inequality and disorientation resulting from enforced change originating beyond their ken. Collectively and individually, they straddled the border between West and non-West, on the one side enjoying the benefits of Western culture, on the other feeling exploited as victims of imperialism. Indigenous populations always remained backward and dependent, unable to match the resources and skills of a fast-advancing West.

What we should weigh, then, in any assessment of Western colonial expansion before World War I is perhaps not only the actions, good or evil, of the colonial powers, but also the long-run consequences thereafter. The victims of Western colonialism do not include only the casualties of colonial wars but also the far greater multitudes killed or brutalized in the civil commotions in the emerging modern nation-states. Whatever the mitigating circumstances, the anti-Western fury has its justifications indeed.

2

FUKUZAWA YUKICHI

Good-bye Asia, 1885

Fukuzawa * Yukichi (1835-1901) was one of the most important Japanese Westernizers during Japan’s late-nineteenth-century rush to catch up with the West. The son of a lower samurai (military) family, his pursuit of Western knowledge took him to a Dutch school in Osaka, where he studied everything from the Dutch language to chemistry, physics, and anatomy, and to Yedo, where he studied English. Due to his privileged background and Western schooling, he was naturally included in the first Japanese mission to the United States in 1860 as well as in the first diplomatic mission to Europe in 1862. After he returned to Japan, he spent many years teaching and writing books that would make him famous. The best known of these was Seyeiiho (Things Western), which in 1866 introduced Japanese readers to the daily life and typical institutions of Western society. According to Fukuzawa Yukichi, the main obstacle that prevented Japanese society from catching up with the West was a long heritage of Chinese Confucianism, which stifled educational independence.

In the years after the Meiji Restoration of 1868, in which feudalism was abolished and power was restored to the emperor, Fukuzawa

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Yukichi became the most popular spokesman for the Westernizing policies of the new government. In this essay, "Good-bye Asia," written in 1885, he describes the spread of Western civilization in Japan. Why does he believe that it is both inevitable and desirable? What do you make of his attitude toward Chinese and Korean civilizations?

**THINKING HISTORICALLY**

Fukuzawa Yukichi is an apologetic Westernizer. How does his attitude resemble that of a religious convert? Despite his lack of doubt about the advantages of Western ways, however, he does not criticize Japanese culture. He shows how a Westernizer could at the same time be nationalistic. In what ways is his attitude also nationalistic?

Transportation has become so convenient these days that 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. Ancient Westerners and present-day Westerners are from the same stock and are not much different from one another. The ancient ones moved slowly, but their contemporary counterparts move vivaciously at a fast pace. This is possible because present-day Westerners take advantage of the means of transportation available to them. For those of us who live in the Orient, unless we want to prevent the coming of Western civilization with a firm resolve, it is best that we cast our lot with them. If one observes carefully what is going on in today's world, one knows the futility of trying to prevent the onslaught of Western civilization. Why not float with them in the same ocean of civilization, sail the same waves, and enjoy the fruits and endeavors of civilization?

The movement of a civilization is like the spread of measles. Measles in Tokyo start in Nagasaki and come eastward with the spring thaw. We may hate the spread of this communicable disease, but is there any effective way of preventing it? I can prove that it is not possible. In a communicable disease, people receive only damages. In a civilization, damages may accompany benefits, but benefits always far outweigh them, and their force cannot be stopped. This being the case, there is no point in trying to prevent their spread. A wise man encourages the spread, and allows our people to get used to its ways.

The opening to the modern civilization of the West began in the reign of Kaei (1848–58). Our people began to discover its utility and

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1 Refers to the Kaei era of the emperor Komei (r. 1846–1867). The emperor opposed Western influences but was forced to allow Dutch vaccination in 1849, admit Commodore Perry's U.S. fleet in 1853, permit sailing rights to U.S. ships in 1854, and accept the Treaty of Amity and Commerce in 1859. [Ed.]

2 The Meiji Restoration (1868). Meiji was a son of Komei who died of smallpox in 1867. Meiji restored the power of the emperor over the Tokugawa Shogunate, a feudal council that had ruled since 1603. Meiji eagerly sought contacts with the West so that Japan would not fall behind. [Ed.]
and shamelessness. Yet they remain arrogant and show no sign of self-examination.

In my view, these two countries cannot survive as independent nations with the onslaught of Western civilization to the East. Their concerned citizens might yet find a way to engage in a massive reform, on the scale of our Meiji Restoration, and they could change their governments and bring about a renewal of spirit among their peoples. If that could happen they would indeed be fortunate. However, it is more likely that would never happen, and within a few short years they will be washed out of the world with their lands divided among the civilized nations. Why is this so? Simply at a time when the spread of civilization and enlightenment (bunmei kaika) has a force akin to that of measles, China and Korea violate the natural law of its spread. They forcibly try to avoid it by shutting off air from their rooms. Without air, they succumb to death. It is said that neighbors must extend helping hands to one another because their relations are inseparable. Today's China and Korea have not done a thing for Japan. From the perspectives of civilized Westerners, they may see what is happening in China and Korea judge Japan accordingly, because of the three countries' geographical proximity. The governments of China and Korea still retain their autocratic manners and do not abide by the rule of law. Westerners may consider Japan likewise a lawless society. Natives of China and Korea are deep in their hocus pocus of non-scientific behavior. Western scholars may think that Japan still remains a country dedicated to the yin and yang and five elements. Chinese are meanespirited and shameless, and the chivalry of the Japanese people is lost to the Westerners. Koreans punish their convicts in an atrocious manner, and that is imputed to the Japanese as heartless people. There are many more examples I can cite. It is not different from the case of a righteous man living in a neighborhood of a town known for foolishness, lawlessness, atrocity, and heartlessness. His action is so rare that it is always buried under the ugliness of his neighbors' activities. When these incidents are multiplied, that can affect our normal conduct of diplomatic affairs. I individually think it is for Japan.

What must we do today? We do not have time to wait for the enlightenment of our neighbors so that we can work together toward the development of Asia. It is better for us to leave the ranks of Asian nations and cast our lot with civilized nations of the West. As for the way of dealing with China and Korea, no special treatment is necessary just because they happen to be our neighbors. We simply follow the manner of the Westerners in knowing how to treat them. Any person who cherishes a bad friend cannot escape his bad notoriety. We simply erase from our minds our bad friends in Asia.

3 Images from Japan: Views of Westernization, Late Nineteenth Century

This selection consists of two prints by Japanese artists from the Meiji period of Westernization. The first print, Figure 23.1 is called Monkey Show Dressing Room (1879), by Honda Kinkōsaku. What is this print's message? What is the artist's attitude toward Westernization?

The second piece, Figure 23.2, The Exotic White Man, shows a child born to a Western man and a Japanese woman. What is the artist's message? Does the artist favor such unions? What does the artist think of Westerners?

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1 By 1835 China had been "opened" by Western powers in two opium wars (1839-1842, 1856-1860). Korea had been invaded by France (1866) and the United States (1871). Its invasion ended in 1885 by treaty with the United States. [Ed.]

2 Yin and yang is a traditional Chinese duality (cold/hot, passive/active, female/male) illustrated by a circle divided by an "S" to show unity within duality. The five elements represent another traditional, pre-scientific idea that everything is made of five basic ingredients. [Ed.]

Figure 23.1 Monkey Show Dressing Room.
KAKUZO OKAKURA

The Ideals of the East, 1

Kakuza Okakura (1862–1913) was a key figure in the development of art education in Japan. In addition to creating important art, he was also the director of the Imperial Art School founded by his father. He lectured in England and the United States on the Chinese and Japanese departments of art and culture, as Curator of the Museum of Fine Art for The Book of Tea, which introduced the world to the Japanese tea ceremony. What are the "ideals of the East" that Okakura presents in this selection?

THINKING HISTORICALLY

In Okakura the contradictions abound. As a world traveler, living in Europe, the United States, and Japan, he was influenced by the art of the East and West. He spent his time collecting art and writing about it in his major books in English, albeit to explain Japanese art to the wider world. He was a modernist in his approach, which was unique, advocating for the integration of Eastern and Western cultures.

How does he use the then-popular Western idea of the "East"? How does he present his ideas? How does he negotiate the contradictions between the East and the West in his writing?

The Range of Ideals

Asia is one. The Himalayas divide, or unite, all the great traditions of civilization. The Chinese with its core of Confucianism, the Indian with its individualism of the Vedas, the Japanese with its own tradition of Zen and its elements of Buddhism, the Middle Eastern with its religious and political systems, and the Western with its individualistic and democratic traditions. The range of ideals is vast.