

Globalization, citizenship & subjectivity in my family: an analysis of the changes in the last four generations

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Abstract

Globalization has been increasingly affecting human subjectivities as well as the notion of citizenship. The process of globalization has not left Nepal. This study describes how globalization, especially related to citizenship, affects my family's subjectivity through which routes over the generation. The first citizenship Act arrived in 2020 BS but the notion of citizenship interred into Kavre with Land Reform Act 2021. Citizenship is security and belongingness for the old generation but it is identity and necessary documents for the young. Panchayat was responsible for creating the feelings of nationalism for grandfather but for the son emerge only special circumstances but for the young generation it is nothing. Regarding the desires, thinking, perception between the people of generation varies in great deal. The present generation involve themselves in the technological activities whereas the first generation seems to take it as “Aakash jamin ko pharak” (great different). Social status is capital for old generation but skill and knowledge is capital for the new generations. On the basis of the theoretical groundings as well as case study, we can conclude that globalization is gradually shaping as well as changing the notion of subjectivity, nation-state and citizenship and performing the role of Meta field.

Key words: Globalization, Nation State, Subjectivity, Field, Habitus, Capital

Introduction

Globalization is the process of international integration arising from the interchange of world views, products, ideas and mutual sharing, and other aspects of culture. The localized values, norms, culture as well as views are increasingly being dismantled with the presence of powerful field (result of transitional integration) known as globalization or the local field has glassed over by powerful international field. Globalization has been increasingly affecting human subjectivities as well as the notion of citizenship. As human subjectivity are shaped by one's position and practices in the social field. They are changeable with the changes occurred in the social field. Similarly, the ideas of citizenship and nation-state have influenced by the notion of globalization which also profound influence on the social, political,

economic and cultural aspects. So globalization-nation state-citizenship has closed tie with each other where change in one part effect to the others.

The process of globalization has not left Nepal. This study describe he how globalization, especially related to citizenship effect my family subjectivity though which routes over the generation. How it effect the social field of my family in which my family operated and how it changed the capital of my family vis a vis the other in the field. How it has affected the subjectivity of my family members. Here the relation of migration on the formation of different field, habitus and capita of my family also discusses. The case study from my father in law up to my sons has presented. The views of five generation are not possible for me because my grand grandfather in law is not now. First two generation (father in law and my husband) has migrated but my two sons has born in Kathmandu. So here is the interesting picture towards of changing views on citizenship, nationality, subjectivity specially focusing on Bourdieu's theory presented below.

Research Question

- i. How globalization has affected my family and their field?
- ii. How does globalization is dribbling in my family's citizenship through over generation?
- iii. How the feeling of nationalism in my family ?
- iv. How globalization is changing the subjectivity of my family?

Methodology

The term globalization is not new for all. According to Giddens it is not only the economic phenomena it is the hurt of our runway and is the process where the world is converting on global village means interdependency between the nations. This process has bring change in political, social, cultural, religious etc. part of the people. My great grandfather in law who was born in Kavre¹ was also affected by the process of globalization. Here I am going to cover the changes in his field, habitus and capital , the change in his subjectivity related to citizenship. This is qualitative analysis for which I have to take deft interviews to with my grandfather in law, my father in law, my husband and with my son. As well as I also used by observable experience regarding to my family. I also covered case study of the four generation of my family.

In the following second I explain why this questions are theoretically interesting and in the process I also clarify the sense of terms such as globalization, nation state and nationalism, subjectivity, fields, habitus and capital particle use throughout in my case study. I also present the case study of my family which would covered how

¹ Kavrepalanchok District, with Dhulikhel as its *district* headquarter a part of Bagmati Zone, is one of the seventy-seven districts of Nepal

globalization specially related to citizenship seeped in my family through which routes over the generation. Then the discussion of the case study with related to different theoretical basis would present and the last part is about the conclusion of my study.

Theoretical groundings of globalization, subjectivity, citizenship and nation state

Hasley (2004) “the history of sociology began from 14th Ibn Khaldun² early Muslim scholar then the chronological history of sociology goes to the French essayist Emmanuel Joseph Sieyès who first coined *the sociologie*” due to the enlightenment and French revolution Henri de Saint-Simon³ try to matured the term following him August Comte hoped to unify all studies of humankind through the scientific understanding of the social realm called sociology. (Wikipedia)

As sociologist I only want to remain the great fathers of sociology because of their efforts we are now able to speak and write about this subject matter. Below I am going to define the theoretical analysis of nation state then globalization, subjectivity at last citizenship.

Nation state and nationalism

The nation-state developed fairly recently. Prior to the 1500s, in Europe, the nation-state as we know it did not exist. Max Weber (Gellner, E,1983) state is the agency within society which possess the monopoly of legitimate violence which means well-ordered society. Gellner (1983) argues that “Having a nation is not an inherent attribute of humanity, but it has now come to appear as such.”

Lets discuss about through nationalism. Benedict Anderson, Ernest Gellner, Eric Hobsbawm, and others, it has been argued that national consciousness was essentially a nineteenth-century phenomenon-indeed, that it was unthinkable before the French and Industrial Revolutions. Gellner linked nationalism with political principles, where political and national units should be stay in harmony. Charles Tilly linked the history of nationalism with the history of state. According to him nationalism has existed as

² There is evidence of [early Muslim sociology](#) from the 14th century. Some consider [Ibn Khaldun](#), a 14th-century Tunisian, [Arab](#), [Islamic](#) scholar from North Africa, to have been the first sociologist and father of sociology

³ Saint-Simon published *Physiologie sociale* in 1813

long as state have existed (Tilly, 1994). He defined two different phenomena of nationalism. One is state-led nationalism⁴ and the other is state-seeking nationalism.⁵ Anderson defines the nation as such: “It is an imagined political community and imagined as both inherently limited and sovereign. The railways, the daily newspaper, urbanization, political centralization, and universal education all contributed to the transformation of ‘imagined communities’.

Tonnesson and Hans Antlov, (2000) emphasis about the different perspective to see the nationalism and national building process of Asia and Africa. Asian forms of the nation have rarely been seen as independent, alternative models. Here Grahmi (2000) gave the example of Nepal providing the dependency relation and hierarchy of above and below. Here he compare with two principles of nationality that is blood and territory.

Thus human subjectivity has been highly guided by the concept of nation and nationalism. The feelings, emotions, sympathy are central force which determines the notion of subjectivity among the people. The intimacy among the people remains in deepest form despite of inequality that is what we can term as nationalism. It’s a quite clear fact that the nation and nationalism exerts driving force among the people to act as being part of the nation and state with honor, respect deep comradeship.

Citizenship

The context of citizenship studies are widespread voters apathy, nationalist movement happened in Eastern Europe, racial and cultural tensions emerged in Western Europe, the backlash against welfare state during Thatcher’s government in England. These were the social ground that provided the ground for the reemergence of citizenship studies again in new fashion after 1990s.. Here are some discussion on the emergence of the theoretical ground of citizenship.

Aristotle link state with citizen who composed it like any other whole made up of many parts. According to him state = citizen (McKeon, 2001). He relate citizen with democracy, power and right, duty and responsibility. So according to him citizen is a privilege status. Marshall (1950) explain evolutionary notion of citizenship. He has divided the citizenship into three parts i.e. civil, political and social. It was Marshall who for the first time uses the notion of citizenship along with the rights. Civil rights are associated with freedom and status, liberty of a person, along with political rights which is rights to participate in political power. Finally social rights refer to have to

⁴ Rulers who spoke in a nation’s name successfully demanded that citizens identify themselves with that nation has subordinate others interest to those of the state

⁵ Some population that currently did not have collective control of a state claimed an autonomous political status or even a separate state on the ground of distinct, coherent cultural identity.

full social heritage and to live life of civilized being. Marshall's conclusion is civil, political as well as social right move along side by side.

Turner and Isin (2002) argues that two main conditions which have resulted in the emergence of citizenship study are post modernization and globalization. They have resulted in the emergence of new international government regimes, new rationalities of government, and new forms of movements.

Aihwa Ong (1999) focused on the notion of flexible citizenship in this 21st century of transnational movement of social order. According to him state, family, economic organization that shape border crossing and transnational relation. He further argue that in the era of globalization, industrialization government should developed a flexible notion of citizenship and sovereignty or strategy to accumulate capital and power.

In the context of the Nepal Citizenship Act 1964 was first promulgated on 28 February 1964 and provides for a single citizenship for the entire country⁶. It was the effect of globalization which leads to new kind of developing plans and programs such as five year plans, land reform Act 2021, development in education, communication all leads to direct and indirect effect on the notion of citizenship

All the issues forced to redefine the definition of citizen and of group. There used to be a time where citizenship were considered as a status under authority but right now it has been broadened trying to incorporate various political and social struggles of recognition and redistribution and hence by the extension of citizenship. Similarly, citizenship studies have also changed the notion among the people about the way we think about the practice of citizenship. Various groups are demanding their claims for recognition and citizenship. In addition to this, various states across the world are rethinking and revising citizenship laws. Thus, we can conclude that the must thrust behind citizenship in modern times is to achieve equality between citizens, in order to create welfare state. It has also been an important component of social movements to expand social rights. Citizenship in modern times has made itself to be known as the collection of rights. Citizenship has primarily been as part of society to manage cultural differences and tensions, conflicts as well.

Arjun Appadurai (1995) cities are challenging, diverging from and even replacing nations as the important spaces of citizenship. According to him cities and global process are coming nearer He further describe the two aspect of citizenship one is formal and the other is substantive. He argue that the confusion of citizenship derives from the following problems: although in theory there is full access to rights depends on membership but in practice that which constitutes citizenship substantively is often

⁶ The citizenship Act first, promulgated, Nepal Rajapatra, Vol. 13, No. 28 (E), Falgun 16, 2020.

independent of its formal status. New growing cities are reconstituting the citizenship

Globalization

Generally, globalization is not a recent process at all. It has been underway for a very long time, as long as human populations have been moving from place to place, whether across a river, a mountain range, or an ocean, transporting ideas and ideologies, including religions, along with the material goods they carry with them.

Sociologists understand globalization to be an ongoing process that involves integrated shifts in economic, cultural, social, and political spheres of society. As a process it involves the ever-increasing integration of these aspects between nations, regions, communities, and even seemingly isolated places. Economic liberalization and restructuring have eroded the economic and social rights of people in many countries, but falling barriers to communication have also expanded international awareness of rights and facilitated the creation of civil society networks on a global scale (UNRISD, 1996). Within the context of extremely complex and contradictory processes of change, people are struggling to create or protect a sense of community and to bolster the institutions that provide them with social protection.

Robinson (1988) see the globalization as qualitative process which give way to quantitative. He emphasized the paradigmatic reconceptualization⁷ on the study of globalization. In addition to this Mann (1986) argues that global economy is constructed by the help local and international economy. So the concept of society should be analyzed in terms of networks of interaction.

Subjectivity

Subjectivity refers to how someone's judgment is shaped by personal opinions and feelings instead of outside influences. It is partially responsible for why one person loves an abstract painting while another person hates it. Since a subject is a person, subjectivity refers to how a person's own uniqueness influences their perceptions. Subjectivity is the opposite of objectivity, which is based purely on the facts and isn't personal. We expect judges to put aside their subjectivity and make decisions based on objectivity. We will discuss subjectivity further linking with Bourdieu social theory.

⁷ Paradigms consists of particular ontological assumption and particular epistemological principles, and embody as well as set of theoretical principles. further study see Robinson, W,(1999). Beyond the nation state paradigm: Globalization , sociology and challenge of Transnational studies, sociological forum, 13(4),561-594.

Linking with Bourdieu's social theory

The concept of fields, habitus and practices are central in Bourdieu's theory of action (Bourdieu, 1985, 1990). He says that highly differentiated societies are an ensemble of fairly autonomous, historically constituted, social microcosms which he calls field (Dr Prasain, 2010). A field is a group of people which have different species of capital-economic, cultural, social and symbolical-which define their power and their position in that field. He defined that there are infinite reality in the society. How people perceives the reality? According to him same phenomena can be perceived differently by the different person. He define theoretical, ontology, epistemology and methodology of the past is not enough in this present context. He is against of the universal applicability of the existing sociological theories. He state - **Things of logic are not logic of Things**. According to him Marxist perspective of conflict is things of logic, because conflict only happened on special context not in daily practice. So we made a universal category of conflict which is not applicable everywhere.

According to him concept is relational between field, habitus and capital. Field as the central force which has got the determining fire in understanding the notion of habitus and capital. He further argue that field is based on subject matter. Society is empirical reality but reality may be different. All reality can not easy to described so there must be analytically category. Field can't understand by physically but by analytically. Bourdieu (1992) further argues that "A Field may be defined as a network, or configuration, of objective relations between positions. These positions, are objectively defined, in their existence and in the determinations they impose upon their occupants, agents or institutions, by their present and potential situation in the structure of the distribution of power whose possession commands access to specify profits that are at stake in the field as well as by their objective relation to other positions." He state each field has got specific logics. We can have different kinds of field like economic field, artistic field, and religious field. Each of the field has got the specific logics or characteristics. For e.g.; Economic field has emerged historically through the creation of universe within which we say 'Business is businesses and where the relations of friendship and love are excluded.

Bourdieu theory is important to study the continuity of the structure of social field by human action which is not guided by written rules and regulation which is by day to day practices. According Dr. Prasain, 2010

Human action, according to Bourdieu are not the mere unthinking playing out of script written by some objective structure, neither are they product of independent, autonomous and voluntary subjects. Human action are structured, but these structuring structures themselves exist so far as human action embody and reproduce them through day-to-day practices which are in turn guided by the meaning making symbolic system of perception, appreciation and representation.

He expressed that field and capital are interconnected. Capital here is defined as form of power one has got. For instance we can have social capital, symbolic capital,

economic capital as well as cultural capital (Bourdieu (1986). Field is the place where agents and institutions constantly struggle according to regularities and rules. It is the locus of relations of force. Another important part of field is, when we stayed in the field for long time the field starts hitting us, the powers start affecting us. It is the field which helps in the perception, appreciation and action of an individual. But there is no hard and fast boundary of the field so field is a dynamic process. It is field which helps in the construction of habitus. Habitus can be defined as the disposition showed by one individual. It can also be termed as social subjectivity. With the change in the field the habitus also changes. However, in the recent days the role of the state has been influencing the degree of magnitude of the field. In the recent years, state has been becoming powerful. State has become an important component of the society. State very powerfully constitutes our subjectivity. We can conclude that the presence of field is determining factor in shaping the subjectivity and habitus of an individual.

Foucault (1982) define the three modes of objectification which transfer human being into subjects.. He argues that “while the human subject is placed in relations of production and of significance he is equally place in power relations which are very complex”. Foucault main concern is to explore what legitimates the power? Thus we need to expand the dimensions of definitions of power by exploring the relationship between rationalization and excesses of political power. According to him how other define us is the key of making human subjectivity. Foucault (1982) further argues that “The form of power applies itself to immediate everyday life which categorizes the individual ,marks which he must recognize him by his own individuality, attaches him to his own identity, imposes a law of truth on him which he must recognize and which others have to recognize in him. Thus it is a form of power which makes individual subjects”. Foucault has underlined the power of state as both individualizing and totalizing which impacts the subjectivity of certain class or groups or of an individual. Foucault (1982) power does not exist universally. It exists only when it is put in to action. Two elements are vital in determining the power who acts and who faces. For instance, state can act power over us whereas individual face the power. State has developed certain tools to gain the information of their population or they have certain mechanism to control them. So state define the subjectivity of the individual and individual is attaching towards the state unconsciously. According to Foucault (2000) modern state civilian techniques or technology have cage the life of the modern man wherever he/she goes Thus our subjectivity and notion are highly determined by the implementation of power. Western rationalization has influenced over the world which started categorization their citizens. So it is the state which imposed the objectify the subjectivity of the individuals.

Callero (2003) focuses on the sociological approach to the self, grounding this self on three organizing concepts as *power*, *reflexivity* and *social constructions*. Self is also related as to the reflexive process of social interaction. The reflexive process is unique human capacity to become a subject or the object .Reflexivity emerges from social experience rather than biological driven. Similarly, various literature spoke about the construction of self in the sociological context .In addition, to it however sociologists

use limited approach while pursuing the social construction of self. On the one hand the effect of globalization on the self can be seen primarily through the disruption, elaboration and colonization of local cultures. On the other hand non human objects like television, computer acts as the apparatus of self construction. They are shaping the sociological periphery of self.

Case Study

Here I am going to find the changing notion of citizenship with the process of globalization in a family from grand father to grand son focusing on Baurdieu's field, habitus and capital. Here I am practicing self reflective sociology as suggested by Bourdieu.

1. Mr. Keshav Badal of age 90 permanent residence of Chabhil, Chuchepati. He was born in 1988 BS at Kabre Saspukharka . His schooling is only at home by his father. According to him "I studied Barakhari (basis nepali book) where i also learned Rajinama bandaki, Bhubandaki, Dristibandaki, Kapalibandaki etc". Besides this he had also his own farm land where he used to involve for farming. After democracy 2007 BS they were able to established a school at his village Kabre Kapalibandki in 2017 BS. He was a "lekhandas"(people who write official letter) in his village. "I have to write nearly about 15-29 kagaj (official letter) daily and was no system of cash payment. Instead that people provided him sometimes meal and lunch. That is his field which made him work voluntarily. That was very prestigious work at that time which was his social capital. According to him people live for social status not for economic status). The whim of citizenship was arrived along with Land Reform reform Act 2021 which provided land owning certificate in the basis of citizenship which push people toward citizenship. For this reason in 2028 B. S I made my citizenship card. "After this Act citizenship became compulsory". Before the concept of citizenship, people felt that they were belonged to their community which were homogeneous, every one belongs to Hindu caste hierarchy. According to him " I knew little about our boarder (Nepal ko simana) and about India. lots of Thakse (Tibetan) came to our village as beggar and we feed them" . So he did also now little about Tibet. He thanks Panchayat era which made them love their nation. "It was King Mahindra who was able to spread the feeling of nationalism so I thanks to Panchayat era". It means state was able to objectify their subject. "The mobility of people was fixed compared to present time, complexities grew with the passage of time, life was simple and idealistic during that time but now there is dramatic change in the lifestyle of the people." During his time most of the infrastructures were not developed. Regarding the infrastructures, Electricity was introduced in the village only in 2041 B.S. telephone service was introduced only in 2050 B.S. Water facility had not been upgraded till now as result still people have to depend on *innar* or *kuwa* for the water. Similarly, transportation facility was extended to village only in 2037 B.S. "There Used to be a time where I had to walk 3 hours every day from here to reach Dhulikhel but right now my son possess his own motorbike." he laughs at himself thinking of the past. Most of the people at that period of time depend on the

agriculture as the main source of survival. Very few people used to migrate India as labor worker. The financial problems used to be solved within the community or among the relatives through borrowing or lending money. *Jamindar* who acts as revenue collector or agent used to collect the money through villagers. Daudaha toil (tax officers from the centre) came every two month. He further asserts that “Ekmusta uthaunni ani maal adda Kavre ma lagerra bujhaunni”. For him the present time scenario has been totally different than that of past. There has been rapid change in the social, economical, political and administrative aspects of the society. According to him now there is no one to spread the feeling of nationalism as it was in the past. I used to earn 30 as monthly by lekhandas and save Rs. 15 out of it. But today my son earn 50,000 but it’s hard for our family to survive.” At that time we were not allowed to eat food cooked by unmarried daughter but now I become so happy when my granddaughter cook food for me, “jamana badaliyo nani” (time has changed). People’s perception has been much individualistic (This shows how his subjectivity has changed with the process of modernization). They do not think of society, country but of themselves the most. The notion of people is about earning money and accumulating as much as capital as they can. Now according to him status is on money. Economic status leads to social status according to him.

2. Mr. Shanbhu Badal (61 years) son of Mr. Ram Chandra Badal is founder member of Arunima English Boarding School at Baudha. He also teaches social studies. However, he has also engaged himself as meditation teacher. He take his citizenship at 2025 BS. According to him his younger brother migrated to Bara district at Nejgard. They have to walk from Kavre to Nijgad through Vimphedi. There was a government check post at Vimphedi which sometimes asked for citizenship card. So I made my citizenship from Dulikhel (the head quarter of Kavre) Anchal Karyalaya (district office). While visiting India at that time we also have to show citizenship card at the Indian checkpoint at Raskaul. He arrived Kathmande at 2022 Bs. He gave his SLC from Padmodaya High School. Till then there was no need of citizenship.

He clarifies the importance of citizenship in this way “Everything starts with citizenship either you talk about education, job application, passport business etc.. In each and every step you need citizenship card. *“Citizenship makes me citizen of the country, provides the security to the personal property, and assures my family members future.”* He does not know how the tax or revenue was collected during past time but right now offices are part of it. He thinks various technology like mobiles, television as well as computer has transformed the society and people’s perception. “Life has become more materialistic” he states. Similarly he do not agree with the emergence of Nationalism as his father gave thanks to Panchaayat regime. According to him I didn’t know about nationalism but sometimes sang a national songs at schools, national dress (Daura surubal) we thought at that time it was made only for rich people (Jimaawal). I only used Pant after SLC. Living at kathmendu we didn’t have to pay rent because we were Brahman. A rich thakuri at Naksal gave them a big room and lots of student from there village used to live there “there was feelings among the peoples of Kathmandu that they were *sahariya* (civilized) and dhani (rich)

and we were *pakhe* (uncivilized) and poor” there were no feelings of Nepali and non Nepali which is just now. According to him this is because of citizenship card. According to him there have lot of changes in Hindu religion but still I felt proud that I am Hindu. We started taking tea, rice wherever we like after 2032 BS. This all can we relate to field and habitus of Bardau that man can changed his habitus when he changed his/her field.

He is against of flexible citizenship or dual citizenship. According to him our state are not so matured on these issues. “*Va ko janta lai ta ramro sanga rakna sakeko bena*”. It will have negative impact than positive one according to him.

3. Upendra Badal (26 years) the grandson of Mr. Ram Chandra Badal is an engineer working at a private consultancy. He has passed his SLC from Sent X-evrier at 2006. According to him he needed citizenship to get the enrolment at his collage. “*I felt very proud when I got my citizenship card. I think I am the full citizen of this nation as the others are*”. According to him nation is everything for person. The development of the nation effect me directly and its underdevelopment also impact on me. *If Nepal have developed then I don't have to go to America and Australia. I don't have to left my family. It is very difficult to find job here with good salary. My present salary is not enough for me.* He is quite different then the other members. The unstable political situation is the main cause of all this. He state that my capital is my certificate and specialization on my field. Which make me able to adjust in anywhere of the world. According to him culture should changed according to the time. Such as we are accepting the secularism. There is no necessary that you have to follow your own religion and culture. He is strong supporter of flexible citizenship. According to him state must provided flexible citizenship but have to make a strong policies towards it.

4. Abik Badal (20 years) grandson of Mr. Keshab Badal has soon made the citizenship after the completion of SLC. According to him I became so proud when I get my citizenship. *Citizenship is a proof that a person is a citizen of that nation.* From campus to license from passport to job application everywhere we need this citizenship card. I do not know what the real sense behind the making of Citizenship is, but one thing is sure that all the administrative works are being affected by the absence of citizenship”. According to him passport is much important then citizenship. He compare Nepal with developed countries and show his anger towards the political leaders “*Gaddar haru le desh begare*” He thinks political instability is the main reasons for the backwardness of the country. Right now he is at Pulchok Engineering Collage, he thinks information technology needs to enhance for the prosperous development of the country. He don't have any interest in nationalism and don't want to give interest in caste and religion. According to him they all are *Faltu Kur haru ho*(not interesting issues).

5. Discussions and Analysis

Bourdieu (1992) argues that “A Field may be defined as a network, or configuration, of objective relations between positions. He relates the acquisition of citizenship as form of power. We can relate citizenship as the form of power which provides commands to the individual to establish their domination, subordination over other. Thus we can take citizenship as the form of capital which adds social, cultural and symbolic capital to the human beings. It determines one’s habitus too. The person who has been provided with the citizenship card may have different form of disposition (habitus) compared to one who hasn’t hold it. Citizenship shapes his or her own subjectivity regarding the way he or she perceives the other matter around him/hers. **For instance**, Mr. Ram Chandra Badal who perceives citizenship at 2021 assures security of their property. In the period of my Grandfather in law he only realized the important of citizenship after the land reform Act 2021. It means citizenship was related to economic aspect (land). Those only get citizenship who has land but not for all. It is similar to Aristotolian citizenship. We also link it with Marshal view of civil right which related to economic field not the other field. He relates the acquisition of citizenship as form of power. Thus we can take citizenship as the form of capital which adds social, cultural and symbolic capital to the human beings. It determines one’s habitus too. The person who has been provided with the citizenship card may have different form of disposition (habitus) compared to one who hasn’t hold it. In the period of my grandfather in law those get citizenship who has the land. Citizenship shapes his or her own subjectivity regarding the way he or she perceives the other matter around him.

Subjectivity is used to describe about experiences, feelings, beliefs, and desires of human beings. It is a social thing which comes through innumerable interactions with society. Subjectivity is also shaped by economy, political institutions, communities and natural world. In the above case study most of the respondent’s views, perception, ideas, notion, experiences, and desires vary in great degree. The process through which they are socialized has immense influence on shaping their own subjectivity. Here Ram Chandra till feel proud that he had served the villagers voluntary because the ontology of that time was related to God. So epistemology was to serve in the name of Mokchya (salvation).

Here the socialization process of grand father is totally in Brahmin family including caste hierarchy. They related poverty with religion or with karma. But the democracy 2007 had changed him a lot. They were able to established the pre primary school. Here we can see the change in his subjectivity. In his village now there was no restriction on education for any caste and class. But that restriction was not opened on other aspect such as in religious, cultural, social etc. Here he felt that there community was homogenization(we all were Hindu) and was the part of state. They didn’t know about the territory of Nepal so they thanks Panchayat who make them aware of nationalism. But now my grandfather has changed a lot in the process of

globalization when he migrated to Kathmandu. Now he talked the right about untouchable caste. T

Mr. Shambhu Badal have got different perception regarding citizenship. **For instance**, he took his citizenship to made his travel easier. He explains the practice of citizenship as a matter of advancement in the level of social lives among the people. Similarly, he takes it as the protection provided to other materials needs. Each of them has different sense of understanding about the notion of citizenship. In addition, to it for Mr. Badal is not merely a matter of identity, it is sense of belonging, bonding as well as attachment towards the country. For Mr. Shambhu it is sense of security and satisfaction.

Similarly Foucault (1982) “This form of power applies itself to immediate everyday life which categorizes the individual ,marks which he must recognize him by his own individuality, attaches him to his own identity, imposes a law of truth on him which he must recognize and which others have to recognize in him. Thus it is a form of power which makes individual subjects”. If we relate the notion of citizenship here than we can define citizenship as the matter of power which is applied in everyday day to day life, attaches to his or her identity, imposes law of truth on the person, recognizes his or her own individuality. As in the second generation, perception regarding the notion of citizenship is different. For instance, Mr. Shambhu relates the citizenship with his security as well as identity. “*Citizenship makes me citizen of the country, provides the security to the personal property, and assures my family members future.*” On the other hand, Ram Chandra relates the notion of citizenship with complexity(those get who have land). But Mr. Shambhu state the transformation of the society, increase mobility of the people, advancement in the lives of the people were the central force which made notion of citizenship compulsory.

If we go through the modern generation Upendra Badal and Aisha Badal’s view it as the administrative compulsion made by the state. However, like the first generation they don’t entail citizenship with any form of feelings or attachment. We can see the effect of transnationalization in their life. Their knowledge is their capital which leads to earn economic capital. They are not aware of religion no caste. Here we can relate the power of Knowledge which make them able to survive anywhere. They also don’t give interest in nationalism. They only have concentration towards development.

Lastly, the third generation seems to have no idea exactly what real sense in the formation of Citizenship card but most of them reaction where “***Yo chahinchha j Kura ma pani***”. Nowadays, from passport to campuses, from job application to abroad studies procedures in each of the place we need citizenship card. Thus it has become the vital component in the every day's life of the people. They don’t have particular notion regarding the citizenship rather they merely have taken it as the administrative tools for fulfilling the peoples procedural activities. similarly, the notion of politics, its magnitude and involvement has been declining from the first generation to last generation. Political instability has been the central hurdle in the

development of the country which is centrally being focused by the second and third generation.

As stated by Callero (2003) non human objects like television, computer acts as the apparatus of self construction. They are shaping the sociological periphery of self. Similarly, we can also relate Gellner (1983) perspective regarding various factors such as Universal literacy, mobility of individual, political rationality etc. which compel in the formation of the citizenship's notion. All such developments compel to have the institution which can ensure stability i.e. state. Along with the formation of the state there needs tools for the proper functioning of the state, which is likely to be grounded by citizenship.

Regarding the desires, thinking, perception between the people of generation varies in great deal. The present generation involve themselves in the technological activities whereas the first generation seems to take it as ***“Aakash jamin ko pharak”(great different)***. Most of the respondents in the interview take the differentiation as of great disparity. They have never thought of lives being changed up to this degree. Regarding the development perspectives and its advancement, the present generation has been much lucky in getting the almost facilities compared to the first generation. Roads, communication, medical facilities, educations facilities etc. are striving for the perfection. Most importantly the wide influence of international music, culture, tradition have dismantled the local ethos and misbalanced the normal lifestyle of the people. The great impact of such cultures has increasingly eroded the local culture and tradition. Information technology has change the present generation more individualistic than the previous generation. The presence of various application, social sites, mobile television etc. have diluted the local system and surpassed it into the new level of discussion. **For instance** Mr. Adhikari says that ***“My son used to play games like chhoe dum, pittho, and kabbadi but right now my grandson and daughter plays games at his mobile, and computer and in television.”*** He is worried that it may lead his grandson more individualistic and materialistic as such games don't involve any person in the community. So the impact of globalization is increasingly more in the present generation than in past two generation.

However, there is still contradiction as what makes the theory of citizenship a complete package. Is Citizenship is about legal identity? Is it about carrying desirable activity? Kymlicka and Norman (1994) argue that “Citizenship is not just a certain status, defined by a set of rights and responsibilities. It is also an identity, an expression of one's membership in a political community.” There used to be the perception, which associates the citizenship just merely as providing the status of the country has been changed. It is not just as rights and responsibilities but also relates with the identity of one's presence. Similarly, Isin and Turner (2002) have tried to explore the demands for new claims that have been asked to be incorporated in the citizenship rights. Here Ong, 2000 defined about the necessary of flexible citizenship, the need of dual citizenship. All the issues forced to redefine the definition of citizen and of group. There used to be a time where citizenship were considered as a status

under authority but right now it has been broadened trying to incorporate various political and social struggles of recognition and redistribution and hence by the extension of citizenship. Thus this is the time which has been arguing for the redefinition of the citizenship theory. Various struggles have tried to incorporate the claims as well as the recognition of the particular citizens or groups. Thus the debate of citizenship has been taken to expansion and protection of rights.

Conclusions

It is the global era which we are living is unique in history, unprecedented in the nature and speed of economic, social and technological change which has also character of ambiguity, uncertainties and rapid change. Since the emergence of globalization it has been annexing and invading the local norms, values and ethos in to its territory. The notion of nation-state developed fairly recently. Gellner (1983) argues that "Having a nation is not an inherent attribute of humanity, but it has now come to appear as such. Tonnesson and Hans Antlov, 1996 emphasis about the different perspective to see the nationalism and national building process of Asia and Africa.

It has remarkably changing the human subjectivity. As subjectivity refers to the cultural, social, political and psychological processes that shape and determine *who we think we* and *how we situated ourselves in this world*. Firstly, it is associated with experiences, feelings, beliefs, and desires of human beings. Secondly, it includes legal language of citizenship, being subject of nation-state endowed with rights and obligations. Referring to the case study that I have carried, I can strongly argue that the notion, idea, feelings, desires of the present generation (I would like to refer it as young generation) compared to the past generation has changed dramatically. The subjectivity of the grandfather has also seen change. The impact of globalization can be seen more among the young generation. We can also see migration as a cause of change in their subjectivity. The local values, norms, ethos are slowly and gradually being depleted. Machines (mobile and internet) are replacing the feelings, communal attachment, bonding among the people. Computers, mobile phone has become the part and parcel of life.

The notion of state and nationality is meaning only for older generation and the young generation don't have any interest on these subject. They are only concern on the future which is not possible without the development of the country. Societal relationship, bonding, attachments are weakening thus resulting in the triumph of globalization.

Similarly, globalization has also affected the area and notion of citizenship. Citizenship is the bundles of rights, responsibilities, obligations, entitlements and loyalties. However, the notion of citizenship has been differed to today's date. In the older generation it is related belongingness and security while it is only identity and necessary documents for the younger generation. The main challenge of nation-state

is to establish solidarity, social protection among the citizens due to growing impact of globalization. In addition to it, the establishment of political, social and economic rights is highly challenged. Similarly; governments have increasingly adapted their role and function in accordance to the prerequisites and requirements of globalization as on 2000 have defined. Finally, it creates disparity, passivity and alienation among the disadvantaged groups. For instance, Most of the respondents in the case study relate the notion of citizenship with rights and obligation. They relate citizenship as a process which connects person to the states. They view nation as a place which looks after the necessities of the citizen. Now as citizen being part of state, it should be capable of ensuring proper care, security, and livelihood of the people. It should punish the culprits who break the laws and ensure security to the people who follow the laws of the nation. Equity, Equality and Egalitarian perspectives should be properly carried by the state towards the citizen in ensuring the social justice among the people.

Thus I personally believe that, Globalization has both threat and opportunity for citizenship and nation state. Economic liberalization and restructuring have eroded economic and social rights of people in many countries. However, it has also facilitated in the access of information and rights and helps in the creation of civil society. Within the context of extremely complex and contradictory processes of change, people are struggling to create or protect a sense of community and working to increase the power of institutions that provide them with social problem. On the basis of the theoretical groundings as well as case study, we can conclude that globalization is gradually shaping as well as changing the notion of subjectivity, nation-state and citizenship and performing the role of Meta field.

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