



Rasa Čepaitienė, *Культурное наследие в глобальном мире* [Cultural Heritage in the Global World], Вильнюс: ЕГУ, 2010, 298 с. ISBN 978-9955-773-33-7

As it is stated in the very beginning, the book is devoted to multiple aspects of the contemporary approach to the perception, protection and interpretation of cultural values. Its unquestionable advantage and merit is the introduction of recent trends in European and American academia devoted to heritage industry (in the academic and practical, commercial sense) to Lithuanian and Russian speaking audiences, as the book is available in both languages.

The introduction discusses the so-called ‘boom of heritage’, a phenomenon, which took place in the 2nd half of 20th century and led to the fashion for heritage studies. The author explicitly states the necessity to contextualize heritage as an object of study and practice globally, as heritage protection is an element of not only cultural policies, but politics of history (p. 6).

The first chapter, entitled ‘Heritage, memory, history’ is devoted to a theoretical excursus concerning the consequences of and responses to globalisation, the phenomenon of glocalisation, and reasons for both. The author emphasizes the high importance of the political and social context in the process of definition of heritage and choice of priorities for protection and preservation, which, to some extent, brought non-elitist objects and practices into focus on the international level, as a response to the long-lasting domination of Eurocentrism. The direct link of the heritage phenomenon and ‘heritage creation’ to collective memory makes it highly political on the local level as well and requires the legitimisation of heritage not by experts only, but also by the majority of the local population (p. 31). The further discussion on the evolution of monuments from Ancient



Greece to post-modernity brings the author to the idea that nowadays commemorative monuments communicate rather pacifist messages in comparison with previous epochs and reflect a more personal and emotional experience, as well as current consumerist practices. The crisis of values on the common European level is being discussed further, with multiple references to heritage (p. 89), which is crucially important in case one tries to understand the logic of the cultural policy of the European Union (which tries to ease the customary political associations of heritage) and the possible consequences of the tendency of post-Soviet countries to join the European space.

The second chapter, 'Development of Cultural Heritage Protection,' argues for the necessity of an anthropological approach while studying the history of heritage protection rather than of a simple enumeration of institutions and stakeholders involved in the system. It is debatable where and when the system of heritage protection was born, but the author traces it back to the end of the 18th century (p. 104), together with the professional discourse of heritage protection. The emergence of the scientific theory of heritage protection, as it is stated in the book, may be traced back to the 2nd half of the 20th century. The author has carefully analyzed the stakeholders involved in the current system of heritage equilibrium: the owners, the communities, state structures, visitors, academic and commercial structures (p. 127-128). Further, multiple problems of historical cities, intangible heritage protection and the role of UNESCO in both processes are addressed. Additionally, the a critique of heritage as an industry for consumption is formulated.

The third chapter, 'Problems of Interpretation of Cultural Heritage,' is devoted to the discussion of the system of heritage interpretation, its structural, psychological and anthropological dimensions. The author exemplifies her arguments by discussing the interpretation of archaeological heritage as an argument in nationalistic debates in the framework of European experience, not forgetting about certain examples of so-called contested memory (p. 203, 250), the representation of which is a challenge for museums and thematic parks (p. 218, 259).

Dr. Čepaitienė decently summarizes the process of formation of heritage as a discipline, the problematic aspects of its methodology, etc. She tried to avoid the commonly encountered problem of terminological confusion while discussing heritage and its object.

It has been stated that the book focuses on the perception and interpretation of cultural values, a term, which needs explanation by itself. Many other debatable terms can also be encountered in the book, such as 'identity', 'memory' and even 'history'. To give the author credit, a number of definitions is given, which is required from a tutorial, but still one can hardly find any reference to the phenomenon of cultural property and the problem of restitution, which are also highly problematic and political aspects, being directly linked to the heritage definition problem.

Although the author constantly reflects on the extent to which major theories of memory and heritage are relevant and applicable to East-Central Europe, the book remains highly theoretical, it obviously lacks the connection between the broader discussion of theoretical schemes of memory and heritage functioning and the relevant examples of these issues, with the exception of the last (3rd) chapter.

The book is highly valuable as a teaching aid and will be useful for graduate students, who study heritage management from a historical and anthropological perspective.

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