ARCT3310 History and Theories of the Built Environment

2732 Orleans Avenue, New Orleans, Louisiana, September 2005
Robert Polidori (Canadian, b. 1951)
ARCT3310 History and Theories of the Built Environment       Unit Outline

This unit is primarily an account of key historical developments and philosophies underlying theories of contemporary architecture and the built environment.

As outcomes students will be able to reflect critically upon a range of philosophies, theoretical discourses, concepts and terms central to the study of buildings, design and architectural history, particularly in instances where the built environment engages with other disciplines and fields of enquiry. They will be able to form arguments and analyze works of architecture using appropriate theoretical tools, to research and to write with a suitable degree of scholarship and intellectual rigor.

This unit focuses in detail on issues central to the study of architecture and the built environment and encourages the development of individual views and theoretical positions. Unlike some intellectual projects which promote an inter-disciplinary study of architecture and related design disciplines in relation to social or political circumstance, this unit takes as its object of study the historical and theoretical underpinnings of buildings and their implication of relations of power and social organization. A particular perspective is formed by the study of developments in nineteenth-century Europe and Australia as they helped form contemporary concerns. To illustrate both historical developments and contemporary concerns, lectures often rely on a 'case study' mode of presentation.

Unit Coordinator: Associate Professor William Taylor
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6488.2580/6488.1082 (fax)
rm. 3.04, meeting times, Wednesdays 11-1pm

COMMUNICATION     Communication between Bill Taylor and students enrolled in this unit will occur, in the first instance, via email. Students should a) activate their Pheme account and student email account; b) check their account regularly (at least weekly); and c) communicate with University staff ONLY through their student email account (Staff have been advised not to respond by email to other addresses).

FACULTY POLICY AND PROCEDURES
Policy and Procedural information for the Faculty is available on the web at www.alva.uwa.edu.au/current_students/forms_and_policies governing:

  Extensions
  Late Work
  Digital Submissions
  Academic Conduct

PREREQUISITES This unit assumes that students have already developed certain basic skills. It is expected that students have an adequate command of: i) English and related communication skills including an ability to understand and adhere to basic conventions of writing, composition and grammar; ii) scholarly conventions including the proper use of notation systems (footnotes and endnotes) and bibliographical referencing techniques; iii) reading skills including an ability to identify and articulate ideas expressed through written means; and iv) library and basic research skills.

ORGANISATION The course is organised as follows:

LECTURES and discussion on the history and development of key philosophies underlying theories of architecture and the built environment with an emphasis on key theorists as well as the cultural and political conditions which were to influence their work. These will last two hours and are held each week.

SEMINARS will be held regularly, more or less weekly, and enable a more detailed examination of issues emerging from the lectures. Students are to form themselves into reading groups, each expected to meet regularly before the scheduled lectures and seminars and to discuss not only assigned readings, but to bring additional material to bear on the subjects covered during the week. In some instances, small assignments are given to focus discussion in the seminars. Each group is responsible for commenting on the readings and for raising relevant questions to be discussed.
One MAJOR ESSAY of approximately 3000 words in length is required to be submitted no later than Monday, 14 May at 10am. A typewritten abstract of the paper, of length to be specified, including preliminary bibliography is due no later than Monday, 19 March, at 10am. A revised abstract must be submitted with the essay. A number of topics relating to each lecture will be provided in the first week for students to choose from (no more than two students per seminar will be allowed to choose the same topic!). Text submitted beyond the specified word or page length will not be assessed.

One FINAL EXAM will be offered this semester. It will be two hours long and will test students’ comprehension of lectures, terms and readings.

All submitted work is to be presented in a suitable academic manner to the resource room in FALVA. Cover sheets are required. Work is not to be submitted elsewhere, the front office, to tutors or placed under the Unit Coordinator’s door. They will not be accepted electronically, via email. Style guidelines are included in this course guide though students may also wish to familiarise themselves with style guides available on the Library website (search for ‘Using Electronic Sources’ and ‘Citing your sources’).

The opportunity exists for individual tutorials should a student need additional assistance with course materials or to discuss his or her performance. Such contact should be arranged with the course coordinator or tutors ahead of time.

FOCUSED READINGS are required for all students – again, to be read before lectures and seminars in a given week. Seminar discussions and exam questions will be based on these. They will be made available online and/or, possibly for sale and on reserve in the EDFAA Library. Sometimes, it may appear that readings for a given topic do not seem to relate directly to one another. It is often the case, however, that several themes or issues are being raised in the lecture and seminar or those readings have been purposefully selected because they present opposing points of view or different discursive or argumentative styles. Persevere and most importantly, bring any questions you may have regarding the readings to the lecture and seminars. Nearly everyone is a beginner here.

Tutorials in finding useful library resources and searching journal and newspaper databases have been organised with the friendly support of EDFAA staff for the first two weeks of terms. Students are required to attend these and to familiarise themselves with this material (they are purposefully designed for this course and will extend a knowledge base acquired from previous years). Tutorials are also available online; for you to access it, go to the WebCT page http://webct.uwa.edu.au/ and logon with your student number as ID and pin number as password. Access may also be provided from the Library website http://library.uwa.edu.au/, under the 'Online courses' heading. To access the course materials online click on the article or chapter titles (not necessarily the link icons).

There is no set text for this course, though a useful reference book is The Fontana Dictionary of Modern Thought. Another excellent resource (and available electronically through the Library website) is the Routledge encyclopedia of philosophy online.

STUDENTS are obliged to participate in reading groups and attend all seminars prepared to deliver assignments and to contribute to discussions. Marks will be awarded proportionally as follows:

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<thead>
<tr>
<th>Assignment Type</th>
<th>Weight</th>
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<tr>
<td>Major Essay</td>
<td>50%</td>
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<tr>
<td>Final Exam</td>
<td>30%</td>
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<tr>
<td>Seminar Presentations</td>
<td>20%</td>
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(These are based on work undertaken and presented by the reading groups)

At the end of the term students are assigned a mark of 'satisfactory', 'average' or 'unsatisfactory' for their role in seminar presentations. A 'satisfactory' mark (you attend and breathe, talk and ask questions and respond to other questions regularly) mark results in the student being given an additional 20% for the higher of their major essay or exam mark.
An 'average' mark (you attend and breathe, talk and ask questions occasionally) results in an additional 20% for the average of their major essay and exam. An 'unsatisfactory' mark (you attend and breathe) results in the student being given an additional 20% for the lower of their essays or exam mark.

**Example:** A student who is awarded an 80pts out of 100 for their major essay and who fails their exam with a 40pts, but who has nonetheless attended seminars regularly and delivered strong presentations will receive a course mark of 68% (70% of 80pts + 30% of 40pts). The same student, were he or she fail to attend seminars regularly and to deliver poor presentations, would receive a course mark of 60% (50% of 80pts + 50% of 40pts).

**NOTE**

It should be noted that all seminar presentations, exam and written requirements are compulsory. Failure to submit any piece of work will result in zero marks being recorded for that section of the course. Late submissions will only be accepted in accordance with the Faculty Late Work Policy and Extension Policy. The Faculty's plagiarism policy will be strictly enforced (see following page).

All submitted work should be typewritten and be delivered to the staff of the Resource Library. Under no circumstances is work to be delivered to the Lecturer's office or be given to tutors. Students must keep a copy of all assignments submitted.

**CLASS TIMES:** Lectures – Wednesdays, 9-11am Hew Roberts Lecture Theatre/ Tutorials – Fridays, various times (beginning 9, 10 and 11am) and rooms.
Diary

1 wed 28 feb  The canon of architecture – unit introduction and seminar assignments
(library tutorials in lieu of seminars this friday – check for your seminar group assignment thursday)

2 wed 7mar  The Enlightenment and Judaic-Christian sources

3 wed 14  The chain of being and the economy of machines

4 wed 21  Typology and perception, power and knowledge
Abstract of MAJOR ESSAY due, Mon, 19 mar, 10:00am

5 wed 28  Primitive huts to evolutionary psychology

6 wed 4apr  Prosh - no lecture this week

mon 9  Non-teaching break begins (1 week)

friday 6 April Good Friday holiday – no seminar this week; assigned readings deferred until 20 april

this week’s assigned readings to be discussed at seminars on 20 april

7 wed 18  The economy of form / Architecture, meaning and transience

8 wed 25  Anzac Day holiday – no lecture this week

this week’s assigned readings to be discussed at seminars on 4 may

9 wed 2may  Environmentality and elemental existence / Domestic comforts and anxieties

10 wed 9  Building on ‘otherness’

11 wed 16  A Distant Landscape: Australian Themes

MAJOR ESSAY SUBMISSION - Mon 14 May 10am

12 wed 23  Dysfunctional architecture and urban disasters

13 mon 28  FOLIO WEEK begins – no lecture or seminars this week
1 The canon of architecture

The idea that one can interpret history as a series of imaginative reconstructions of past events or that the study of historic buildings can reveal something of prior societies or that answers to problems in the present to be found in the past has a long intellectual lineage. Some would argue that this tradition has its origins in biblical or classical sources and accounts for various myths of origin. Viewing history as a text presumes that creation is an ordered and harmonious whole and that an object or event makes sense in relationship to all others.

Much of contemporary theory retains a strong sense of the past while the influence of Hegel and the German critical historians of the 19th century can still be detected in architectural history. Notions of historical development, progress and of the zeitgeist, or ‘spirit of the age’ continue to suggest relationships between society and works of architecture and art. These notions formed the basis for thoughts on the ‘nature’ of design as Nikolas Pevsner’s work shows.

However, history is more than just an idea or construction, but is associated with a range of social formations, practices and institutions which have a powerful impact on our lives, not the least of which is the institution of the museum and associated curatorial practices. This lecture considers different interpretations and uses of history as these have informed architectural theory and practice.

focused (required) reading:
William Whyte, ‘How do Buildings Mean? Some Issues of Interpretation in the History of Architecture’, History and Theory 45 (May 2006), pp. 153-177; (sections II and III are of particular interest here; details of Whyte’s understanding of the philosopher Mikhail Bakhtin, the interpretation of architecture and the ‘transportation’ of meaning is of secondary importance when reading this article).

supplemental (optional) reading:

project focus: Sir John Soane Museum, London (1812-34) and the Great Court of the British Museum (2000)

2 The Enlightenment and Judaic-Christian sources

The Enlightenment produced a ‘vertigo of relativity’ from which contemporary thought has yet to recover. The works of Jean-Jacques Rousseau (1712-78) and Giambattista Vico (1668-1744) began to question the foundations for humankind’s conception of the world and the basis of human society. Immanuel Kant’s (1724-1804) subsequent influence looms large. These philosophers left us with important questions concerning the status of knowledge and power, reason and truth. Architectural theorists of the 17th and 18th centuries begin to consider this expanded world view, a consequence of the ‘information explosion’ which was to determine the course of enlightenment thinking; the great variety of cultural constructs which contacts with new lands and alien cultures revealed began, if not to deter theorists from the search for ultimate truths, then at least to be aware of the central position humankind occupies in constructing reality. This week’s first collection of readings gives students an opportunity to consider a few of the sources for much contemporary theory and sample writings typifying scholarly inquiry in the 18th century.

Enlightenment philosophers and writers on architecture sought to distinguish their beliefs from those based on sacred texts and stories of quasi-mythical buildings like the Tower of Babel and Solomon’s Temple. Some of these stories persisted in an ‘age of reason’ – though in altered form - and continued to reinforce Judaic-Christian traditions for thinking about the significance of humankind’s inhabitation of the world.

focused reading:


3 The chain of being and the economy of machines

Prior to and contributing to the period of the Enlightenment, two distinct and particularly Western views of the order of things are apparent. These entail two different views of the place of humankind in the natural world. In the Renaissance nature was commonly thought to be a great mystery. It was a domain of being to encompass all other realms of existence. Drawing on Greek philosophy, knowledge of the natural world formed a hierarchy. It was organised to the extent to that its branches more or less revealed divine truths. To search for meaning was to uncover the likeness between a particular plant or animal form and the overarching cosmology of which it was a part. In one instance where this view of the world was applied to buildings, particularly the design of centrally planned churches, the revival of ancient Greek and Latin philosophy by Renaissance humanists of the fifteenth and sixteenth centuries cast individuals and their surroundings in a certain light. Seeking to turn the invisible forces, the *similitudes* or visible resemblances binding all living beings, animate and inanimate matter together to their advantage, architects relied on their knowledge of geometry and proportion to integrate their plans into the fabric of nature.

Signalled by the criticism of resemblance as a means of ordering things by Rene Descartes (1569-1650) and Francis Bacon (1561-1626), the influence of ancient Greek thought and specifically, Neoplatonism waned. During the period the seventeenth and eighteenth centuries knowledge of living beings was still largely prescribed by the practices that sought to care for them - a context for ideas that persists today. However, attempts were made by natural philosophers to account for the observations which the garden or plantation, hospital or asylum made obvious. Natural history was a relatively new field of inquiry and made of this ‘heroic’ era of science one in which efforts to represent, catalogue and arrange all things have come to betoken human desires to impose a rational order on nature. The influence of natural history was to extend far beyond the study of living species and well into the nineteenth century forming, as it were, a ‘culture’ of inquiry that was to influence a broad range of fields, from art and antiquarianism to architecture and gardening. This lecture concludes by returning to the idea of, history and institution of the museum where one can see clearly the move away from one view of the order of things to another.

focused reading:

supplemental reading:

4 Typology and perception, power and knowledge

Architectural theorists from the 18th century onwards begin to assert the conventional nature of architectural form. Claude Perrault was to argue the conventional nature of classicism by distinguishing between a positive beauty derived from the objective characteristics of form such as size, magnificence, symmetry and materials and subjective or arbitrary beauty derived from those stylistic features determined by societal influences. Quatremere de Quincy argued that the hut was the specific type of the Greeks, an interpretation motivated by this very positivism rather than the idealism which supported Laugier's model, while Durand's elaboration of compositional rules on the basis of architectonic efficiency are seen as translating this positivist tendency into architectural theory through an emphasis on perception and the empirical qualities of form. Style, for instance, becomes re-defined according to its role in communicating specific impressions of solidity and power; it was no longer described in terms of metaphysics, absolute beauty or historic precedent. Similarly, aesthetic perception became redefined according to concepts and theories which ultimately point to the contemporary study of psychology while these developments occurred against a specific material culture of significant buildings and objects.
Traditionally, among both liberal and marxist theorists, power is thought to involve opposing hierarchical structures - radiating outward from the concession or contract of the individual or inward to all levels of society from a ruling class. In such terms, power is represented as essentially repressive in nature, a commodity to be conceded or an advantage to be gained. For the French theorist Michel Foucault, power can be understood in none of these terms; it neither flows outward nor inward. Power is purely relationships, like the flow of energy in some great electronic circuit. Power is productive. Accordingly, architecture can be thought of as one of the visible forms of power, a three dimensional localisation of relations between forms of knowledge, of society and strategies for social action.

required reading:
Paul Hirst, 'Foucault and Architecture' AA Files (Autumn, 1993), pp. 52-60.

supplemental reading:
Micha Bandini, 'Typology as a Form of Convention', AA Files (1984), no.6, pp. 73-82.

5 Primitive huts to evolutionary psychology

The opposition between nature and culture has a long history in western thought. This opposition is coupled to the study of humans as either, on the one hand, natural beings or, on the other, social animals whose varied communicative systems, myths and beliefs set them apart from other living creatures. There follows, consequently, a number of distinctions which are often made between the study of science and of art, between science and technique, and similarly, between the study of form and its discernible functions and form as a means of expression. Following Hirst & Woolley (1985), one finds that these related oppositions, despite their varied philosophical, theological or romantic sources are given renewed attention in the late 18th and 19th centuries through the emergence of empiricism, biological and human sciences which address the identity of the human being in new ways. This identity is prescribed by the designation of human attributes, anthropocentrism, engendered differentiations, and behavioural norms and various power relationships. The primary effect of oppositions such as the natural and the cultural is to define or circumscribe a number of fields of inquiry. Here, concepts, investigative practices, and professional protocols emerge to make legible or productive those localised instances in which natural or cultural determinations act upon the human being, while civilization constitutes a boundary between the two.

Recently, there have been attempts to relate art, architecture and landscape to human biology with the purpose of revealing some essential form of aesthetic perception or drive to build 'hard-wired' in our genetic makeup. Efforts contribute to a widespread interest in evolution and evolutionary psychology, relate indirectly to socio-biology which influenced the latter field, and raise a raft of issues arising from the study of human ecology. This paper seeks to account for this shift in interest and, to a certain extent, to historicize it.

focused readings


project focus: Renzo Piano, Jean-Marie Tjibaou Cultural Centre, Nouméa, New Caledonia, 1998

6 Prosh (Lecture on ‘The economy of form’ deferred until 18 April)

With the emphasis on economic processes in thought of the 19th and 20th centuries, particularly in the work of Marx and Althusser, we are presented with a view of architecture that registers the changing patterns of conflict and ideology, one of a number of commodities that are conditioned by the 'logic' of capital. This view reinforces to a certain extent a longstanding tradition in architecture to categorise buildings according to their ‘type’, their chief use or specific formal qualities. Building type and typologies help further the commodification of architecture, but also encourage a systemic view of society within which buildings are bought and sold and through which are channelled various economic processes. In the 1980's and 90's this
perceived naturalism was to motivate a number of attempts to divest government of its coordinating and planning role in the development of cities, allowing the 'free' market to give proper form to urban development while, more generally, the truism 'form follows finance' applies to the development of the modernist city. More recent, free-market or, more generally, neoliberal economic policies have come into conflict with efforts to contain terrorist acts, particularly in the years after September 11, 2001.

focused readings (to be discussed 20 April):

7 Architecture, meaning and transience

For some time now theorists in architecture have been influenced by the work of philosophers such as Martin Heidegger, while in both architecture and landscape architecture writers have been concerned to elaborate the nature of human habitation as one of 'being' in the world. Many of these interests are informed by phenomenology, an important philosophical framework for thinking about the built environment. In general terms, there has been considerable attention paid to the influence of place and locale on buildings and landscapes. Frequently this has been in response to the perceived threat of globalisation and the forces of 'universalisation'. The lecture this week will describe this trend in architectural theory. The first two readings use rich, poetic language to describe the meanings imbedded in everyday spaces. The third, by way of contrast, counters a nostalgic reading of such a space in Australia by considering the historical circumstances and social and economic factors which brought the backyard into being.

The second part of the lecture portrays transience as a key feature of human experience, a compelling fact of life with a history. It establishes relations – philosophical and historical, practical and ethical – between states of mobility (physical or imaginary) and forms of building beyond what has hitherto been assumed. It is a study whereby the origins of concerns for the environment and feelings of vulnerability in the face of change can be understood. It is a study whereby the forms of stability (architectural or behavioural) derived to counter these concerns can be questioned.

focused readings:

8 Anzac Day holiday (Lecture on ‘Environmentality and elemental existence’ deferred until 2 May)

The phrase ‘environmental studies’ has recently been applied to courses and activities aimed at making humans more aware of "the conditions in the world in which they live, and of the interrelationships between man, his culture, and his living and non-living surroundings." (Fontana) Such concerns are seen to be shared by a number of fields (natural history, ecology, meteorology, and geography to name a few) and it is worth noting the recent trend in architectural education to differentiate between an environmental design course about architecture (and its relationship to other fields) and a professional course of architecture. The environment, however, is not necessarily what it appears to be, that is to say the manner in which we have conceived of relations between buildings and their physical surroundings and between buildings and their inhabitants has a history.

In the nineteenth century works of popular science, treatises of domestic architecture and gardening, household economy and fiction brought investigations into habitats and the geographical distribution of species to a broader audience. The domestic sphere itself became a habitat as important for the wellbeing of its residents – as meaningful in denoting their ‘own place’ on the earth – as the tropics, desert or alpine meadow proved to be for the creatures found living in these regions. In these terms the home became an analogue of wider creation. This lecture details some of the historical circumstances whereby the home and city became places where environmental awareness was cultivated. Residential and urban forms focussed the resident's attention on the fundamental elements of nature - earth and water and particularly, air - and on the surfaces forming the built
environment. Attention was drawn to how these elements and surfaces influences the feelings of residents, their sense of comfort and perception of the purity or impurity of the world around them.

focused reading (to be discussed 4 May):
Rodolphe el-Khoury, ‘Polish and Deodorize: Paving the City in Late-Eighteenth-Century France’, Assemblage 31 (December 1966), pp. 7-15.


9 Domestic comforts and anxieties

The appeal to biology and the natural sciences, physics and chemistry in landmark texts and everyday, practical manuals helped the Victorian householder and homemaker become scientists of sorts, familiar with nature’s elements and forces in some degree. With works of erudite theory and fiction by their side and sensitive to the variety of living forms as well as the apparent wholeness of the natural world, residents were encouraged to design gardens and furnish rooms in like manner. Reading about unique places and wanting to create them for themselves, homeownership provided opportunities for residents to develop their imagination and creative talents while providing for family security. Of course, as the two preceding chapters suggest, confidence founded on the mastery of the home was undermined by fears that domestic life was not so easily controlled. Environmental awareness was not only a matter of being conscious of organic vitality and the animate and inanimate things laying about the house and garden. It was also a matter of consciously positioning oneself within environs of varying scales to maximise comforts and minimise anxiety.

focused readings:
Anthony Vidler, ‘Psychopathologies of Modern Space: Metropolitan Fear from Agoraphobia to Estrangement’ in Michael S. Roth (ed.) Rediscovering History (Stanford, CA, 1994).

10 Building on ‘otherness’

Architectural theorists from the 17th and 18th centuries onwards begin to share an expanded world view, a consequence of the ‘information explosion’ that was to determine the course of enlightenment thinking; the great variety of man's cultural constructs which contacts with new lands and alien cultures revealed began, if not to deter theorists from the search for ultimate truths, then at least to be aware of the central position man occupies in constructing reality. Martin Bernal, for instance, has suggested that the classical ideal is really the product of a long intellectual and political process through which Europe has effectively 'colonized' Greek civilization in order to suggest its own cultural superiority. Greece and its classicism do not themselves suggest timeless values, but are myths, the consequence of historical knowledges. Similarly Edward Said has suggested that the Orient has always formed one frontier of western society and culture. At times it is described as the source of inspiration and impassioned energy and at others as a source of despotic power that is to be feared. Generally, the Orient is described through history and fiction as simply foreign and essentially different. In identifying this difference we are, in effect, describing ourselves.

This lecture considers the historic rise of an ethnographic or anthropological sensitivity towards architecture. It likewise questions the Euro centrism evident in much writing on the architecture of ‘other’, non-Western countries.

focused readings:
11 A Distant Landscape: Australian themes

In Australia, writers have grappled with the significance of our own unique history and geography as a way of designing more meaningful environments. This lecture addresses issues of landscape and place in an Australian context.

preparatory homework: familiarise yourself with recent debates over the design of and collections within the National Museum of Australia.

focussed readings:
Sue Rowley, ‘Incidents of the bush,’ in Geoff Levitus, ed., Lying about the landscape (North Ryde, NSW, 1997)

supplemental readings:

12 Dysfunctional architecture and urban disasters

Having survived the Y2K bug, many issues face architects and landscape architects at the start of the new millenium. The purpose and worth of design, its ethical basis, the meaningful education of designers and their ability to effect serious change are just a few. Equally, many challenges – political, economic and environmental ones – confront the site for architectural intervention, the city. This final lecture of the term looks at these issues and challenges.

focused readings:

supplemental reading:
ARCT3310 Histories and Theories of the Built Environment – Essay
Topics and Style Guidelines

STYLE GUIDELINES
The following guides are recommended when preparing essay abstracts and essays.

Text
Text should be 12 point Times, New York, Palatino or similar font with lines one and one-half spaced. Paragraphs should be denoted by a single extra carriage return (you may indent paragraphs if you wish). Long quotes (50 words or more) should be likewise denoted with extra carriage returns and quotation marks. Long quotes may be single spaced. Abstracts should be included at the beginning of essays. Abstract text should be 10 point and single spaced. Please do not use extraneous formatting, such as headers, footers or tabs if they are not necessary. Please include page numbers. The length of the paper is 2500-3000 words (not including the abstract or footnotes).

Footnotes or Endnotes:
Footnotes or endnotes should be numbered consecutively and referred to in the body of the text by a superscript number. The footnote reference numbers should be 10 point Times, New York, or Palatino. The use of *op. cit.* and *ibid.* is to be avoided. If the note cites more than one source, both references must be cited in shortened form. Normally abstracts do not merit footnotes. If a key work is cited in an abstract, include mention of its author as well as its title and year published. The footnotes themselves should accord with the following, or similar, pattern:

Books

Edited Books

Journal Articles
John Smith, 'The Urban Malaise,’ *Urban Design Quarterly* (August 1990), vol. 21, no. 3, pp. 64-82.
Short cite: Smith, 'Urban Malaise,’ pp. 73-74.

Spelling
Spellings should follow those used in *The Oxford English Dictionary* or *The Macquarie Dictionary*.

Sources such as internet sites and encyclopaedias should not be cited unless an author and publishing institution or commercial publisher is included in the citation. There are guides available through the library website showing how to reference electronic sources; these must be followed.