

HERITAGE MANAGEMENT AND INTERPRETATION: THE MORTAL GOD BEHIND THE ARMOR

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Abstract:

The aim of this survey is to investigate the residents' perceptions about their own participation regarding cultural heritage displaying. The research conducted in the town of Pharsalus, central Greece. According to many indications modern Pharsalus is ancient Phthia, the homeland of Achilles. The results discovered a strong relation between the interpretation of a monument and public involvement which can provide a long term sustainable management. Along with the above results, a deep interpretation of what Achilles really represents as a human entity is cited.

Keywords: heritage, residents, participation, Phthia, Achilles

Introduction

While *community* is the apple of discord among scholars, since it is a vague term, its reputation is big in cultural tourism planning. Residents' opinions and involvement can secure proper heritage management and (cultural) tourism development.¹ This fact is of great importance, especially in rural regions, because cultural tourism can create jobs² and empower the

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¹ Pauline Sheldon, Teresa Abenoja, "Resident Attitudes in a Mature Destination: The Case of Waikiki" in *Tourism Management*, no. 22 (5), 2001, pp. 435–443.

² Aliza Fleischer; Daniel Felsenstein, "Support for Rural Tourism: Does it make a Difference?" in *Annals of Tourism Research*, no. 27 (4), 2000, pp. 1007 – 1024.

quality of life.³ In general, the development of local resources such as monuments can enhance local economy⁴ and any effort of cultural heritage displaying which is not connected to social and economic development is condemned to failure.⁵

Cultural heritage management is a very sensitive research field and unfortunately most times the outcomes are quite ambiguous since there is rarely a transition from theory to action. It seems that emphasis is given mainly on terms such as *conservation* and *preservation*. Though conservation and preservation are necessary for any monument in order to endure through time, they exclude one unique perspective; the chance and the right of the community members to experience it.⁶ Whenever this notion is adopted by those who are in charge, visit limitations may arise. However, the role of residents' participation is wider.

The paper reports the results of a resident survey conducted to crystallize the views of the residents at Pharsalus, a town consisted of approximately 9,000 inhabitants in the region of Thessaly, central Greece. The research questions which had to do with this specific survey were 1) Which should be the most important characteristic in the relationship between cultural heritage and residents? 2) Is everyone capable of participating in cultural heritage management processes? 3) Which is the best criterion for someone in order to participate? 4) Which motive is more attractive for participating? 5) How do they wish to participate? This case study is about the quest of the palace of ancient Phthia, the homeland of king Peleus and his son, prince Achilles. There are many indications that modern Pharsalus is ancient Phthia. Yet, there is no proof since no archaeological excavation has been done. However, nowadays, the majority

³ Christopher Tweed; Margaret Sutherland, "Built Cultural Heritage and Sustainable Urban Development" in *Landscape and Urban Planning*, no. 83 (1), 2007, pp. 62-69.

⁴ Sharr Prohaska, "Trends in cultural heritage tourism", in Michael Conlin; Tom Baum (eds.), *Island tourism: Management principles and practice*, New York: Wiley, 1995, p. 34.

⁵ Li Yang; Geoffrey Wall; Stephen Smith, "Ethnic Tourism Development: Chinese Government Perspectives" in *Annals of Tourism Research*, no. 35 (3), 2008, pp. 751 – 771.

⁶ Gordon Grimwade; Bill Carter, "Managing Small Heritage Sites with Interpretation and Community Involvement" in *International Journal of Heritage Studies*, no. 6 (1), 2000, pp. 33–48.

of archaeologists support this view and the acceptance that modern Pharsalus is ancient Phthia is made in this paper.

Study method

The methodology used involved mixed methods. As a participant – because of the proximity of the author’s permanent residence with the town of Pharsalus – the author joined every activity related to Achilles such as cultural events, speeches at Pharsalus’ cultural centre, various types of voluntary work, organization of the semi-Marathon called *Achilles*, guiding students from all over Greece etc. This whole process proved to be a great chance of recording the views of the residents who expressed their will to participate and most of all, which were their true incentives and how they perceived Achilles as a human entity. As an observer, many types of secondary data were gathered and studied such as newspaper articles, online publications and papers from the 1st international conference on Achilles which was held on June 2014 in the city of Lamia, brochures and other promotional material.

Another significant source of data was interviews. In-depth, semi-structured interviews were conducted with 5 people from the Municipality of Pharsalus, 7 people from the organization *Active Residents*, 3 independent researchers, 6 history teachers at school and 20 local people. The answers were written by hand and when the interviews were over, a comparison of those views was made. The interviews took place on May 2015 in the town of Pharsalus after personal communication. Moreover, 110 questionnaires were distributed to residents of Pharsalus accidentally so that their views could also be recorded. This procedure took place also on May 2015. The completion of the questionnaires was made at the same time the author asked the residents to do so (10 min duration) while the presence of the author ensured the answering of any possible perplexity. Data’s elaboration was made by using the Statistical Package for Social Sciences (SPSS).

Study results

Answering the first question, all the interviewees agreed that the relationship between residents and cultural heritage should be honest. Based on the fact that a monument belongs to the whole community and

not to individuals separately, people should care for the way that it could benefit the town in total. The Mayor of the town of Pharsalus stated:

“There is no doubt that we live in a globalized economy and money is a main element of everyone’s quest. Cultural heritage though is something different. It can unite and lead us to a common purpose; to spread the history of our homeland in the world. This can happen if the residents realize the long-term benefits of cultural heritage management and not focusing on ephemeral efforts to gain money. Judging by the residents’ behavior, I think we are in the right direction”.

Residents of Pharsalus seemed to have the same opinion. The results from the questionnaire showed that 70.9% believed that the relationship between residents and cultural heritage should primarily characterized by knowledge and understanding of the knowledge of cultural heritage, 0% by gaining economic profit, 1.8% by none of the previous two choices, 26.4% both of the two previous choices and 0.9% by something different (respect, admiration). Using the Chi-square test, no statistical significant differences were observed regarding sex, age and education level.

Consensus arose also for the capability of all the residents to participate in cultural heritage displaying. On the one hand, the interviewees admitted that referring to a quantitative framework, this is difficult especially when it comes to large cities and they underlined the fact that participation in their small rural community could be more feasible. This enhances Ostrom’s view.⁷ According to him, the development of participatory processes is more likely to happen in small rural communities. This opinion strengthens Murphy’s view⁸ that participation on a massive scale is something ideal. On the other hand, the most important thing – according to the interviewees – so that involvement can be realistic is the appreciation of the value of any monument and the understanding of the deeper meanings that it hides in its material context.

⁷ Elinor Ostrom, *Governing the commons*, New York: Cambridge University Press, 1990, p. 65.

⁸ Peter Murphy, *Tourism: A community approach*, London: Methuen, 1985, p. 14.

A resident of Pharsalus who often participates in various kinds of manifestations argued:

“Perhaps comprehensive participation is a utopia but this does not express pessimism. In my opinion, participation is not a static but a dynamic process which requires patience and persistence until a big percentage, if not all, of our compatriots can be persuaded about the meaning of the offering of those who already participate”.

Another resident pointed out:

“Participation should be seen from different perspectives. Everyone can be involved in his/her own way so that a good result can describe our efforts as well as possible. For example, bear in mind those residents who guide some romantic visitors from Austria, Germany and Great Britain who come to Pharsalus in order to seek Achilles’ palace. The image we create is of course extremely important”.

Regarding the residents, 62.7% answered that participation by everyone without exception is not feasible while 37.3% gave a positive answer. Statistical significant difference was observed between the feasibility of participation and the educational level (p -value=0.007). More specifically, high educational levels seem to perceive the feasibility of residents’ participation in a more negative way. No statistical significant differences were observed regarding sex and age.

The central object of the next question related to the best participatory criterion. The qualitative survey gathered four criteria: understanding of knowledge of cultural heritage,⁹ economic benefit,^{10 11 12}

⁹ Gordon Grimwade; Bill Carter, “Managing Small Heritage Sites with Interpretation and Community Involvement” in *International Journal of Heritage Studies*, no. 6 (1), 2000, pp. 33 – 48.

¹⁰ Einar Bowitz; Karin Ibenholt, “Economic Impacts of Cultural Heritage: Research and Perspectives” in *Journal of Cultural Heritage*, no. 10 (1), 2009, pp. 1–8.

¹¹ Jonas Rehmet; Keith Dinnie, “Citizen Brand Ambassadors: Motivations and Perceived Effects” in *Journal of Destination Marketing & Management*, no. 2 (1), 2013, pp. 31 – 38.

experience to previous participatory processes and total time of permanent residence¹³ with clear emphasis on the first one. The chief of the organization *Active Residents* stated:

“Through our efforts and events organization we have concluded that the notion of what a monument represents is basic and the most important conclusion is that the understanding of cultural heritage or history in general, maintains the interest of those who participate steady. It is like they are getting energy from the monument itself”.

The residents did not differentiate themselves since 70% agreed that the best criterion for participation should be the first one, 12.7% the second one, 10% the third one and 7.3% the last one. No statistical significant differences were observed regarding sex, age and educational level. The residents were also asked to answer if they would like to participate in a process related to their cultural heritage and what would be their motive.

More specifically, 60.9% gave a positive answer about their will to participate. No statistical significant differences were observed regarding sex, age and educational level. Of those who answered positively, 49.1% answered that their motive would be voluntarism and 11.8% economic benefit. This result contradicts other research conclusions where altruism seems to play no significant role.¹⁴ Statistical significant difference was observed between motives and age (p-value=0.049). It seems that proportionally, voluntarism has greater resonance to the older people.

Finally, the residents were asked to record their preference regarding their participation. The suggested answers were monument’s conservation,¹⁵ financial assistance,¹⁶ registration to a cultural

¹² Brent Ritchie; Mikko Inkari, “Host Community Attitudes toward Tourism and Cultural Tourism Development: The Case of the Lewes District, Southern England” in *International Journal of Tourism Research*, no. 8 (1), 2006, pp. 27 – 44.

¹³ Dogan Gursoy; Claudia Jurowski; Muzaffer Uysal, “Resident Attitudes: A Structured Modeling Approach” in *Annals of Tourism Research*, no. 29 (1), 2002, pp. 79 – 105.

¹⁴ Jonas Rehmet; Keith Dinnie, “Citizen Brand Ambassadors: Motivations and Perceived Effects” in *Journal of Destination Marketing & Management*, no. 2 (1), 2013, pp. 31 – 38.

¹⁵ Dalia Elsorady, “Heritage Conservation in Rosetta (Rashid): A Tool for Community Improvement and Development” in *Cities*, no. 29 (6), 2012, pp. 379 – 388.

organization,¹⁷ participation as local guide,¹⁸ ¹⁹ participation in various kinds of manifestations²⁰ and promotion of objects/goods related or not to the monument.²¹ ²² The residents were allowed to pick more than one answer if they wished so. The first choice gathered 27.3%, the second 7.3%, the third 23.6%, the fourth 22.7%, the fifth 45.5% and the sixth 20%. It is obvious that the fifth choice gather the biggest percentage since it is an option that is easier for anyone to choose.

At this point, it was considered appropriate to present the main aspects of Achilles' character as they derive from the opinions of the residents who participate in any process regarding ancient Phthia and also the independent researchers. A common view, without exception, was that there is an incorrect impression about Achilles – that was just a great and extremely powerful warrior. It seemed that all those who expressed wish to participate in displaying processes were distinguished for their deep understanding about what Achilles really represents. Below, an overall picture of Achilles is given as this emerged from the discussions with those active residents, teachers and independent researchers. Since the analysis could be very extensive, the opinions are presented here summarily but simultaneously comprehensively.

¹⁶ Nik Azhari; Mohamed Embong, "Public Perception: Heritage Building Conservation in Kuala Lumpur" in *Procedia – Social and Behavioral Studies*, no. 50, 2012, pp. 271 – 279.

¹⁷ Gordon Grimwade; Bill Carter, "Managing Small Heritage Sites with Interpretation and Community Involvement" in *International Journal of Heritage Studies*, no. 6 (1), 2000, pp. 33 – 48.

¹⁸ Gyan Nyaupane; Duarte Morais; Lorraine Dowler, "The Role of Community Involvement and Number/type of Visitors on Tourism Impacts: A Controlled Comparison of Annapurna, Nepal and Northwest Yunnan, China" in *Tourism Management*, no. 27 (6), 2006, pp. 1373 – 1385.

¹⁹ Noel Salazar, "Community-based Cultural Tourism: Issues, Threats and Opportunities" in *Journal of Sustainable Tourism*, no. 20 (1), 2012, pp. 9 – 22.

²⁰ Brian Garrod; Alan Fyall; Anna Leask; Elaine Reid, "Engaging Residents as Stakeholders of the Visitor Attraction" in *Tourism Management*, no. 33 (5), 2012, pp. 1159 – 1173.

²¹ Shadreck Chirikure; Gilbert Pwiti, "Community Involvement in Archaeology and Cultural Heritage Management" in *Current Anthropology*, no. 49 (3), 2008, pp. 467 – 485.

²² Yi Wang; Bill Bramwell, "Heritage Protection and Tourism Development Priorities in Hangzhou, China: A Political Economy and Governance Perspective: in *Tourism Management*, no. 33 (4), 2012, pp. 988 – 998.

i) *Fighting skills*: No man could stand against him since he was incomparable. Furthermore, Achilles is known as the best warrior of all times.

ii) *Brave morale*: Achilles did not hesitate in front of any danger.

iii) *Noble descent*: His grandfather Aiakos was one of the most equitable man of the world and after his death, Hades made him judge of the souls of the dead together with Minos and Rhadamanthys. His father, Peleus, was the dearest mortal to the gods because of the respect he showed to them. As a result, Peleus' soul did not go to the underworld but to the Elysian Fields.²³ Furthermore, his mother was a goddess, the Nereid Thetis.

iv) *Beauty*: Achilles was a tall man with glistening eyes and a strapping body. Even his hair was red-blond and he was shining like a small sun.

v) *Intellectuality*: His education and training near centaur Chiron, the wisest teacher in Greek mythology, made him a person with deep spirit.

vi) *Strength*: His peerless power is demonstrated by a Pindar's testimony where Achilles at the age of six killed lions and bears and put the carcasses in Chiron's cave²⁴ while, for instance, Heracles killed the Nemean Lion at his peak.

vii) *Integrated personality*: This aspect has to do with his training and education at Chiron's side. The wise centaur, apart from the art of war, taught Achilles medicine, music (even the Muse Calliope was leaving Olympus in order to teach Achilles music), astronomy, to respect the gods, to be patient but most of all to despise secular goods.²⁵

²³ Menelaos Stefanidis, "Aiakos and Peleus", in Menelaos Stefanidis (ed.), *Theseus and Perseus*, Athens: Sigma, 1992, p. 104.

²⁴ Theodoros Mavropoulos, *Pindar: Isthmionikoi, Nemeonikoi*, Thessaloniki: Zitros, 2008, p. 405.

²⁵ Athanasios Karatolias, *Pharsalus: From the Ancient Times to the Present*, Larissa: Self-edition, 2012, p. 34.

viii) *Honor/Justice*: His death was certainly inevitable, fated by destiny and defined by his own choices which were dictated by its commitment to honor. At the time he conquered 23 cities with his Myrmidons, Achilles gave Chryseis to Agamemnon in order to dignify him but shortly afterwards he blundered by detaching with violence Briseis from Achilles. Achilles behaved with justice in contrast with Agamemnon. In heroic society, honor was identified with the status and recognition of the individual.²⁶ Therefore, the loss of Briseis was not just a woman's loss. Achilles was the personification of honor and justice. The *Iliad* itself does not blame him. Neither Agamemnon nor Nestor blamed him for insubordination. They did not punish him and at the same time they did not challenge his right to withdraw from the battlefield. Royal strength should be combined with justice; this was the impeachment of Achilles against Agamemnon. That is why Achilles cannot be accused of selfishness; because everyone knew the integrity of his character.

ix) *Prudence*: The goddess Athena motivated Achilles not to pull his sword out during his disagreement with Agamemnon. This symbolizes the prevalence of reason in a situation very difficult to handle and proved Achilles' self-discipline.²⁷ Moreover, Achilles accepted the existence of a paradox which was not reasonable; although he knew that he was *ἄριστος* which means excellent, the best of all in every sector, the one who ruled was Agamemnon just because he had Zeus' scepter.

x) *Menis*: In the epic poems, the word *menis* which means redoubtable wrath was used only for the gods. The only case that this term was used for a mortal (human or demi-god) was Achilles,²⁶ not even Heracles. Zeus felt *menis* when gods defied him; Apollo felt *menis* when the Achaeans dishonored his priest, the father of Chryseis. The *menis* of a god could cause plague, war or burn a whole city.²⁷ This power had the *menis* of Achilles as well, with disastrous consequences. The anger of Achilles was beyond human limits and this makes him divine.

²⁶ Popi C-P, *Homer Iliad: Wrath (Menis)*, 2012

[http://archeia.moec.gov.cy/sm/7/rapsodia_a_new.pdf], 04 September 2016.

²⁷ Theodoros Mavropoulos, *Homer: Iliad*, Thessaloniki: Zitros, 2010, p. 37.

xi) *Excellence*: Achilles exceeded everyone regarding beauty, speed, power, spirit, rhetorical ability. His superiority was so great that it threatened the limits of human nature. One of the independent researchers stressed:

“Perhaps it is no coincidence that Apollo killed Achilles. If we analyze the aspects of Apollo we shall see that he is called as the god of music, medicine, spirit, athletics, light (literally and metaphorically because of his red-blond hair). These aspects can be observed in Achilles too. So, a good question for research is if Apollo could not tolerate a mortal (even though he was semi-god) to reach at his level”.

The exhortation of his father, *αἰὲν ἀριστεύειν*,²⁸ which means “always strive for excellence”, depicts the struggle of human to reach the peak of every sector in life and thus seeking and succeeding progress. This process though requires time, patience, persistence and internal struggle. It is no coincidence that Achilles in the ancient world stood as the ideal human figure and unattainable imitation standard. He fulfilled to the maximum the essence of *arete* (virtue) and this made him *ἄριστο* which means the excellent, the best. Another element that proves the *arete* (excellence) of Achilles is the exhortation of his teacher in Troy, Phoenix, who urged him *μύθων τε ῥητῆρ’ ἔμεναι πρηκτῆρὰ τε ἔργων*²⁹ which means “excel in speech when people are gathered just like you do in your actions”. Speech must be effective since it has the power to motivate people to be energetic. Achilles connected these two elements and achieved the harmony of the ultimate powers of speech and action. *Arete* is a combination of reason and power, a unity of theory and action.²⁹

xii) *Divine admiration*: All the gods, except Apollo, admired the semi-god. He was closely linked with Zeus (great grandfather) and Athena, the gods who were predominantly associated with victories; his horses (Balius and Xanthus – Poseidon’s gift) and weapons (no mortal man could raise his

²⁸ Theodoros Mavropoulos, *Homer: Iliad*, Thessaloniki: Zitros, 2010, p. 466.

²⁹ Martha Tsanaktsidou, *From Homeric to philosophical excellence*, Diploma Thesis, School of Philosophy, Aristotle University of Thessaloniki, p. 16.

spear) were divine.³⁰ Even his armor, which was crafted by god Hephaestus, glittered so much as if he was a living god³¹.

xiii) *Formidable unarmed presence*: This is about an outstanding event from the Iliad when Hector killed Patroclus and the Trojans tried to dishonor his body. It was Hera that informed Achilles and told him to go as he was to a tomb so that the Trojans could see him. When they understood the presence of Achilles by a strong shout, the whole Trojan army moved back.³⁰

xiv) *Untamed vehemence*: In the Iliad, for example, Ares stood against Diomedes who beat him with the help of goddess Athena. No god dared to stand against Achilles though. Even Apollo killed Achilles with an arrow from Paris and the river god Scamander did not take a solid form in order to face him.

xv) *Agony/Friendship*: Reading the Iliad, it is very easy for anyone to observe that it was Achilles who cared about the troops when Apollo provoked the plague among the Achaeans and convoked board so that the cause of this bad situation should be discovered. Furthermore, he was the one that promised protection to the clairvoyant Calchas in order to reveal the truth (he knew that Agamemnon was responsible for Apollo's wrath and so he was afraid of announcing it). Last but not least, Achilles died for friendship, revenging the death of his friend.

xvi) *Fates*: Returning to the battlefield after Patroclus' death, the rage of Achilles was so big that even Zeus feared the fact that he might go against the Fates and conquer Troy by himself (the Fates had foretold that Achilles would die outside Troy). For this reason, he sent Apollo to help Paris kill him. At this point, it should be noted that even Zeus could not be above the Fates. This demonstrates the dynamic of the great hero.

³⁰ Menelaos Stefanidis, *Iliad: The Trojan War*, Athens: Sigma, 1992, p. 110.

³¹ Kai-Anne Clews, *A Comparative Essay on the Figures of Achilles and Heracles*, 2014 [http://www.academia.edu/2031944/A_comparative_essay_on_the_figures_of_Achilles_and_Herakles], 04 September 2016.

xvii) *Worship*: Along the Greek territory, in the regions of Thessaly, Epirus and Sparta, Achilles was worshiped as a god. Specifically in Sparta, there was a temple devoted to Achilles whose doors should never be opened and when the teenagers of Sparta wanted to participate in running contests, they should sacrifice to Achilles first.³² The close bonds between Achilles and Sparta lie in the fact that Achilles was a model for the Spartans. This can be seen in their community operation where there is a transition from the creation of just one excellent man to the creation of a whole society comprised of excellent men, adopting his virtues, way of life, death defiance; his whole philosophy in general. It is worth noting that Socrates considered that philosophy was older in Sparta, not in Athens.³³ Just how important he was, can be seen in a custom connected with the Olympic Games and the fact that Sappho considered him as the ideal bridegroom for a woman.³⁴ The traditional ceremony which inaugurated this seasonally recurring Pan-Hellenic festival centered on Achilles; on an appointed day when the Games were to begin, the women of Elis, the place where the Olympics were held, fixed their gaze on the sun as it set into the western horizon and began ceremonially to weep for the hero.

xviii) *Life after death*: This is perhaps the most important aspect of Achilles' mentality and life attitude since all those who participated in the interviews noted this fact. The principle that distinguishes Achilles from any other figure in Greek mythology is that he knew that his life was going to be very short. A resident from Pharsalus argued:

“Every human being in the Trojan War or in life generally, thinks of a possibility to escape from death. Achilles though seems to embrace death. Defying death is the highest form of freedom and this is why Achilles is divine and considered as the ideal human model in the antiquity”.

³² Athanasios Karatolias, *Pharsalus: From the ancient times to the present*, Larissa: Self-edition, 2012, p. 44.

³³ Ioannis Christodoulou, *Plato: Protagoras*, Thessaloniki: Zitros, 2004, p. 175.

³⁴ Gregory Navy, *The ancient Greek hero in 24 hours*, Harvard University: Belknap Press, 2013, p. 93.

One of the three independent researchers went a step further:

“In fact, Achilles’ death demolished the world of the gods since he proved that humans can make their own choices and in front of the darkness he answered with a defying smile. While the majority of people do everything they can to deceive death with many ways, he gladly chose the difficult path. Moreover, if we had the ability to subtract immortality from the gods, we would not know their attitude towards death. Perhaps it was positive (although I doubt it), perhaps negative. Still, we are talking about possibility. When we are referring to Achilles, we are talking about certainty”.

This life attitude derived from the training and education on the side of centaur Chiron who among other things, he taught him the most difficult but most important thing as well; the despise of secular goods.

This notion made him not fear death. A notion that is very rare today since humanity has chosen a life within naderism. Many interviewees expressed the opinion that Achilles is a counterweight to modern way of life.

Apart from his immortality because of the way he lived and died, Greek mythology made him immortal in a different way. In a lost epic poem named *Aithiopsis*, his mother Thetis transfers his body onto an island called Leuke (which means White Island) in order to live there as an immortal. But the main question is *“Why Achilles lives as an immortal alone”?*

The answer is hiding in the role his mother had in Greek mythology. Although Thetis did not belong to the Olympians and theoretically was considered as an inferior goddess, her existence is extremely important. Firstly, it was Thetis that saved Zeus himself after the rebellion of the other gods against him.³⁵ Secondly, the overwhelming superiority of Thetis against the other gods is that she could be the cause of Zeus’ dethronement.³⁶ The Titan Prometheus, when he was bound in chains in mountain Caucasus, threatened Zeus since he was the only one who knew a big prophesy; that of Zeus’ future crash. It was foretold by the Fates that the Nereid Thetis would give birth to a son much stronger than his father. Zeus and Poseidon quarreled for Thetis without any knowledge

³⁵ Theodoros Mavropoulos, *Homeric hymns*, Thessaloniki: Zitros, 2005, p. 519.

³⁶ Menelaos Stefanidis, *Prometheus*, Athens: Sigma, 1991, p. 30.

about what they would probably face. Consequently, Thetis was presented as a major challenge against Zeus' superiority and threatened the divine order. When Heracles set Prometheus free and he revealed the secret, Zeus abandoned Thetis to marry any immortal. Instead, the gods suggested she could marry the kindest of the mortal men and beloved to the gods, Peleus. From this union, Achilles was born but he was a semi-god and thus not a threat to Zeus anymore.

Achilles knew that his fate was changed by the will of Zeus and that instead of being the excellent man among mortals, he could be the first among all gods. Looking for the social interpretation of the myth, it is easily understood the resonance that the name of Achilles had at that time (the fact that a myth was created around his name with central content his possibility to be the next ruler of the world). In the end, Thetis took her son's body from the pyre and deposed it on the White Island so that he could live forever. There should be no confusion about the content of Odyssey which presents the soul of Achilles in the underworld. This is a usual phenomenon in Greek mythology; for example the one half of Heracles remained in Hades but the other lived an eternal life on mountain Olympus. But a final question remains: *"Why Achilles does not enjoy his immortality on mountain Olympus like Heracles or in the Elysian Fields like his father, Peleus, Menelaus, Diomedes, Cadmus etc?"*. The third independent researcher quoted:

"Perhaps this is also not a coincidence. The name of the island is Leuke, which means white, and metaphorically speaking, may represent the eternal peacefulness just like the Christian paradise. In addition to this, Achilles knew that he could be the first among all gods and this perspective was prohibited on purpose by Zeus. Living on mountain Olympus like Heracles, would mean his submission to him. Achilles was a man who pursued through his commitment and fulfillment of the heroic code to find his divine nature; he is more than a god".

Conclusion

The selected way of a monument's displaying and promotion plays a fundamental role. The advantage of displaying almost forgotten monuments is that strong foundations can be put from the beginning, proper and long-term management can exist and powerful bonds between

cultural heritage and residents can be created. If the local community has not a large population, these bonds seem to become even more powerful and it is much easier to succeed social cohesion. Deep interpretation gives meaning not only to any monument but also to the residents since they can focus on not what or how a monument can be preserved and displayed but why a monument should be preserved and displayed. Every cultural heritage item around the globe is a different place identity and the past plays a crucial role in forming it. This case study proved that residents acquired unity (Image 3) by the interpretation of a history long forgotten whose memories came back and a future they shall face together; for in those memories people live on.

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