). A verdict of Allahabad High Court (2001) in the case of Payal Katara V/s Superintendent Nariniketan and others, 'it may be immoral but not illegal'. The Law would not be above societal norms. The central theme of Panchpermeshewar (group of five members for making Judgments) is a Hindi novel written by novelist Munshi Prem Chand, Chair of Panch (the Judges of the society) is the chair of God, protects the society's values by the social vision and truth mindset. The human weakness will be one side, and truth prevails with high moral values in the Panchpermeshvars established in the

system. The principles of social values are the mother of the judiciary, and such themes have been incorporated into the Indian constitution. The CrPCs and the Civil codes of the Judicial systems followed it as mandatory.

Causes and Challenges

Live-in-relationships are now in practice among the so-called modern youths is a big challenge for society. LIR has legally protected by civil and criminal laws but has forfeited moral and social responsibilities. Erotic satisfaction is at the root of the motivation of LIR ignoring all social liabilities. Crimes are possible in LIR (read Shraddha Case and others of the same nature cases). For all judicial protections, the crime graphs of LIR pairs are increasing orders, and police investigation and actions to protect the social norm are like a firefly. The psychological thinking of this issue is a mental dynamic of the sexual revolution with moving to the glamour of lifestyle in such relationships. The legal status is monogamy, but swinging relationships would be possible. An opening of social changes is this type of mind, and a living relationship is an exclusive romantic relationship. The string attachments may have provided liberty and freedom to enjoy. A panic morality does not affect LIR. No marriage bond, emotional firing with a highly positive attitude, ignoring all defaults, and moving ahead like a gearless car without brakes have an attitude of LIR pairs. The traits of open marriages have been partially reflected when it has been used as a window period of Civil or Religious marriage would be positive thinking and healthy aspects perspective of married life. Two main missions have also been visible in the LIR life. First is, avoiding tussles/conflicts of divorce if a gap of thoughts is emerging in life management, and the second is a matter of mutual dependency with caring for either one or both are burdens free. This new society may be created its norms depending on the use and throw philosophy. In all negatives, the strong points that psychologists may think about exercising a golden life in the thoughts of this relationship are like a smiling coffee means life and enjoyment for future life, a married life with recognition of society. Social exchange theory explains marriage is a cyclical pattern of transaction of value resources (Nakonezny and Denton 2008, p 403). The Duplex theory of love (Sternberg 2019) theorized the theme of balance between three kinds of love (liking, infatuation, and emptiness). Liking denotes intimacy, infatuation as a passion, and empty pointed as commitment. In addition to these, it is a product of consummate love. Gottman's (2015) relationship house theory of marriage explains the seven principles for making marriage and five types of couples possible.

Living relationships in the Indian legal and social system

The Supreme Court (SC) is the supreme rules-enforcing body in India, and all-powerful forces exercise authority under the governance of the Supreme laws of the SC. The SC verdicts are landmarks for life safety, this verdict is landmark "LIR is not illegal, but it is unethical" (SC 2006). It is considered immoral by society, but it is not an offense under the laws (SC 2010)¹. Madhya Pradesh High Court (2022)² judgment is different, had focused on a by-product of Article 21 of the Indian Constitution, it promotes faster sexual activities and lascivious behaviors and jumps the asymptote of sexual crime. Overall, it may assume no rules will be legalized lascivious behavior for entertainment. Indian marriage system exists not only as a bond between prospect pairs, but a bond between religious, social, emotional, cultural, and moral commitment Indian marriages have also been called an institution. The reference of the first unmarried couple is Adam and Eve, has also recalled the first LIR but was not called unethical due to the lack of rules of lifestyles and not having a well-defined institution of marriage. On the wedding day, the very valued ceremony is *sindurdan* (vermilion donation), and the *managal sutra* (auspicious thread) is mandatory for the married lady till the death of her husband. It is common practice in Hindus without discrimination of states or language or followers of the religious system. LIRs deprived of these.

Constitutions had given protection based on these theories and failed to guarantee ethics or morality. The principles of the governing principle of the universal living society would be supreme in any law. The established local norms are like the mind, heart, and body of the system. The philosophy of community life emerged in the institution of marriage that provided how to live in the ideal society. LIR has now presumed a revolt against the existing principle of ethics of life.

The marriage ceremony in the Indian system has the supreme authority of social life solemnized without discrimination of religion, caste, or culture. Divorce in the Indian system has assumed sin or immoral or moral crime. Reunion thinking is possible between the couple before the finalization of divorce in the Indian legal system. Counseling to arbitration has also been provided by courts for rethinking. Section 13 B (2) of the Indian constitution allows six months (the incubation period) to the couples for rethinking divorce decision-making. In this period, it was found that couples may change their attitude towards divorce and re-living life with their family and children. The constitution of India has cleared visions of social calamities and their consequences for divorced families. The rules of law are protective about the life of couples and babies but not very rigid in their thought principles, if they are still thinking about their previous thoughts have granted divorce quickly within the rules of

¹ S. Khushaboo V/s Kanniammal and others (SC 2010)

² Abhishek Chauhan V/s Madhya Pradesh State (2022), Madhya Pradesh High Court

law. Divorce in a relationship is a legal end of married life. Six months for rethinking divorce has been waived by the Supreme Court of India in the case of Ms. Akanksha and Mr. Anupam Mathur's divorced case in 2018 due to clarity of thought of termination. It has given authority to the court for decisions related to the incubation period. Under Section 14 of the Hindu Marriage Act, the court has the power to condone the one-year separation period depending on the nature of the case. On LIR, courts are still strict about maintaining their right to live together as a living-in-relationship (Hindu Marriage Act 1955, section 125. Even marriage has not to be recognized under these laws (Hindu Marriage Act), but claims for maintenance should be. In the Judgement of Aknasha V/s Anupam (SC 2018), if they (guys) have living-in-relationships for a long time, have not need strict proof of marriage. The personal community law of divorce has been defined as illegal (Molly Joseph V/s George Sebastian, Kerala High Court 2000. The merit of the issue has highlighted that Indian culture and system is not ready to accept living in a relationship type of life partnership due to unethical or immorality as per social norm.

Objective: Analysis of the psycho-social mental mechanism of LIR in the eyes of the multicultural society population of India.

Hypothesis: If society thinks of LIR as imparting the identity of life, then a new dynamic of rights will emerge in society, and the emerging trend will glorify with values of model parameters.

Research design: LIR is a thought that may cross the boundary of social, cultural, and community. The broad spectrum of this research, research design has been designed to accommodate the multicultural society. Sampling will be based on the purposive sampling technique from the population of Ardhkumbha (a religious event every six years on the river banks of Prayag, Ujjain, Haridwar, and Nasik) and Maghmela (both religious celebrations held at the confluence of Ganga, Jamuna and invisible Sarswati at Prayagraj). These religious events attract the global public to the single thought of the purity of the soul and motivation of *Moksh* (salvation). A questionnaire containing six items has been used on the sample of a large population assembled at the confluence point of three highly valued religious rivers at Prayagraj. A team of trained research students has been used for this mission. Phase-wise data have been collected in year- to years LIR linked questions of the short questionnaire. The cause and Effects of LIR were also discussed by the research team and recorded. The profundity of this study depends on the self-developed formula.

Subject: 1300 samples have taken from the large population 470 were undergraduate, postgraduate, researcher scholars, professional, and migrated populations who had visited the religious event (Maghmela) of the Prayagraj (formerly Allahabad of India) city.

Tools: A list of questions (see list 1) for individual interviews has been used. The questions have been culled from the number of questions designed for this objective. The pilot administration had done on the 25 samples of the heterogeneous population following the purposive sampling technique.

List 1: Questions for LIR mindset

1. Are you favoring LIR?
2. Is the legal statement regarding “LIR is not illegal but immoral” promoting the rate of LIR partnership?
3. Can LIR be socially recognized?
4. Is LIR destroying the Indian culture?
5. Is LIR against Indian ethics?
6. Will LIR affect the parental relationship?

The psychological state of reality was evaluated by the small size of the sample (mentioned in Table 2). TAT was used for the assessment of motivation, and selfhood with the scores of items of list 2, and drive to revolt was assessed by a self-developed questionnaire. LIR Sr standardization process is the pipeline.

Assumption 1. *LIR state of reality is the product of motivation, selfhood, and drive to revolt*

$$\text{LIR Sr} = M \times \text{tSh} \times \text{Dtr}$$

LIR Sr – State of the reality of living in a relationship, M- Motivation, tSh – tendency to selfhood, Dtr – Drive to revolt

It should not be more than 1.00. One (1) is the indicator of the highest inclination of LIR. For example, if motivation is 1, the tendency of selfhood is 1, and the drive to revolt is 1 then LIR would be 1. Any fluctuation in such variables would be the state of LIR down. As

$$M = 0.8, \text{tSh} = 0.9, \text{Dtr} = 0.8$$

$$\text{LIR} = 0.8 \times 0.9 \times 0.8 = 0.576$$

For measurement of motivation, tSh, and Dtr any standardized psychological tests were available in the laboratory, or self-developed and standardized may be used. For this specific objective, For TAT was used for the assessment of motivation, but for tSh, and Dtr self-developed and standardized tests have been used. The researcher has the freedom to use any psychological standardized test to fulfill the above objective. No restriction has been set at this level of assessment of the psychological variables.

For the measurement of a tendency to selfhood, three thought points questions were used (see list 2). The selection of items is based on the ideas of Majstorović, Legault, and Green-Demers (2008), and few have been used without any modification.

List 2, Items for assessment of tendency of selfhood

1. Negative feeling: Prone to negative thoughts, Falls to empty, Feels disconnected from others, Lot of anger, Always at risk of failure, Emerging bad situations
2. Feelings of others' success, Enjoy the highlighted contribution.
3. Praise and recognition at every moment
4. Change profession for money and money
5. Happiness feeling: Enjoy challenges, reading new books, Involvement in favorites actions

Assumption 2: LIR is the product of the situational reaction of reaction thinking.

The inherent characteristics of mental mechanism have generalized with the concept of "Fair is foul and foul is fair" (Shakespeare play Macbeth Act 1 Scene 1). It has analyzed precipitation value responses of the list of questions of list 1. The esteemed outcomes have been based on interactional discourse analysis. It depends on contextualization (Gumperz 1982).

Procedure: Interviews, cross-examinations, and projective testing were administered after the verbal consent of participants. The sequential orders have followed in the administration and examination of the tools and projection thought. Each step has important and governs with the beaming in mind of LIR.

Data organization and analysis

Data has been tabulated in the following forms:

Table 1. Demographic dividend

Sample Categorization			Response Trends in actual data and											
			Q1		Q2		Q3		Q4		Q5		Q6	
	G	N	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Graduates N=250	M	120	40	80	90	30	20	100	95	25	105	15	30	90
		48	33.3	66.6	75.0	25.0	16.6	83.3	79.2	20.8	87.5	12.5	75.0	25
	F	130	20	110	30	100	50	80	100	30	60	70	90	40
		52	15.4	84.6	23.1	76.9	38.5	61.5	76.9	23.1	46.2	53.8	69.2	30.8
Postgraduates N=130	M	80	20	60	40	40	30	50	70	10	60	20	70	10
		61.5	25	75	50	50	37.5	62.5	87.5	12.5	75	25	87.5	12.5
	F	50	20	30	40	10	45	5	40	10	13	37	37	13
		38.5	40	60	80	20	90	10	80	20	26	74	74	26
Res. Sch N=30	M	18	3	15	10	8	2	16	12	6	5	13	15	3
		60	16.7	83.3	55.5	44.5	11.1	88.9	66.7	33.3	27.7	72.2	83.3	16.7
	F	12	2	10	11	1	2	10	11	1	12	0	10	2
		40	16.7	83.3	91.7	8.3	16.7	83.3	91.7	8.3	100	0	83.3	16.7
Professionals N=60	M	35	10	25	34	1	6	29	27	8	29	6	22	13
		58.3	28.6	71.4	97.1	2.9	17.1	82.9	77.1	22.9	82.9	17.1	62.9	37.1
	F	25	20	5	22	3	24	1	3	22	10	15	3	22
		41.7	80	20	88	12	96	4	12	88	40	60	12	88
Mig.Pop. N=830	M	480	320	160	80	400	470	10	409	71	307	173	407	73
		57.8	66.7	33.3	16.7	83.3	97.9	2.1	85.2	14.8	64	16	84.8	15.2
	F	350	70	280	49	301	310	40	300	50	280	70	209	141
		42.2	20	80	14	86	88.6	11.4	85.7	14.3	80	10	59.7	40.3

G= Gender, M = Male, F= Female, Res.Sch. = Research Scholar, P= Mig. Pop. = Migrated Population, **Bold is showing %**

Table 2: LIR Sr (State of Reality) Mean

Gender	Sample

	Graduate	Post Gr	Researcher	Professionals	Mig. Pop
	N=45	N=20	N=10	N=6	N=27
Male	0.77	0.69	0.83	0.49	0.81
Female	0.82	0.52	0.91	0.76	0.32

Contextualization mind

Context is a valued dimension of reality. Context means the situation where questions have been raised. Pilgrims' minds have deeply indulged in religious faith, but other categories of samples do not influence such mental mechanisms. The reason for these two categories is living in the different domains of life set up, but the timing was the same. In the same vibrational period, students and other category samples had used for discourse. The association between responses and their inquiries has listed in Table 3. Less than 100 frequency words were not in the list, which means 100 is the defined threshold point of word selection.

Table 3: Frequency of words used by male

Words	Frequencies	
	Male	Female
Abandoned pair	210	309
Anti-sacrosanct	690	504
Bastardy	435	299
Bigamy	290	170
Circumstantial living –in	410	605
Cohabitation	900	250
Commitment	167	699
Companionship	210	453
Concubine	590	400
Decriminalization	1004	507
De-facto bond	670	864
Emotion	308	765
Enjoyment	750	432
Formalized bond	780	599
Freedom	810	256
Happiness	570	743
Hedonism	920	321
Heretical	1160	776
Illegal	640	880
Insecurities	930	1132
Lusting life	835	689
Materialistic	1070	1249
Pleasure	860	540
Pooling resources	615	467
Pre-marital-sex	900	399
Prenuptial agreement	720	220
Romantic	810	964
Self-centered	590	100
Sexual gratification	790	433
Social stigma	1040	1321
Unstable-family	1000	600
Vagueness	970	399
Wedlock	253	731
Westernization	1109	1200

II. Results

The following results have been directed to trends of LIR in Indian society:

1. Professional females have focused on LIR comparatively high than males.
2. The migrated population's views have mixed on this issue but men preferred high than women.
3. On the judicial statement, "LIR is immoral but not illegal" the highest numbers of female PG and research scholars have shown liking than male.
4. On the social recognition issues, females have dominated the males in all categories except the migrated sample.

5. Opinion on the destroying Indian culture research scholar females has a highly positive attitude to males. Within groups of female samples, the research scholar dominates the others
6. More research perusing females have thought 'LIR is against Indian ethics' compared to the males.
7. Most postgraduate males have thought the 'LIR will affect parental association' and parental rejection would be high in males than females.
8. Motivation has dominated factor in LIR in the research scholars' males than other factors, but females' motivation dominated without discrimination of age and qualification.
9. LIR Sr has found a dominating determinant for graduate females but migrated population males have scored second position.
10. A revolt against the social norm of religious or social marriage is the nucleus reflected in the LIR.
11. The frequency of words had given a new direction of thinking as heretical (f= 1160) and westernization (1109), the lowest frequency words are commitment (f=167), and companionship (f = 210) proved that the materialist's life is the central points of LIR in males. In females' the highest frequency word is westernization, and the second position secured by word is insecurity.

III. Discussion

Literature related to LIR now addresses the existence of LIR pairs in society with or without social recognition but high protections have been granted by the judiciary. Professionally healthy females are luring high with LIR as the cause of freedom and financial security. It has been observed that they have moved for solemnized marriage with short or long duration in LIR reason presocratic mind and social security. Dissatisfaction with the moral philosophy of the social or religious marriage system encouraged conflict between LIR thinking and traditional married life. It may also have called freedom versus restricted mindset in living styles. The paradoxicality in lifestyles of living as a couple but in the eyes of society a question mark in their relationships will create an environment feeling of isolated mind even if they are not living in isolation. The paradox is we are a couple but not as much as others is like all glitters is not gold. De-recognition of babies has also created stress in the LIR families. The term family here is used in the specific term as a group of two or more persons living together by birth, marriage, or adaptation. With the baby's birth, LIR may be renamed as a family. My blood is in my son/daughter is the emerging thought between the parents of new life partners having thought on social recognition and solemnized ethics, that was a gap with social insecurity. The sun-shining love may be between two, but they never think about the dark side of the same paradigm. The judicial protections for their babies have given in the judgments in the philosophy of the constitution 'right to life' is the confidence of a self-created world of LIR partners. The solemnization in the socio-legal marriage has an intense fragrance with the witness during any untoward which may have lost LIR partners.

Assembled samples for a religious bath at the confluence point here named as migrated population, the reason their identity has merged, and they have only called pilgrims nothing more to this. Such males sample pro with LIR than females. This population has a strong social bond and is well connected with socio-religious' testimony. They may also have a certain degree of suffocation in their life, and with opportunity, their willingness will move for LIR to search for freedom and a comfortable zone. Indian social norms have been designed and governed by patriarchy. It is not only in India but signs have been found at the global level with variations of degrees. In political-social system patriarchy insists that males are inherently dominating nature, and superior to everything. Empowered masculinity has in their mind. The life governing force is social-moral ethics which has emerged as characteristic of the Indian constitution. It is the cause that every society has governed by the moral ethics of the nation, it has a loose bond in LIR. Females generally have hesitation to move for LIR.

Education gives the right to think and analyze the environmental circumstances as reflected in this study. Female PG and research students were pro this judicial philosophy 'LIR is legal but not ethical' in comparison to the same category males. The well-educated female has the mental power to think about their rights and responsibilities compared to superficial knowledge. This power gives the maturity about the pros and cons of cohabitation. They may think of delayed marriage, but premarital relationships may not be ignored. Such freedom of reality encourages them for LIR, and judicial protection is like icing on the cake. Research evidence proved that communication skills improved in educated females, and they may think values of skills and commitments. Rhoades et al (2009) is a well-cited reference that has pointed out that women tend to be more committed to pre-engagement cohabitation. The value of education gives the analytical rights for thinking and indulging. On social recognition issues, female dominance is high than male has put a direction about consciousness in reality. Tradition, customs, and conventions are highly dominating forces in the mind of the majority, exceptions or revolt to break existence cannot be ignored.

In a materialistic society, money is the superpower, and LIR may promote their relationship with financial viability. It gives strength to survival in the calamity of breakup. Along with financial security, women feeling of self-identity is the core principle of revolt in the society for the formation new soil field with fruits of life. I am self-sufficient in life, and I can manage our sovereign world and have motivation pairs that are like

couples in principle but not like others. The golden deer's life is principle acceptable in such relation, but it may be like a ball of snow that cannot have caught in the mist. It gives bi-directional powers (power of liberty and confidence to win) to the life of females. Conflict-free relationships will be, and the Indian local comment *saas bhee kabhee bahu thee* (mother-in-laws was once a daughter-in-laws) will not have applied in this case. Women's empowerment has reflected in this scenario. The breakup cannot damage the mind of a female if she motivation like this. Social activists on the legal status of dowry are thinking bad, and the majority are thinking a sin in the system, but *streedhan* (a respective gift to the bride) was recognized and still is the shining star in the social system. It is neither rejected by the bride nor groom for acceptance. The reason is *streedhan* is the protection of the bride in miseries. The time dynamics have now been recognized as illegal in the eyes of laws. Under the CrPC of the Indian Constitution, criminal procedures can proceed. The new definition of Section 125 of CrPC has covered the wife-to-live-in –relationship and has been protected as per laws. The American survey on credit cards has supported this thought. A life happiness survey of the American population proved that two- third Americans preferred delaying marriage and focusing on financial security as an act of love. Kaspersky lab research is the eye opener for LIR partners. 70 % of partners think about privacy even if they are living together. Mistrust, spying, and breakup may be in their mind to save money by not sharing the PIN of their credit/ debit cards with their partners. This paradigm shift may have also applied to the Indian population living together. A Zoho people survey by James Mc Whinney (updated June 3, 2023) expressed that marriage kills money. Financial problem is the leading cause of divorce found in this study. Another survey conducted in 2022 also has importance in this direction, was conducted by Mind Read (March 7, 2022). If partners think everything will govern by the power of wealth, then it would lead to overconfidence in real life and would have been the sole cause of misery in the partner's life and may lead to separation.

India is a multicultural society governed by cultural norms and living styles. A group of males (approximately 67%) have favored LIR. It shows the dark side picture of society and thinking of mistrust of the institution of marriage that develops, nurtures, and blooms with a combination of classical and modern culture. Enjoy, entertaining, and life for life may be a mission in the coming generation. The liberal society is now ready to give the freedom of life to all bonds that are against the freedom of life. It is a futility sign of a system that looks like a golden cage, where everything is available without the right to freedom. Rights to life are now the signature of the right to a living, which means a blueprint of mind designed and generated by a person for their action in life and finally operationalized by an actor who wants to change or break the social stigma under that a life is living. Even, this sample is on the religious population who had visited for a dip at the confluence point of river Ganga, Jamuna, and Saraswati has proved that a religious faith mind means open to think and act as per reality of life. This vision of population may be revolutionary and will come when all customary social bonds would open for realization with a new dimension. It was found in the research that religiosity promotes a healthy outlook in married life (Dollahite et al 2018, Kusner et al. 2014, Park 2005, Mahoney 1980, Marks 2005). The contradictory facts between earlier findings and this survey have pointed out that a new dimension like pseudo-religiosity may be dangerous for society. If people are not deeply involved in the religious faith, they may create social problems in living. Many storytelling religious performers may be in this category. They may be professionally rich in their preaching and training but not seriously religious. If it has assumed that religious thinking and social change are not one, then living together with an independent identity.

The well-qualified participants (PG and research scholars) have viewed it as immoral even if it is legally sound but cannot be socially acceptable. Minds of highly educated males or females deeply rooted in the socially recognized partner without social conflict. The philosophy involved here is that marriage means a partner that has been glorified as a better half in the eyewitness of society, and the wedding solemnized involving seven rounds of a sacred fire under a gorgeously adorned *mandap* (pavilion) with Vedic Mantra (sacred words or statement). Each round of a sacred fire comes with a specific promise of the bridegroom. It is a special occasion in the life of the marriageable youth of a Hindu family. No one wants to deprive him of this ceremonial function. The higher educated person may give the value of the promises made during the day of the wedding. The origins of *saat phere* (seven rounds of sacred fire) are more than 50000 years originated by Rishi Prajapati for the commitment of bride and groom as wife and husband with the promise respects of the social culture of India. The central idea of the invention was to control keeping multiple partners. Couples' marital commitments may have been highly satisfied in life, a universal truth (Davies, 2011, Call et al 1997). Two factors that dominate the partner selections in Indian society are hypergamy and academic qualifications. The first concern is social prestige and the second leads to broad-mindedness and quality of life by salary and services. A study conducted to prove consent in an arranged marriage has indicated that highly educated guys must think about the collective wisdom of dynamism and community involvement. Highly educated has also understood the marital system, and moderately educated women have single life (CNN, 2010). The modern youth preferred a hybrid marriage system. Lin, Desai, and Cohen (2020) study focused on the decline arranged marriage system in highly qualified women.

A surprising result has been found from the colored samples of the pilgrims assembled at the confluence point of holy rivers Ganga, Jamuna, and Saraswati (invisible) have represented the population of India having

religious faiths as well as a progressive mindset living with marriage a commitment of life and even after death carrying lifetime memory of soulmate. The clarity of mind and its operation for married life has also been thought on LIR. The dominant responses are male. The change in thought will regulate new social perceptions of live-in relationships without social recognition of living like a couple. Temporary may be permanent, but it may not always be as per thinking. Modes of thought may rationalize progressive social thinking. Male dominance in Indian society is now on a different ropeway, but such a type of relation in society would be tumultuous and arduous to accept in existing social norms. Galena et al (2009) study has already reported a similar result. It is an indicator of social recognition of LIR, which has not been formally recognized by Indian society. The indirect may have been the direct thinking of the Indian society has not been directly accepted by society as a whole of the half-thinking paradigm may look like a social image as well socio-ideological changeover. A sensational question emerging in this result is one-track thinking. Why did men think of LIR? The strong and healthy answer is possible in two books " The Proper Care and Feeding of Husband" (Laura Schlessinger 2003) and His Needs & Her Needs (Willard Harvey, 2020). These two books gave insight into this approach to thinking. As Schlessinger thinking is a gap of actual need. Males think about understanding women's needs, but opposite to this, a female has thought about the real needs of males.

The next may be highly indexed on social phenomena but focused on the half population. High-educated females may think of LIR as a destroying agent in social life. It shows that education gives insight but is against progressive change. *Maitree Vivah* (Friendship marriage) is available in our classical literature, but all the highly qualified girls/women are against the LIR, and expressing their views may damage our established culture. Two main reasons have been identified in the highly educated females on the negative effects of LIR and would be the cause of social destruction. They may think their prospects at the deepest level in comparison to the comparatively low-educated person and second academic enrich person would be highly insightful and self-analytical. In the case of females, it is a well-established narrative that women have six senses. In other words, it may define as the power of female intuition. Research reported in the British Journal of Psychology in 2008 intuition is the bridge between past experiences and external cues of the brain. In the case of females, it is a common belief that females harbor this mysterious sixth sense. Men can also develop it, but it would be fuzzy. (Oakley 2012). She further said girls are praised for being sensitive, but male is only linear in their thinking.

On the issue of the parental relationship, it was found that academically sound male students have thought on LIR will be a negative injector in the parental relationship. The cohesive bond may loosen with growing LIR relations. It may be a cause of generational gap thinking and blurred social perception. In India, LIR has a profound legal association, and the court approved in various verdicts that LIR is legal and the state provides protection to the partners, but society's perception is taboo. The majority of Indian youths are still governed by parental values, with preferred to live to gather and provide service to their parents when required. A movie like Bagwan (2003) is an example of relational impacts but not linked to LIR, it focuses on losses of parental values. Pew research center (2010) reported that cohabitation is an obstacle in parental relationships. This number is approximately 39%. In these trial runs, families would be happy, known as the TV family and the other modern family. TV family means receiving feedback from the TV culture and dreams to realize, and modern hurried to break the existing norms of family and social norms.

The state of reality has technically defined in terms of motivation, the tendency of selfhood, and revolt against the established system. The graduate female score is dominating, addressed that female is pro on LIR but highly educated (researchers) on the top of Sr. It means the male is technically sound on the pros and cons of LIR with the richness of their mental capacity. Graduate females may be half-minded and willing to such associations but fired by educationally empowered males. The thought is individual as a bounded container. Self, motivation, and revolt are unidirectional variables of an individual, governed by their lifestyle may be male or female. Education provides technical reasoning power for application in the reality of life. Burkitt (1991) said, 'Self-contained is unitary for the individual. Individuals may carry it as deepest inside them as a pearl in their shell. Damasio (2000) observed and found that focused on the consciousness of a person of their self –contains, and it is entirely private in operation. Society is the product of society, and society is shaped by the individual, but Margret Thatcher's opinion is different on this, nothing a society but individual and family is interchangeable philosophy of life. Indian system has accepted Bhagwat Geeta as an instrument of guiding force. The soul of this philosophy of life is duty with responsibility and the fight against evil. Evil is nothing but an act against social ethics is evil. Socialization is the force of reality, the environment where a person has learned how to live. The central emerging trait of life is how to live, which gives the liberty of life. If anyone has felt suffocation in the present situation of life will utilize their total mental force (motivation) to revolt, which is the dynamic of LIR. It is not a simple event, but the governing dynamics are a combination of motivation, comfortability, social revolt, selfhood, and many more----. Variable analysis hits the dominating variable is selfhood, and the most desired thinking is anti-sacrosanct which played an exemplary role in LIR. Self is the personification of personality determined by intrapsychic paradigm and running on the runway of domicile platform with governing force traditional, sociological notion. Such a personality individual is suffering from inadequacy and lack of closeness.

If it is associated with anti-sacrosanct thought, it will be characterized by love with self and ignored by others. The selfhood model has depicted many aspects regarding this. Feuerman (2020) has said living with someone without a defined relationship is a mental illness. Such behavior will be un-predictive and a person living in stress with the strategy for managing life.

IV. Conclusion

It is observed and concluded with the study live in a relationship may not be a substitute for the *sanskara vivah* (sacramental marriage). Youths may experiment against arranged marriage has rigid values and social binding at the apex level. It may be happiness-searching dynamics of life with mutual or one-sided or living without love for the gratification of needs. It is free from the risk of divorce and legal consequences during the conflict. The happy joining and the happy termination are the plus point of LIR but do not always good. It may conclude that a living relationship is the opening journey of a hybrid married.

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