Collapse of communism in East and Central Europe, the establishment of new states and new borders as well as the process of globalization and europeization have resulted in searching for new identities and increasing nationalism and xenophobia in most post-communist countries. It is not easy to understand these processes and it is even more difficult to analyse and to interpret them. Editors Laszlo Kurti and Juliet Langman have succeeded in putting together an interdisciplinary volume that deals with the issues of ethnic, national and transnational identities in East and Central Europe and problems of minority rights in Poland, Moldova, Bulgaria, Macedonia, Albania, Slovakia and Austria.

East and Central Europe is the multiethnic and multicultural region with a complex historical development and many complicated identities. Ethnic and cultural diversity was purposely suppressed and disregarded during communism. The post-communist era, the establishment of new states and tendencies to building "national" states have revived a ghost of nationalism, old ethnic stereotypes and dangerous ethnocentric myths. Therefore, it is no doubt about the necessity of this book although the angles of the view of ethnicity problems may differ from one author to another.

Laszlo Kurti and Juliet Langman introduce the volume in the first chapter. It is a thought of globalism, multiculturalism and transnationalism on the one hand, and localism and nationalism on the other hand. The authors' interest is focused on national and ethnic identities that often go hand in hand with nationalism from its separatist up to the unionist versions.

Chris M. Hann, the author of the following chapter, analyses the development of the Polish ethnic and national identities that were influenced mostly by the Roman Catholic Church and under socialism by the communist tendency towards ethnic homogenization. Hann pays special attention to the minority group of the Lemko - Ukrainians who experienced traumatic events of "ethnic cleansing" after the Second World War. The author
examines the development and transformations of Lemko-Ukrainian identity that has been affected by dramatic histories and ideologies (classifying the Lemkos as "Ukrainian" by the Polish communist authorities corresponds with practices of the Slovak communist leaders to designate East Slovak Ruthenians as "Ukrainian"). Hann thinks of the confusions in Lemko-Ukrainian self-identification and (re)construction of collective identity in the new civil society.

William Crowther deals with the genesis of the Republic of Moldova that is a state of the Romanian-speaking majority and other, mostly Russian-speaking minorities. Crowther tries to find the answer to a question why have the Romanian-speaking people adopted an independent Moldovan identity rather than Romanian that was so strongly insisted upon during the mobilization against the Soviet regime. Crowther describes three factors that influence identity: external constraints, public opinion and the course of elite politics. He finds national context significant for national identification. He points out that the construction of national identity must be studied and understood as a creative process. The Moldovan example makes us think about ethnic and national identities and shows that it is almost impossible to generalize or make definitive explanations of these phenomena.

Bulgarian-speaking Muslims - the Pomaks are the object of interest in the case study by Maria Todorova. The Pomaks identify themselves through religion rather than through their ethnicity that is forced to be Bulgarian or Turkish. Todorova points to a significant role of socio-economic factors in the Pomak self-identification (lower socio-economic status and marginalization of Pomak territories). Economy should not be omitted when studying identities in post-communist countries because it may have an influence on self-identification, especially in the regions with an unstable and difficult economic situation.

Bashkim Shehu, an Albanian dissident writer, writes about the issues of national and political consciousness in Albania. He brings out an East Central European understanding of national identity as a cultural-ethnic identity based on blood ties. He discusses the relationship and distinction between national identity and nationalism touching the problem of Kosovo. Shehu describes forms of Albanian nationalism and tendencies in Albanian national issues from the promotion of national superiority and hatred of foreigners in the past to the opposite - mythologizing of the West as a saviour of Albania at present. This dichotomy has
been replaced by a new dichotomy between a weak national consciousness and increasing nationalism.

Moving to Macedonia, Jonathan Schwartz discusses the problems of creating and keeping the identity in diaspora on the example of the life history of a Macedonian emigrant Pecho. He deals with the problems of individual concepts of identity in the modern world. As in many of his previous anthropological works on this region, Schwartz, thinks also of the importance of symbols and icons in identity formation.

Juliet Langman focuses on conceptions of individual and group identity among Hungarian minority youth in the post-communist Slovakia. Her paper is a case study from a village in Eastern Slovakia. The author has used pseudonyms for the names of the village, cultural organization and informants that is why her information is not comparable with the results of other researches in this (rather unspecified) region. The table "Population by Nationality in 1991 Census" with English pseudonyms and "Romanians" (instead of Roma, I suppose) as a part of Slovak population is most confusing. Langman discusses questions of ethnic, national and cultural identities that are different, but not conflicting with Slovak "national" or "civic" identity. Local and regional identities are also significant in self-identification, particularly in the case of regionally differentiated Slovakia. Langman pays her attention to the crucial role of language in the construction of identity. A command of the Slovak language is integral to Hungarian identity, but it may move toward assimilation. Langman analyses the new Slovak national policy toward minorities and is right to point to politicization of the problems of Hungarian minority in Slovakia.

In the last chapter of the volume Ruth Wodak presents an analysis of racist and xenophobic phenomena in Austria after the fall of the "Iron Curtain". She describes the change from Austria that was helpful and tolerant to political refugees, fleeing from communism, into Austria that has become hostile to new economic immigrants. She discusses ethnic stereotypes, prejudices and increasing negative attitudes of Austrians towards refugees from the East and puts it into the context with searching for new identities and the place of Austria in the new Europe.

The volume "Beyond Borders" provides a wide insight into problems of ethnic and national identities in contemporary East and Central Europe. We all live in a complex and dynamic world and try to find answers to the questions "who we are, where we are from and
where we lead to". The book contributes to better understanding of these crucial questions of life and leads to positive and peaceful remaking of new identities in East and Central Europe or elsewhere in the world.