

**Globalization, Citizenship and Subjectivity:
An analysis of the changes in the last five generations in my family**

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Abstract

Human Subjectivities are shaped by one's social position and practices in the social field. Subjectivities may be durable, but they are changeable. The subjectivities one carries may differ from generation to generation. What I perceive about myself is different from what my parents perceived and what my grandparents perceived and how they developed their subjectivities. We have to see these human subjectivities across time and space. This paper explores the interplay of local, national and global social fields in forming subjectivity and in analyzing the changes in the last five generations in my family. I began my study by looking at the genealogy of Gyawali family. I approached the emergence of such changes through the theoretical lens of Bourdieu, Foucault, and Anderson. As the research problem I wanted to investigate was of a historical nature, the methods that I could choose were already conditioned by that. I picked up oral history research, and biographical interviews as two basic research methods. The changes in the way of life in my family due to such fields can be seen directly in the economy, use of technology, way of life and ultimately in the culture. When we entered into the globalization process the traditional norms and values of the family have transformed with the global way of life. We are becoming more self-reliant and empowered but at the same time, it has also created mental anxiety and stress. New subjectivities and identities have emerged in the last five generations in my family.

Keywords: Citizenship, Globalization, Nationalism, Subjectivity

1. Background

Globalization, citizenship and subjectivity are interrelated terms though it gives different meanings. We live in a world which has receded via the breakthrough of new modes of transportation, trade and the fast-storming communication and information technology. The very flow of ideas, goods, capital and people acquainted with it is globalization. Citizenship, according to sociologist T.H. Marshall is a status bestowed on those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed (Marshall,1950). Subjectivity is related to the thought, imagination, feeling and emotion of an individual which is produced and reproduced by practices in a field. Moreover, state, politics, economy, social, cultural, religious and global world process are the major causes of formation and reformation of the subjectivity. Subjectivity is not static aspect; it changes with the time and various social contexts.

Globalization, especially related to citizenship or politics has seeped in to my family through different routes over the generations. It has affected the social field in which my family operated, and changed the capitals of my family Vis a Vis the others in the field. And finally, it has impacted on the subjectivities of my family members including myself.

In this regard, this article is organized as follows. The next section immediately following this background highlights on the concepts of the globalization, citizenship and subjectivities. The third section aims to discuss on the literatures on globalization, citizenship, nationalism and subjectivities. The fourth section seeks to discuss the objectives and methodology adopted. The fifth section intends to evaluate the implications of theories on comprehending the subjectivities of my family over five generations. The last section concludes the paper by identifying how subjectivities are formed and reformed.

2. Concepts of Globalization, Citizenship and Subjectivities

Globalization simply is the growing interdependence and integration of the world's economies, cultures, and populations with the interconnectedness in goods and services, technology, and flows of investment, people, and information.

According to Robinson globalization comprises two interwoven processes: 1. capitalist production around the world and its displacement of all pre-capitalist relations (modernization) and 2. Linkages of nations via commodity exchange and capital flows in an integrated international market (Robinson, 1998).

In his view, nations are no longer linked externally to a broader system but internally to a singular global social formation. He describes globalization as a qualitative process. Globalization has made it increasingly necessary to break with nation-state centered analysis in macro sociologies. Social structure is becoming trans nationalized, and a paradigmatic shift in the focus of social inquiry from the nation-state as the basic unit of analysis to the global system as the appropriate unit is required. (Robinson,1998).

According to sociologist T.H. Marshall, Citizenship is a status bestowed on those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed (Marshall,1950). Marshall divided citizenship into three parts:

1. Civil element: Including rights necessary for individual freedom- liberty of the person, freedom of speech, thought and faith, the right to own property and the right to justice.
2. Political element: The political element consists of the right to participate in the exercise of political power.
3. Social element: Includes the whole range, from the right to a modicum of economic welfare and security to the right to share to the full in the social heritage and to live the life of a civilized being. (Marshall, 1950).

This is era of globalization; there is paradigm shift which has paradoxically replaced social apparatus- social structure- economy, socio- politics, citizenship, culture, and social institution family as well. Global system is the appropriate unit and here we have trends towards global culture, flexible citizens and global economy. Every individual societies become modernized via a process of integration into a modernized global field which now have condensed into a new global field involving global tastes, consumptions, preferences, lifestyle choices and consumer sovereignty in which consumption is completely severed from organization of production and power Robinson (1998:588), so my family also encompasses through these process and have created subjectivities. In these global dynamics, who am I? Or my family either? How are the subjectivities created or recreated through five generation? Where do we learn these virtues? But before answering to these questions, it is essential to know theoretical approach on globalization, citizenship and subjectivity.

3. Theoretical understanding: Globalization, Citizenship, Nationalism and Subjectivity

To anchor the discussion, I use some of the literatures of Bourdieu, Foucault, Aristotle and Anderson in detail. I therefore present their ideas briefly here.

3.1 Subjectivity through the vantage point of Bourdieu

French Sociologist Bourdieu insists on the importance of a reflexive sociology which requires us to being skeptical of our own views just as we are skeptical of the views of others. Sociologists must be intensely conscious of the effect of their own position on their internalized structures of perceptions and prejudices. He says sociologists must at all times conduct their research with conscious attention to the effects of their own position, their own set of internalized structures, and how these are likely to distort or prejudice their objectivity (Bourdieu and Wacquant,1992).

The major concepts to explain self and the world used by Pierre Bourdieu are field, habitus, and capital where field indicates to social structure, Habitus to agency, and capital to various forms of capital-cultural, social, political, and symbolic. Bourdieu's idea of 'fields', refers to the various

social and institutional arenas in which people express and reproduce their dispositions, and where they compete for the distribution of different kinds of capital (Bourdieu and Wacquant,1992). Social fields are the macro concept that structures our thoughts and that represent the entry point for further concepts. Here agents and institutions are integrated and interact with each other in accordance with field specific rules. Each of the fields have rules which we must follow. Fields are thus locus of struggles and boundaries of social field are not pre-defined and have to be found out empirically (Bourdieu and Wacquant, 1992). Bourdieu says that Field, Habitus and Capital should not be understood in isolation

Battles between agents are principally about relative position within the field. Bourdieu states that there are different fields within society. In fields there are various positions and every individual want to increase their capital to ensure the position as it is a source of power. After gaining the power they want to transform the capital. Therefore, there is power struggle between various positions and thus field remains unstable). For Bourdieu, State is meta-field. It can transform its capital. It has even symbolic capital to make anyone legitimate or illegitimate (Bourdieu and Wacquant,1992). Below I present the outline of Foucault.

3.2 Subjectivity from the vantage point of Foucault

Michel Foucault, the French postmodernist, has been hugely influential in shaping understandings of power and the idea that ‘power is everywhere’ and ‘comes from everywhere’. Foucault’s approach to power is that it transcends on politics and sees power as an everyday, socialised and embodied phenomenon (Foucault 1982). His central concern was with how human beings are made into subjects within the modern world.

Subjectivity is generated through power. Because of the new political forms of power, according to Foucault, state, is the main driving factor for the struggle of subjectivity. Power is something exercised upon other. State has divided their public into individuality and totality.

Foucault starts his description of power as turning the subject into an object, an object of knowledge, of language and of the power which is mediated through them and that create subjects. He describes three manners of objectification which turn individuals into subjects (Foucault 1982).

1. Modes of inquiry – status of science – grammairre generale – Port Royal Grammar
2. Dividing practices – subject is either divided himself or divided from others.
3. The way human being turns himself or herself into subject – sexuality (Foucault 1982)

State is dominant on shaping the subjectivity of individual through the power state has. State has been using the panoptical gauge (analogy) to see all its’ individual. State gives so called freedom but has been watching closely and regulating its’ citizens in different ways. That power relations shapes the subjectivity and breaking that unseen wall of power relations is very difficult. For that, we have to promote new forms of subjectivity through the refusal of this kind of individuality which has been imposed on us for several centuries (Foucault, 1982).

State, has also a pertinent role in shaping the subjectivities of its citizens. Below I do the theoretical review on citizenship.

3.3 Theoretical Review on citizenship

Aristotle says that, “He who has the power to take part in the deliberative or judicial administration of any state is said to be a citizen of that state and a state is a body of citizens sufficing for the purpose of life. He says state is a partnership, and is a partnership of citizens in a constitution, when the form of the government changes, and becomes different, then it may be supposed that the state is no longer the same. Citizen in the highest sense is the one who shares the honours of the state”. (Mckeon, 2001)

The concept of Flexible citizenship is quite different than what Aristotle has explained. In the era of globalization, individuals as well as governments develop a flexible notion of citizenship and sovereignty as strategies to accumulate capital of power “Flexible citizenship” refers to the cultural logics of capitalist accumulation, travel and displacement that induce subject to respond fluidly and opportunistically to changing political and economic condition (Ong 1999:6). Flexible Citizenship is the Product and consequences of Capitalism.

Within the concept of contemporary versions of global sociology, flexible citizenship is explored as an empirical case of study of the limitations of global processes and beyond the society. In general governments have been reluctant to give citizenship status to migrants without stringent criteria of membership. Furthermore, dual citizenship is often regarded as an anomaly. There is an increasing level of social criticism against quasi-citizenship, dual citizenship and flexible arrangements, because these forms of citizenship and social membership are thought to undermine the hegemonic model of traditional political membership (Turner, 2006).

Arjun Appadurai on the other hand expresses his views that citizenship and nationality are the defining mark of modernity to establish full membership in society. On the one hand, for persons deemed eligible nation-state have sought to establish citizenship as that identity which subordinate and coordinates all other identities of religion, estate, family, gender, ethnicity, region and like to its framework of a uniform body of laws which erodes local hierarchies, statuses and privileges based on equality of rights (1996:187). On the other hand, the mobilization of those excluded from the circle of citizens generate new kinds of citizens, new sources of law and new participation in the decisions that bind (Appadurai, 1996).

Citizenship and nationalism are quite interrelated. Below I outline the concept of nationalism from the perspective of Anderson.

3.4 Nationalism from the vantage point of Anderson

The concept of imagined communities was introduced to sociological literature by Anderson in the early 1980s: *Imagined Communities* (1983) provided a macro-level analysis of the processes by which nationalism arose and spread in early modern Europe. Anderson explained this idea of the nation in the following terms: 'It is imagined because the members of even the smallest

nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion' (1983:15). For Anderson, the social conditions that made this national form of community 'imaginable' for the individual were the emergence of 'print language' (1983:122), in interaction with capitalism and human linguistic diversity (1983:46).

4. Research Objectives

The objectives of this mini-research are to see how globalization, especially related to citizenship or politics, seeped in to my family through which routes over the generations. How it affected the social field in which my family operated, and how it changed the capitals of my family vis a vis the others in the field. And finally, I want to analyse how it has impacted on the subjectivities of my family members.

5. Research Methodology

The aim of this research is to explore how Globalization has affected subjectivity in my family over the last five generations” how over the time subjectivities changed with the changing nature of the state and world system. I began my study by looking at the genealogy of Gyawali family. I approached the emergence of such changes with the theoretical lens of Bourdieu, Foucault, Anderson.

As the research problem I wanted to investigate was of historical nature, the methods that I could choose were already conditioned by that. I picked up oral history research, and biographical interviews as two basic research methods. In this research I have used the biographical (or life history) interviews (that I conducted with my family members and relatives lasting from half an hour to several hours). Biographical research is said to offer maximum opportunity for the people to speak for themselves, and its major objective is to encompass the total life of an individual (Bertaux and Kohli 1984).

6. IMPLICATION

Today globalization is a buzzword. It has touched every individual being and brought changes in their subjectivity. It has deeply affected me and has brought lots of changes in my family too. Talking about my family, we are four in number. Similarly, my parents had two children whereas my grandparents had seven children and my father's grandparents had twelve children. My parents migrated to Chitwan from Gulmi when I was three years old. This shows Globalization and Privatization have already influenced our family from that time. After all, the nuclear family is also a consequence of globalization and capitalism. In agricultural societies there used to be a higher birth rate as children were of practical benefits to rural families. They looked after siblings, did household chores, worked in the field together and helped parents. But now, markets are wide and open, production and consumption units are separate, people migrate for better opportunities, people work in markets to earn their living and there is flow of capital. So, people say, small is beautiful nowadays.

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I was born in a family with a good education background. My father has finished master's level in Organic Chemistry and mother has finished Bachelor's level in education. As my grandfather was a Sanskrit teacher, the importance of education was realized from his childhood. During those times globally society was gradually evolving from religious society to scientific society. The importance of science and technology was realized everywhere. As science had more scope for a better life than Sanskrit, my grandfather encouraged my father to study science. So, to pursue higher studies, he came to Kathmandu and studied in Amrit Science College (Ascol College).

I read in Small Heaven Boarding school at Bharatpur, Chitwan up to class ten. I have a younger sister who read in Little Flower School whose board of directors and principle were Christians. Students used to say father to principal and sister to female teachers. My school would start with an assembly where there would be pity and singing the old national anthem Sriman Gambira and other patriotic songs filled with love for the nation. In school premises we were not allowed to speak in Nepali except in Nepali period. We were thus internalizing both the concepts of nationhood and globalization together. On one hand we were reading about the sovereignty of Nepalese society and the history of brave Nepalese. On the other hand, we are studying the role of the United Nations, World Bank and their implications in developing countries. Afterall local, national and global do not operate in isolation.

With the transition of society from 'pre-modern to modern, markets opened up, mobility increased along with the employment opportunities. In Thorga (my father's birth place), there is not much fertile agricultural land. There are mostly pakho bari (Upland). Rather than being dependent on agriculture, most of my uncles and young men from that area were recruited to the Indian army. The trend of hiring Nepalese youth for the Indian army was mounting from all over Nepal. Few of my uncles were recruited for government jobs. As we migrated to Chitwan from Thorga, Gulmi, my father started teaching in Birendra Multiple Campus. My mother is a trainer in solid waste management. Solid waste management is also a big challenge of modern society. My Grandfather was a priest and a Sanskrit teacher. He had lots of disciples. He did prayers every day to Hindu deities. He was born in Gulmi and died in Gulmi. He knew all the lines of Bhagwat Gita. At that time Nepal was a Hindu kingdom. As a priest he got lots of respect in society. He followed all the Hindu rites strictly. His travelling and everyday practices were based on patro (Nepali Calendar). He was lucky to see all the political upheavals of Nepal such as Rana regime, panchayat and democracy. Nepali identity before April 2006 was promoted based on mono-cultural values, which favored particular dominant groups, Brahmins and Hindus. Nepal was declared Hindu state through the constitution of 1962 and all sovereignty was handed to the king. That validates the concept of nation-state in Nepal.

Other groups felt suppressed and excluded from the mainstream course of the state. Therefore, the state recognized multicultural values in this time of political transition while conceptualizing a new form of Nepali identity. Feeling of Nationalism was strong during that time as Anderson says

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Nationalism is an imagined concept. Anderson's study proposes to fill in that gap by considering the nation as "an imagined political community - and imagined as both inherently limited and sovereign" (6). By calling this type of association "imagined," Anderson means that this community can only be imagined, that is, it cannot be perceived in a concrete shape anywhere: "It is imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (Anderson 1991). Feeling of brotherhood, fraternity, community, patriotism and nationhood was deeper during that time.

My father's grandfather was born in Gyawa of Gulmi. His parents migrated there from Jumla. He had agriculture as his profession. He had no citizenship. There was a Rana regime in Nepal. There was no provision of citizenship certificates at that time. There were no difficulties either without having a citizenship certificate at hand during the Rana regime. Symbolically no provision of citizenship during the Rana regime indicates that the people of Nepal at that time were the subjects and objects of Rana and the Royal palace. They did not have freedom and had no right to be a citizen. They were the property of Rana and Royal rulers. Their right to be a citizen was restricted by autocratic Rana and monarchical regime. They were just the dependent slaves rather than free individuals. During those time State was powerful and major decision-making power rested on the hands of leader. Nepal was adopting isolated politics and there was little interference from outside. However, in our time states are only theoretically sovereign. Globalization and Liberalisation has been all pervasive. The feeling of brotherhood, fraternity, community, patriotism and nationhood are declining. It was due to the influence of globalization and privatization that I came Kathmandu to pursue my higher studies. There were colleges in Chitwan too. But after finishing my plus two in Chitwan I came Kathmandu for higher studies. My father said to compete in national and international market and to enhance more academic skills studying at Kathmandu would be better for me. I did bachelors from Campion College and I pursued Master's level in sociology at Central department, Kirtipur. I was one of the brightest students in the class and had got good results in my exam. I was a gold medalist in sociology of 2010 and by virtue of my academic qualifications I once got an opportunity to teach "Social Stratification and Differentiation" in Central Department of Sociology, kirtipur in 2010. I was hired by Prof. Chaitanya Mishra. He used to openly admire my classroom presentations and discussions. Seeing my academic potentials, he gave me an amazing space to teach at sociology department in Kirtipur. It was from those times that I developed passion in teaching. Unfortunately, my career- path that I craved most was shattered very soon. The very next year I could not find my name in class routine. I speculated that there must have been some unforeseen political pressure on department head of that time. It's not what you know but who you know". This old saying has shaped my career in a deeper level. Then I started teaching at some private colleges of Kathmandu. Many friends of mine remarked this as a

consequence of unseen politics in Tribhuvan University. I joined Mphil in 2074 to excel my sociological world of knowledge.

As Bourdieu says that Field, Habitus and Capital should not be understood in isolation. Battles between agents are principally about relative position within the field. So, battles are continuously going in our life too. Bourdieu states that there are different fields within society. In fields there are various positions and every individual want to increase their capital to ensure the position as it is a source of power. After gaining the power they want to transform the capital. Therefore, there is power struggle between various positions and thus field remains unstable (Bourdieu).

Most of my friends at school level and college level have gone abroad and settled in Countries like the USA, Australia, Europe and others. Sometimes they ask me-Why are you staying in Nepal despite getting a gold medal in your master's level? They say life is smoother and comfortable here. Sometimes such conversation gives me unnecessary pressure and anxiety though I am well settled in my own country. Once my mummy said in our tole-from Balmandir to Hakimchowk of Bharatpur, Chitwan, it is only our home where the children have not migrated abroad. These anxieties, stress and social pressure I get from my family, friends, and relatives are the repercussions of globalization, privatization, capitalism and other forces.

After completing My Master's degree at Central Department of Tribhuvan University, Kirtipur, I got married on my own choice. Love marriage is also the product of capitalism and globalization. When you are apart from family members and relatives, the chances of having a love marriage is higher. It's been fifteen years that I am married and I live in a joint family. As I grew up in Chitwan in an urban setting, my in-laws and relatives had a first impression that I must be poor at household chores. I didn't have many such skills which a woman born in a rural area has learned, like cutting grass, domesticating animals, working in fields etc. After getting married, deep inside my mind, I always had fear of how I would be judged. When I was married my in-laws were at Chowk-Chisapani Village of Tanahun District. Now we all are staying together at Balaju Height of Kathmandu. In fact it is this society which made me feel like a woman. It is a society which nurtures a good quality a woman should possess.

As Foucault says it is through this practice of objectification which has to do with separation and distinction those drawn between good and bad or good daughter in law and bad daughter in law, I have developed perception about myself. It is this society which turns me into subject by identifying myself in relation to larger social structure. We fear of society. We fear of prestige. All the woman including me are trained to live like woman for centuries. This society reminds us that we are woman and should act like woman. We have fear of being unwanted, unsuccessful in marital relationships. We have fear of other's opinion towards us, fear of not being smart, fear of our past and future, fear of unknown incidents and a fear of being a woman. We have learned for years to possess fear. The religion, tradition and society are deeply embodied in our mind and we live in fear with these things.

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My grandmother was married at the age of eight and my mother was married at the age of fourteen. Hinduism places great value on pre-marital chastity. So, Girls were married at a very young age. In married life, the wife's roles were centered at the home and her role in the market and economic sector was negligible. She had no role towards contributing to the family income.

Women were taught and trained to possess the ideals of Sita (wife of god Ram). As a wife, the Hindu woman is taught the duties of a good wife and good daughter in law. According to Hindu religion, a wife should regard her husband as a god. She should serve him, follow him, and pray for his well-being. Even if there is injustice, abuse, violence, discomforts, she should stay with him for the whole life. otherwise, the honor or prestige of native home would be stigmatized. These Hindu religious codes and principles were the bases to form the way of life, however there is a changing Scenario now. With influence of media, outer exposures, urbanization, westernization, social movement and migration, the subjectivities of women are gradually redefined and reconstructed.

I have two kids, one daughter who is nine years old reading in Excelsior school and another four years old son reading in a Montessori. They amuse us with their English songs/ rhymes. They want laptops and smartphones to watch baby songs and cartoons. They talk about music, drama, sports, gymnastics and yoga they practice in school. Time has changed. They play more indoor games than outdoor as they have no friends in the community. With the breakup of rural communities, disintegration of old community bonds, people started feeling lonelier and more isolated. Teaching pedagogy has changed. When we were kids, school was more centered on rote learning and studies only but now globalization has touched every part of our life.

When I asked my daughter once, which occasion did you value more? Which festival makes you happier? She said-it's her birthday celebration. I was surprised by her answer. For me *Dashain* and *Teej* were more important as I would go to Chitwan to meet my parents. I would get a break for a while. Infact my daughter is quite excited for her birthday. This time also she wanted to have a grand celebration, counting the days impatiently with frequent reminders every day. For today's children, celebrating a birthday has been more important than celebrating the festivals like *Teej*, *Dashain* and *Tihar*. In fact, they value the birthday more than their elders do. She insisted that the cake was a "must" with the "Happy Birthday!" in the chorus. Besides, she wanted to blow out the candles on her cake.

My grandfather disliked such celebrations when he was alive. He once said to me, in Hindu culture, generally, we don't blow off *diya* or candles with our breath for it is considered inauspicious. On the contrary, adopting the western culture in practice, we blow off the candle light by our breath on the birthdays. In trying to nurture global standards in our culture and in the name of 'modernity', we are blowing off our own culture to vanish. We are planting the seeds of cultural erosion this way. At the same time, we cannot defend ourself and escape from this accusation.

When I was young, I celebrated my birthday by taking a bath in the early morning, offering respectful obeisance to the parents and seeking blessings from them. I used to go to the nearby temple and do prayers with my mother. Very few friends used to remember my birthday and wished me on that day. There was no Facebook to notify the birthdays either. Only friends who genuinely cared wished happiness from their heart. When someone wished me happy birthday, I used to get the sparks of pleasure. Those days we had more fulfilling interactions with our friends that gave stable moments and led to personal contentment. Nowadays Social Media has controlled our every minute of life so that we tend to lose sight of the important things in life. My mother says she even does not know the date of her birthday and she doubts the date of birth mentioned in her citizenship certificate. My grandmother valued *Teej* more as she could go to her native home once in a year and share her anxieties with her parents and friends.

Nowadays, the way of celebrating traditional feasts and festivals is also changing. We now celebrate both Hindu Teej and Christian Valentine Day. My daughter celebrates both Krishna Asthami and Christmas at her school. She wants me to buy a dress of Radharani and a dress of Santa Claus to perform at her school. There is a change in the pattern of Hindu festival Teej. Teej is more celebrated for get together, merriment, fashion and parties rather than its cultural significance. After the globalization and liberalization policy, Nepal has been influenced by Western culture. So, we have started celebrating our birthdays, valentine day, Christmas, English New Year in accordance to their values. The standard of living of people got changed and people's value to material conditions of life got altered. So, such celebrations are the consequences of individualism, urban growth, disposition of agricultural society and the emergence of capitalism, emergence of market and globalization. Therefore, For the recent decades, we have witnessed profound changes in our education, occupation, life styles, celebrations and practices.

CONCLUSION

It is indeed the global that has been an increasingly more powerful 'meta-field' in constituting the local social fields in modern times, though Bourdieu considers state as a meta-field. Social field guides, promotes and changes our subjectivity. State, politics, economy, culture, urbanization, media and technology along with globalization helps to form and reform our subjectivity. However, there is an interplay among the local/traditional, national and the global social fields.

Subjectivity is formed and shaped by one's position in the social field and they are also changeable; they change with the changing social fields. Subjectivity is thus formed through various forces.

The main objective of the study was to examine the impact on the way of life of my family due to the interplay of local, national and global social fields. Such Social fields have affected almost all aspects of the way of life. Globalization has opened up economic opportunities to my family members; now we find diversified occupation. Globalization process has empowered women. Now we don't have to be confined to the four walls of the room. We are independent and contribute to

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family income. Now many social norms and values of Hindu society towards the women have been changed and expected roles and responsibilities are shifted. Along with this our subjectivities have also formed and reformed.

Thus globalization, especially related to citizenship or politics, seeped into my family through different routes over the generations. Society as a whole constrain us, influence us and impinge on our ways of doing things. But individuals can manage to negotiate to some extent, though we are not free. Global force and State have thus affected the social field in which my family operated, and changed the capitals of my family vis a vis the others in the field. And finally, it has impacted on the subjectivities of my family members including myself.

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