Terminology

The terms in use remain very complex concepts and are used in a variety of ways. Examination of their dictionary definition or derivation is useful as much as their interpretation for the current purpose.

The word **authenticity** derives from the ancient Greek word *Αυτοέντης* (*Aphtoentis*) meaning the person who acts upon authority which corresponds to the English *master*. Authenticity in architecture is interpreted as the undisputed prototype, the archetype and the master-piece. The coding of prototypes demarcates the architectural norms[1] and types as well as the historical courses of every "authentic" tradition located in the realm of identity. Tradition is the evidence of continuity of identity through time. Authenticity is a desirable quality of tradition while tradition is a commodity.

In the previous context, authentic architecture emerges and is legitimated when it expresses local values.

The term **hybridity** derives from biology and the Darwinian evolutionary theory[2] of species dictating "that crosses between varieties of a species are usually fertile, but crosses between species are generally sterile". When this statement is applied to the built environment it means that in the long run what is impaired for a culture vanishes. Mean while intensified contact between cultures institutes a period of hybridity. Hybridity in this context is present in every transitional period of intercross between one culture with another. The latest period of hybridity is the current one with instant communication intercrossing multi-cultures. An intercross is emerged between local population possessing the individuality of architectural heritage as an economic commodity and the consumers of instant communication in search of their individuality. A new hybridity arises.

From the spectrum of the meanings of the term **identity** it is used the notion that perceive identity as a social good structured according to the specific historical paths[3] of each region. From the historical context the "desired" collective memory "is selected and projected" onto the built environment, in respect to the symbolism of the architectural heritage in favor. In times of conquest, the dominant nation imposes the architecture that expresses it, which consequently results in the coexistence in the same place of monuments and premises of diverse historical origin that compile the architectural heritage, wherefrom prevalent representations are selected in later times of development. The emergence of identity is a very complex phenomenon related to perception, images and interpretations.

Sustainable development as all the previous notions is a neology and in fact the latest. According to the European Union statement *sustainable development means to meet the needs of the present generation without compromising the ability of future generations to meet their own needs. Sustainable development is about safeguarding the earth's capacity to support life in all its diversity. It is based on democracy, gender, equality, solidarity, the rule of law and respect for fundamental rights.*

This statement simplified means to improve living and working condition without damaging the environment. Management of authentic traditional architecture promotes development and benefits in rural communities increasing employment and attracting tourism.

The term **rural** describes *the historical interaction between natural resources and human ways of appropriating them and that beer witness to the coherent hybridization of the biophysical factors of a region and the socioeconomic factors of the community that inhabit it*[4]. In the present research the dimension and divers meaning of the term "rural" interest in the codification of norms for the sustainability of the local identity of settlements with a population inferior to 2000 inhabitants, a population that in Greece is counted as rural. Local identity that protects authenticity and have patience for hybridity to develop. Rural communities possess a long history of interaction with their natural environment and are associated with skills and practices that are represented in their built environment that in summary is generating the traditional values. But communities change, values and aspirations change sometimes under the guise of promotion or enhancement. A new character is created and promoted as authentic that has little cohesion with rural tradition.

The issues of authenticity and hybridity in rural areas deal with the transforming process that envision the built environment into a cultural imaginary. An imaginary that -while emulating the developmental progress- has not to risk the destabilization of local culture. The issue seems outstanding and it keeps on emerging during the different historical phases of the recent era.

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[1] Oliver, P.,(ed.), Enc. of vernacular architecture of the world, University Press,Cambridge, p.33, 1997.

[2] Gould, S., J., The structure of evolutionary theory, Belknap Press, Cambridge,   p.132, 2002.

[3] As stated in the introduction of the Concervation of the architectural heritage of the Council of Europe, signed on 3.10.1985 in Granada, Spain.

[4] www.rehabimed.net, Method for the rehabilitation of Traditional   Mediterranean architecture, working document, p.9, 2005.