

## 韓國「實學」的概念史

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韓國學界所認同的「實學」概念，乃是指「對實際有用的學問」。此說，主張在朝鮮後期即已出現注重實際有用之學問的實學派，並表揚其學問為具有近代性的實學。不過，該定義來自日本，既非發源於朝鮮的思想，也是對儒家「實學」概念的矮化。

武士所統治的日本在江戶時代未曾施行過科舉，因此日本儒者必須努力找尋其儒學知識在社會的定位與扮演的角色，並對儒學如何實用到生活中而下功夫。從江戶到明治時代，關於「實學」的用例，雖然頗為多樣，但是仍可從中發現其具有的「實用」、「有用」性。

殖民時代，日本學者稻葉岩吉首開以日式「實學」概念研究朝鮮儒學史。韓國史家乃開始借用稻葉的「實學」概念來挖掘朝鮮「實學」史。在動蕩的東亞情勢中，韓學界為了對抗「儒學無用」的批判，乃進而提出「儒學有用」的論述，並在此背景下帶動「實學」研究，這也是韓國「實學」概念之所以錯綜複雜的根源。

### The conceptual History of “Practical Learning” in Korea

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The concept of practical learning recognized by Korean scholarship is a practical knowledge that stresses of the usefulness of Practical Learning School in the late Joseon Dynasty and affirms its relevance to modernity. This definition not only overwhelms the original Confucian concept of practical learning, but reflects the historical facts of Japan rather than those of Korea.

First, under the martial rule of the samurai during the Edo period, the imperial examinations were not carried out in Japan. The Confucians tried hard to find out the role that Confucianism could play in their society and how best to devote their efforts to the practical application of Confucianism in daily life. Although they produced various kinds of approaches to practical learning from the Edo to the Meiji eras, the common characteristics of their practical learning were “practicality” and “usefulness.”

During the era of Japanese colonial rule over Korea, Japanese scholar Inaba Iwakichi was the first to employ the concept of Japanese practical learning to study the history of Korean Confucianism. Following the path of Inaba, Korean historians began delving into the history of such practical learning in Korea.

Consequently, in the turmoil in East Asia, the Korean academics opposed the critique of “Confucianism's uselessness,” and advocated that “Confucianism is useful.” This background gave impetus to the study of practical learning in Korean Confucianism and was also the root cause of the intricacies of the concept of practical learning in Korea ever since.