

Park, the Zhongshan Shipyard Park, the Jinji Lake, and the West Lake's Southern Scenic Area. The cases are well illustrated with graphics, maps, and photos after careful studies of archives, detailed interviews with designers, and the author's critical reflections. Table 5.5 is particularly inspiring in summarizing hybrid modern design language in China in the late 20th century, as revealed by the case study parks. The theoretical meaning of hybrid modernity in China becomes more visual, empirical, and understandable for readers.

In the midst of the insights offered by the parks, I want to highlight the author's argument that "These projects serve as the vanguard for the development of China's contemporary discipline of landscape architecture and the schema for hybrid modern design" (102). The term *vanguard* is completely appropriate, particularly for the Living Water Park and the Zhongshan Shipyard Park. I was involved in the beginning stage of the Zhongshan Shipyard Park, where I witnessed Kongjian Yu's struggles in advancing this pioneering design because the idea of maintaining "useless" and "ugly" industrial landscapes was unacceptable to most people at the time. It was not until the 2010s when brownfields and restoration became more officially recognized and popular in China that projects similar to the Zhongshan Shipyard Park began to flourish. The artistic expression and multifunctionality achieved by the Living Water Park may not be realized as completely in many ecological projects nowadays. I would describe the four projects as "pioneering" experiments rather than representative practices in late 20th-century China.

As those four projects are the vanguard, the delineation of landscape practices from the 1970s to the late 1990s in China as hybrid modernity deserves further consideration. To some extent, I would argue that hybrid modernity begins in the later 20th century. A recent paper (Wang 2018) examines additional social and political transitions that influence landscape practices from 1949 to today. China did not have real estate markets until 1998, and most of the foreign landscape architecture and other design firms arrived in China around 2000. Landscape or park practices have become hybrid since the late 1990s, and there is a new round of urban park movement in the early 21st century pushed by real

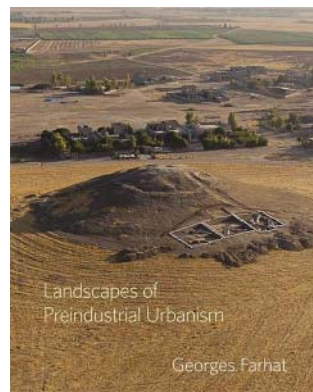
estate development but celebrating hybrid and diverse design concepts in ad hoc linkages of local culture and international design thinking.

The merit of *Hybrid Modernity* is to introduce "the Chinese chapter to the international world book on modern landscape architecture" (13). Although it demonstrates only a bite from a feast of hybrid modernity in China's contemporary landscape practices, it does create a bridge between China and the English-speaking world. Besides, it provides multidisciplinary perspectives into China's evolutionary development relevant to landscape practices through history to the late 20th century. In this light, this book would appeal to readers in different fields, particularly landscape architecture, urban history, and cultural geography.

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LANDSCAPES OF PREINDUSTRIAL URBANISM

Georges Farhat (Ed.). *Landscapes of Preindustrial Urbanism*. Harvard University Press. 2020.

Richard C. Smardon

This book is a result of a symposium held on May 5–6, 2017, with

the title "Landscapes of Preindustrial Cities," co-organized by Georges Farhat and John Beardsley at Harvard University. This event was sponsored by the Andrew W. Mellon Foundation through their Architecture Urbanism and the Humanities initiative. In the preface to the book, John Beardsley expressed, "What we need next . . . was a still deeper history of urban formation, in yet wider geographical and

cultural contexts, one that might explore the origins of city building in preindustrial societies and begin to reveal whether the relationships of these early cities to their landscapes were similar to or different from more recent urbanism” (ix). Unlike recent books on urbanism in the preindustrial world (Smith, 2003; Storey, 2006; Marcus & Sabloff, 2008; Zuiderhoek, 2016), Farhat’s edited book is much more geographically focused versus sociologically or anthropologically focused, although these perspectives are addressed. For previous reviews of Smith (2003), Storey (2006), and Marcus and Sabloff (2008), see the three-book review by Yoffee (2009).

A note about the editor: Farhat is a licensed architect and landscape historian with degrees from French universities, including a PhD from Paris-Sorbonne. He is currently an associate professor at the University of Toronto. His research is at the nexus between territorial organization and design, addressing historical optics, historiographical perspectives, and epistemology of landscape and urbanism. There are nine other contributing authors. Farhat wrote the introductory chapter, “Bridging Remote Sensing and World Views,” which is followed by three major parts: Earthworks, Waterscapes, and Forestry, with several essay chapters in each part.

Farhat’s introductory essay addresses the nexus between technologies and environments in preindustrial urban landscapes. In defining the urban landscape and its scope, the author maintains that in this book, the contributing authors have used a more inclusive historical and less anthropological approach so that landscape is considered in specific historical, technical, and environmental frameworks. Farhat proceeds to address foundational questions of how geographers, historians, and archeologists look at regional scale patterns in analyzing past landscape urbanization. He notes the use of remote sensing in revealing previously unseen settlement patterns plus the role of geoarcheology and historical ecology. Last, the introduction includes a discussion of different worldviews and their influence on research approaches to preindustrial urbanization.

In the next section of the book, Earthworks, three essays address the role of ground material and structures such as substrate, outcrops, soils, earth moving, leveling, and terracing, plus topographic construction affecting preindustrial settlement spatial

organization. The chapters include early Mesopotamian space and structure, medieval Rome landscape change along two major linear ways, and the Greater Cahokia upper complex along the Mississippi River. All three essays examine landscape change over time using historical and archeological research tools. The essay on the Greater Cahokia Native American urbanization is a bit different because of the “mediation between human’s affective experience, spiritual force and climate induced watery transition” (20).

Part II, Waterscape, covers ways that urban preindustrial landscapes are shaped by water as life-giving energy source or flooding threat. The essays in this section address water harvesting and distribution in different climates plus environment variability and management issues. There are four essays, which address Roman-influenced hydrologic landscapes, monsoon-influenced preindustrial Indian communities, the Phnom Kulen capital in ancient Cambodia, and the transition of what is considered nature in a historic temple in India. The first three essays focus on historical hydrologic relationships in preindustrial settlements, and the last one, by Priyalean Singh, is much more philosophical from a cultural ecology perspective.

Part III, Forestry, focuses on preindustrial settlements in forested landscape where remote sensing and geoecology approaches are meshed with ethnecology and political ecology. There are two essays: the garden city concept applied to early Amazon settlements, and the role of politics and slavery on the development of preindustrial urban settlements of tropical West Africa.

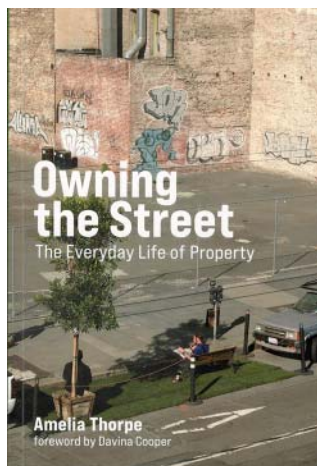
In the epilogue, Thaison Way stresses that we need to understand possible forms and organizational relationships of preindustrial urban landscape from a multidisciplinary perspective as well as challenge modern definitions of urbanism.

Overall the book is well written and edited with solid scholarship. It is richly illustrated with high-quality imagery throughout. Many of the essays highlight the use of remote sensing imagery in combination with fieldwork. The book opens up new multidisciplinary perspectives on preindustrial urbanism. It could be used as a textbook for a course on preindustrial urbanism or more likely a key reference book for those interested in the subject matter.

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OWNING THE STREET: THE EVERYDAY LIFE OF PROPERTY

Amelia Thorpe. *Owning the Street: The Everyday Life of Property*. MIT Press. 2020.

Carlos J. L. Balsas
Owning the Street: The Everyday Life of Property shows how an exceptional event, PARK(ing) Day, im-

plemented recurrently every year since 2005, has generated feelings of ownership and belonging in participants in three in-depth case studies (San Francisco, Montreal, and Sydney) analyzed by the author. The events have led to visible and semi-permanent alterations in some of these cities' streets, planning

apparatus, and most important, the lives of those who have successfully conceived, implemented, and promoted their PARK(ing) Day experience.

The book, written by University of New South Wales legal studies scholar Amelia Thorpe, appeals to readers interested in debates on the legality of property, ownership, the right to the city, performance, and prefigurative practices in the context of an ecological event. Although PARK(ing) Day is central to the narrative, *Owning the Street* is well grounded in concepts, theories, and ideas of how those involved in the event think, act, and have been affected, not only by their participation in the event but also by their background, sense of belonging, personhood, and privilege.

“Streams of environmental justice” are applicable not only to waterways (Smardon, Moran, & Baptiste, 2018); roads and streets enable the movement of people and goods, especially when they are transported by vehicles. The literature on transportation planning has only somewhat recently considered the hierarchy of cars and the impact of parking in a city's public realm to the detriment of the needs of the most vulnerable street users, that is, pedestrians, bicyclists, mobility-impaired individuals, and those who are unable or prefer not to be dependent on motorized transportation for their mobility. Given PARK(ing) Day world reach, the author's analyses of the event as a vehicular idea—especially one that travels, takes multiple forms, and accomplishes gains for everyone where it materializes, even if for a short period of time—appear very opportune and rather timely.

It is known that good urbanism (Ellin, 2013) makes a difference in how individuals experience a city. Quite often, citizens question the functionality, conviviality, and livability outcomes of their cities, which for the most part have been shaped by generations of plans, norms, legal codes, and the expertise of those trained in city making, public administration, and public policy. The rather specialized knowledge needed to create order amid growing complexity and urban chaos is insufficient to deliver the public realm that many increasingly desire, one that is “open to anybody” and “offers something to everybody” (Garvin, 2016).

The disproportionate role and use of the automobile in cities has gobbled up an insurmountable