

Es esta heterogeneidad la que hace imposible, al decir de los coordinadores, que el glosario pueda contener una entrada rotulada sencillamente “técnica.” Esta última es más bien el espacio cartografiado por el libro. Lejos de intentar definirla, el glosario nos proporciona un buen GPS –junto a algunos atajos y otras indicaciones indispensables– para visitar filosóficamente las comarcas de la técnica. Creo que vale la pena destacar que éstas aparecen hoy día como un paso obligado para quien pretenda medirse con la opacidad creciente (y cada vez más amenazante) que caracteriza a nuestra contemporaneidad. Justamente *glossa*, la raíz etimológica del término “glosario,” es una voz latina que refiere a las palabras que, por su carácter técnico, resultan oscuras o difíciles de comprender; siendo el *glossarium* un lugar (a esto refiere el sufijo *-arium*) donde estas oscuridades se aclaran. Walter Benjamin ya señalaba hace poco menos de un siglo que su generación vio como la técnica transformaba todo a su alrededor, dejando inalteradas únicamente las nubes. Hoy, en la época del calentamiento global y del antropoceno, podemos decir que ni el cielo nublado está fuera del radio de incidencia de la técnica. Los extraños paisajes que ésta configura no pueden sino aparecérsenos lúgubres y opacos si no son afrontados con la alegría del pensamiento, la cual se nutre a su vez de la discusión crítica, la amistad y el estudio. Cuando estos elementos se mezclan correctamente pueden surgir artefactos tan útiles como este glosario.

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ROK, Kwon Kyung, *Confucian Sentimental Representation: A New Approach to Confucian Democracy*. London and New York: Routledge, 2022

Attention to politics in South Korea is the basis that triggered the writing of this book. Instead of giving a dogmatic answer, the author presents arguments to examine the empty gaps in both the theory and practice of Confucian democracy. Confucian teachings at the government level promote that every ruler acts based on humanity (Ren) and justice (Yi) to remain loved by his people. Therefore, the core of Confucianism in state life lies in ethics and morals that guide leaders to act wisely.

The author not only relies on elementary theoretical abstractions but also investigates weird facts in Confucian democracy. His first target of criticism was the South Korean leader, President Park. The author observes weaknesses in the current leadership body regarding the reduced support from citizens for the president. From a societal perspective, President Park did not direct political policies toward realizing democratic values. On the other hand, the

president tends to exert his government backward in authoritarian ways. In addition, according to the author observations, there are two major camps in South Korea a progressive and a conservative group. The progressive tends to address democratic values as an essential aspect, such as equality in socio-economic terms and seeking peace with neighboring countries, North Korea. Meanwhile, the conservative represents national economic development and is anti-Communism.

However, the author does not directly launch his criticism of the Confucian epidermis. Instead of taking us directly to the back door, the author is guided by the Confucian Sentimental Representation (CSR) to invite us to walk around the ideas of western liberal democracy. CSR is formed in two ways; express the conception of political representation of Confucianism and provide CSR normative justification. The author launches a lawsuit at the theoretical level and the practice of western liberal democracy, which is partly incompatible with Confucian ideology.

I. Systematics

This book consists of six chapters. The first chapter introduces Confucianism and the conceptual basis that answers why CSR guides the author rather than Confucian democracy. In this chapter, the author describes the theoretical framework for analyzing the concept of political representation, which is a normative consideration and the causality of an absolute representative acting according to the interests of the community and constituents.

Then in the second chapter, the author comments on western political philosophy that departs from rationalism. The political representation of rationalism places emotion and affection on the periphery. Affection in the rational is considered dangerous in political practice, so legal instruments must suppress it as hard as possible. In this chapter, the author examines western rationalism through the principles of distance and difference. The principle of distance refers to the practice of separation between participants and policymakers. At the same time, the difference principle refers to the actuality of policymakers with power.

In the third chapter, the author reviews the concepts and patterns of Confucianism in politics. One of the pillars a leader must have in the teachings of Confucianism is to run the government with sincere affection or morality. It means that there is no clear distance between leaders and the community at the grassroots in politics. In this chapter, the author then reveals his ideas about CSR.

Furthermore, in the fourth chapter, the author critiques Confucianism's dubious meritocracy, which even tends to be undemocratic. Confucian meritocracy is weak to interrogate political inequality due to differences in the moral values of the rulers with the interests of society and makes this idea far from

the ideals of Confucian politics. Such as the election of leaders in undemocratic public institutions.

In the fifth chapter and the closing chapter, the author makes a specific offer on how the distance between leaders and the community is cut through CSR to effectively manifest meritocracy in a democratic society. The idea of this reconstruction rests on a review of the plurality of East Asian society in which a minority has different moral views from Confucianism.

II. Reflection

The author says that the moral virtue of political leaders in western countries is not a strict normative standard. The basic concept or principles of representative government in western politics rest on the authorization or transfer of citizens' rights to political leaders. It was designing good evaluations that distinguish the interests of constituents and the interests of universal society and accountability, manifested through sanctions and clarifications related to political issues and processes.

Meanwhile, in East Asia, especially in Korea, Confucian cultural values and customs greatly influence political ideas in his government. Everything attached to the leader's morality or political ethics becomes something fundamental. Behind that, there is an empty gap in the aspect of accountability that is not as well known as in western politics. The author emphasizes in the introduction that the evaluation of political representation is not on the locus of sovereignty but healthy political morality and the distance between the interests of society and representatives.

The author can straightforwardly express his ideas even though this book is relatively thin. In order to record and dive into the core understanding of this book, it is necessary to read it about two to three times. This book is brilliant in ushering in a new arena for developing theories and concepts of democracy. In addition, this book provides a thorough description of the possible combination of Confucianism which is identical to eastern culture, with the direction of democracy in western political philosophy. The author emphasis is on reconstructing the Confucian meritocracy. It has so far described the relationship between political leaders and society as one-way into reciprocity as the value of democracy. So this book is suitable for readers and practitioners with social and political science backgrounds such as social anthropology, government science, and public administration.

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