

# Globalization, Citizenship and Subjectivity :

## An Analysis of the Changes in the Last Four Generations

Sunita Raut, PhD Scholar,  
Assistant Professor,  
Tri-Chandra Multiple Campus, KTM

### **Abstract**

*Globalization is the process of connecting the world without any barrier and boarder. Particularly this process is impacting our society, culture, economy, polity, people's thought, and everyday life. Globalization incorporates, integrates and diffuses all the human and non-human activities in all over the world without any boarder. Similarly, this process constructs, reconstructs, shapes and reshapes the citizen's attributes, experiences, ideas, feeling, belief, expectation, perception, thoughts and socio-cultural understanding of the individual relating with respective community. In this article, the author tries to analyze interlink of globalization, citizenship and subjectivity with researcher's family history and stories of close relatives. And also seeks the answer of the question that how people's subjectivities have changed over the periods, in one generation to another? Additionally, this study provides insight not only into the author's family, but also into the comparative historical antecedents of Nepali society, and how its own subjectivity was shaped, molded, and influenced by globalization with the state-building and changing process.*

*Keywords:* globalization, citizenship, subjectivity, global-local, transnational, integration

### **Introduction**

Globalization is the buzz word in social science and other discipline to analyze the global world. However, it has not fixed and ultimate meaning and definition. Different theorist, author, perspective and discipline defined this process differently on their own purpose. In general, through the vantage point of sociology it can be defined that, globalization is the driver that transports and communicates the world phenomenon and things without any barrier from one place to another and make and remake, create and recreate, shape and reshape the people's ideas simultaneously. According to Dator, J., et al., (2006), globalization is the means of transportation that have increased its speed,

paces and acceleration and erases and decreases the past events and thought replacing with modern tools and technologies. Similarly globalization proposed and invented new technologies and possibilities that revise the old and past event and also injected new thought among new generation. Similarly, political sociologist Charles Tilly (1997) also stated that globalization means an increase in the geographic range of locally consequential social interactions, particularly that stretches a significant proportion of all interactions across international and intercontinental boundaries. Likewise, citizenship is the term that originated in the Aristotle time. It encompasses social citizenship, as T. H. Marshall famously defined it, a sense of belonging and active involvement, as well as political citizenship, such as suffrage, and civil citizenship, the protection of rights (Marshall, 1950). As similar vein 'the right to have rights', or define it as 'being political' (Isin, et al. 2002). Therefore, citizenship always takes certain forms as a result of a series of processes and is linked to specific political projects, specific social situations, and distinct socio-cultural configurations. However the concepts of citizenship also change and revise over time. And it is not having the identity card of any nation and state but having the belongingness under certain political authorities.

As similar kind, subjectivity denotes quality of retaining perspectives, experiences, feelings, beliefs, desires, attitude and power of citizen or people. As stated by Mitchel Foucault (1982), subjectivity is the condition of being a subject: i.e., the quality of possessing perceptions, practices, experiences, feelings, beliefs, desires and authority. So, subjectivity is an intrinsically social form that emerges from numerous interactions within society. Subjectivity is a process of self-realization; however, it is also a process of socialization, with the individual never being isolated in a self-contained context, but constantly interacting with the surrounding world in everyday life.

In this time the degree of global influence on construction of subjectivity has been geometrically increasing. Stories of Great Grandparents and Grandchild are main indicators of change on society, livelihood and cultural construction of subjectivity. For Grandparents buying food grain from the market was matter of shame, because it was considered that only poor people buy food grain whereas buying same thing is sign of economic prosperity for grandchild. Subjective meanings of doing same jobs, for instance tailoring, cooking, washing clothes etc. are changed from generation to generation. Gender roles, culture, politics, economic independency, mobility and the meaning of being women or men are changed. Though, people were connected with other societies and countries through market

and pilgrimage from early centuries, they were not intermingled and interdependence as we experienced today. Local political economic changes and global political economic penetration put fuel for rapid socio-cultural change and construction of individual.

Researcher's family is not exception from the influence of global-local political economic current of migration, education and formation of different subjectivity. The stories of local political economic status, local-global market relations, education, migration, gender relations and at micro level family relations, marriage and kinships ties have been changed with time passes. In this paper, I have tried to analyze interlink of globalization, citizenship and subjectivity with my family history and stories of close relatives. The paper is framed five sections. Following this short introductory remark, second part explores theoretical and conceptual reviews of globalization, citizenship and subjectivity. The third part is about methodology of the research. The fourth part is linking narratives and analysis with broader concept of the paper and the last part is conclusion.

## **Literature Review**

### **Conceptual Review:**

Globalization is the process of international integration arising from the interchange of world views, products, ideas and mutual sharing, and other aspects of culture. Globalizing processes affect and affected by business organization, socio-economics, socio-cultural resources, and the natural environments. Humans have interacted over long distances for thousands of years. The overland silk road that connected Asia, Africa, and Europe is a good example of the transformative power of trans-local exchange that existed in the old world. Philosophy, religion, language, the arts, and other aspects of culture spread and mixed as nations exchanged products and ideas. Early on in the 19th century, the development of new forms of transportation and telecommunications compressed time and space allowed for increasingly rapid rates of global interchange. In the 20th century means of transportation revolutionized people's movement from one corner to another part of the world. The advent of electronic communications, most notably mobile phones and the internet, connected billions of people. Therefore, the term globalization refers to free flow of people, capital/money, goods, cultures, and services etc.

Similarly, in the simple meaning citizen is a particular member of a political community or society and citizenship is the membership of certain nation state. Citizenship defines the political relationship between the Nation and People, which is gained by meeting the legal requirements of a national, state, or local government. A nation grants certain

rights and privileges to its citizens. In return, citizens are expected to obey their country's laws and defend it against its enemies. The value of citizenship varies from nation to nation. In some countries, citizenship can mean a citizen has the right to vote, the right to hold government offices, and the right to collect unemployment insurance payments, to name a few examples.

Living in a country does not mean that a person is necessarily a citizen of that country. Citizens of one country who live in a foreign country are known as aliens. Their rights and duties are determined by political treaties and by the laws of the country in which they stay. In some states, aliens must obey the laws and pay taxes. They must register with the government to obtain legal permission to stay for an extended length of time. Legal aliens are entitled to protection under the law and to use of the courts. They may also own property, carry on business, and attend public schools. But aliens cannot vote or hold government office. In some states they are not allowed to practice certain professions until they become citizens, which determine the state's rules and laws. Subjectivity is an inherently social mode that comes about through innumerable interactions within society. As much as subjectivity is a process of individuation, it is equally a process of socialization, the individual never being isolated in a self-contained environment, but endlessly engaging in interaction with the surrounding world. Culture is a living totality of the subjectivity of any given society constantly undergoing transformation. Subjectivity is both shaped by it and shapes it in turn, but also by other things like the economy, political institutions, communities, as well as the natural world. Subjectivity is in part a particular experience or organization of reality, which includes how one views and interacts with humanity, objects, consciousness, and nature, so the difference between different cultures brings about an alternate experience of existence that forms life in a different manner.

These three phenomena are interrelated and influenced by each other's. Globalization is broad macro structure which can easily affect and influence to social, cultural, economic, environment, political even in people's subjectivity. Globalization is such a Meta field which shapes and reshapes, constructs and reconstructs, molds and remolds social reality and people's subjectivity and citizenship. The global has been an increasingly more powerful Meta field in constituting the local social fields in modern times, and especially so in the current phase of globalization. Human subjectivities are shaped by one's position and practices in the social field (Bourdieu, P. & Wacquant. J., 1992). In this regards subjectivities and citizenship are changing with the changing social



and political fields respectively. People's identity, attachment and belongingness with state, emotional feeling with nation state are also being eroding. Feeling of nation state and national identity is being imaginary and flexible with this open boarder system and global village concept. Globalization and transnational system is extended beyond the national boundaries. Isolated, exotic, little, bounded cultural communities; untouched areas are not seen in recent times. This made possible because of communication technologies, wider and faster transportation, global geo-politics and markets and even of an emergence of global village. Ultimately, this process heavily influenced to shape and reshapes the individual's citizenship and subjectivity.

### **Theoretical Review:**

Anthony Giddens stated that we live in a puzzling, strange, elliptical world, as run way world, it poses lots of potentials risks to every individual. It is one in which the prime dynamics forces have been created by our own energies (Giddens, 2002). Globalization is fundamentally a destructive force, and it is also inextricably related to power. It is a huge mistake to associate globalization solely with the global market. Though. Although there is considerable integration of global trade, financial services, another significant socio-cultural development and change. Similarly, along with the globalization, communication revolution helped the financial and social services grow and flow globally. Globalization is more than just the dominance of the United States or the West. It is not simply Western dominance, but it is also a liberating force in practical terms. Globalization is a dialectical process that both pulls and pushes down. It infiltrates our personal lives and has an impact on our personal identities, citizenship and subjectivity (Giddens, 2002).

Since, the term subjectivity refers to the collection of the perceptions, experiences, expectations, personal or cultural understanding, and beliefs specific to a person. Subjectivity is mental or cognitive structure of people. It determines the people's behaviors and relationships with social world which is culturally constructed and determined. Subjectivity is different in person to person because different people come from different cultural field. Globalization is the Meta field network of positional aims that might establish a hierarchy. Habitus and subjectivity are conditioned by the field, while the field is constituted by the habitus. The social cosmos is made up of separate social micro units that regulate several fields. In the field, agents and institutions are always battling for power and seeking identity. Subjectivity or habit differs from person to person because people originate from various global fields (Bourdieu, 1992).

Similarly, citizen is somewhat like a sailor, one among a number of partners on a ship, each with different task and function. Although each has specific virtue according to capacity and duty, there is also a general virtue similar to them all. In similar way, the virtue of citizen is with a view to the regime. One citizen is differing from another, but the salvation of the community is the common business of them all. This community is the constitution; the virtue of citizen must therefore be relative to the constitution of which he is a member. If then, there are many forms of government, it is evident that there is not one single virtue of the good citizen which is perfect because different regimes produce and defines the different types of citizen. (Holston, & Appadurai, 1996). Moreover, when we talking about citizen we do not forgot to link citizenship also. Citizenship is a political notion that has a dual connection with the state, namely rights and obligations to the state. Citizenship is heavily influenced by capitalism and globalization, which evolve with the global process and form and mold people's citizenship and subjectivity (Marshal, 1950). Appadurai (1990) also use the term 'ethnoscapes', to clarify the citizenship which is constituted and constructed phenomenon in ethnoscapes process in globalization. He also says that 'ethnoscapes' exists and interact with others scape like; mediascapes, technoscapes, financescapes and ideoscapes that are translocal, transnational, or global (Appadurai, 1990, pp: 296). These scapes are increasingly the primary movers and mediate of many people's lives, subjectivities, imaginations and sociality in global Meta field.

Therefore, globalizing processes engulf more and more social structures and processes, including the previously 'isolated' communities (Appadurai, 1995; Gupta, 1997). Homogenization process, Mcdonalization and new consumerism culture, Cheap transportation technologies and increasing global connectivity are making it possible for people to move around the globe much more easily, more frequently, quickly, and relatively cheaply, which changed and shaped the people's own distinct cultural, political, religious, indigenous, ethnics, heterogeneous identity, subjectivity and citizenship (Appadurai, 1990). Therefore, Globalization process obscure the existing identities of peoples create global universalism, weakened the traditional forms of nationalism in some parts and others may not because this global networks can affects in distorted forms but its impact is very complex mix of local, national, international, transnational, global not selective in certain places (Mann,1999). Similarly, forces of Globalization restructure and transform the cultural activities, perception, behavior, language, fooding, dressing, nationa and cultural identity, locality into modernity status (Liechty, 2008).

In this regards, globalization is the process of spread of capitalist production around the world and its displacement of all pre-capitalist relations and linkage the national with global economy which sustains with interconnection and deepened webs of relations and further broken down local, national, and regional autonomies. It denotes a transition from the linkages of national societies predicated on a world economy to an emergent transnational or global society predicated on global economy. The global system creates interconnection in each and every corner and deepens the webs of relations and further broken down or superseded local, national, and regional autonomies but interconnection of local national , regional and global which produce globally hybrid citizen-subjects (Robbinson, 1998).

Furthermore, state or political structure influenced by global networks, makes rule and deserves the power to rule upon the people. Government and structure determine their people's position, status and type and classified them based on objective rationality but in their subjectivity has been totally lost. Structure objectifies the subjectivity of people, categorizing, marking and ranking the people, knowledge, competence, qualification and so on. When we imagined, ruled and build up by the structure and lost our identity or subjectivity of what we were and then recreate new status (Foucault, 1982). In the process of capitalism and global market or even transnational process citizen also becomes flexible do not remain in certain identity and places, one people can be citizen of more than one country. This flexible practice, strategies and disciplines associated with globalization process. Moreover, transnational process produces the transnational families, transnational education, transnational health, mobile man, seek of safe havens for family, multiple citizenship, flexible subjects (Ong, 1999).The concept of nation, nationalism is outcomes of spread globalization which constructs physical mobility across the world, media globalization, transformative imagined political community which changed over the time context and shaped the people's subjectivity (Anderson, 1991). This huge changing force globalization has several dimensions like; political, technological, human, environmental, social and cultural. These dimensions can reflect or contribute to shape and reshape the people's subjectivity and citizenship across the world. As a sociologist, researcher interested to study that how societies and people change because of this global phenomena and how the process of change can impact families, individuals, communities and self. Concepts of national identity and of family, job and tradition are changing rapidly and significantly. Local cultures and people's identities are being modified. The most

significant psychological consequence of globalization is that it transforms and changes one's identity and subjectivity terms of how people think about themselves in relation to the social fields. Media such as television and especially the Internet, which allows for instant communication with any place in the world, play an important part in developing a global identity. With the support of these literatures researcher raised some research questions as follows:

What are lived and witnessed changing stories of citizenship and subjectivity of my family in last four generation?

How globalization did change my family's citizenship and subjectivities over the periods, in one generation to another?

### **Objective of the study**

- To know the changing stories of citizenship and subjectivity over last four generation about researcher family.
- To analyze how global process transform the experiences and practices of citizenship and subjectivity over one generation another.

### **Methodology**

To know the personal experiences of citizenship and subjectivity of individual this article provides unique intuition into family history. This article is predominantly qualitative in nature employed oral history research method to present personal experiences and stories of connectivity and political economic change. In this study, primary information was collected through in-depth interview of three respondents (Grandfather, Grandmother and Father) and one self-reflexive stories of researcher. Since, my grandfather represents the stories of two generation (his parents and self). In the process of in-depth interview, voice recorder was used to record oral communication of respondent. Then, record was transcribed and translated in to English. Beside the primary information a number of secondary source of theoretical paper were reviewed to link and make reliable study. My family's hey day's stories, subjective experiences of family members and my own head notes as personal experiences are primary source of data for the analysis of globalization, citizenship and subjectivity in this study. Oral history is found appropriate methodology in which both teller and listeners travelled together in different spatial temporal field. Stories and life history are interwoven with global networks and local political economic relationships and ultimately construction of a human subject. Therefore, personal stories are used as entry point to understand personal and social change linking with market and

politics.

## **Empirical Evidences**

### **Life and Livelihood of Great Grandparents Era:**

I have tried to analyze how globalization, especially related to citizenship or politics, seeped in to my family through which routes over the generations. In this section, I have documented the stories of my great-grandparents of my grandfather's oral stories about their livelihood and social structure at that time. As per my grandfather's head note some the stories of his parents time is mentioned below:

“...my father (Mandhwos Raut) was very wealthy man of our village Shaipu (Ramechhap), as my understanding, he had very diplomatic mind, had many lands, animal capitals and he was the right hand of village headman (Mukhiya) and mostly his time was spending with him. As he told me that he had also two horses which was means of transportation. Many villagers were survived and depend up on my father's land and everybody had to bow in front of him. At that time there was no formal land registration system and no land registration certificate (*Lalpurja*), but Note keeping (*tippani rakhne*) system was there which record kept by village headman (*Mukhiya*) and (*Jimmawal*). They had got the full authority of administrative work like collect scot (*Tiro*). There was not systematic and formal land tax system and rules. '*Birta*' system was prevailed at that time. There was no 'Citizenship card' system, people felt that themselves as ruled tenants (*raiti*) at that time...”

As my grandfather's narrative about his father's time, it can be analyzed that, his father looked as like the autocrat symbolically. In society and many people had to obey of him. As Foucauldian notion, he was equipped by structure and exercised the power up on people's subjectivities to get the social capital and maintain hierarchy in this field. As my grandfather said, his father dominated over the people; they would not cross the limits of certain moralities and boundaries against him. Similarly people were taken as '*raiti*' at that time. This story reflects with Aristotle's notion that; good citizens have certain virtue to the state and good citizen out to be capable of both; he should know 'how to govern like a freeman and how to obey like a freeman'.

My grandfather again added stories of his father's days as like that;

“...goods-goods exchange was practiced at that time. Even cloths were made in local level by the (*khadi*) product except the Gold and Salt. According to my grandfather, his father would go to the '*Bhot*' for salt and gold for *Lhasa*. Gold and salt was exchanged



with potatoes, silver and copper coin. I am witnessed that my father used to use local made leather shoes, 'lokta' made paper, ink made of charcoal and bean's leaf and pen was made of bamboo. Chicken, pig, buffalo meat and alcohol were sickly forbidden to Chhetri, Brahman caste group. Many people were died by cholera, diarrhea, and smallpox. 'Baidhya' and Shaman or 'Jhakri' were regarded as illness healer. People had to walk and spend many days to invite and meet to relatives. People used to migrate to 'Madhesh' for subsistence and survive. 'Katuwal' were used to communicate message from one place to another place. Exchange marriage, capture marriage, child marriage, polygyny was practiced at that time. As my father saying, he got marriage in 10 years old whereas my mother was 5 years and my step mother was 7 years. According to my father mostly two types of food were cooked in kitchen, the best rice for male and corn ground was cooked for women. Unmarried girls were not allowed in kitchen at the time of cooking 'dal' because of they were taken as impure..."

From this narration, it can be argued there was not monetary system of exchange. This means capitalism and global economic system was not developed at that time. Social capital and symbolic capital was dominant instead of economy. It also argued that pre-modern era or feudal age was more self-dependent society. Similarly, people would not think to abroad migration because of strict and closed global policy. Communication system and illness healing system was locally constructed and imagined. Buying and selling goods were considered as low grade job. There was traditional sense of authority and citizenship though people were not given any membership document. As Durkheim concept of 'mechanical solidarity', traditional division of labor was practiced at that time. Lack of democratic legal system woman status were brittle, they couldn't make any decision in family. There were no laws of anti-child marriage and polygyny. Woman was married at the age of under five years and polygyny was taken as the prestige and power. There was no provision of civil laws and security by the government. There was no government authority bodies like; local Police or Army for civil service but only Ruler's servant. Indeed, authority and legitimacy was approved either by caste or personality behaviors. Caste and religion played significant role on formation of subjectivity at that time.

### **Continuity and Change during Grand Parents Era:**

As per my Grandfather (Bal bahadur Raut) said, livelihood strategies and political life was continued as earlier generation. As he said;

"I was village Headman 'Mukhiya' of that society, nominated by the district officials with

full authorities of village administrative work. I also taught by home tutor (*pandit*), he was taught from the India (*kanshi*). I had excessive land, two horses as means of transportation to round the village for him, 5 guns, 1 Japanese radio, 150 cows, 35 buffalo, 50 goats, 5 pairs ox, 2 dogs, 5 hive of honeybee, own oil and jiggery making machine made by big stone and wood. I and my family were familiar in all around the peripheral village...”

From this story it is analyzed that as being the landlord and village head, his subjectivity was quite different. This shows he had many animal capital and land property as a symbol of high social capital in society. As being the Headman in the community my Grandfather was renowned man and our family also familiarized with name of Grandfather, around the villages. It means all members’ identity was link with one male’s identity and all villager and family members were under his rule. This type of power handover by the structure for rules the people’s subjectivities ((Foucault, 1982). Further he adds that;

“...My duty was collecting land scot (*tiro*) and managing village issues at the local level. Woman status was almost same like my father’s time. I also had three wives; two were chased by my present wife”. This story is also proved by my grandmother’s short statement; “...*maile pahilo sautalai bihekai din varyang bat khasalidiya tyo turuntai uthera vagi ra arkilai pani lakhetidiya*” (I pushed first co-wife from the stairs at first day of marriage then she flee instantly, and I chased next co-wife too). My grandfather continued that; with the end of ‘*Rana*’ period state politics had been changed drastically. Various laws and rules had made on favor of citizen including woman. Then after, child marriage and polyandry system had reduced to some extent. By the law of 2019 B.S citizenship card provisioned to the citizen. Then, my authority as ‘*Mukhiya*’ terminated officially. However this system continued in some rural areas till 2030 B.S. At that time some of the people went to Aasham, Malaya, Barma, India to search for job. Some were selected for Britice and Indian Army. But my relatives and family member did not join Military. Trading point of gold was ‘*Dhulikhel Bazar*’ which dealt with both goods and money. Salt market was expanded in Dhanusa district known as ‘*Godar*’ and Sindhuli district known as ‘*Daka*’...”

From this stories of my grandfather, it is argue that, with the changes of political regime the citizenship and virtue of citizenship also changed which is related with the Aristotle argument in ‘*Politics*’. In the process social change and development the consciousness of monogamy also developed among women which proved by grandmother’s stories. It also shows that, in the era of my grandfather, ‘*Mukhiya*’ was taken as an authorized person of handling local governmental activities, which have transformed with

the political transformation of country. After the termination of 'Mukhiya' system he have been experiencing as like the normal citizen. This changed situation is theorized with concept of Pierre Bourdieu. According to Bourdieu, with the change of social field people's habitus and social capital also change (Bourdieu, 1992). It seems women status; means of communication, trading and exchange system, socio-cultural system and political system have changed compare with previous generation. This indicates that, changing social field shapes the people's subjectivity and citizenship.

### **Dramatic Change on my Parents Era:**

Dramatic change experienced by my parents in comparison to earlier generations. According to my father (Jagadish Raut); livelihood, socio-cultural aspects and political aspects of family, community and state level had been totally changed in his time compare with previous generation. Political regime had changed with various revolution and many laws and rules had been made with favor of citizen. People were called as (*janata*) and (*praja*) instead of tenants (*raiti*). Membership of state or citizenship provisioned with the name of father only and voting rights also given to the people. Freedom rights and political rights also ensured to the citizens. Women managed household and women education started in some extent. These women who brought more property from their mother's house, their role would be decisive in household. Mukhiya system totally collapsed and every local administrative work was handling by the central officials. Police, Army and bureaucrats were taken as a civil servant. He also told me that; 'Birta' was eradicated and scientific land survey was started. Child marriage and polyandry culture were gradually uprooted. Local market Like 'Hatiya' and 'Bazar' were expanded. Must interestingly my father adds that; during he used to live in rental home at 'saghatar Bazar'. According to my father, means of communication was letter exchange through post office. However, he had radio and camera as the means of modern technology. By showing the picture of his young age he said that;

"I used to keep long hair, wearing dingo boot, bellbottom paint, fighting with boys in local market. I thought that I am the son of 'Mukhiya' no one can speak against me and I am the Hero of this area. When I get married my age 21 years and my wife was 18 years. At my marriage I was adorned with Nepali 'Daurasuruwal', coat, goggles, Japanese watch, Indian leather shoes and 'Dhakatopi'. Six month latter of my marriage I left home and employed in Nepal Army at first. After two years I left this job again went to India for search of new job. Again I could not sustain for long time in this job and returned Nepal.

Then I started new job in Bata Company, Kathmandu. I worked in 10 years at that company and then again shifted to another job in Travel Agency in Durbar Marg...”

Now, he is working in INGOs. His English language is pretty good. He is brand conscious in outfits. He has iPhone to connection with internet and global world. This overall narration of my parents shows the dramatic change on people’s subjectivity and citizenship over the period. Democratic political change brought the freedom in social, cultural and economic field. People became citizen instead of tenants. People became conscious about their duties and rights with state. Individualization and mobility of people increased in across the country. People connected by the global network and technology. Traditional norms and values have shaped by the global culture (Liechty, 2008).

### **Self-Experiences of the age Global-local**

So, let’s compare the stories of fourth generation with previous generation and time. I was born and grown up in village. I have birth registration card and I got full immunization vaccine provided by government and funded by World Health Organization (WHO). I completed certificate level education from the public school. At that time Maoist movement was extremely heated, our family was on target of their mission of clearing bourgeoisie from village. When I finished my certificate level we shifted to Kathmandu with all family. Then, I admitted class 11 in English medium boarding school. When I joined higher education in cities, I started to eat Mo:Mo, Pizza, Chawmin, Berger etc. with friends, whereas I do not know about these type of snacks in village. This indicates that my lifestyle, feeling, behaviours were going to modernity. Now, I am pursuing PhD degree and lecturer of sociology. My husband lives in South Africa. Now I live separate family in Kathmandu and my father-in-law and mother in-law live in village. I am living in city because of my study, my own home, property. Now here is no restriction and forbidden to me, I eat, wear and visit whatever I like. My son is studying in international English school. He is just 11 years old but he is perfectly familiar with modern technology. He understands and speaks English and Hindi fluently. He prefers, to watch English action movie, international football match. Similarly, he loves to eat readymade food, to wear hip-hop cloths. My brother lives in Australia now. We talk and communicate anytime through internet; as if we are together. My generation is highly interconnected with whole world in terms of market, communication, education and over all culture. My generation prefers international and transnational products than local, for example; McDonald culture and new means of consumption (Ritzer, 2000). When I was in village I used to act as like

the local but when I shifted in Kathmandu I assimilate with modern culture and livelihood. This proves that, field conditions the habitus and habitus constitutes the field (Bourdieu, 1992). Media and Internet, which allows for instant communication with any place in the world, play an important part in developing a global identity. Yet, along with this new global identity people continue to retain and develop their local identity for daily interactions with their family, friends and community. So, it can be said that, my generation belongs to hybrid culture and flexible citizen (Ong, 1999). I am sure that, fifth generation or my child will progressive than our generation. They are experiencing and socialized with absolutely new and transnational global connection. The concept of global village may transform in global home in 5<sup>th</sup> generation.

### **Conclusion**

The experiences of globalization, citizenship and subjectivity of my family member and close relatives indicate historical change of social connectivity and subjectivity. My great-grandparents were least connected with outer world and highly rigid on caste, religion and feudal regime. Similarly, grandfather's subjectivity was shaped by pride of education and qualification of leadership as Mukhiya. He was interlinked with outer world through Radio and market. His subjectivity was shaped with the interaction with government authorities and peripheral market and bazar in the village. Villagers were regarded as subject. He supposed that he had absolute authority and sense of pride to having more wives, sons and servants.

The high degree of globalization and concept of citizen (not subject) was experienced by my father's generation. Their experiences of political movement, economic policies, migration, education and cultural transformation shaped their subjectivity and developed sense of common citizen. They are highly interconnected and reshaped in whole world in terms of market, communication, education and culture as Giddens said this is global run world that shape the people subjectivity unknowingly and unintentionally.

In my generation, our society is not solely based on social justice and morality. People prefer freedom, democracy, gender equality, women's right and equal citizenship right. Now I get opportunity to work on university and doing research from different international institutions. I am connected with world intellectual communities through global connectivity. My subjectivity is shaped by interaction with the world where I live and interact. Therefore, globalization shaped types of citizenship and subjectivity through different forms of escapes as mentioned by Arjun Appadurai in his book *Modernity at large*



in 1990. So, globalization, citizenship and subjectivity are significantly interconnected and shape to each other.

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