

1: Fukuzawa Yukichi - Wikiquote

Fukuzawa Yukichi (ꞑ!•æ¼¼ è«-â•%, January 10, - February 3,) was a Japanese author, writer, teacher, translator, entrepreneur and journalist who founded Keio University, Jiji-ShinpÅ• (a newspaper) and the Institute for Study of Infectious Diseases.

That is a different delegation, which went to Washington D. How true is that bit about the Korean students getting drunk and stealing from the school. It sounds like Japanese folklore to me Yet, " Datsu-A Ron " was actually a response to a failed attempt by Koreans to organize an effective reform faction, an attempt he had supported. He had invited young Korean aristocrats to his school. Yet, they squandered their time and money on getting drunk and buying prostitutes and after Fukuzawa tightened their allowance, they attempted a failed robbery of a school safe. The essay was published as a withdrawal of his support. Nevertheless the assistance provided to radical Koreans during this era was never intended to lead to complete independence for the peninsula, but on the contrary sought to bring Korea under ever greater Japanese influence. The sentence above constructs all Koreans as lazy people. And the sentence is written in wrong grammar. Before the "Nevertheless" sentence, there should be a description on the Gaehwa-pa movement first. The "intention" is somewhat out of the blue. It does not say that this is a good thing, actual it hints that this is a bad thing, and where is the evidence that he said that Japan should be the power that should dominate China or Korea. The book is a mass-market paperback by a Fukuzawa scholar. Looks like this still needs a lot of work. Anti-Korean sentiment in Japan. Fukuzawa criticized China and Korea in Datsua-ron, because these countries did not receive Western manners as Japan did. This is not a racism, nor Anti-Korea sentiment. I strongly oppose adding such categories on this article. I might also include more about his views i. My primary source will be Fukuzawa Yukichi: From Samurai to Capitalist by Helen Hopper. Does anyone have any suggestions about what else I might change, or what other sources I might use?

2: Autobiography of Yukichi Fukuzawa by Yukichi Fukuzawa

Here is the autobiography of a remarkable man. Yukichi Fukuzawa's life covered the 66 years between and , a period which comprised greater and more extraordinary changes than any other in the history of Japan.

Under the name Keio-Gijuku University, it became a leader in Japanese higher education. Alumni of Keio-Gijuku University hold a ceremony there every year on February 3. Criticism Fukuzawa was later criticized as a supporter of Japanese imperialism because of his essay "Datsu-A Ron" "Escape from Asia" published in , as well as for his support of the First Sino-Japanese War. Yet, "Datsu-A Ron" was actually a response to a failed attempt by Koreans to organize an effective reform faction. The essay was published as a withdrawal of his support. Nevertheless the assistance provided to radical Koreans during this era was never intended to lead to complete independence for the peninsula, but on the contrary sought to bring Korea under ever greater Japanese influence. According to Hirayama, Ishikawa inserted anonymous editorials into the Complete Works, and inserted historically inaccurate material into his biography. In fact, says Hirayama, Fukuzawa did criticize the Chinese and Korean governments but he did not discriminate against the Chinese and Korean people. Discriminatory statements attributed to Fukuzawa, he says, were actually due to Ishikawa. It was his first publication. He translated it to Japanese and he added the Japanese translations to the original textbook. For example, the name Beethoven is written by in Japanese now. All the countries of the world, for children written in verse His famous textbook Sekai Kunizukushi "All the countries of the world, for children written in verse", became a best seller and was used as an official school textbook. His inspiration for writing the books came when he tried to teach world geography to his sons. At the time there were no textbooks on the subject, so he decided to write one himself. He then wrote Sekai Kunizukushi in six volumes in the same lyrical style. The first volume covered Asian countries, the second volume detailed African countries, European countries were discussed in the third, South American countries in the fourth, and North American countries and Australia in the fifth. Finally, the sixth volume was an appendix that gave an introduction to world geography. In these texts, Fukuzawa outlines the importance of understanding the principle of equality of opportunity and that study was the key to greatness. He was an avid supporter of education and believed in a firm mental foundation through education and studiousness. With such a self-determining social morality, Fukuzawa hoped to instill a sense of personal strength among the people of Japan, and through that personal strength, build a nation to rival all others. His understanding was that western society had become powerful relative to other countries at the time because western countries fostered education, individualism independence , competition and exchange of ideas.

3: Talk:Fukuzawa Yukichi - Wikipedia

Fukuzawa Yukichi, (born January 10, , Buzen, Japan" died February 3, , Tokyo), Japanese author, educator, and publisher who was probably the most-influential man outside government service in the Japan of the Meiji Restoration (), following the overthrow of the Tokugawa shogunate.

This attitude is still evident in Japan today, where education is taken very seriously. Fukuzawa advocated a strong Japan which could win the respect of the West, not an expansionist Japan. When he died in , he did not see the imperialist path that the Japanese government was later to follow.

Life

Early life

Fukuzawa Yukichi was born January 10, into an impoverished low-ranking samurai family of the Nakatsu clan in Osaka. Fukuzawa had little hope for advancement; his family was poor following the early death of his father. After his father died, he returned to Nakatsu and became a disciple of Tsuneto Shiroishi. At the age of 14, Fukuzawa entered a school of Dutch studies, or Rangaku a Japanese term used to describe Western knowledge and science during the period before the mid-nineteenth century, when the Dutch were the only Westerners in Japan. In , shortly after Commodore Matthew C. Fukuzawa was instructed to learn the Dutch language in order to study European cannon designs and gunnery techniques. Fukuzawa did travel to Nagasaki, but his stay was brief because he quickly began to do much better in his studies than his host in Nagasaki, Okudairi Iki. Fukuzawa recognized the letter as a fake and, knowing that he would not be able to continue his studies in his home town, made plans to travel to Edo Tokyo and attend a school there. Upon his return to Osaka, however, his brother persuaded him to stay and enroll at the Tekijuku school run by physician and rangaku scholar Ogata Koan. Fukuzawa studied at Tekijuku for three years, and became fully proficient in the Dutch language. The following year, Japan opened three of its ports to American and European ships, and Fukuzawa, intrigued with Western civilization, traveled to Kanagawa to see them. When he arrived, he discovered that virtually all of the European merchants there were speaking English rather than Dutch. He began to study English, but at that time, English-Japanese interpreters were rare and dictionaries nonexistent, so his studies progressed slowly. Fukuzawa Yukichi was a member of the first ever Japanese delegation to the United States, in Washington shipyard. Shogunate missions to the West The Tokugawa bakufu government decided to send envoys of the Shogun to the United States, and Fukuzawa volunteered his services to Admiral Kimura Yoshitake. On his return to Japan in , Fukuzawa became an official translator for the bakufu. In , he visited Europe, as one of the two English translators in a delegation of 40 representatives sent by the Tokugawa bakufu. The delegation spent almost an entire year in Europe. In , Fukuzawa returned to America, this time visiting Washington, D. Fukuzawa compiled the information collected during these travels in his famous work *Seiyo Jijo* "Conditions in The West" , which he published in ten volumes in , and The books, which described Western political, economic and cultural institutions in clear and simple terms that were easy to understand, became immediate best-sellers, and Fukuzawa was soon regarded as the foremost expert on Western culture. He decided that his mission in life was to educate his countrymen in new ways of thinking, which in turn, would strengthen Japan and enable it to resist the threat of European imperialism.

Introduction of Western Culture to Japan

Before the Meiji Restoration in , groups of xenophobic samurai tried to forcefully eject Americans and Europeans, and the Japanese who befriended them, by violence and murder. After the Restoration, when the Japanese government began to actively seek information about the West, Fukuzawa was often offered government posts, but he consistently declined, insisting that Japan needed to develop an independent intellectual community, and he remained a private citizen all of his life. It was the first great Japanese university to be independent of the government, and produced many business leaders. Fukuzawa believed in creating a firm intellectual foundation through education and study. *Jiji Shimpo*, which received wide circulation, encouraged acceptance of a national assembly as the form for the new government, and urged the people to enlighten themselves and to adopt a moderate political attitude towards the changes that were being engineered within the social and political structures of Japan. Between and , he published 17 volumes of *Gakumon no Susume* "An Encouragement of Learning" or more literally "of Studying". Fukuzawa outlined the importance of understanding the principle of equality of opportunity, and emphasized that study

was the key to greatness. Fukuzawa also advocated his most lasting principle, "national independence through personal independence. With such a self-determining social morality, Fukuzawa hoped to instill in the people of Japan a sense of their individual personal strength, and through that personal strength, build a nation to rival all others. He understood that Western society had become a powerful influence over other countries because Western nations fostered education, individualism independence, competition and the exchange of ideas.

Theory of civilization Among the many influential essays and critical works which Fukuzawa published, one of the most enduring is "Bunmeiron no Gairyaku" "An Outline of a Theory of Civilization", published in 1875, detailing his theory of civilization. According to Fukuzawa, civilization was relative to time and circumstance, as well as relative to other contemporary civilizations. He gave the example that, at that time, China was relatively civilized in comparison to some of the African colonies, and European nations were the most civilized of all. In his books and journals, he often spoke about the word "civilization" and its meaning. He advocated moving toward "civilization," which meant basic material well-being as well as spiritual well-being, by elevating human life to a "higher plane. Fukuzawa proposed that people could find the answer to the problems of their lives and understand their present situations by examining "civilization. Japan, he said, should not be just importing new guns and materials from foreign countries, but importing knowledge; if a proper basis of knowledge and education were established, material necessities would take care of themselves. Fukuzawa also talked of the Japanese concept of being pragmatic jitsugaku and building things that were basic and useful to other people. The article first declared that the "wind of Westernization" was blowing through the east, and Asian countries would either adopt the movement to "taste the fruit of civilization," or be left without a choice as to their own destiny. The key to getting rid of the old, and gaining from the new was, "leaving Asia. Unless there were pioneers to reform these countries, they would be conquered and divided by external forces, as evidenced by the unequal treaties and threats of force against Asian countries by the United States and other Western powers. In my view, these two countries [China and Korea] cannot survive as independent nations with the onslaught of Western civilization to the East It is not different from the case of the righteous man living in a neighborhood of a town known for foolishness, lawlessness, atrocity, and heartlessness. His enthusiastic support of the First Sino-Japanese War had much to do with his opinions about modernization. Like many of his peers in the government, Fukuzawa ultimately believed the modernization of Asia could ultimately only be achieved by force. He believed that China suffered from archaic and unchanging principles and would be unable to change under its own power. At the time of the war, foot-binding was still the practice in China; opium was being sold on street; and political institutions were corrupt and unable to fend off foreign incursions. China was selling national interests such as railroads and imposing taxation to pay foreign debts. Japan suffered a similar humiliation of having to endure unequal treaties with the Western powers. Fukuzawa hoped a display of military prowess would sway public opinion in the West towards treaty revision, and help Japan to avoid the fate of China. In his hopes for a strong Japan, Fukuzawa saw the Asian countries around Japan as both a danger and an opportunity.

Legacy In addition to his many original books and articles, Fukuzawa translated many books and journals from foreign languages to Japanese, on a wide variety of subjects such as chemistry, the arts, the military, and sociology. He is regarded as one of the leaders of the Meiji Enlightenment movement. By the time of his death, Fukuzawa was revered as one of the founders of modern Japan. All of his works were written during a critical juncture in the history of Japanese society, when the Japanese people felt uncertainty about their future after the signing of the Unequal Treaties, and recognized the weakness of the Tokugawa Shogunate and its inability to repel American and European influence. Fukuzawa helped the Japanese people to understand their situation, leave behind their bitterness over American and European forced treaties and "imperialism," and move forward. Fukuzawa appears on the current 10,000 yen banknote and has been compared to Benjamin Franklin in the United States, who appears on the similarly-valued U.S. dollar. Although all other personages appearing on Japanese banknotes changed during a recent redesign, Fukuzawa remained on the 10,000 yen note. The house and the Yukichi Fukuzawa Memorial Hall are the major tourist attractions of this city. The Japanese enlightenment; a study of the writings of Fukuzawa Yukichi. Fukuzawa, Yukichi, and Eiichi Kiyooka. The autobiography of Fukuzawa Yukichi. The Library of Japan. Library of world biography. Credits New World Encyclopedia writers and editors rewrote and

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4: Paper Assignment 1: The Autobiography of Fukuzawa Yukichi - Superb Essay Writers

Yukichi Fukuzawa () was a leading figure in the cultural revolution that transformed Japan from an isolated feudal nation into a full-fledged player in the modern world.

Upon his return in , Fukuzawa became an official translator for the Tokugawa bakufu. In Russia, the embassy unsuccessfully negotiated for the southern end of Sakhalin in Japanese Karafuto. The books describe western culture and institutions in simple, easy to understand terms, and they became immediate best-sellers. Fukuzawa was soon regarded as the foremost expert on all things western, leading him to conclude that his mission in life was to educate his countrymen in new ways of thinking in order to enable Japan to resist European imperialism. In he changed the name of the school he had established to teach Dutch to Keio Gijuku , and from then on devoted all his time to education. Under the name Keio-Gijuku University , it became a leader in Japanese higher education. He often spoke up in favor of equality between husbands and wives, the education of girls as well as boys, and the equal love of daughters and sons. However, even Fukazawa was not willing to propose completely equal rights for men and women; only for husbands and wives. Many in Japan were incredibly reluctant to challenge the traditional gender roles, in spite of numerous individuals speaking up in favor of greater gender equality. After suffering a stroke on January 25, , Fukuzawa Yukichi died on February 3. He was buried at Zempuku-ji , in the Azabu area of Tokyo. They played a large role in the introduction of Western culture into Japan. It was his first publication. He translated it to Japanese and he added the Japanese translations to the original textbook. His inspiration for writing the books came when he tried to teach world geography to his sons. At the time there were no textbooks on the subject, so he decided to write one himself. He then wrote Sekai Kunizukushi in six volumes in the same lyrical style. The first volume covered Asian countries, the second volume detailed African countries, European countries were discussed in the third, South American countries in the fourth, and North American countries and Australia in the fifth. Finally, the sixth volume was an appendix that gave an introduction to world geography. In these texts, Fukuzawa outlines the importance of understanding the principle of equality of opportunity and that study was the key to greatness. He was an avid supporter of education and believed in a firm mental foundation through education and studiousness. With such a self-determining social morality, Fukuzawa hoped to instill a sense of personal strength among the people of Japan, and through that personal strength, build a nation to rival all others. His understanding was that western society had become powerful relative to other countries at the time because western countries fostered education , individualism independence , competition and exchange of ideas. Fukuzawa published many influential essays and critical works. It was influenced by Histoire de la civilisation en Europe ; Eng. According to Fukuzawa, civilization is relative to time and circumstance, as well in comparison. For example, at the time China was relatively civilized in comparison to some African colonies, and European nations were the most civilized of all. In his books and journals, he often wrote about the word "civilization" and what it meant. He advocated a move toward "civilization", by which he meant material and spiritual well-being, which elevated human life to a "higher plane". Because material and spiritual well-being corresponded to knowledge and "virtue", to "move toward civilization" was to advance and pursue knowledge and virtue themselves. He contended that people could find the answer to their life or their present situation from "civilization. He argued that Japan should not import guns and materials. Instead it should support the acquisition of knowledge, which would eventually take care of the material necessities. In short, to Fukuzawa, "civilization" essentially meant the furthering of knowledge and education. Criticism[edit] Fukuzawa was later criticized[citation needed] as a supporter of Japanese imperialism because of an essay " Datsu-A Ron " "Escape from Asia" published in and posthumously attributed to him, as well as for his support of the First Sino-Japanese War " Yet, "Datsu-A Ron" was actually a response to a failed attempt by Koreans to organize an effective reform faction. The essay was published as a withdrawal of his support. According to Hirayama, Ishikawa inserted anonymous editorials into the Complete Works, and inserted historically inaccurate material into his biography. In fact, says Hirayama, Fukuzawa did criticize the Chinese and Korean governments but he did not discriminate against the Chinese and Korean people. Discriminatory statements

attributed to Fukuzawa, he says, were actually due to Ishikawa.

5: Fukuzawa Yukichi - Wikipedia

"The Autobiography of Yukichi Fukuzawa" is an extraordinary achievement, not only because of Fukuzawa's own extraordinary life but also for its readability. The guy was a writer, first and foremost, and he knew that the value of any book, any testament of beliefs, was inherent in how many people would pick it up and read it.

As Jyunosuke Yasukawa points out in his article in Ten Great Educators of Modern Japan, however, many modern historians find it hard to accept Fukuzawa as a national hero. The majority of historians who question Fukuzawa find fault with his opinions and actions regarding Japanese national strength and expansion, education, and his dichotomous views on class. In his elderly days Fukuzawa was very happy to see the Japanese victories over China, and that is generally pointed to as an illustration of his support of expansionist Japan. Rather than an expansionist Japan, what he actually supported, however, was a strong Japan, one which would be able to gain the respect of the West through not only impressive military might, but also an educated populace. He believed that every man could benefit from at least a rudimentary education, and that only when the Japanese people were taught to stand independently could the Japanese nation hope to be free of the influence of Western powers. This education, however, needed to be strictly controlled by the government, and was not something to be given equally to all. For one, women could not benefit from education, because of their inferiority to men and simple lack of the ability to teach. Also, although the samurai and wealthier merchants and farmers could all benefit from full education, the peasant class was a potentially dangerous force, and as in Europe, if given too thorough of an education they could rise in rebellion against the establishment. That in turn would weaken the state, giving the Western nations a perfect opportunity to step in and take control of Japan. His death in came before the Japanese war machine had begun to gain the momentum that would carry it into World War II. He could not see in what direction their path would lead. Perhaps if he had died thirty or forty years later he would have been bitter and angry with the government, rather than happy and content. In an era in when "Chinese learning" was the main school of thought, Fukuzawa put all of his energy into creating a new generation of leaders versed in Western ways. Although it can be argued that he was well-read and well-versed in Western ways, and that he had no excuse to not accept Western views on equality and individualism. However, as Fukuzawa wrote in his autobiography: In the early years of the Restoration I translated a book on the methods of bookkeeping, and I know that all the current texts follow the example of my book. So I should know something of the practice, if not enough to be an expert. But apparently the brains of a writer of books and those of a businessman are different; I cannot put my bookkeeping into use. Similarly, even if he should read a book on human equality, which there were probably not many of in this age of social Darwinism, he would not have been able to implement those theories or beliefs. In his story of going to Europe for the first time and having everything explained to him -- hotels, party politics, police officers -- and not being able to comprehend it at first, it is quite possible that he would not be able to grasp such a supposedly fundamental concept as "human equality" even if he were to read an argument in its favor. Not that he was a monster to those below him. He never cheated on his wife, always treated women kindly, and did his best to spread awareness to peasants of their lawful rights in this changing period. Fukuzawa Yukichi was a man with ideas which were progressive and yet still palatable to his contemporaries. Although he did not show the Japanese an example of what they should hope to become in the far future, he did provide a model for the men of his era in the next step towards adapting Western culture to Japan, a feat which is still incomplete today. Reading this piece now, it seems quite random to me. I think it would best serve the reader to first read a bit about Fukuzawa, such as his biography or the essay listed above, and then read this page again. It is useful more as a way of viewing his life, rather than a review of his life.

6: Fukuzawa Yukichi - New World Encyclopedia

Fukuzawa wrote a series of books that explained the customs and manners of the West in accessible, practical ways and became runaway bestsellers. Fukuzawa was well known as a forceful advocate for the Western way of life, was a.

Fukuzawa Yukichi is variously described as writer, translator, newspaperman, journalist, teacher, educator, entrepreneur, but one thing he never has been called was politician, which probably accounts for why he was largely able to maintain a certain level of integrity. He was born in Osaka, the second son of a low ranking samurai from the Nakatsu Domain, present day Oita Prefecture, who was working at the domains trading offices in Osaka. Fukuzawa never really knew his father as he died when Yukichi was less than 2 years old, and he was raised by his mother back in Nakatsu. According to his autobiography, his mother had a great influence on his attitudes, and he especially remembers her benevolence and kindness towards those in the lower classes. He was also deeply resentful of the disdain and discrimination he suffered. While the class system of Tokugawa Japan is well known, less well known is that within the samurai class there were deep divisions and distinctions between lower ranking samurai and upper ranking samurai. In his autobiography, Fukuzawa gives many examples of experiences in his youth that had a bearing on his independent thought, and my own favorite concerns a local Inari shrine. Inside a shrine, usually hidden from view, is a goshintai, a sacred object in which the kami is believed to reside. Often this would have been a rock, as was the case in this shrine. Local Inari Shrine in Nakatsu where Fukuzawa "experimented" with a rock. What Fukuzawa did was take out the rock and throw it away and replace it with another. He waited for divine retribution, and none came, and laughed to himself at the next festival when all the locals worshiped "his" rock. From then on he had no time for superstition and magic and sought explanations in the real world, and with a lot of emphasis on skepticism and doubt. In 1853, when Fukuzawa was 19, Commodore Perry arrived in Japan for the first time and made his demands that Japan open up to the West. The following year Yokohama opened as a treaty port but upon visiting the foreign settlement Fukuzawa was shocked to discover that Dutch was not the language of the world, rather it was English, so with little more than a Dutch-English dictionary set about the task of learning a new language. On his return he was employed by the government to translate diplomatic documents and in the next year was invited to join a year long mission to Europe. As with his American trip, he had little interest in the technology and machines on show, as these he could learn about from books, but what fascinated and intrigued him were the social relations and political and economic institutions he encountered. It was while in Europe that he became convinced that the path to success for Japan was not in purchasing technology and armaments, rather in the education of its young and this led to what in Japan nowadays is considered his greatest book, *An Encouragement of Learning*. His travels also became the basis of *Things Western*, a series of three books that sold over a quarter of a million copies. On his return from Europe he refused offers of jobs within the government and instead opened a school that became in time Keio University, and he continued to write prolifically. Much of his writings, like *An Encouragement of Learning* and *Things Western* were written for mass audiences, and for this he had to create a completely new style of writing, as in Japan at that time, writing was an extremely formal system belonging to the elite. In a similar vein, public speaking and debate were unknown forms of communication, and he is credited with introducing them into Japan. Fukuzawa also wrote for fellow academics and intellectuals, and his *An Outline of a Theory of Civilization* published in 1862 is perhaps his best known of this type of writings. Fukuzawa was never a believer in the total acceptance of all things western, he was quite critical of many moral and spiritual aspects of what he encountered in the west, and he was very much a patriot and nationalist. It is also possible to see that at times he did not "walk the talk", for instance though he is considered to be the foremost advocate of equality for women at the time, his school never did accept any female students, but his influence on the modernization of Japan was huge. He died at the age of 66 in Tokyo in 1897. The house itself is a fine example of a thatched dwelling but visitors can only peer in, not enter. In the yard is a storehouse that Fukuzawa himself remodeled to serve as a study space for himself. The Inari shrine that Fukuzawa "experimented" with as a youth is also in the grounds. The museum contains manuscripts, first editions, and other artifacts from Fukuzawa and his period.

Entrance fee Adult yen; Child yen Rusui-machi.

7: Fukuzawa Yukichi

Study The Autobiography of Yukichi Fukuzawa discussion and chapter questions and find The Autobiography of Yukichi Fukuzawa study guide questions and answers.

Jump to navigation Jump to search Each individual man and each individual country, according to the principles of natural reason, is free from bondage. Quotes[edit] Civilization is an open-ended process. We cannot be satisfied with the present level of attainment of the West. In an age when anti-foreign sentiment was running high, it was unavoidable that in my position as an advocate of open intercourse and free adoption of Western culture, I should make some adversaries. It is said that heaven does not create one man above or below another man. Any existing distinction between the wise and the stupid, between the rich and the poor, comes down to a matter of education. Gakumon no Susume [An Encouragement of Learning] “ Each individual man and each individual country, according to the principles of natural reason, is free from bondage. In its broad sense, civilization means not only comfort in daily necessities but also the refining of knowledge and the cultivation of virtue so as to elevate human life to a higher plane Bunmeiron no Gairyaku [An Outline of a Theory of civilization] Moreover, the argument for national polity, for Christianity, and for Confucianism I say there is one thing: The way in which to preserve this independence cannot be sought anywhere except in civilization. Robbery and murder are the worst of human crimes; but in the West there are robbers and murderers. There are those who form cliques to vie for the reins of power and who, when deprived of that power, decry the injustice of it all. Even worse, international diplomacy is really based on the art of deception. Surveying the situation as a whole, all we can say is that there is a general prevalence of good over bad, but we can hardly call the situation perfect. When, several thousand years hence, the levels of knowledge and virtue of the peoples of the world will have made great progress to the point of becoming utopian , the present condition of the nations of the West will surely seem a pitifully primitive stage. Seen in this light, civilization is an open-ended process. Once the wind of Western civilization blows to the East, every blade of grass and every tree in the East follow what the Western wind brings We should deal with them exactly as the Westerners do. Therefore, to teach them [women] at least an outline of economics and law is the first requirement after giving them a general education. Figuratively speaking, it will be like providing the women of civilized society with a pocket dagger for self-protection. From Fukuzawa Yukichi on Japanese Women , trans. The Autobiography of Fukuzawa Yukichi [edit] Whatever happens in the country, whatever warfare harasses our land, we will never relinquish our hold on Western learning. As long as this school of ours stands, Japan remains a civilized nation of the world. I think I have made it clear that I never intended to make enemies. But in an age when anti-foreign sentiment was running high, it was unavoidable that in my position as an advocate of open intercourse and free adoption of Western culture, I should make some adversaries. To recount the history of assassination since the beginning of our foreign intercourse “ in the beginning, people simply hated the foreigners because all foreigners were "impure" men who should not be permitted to tread the sacred soil of Japan As I have said before, I felt my life in greatest danger during the twelve or thirteen years around the period of the [Meiji] Restoration.

8: Fukuzawa Yukichi, Criticism, Works, English-Japanese dictionary

Fukuzawa Yukichi (ç!•æ¼¼ è«-â•%o Yukichi Fukuzawa; 10 January - 3 February) was a Japanese author, writer, teacher, entrepreneur and political theorist whose ideas about government and social institutions made a lasting impression on a rapidly changing Japan during the period known as the Meiji Era.

9: The Autobiography of Fukuzawa Yukichi | book by Fukuzawa | www.enganchecubano.com

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