

Globalization and Social Change among the Chandranahu Community

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Abstract

This study examines perceived social change associated with globalization among the Chandranahu community in Sakti district, Chhattisgarh. A descriptive and analytical cross-sectional design was used. Primary data were obtained from 120 adult community members selected through purposive and convenience sampling in rural and semi-urban settings. An interview schedule, observation and informal discussion were used to document changes in family organization, marriage attitudes, kinship, gender roles, youth aspirations, social values and community identity. Descriptive statistics show that mobile and internet use (80.00 percent) and education (73.33 percent) were the most frequently reported channels of wider social influence. Nuclear families constituted 65.00 percent of the sample. Respondents strongly supported the importance of education and the consent of the bride and groom in marriage, while acceptance of love marriage and inter-caste marriage remained limited. Digital communication increasingly supplements direct kin interaction, and respondents reported greater participation of women in family decisions and growing educational and occupational aspirations among youth. At the same time, caste and community organizations continue to influence unity and marriage-related decisions. The findings indicate selective and uneven change rather than the disappearance of tradition. Because the study is cross-sectional and non-probability based, the results describe reported patterns and associations and do not establish that globalization alone caused the observed changes.

Keywords: globalization, Chandranahu community, social change, family, marriage, kinship, gender roles, youth, Chhattisgarh

1. Introduction

Globalization connects local communities with wider economic, cultural, technological and communication networks. Its consequences extend beyond markets to everyday institutions, including family, marriage, kinship, education, gender relations, occupation and identity. Giddens (1990) associated modernity with the reorganization of social relations across time and space, while Robertson (1992) emphasized the simultaneous interaction of global processes and local consciousness. Appadurai (1996) further demonstrated how media, migration and cultural flows reshape aspirations and identities. These perspectives are particularly relevant to rural and caste-based communities that encounter global influences through education, migration, urban contact, mobile phones, the internet, mass media and modern employment.

The Chandranahu community has an established presence in the social life of Chhattisgarh. Agriculture, family cooperation, community norms and caste-based networks have historically shaped its collective

life. In recent decades, wider access to education, digital communication, migration and urban employment has created new opportunities and expectations. These developments may affect household organization, authority, marital choice, kin interaction, women's participation and the aspirations of young people. Yet such change need not eliminate tradition. Indian sociological research has repeatedly shown that modernization is selective and that older institutions may adapt to new conditions rather than disappear (Srinivas, 1966; Singh, 1973; Dube, 1990; Shah, 1998).

This study therefore investigates how members of the Chandranahu community report and interpret contemporary social change in Sakti district. The phrase globalization is used as an analytical umbrella for interconnected exposure to education, migration, digital media, urban contact and modern employment. The study does not treat globalization as a single experimentally isolated cause; instead, it examines reported patterns of change associated with these channels.

2. Review of Literature

Globalization has been conceptualized as an intensification of worldwide social relations (Giddens, 1990), a compression of the world and an expansion of global consciousness (Robertson, 1992), and a set of cultural flows involving people, media, technology and ideas (Appadurai, 1996). These approaches direct attention to both structural change and the meanings through which communities interpret new opportunities, risks and identities.

Within Indian sociology, Srinivas (1966) showed that social mobility and institutional change operate through historically specific processes rather than a uniform transition. Singh (1973) described the modernization of Indian tradition as an adaptive process in which traditional structures interact with new institutions and values. Dube (1990), Beteille (1996), Desai (1984), Shah (1998) and Sharma (2007) similarly examined the changing relationships among caste, class, village organization, family, education and occupation. Their work suggests that continuity and change frequently coexist.

Family and marriage provide especially sensitive indicators of social transformation. Education, employment and migration may encourage nuclear households and individual decision-making, while caste endogamy and family approval may continue to regulate marriage. Kinship may shift from frequent face-to-face interaction toward mobile-mediated contact without losing its emotional and social significance. Women's education, self-help groups and public participation may expand their role in household decisions. Among youth, higher education, government and private employment, digital media and urban lifestyles may create aspirations that differ from traditional occupations.

3. Research Gap

Existing literature offers substantial theoretical and empirical insight into globalization, modernization, caste, family and rural social change. However, field-based sociological studies focused specifically on the Chandranahu community in the recently formed Sakti district remain limited. There is therefore a need for a community-specific account of how family patterns, marriage attitudes, kin relations, gender roles, youth aspirations, social values and community organizations are changing and which traditional elements continue to retain importance.

4. Objectives of the Study

- To identify the principal channels through which respondents encounter wider social and cultural influences.

- To examine reported changes in family structure, marriage attitudes and kinship relations.
- To describe changes in the social roles of women and youth.
- To assess perceived shifts in social values and the continuing importance of caste and community organizations.
- To interpret the coexistence of tradition and modernity in the community.

5. Methodology

5.1 Research Design and Study Area

The study adopted a descriptive and analytical cross-sectional design combining quantitative summaries with qualitative observation and informal discussion. The field setting comprised rural and semi-urban areas of Sakti district in Chhattisgarh. This design was selected to document respondents' reported experiences and attitudes at one point in time.

5.2 Sample and Sampling

The sample comprised 120 adult members of the Chandranahu community. Respondents were selected through purposive and convenience sampling on the basis of community membership, adulthood, availability and willingness to participate. The sample included 74 men and 46 women across four age groups. As the sampling procedure was non-probabilistic, the findings represent the surveyed respondents and should not be generalized statistically to the entire Chandranahu population.

5.3 Tools and Data Collection

Primary data were collected through a structured interview schedule supported by observation and informal discussion. The schedule covered socio-demographic characteristics, exposure to mobile and internet use, education, migration, media, urban contact and modern employment, as well as perceptions concerning family, marriage, kinship, women, youth, values and community organizations. Secondary material was drawn from established sociological books and related literature. Responses were checked for completeness before tabulation.

5.4 Data Analysis

Frequencies and percentages were used to summarize the data. For items permitting more than one response, percentages were calculated independently using 120 as the denominator and therefore do not sum to 100 percent. No inferential test is reported because respondent-level cross-tabulated data required for valid hypothesis testing were not available in the compiled dataset. The analysis consequently describes observed distributions and does not claim causal effects.

5.5 Ethical Considerations

Respondents were included on the basis of their willingness to participate. The analysis uses aggregated responses, and no respondent is personally identified in this article. Confidentiality was maintained in tabulation and reporting.

6. Profile of Respondents

Table 1 Distribution of Respondents by Gender

Gender	Number	Percentage
Male	74	61.67
Female	46	38.33

Total	120	100.00
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Source: Field survey, $N = 120$. Percentages have been recalculated and rounded to two decimal places.

Table 2 Distribution of Respondents by Age Group

Age group	Number	Percentage
18-30 years	38	31.67
31-45 years	42	35.00
46-60 years	28	23.33
Above 60 years	12	10.00
Total	120	100.00

Source: Field survey, $N = 120$.

Table 3 Distribution of Respondents by Educational Level

Educational level	Number	Percentage
Illiterate or primary	8	6.67
Secondary	36	30.00
Higher secondary	32	26.67
Graduate	30	25.00
Postgraduate and above	14	11.67
Total	120	100.00

Source: Field survey, $N = 120$. Percentages have been recalculated and rounded to two decimal places.

The sample was predominantly male, although women constituted more than one-third of respondents. Young and middle-aged adults formed the largest share: 66.67 percent were between 18 and 45 years. Educational attainment was varied, with 36.67 percent educated to graduate level or above and only 6.67 percent in the illiterate or primary category. These characteristics are important because age, gender and education may shape exposure to technology and interpretations of social change.

7. Results

7.1 Reported Channels of Globalization

Table 4 Major Reported Channels of Globalization

Channel	Number reporting	Percentage
Mobile and internet	96	80.00
Education	88	73.33

Television and media	74	61.67
Urban contact	68	56.67
Migration or external contact	62	51.67
Modern employment	54	45.00

Source: Field survey, $N = 120$. Multiple responses were permitted; percentages therefore do not total 100.

Mobile and internet use was the most frequently reported channel, followed by education and television or media. The pattern indicates that digital communication and education are central pathways through which respondents encounter new ideas, lifestyles and opportunities. Migration, urban contact and modern employment also matter, but their reach is comparatively more limited within the surveyed group.

7.2 Family Structure

Table 5 Family Structure of Respondents

Type of family	Number	Percentage
Joint family	42	35.00
Nuclear family	78	65.00
Extended family	0	0.00
Total	120	100.00

Source: Field survey, $N = 120$.

Nearly two-thirds of respondents lived in nuclear families. This distribution is consistent with the possible influence of education, employment mobility, migration and greater emphasis on household autonomy. However, the table records current family form rather than change over time; it should therefore be interpreted as evidence of the prevalence of nuclear households in the sample, not as proof that globalization caused family separation.

7.3 Attitudes towards Marriage

Table 6 Respondents Attitudes towards Marriage

Statement	Agree	Disagree	Uncertain
Consent of the bride and groom is necessary	92	18	10
Education should be important in marriage	98	12	10
Marriage expenditure should be reduced	86	22	12
Love marriage should receive social acceptance	18	82	20
Inter-caste marriage is acceptable	16	88	16

Source: Field survey, N = 120 for each statement.

Support was strongest for educational compatibility, consent of the bride and groom and reduced marriage expenditure. In contrast, only a minority accepted love marriage or inter-caste marriage. The findings suggest selective modernization: individual consent and education have gained legitimacy, while caste boundaries and community approval continue to regulate marital choice.

7.4 Kinship Relations

Table 7 Reported Changes in Kinship Relations

Reported change	Number	Percentage
Direct contact with relatives has decreased	84	70.00
Contact through mobile phones has increased	92	76.67
Participation in social functions has declined	48	40.00
Formality in relationships has increased	58	48.33
Kinship is still important	107	89.17

Source: Field survey, N = 120. Multiple responses were permitted; percentages therefore do not total 100. Percentages have been recalculated and rounded to two decimal places.

Digital contact appears to supplement declining face-to-face interaction. Although 70.00 percent reported reduced direct contact and 76.67 percent reported greater mobile-based communication, 89.17 percent continued to regard kinship as important. The institution therefore persists even as the mode and frequency of interaction change.

7.5 Social Role of Women

Table 8 Reported Changes in the Social Role of Women

Statement	Number agreeing	Percentage
Women participate in family decisions	78	65.00
Women's education has gained importance	92	76.67
Women are active in social programmes	70	58.33
Women are associated with self-help groups	54	45.00
Women's freedom has increased	66	55.00

Source: Field survey, N = 120. Multiple responses were permitted; percentages therefore do not total 100.

The strongest reported change concerned the growing importance of women's education. A majority also acknowledged women's participation in family decisions, social programmes and greater freedom.

Association with self-help groups was reported by 45.00 percent, suggesting that institutional participation is developing but is not yet equally widespread.

7.6 Social Role and Aspirations of Youth

Table 9 Reported Changes among Youth

Area of change	Number	Percentage
Greater use of mobile phones and internet	100	83.33
Interest in higher education	90	75.00
Aspiration for government or private jobs	84	70.00
Inclination towards a modern lifestyle	76	63.33
Participation in social decisions	62	51.67
Distance from traditional occupations	58	48.33

Source: Field survey, $N = 120$. Multiple responses were permitted; percentages therefore do not total 100.

Technology use, higher education and salaried employment were the dominant reported orientations among youth. More than half also reported a modern lifestyle orientation and participation in social decisions. Movement away from traditional occupations was less universal, indicating that occupational change remains partial rather than complete.

7.7 Social Values

Table 10 Perceived Direction of Change in Social Values

Social value	Direction of change	Reported percentage
Collectivism	Declining	52.00
Individual freedom	Increasing	68.00
Elders' control	Declining	46.00
Importance of education	Increasing	82.00
Caste or community identity	Continuing	74.00
Modern lifestyle	Increasing	66.00

Source: Field survey, $N = 120$. Percentages are reproduced from the compiled field table; respondent-level frequencies were not available for independent recalculation.

Education was the most widely perceived increasing value, followed by caste or community identity as a continuing value, individual freedom and modern lifestyle. At the same time, slightly more than half

perceived collectivism as declining. The pattern again shows coexistence: individual-oriented values are expanding, but collective identity remains salient.

7.8 Community Identity and Organizations

Table 11 Community Identity and Community Organizations

Statement	Number agreeing	Percentage
Community organizations are still important	86	71.67
Community organizations maintain social unity	80	66.67
Community organizations promote education	58	48.33
Community organizations influence marriage decisions	72	60.00
Youth participation in community organizations has increased	46	38.33

Source: Field survey, N = 120. Multiple responses were permitted; percentages therefore do not total 100.

Community organizations remain significant for unity and marriage-related decisions. Their educational role was acknowledged by almost half of respondents, whereas increased youth participation was reported by only 38.33 percent. These organizations appear to function both as custodians of social norms and as potential agencies of education and reform, although generational participation may require strengthening.

8. Discussion

The findings support an interpretation of selective and negotiated social change. Digital media and education were the most widely reported channels of globalization, consistent with Appadurai's (1996) emphasis on media and ideational flows and Giddens's (1990) account of social relations stretched beyond immediate locality. Mobile communication has not made kinship irrelevant; instead, it has altered the medium through which relatives remain connected. This distinction is important because institutional continuity can coexist with changes in practice.

The predominance of nuclear families suggests a reorganization of household form, but the cross-sectional data do not establish a historical transition or isolate its causes. Shah (1998) cautioned against treating the Indian family as a static or uniform institution. Employment, migration and autonomy may encourage separate residence, while obligations to relatives and community may persist. The high proportion affirming the importance of kinship demonstrates precisely this separation between household form and wider relational solidarity.

Marriage attitudes reveal a boundary between accepted reform and contested choice. Respondents broadly supported education, consent and economy in marriage, but strongly resisted love marriage and inter-caste marriage. This pattern is compatible with Singh's (1973) idea of the modernization of tradition: selected modern values are incorporated without removing the organizing influence of caste and family. The continuing role of community organizations in marriage decisions reinforces this interpretation.

Reported changes in women's and youth roles indicate expanding agency, although not complete equality or occupational transformation. Women's education and participation in household decisions received substantial support, while self-help-group association was less common. Youth were strongly associated with digital technology, education and salaried employment aspirations, but fewer respondents reported distance from traditional occupations or increased participation in community organizations. Modern aspirations are therefore stronger than institutional participation in some domains.

The simultaneous growth of individual freedom and continued caste or community identity illustrates that globalization does not necessarily produce cultural uniformity. Local institutions may adapt by promoting education and unity while retaining authority in marriage and social regulation. The Chandranahu case thus reflects continuity within change rather than a linear replacement of tradition by modernity.

9. Major Findings

- Mobile and internet use and education were the most frequently reported channels of wider social influence.
- Nuclear households were more prevalent than joint households in the surveyed sample.
- Education, consent and reduced expenditure were widely supported in marriage, but love marriage and inter-caste marriage received limited acceptance.
- Mobile-mediated kin contact has increased even though direct contact has reportedly declined; kinship nevertheless remains highly important.
- Respondents reported growing importance of women's education and participation in family decisions.
- Youth were associated with technology, higher education, salaried employment and modern lifestyles, while movement from traditional occupations was partial.
- Individual freedom and educational values are growing, but caste and community identity continues.
- Community organizations remain influential in maintaining unity and regulating marriage-related decisions.

10. Recommendations

- Community organizations should expand educational guidance, scholarships and career counselling for rural youth.
- Women's participation in community committees, self-help groups and local decision-making should be strengthened.
- Digital-literacy programmes should promote safe, critical and productive use of mobile phones and social media.
- Dialogue on marriage expenditure, informed consent and gender equality should involve elders, women and youth together.
- Traditional cultural knowledge, oral histories and community practices should be documented while allowing voluntary and rights-based reform.
- Future studies should use probability sampling, multiple villages, validated scales and respondent-level data suitable for inferential analysis.

11. Limitations and Scope for Further Research

The study is limited by its sample size, non-probability sampling and cross-sectional design. The evidence

is based substantially on respondents' perceptions, which may be affected by recall and social desirability. The survey did not include a non-Chandranahu comparison group or longitudinal baseline, and the compiled tables do not permit multivariable or inferential testing. The findings therefore cannot establish causation or represent every Chandranahu household in Sakti district. Future research should use stratified random sampling across named villages and blocks, record respondent-level data, validate multi-item measures, and examine associations by gender, age, education, migration and urban contact. Qualitative interviews and case studies could further explain how people negotiate tensions between autonomy, family obligation and community identity.

12. Conclusion

The study finds that members of the surveyed Chandranahu community perceive substantial change in family life, marriage attitudes, communication, gender roles, youth aspirations and social values. Education and digital connectivity are the most visible pathways through which wider influences enter everyday life. Nevertheless, change is selective: consent and education have gained legitimacy in marriage, but caste boundaries remain influential; nuclear households are common, but kinship remains important; individual freedom is growing, but community identity continues.

The Chandranahu experience is therefore best understood as an interaction between tradition and modernity rather than the disappearance of one before the other. Community institutions retain social authority while also acquiring educational and reform-oriented roles. This coexistence demonstrates that globalization is locally interpreted and institutionally mediated. The article provides an initial descriptive account of this process in Sakti district and establishes a basis for larger and more analytically rigorous research.

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