Globalization and citizenship are important subjects in the contemporary time. These two concepts have extensively affected the subjectivity of an individual. Due to globalization, the way of thinking of an individual has been changing. Economic and technological globalization has been shaping the subjectivity of a person. Before the 17th century a person was able to live without the citizenship of any country. After the citizenship was linked with the civil right of a person in the 18th century, it became essential for everyone to get membership of any country. Various intellectuals say that this notion of citizenship has directly affected the subjectivity of an individual. This article is focused on to what extent this is true. This is based on the field work carried in a slum area along the Manohara River basin in Bhaktapur District. Primary and secondary data were collected during this study. During the primary data collection, in-depth interview was conducted in the three families. It was conducted in that slum area. Three families were selected for purposive sampling in which the three generations of a family were taken into account. In-depth interview was conducted with all three generations of those families. Similarly, various theoretical articles were taken as reference to the secondary data. Do globalization and citizenship affect the subjectivity of an individual? Are globalization, citizenship and subjectivity interrelated? This article has tried to explore the answers to these questions.

We found the various differences among all three families and generations. Going abroad was a very big deal for the first generation. No people talked about foreign employment. They did...
Globalization and notion of citizenship has been shaping the subjectivity of an individual. All three subjects are embedded with each other. The strong interrelationship can be found among these. Older generations were limited within their territory and agriculture was the only way to survive. But the new generations have reached far. The world is a village for them. The citizenship has become important aspect to live. Furthermore the coming generation is going towards cosmopolitan or the dual citizenship. The subjectivity thus is being shaped in a different way.

[Keywords : Globalization, Citizenship, Subjectivity]

1. Introduction

Globalization and citizenship are important subjects in the contemporary time. These two concepts have extensively affected the subjectivity of an individual. It is said that 50 years ago the way one thought, the way one did anything and what he or she did is not the same as it is today. Due to globalization, the way of thinking of an individual has changed; the concept of who I am and what I am have also been changed. Economic and technological globalization has been shaping the subjectivity of a person. Before the 17th century a person was able to live without the citizenship of any country. After the citizenship was linked with the civil right of a person in the 18th century, it became essential for every person to get membership of any country. Various intellectuals say that this notion of citizenship has directly affected the subjectivity of an individual. This article is focused on to what extent this is true. This is based on the field work carried in slum area along the Manohara River basin in Bhaktapur District. Do globalization and citizenship affect the subjectivity of the individual? Are globalization, citizenship and subjectivity interrelated? This article has tried to explore the answers to these questions.

Primary and secondary data were collected during this study. During the primary data collection, in-depth interview was conducted in the three families. It was conducted in the slum area of Manohara River basin in Bhaktapur. Three families were selected for purposive sampling in which three generations were taken into account. In-depth interview was conducted with all three generations of
those families. Similarly, various theoretical articles were taken as reference to the secondary data.

This paper has been divided into five sections; first, introduction, second one is theoretical background, the third, analyzing how globalization and citizenship shape the individual’s subjectivity, fourth is about globalization, citizenship and subjectivity as embedded issues, and the final chapter is a conclusion.

2. Theoretical Background

2.1 Globalization

Today globalization is in the tongue of everybody. It is hard to pick up a newspaper or listen and watch a radio or television newscast nowadays without encountering the term globalization.

The common usage of the term ‘transnational’ started in the 1960s among the economists who referred to corporate businesses operating from more than one country as Trans-National Companies or TNCs (Prasain, 2010). Oxford Advanced Learner’s Dictionary 8th edition defines globalization as “the fact that different cultures and economic systems around the world are becoming connected and similar to each other because of the influence of large multinational companies and improved communication.”

‘Transformationalists’ including Giddens (1994) for whom globalization is a distinctive new phase such that societies and states across the globe are experiencing profound social as well as economic changes-a ‘massive shake-out’ of social relations, economies, governance and politics- as they seek to adopt to an increasingly interconnected but also unpredictable and uncertain world. In contrast with Wallerstenin’s (1980) more economist account Giddens (1994) sees globalization as a complex multidimensional process involving a dialectical relationship between the global and local including a sideways stretch, breaking down state boundaries and creating new international agencies (including NGOs) but also leading to new global inequalities and stratification.

Kellner (2002) argues that the globalization is free flow of capital goods and services, cultural and technological transformations and boundlessness. Some intellectuals had given emphasis to the economics (Wallerstain 1980) only while defining globalization while the others only to the technology (Castells, 1996). Kellner (2002) says that these are both extremists and we should be out of it. Kellner (2002) develop a new form of techno-capitalism marked by a synthesis of capital and technology. The notion of techno-capitalism attempts to avoid technological or economic determinism by guiding theorists to perceive the interaction of capital and technology, just as its restructuring is producing novel configurations of a networked global economy, culture, and polity. Globalizations cannot be understood without comprehending the scientific and technological revolutions and global restructuring of capital that are the motor and matrix of globalization (Kellner, 2002).
Similarly, Political Sociologist Charles Tilly (1995) suggests that “Globalization means an increase in the geographic range of locally consequential social interactions, especially when that increase stretches a significant proportion of all interactions across international and intercontinental limits.” Tilly’s definition calls attention to the fact that interactions involving globalization coexist with interactions that do not have an international or international character.

An increasing number of writers are pointing out that global capital, especially financial, is bypassing and trespassing the national boundaries and jurisdictions, almost at its will (Klein, 2008 cited by Prasain, 2010), as pointed out earlier by writers such as Wallerstein (1974). Many ‘national’ governments are now executing the decisions of multi-lateral financial institutions such as the World Bank or the International Monetary Fund who represent the interest of global capitalism and multi-national corporations.

2.2 Citizenship

Citizenship is a political concept. It defines the political relationships between the nation and the people. The ideas of democracy and citizenship that organically evolved in the ancient Greek city states about 2,500 years ago, especially Aristotle (1941) have found their way directly or indirectly in the modern nation-states, with ample modification. Held (1993) mentions that “equality among citizens, liberty, respect for the rule of law and justice” as the main ideals of ancient Greek democracies that inspired the modern political thinking in the west. Aristotle (1941) states in his book title politics that an ideal citizens in a democracy “should known how to govern lie a freeman and how to obey like a freeman”, and that “he is a citizen in the highest sense who shares in the honours of the state.”

The emergence of modern nationalism and territorial nation-states in Europe since the French Revolution in 1789, more and more people residing within the territories of nation-states were to be included in the formal citizenship regime in the western countries through internal struggles revolutions or negotiations (Marshall, 1950; Tilly, 1998). Prasain (2010) argues that, the even absolute monarchies or dictatorships not to talk about liberal democracies and socialist states, recognize every native adult as a “citizen” in their formal laws and constitutions, not as “subjects”. In this sense, there has been a huge, universal “quantitative expansion” of state-citizenship, whether for good or bad. Now, everyone born in this world is supposed to be a formal citizen of some state, compulsorily. Even people made stateless or refugees by repressive regimes are recognized by the UN, which is an inter-state body after all.

Expansion of citizenship rights in Britain between 18th to 20th centuries. According to Marshall (1950) citizenship expanded in the 18th as the civil rights which includes individual freedom, liberty of person, freedom of speech, right to own property and right to justice. Similarly, citizenship was linked with the political rights in the 19th century which included the rights to participate in the
exercise of political power, right to vote, the corresponding institutions and parliament. Similarly, it was connected to social rights (e.g. economic welfare, free education, health) in the 20th century.

According to Isin and Turner (2002) globalization has extensively affected the concept of citizenship. They criticize the concept of Marshall (1950). They argue that the concept Marshall (1950) has become outdated and some concepts are to be added to the study of citizenship. First, they ask for social citizenship rights as human rights. Citizenship rights should be protected globally. Second, the notion of citizenship obligation associated with the idea of virtue. There should be some change in the virtue of citizenship in which it should not be limited to the single culture but it should go in a multicultural way. Third, notion of citizenship should not be limited inside a nation-state but should be studied in a globalized manner. Isin and Turner gave emphasis on cosmopolitan citizenship study.

The increasing rates of labour migration and the growth of dual citizenship arrangements indicate that citizenship itself will become differentiated to accommodate these new status positions and identities. These labour and other migratory movements will produce a variety of interconnected social changes that are associated with multiculturalism in terms of marriage, family structures, pluralism and multiplicity (Isin and Turner, 2002).

Scott (2010) presents the case of the strategies used by the upland Southeast Asians to avoid being incorporated into the state. He argues that the previously stateless people might see the state as an internal colonizer than a harbinger of citizenship. However, whether people like it or not, resist it or not, membership in a state has been compulsory.

2.3 Subjectivity

The desire, perception and behaviour all are socially constructed. There are different views of intellectuals about the construction of selfhood. Some (Foucault 1982) say that power constructs the selfhood while others (Mead, 1934) say that the self is first and foremost a reflexive process of social interaction. Similarly, Callero (2003) say that selfhood is socially constructed.

The significance of power in shaping the self is central to a new scholarship associated with Foucault. For Foucault (1982), the self is the direct consequence of power and can only be apprehended in terms of historically specific systems of discourse. So-called regimes of power do not simply control a bounded, rational subject, but rather they bring the self into existence by imposing disciplinary practices on the body (Foucault, 1982). From Foucault perspective, the self is coerced into existence, not to become an agent but as a mechanism of control where system of discourse works from the inside by creating a self-regulating subject.

For symbolic interactionists, the self is first and foremost a reflexive process of social interaction. The reflexive process refers to the uniquely human capacity to
become an object to one’s self, to be both subject and object. Reflexivity is not a
biological but rather emerges from the social experience. According to Mead
(1934), “it is by means of reflexiveness - the turning-back of the experience of the
individual upon himself-that the whole social process is thus brought into
experience of the individuals involved in it.” The Self at its most basic level is a
reflexive process that regulates the acting, agentic organism.

Various intellectuals have stated selfhood as a socially constructed issue. The
principle of social construction is common to both new and traditional sociological
approaches to the self and guides most recent empirical analyses. The social
resources employed in the construction process, and the growing importance of
new communication technologies have important effect on self-hood. The evidence
suggests that media apparatuses work to assist in the construction of a self that is
less place bound and therefore less dependent on “the definition of the situation”
(Meyrowitz, 1997). According to Callero (2003) the role of nonhuman apparatuses
in the construction of the self is an emerging and important topic of study.

2.4 Interrelationship between Globalization, Citizenship and Subjectivity

Actually, the clear interrelationship can be seen among globalization,
citizenship and subjectivity. Bourdieu and Wacquant (1992) have stated some
issues about this. Bourdieu says that highly differentiated societies are an ensemble
of fairly autonomous, historically constituted, social microcosms which he calls
fields. A field consists of social groups and agents who have different species of
capital-economic, cultural, social and symbolic-which define their power and
therefore their position in it (Bourdieu and Wacquant, 1992).

According to Bourdieu and Wacquant (1992) the habitus is the product of the
field. The field is the historically constituted. The habitus, being the product of the
incorporation of objective necessity, of necessity turned into virtue, produces
strategies which are objectively adjusted to the objective situation. It is this
mutually constitutive relation between field and habitus, between position and
disposition, that explains and the dominated without much resistance. When
habitus “encounters a social world of which it is the product, it is like a ‘fish in
water’; it does not feel the weight of the water, and it takes the world about itself for
granted” (Bourdieu and Wacquant, 1992).

We can take globalization as a meta-field. This affects directly in the
subjectivity of an individual. The influence of technological apparatuses can be
seen in the establishment of “media communities” that add a new dimension to the
physical and symbolic environment of our everyday life (Altheide 2000). The
process of globalization is a highly contested topic within sociology and there are
important debates about its origin, scale, and trajectory (Cuillen, 2001 cited by
Callero, 2003). The effects of globalization on the self are seen primarily through
the disruption, elaboration, and colonization of local cultures. Global media

Globalization, Citizenship and Subjectivity
culture and increasing rates of migration also expose actors to a wider set of meanings for the construction of identity. This has resulted in the formation of bicultural identities, where the self defined by local meanings and more traditional practices is maintained alongside a self defined by global culture (Arnett, 2002).

Globalization affects directly to the thinking, behaviour and working way of people. According to Hobsbawn (1990) there has been an extensive change in the concept of nationalism due to globalization. Due to the technological globalization, the wish of people from different countries with similar age, occupation, economic condition is similar than that of people from same country (Habsbawn, 1990). Similarly, due to the uncontrolled migration and the increasing effect of single language like English and French, the definition of nationalism has been changing. It can be expected that due to the extreme globalization, nationalism has been advancing towards the declining way. According to Habsbawm (1990) after WWII rapidly increased globalization has affected the nation-state and nationalism. Some of the reasons behind this are as follows:

First, the technological revolutions in transportation and communications and international migrations have changed the old concept in nationalism. Second, rise of various international organizations with IMF, World Bank, World Trade Centre has transformed “national economy” to the “world economy”. Third, there is more foreign population than the countries’ citizen in some countries like Singapore and Macao due to the free trade. This has changed the old definition of nationalism. The concept of nationalism has been changed this way which has also changed the subjectivity of an individual.

Gellner (1983) has the similar concept to Hobsbawm (1990). According to Gellner (1983) due to technological and economic globalization, the world has been transformed to a village. Global economy needed people who could read write and had knowledge of language or in other word it needed a person with basic homogeneity. Thus an extensive investment in education sector was made. Today though native culture, identity is brought forward, these are only superficial and the core entity to fix everything is not other than economy. The globe is being homogenized due to the various causes along with economy, education and technology.

Similarly, notion of citizenship has also affected directly to the subjectivity. When the nation-state was weak subjectivity was in accordance with this. There was not much difference in having or not having citizenship a few years ago. According to Marhsall (1950), the importance of citizenship has been increasing after the 18th century when citizenship was linked with various rights and responsibilities. Notion of citizenship or the feeling of citizen of a nation and feeling of right and responsibilities towards it has affected also to the subjectivity of an individual. When the state started to protect its people, protect and promote the political, social and other rights then it has affected directly to the people. So those who did not accepted citizenship some decades ago are being incorporated into
state self or forcibly. According to a study carried out by Scott (2010) people like or not, resist it or not, membership in a state has been compulsory.

According to Foucault (1982) from 16th century, state has been shaping the subjectivity of individual people through power. It has been increasing the notion of citizenship in people by showing the greed of rights. More importantly, while government started insuring rights and responsibilities to only its citizen then people were obliged to accept also the obligations and responsibilities set by the nation. Citizenship was a membership of nation-state earlier but according to Isin and Turner (2002) now this definition has been changed. Now citizenship has become membership of a supra-national state. In place of single citizenship concept of 18th and 19th century, double citizenship concept has been put forth. According to Isin and Turner (2002) citizenship is a globalized issue. There is no person is the globe without citizenship. Refugee has also been recognized by UN. In this way, globalized notion of citizenship has made an extensive effect on subjectivity of an individual. Thus a clear interrelationship can be seen among the globalization, citizenship and subjectivity.

3. **Globalization and Citizenship Shape the Individual’s Subjectivity**

There is a slum area along the Basin of Manohara River at the border line of Kathmandu and Bhaktapur districts. Around two hundred and fifty households are dwelling this area. Landless people from around the country are residing there. Saraswati Primary School also exists there which runs class up to grade 5 which was established with the initiation of local people. The discussion was carried out on either people residing in this area who are obscured into poverty, lack of education and scarcity is affected by globalization and citizenship or not. The families with three generations in it were taken in the study which included the family of 62 years old Man Bahadur Tamang who came from Kharibot VDC, Gorkha via Nawalparasi, family of 65 years old Ganesh Hayu who came from Sukajor VDC-1, Birta, Ramechhap and a family of 65 years old Santabir Nepali who came to this area from Naumule VDC, Dailekh.

3.1 **Displacement due to Globalization**

Man Bahadur Tamang was born in Kharibot VDC of Gorkha District. His family did not have land on its own. His father earned living of his family by working in others’ houses. They had to work to pay a debt to the Jimmal as land revenue though they did not have land on their own. His family could not bear this responsibility as it was very hard for them to join their hand and mouth daily. Then his family escaped from there and reached to Nawalparasi on foot. Though Man Bahadur did not remember the exact date, he says that it must be in 1965. At that time land was being distributed by the resettlement company.
The resettlement company was in act. At that time people displaced from hills like us were distributed land. We also got land from there. We worked hard to transform the jungle to an agricultural fertile land. When we were distributed with land they only asked where we came from. At that time my father did not bear a citizenship. The government officers did not ask date of birth of citizenship and anything else. They were mainly focused on whether we spoke Nepali language or not. We were pleased to feel that we were also the citizen of Nepal when government gave us land.

Citizenship was not much important to do any sort of works. He does not know that the citizenship was needed to work as a government employee. A team had come in Man Bahadur’s village to admit a recruit around 1968 and they requested Man Bahadur also for this. But he did not want to go. He says that at that time they did not ask for the proof of the citizenship. Later, around 1979 a team for citizenship distribution had come to the village. He got his citizenship at that time. He says that after this, citizenship was needed to do any kinds of works.

To go abroad was a very big deal in the Man Bahadur’s time. He wanted to struggle here to which extent he had to do and involve in agriculture. No people talked about foreign employment. They did not think of earning by going to foreign countries like today. They were horrified to think to go foreign country to earn. Neither the goods made in foreign countries were abundant in the market. They used to wear Daura-suruwal (traditional clothes) made from Khand (home-made cloth) in the village. There were no vehicles or telephone. He saw television for the first time in the year 1990. Slowly he got difficult to earn a living for whole family working in the village. When he got married and had children then the land given by Resettlement Company was not enough to feed them all. The value of land increased. They could not buy land further. Slowly they started thinking that agriculture in village could not earn their livelihood. With the construction of highway it became easy to travel to and fro Kathmandu. After this, in 1989 the family of Man Bahadur migrated to Baudhha, Kathmandu. They started working in the garments. Man Bahadur saw telephone and television here. He felt the world transformed then.

After 1989, the trend of going abroad extended. By watching TV and talking in telephone we could know things from far. Around 1998 garment where we worked closed saying that Americans stopped buying our garment. We had no basis to live. Then I reached to this river basin with all my family.

A drastic change can be seen in the 50 years period from 1965 till today. At that time government called and distributed land but today government does not even give 3 anna occupied by them in the river basin. They called us to take distributed land in 1965, says Man Bahadur, but at this time they are destructing the slum area by using excavator.

His two sons are out of the country now. The elder son has recently returned to Nepal by spending two years in U.A.E. and eighteen months in Baharain. Now it
is not possible to survive without going out for foreign employment, says Man Bahadur, the trend taking citizenship, making passports and going for foreign employment has become popular among the youths today. Man Bahadur feels that government is also being cruel these days.

Rajendra Tamang, son of Man Bahadur Tamang is 35 years old now. The society has changed its facade up to his time. There has been a vast difference between having and not having citizenship. Every nation gives subsidy, ensures rights and helps to only its citizen so I cannot imagine living without nation, says Rajendra, we can go abroad to earn only when we have passport and this can only be made when nation gives citizenship and says he is my citizen. He says that he and his brother could not stay long without citizenship as their father. Rajendra got his citizenship and made passport when he was only 16 by increasing his two years age. He had read up to 8 class and he did not want to continue further. By seeing the situation of home, he went to Duwai to earn in his 17 years of age. He never felt that he could earn staying here in Nepal. He decided to go to foreign country to earn seeing his friends going and earning. He is preparing to go Malaysia now and feels abroad to be easily accessible due to the facility of means of communication and transportation.

A daughter of Rajendra Tamang, Samjhana Tamang is 18 years of age now. His son Yakup Tamang is of 17 years. Samjhana is studying at prime campus, Bhaktapur at grade 12 and son is preparing to go out for foreign employment making his passport. Samjhana is also planning to go abroad after completing her intermediate study. She keeps concern on what is going around the world due to access to internet, television, telephone. She has been planning to go to Australia for further study so that what is going in Australia is a subject of more concern to her than what is going here in Nepal.

It is possible for me to settle there after my further study there. I do not want to be limited in Nepal. I need to understand the world. So Australia is a subject of more concern to me than Nepal. I do not want to be limited within this country in this age of globalization.

Globalization and citizenship has been shaping the subjectivity of Man Bahadur’s family. The subjectivity of Rajendra is different than Man Bahadur’s while it has a further gap till the time of his granddaughter.

3.2 Displacement by Hippi

Ganesh Hayau was born in Sukajor VDC-1, Ramechhap District in 1948. He was born in the disadvantaged community of Hayau which is being lopunmuk (endangered) did not have a joyful childhood. They were not sound financially. There was no situation of asking right with the government. There was no facility in his remote district. Almost all the villagers were depended on agriculture. Father of Ganesh worked in landlord’s house. They did not have land on their own. Reminding the situation, Ganesh says:
We did not have land on our own so we stayed in a small hut in the landlord’s land. We worked in his land and fed his animals. At that time landlords were of first class and we were the second. We had no right. We only worked and the profit was taken by landlords. My father and others together had turned jungle to the agricultural land but it was for the landlord. We lived as two kinds of people in the same village. We were not in the situation to go against landlords in any kind of exploitation. I felt as if they were greater than us and we were of lower class.

Ganesh escaped from village and came to Kathmandu with a businessman when he was 11 years old. He reached Kathmandu after a four days travel on foot. He got a job to work in a house of local Newar in Mangalbazar, Lalitpur district. His name was Ganesh but his owner called him Kanchha. He did not like someone calling him Kanchha and he used to spoil his work or broke something due to anger. Though the importance of citizenship was not much in the earlier days of his life, he has an experience of sudden increase of its importance later.

To many years he did not have a feeling of being Nepali. There was no difference in having citizenship or not having it. In any job he carried, there was no difference whether he had citizenship or not. Meanwhile he got job in National Investigation Department. Till the starting of his job it was not necessary for him to be Nepali. After about 10 years of his job only the provision of compulsory citizenship for getting job started and according to him it was around 1978. Then he went to Ramechhap and became a citizen of Nepal.

The number of people going abroad for work was less in his time. They had a feeling of doing everything possible here. There was no good means of transportation. Neither there was facility of means of communication like phone and internet. Ganesh shares an experience of seeing radio first time in 1971. He heard radio for the first time in Siddhiman Dangol’s house in Mangalbazar. But now he talks every seven days to his son in Malaysia. However it has been years not wearing second hand clothes though he is staying in slum area.

He got obscured into a wrong peer during his job. It was an age of Hippi at that time in Thamel. He learned to drink and use hashish around 1988 from Hippi. The bad effect of globalization was seen on him.

I learned to drink and use hashish from Hippi. Firstly they used to pay and when I got a habit all the earning was spent in drinks and hashish. Till that time I was already married with two children. As children grew I could not bear all expenditure of family. I could not pay the rent of room in Samakhusi. Drinks and hashish took away my job. We were then displaced. In 1998, we came to Bagmati river basin and later to Manohara basin.

Ganesh has two sons and a daughter. The elder son Arjun Hayau returned from Saudi Arab after three years and he is a helper at trekking now. The youngest
son Kumar is in Malaysia. Arjun is 35 years of age now. Arjun staying by the side of Ganesh says that everything has changed in his time compared to that of Ganesh. He says that his father has not even gone to India in the name of abroad but he himself has travelled countries. He has an experience of change in his conceptions by going abroad and earning.

After the age of foreign employment we do not feel that we can do something in our country. When I felt that we can only earn going abroad and earn a livelihood easily, I did not work here and went immediately to Saudi Arab. The desire of going abroad also increased from television and internet.

Arjun shares the experience of difference between bearing and not bearing a citizenship. At the earlier time, only the responsibilities were given but at present right are also assured and so he feels a difference in being a citizen. Now government has enlisted Hayau as an race on the verge of extinction and gives thousand rupees monthly to each Hayau. He says that his subjectivity towards nation and citizenship has been changed. Though there was a difference in the time of his father between landlords and landless, he feels that there is similar right of all citizens.

Today those living in buildings and we living in these slum areas both have an equal rights and duties towards nation. My human rights are also ensured. I also have a right to vote and be a candidate in the election. Moreover we are provided with One Thousand Rupees monthly in the name of extinct race. This gives us a feeling of equality.

Daughter of Arjun, Sabita is studying at class 10 now. She is impressed by the foreign fashion. As she regularly watches television, her fashion resembles the Hollywood film actresses. She regularly visits cyber and is updated with social networks like Facebook. She says:

I feel this world as a small village. I can talk at the same time with the friends of Kathmandu and New York. I cannot do anything without being a Nepali. Government has provided various facilities only to Nepalese. I feel we are closely related to the national as we need to be a citizen of Nepal to go abroad, to find a job, to be admitted in a college, and to make a driving license.

3.3 Disintegration of Family

The family of Santabir Nepali came to Kathmandu 13 years ago. Son of Santabir, Roshan was a cadre of Nepali Congress. During the Maoist Insurgency, he was attacked by the armed Maoists. Then his family could not stay in the village and they were totally displaced from the village. They had no place to live in Kathmandu so they had an alternative of this slum area.

Santabir came to Kathmandu for the first time then. He reminds his visit once to Nepalgunj years before. He stitched cloths around the villages and earned a living of his seven member family with four sons, a daughter and wife. He says that
He could not give concern to anything else but to earn a living of his family merely to feed his big family.

He complains that though they were Nepali, Nepal Government never helped them. Landlords in the village exploited them, most of the time they did not give his wage but he could never go against the landlords.

I always felt we were inferior to other people and so we should not say anything in front of others or discuss with them as we are Dalits. We never felt we were equal though we were also the Nepalese citizen. We felt as if we were servant of landlords and we could only live if they were happy with us.

But his son Roshan was clever from his school age. Earlier, Dalits were not allowed in the public taps. Roshan was first to go against this in the village. He started a movement for their right to use a public taps. Local cadres of Nepali Congress helped him in this movement and then he became a member of that party.

After that I used to travel to and fro headquarter. I slowly knew about the legal provisions and found that law for equality was already made in 2020 B.S. and there was no such kind of discrimination to dalits. I told my father about this but he could not go against this but I could not remain ideal. I started dalit movement all over the district. I believed that we dalits also should feel proud to be a Nepali.

Three sons of Santabir are in the foreign countries for employment. His second son is in Saudi for three years, next son is in Malaysia and last son had gone to Duwai three months ago. The provision of going to abroad has made his family disintegrated, says Santabir.

My family got disintegrated. Sons refuse to go back to village and involve back to agriculture as the war has ended. My sons feel that they could have a good earning only in the foreign countries. Three sons are outside the country. It was three years ago since I met my second son and next son two years ago. Sometimes I visit cyber to see them. I do not feel good to have all my sons going abroad.

Roshan says that concept of going abroad is a result of present society. There is no situation of getting a good job here. He says, “government has not established national employment promotion board but a foreign employment promotion board and encouraging people to go for foreign countries so why not my brothers.”

Santabir and Roshan both have a similar understanding about the changes between being and not being Nepali citizen. Government which discriminated dalits earlier gives protection to dalits now. It has provided allowance to elderly people. Neither anyone can vote nor get a job without being Nepali. Thus both have a similar understanding of the citizenship today. 11 years old son of Roshan, Samir studies at grade 5 of Mount View School, Bhaktapur. Samir visits cyber every Saturday and visits various sites. He stands in first position in the class and
says there is no any discrimination in the school. His friends stays with him and eat
with him, no one says him dalit. While ending the discussion, I asked Samir what
he wanted to be in future. He was so excited to say that he would go America and
be a scientist.

4. Globalization, Citizenship Shape the Subjectivity of an
Individual

Seeing all three case studies Globalization, citizenship and subjectivity are the
embedded issues. In the time of Man Bahadur, there was no considerable
difference in having and not having the citizenship. But by the time of his son,
citizenship has become an essential aspect of life. Without being a citizen it was not
possible for foreign employment. To get a job also it has become essential to be a
citizen. Thus this has also made to increase the importance of citizenship. Today in
the time of grandchildren of Man Bahadur, it is not possible for any public works
without being a citizen. To get admission in the college also Samjhana needed
citizenship who is studying at grade 12 in Prime College, Bhaktapur. Also, it is
needed for foreign employment, earn, acquire driving license and get admission in
the schools to be citizen thus when every right is related to citizenship, it has been
shaping their subjectivity.

The family of Man Bahadur is a good example of how Globalization shapes
the subjectivity of an individual. Neo-liberalism started in the 1980s. Especially the
initiator of economic globalization, the Washington Consensus (Williamson, 2004)
ended quota system. The garment of Nepal which flourished with the quota of
America got disintegrated when America stopped the quota. The Man Bahadur’s
family reached to slum area due to the closing of garment. According to Arnett
(2002) global media culture and increasing rates of migration also expose actors to a
wider set of meanings for the construction of identity. Sabita, daughter of Arjun
who is studying at grade 10 copies the foreign fashion which is the effect of internet
and television. Similarly, his son Arjun works as an assistant to trekking guide.
These trends can be taken as the effect of migration and media on the subjectivity of
people. Similarly, it can be seen that the trend of incoming tourists due to
globalization has been shaping the subjectivity of people in a different way. The
wrong way of Ganesh Hayauin a peer pressure with Hippi is an example to this.
Next example of shaping of subjectivity due to globalization is the sons of Santabir
Nepali. They did not give concern to their father when he said to go back to village.
Rather they went to foreign countries by taking loan. Similarly, 11 years old his
grandson has a dream of going America and being a scientist. This distinct
perception of people in a short period of 50 years is ultimately the result of
globalization.

Notion of citizenship also shapes the subjectivity of an individual in a
different way. There was no considerable difference of being or not being Nepali in
the time of Man Bahadur, Ganesh and Santabir so they did not have a feeling of all citizens to be equal. But slowly, when the notion of citizenship expanded, the feeling of equality, rights and responsibilities developed.

According to Isin and Turner (2002) in the modern times, different movements or rights revolution are concerned with citizenship rights. They argue that movements like that of aboriginals women, cultural, environmentalists cannot be interpreted narrowly as ‘minority rights’. Rather these should be linked to citizenship rights.

The concept of Santabir to be inferior to others got changed by the time of his son. He went in the equality movement. It can be seen as this is the movement to get right to a public property but actually it is a citizenship movement. The movement of equality is related to the notion of citizenship.

At the earlier days it was easy to live without being a citizen but this situation does not exist today. Scott (2010) presents the case of the strategies used by the upland Southeast Asians to avoid being incorporated into the state. He argues that whether people like it or not, resists it or not, membership in a state has been compulsory. As said by Scott (2010) time has come when people cannot survive without being a citizen. It is not possible to escape from government in the time of Man Bahadur’s son as his father’s. Earlier, they wanted to escape but today when the citizenship has been connected to the social welfare, people come to the state in search of it.

Globalization has also been affecting directly to the citizenship. Rajendra has a deep faith on the state. But his daughter is making plan to go to Australia and settle there. As said by Isin and Turner (2002) this has been developing as the cosmopolitan citizenship. Now the notion of citizenship is not limited to the mere territory of a country. The situation has come for new generations that they cannot be limited to a citizenship of a country only.

In this way Citizenship and Globalization have been shaping the Subjectivity of an individual in a different way. People were limited to territory of a country before the introduction of age of globalization. Agriculture was the major source of earning a livelihood. But this has been changed today. Economic and Technological globalization has made the world open and people are not limited to a country only. The slum area is in connection with the world. People are roaming world market to earn. The effect of neo-liberalist world economy can be seen in them too. Similarly, notion of citizenship has changed the subjectivity of people. It was possible in the earlier days to live without connection to the state but it is not possible today. Thus its importance has been increased and so the shaping of subjectivity.

5. Conclusion

Globalization and notion of citizenship has been shaping the subjectivity of an individual. All three subjects and embedded with each other. The strong
interrelationship can be found among these. Older generations were limited within their territory and agriculture was the only way to survive. But the new generations have reached far. The world is a village for them. The citizenship has become important aspect to live. Furthermore the coming generation is going towards cosmopolitan or the dual citizenship. This has been shaping the subjectivity in a different way. As said by Bourdieu and Wacquant (1992), social field create the habitus, it is shaped by structure.

Although, Marshall (1950) said that civil rights come first then political rights and then social rights. But with the case studies carried out I came to the conclusion that political rights comes first and then social rights while dalits, janajati and women are fighting till today for civil rights.

References


