

The state of citizenship in post-communist/post-socialist countries features prominently as we approach the 20th anniversaries of the fall of the Berlin Wall and the Tiananmen student protests and June 4th crackdown in China. The 2009 Indiana University Roundtable on Post-Communism will focus on the theme of citizenship: its significance and disparate forms across Central and Eastern Europe, Russia, Central Asia, and China. We seek to discuss how citizenship creates relationships between individuals and the state, how it generates contested identities within polities, and how it regulates interactions between nation-states. We are interested in the diverse ways that citizenship and citizen rights are articulated by citizens and non-citizens alike, both in dialogue with and independent of state discourses and official regulations. What does it mean to be a citizen in today's post-communist/post-socialist world as expectations and criteria for social and political membership are changing at a rapid pace?

Much research on citizenship has begun with T.H. Marshall's famous model of citizenship as a progression of rights from civil through political to social. We ask the roundtable participants to consider critiques of Marshall's model that expand upon his coterie of rights and that question the suitability of his progression for socialist and post-socialist societies. We would like speakers to consider the questions below in relation to such topics as: the changing role and nature of political systems, the importance of the state and citizens in articulating citizenship standards and ideals, the significance of citizens' ability to organize around and claim rights, and the role of migration and cross-border movement in redefining the content and value of citizenship status.

-How important are civil and political rights in contemporary conceptions of citizenship and citizenship struggles? How did the experience of socialism affect people's recognition of diverse kinds of rights and their importance in claims made by citizens on the state? Do civil and political rights feature more prominently in the agendas of former dissidents-turned-officials than they do in the aspirations of average citizens?

-How have cultural rights entered the domain of citizenship struggles and how are they defined in relation to the rise of nationalism in many post-communist societies? Katherine Verdery has argued that post-communist "transitions to democracy" may also go hand-in-hand with the rise of ethnonationalism and create situations in which different groups within a polity enjoy very different kinds of rights. What other forces and identities must we consider as we explore the changing significance of citizenship?

-What is the role of social rights in former socialist countries and how might they figure more prominently in claims made by citizens on the state? As social welfare services decline or disappear across the region, how do citizens articulate new desires and critiques through nostalgia for more robust social welfare regimes? What other actors (NGOs, supranational bodies, etc.) have stepped in to fulfill some of these needs and how does their presence redefine relationships between citizens and the state?

-How do post-communist citizens privilege different aspects of what it means to be a citizen? How do we explain these distinctive features of post-communist citizenship and what consequences do they have for recent debates about the waning power of the nation-state and emerging neoliberal models of state sovereignty?