

upgrading process brings Islamic education up to the standard of non-religious state schools where the student of Islamic school receives both general learning and religious study. At the university level, the education reform includes the adoption of new methods of historical textual analysis in the 1980s, and the opening of new programs such as business school and medical school in the 2000s.

The impact of Islamic education reform is significant at least in three aspects. First, It produces a new generation of modern muslims that have courage and knowledge in promoting new interpretation on Islamic teachings. Second, Islamic education becomes the medium for students from different backgrounds, traditional or modern, to interact and get a better understanding of Islamic teaching. Third, as already mentioned above and also discussed in several chapters in the book, the education reform provides a firm ground for the synthesis of Islam and nationalism. Instead of breaking the tie between Islam and nation-building, education reform strengthens the two.

The emphasis on cultural aspects of Islam in Indonesia provides new information on how associational life and civil society contribute to the distinctiveness of Islam in Indonesia. To some extent the rising degree of Islamic associational life has positive contributions on tolerance and religious pluralism. The progressive activities of muslim feminist on the issue of polygamy and anti-pornography law is inseparable from the role of Nahdhatul Ulama. On the other hand, the dynamic associational life also contributes to the spreading of scripturalist views of Islam as shown in the penetration of Salafi groups in high school and on dakwah radios.

Emphasis on cultural aspects of Islam also poses fundamental problems in understanding the nature of Islam in Indonesia. It seems that the book neglects political aspects of the current development of Islam in Indonesia which is important in explaining the growing tendency of intolerance, active participation

of militant Islamic groups in dealing with religious issues, and implementation of Islamic law on the local level. Another weakness of this book is that it does not give clear conclusions on the questions that have been raised in the introduction chapter. The questions should be addressed by adding a concluding chapter at the end of the book thus the reader can have a complete image on Islam in Indonesia. Overall, this book is a good reference for scholars that are interested in examining the nature of Islam in Indonesia, especially in terms of cultural aspects.

Azriansyah Achdiat Agoes

Bettina Bauernfeind, Josefine Fokdal (Hgg.): Bridging Urbanities. Reflections on Urban Design in Shanghai and Beijing

Berlin: Lit, 2011. 161 S., EUR 24,90

A common misunderstanding about urban design is that it is only about designing cities. It is much more, it is about understanding the processes and mechanisms which have impact on the cities and its citizens. Cities are made by multiple actors involved in the structural and spatial organisation of the urban environment aiming at creating feasible solutions for a liveable city of the future.

Against the background of this insight, the publication provides for an overview of relevant issues of urban design in Berlin and Shanghai discussed by German and Chinese scientists.

Discussing urban design, Harald Bodenschatz provides two articles reflecting on the invention of urban design in Berlin in the early 20th Century and its reinvention in the US in the mid 1950s. Cai Dongjie contrasts the development in the old and new western world with the tradition and challenges of present urban design in Chinese cities.

Reflecting on cultural transfer between Germany and China, Liu Kan, Li Lun and

Tammy Sau Lyn Chao presenting a case study on the Chinese architect Xi Fuquan (1902–1983) who was born in Shanghai and studied architecture in Berlin in the 1920. Xi designed numerous buildings in Shanghai combining a European and Chinese style. New town built around existing cities in China provide great opportunities for architects and urban designers to build bridges between China and Germany. Christian Thomae presents the issue of implementation and adaptation of one city and two typologies in Shanghai Pudong New Town.

The new Megacities such as Shanghai or Chongqing are the focal point of fast urbanisation in China. In his article, Nicolaus Neubert focuses on the Pearl River Delta as an example for a polycentric mega region as being competitive e.g. with Shanghai in many respects.

Urban renewal of polycentric approaches is promoted in the articles by Aljoscha Hofmann and Hou Binchao. A more regional approach in order to refresh the urban identities of Berlin and Shanghai are put forward. However, in cities like Shanghai where old buildings are demolished for new ones, the preservation of historical buildings is essential to maintain a certain flair of the city.

In changing perspectives, issues of functional reinstallation as a strategy for urban renewal are discussed for Berlin from the Chinese perspective (Dong Yijia). Spatial appropriations and the emergence of hyperreal estates in Shanghai is discussed by Daniel Fernandez Pascual. Yang Yangfei discusses barrier-free transport facilities in Shanghai from the perspective of current practices and future challenges.

The last article by Rafael Pizarro provides for a resume on how urban design is taught and what education of the future urban designers includes, e.g. relating to the promotion of sustainability.

The book is a valuable insight into urban design and its history both in China and

Germany. The influence of western styles on Chinese architecture is obvious. The other way around, it is also existing, maybe on a smaller scale. The mixture of a Chinese and German perspective makes the book very interesting to read.

Andreas Oberheitmann

Richard McGregor: Der rote Apparat. Chinas Kommunisten

Berlin: Matthes & Seitz Berlin, 2013. 397 S., EUR 29,90

Dass die Kommunistische Partei die entscheidende politische Kraft in China ist, wird niemand leugnen. Dennoch gibt es relativ wenige Monographien, die sich mit der Partei selbst, ihrer Organisation, ihrem Wirken in Regierung, Wirtschaft, Armee und Massenorganisationen, ihrer Anpassungs- und Lernfähigkeit und ihren Schwachstellen befassen. Richard McGregor führt dies auf die Art ihres Wirkens zurück, das eher im Hintergrund stattfindet. Er zitiert entsprechend einen Universitätsprofessor aus Peking („Die Partei ist wie Gott. Er ist überall. Man kann ihn nur nicht sehen.“) und berichtet paradigmatisch über das Ausblenden der Rolle der Partei in Staatsunternehmen, wenn diese z.B. an die Börse gehen.

Der Autor, der viele Jahre als Korrespondent der Financial Times in China verbracht hat, will die Lücke füllen helfen und darstellen, wie die KP Chinas „tatsächlich regiert“. Er tut dies auf eine äußerst kompetente Art und verbindet seine eigenen Erfahrungen und Reportagen mit sorgfältigem Studium der verfügbaren wissenschaftlichen Literatur. Weder dämonisiert er die Partei noch überlässt er sich moralischer Empörung, dass diese – dem leninistischen Drehbuch folgend – den Staat, den Propagandaapparat und die Armee fest im Griff hat, um ihr Überleben zu sichern. Auch folgt er nicht dem Boulevardtrend von der „gelben Gefahr“ und stellt die Partei als allmächtige Kaderorganisation dar. Vielmehr beschreibt er relativ nüchtern sowohl ihre Fähigkeit zur flexiblen Steue-