The title “symbolic violence” is a concept introduced by French sociologist Pierre Bourdieu. It is a soft form of violence, most often unconscious in both people using it and those subjected to it (Klus-Stańska, 2009). It consists of obtaining a privileged position, in various symbolic ways, by the dominant classes and securing wider access to various goods. Among other things, the education system teaches subordinated classes to see the current social order as natural and correct, and their social position as beneficial. This “power-knowledge” (Foucault) leads to the alienation of the individual and loss of the ability to critically understand the surrounding reality.

The word “postcolonial” also appears in the book’s title. Postcolonialism is an intellectual current that has existed since the mid-20th century (Handzlik, 2014). The term “postcolonialism” have started to be used after the Second World War to describe the condition of countries marked by Western European colonization. At the center of interest of “postcolonial theory” are “colonial aftermath” and stigmas of the colonial past in Third World countries that still affect the contemporary culture of these already independent countries. It can be said that the common denominator of “postcolonial studies” is social criticism and criticism of existing knowledge about Third World countries, which reflects the dominant position of Europe and the Eurocentric evaluation of other cultures.

The word “critical” (used in title) also can be referred to philosophical critical theory, which arises from disagreement with the injustice of the existing world (Szkudlarek, 2006). This theory, takes into account the context of the phenomena studied, aims to transcend thinking only from one position, i.e. ideology (called by Marx “false consciousness”), which makes it difficult to understand social enslavement and repair the world.

The book is divided thematically into four parts: the first concerns various forms of postcolonization in education, the second – the social aspects of postcolonial power struggle, the third – critical thought (e.g. reflected in the views of Janusz Korczak) and the last, or fourth – subliminal domination in art, architecture and medicine.

The advantages of this monograph are vast. First of all: it was written in a relatively understandable language. Additionally, thanks to the fact that it was published in English, it can reach a wider audience. Secondly: it has been made by researchers and thinkers from Algeria, Ecuador, India, Italy, the Netherlands, Nigeria, Poland, Great Britain and the USA, which resulted in a culturally diverse view on the issues raised in the book. Thirdly, the content of the book is rich and varied. For example: chapter “The colonization of childhood. The critical pedagogy of Janusz Korczak” written by Basia Vucic contains an innovative view on the pedagogy of Janusz Korczak, which is compared with the thought of Michel Foucault and interpreted in the light of posthuman studies. In addition, the chapter “Calabar lesbian cryptic languages”, whose author is Waliya Yohanna Joseph contains the results of research conducted among lesbians in Africa, which were excluded and created their own language allowing them to communicate freely. Fourthly: the undoubted advantage of the book is touching upon real social problems, such as: trauma of students in American schools, economic inequality and poverty, violence against women in India, violation of human rights (including children’s rights), etc.. Therefore, this monograph has the potential to sensitize readers to these problems. It can also be an incentive to try to make changes for the better.

However, there is also a lack of a chapter that would critically refer to the concepts outlined above (i.e. symbolic violence, postcolonialism and critical theory) and especially postcolonial theory, which is accused of e.g. politicization, inadequacy of some concepts (as well as specific dogmatism and absolutism in relation to their valuation), rejecting the idea of human solidarity and reciprocity in favor of exaggerating the importance of cultural factors in human life (Eagleton, 2011). Including such a chapter would make this book complete (as in Hegelian dialectics: thesis, antithesis and synthesis).

After all, the monograph can be recommended to philosophers, sociologists, anthropologists, educators and everyone interested in a critical look at the current reality. The book may be of interest not only for theoreticians but also practitioners who aim to help other people.
**Bibliography**


