The issue of inclusive education is rarely addressed in the literature. The publication *Non-inclusive education in Central and Eastern Europe. Comparative Studies of Teaching Ethnicity Religion and Gender* by Katarzyna Górak-Sosnowska and Urszula Markowska-Manista may arouse even greater interest. Published by Bloomsbury Academic Publishing in 2023. The first of the editors, Katarzyna Górak-Sosnowska, is a psychologist, economist and religious studies scholar specializing in the socio-economic problems of the Middle East and North Africa. Urszula Markowska-Manista conducts field and participatory research. Her scientific activity focuses on the issues of childhood and youth studies in an intercultural perspective, it concerns, among others, a marginalized and discriminated child and his rights in the context of education in culturally diverse environments.

The book, which I would like to recommend to the reader, presents research on inclusive education in Central and Eastern Europe (CEE), written by scholars based in CEE: Czech Republic, Germany, Hungary, Poland, Romania and Russia. The authors present that their publication „provides a framework for understanding why teaching about invisible Others is a challenge in CEE and why specific educational tools from the multicultural and often liberal West do not necessarily work in the CEE context” . They indicate that on educational level there is a new task of learning to live in an ethically,
nationally and culturally diverse society. The researchers point out that the CEE countries are in many respects close to the West. First of all they are much less culturally diverse (marginal number of third-country nationals), with different and fragile historical and political processes. The second, is the lack of colonial past and colonial connections, typical for Western Europe. Until the early 1990s, many of these countries were behind the Iron Curtain (they were dominated by the USSR—an eastern power). The last factor relates to World War II, territorial losses, and about half dependence on the USSR, which built narratives, created repressions that fueled a sense of national unity. The authors indicate that the fear of Other, which appeared during the post-communist transformation, stemmed from the crisis of collective identity and unexpected changes, and it was often directed towards different „Others” (Graff 2008).

The monograph consists of twelve chapters arranged thematically and includes country-specific case studies. Most of the chapters are based on empirical research that is predominantly qualitative.

The first four chapters deal with the challenges in applying the knowledge and concepts of global and inclusive education in Western Europe to the local realities and contexts of CEE. This part opens with a chapter Intercultural Teaching in a „Monocultural” Country: Why Do We Need a Decolonial Approach to Teaching about Diversity? by Urszula Markowska-Manista. The author describes the conduct of intercultural education in a monocultural Polish school, emphasizing that Poles have become accustomed to living in a practically homogenous national state. Chapter brings the specificity of the implementation of intercultural education in Polish monocultural school. Emphasizes historical context, how intercultural educational is understood and practiced in Poland. In the second chapter A cultural History of the Other in Curriculum Design Transformation by Rafael Filiberto Forteza Fernandez. Chapter divorces itself from the traditional conception of the Language and Country Studies by adopting a critical literacy approach to teacher formation and development. The author emphasizes the need to update elements of curricula in order to deal effectively with the past and present of historical and cultural descriptions in foreign language coursebooks. Authors this pedagogical experience carried out at the Foreign Languages and Translation Department at the Ural Federal University in Yekaterinburg, Russian Federation during the academic year 2018–2019 (involved international class of fourteen students from Russia, China, Vietnam, Syria and Ukraine). In the third chapter titled The Pluralist Paradigm in the Czech Educational Process Teaching about Collective Identities and Democracy in the Constructivist Educational Project by Jan Kvetina. This chapter aims, identifies the traditional and still prevailing narrative of modern Czech history and national identity as a serious challenge for the enhancement of democratic and pluralist patterns in civic education in the twenty-first century. The last chapter in this section Preparedness of Estonian Teachers to Tackle Extremism in a Classroom: a Systematic Review of
Empirical Studies Published in Estonian Journal of Education (2013–2019) by Alar Kilo and Heidi Maiberg. Authors show the absence of extremism-related materials that could support teachers pedagogically in tackling this subject in Estonian school. Authors explain, that Estonia hasn't been affected by radical extremism.

In the next part of the monograph are followed by case studies of teaching ethnicity, religion and gender in CEE. Groups and communities covered in the case studies—as emphasized by the authors—include those that are rooted in the collective memory of CEE societies. In the chapter Are Muslims Scored of Pork? Teaching about Islams in Polish Schools Katarzyna Górak-Sosnowska analyses the challenges related to teaching about Islams and Muslims of Polish schools. Analyses of knowledge that students (and their teachers) have about Islam and Muslims, elaborate on the kind of information about Islams in the current school curricula. Shows how Islams has been (mis)used in the political and national discourse since the conservative Law and Justice Party (Prawo i Sprawiedliwość) had won the parliamentary (and later presidential) elections in 2015. Other side of teaching about Islam and Muslims presented Adriana Cupcea in chapter Representations of Islam in the Romanian History Textbooks in the Post-1990 Period. The next two chapters raise the topic of teaching Roma pupils and teaching about Roma in CEE countries. In this articles the Czech Republic and Hungary are presented as case studies. Jekateryina Dunajeva in chapter Othering through Textbooks: Teaching about Roma in Contemporary Hungarian Schools discussion of how Roma are represented in both national curricula in Hungary and various teaching resources available for teachers. In the end author mention of a promising movement that is aimed at decolonizing knowledge about Roma. Radek Vorlicek in chapter Social Exclusion and the Construction of the Other at Czech Basic School: An Anthropological Perspective through extensive fieldwork study in one of the Czech basic schools, author analyses the group dynamics and relations between Czech and Roma students.

The next two chapters dedicated to the problem teaching and exploring the subject of the Holocaust in Poland. In the chapter Present but Absent: Education about the Roma and Sinti Genocide in Poland Joanna Talewicz-Kwiatkowska and Dominika Zakrzewska-Olędzka focused on the dangers of the absence of education about the Roma nad Sinti. Authors particularly interested in the Polish context, both regarding the Roma and Sinti and non-Roma and non-Sinti relation. Emphasized education about the history of this minority in the Polish educational system. Authors refer to Gordon Allport’s hate pyramid, as well as Gregory Stanton—creator of the concept of Eight Steps to genocide. Lech Nijakowski in the chapter Polish-Jewish Rivalry for Memory emphasized, that Jewish community in Poland is marginal.

The final two chapter represent the issues of gender and LGBTQ+ in two opposite context. Masha Beketova in chapter Teaching Queer Post-Soviet Perspectives: Intersectional Pedagogy and Global Knowledge Inequalities analyzed different implications of
teaching on post-Soviet queerness in Western context. Author presented theoretical frame of post-Soviet queerness and situated queer post-Soviet partial perspective for the gender research and discussed them as „invisible others in it”. Author offer insight into the syllabus of the seminar „Peer post-Soviet perspectives” that designed as well as introduce central goals of the seminar nad readings. In the last chapter of this publication Teaching Gender and Queer Studies at Polish Universities: Challenges, Limitations, Perspectives by Magdalena Stoch. Author describe the development of gender and queer studies at Polish universities, from the 1990s to the present and current political campaigns against them.

*Non-inclusive Education in Central and Eastern Europe* is a position that many people may be interested in for various reasons. It is an important voice in the discourse on intercultural education and global education in CEE countries. The authors of the articles open new research areas, contributing to the development of research on multiculturalism. Embedding the publication in a social context allows people who do not have contextual knowledge about intercultural education and inclusive education to reach for this publication. Monograph presented perspectives from the CEE and explains why CEE countries have a problem embracing multiculturalism or liberalism. This publication—as emphasized authors—identities and discloses the shortcomings and inabilities to transfer Western style pedagogy to the CEE context.