

Preface

ICOMOS Suisse, ICOMOS Deutschland, ICOMOS Austria, ICOMOS Luxembourg

The *Davos Declaration*, which was adopted during the European Year of Cultural Heritage 2018 on the occasion of the World Economic Forum in Davos, with the participation of ICOMOS, understands building as a culture and defines *Baukultur* as the sum of all human activities that maintain and shape the built environment (see p. 121). The term *Baukultur* is meant to encompass the entire building stock and all construction activities, including: all monuments and other elements of both the material and immaterial cultural heritage; public spaces; cultural landscapes or historical sites; but also the planning, design and production of contemporary architecture and infrastructure. Thus, the term *Baukultur* goes well beyond a widely accepted usage that is limited to the built cultural heritage. The notion of *Baukultur* in the *Davos Declaration* not only addresses architectural tradition or the built heritage; rather, it also includes the entirety of the built environment as well as current planning and construction activities, together with their discursive and participatory facets as well as their social and environmental dimensions.

The *Davos Declaration* certainly does not content itself with the definition of an expanded conception of *Baukultur*, but also formulates qua-

litative demands. *Baukultur* should be understood in a sophisticated manner and be able to satisfy superior requirements or, precisely, meet the criteria of a *high-quality Baukultur*, namely, a comprehensive approach that is better able to shape the entire built environment and all construction activities, thereby strengthening social cohesion and ensuring a more sustainable development. This broader perspective, not least an increasing emphasis on the environmental dimension of a high-quality *Baukultur*, also opens up new opportunities for monument preservation and the management of our architectural heritage – while possibly giving rise to critical epiphenomena. How important are the roles played by archaeological or architectural cultural heritage and monument preservation in promoting a high-quality *Baukultur*? Can existing monuments and their preservation provide a proper basis, might they be suited as a model for the objectives of the *Davos Declaration* or, quite the reverse, may they prove to be a stumbling block, an obstacle to the comprehensive vision of Davos? These questions are addressed by the contributions to the discussion that ICOMOS Suisse collected and edited on behalf of the German-speaking ICOMOS national committees for the present book, Volume V of the MONUMENTA series.

A *high-quality Baukultur* – as it is called in the English version of the *Davos Declaration* – is an elusive, new combination of words that is neither limited to a subjective perception of tastefulness nor simply aims to address a purely formal matter. The term does not name individual qualities; rather, it embodies the claim for a comprehensive and integrative improvement of all quality features. Is a simple mountain chapel, built without any great architectural ambition but displaying a deep religious bond between the local population and the site, part of high-quality *Baukultur* or, if it is not, what characteristics are required to deserve this grading, for example: interaction with a contemporary offering? Don't anonymous testimonies of earlier eras embody high-quality *Baukultur* just as much as the superb architectural designs of new buildings, for which the remains of Roman walls may have had to make way?

There are no simple answers to these questions. Following the adoption of the *Davos Declaration* 2018, a quality system with eight high-quality *Baukultur* criteria was developed and published by the Swiss Federal Office of Culture (FOC; see p. 132, link to English version on p. 139). The notions of *governance, functionality, environment, economy, diversity, context, sense*

of place and beauty were intended to make it clear that high-quality *Baukultur* encompasses more than the mere fulfilment of specific technical, architectural or aesthetic requirements. High-quality *Baukultur* also means seeking and achieving a consensus on cultural values.

If the vision of the *Davos Declaration* is to come to full fruition, this will require the collaboration and understanding of all those involved in the planning and construction processes or of those yet to be involved. This is a good reason for this MONUMENTA volume to delve deeper into the importance of cultural heritage as a contribution to high-quality *Baukultur* and to explore the opportunities for monuments and monument preservation to play their part in this. In their different ways, the present essays deal with the tensions between cultural heritage preservation, contemporary development and design, and social impacts, and tackle the interactions between these different concerns and stakeholders. They also seek to be an encouragement to consciously and more frequently reflect the exigencies of high-quality *Baukultur* in daily practice.

MONUMENTA volumes are published at irregular intervals by the ICOMOS national committees of Germany, Austria, Luxembourg and Switzerland. On the one hand, they assist the debate on monument preservation topics amongst German-speaking countries; on the other hand, contributions and discussions are thus made accessible to interested parties outside of this linguistic region, while promoting the exchange of experiences and knowledge between theory and practice, and between education and research. In consultation with the other German-speaking national groups, ICOMOS Suisse took charge

of the publication of this volume. Its aim is to impart the significance of monuments and the historical building stock in the field of tension between past, present, and future, and purposefully introduce it into the current debate on *Baukultur*.

We would like to warmly thank everyone who took part in the publication of this fifth volume, in particular all the authors for their willingness to familiarise themselves with this topic and share their experiences and reflections. Our thanks also go to the Federal Office for Culture (FOC) for providing support to the project, the *Davos Declaration* documents, and the *Davos Baukultur Quality System*. Both documents can be found in the appendix.