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This issue includes a new section called Documenta. It is elaborated by the journal itself with the intention of making visible relevant unreleased documents from the different archives of the School of Architecture of the UNAM.

New Campuses, New Students: Architecture, Urbanism, Design and Community towards an Understanding of an Intangible Heritage

The twentieth century represented a historical pivot in many aspects of human life. One of them, connected to population growth, was the unprecedented expansion of higher education around the world. In the Americas, the construction of new universities and, above all, new university campuses defined an era and a very specific model of development that involved the professionalization of the population and the transformation of many societies.

The use of the *linate campus* was popularized in the early twentieth century by the growing influence of U.S. higher education institutions as a product of that country's rising status as a world power. The definition of the term in English refers to the idea of a large open space with several buildings arranged around a central area that all can enjoy.¹ On the other hand, in Spanish, even by the middle of the 20th century it was officially understood as a *linate* form of the word *campo* (field); its primary definition is a "vast terrain outside populated areas."²

The Anglo-Saxon use of the word defined a model of urbanization that was the product of the socioeconomic transformations of the twentieth century, but also of the implementation of an administrative

model for higher education institutions as a essential part of a specific pedagogical model. Here, their peripheral location, isolation, spaciousness, green areas and athletic spaces played a decisive role, under the phrase *mens sana in corpore sano*.³

More specifically, the change in scale represented by the use of the word *campus* can be seen in contrast with the concept of *court*. If prior Anglo-Saxon higher education institutions had been organized in courts, the circumstances of the twentieth century would impose a new focus with a much greater scope, which would require a new concept to describe it, the *alonesaid campus*.

Beyond the institutional and pedagogical model offered by the concept of the *campus*, the term *Ciudad Universitaria* began to be utilized in Latin America in the 1920s, due to the influence of Paris *Cité Universitaire*, a development that shared many of the principles of the *campus* but was part of the city itself and limited to residential and athletic accommodations and did not include other aspects of university life (Figura 2). Although the term was adopted in Spanish, the first true *Ciudad Universitaria* in a comprehensive sense was built in Madrid in 1928.⁴

In Latin America, its use became common as different countries in the region built their own *Ciudades Universitarias*. In Mexico, it was even used as a synonym for the university and the University District prior to the construction of Mexico City *Ciudad Universitaria* in Pedregal de San Ángel.⁵

Ciudades Universitarias in Latin America were materialized in a single gesture of integration, which represented an environment for the moral rebirth of society, a space for the gestation of a university community, not simply a space for study. They also marked a fruitful period of Pan-American exchanges⁶ and the first and clearest example of a modern urbanism understood as a tool for transformation in the region, not just as an innovative form of planning. The term even entered the dictionary under the entry for the word *city* in 1956.⁷

We now value them as tangible heritage, as they incarnate one of the region's most important contributions to the history of world architecture and the architecture of the twentieth century. But more indirectly, they are also a form of intangible heritage, as they have created authentic university communities that continue to be influential in the present.

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