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FACULTY OF EDUCATION

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Journal of Educational Research

A National and International Interdisciplinary Forum
for Scholars, Academics, Researchers and Educators
from a wide range of fields related to
Educational Studies

"Εχεις μοι είπειν,
ὦ Σώκρατες, ἄρα
διδακτὸν ἡ
ἀρετή; ἡ οὐ
διδακτὸν ἀλλ'
ἀσκητόν; ἡ οὔτε
ἀσκητὸν οὔτε
μαθητόν, ἀλλὰ
φύσει
παραχίγνεται
τοῖς ἀνθρώποις ἡ
ἄλλω τινὶ τρόπῳ

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The scope of the MENON is broad, both in terms of topics covered and disciplinary perspective, since the journal attempts to make connections between fields, theories, research methods, and scholarly discourses, and welcomes contributions on humanities, social sciences and sciences related to educational issues. It publishes original empirical and theoretical papers as well as reviews. Topical collections of articles appropriate to MENON regularly appear as special issues (thematic issues).

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BRANDING CULTURAL HERITAGE: GLOBAL VS LOCAL

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Abstract

While the general economic environment is uncertain, many cities turn to branding in order to gain tourist and economic growth. Heritage can play a significant role for brands because it can strengthen an emotional connection to local communities by reestablishing this connection to the past. A brand name represents something not epidermal but with deeper essence. Yet, many branding campaigns focus just on logos or slogans. The case of Hippocrates in the city of Larissa, central Greece, provides a different approach on how a brand name can be formed on a steady basis although this name has a global resonance.

Keywords: *brand, cultural heritage, Hippocrates, Larissa*

1. Introduction

The existence as well as the assemblage of cultural activities in central urban areas is a tendency of cities to invest in cultural sector, anticipating both economic and social regeneration, creating synergies among sectors like tourism and culture. Cultural heritage, either tangible or intangible, is considered as a basic element of a city's identity because of its contribution to economic growth and social cohesion, offering residents a sense of belonging. Nowadays, it is a fact that culture in general, is a great advantage for a city in the modern world (Pratt 2011, Throsby 2001).

There is no doubt that the progress of technology is the main cause for shaping a more extended, globalized environment. One of globalization's effects is the competition which is observed among the cities (Kavaratzis and Ashworth 2005). Thus, cities make efforts to distinguish themselves in order to become desirable tourist destinations or potential workplaces (Kotler and Gertner 2002) and creating an identity depends on various factors such as economic, political and social (Kavoura 2012). Globalization is also the driving force for any city which seeks to attract some kinds of resources like human, financial and infrastructure (Popescu 2012). As a result, competition is an element that characterizes the way cities try to promote their image. In the era of economic and cultural globalization, the enhancement of cultural heritage and place identity constitute competitive edges of cities in the process of intercity competition – and especially in the field of cultural tourism. In this direction, city branding can be considered as an appropriate recipe which facilitates a city to cope

with any other antagonism.

This paper aims to investigate how important a brand name can be or in other words its quality size. More specifically, the main research question is "*Is a famous brand name enough by itself?*"? The research took place in the city of Larissa, central Greece and it had to do with Hippocrates, the father of Medicine. The first part analyzes the relationship among cities, cultural heritage and brand while the second part focuses on the policies and practices that a local community should adopt so that a brand name can last through time.

2. City, cultural heritage, brand

Cultural heritage as a factor of significant importance in the economic development of cities constitutes a scientific and research field with great interest in the last two decades in the European continent (Barnett 2001, Richards 1996). Cities have always played an important role as cultural and economic centers, creating high levels of innovation and development, producing culture (Scott 1997). The aim of the functional use of cultural heritage is the enhancement of local competitiveness through the combination of culture and local development. In this context, the local differentiation persists and is reinforced. This situation is expressed with the term "*glocalization*" which is a composition of the words "*globalization*" and "*localization*" (Beriatos and Gospodini 2002).

It is obvious that cities or even countries are in close relation to specific monuments which, depending on the circumstances, are called brands. Branding plays a crucial role in tourism planning and policies (Prideaux and Cooper 2002) and has evolved in a very useful tool in urban regeneration programmes (Eshuis and Edwards 2013). Symbols and images are two important aspects which form to a great extent a positive view for a potential destination (Beirman 2003, Pike 2002, Trauer and Ryan 2005).

The term "*brand*" is coming from the Norwegian word "*brandr*" which means "*burn*". The ancient Norwegians used to mark their animals with fire in order to separate them from the other animals which belong to their fellow countrymen and to protect their property from thefts (Nalmpantis 2013). Brand is the securing and guarantee of a unique quality. It is a comprehensive process of creating and giving meaning to a place, a dialogue between tangible and intangible which make it unique and different in relation to other competitive destinations. It is considered the first and most important step in the implementation of efficient and competitive strategies (Dwyer et al. 2009, Go and Govers 2000).

A basic aim of cities in the present is finding new ways of attracting people – visitors or residents – and businesses (Morgan et al. 2011). The competition of the cities imposes somehow the quest and discovery of those elements which make them different in the global framework. Typical examples, concerning monuments, are Acropolis (Greece), Machu Picchu (Peru), Taj Mahal (India), Great Wall (China), Eiffel Tower (France). Past fascinates a lot of people and this fascination is a tribute to cultural heritage as well as to time itself (Strauss and Lord, 2001). Cultural heritage allures because it provides everyone the ability to live a grotesque experience compared to the present. The emotion attachment with the past which people seek through nostalgia is considered of great importance (Walsh 1992). Place Identity has

close relation to the sense of being a person of a city (Hummon 1986), bearing in mind not only the spatial but also the social dimension of the word “*city*”.

The primary attraction that either tourists or residents feel about a monument is something deeper and in particular its interpretation – what is hidden behind the construction material – and interpretation is above all communication (Karavasili and Michelakis 1999), mental and spiritual. In this way, heritage tourism along with branding is an applied practice of a monument’s interpretation. A monument has clearly a tangible subsistence but is simultaneously the testimony of a place’s identity with social and psychological extensions (McDonald 2006). It should be specified that the information which derives from any monument does not necessarily constitute an interpretation. On the contrary, interpretation includes information and its main goal is not so the teaching part as much as the challenge of meditation and internal search (Nuryanti 1996). Every monument of great prestige becomes an object of admiration for its authenticity. Authenticity is not something that anyone can possess but a structured reality which arises as a result from the effects between local community and external environment (Zhu 2012). Thus, authenticity extends far beyond the tangible aspect since a monument also preserves in time intangible items. Lavvas (2010) quotes that cultural heritage is human’s effort to head counter to time, to succeed in the world of consciousness something that cannot succeed in the real world.

Since monuments are closely related to every human entity, community (local residents) seems to play a crucial role to their preservation, displaying and interpretation. This role becomes more significant in case a monument is placed within an urban web. Unfortunately, most surveys focus on how important is residents’ participation from a theoretical point of view. Still, there are surveys that underline residents’ participation in a monument’s displaying despite its big range. For instance, monuments such as Domboshava in Zimbabwe (Chirikure and Pwiti 2008), the ancient city of Chunchucmil in Mexico (Ardren 2002), the New Lanark Mills in Scotland (Garrod et al. 2012) and the Lenggong World Heritage Site in Malaysia (Jaafar et al. 2015) prove the essential meaning of public involvement through community archaeology and local guides.

3. Study area

The research focuses on the city of Larissa in the region of Thessaly, central Greece. Larissa has approximately 200.000 residents and it is known for its geographical position, right in the middle of the country. The city has a great history but until now no attempts have been made to promote its image to the external environment, either in the rest of the country or abroad. Larissa is inhabited without pause since 6.000 BC (Mpantziou-Efstathiou 2008). This is a historical element of great significance because Argos in the region of Peloponnese and Larissa in the region of Thessaly are the two oldest cities in Greece. The city and the prefecture are classified very low in the visitor arrivals tourism rates comparing with the other cities and prefectures of Greece respectively. Despite the existence of a brilliant cultural heritage (mythology – history) known in a global scale, the city as a whole (local government and residents) decided recently to form an image based on it and create an identity separate from any other. The two competitive advantages concerning cultural heritage in the city of Larissa are

the 1st ancient theatre (Spanos et al. 2014) and the monument of Hippocrates (Spanos 2014).

Undoubtedly, the father of Medicine is a distinctive item of Greek cultural heritage and cannot be ignored in any case. On “*Agrianios*” 27th, a month which corresponds to the current month of January, the founder of scientific medicine was born in the island of Kos. His father was Heraclides (descendant of Asclepius) and his mother was Phenarete (descendant of Herakles) (Mandilaras 1992). He was taught the medical science in the school of Knidos (city in Asia Minor, across from the island of Kos) and Kos and he travelled not only in Greece but also in distant countries like Scythia and Egypt (www.hipocratesgarden.gr). His two sons, Thessalos and Drakon, were also doctors while his great grandchildren, Drakon the 3rd and Hippocrates were doctors in the Macedonian courtyard of Alexander the Great (Kalleggia 2006). The fact that he gave the name “*Thessalos*” to one of his sons proves the close relations he had with the region of Thessaly. Larissa at that time was a thriving city and the aristocratic family of “*Alevades*” promoted to a large extent any intellectual activity which could occur. According to Soranos, a historian of the 2nd century AD, he went to Thessaly because he was suggested to do so in a dream (Literary Group of Cactus 1996). The logical explanation, of course, was his innermost willingness to die near the homeland of his ancestor, Asclepius. It must be noted that the “*Asclipio*” (temple and sanatorium dedicated to Asclepius) in ancient Trikki (modern Trikala, a city near Larissa) is the oldest among 400 in the Greek territory. Since the importance and the quality size of Hippocrates have been understood by the local community, Larissa in cooperation with the island of Kos makes efforts to display the monument of Hippocrates (Image 1) and create its image through this brand name together with the ancient theatre.

Image 1: The monument of Hippocrates in Larissa



Source: Author.

4. Study method

Hippocrates in Larissa represents an interesting research object for study for several reasons. Firstly, the city had no branding campaign before. Secondly, it is the first Greek city that elaborated a strategic marketing plan (cultural heritage plays a key role). Thirdly, the whole effort of displaying the monument of Hippocrates and connecting it to city's identity has been running for the last 10 months only from a part of residents whose personal involvement makes eventually the difference.

This is a qualitative study whose investigation took place between March and May 2016. As a participant, the author – founding member of the cultural institution “*Hippocrates in Larissa*” – joined every activity that had to do with the promotion of the image of Hippocrates in the context of Larissa from June 2015. The second most notable source of data was interviews. Semi-structured interviews were conducted and recorded with the Ephorate of Antiquities of Larissa, 13 cultural organizations in the city of Larissa, 5 tour operators, 3 guides, Municipality of Larissa, local Hotel Chamber and 40 residents. The emphasis on personal incentives of the individuals is the main reason why semi-structured face-to-face interview were chosen as the appropriate method. As Bryman (2004:147) states, “...*the interviewer usually has some latitude to ask further questions in response to what are seen as significant replies*”. The interviewees were asked about the way that the monument of Hippocrates could evolve into a brand and the role of the local residents. In addition to personal participation and interviews, secondary data was collected such as articles from newspapers and magazines, internet publications and promotional material (e.g. brochures).

The data which came from the interviews were analyzed by using the method of content analysis. Content analysis aims to objective and systematic description of the overt content of the communication of written or oral speech (Berelson 1971). This method is used to determine the characteristics of the content and the transmitter of the communication (Vamvoukas 2010). The analysis focuses on terms, meanings or topics which have to do with the object of the study, gathering information related to the subject and how they are perceived by individuals or groups. This means that the above sample was purposing because it includes the elements a qualitative researcher wants to investigate and the knowledge and the will of the interviewees to participate in research issues (Thomson 1999).

5. Study findings

The recorded data were read in order to gain a complete understanding about what the interviewees said and/or did. The next step was the codification of the data and the creation of codes (Huberman and Miles 1998) useful to this research. After the research ended, two outcomes (codes) were brought on the surface; the local or non-local administration of the specific monument and the way the brand name is built. The first aspect is something that worries the local community and this is explained from the five years experience at least, regarding the 1st ancient theatre. More specifically, the ancient theatre belongs to the Ministry of Culture and there is much delay in anything that has to do with its displaying. The Director of the Ephorate of Antiquities of Larissa stated:

“What we expect is a change of the management from the central to the local level. Every place has advantages and disadvantages which differ from city to city. Scientists and residents – the whole community – do know better than anyone else our potential and the ways that can annihilate our weaknesses in order to promote the city’s image”.

This statement was commonly agreed since the slow procedures of the monument’s displaying is a bad experience in general and this is something not desirable for the monument of Hippocrates either. The city mayor went a step further and stressed:

“Central management must exist but its main role should be auxiliary. Local heritage management is crucial in order to engage the residents in any process related to our cultural heritage. The existing monuments belong to community and community is the residents”.

Despite the fact that several researchers have indicated the difficulties and problems of residents’ involvement in communities’ issues like those (Aref 2011, Blackstock 2005, Jamal and Getz 1999, Okazaki 2008, Reed 1997, Russel and Vidler 2000, Simmons 1994), the above opinions strengthen a general consensus that without residents’ engagement nothing is sustainable. Branding is inextricably related to tourism and the involvement of the local community in tourism issues is the key for tourism to be sustainable (Allen et al. 1988, Brent Ritchie 1993, Hardy et al. 2002, Lankford 1994, Williams and Lawson 2001) since the sense of the responsibility of the residents towards community and their practical engagement are highlighted as important factors from designers, managers and specialists (Boyd and Singh 2003, Campbell 1999). Some residents complained:

“Everybody knows Greece’s economic situation. Yet, there is strong will from some residents to participate voluntarily because they express the desire to offer to their city in any way. But unfortunately there are many times that we feel our voice and wills are not heard”.

The arguments for promoting the participation of residents derive from the belief that active participation is much more preferable than passive participation (Arnstein, 1969; King et al., 1998). With the involvement of residents, the proposed policies is much easier to keep up with their preferences while the public shares the responsibility for the sometimes difficult decisions that local authorities have to make. Thus, solutions in a holistic content occur (Irvin and Stansbury 2004). Therefore, the aim of the participation is to obtain the best possible and most beneficial decisions that will deliver effective benefits throughout society (Beierle 1999) while achieving agreement and consensus can prevent the occurrence of any complication in the long term (Yuksel et al. 1999). The views of residents, their support and their participation can direct the development of tourism in safe paths and avoid any conflicts within society (Bandyopadyay and Morrais 2005, Dredge 2010, Shelson and Abenoja 2001). Haywood (1988) defines participation as a process in which interest groups take part and the decision making is shared. For this to be possible, the transfer of power in decision-making from local authorities to the local community is necessary (Salazar, 2012). Moreover, many of the benefits of participation can be detected not only by the result but also during the whole process in which, for example, feelings may occur such as local pride and a sense of belonging (Yung and Chan 2011). Above all, the involvement of the local community ensures guests a memorable experience while the

local society itself is able to benefit from these visits (Sebele 2010).

The second outcome of the survey has to do with the way the local community wants to form the brand of Hippocrates. Unlike to what is mostly adopted for the promotion of a brand in a global context, this is a different case. The main target of the existing cultural organizations and principally of the cultural organization "*Hippocrates in Larissa*" is to form the appropriate conditions for an "*inside to outside*" promotion of this brand name. This means that Hippocrates and his philosophy should be part of residents' lives, a living brand. One person who belongs to this cultural organization explained:

"Everybody who participates in this organization knows well what, how but mainly why he/she is doing what he/she is doing. Pure interest is the motive of all who participate and this guarantees an excellent result. This is a policy that we copied from the new founded Diachronic Museum of Larissa. There are young people who offer their services voluntarily and through time the museum has been part of the city and its fame has crossed Greek borders. This is exactly what we are looking for the monument of Hippocrates too although we are in the beginning of our effort".

The chairman of the cultural organization "*Hippocrates in Larissa*" stated:

"Although Hippocrates is a global known name we cannot change our city's image through logos or slogans. Besides, Larissa is not a tourist place and it tries now to put itself on the tourist map. These would be hasty movements and there would be no quality in what we want to promote. The secret is the understanding of the knowledge that comes from Hippocrates. We should make the philosophy of Hippocrates a part of our daily lives; I mean, it is important to know encyclopedic information about our ancient theatre but it is more important to understand the values the ancient theatre represents. We should do the same with Hippocrates because – and maybe this is strange for most people – medicine is philosophy. We, residents, should be a living brand".

It is therefore obvious – and also through current reality – that although Hippocrates is a famous brand name by itself, the city should do more so that it can be transmitted in a cultural heritage centre based on a brand; unless the whole community desires only the arrival of romantic wayfarers.

At this point, it is appropriate to analyze what is hidden behind the father of Medicine that these people implement for themselves every day and try to persuade other residents to follow also this path of mentality, so that Hippocrates can be a living brand.

The critical condition of the era that Hippocrates lived is proven by a tremendous change of how human deals with medicine. Until those years, the occurrence of any disease was associated with the will of the gods. For instance, the god Apollo, in the epic "*Iliad*", causes epidemic in the camp of the Achaeans because Agamemnon, the General of the Achaean Army, insulted one of his priests. Similar situations can be observed in other figures of Greek mythology too such as Philoctetes, Bellerophon, Niobe. However, gods had the ability to heal diseases or wounds as well. For example, Athena heals Diomedes and Aphrodite heals her son, Aeneas. There were only a few cases in which mortals or demigods distinguished themselves for their medical knowledge such as Melampus, Amphiaro, Trofonios, the sons of Asclepius Machaon and Podalirius and of course the son of Peleus and Thetis, Achilles.

The change of how humanity perceives science in general and medicine in particular, lies on the influence of the Presocratic philosophers which acted as a catalyst. It is no coincidence that the common ground of all sciences (cosmology, mathematics, physics, chemistry, biology, medicine) is philosophy. Philosophers such as Thales, Anaxagoras, Pythagoras, Heraclitus, Empedocles, Parmenides, Xenophanes, Anaximander, Anaximenes abandoned the prevailed beliefs in that time and they turned to the explanation of the world and its phenomena through reasoning – experience and observation – which lead to knowledge.

The close link between medicine as well as the other sciences to philosophy is reflected in Empedocles who tried to reconcile the opinions of Heraclitus and Parmenides. The first, supported the notion that there is nothing more stable than change itself (Phalcos – Arvanitakis 2010) and the second that birth and death exist only in the fake world of phenomena (Karagiannis 2003). Empedocles attempts a compromise between the two of them and argues that there is no birth and death but four eternal and immutable elements corresponding to “*earth*”, “*air*”, “*fire*” and “*water*”. The mixing of these elements in the right proportion entails harmony and health is such a harmony.

This philosophical direction was, according to the prevailing view, the model of the four humors theory in the medical school of Kos; blood, phlegm, yellow bile, black bile (Lypourlis 2000). The way that Hippocrates perceived medicine starts with the notion that the interpretation of what is happening in the human body is understandable only if the body is treated as a subset of a broader system (universe). This is underlined also in Plato’s “*Phaedrus*” where Phaedrus himself calling on Hippocrates states that the interpretation of human body’s nature cannot be understood without the interpretation of “*Holon*” (universe as a broad system) (Doikos 2006). Therefore, the contribution of the Presocratic philosophers is the logical explanation of the phenomena and the entire universe as well as the transition from the macrocosm of the universe to the microcosm (e.g. human body) of beings with the conviction that the laws which rule the one rule the other as well. The abandonment of biased medicine was a real fact and medicine is considered until nowadays as a science.

It is obvious that Medicine is not just a practical issue but part of philosophy. The chairman of the cultural organization “*Hippocrates in Larissa*” noted:

“Understanding Hippocrates’ philosophy is crucial for our future branding campaign and this can be seen from the resonance of this policy today in Larissa. Sentences such as “prevention is better than cure” and “we are whatever we eat” are not just theoretical phrases; they are applied philosophy that anyone can implement and this is our hope”.

All this effort of ten months has brought some significant results and suggestions which are the following:

- i. Rename of the current University Medical School as “*Hippocratic Medical School*”.
- ii. Establishment of annual international medical conferences.
- iii. Enhancement of pharmaceutical conferences.
- iv. Providing diplomas to foreigner graduating students of medical schools at the monument of Hippocrates reading Hippocrates’ oath (this proposition is under discussion and takes place already in the island of Kos).
- v. Educational activities for students of primary, secondary and high school.

- vi. Information for the importance of proper diet through free seminars from local nutritionists and dieticians.
- vii. Reinforcement of Larissa's image along with other items of cultural heritage.
- viii. Increase of tourism due to educational excursions from schools of other Greek cities.
- ix. Growing interest from tourists abroad who want to add in their program a visit to Larissa along with other sites such as Olympus, Pelion, Meteora, Dimini etc.
- x. Creation of botanical garden with the plants of Hippocrates at "Alcazar Park".

6. Conclusion

Larissa is a city without tourist past that is now trying to put itself on the (cultural) tourist map. Since the recording of the city's cultural potential has been fulfilled, the local government, the Ephorate of Antiquities, cultural organizations and the local community have decided in common for the extroversion of the city. The monument of Hippocrates contributes greatly to this direction and this is evidenced by everything that has been done until today. Regarding the case of Hippocrates, it seems that an "*from inside to outside*" approach is adopted (local residents are the initial recipients) so that Hippocrates can be considered as a brand name based on local heritage management and understanding of knowledge. This is vital since it secures the long term sustainability of a monument and does not condemn it to oblivion. A similar example of a monument within urban web in Greek territory is the archaeological site of the town of Pharsalus (Spanos 2015). This is a slow but steady process whose basic purpose is to build a brand on a sense of belonging and a shared purpose (Govers 2003). Hence, a qualitative brand is preferred at first which can ensure any future planning strategy. Economic benefits for the city or the residents should not be deemed as the original target of a brand but of course it is a secondary target that is worth (Grimwade and Carter 2000). The initial aim should always be the understanding of the values of any cultural heritage asset.

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