





The Oriental Dragon in One Brush Stroke

The figure in the center is a character, or "letter", representing an imaginary Oriental Dragon, "Ryu", and it is also the picture of the animal. This is one of KOBODAISHI's secrets to ward off evil and bring luck. According to the calligrapher, Dr. Toho Hiraoka, he always prayed while writing this character for good fortune and prosperity for everyone who had the chance to meet him. If you have a wish, please place a glass of water next to this dragon and either say it aloud or visualize it, and your wish will surely come true.

From knowledge to wisdom

S eifu Gakuen would like to offer education based on Buddhism with educational policy that enhances individual development that will make people in the society peaceful, respect and trust, obtaining "virtue, health, and fortune." Also, the school will develop leaders who will make contributions to the society and support Japan many years.

Thrust of abrupt development in information technology has proved that wisdom is the crucial element in recent years. Wisdom enhances us to establish our own unique life by structuring our knowledge and experiences. The word wisdom leads to wisdom used in Buddhism terminology, which means "See things correctly and make appropriate decisions in order to attain enlightenment."

The teachers in Seifu Gakuen will face each student who is in the midst of the adolescence age and oversee his growth from a distance. We encourage our students to make endeavors until they reach the essence of the issue with proper decision-making, sharp decisive action, and perseverance. We believe that our students will be able to obtain the true"wisdom" from such spiritual training in this environment.



Chairperson of the Board Seifu Junior & Senior High School

Hidenobu Hiraoka



Pursing "self benefit and altruism" with high aspiration and making endeavors until one reaches the essence of the issue

We are in the age when moral education is in demand and the value of private school in which emotional development is highly respected is rising. Seifu Gakuen has been putting emphasis on character building based on Buddhism ever since the school was founded. We think that our mission is to cultivate talent, who is peaceful, respected, trusted, and able to make use of one's skill for others.

When one thinks that "he wants to offer hand for others," one's zest for life will raise putting all their efforts. We call "God of fortune course" as a role model for living one's life for the sake of others. It is a life that doesn't pursue only one's own benefit, expands perspectives to others, and makes one's life filled with content. The goal of learning is not just about passing entrance examinations. We also cherish what we learned and what kind of human being one wants to be. We want our students to pursue "self benefit and altruism," make endeavors to reach the essence of the issue, and make use of oneself to the fullest. In every morning assembly, I tell hem my own stories so that the lessons will be penetrated to our students' hearts.

In 28th year of Heisei, we built a new campus building in addition to the grand hall. We are excited to develop the leaders of the next generation and make immense evolvement. Thank you.



Headmaster Seifu Junior & Senior High School Koichi Hiraoka



Features of SEIFU Education

The educational aim of SEIFU is to produce outstanding young men who will respect the laws and customs of society and make positive contributions to their nation and the world. The following six principles are intended to instill in students the chief qualities of the SEIFU spirit: moral excellence, health and prosperity.

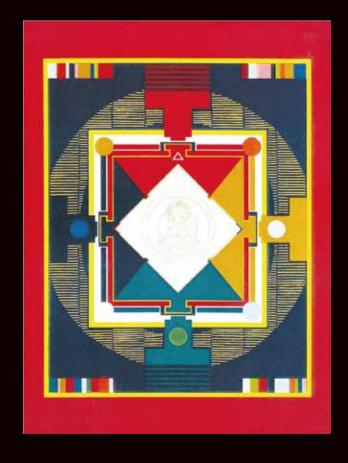
- 1.Development of good judgement and strong determination
- 2.Development of mental fortitude by strengthening religious beliefs
- 3.Development of physical strength and stamina
- 4.Devotion to parents and ancestors and respect for teachers and elders
- 5.A lifestyle based on good conduct and economic prudence

6. Development of self and society

Education at SEIFU includes the three important elements of intellectual training, character development and physical exercise. To broaden student interests and skills, SEIFU offers a wide range of extracurricular activities. SEIFU encourages each student to develop his abilities to the fullest under the guidance of experienced teachers. As a result, every year many students successfully pass the difficult entrance examinations of top-ranking national and private universities in Japan.

Seifu Gakuen JHS students have priority for admission to the respective SHS. They therefore receive the benefits of a six-year integrated educational program.





The History of SEIFU

S EIFU consists of Seifu Gakuen JHS and SHS and Seifu Nankai Gakuen JHS and SHS. Seifu was originally founded as a private technical institute in 1932. Dr. Toho Hiraoka was one of the trustees. In 1945, it became a lower secondary school under the old educational system. Dr. Hiraoka was the first headmaster and chairman of the board of trustees. In 1948, in accordance with the extensive postwar reform of the educational system in Japan, SEIFU was given full senior high school status and the right to establish a junior high school as well.

Seifu Gakuen JHS and SHS were founded in their present location later that year. In 1950, the school buildings were heavily damaged by Typhoon Jane and new buildings were constructed in the following years. In 1963, Seifu Nankai Gakuen SHS was established in

a southern suburb of Osaka and Seifu Nankai Gakuen JHS was opened in 1983.

SEIFU has more than 55,000 alumni.



Toho Hiraoka(1896~1994)

Founder of Seifu Gakuen Junior & Senior High School, Seifu Nankai Gakuen Junior & Senior High School Abbot of the Shingon sect of Buddhism Recipient of the Order of the Sacred Treasure, Third Class Honorary Doctor of Philosophy

- 1932 Seifu started as a private technical institute, Osaka School of Electrical Technology.
- 1945 Under the educational system of that time, it became a lower secondary school, Asakayama Technical School of Electrical Technology.
- 1948 In accordance with the postwar educational reform, it became a senior high school with a technical course and an ordinary course, and a junior high school.
- 1949 The name was changed to Seifu Senior High School and Junior High School.
- Renamed Seifu Gakuen, the school received recognition under the private school law, and the administration was restructured.
- 1963 Seifu Nankai SHS, with an ordinary course, was established.
- 1983 Seifu Nankai JHS was opened.
 A twin-school agreement was signed with Brisbane
 Grammar School, Queensland, Australia.
- 1984 A twin-school agreement was signed with The Royal Wolverhampton School, England, U.K.
- 1988 A twin-school agreement was signed with Monmouth School, South Wales, U.K.
- 1994 The founder and the first headmaster of Seifu Gakuen and Seifu Nankai Gakuen, Dr. Toho Hiraoka passed away on June 20.
- 1997 A twin-school agreement was signed with Beijing University Secondary School, Beijing, China. The science forum "Creativity toward the 21st Century" with Nobel laureates Dr. Leo Ezaki (physics, 1987), Prof. Paul J. Crutzen (chemistry, 1995), Prof. Susumu Tonegawa (physiology / medicine, 1987), and Dr. J. Georg Bednorz (physics, 1997) was held at Seifu Senior High School.
- 1999 Seifu Nankai Junior High School became co-educational.
- 2000 A twin-school agreement was signed with Seoul Traditional Art High School, Republic of Korea.



Whe have been working on the following three points to harness an educational environment that cultivates talent, who is peaceful, respected, trusted and be able to make use of one's skill for others based on "self benefit" and altruism.

"Excellent educational environment that enhances academic study and sports unique to Seifu Gakuen

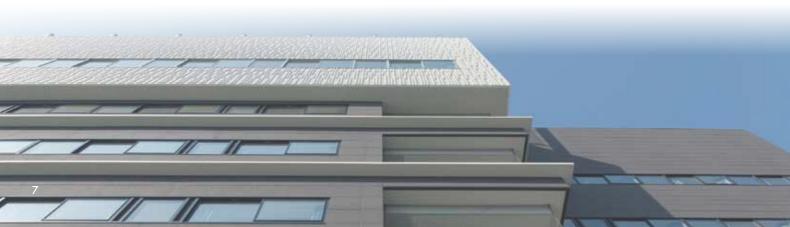
• Our building represents our school tradition pursuing "study and sports," in which the spacious gymnasium and compact classrooms are layered in a particular manner. Moreover, we made the hallway where we have our students to transfer classes or communicate with others, to facilitate students to learning by having openings to embrace light and breeze, see-through elevator, and communication counters.

Seifu Gakuen Buildings that will be alive in many people's memory will commemorate 70 years of history in 2015

• The color and design of the appearance and interior succeeded the design of the rotunda which was the symbol of Seifu Gakuen in the past. We designed many areas of our new building to remain the atmosphere of the old buildings. We wanted our graduates to feel dearly and at home when they make a visit to the new campus.

An environment to nurture growth and develop memory with safe and secured feeling

• Our building is safe and secured by having the large space and small classrooms layered in a complicated design in steel seismic structure to make it robust and rational. Moreover, we are hoping that our watermark brick wall, which is the new symbol of the school and the new lines of cherry tree along the school road will become a place of memory for the people in the neighborhood.





Assembly hall



Tennis court on the roof top







Cafeteria













Religious Education

Religious education at SEIFU is based on Buddhist beliefs and values. Students attend lectures on Buddhism at school and take part in retreats and ceremonies at major temples and shrines. They also undertake the religious disciplines of chanting and copying the Heart Sutra, an essential scripture of Mahayana Buddhism. These activities help students strengthen their religious beliefs.

The SEIFU school rules are based on the concept of Buddhist discipline. Compliance with these rules prepares students to become active and successful members of society.

At the beginning of their first year, SHS and JHS students go on a retreat to Mt. Koya, the most sacred Shingon Buddhist center. There they pay homage to Kobo Daishi, the founder of the Shingon sect, and pledge to follow his teachings.

In their second year, students visit Horyuji Temple, one of the most ancient temples in Japan, where they study the teachings of Prince Shotoku, an important figure in the promulgation of Buddhism in Japan.







In their last year, students visit the most famous Shinto shrine in Japan, Ise Shrine, where they resolve to strive toward their future goals.



Nobel Laureates Visit the Seifu Senior High School











Student voice

I strongly felt that the key to success for Masukawa-san and Negishi-san was to have strong love for one thing and kept being good at it, to make challenges from all directions continuously without giving up even failed so many times, and lastly, to make efforts more than anyone else. (Y.N.)

Toshihide Masukawa Kyoto Industrial University Professor, Awarded Novel Prize in Physics, 2008



Eichi Negishi

Purdue University (US) Special Professor, Awarded Novel Prize in Chemistry, 2010



Student representative gave the flower as a present.



Many students listened to the speech through monitor in the different room.

Speech of Gratitude to the Panelists

All of our students, teachers and others in the audience who participated in the session were very impressed with the session, and expressed great pleasure to be able to see the panelists in person. Even after the session, our excitement at being able to attend still remains vividly in our minds.

Many of our students came up to teachers after the session, saying, "We have been impressed by each and every word spoken by the panelists," and, "I have been overwhelmed with joy.

"During the session, in which the panelists made many humorous remarks and engaged in a lively exchange of opinions, we were also impressed with the panelists' sincerity—they took great care phrasing their responses to our students' questions so that the students could properly understand them.

Many students who had wanted to pursue study in the liberal arts field have now become interested in studying science after attending the session. Students unable to attend the session were disappointed that they could not be here.

It is often said these days that young people have been losing interest in science. But I think our students have gained something from the session, which I believe, will help them pursue their own lives ambitiously.

It would be a blessing for us if some of our students with strong curiosity about the unknown would continue studies and some day become scientists who would make great accomplishments for the betterment of mankind. This is also my wish.

The panelists have planted the seed of scientific interest in the minds of our students. It is our job now to help the seed take root and grow to blossom in the future.

We, the teaching staff, are excited at the prospect of this daunting task. We promise our honored panelists that we will do our utmost. We would appreciate very much your kind advice in the future.

Thank you very much.



Message by President Hidenobu Hiraoka at the Nobel Prize winner's



Seifu Gakuen will move to the next stage in its history by adopting three core focuses: an International Course, IT Education, and Active Learning.

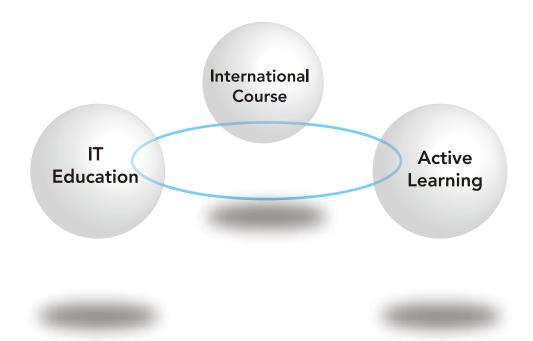
ver the 70 years since our founding, we have stubbornly safeguarded founder Dr. Toho Hiraoka's teachings, including the Seifu Spirit; Peace, Respect, and Trust; and Virtue, Health, and Wealth. We have never wavered from these teachings, which together embody the foundation on which the school has been built. In fact, they are the reason that Seifu is Seifu.

For about 20 years since the current headmaster became assistant headmaster, Seifu Gakuen has worked to enrich students' experience in the classroom in order to implement Buddhist education under our three guiding principles of Religion, Communication, and Thought by establishing annual faculty training at an esoteric Buddhist temple in India; the English Education Institute, a research institute dedicated to fostering communication skills; and the Mathematics Education Institute and the Reading and Thesis Guidance Center, both research institutes dedicated to fostering the ability to think. We are also proud to have adapted to

the current trend in education away from reliance on individual teachers' skills in favor of a team-based approach.

As part of our approach based on these three guiding principles, the Dalai Lama has visited the school three times. We have also held three forums featuring recipients of the Nobel Prize. The school has invited eight recipients of the prestigious award to speak at the school over the last 20 years, and we're confident that those speakers have influenced students in ways both tangible and intangible. In the future, we look forward to building on the founder's teachings by refining our approach in a way that continues to adhere to these three guiding principles.

As we look toward the next stage of Seifu Gakuen's history, we will accommodate the changing tenor of our times by embracing three new core focuses: an International Course, IT Education, and Active Learning.



International Course

The word globalization has been worn out. At Seifu Gakuen, we're pursuing globalization in the context of an understanding of Japanese history and culture. The wave of globalization in the classroom has come this far. The position of English as a means of communication is unshakable, and we've seen an overriding focus on English as the answer to everything. Many young people have likely gone along with the current of the times to master English despite a relative lack of knowledge about the history and culture of their own country, only to return from study abroad lacking a sense of direction. Is it possible for someone who can't talk about their own country's history and culture to become an international person? When such a person goes overseas, what is their value as a Japanese person who has been educated in Japan? Is it their ability to speak English? Hardly. The only reason the countries of the world accept international students is to foster multicultural exchange. People in those countries also have no interest in listening to broken English. This reality is made clear by the fact that of the more than 20 schools that have expressed a willingness to partner with the International Course, every single one of them has described its first and foremost goal as fostering multicultural exchange. On reflection, why would schools in other countries be eager to accept students who can't talk about their own country's history and culture?

Through Seifu Gakuen's International Course, we're studying how to build a system that can send students with a solid understanding of their own country's history and culture overseas. The teahouse program included in the celebration of the 70th anniversary of the school's founding is designed to achieve the same goal.

We're proud to welcome Professor Hiroyuki Eto of the Tohoku University Graduate School of International Cultural Studies as the program's advisor.

Message from Professor Hiroyuki Eto of the Graduate School of International Cultural Studies at Tohoku University

It is my honor to assist the vice-principal Hiroaki Hiraoka in establishing the new International Course. Recently, the phrase international course summons an image of being able to speak English, to communicate, to travel overseas. Junior and senior high schools, both public and private, have been offering such programs based on just that image. However, our goal is not to create the same kind of program, but rather to have students first study history and culture as Japanese citizens and then go overseas, to enable them to answer intelligently when they are asked various question about Japan while overseas, to ensure that they understand other countries' cultures and that they can adapt in response. I plan to pursue these goals going forward. It may not be possible to achieve them immediately. It may be that we won't see this approach bear fruit for 10, 20, or even 30 years. Nonetheless, I look forward to building a new International Course with guidance and input from the chairperson of the board, the headmaster, and the vice-principal.



Professor Hiroyuki Eto

IT Education

IT education in today's world has become a controversial subject, but it's a reality that cannot be avoided. As long as IT occupies pride of place in our day and age, it would be boundlessly unnatural not to advocate IT in education. Our founder spoke of wealth in education. Back when he put forth that idea, there were those who scolded him, asserting that it was shameful to associate wealth with education. However, wealth is the greatest problem faced by the world today. Any educational approach that doesn't promote wealth today would be unnatural in the extreme. I believe that it is adults' responsibility to teach children carefully about wealth.

Certainly, IT education has its advantages and disadvantages. In light of constant pressure to save time and reduce labor, IT systems play an essential role in society, and IT is essential for education, too, if the purpose of education is to train people so that they can contribute to society. On the other head, if we look at IT from the perspective of sharpening students' thought processes and training them to think, IT comes off as something that's completely unnecessary for education. At Seifu Gakuen, we're currently searching for the root purpose of IT and creating a method for teaching IT in a manner that's faithful to that root purpose. In short, our goal is not to produce students who can just operate computers, but rather to endow them with a solid understanding of the underlying motivations and concepts before they specialize in IT in college or through their jobs after they graduate. We hope to inspire them to ask how computers are made, why they're necessary, and why they're better than other tools for certain tasks. That's how we envision IT education.

We're proud to welcome Aiichiro Inoue, lead developer of the K Computer, as an advisor for IT education at Seifu Gakuen.

Message from Aiichiro Inoue, lead developer of the K Computer

I've been involved with developing the piece of hardware that serves as the brain of the computer, known as the CPU, for about 30 years. I've always been an engineer, and I've never been part of the field of education. However, I think there are certain things I can see precisely because I've developed CPUs. Computers may be strange and mysterious devices, but recently the field is undergoing increasingly significant change, which you can see in developments such as artificial intelligence and AlphaGo's ability to beat professional Go players.

When it comes to the question of whether I anticipated this situation as an engineer, to be honest, it has left me surprised, too. But young people have to deal with the reality of this field. They have to utilize its capabilities as tools for furthering their own ends. How to harness this technology in the field of education is a major question. In

an era when we must ask how people should relate to computers, it is my hope that I can make use of my own experience. I look forward to working together to educate young people who can make use of these technologies and in that way, to help build a better society.



Teacher Aiichiro Inoue

Active Learning

Put simply, the final core focus, Active Learning, refers to an approach in which students learn autonomously by taking the initiative in their own education and growing as they discover what they themselves will study. In short, it is an approach to studying that has traditionally been a weakness of Japanese learners.

Most high schools have been hesitant to introduce active learning due to the difficulty of its implementation. However, the trend worldwide is clearly tilting toward active learning, and various countries are incorporating the approach into their educational systems. As the first step in adopting it at our school, we will emphasize self-expression as a technique for tapping the inherent ability of each student by fostering an ability to express oneself and cultivating a rich sense of individuality while freeing the self from constraints on those abilities. In the past, these skills have been neglected in Japanese classrooms. Music, art, and technology are prone to be overlooked because they are seen as unrelated to college entrance examinations, but in fact they are extremely important as avenues of self-expression. Creatively recreating the sounds one has heard, the colors one has perceived, and the mechanical objects one has seen occupies an extremely important role in shaping the output of the educational system. As an example of one specific initiative at Seifu Gakuen, we're planning a method to develop the abilities that represent our school's output by introducing song into the educational curriculum.

We've invited Professor Toru Yuba of the Faculty of Education at Mie University to lay the foundation for active learning using song by introducing his Yuba method for correcting song.

Message from Professor Toru Yuba of the Faculty of Education at Mie University

Unlike the passive approach of traditional educational systems, active learning empowers students to proactively learn for themselves. We can only teach in one capacity, but students must go beyond that in their studies, or they will not be able to keep up with the times. I think our task in the future as teachers will be to approach our job in a way that allows us to learn alongside our students.

While I was teaching at a university in the U.S., students once asked me 19 questions during a 60-minute lecture. All of them were clearly audible. That's because etiquette demands that one be able to express oneself to others in words. As Japan becomes increasingly globalized, such skills will become extremely important. Even with active learning, we'll still require conventional education. Students will be able to learn nothing without the proper foundation. The idea

is for students to learn proactively, and for teachers to learn along with them. My goal is to help students in the important area of communication by enhancing their voices and improving their pronunciation.



Professor Toru Yuba

Japanese culture and the tea ceremony

apanese culture, which has developed over many centuries, has two defining characteristics: a tendency to accept foreign cultural practices and modify them, and a tendency to move from technologies to methods.

From the establishment of an ancient state with the introduction of rice cultivation and the completion of that state through the incorporation of Chinese governing structures to the medieval and modern ages and into contemporary times, Japanese culture has developed through the periodic accommodation of a wealth of cultural influences from the Chinese mainland, the Korean peninsula, and the West. However, a major characteristic of this process is that Japan has not simply copied foreign cultural practices, but rather modified their elements over long periods of time so that they fit Japanese culture, causing them to appear at a glance to be indigenous Japanese creations. A good example is the creation of kana characters from Chinese characters, which spurred a flowering of literature in the form of poetry and stories.

In the process of accepting foreign cultural practices, Japanese people gained a variety of technical skills. Such skills became increasingly sophisticated in every area of life, but the people who gained them did not only refine them to create sophisticated products, but also distilled them into a spiritual stance that seeks the truth of human existence through the disciplined process by means of which the skills were honed. For example, techniques of war conceived to harm people and animals became a path that makes the most of human life, giving shape to a number of pursuits such as kendo (traditional swordsmanship) and kyudo (traditional archery) whose Japanese names incorporate the character meaning way or path. This tendency can also be seen in shodo (calligraphy) and kado (the art of flower arrangement), which also use the character in their names. It is another characteristic of Japanese culture that particular techniques and skills ultimately lead to a way of life or a type of enlightenment.

Insofar as it embodies and combines both of these characteristics, the tea ceremony, or sado, a traditional cultural practice that was originally introduced to Japan from outside, is a typical example of Japanese culture.

Tea came to Japan as a beverage from China, and we know that fermented tea had already been introduced to Japan by the eighth or ninth century. This fermented beverage gained temporary popularity in the country but failed to establish itself. Then Zen Buddhism arrived from China at the beginning of the 13th century as rule by the samurai class was emerging in Japan. The priest Eisai, who had introduced the sect, also introduced powdered green tea to Japan. This non-fermented type of tea, which is made by grinding up tea leaves and dissolving the resulting powder in hot water, contains numerous substances found in tea. For Buddhist priests undergoing training in demanding meditation and self-sufficiency at Zen temples, powdered green tea, which served to ward off the sleepiness that threatened to interfere with religious training while providing valuable nutrients, was an integral part of the Zen lifestyle, from its production to its processing into drinkable form. Along with those practices developed a system of etiquette associated with the consumption of tea.

The practice of drinking powdered green tea quickly spread from temples to samurai society and then, during the 14th century, to the general populace. Contributing its ever-widening adoption was a game known as Tocha in which participants would compete in identifying different brands of powdered green tea.

At about this time began to appear upper-class samurai who sought to highlight their power by decorating their homes with artistic objects that were at the time imported from overseas. By the middle of the 14th century, these samurai were importing large numbers of paintings, ceramics, and other works of art from China and holding tea parties in their homes at which participants would view and appreciate these works of art. Gradually, tea culture began to take shape in upper-class samurai homes along with the cultural practice of decorating spaces with works of art. By the 15th century, the shoguns of the Muromachi Shogunate and other high-ranking samurai were formalizing an approach to holding tea-centered gatherings in the manner of parties at their large residences. These gatherings are known as "shoin tea ceremonies," after the large rooms in which they were held.

Also during the 15th century, members of the newly ascendant warrior class and wealthy merchants found the shoin tea ceremonies being held by high-ranking samurai to be appealing, and they began to enjoy tea in purpose-built rooms in their own homes. These tea ceremonies held and attended by the general populace are known as "soan tea ceremonies," after the Japanese word for the space in which they were held. Whereas high-ranking samurai decorated their residences with numerous works of art imported from China and enjoyed the tea ceremony in a large number of rooms, commoners enjoyed tea prepared using the utensils that they could afford themselves in a single room.



A person named Murata Juko, who was a disciple of Ikkyu, the strictest ascetic priest in Zen Buddhist at the time, played a leading role in teaching this soan tea ceremony in Nara and Kyoto. Juko realized that the technical discipline of the tea ceremony shared elements with Zen ascetic training, and he approached the ceremony as a means of self-discipline, or honing one's heart. Juko taught many students under this approach, and he went beyond the etiquette and techniques of preparing tea to focus on character formation as his ultimate goal. He also expressed tea ceremony as a distinct "way" for the first time. Juko is considered to be the founder of the tea ceremony today because he refined techniques associated with tea into a single, cohesive discipline.

The rigorous Zen of Ikkyu and the tea ceremony of Murata Juko were introduced to the city of Sakai, then a self-governing city, during the 16th century, a time of constant warfare and social upheaval throughout Japan. The authority of the Muromachi Shogunate crumbled as new warlords emerged across the nation to battle for supremacy. However, the merchants in Sakai gained autonomy and pursued overseas trade, in the process transforming their city into the safest and wealthiest community in Japan. To survive in their turbulent times, the merchants embraced the Zen Buddhism of Ikkyu and became standard-bearers for the new culture of the tea ceremony. The various imported masterpieces that had been collected by the Muromachi Shogunate largely fell into the hands of regional warlords, but many also came into the possession of the merchants of Sakai. However, lacking large residences, the merchants had nowhere to display the sorts of imported Chinese art that the high-ranking samurai had enjoyed in the past, even if they managed to obtain large collections of the works. As a result, they created an approach to the tea ceremony in which the host would display one special object and otherwise enjoy utensils from their own daily lives as they prepared the tea. The leader of this movement was Takeno Joo, who was also the teacher of Sen no Rikyu. Joo made major changes to the soan tea ceremony by breaking with the tradition of displaying works such as Chinese paintings and instead displaying poetry or calligraphic works by Zen priests in the tea room's decorative alcove and by utilizing everyday utensils that were not originally intended to be used in the tea ceremony. Tea master Sen no Rikyu was a student of Takeno.

Rikyu believed that the tea ceremony afforded serious people an opportunity to interact with one another, and he taught his students to value the encounter between guest and host without regard to differences in social status. He also oversaw the development of the tea ceremony into an even more serious discipline by incorporating materials that previously had not been seen as luxurious, shrinking the tea room until it became an extremely small space, and having students create their own tea bowls for drinking tea during the ceremony.

The Sengoku era drew to a close as Oda Nobunaga and Toyotomi Hideyoshi ushered in a new era that brought unity and order to the country. That order derived from new structures based on elements such as differences in status, but the daimyo warlords drawn into it maintained certain aspects of the spirit of the Sengoku era, which had been characterized by a sense of upheaval and of inferiors overthrowing their superiors. Keenly aware of the limitations that came from being integrated into the social order imposed by the country's new rulers, they transcended considerations of status to become disciples of Rikyu because the tea ceremony he taught offered human equality and an aesthetic sense that

forged strong relationships and teacher-student

In this way, Sen no Rikyu refined the culture of tea, which was originally introduced into Japan from outside, into a cohesive discipline, or "way," incorporating elements of Zen culture and a free aesthetic. The tea ceremony can be characterized as fostering character, a sense of beauty, and a state of being that is conducive to human existence. It is also about the culture of education.



Takashige Ubukata



































Graduate's Olympic appearance record



Gymnastics Club

Tournament name	Contestant(graduation year)	Group grades	Individual grades	Results by event
Mexico	Eizo Kenmotsu (1965)	Group 1st place		Third place iron bar
Munich	Eizo Kenmotsu (1965)	Group 1st place	Second place for individuals	3rd place in Kurama race iron bar
	Teruichi Okamura	Group 1st place		
Montreal	Eizo Kenmotsu (1965)	Group 1st place		2nd place in Kurama race iron bar
	Shun Fujimoto	Group 1st place		
Los Angeles	Nobuyuki Kajitani	Group 3rd place		2nd parallel rod
	Kōji Gushiken	Group 3rd place	Individual victory	Wrestling 1st vault 2nd place iron bar 3rd place
	Koji Sotomura	Group 3rd place		3rd place in floor
	Noritoshi Hirata	Group 3rd place		
Seou	Yukio Iketani	Group 3rd place		3rd place in floor
	Daisuke Nishikawa	Group 3rd place		
Barcelonal	Yukio Iketani	Group 3rd place		2nd place in floor
	Daisuke Nishikawa	Group 3rd place		
Atlanta	Hikaru Tanaka	Group 10th place		
	Takashi Uchiyama	Group 10th place		
Sydney	Kenichi Fujita	Group 4th place		
Athens	Isao Yoneda	Group 1st place		Third place iron bar
	Takehiro Kashima	Group 1st place		3rd place of Pommel horse
Beijing	Takehiro Kashima	Group 2nd place		

Number of medals acquired 32 (9 gold medals, 7 silver medals, 16 bronze medals)

Land Club

Tournament name	Contestant(graduation year)	Event type	Individual grades	Achievement
Barcelona	Satoru Inoue	100 m · 4 × 100 m	4 × 100 m 6th place	
Atlanta	Satoru Inoue	$100 \text{ m} \cdot 4 \times 100 \text{ m}$		
Sydney	Takahiko Yamamura	$400 \text{ m} \cdot 4 \times 400 \text{ m}$		
Athens	Shinichi Terano	Long jump		
Beijing	Satoshi Osaki	marathon		

Judo Club

Tournament name	Contestant(graduation year)	Individual grades	Achievement
Beijing	Satoshi Ishii	Over 100 kg	Victory

Skate Club

Tournament name	Contestant(graduation year)	Individual grades	Achievement
Salt Lake City	Hayato Sueyoshi	Short Track	

Yacht Club

Tournament name	Contestant(graduation year)	Individual grades Achievement
Beijing	Tetsuya Matsunaga	Sailing boys 470 class

The Major Events of the Year

April

Entrance ceremony
Parents' association
First term opening ceremony
Festival commemorating the birth of Buddha
Film festival "Kukai"
Kyogen festival
Physical examination
Intramural volleyball championship
Disaster and fire drills

May

Parents' association The first: Hiking Religious retreat at Mr. Koya for new students Visit to Horyuji Temple and Yakushiji First term mid-term exams Anniversary of the founding of Seifu

June

The second: Hiking Visit to Ise Shrine Bunraku festival Parents' association Educational school excursion

July

First term final exams
Swimming practice
Parents' association
First term closing ceremony
Summer tutorial
The climb up Mt. Fuji
Summer vacation



Entrance ceremony



Intramural volleyball championship



Bunraku festival



The climb up Mt. Fuji

August

Summer vacation Study camp

September

Second term opening ceremony Introduction of entrance examination Sports dayCultural festival Art festival

October

The third: Night Hiking
Sports festival
Mid term examniation
Introduction of entrance examination
Educational school excursion
Studying outside campus

November

Introduction of entrance examination The forth: Night Hiking Chorus festival Studying outside campus

December

Second term final exams
Individual parent-teacher consultation
Introduction of entrance examination
Mochi pounding
Parents' association
Second term closing ceremony
Ski trip for registrants

Seifu Gakuen JHS and SHS students participate on a voluntary basis in the most strenuous event of the year, the 100-kilometer hike, which challenges their physical and mental endurance. The hiking course extends from Seifu SHS through Shitennoji Temple to the peak of Mt. Koya. Students end their hike in front of the Seifu school memorial in the cemetery at the top of Mt. Koya.



Sports day



Cultual festival



Mochi pounding



January

New Year's ceremony Third term opening ceremony Doyadoya Festival at Shitennoji Temple Seifu Gakuen JHS exams entrance Intramural kendo championship

February

Seifu Gakuen SHS entrance exams Ski trip

March

Third term final exams Graduation ceremony The 100-kilometer hike to Mt. Koya School year closing ceremony Parents' association Spring vacation

Additional

Movies and plays





Graduation ceremony



International Educational Exchange

EIFU has been making great efforts to promote international understanding through its growing exchange student program and the establishment of twin-school ties with schools in other countries. SEIFU has twin-school relationships with Brisbane Grammar School in Australia, The Royal Wolverhampton School and Monmouth School in the United Kingdom, Beijing University Secondary

School, and Seoul Traditional Art High School, and hopes to increase such ties in the future. The aim of these programs is to produce adults who will take an active role in the community of nations. Realizing the vital importance of language education in this endeavor, SEIFU employs a number of native-speaker English teachers.



Brisbane Grammar School



Foreign students are introduced by the Headmaster (current Chairman of the board) in the morning assembly of the first day of school.



Monmouth School



Foreign students received certificates by the Headmaster in the morning assembly of the last day of school.

In addition to the regular exchange of students with its twin schools, Seifu has also hosted participants in exchange programs sponsored by the Lions Club, The Rotary Club, AFS (American Field Service) and other organizations. Students from Australia, Brazil, China, Finland, Germany, Korea, New Zealand, Peru, Singapore, the U.K. and the USA have had the opportunity to create

individualized study programs, combining their choice of academic subjects with tutorial instruction in Japanese language and culture. Exchange students may apply for partial grants to cover some of their school expenses. The chairman of the board of trustees has the authority to decide on the distribution of these funds.

Curriculum

Junior High School

Japanese Social Studies Mathematics Science Physical Education Art and Music English Industrial arts

Senior High School

Modern Japanese Literature Classical Japanese Literature Japanese History World History Geography Algebra and Geometry Basic Analysis Differential and Integral Calculus Probability and Statistics **Physics** Chemistry Biology Earth Science Physical Education (including judo and kendo) Art and Music English Home Economics and Computer Studies

S EIFU offers students a challenging curriculum and a variety of course options to prepare them to become future leaders of society. Sports and martial arts are also emphasized so that students can develop their bodies as well as their minds.





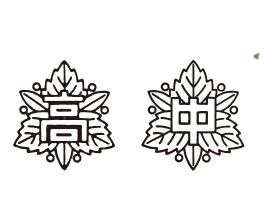
Adviser of religion club led foreign students and Japanese host families to a tea ceremony.







Location Sapporo eifu Gakuen JHS and SHS are located in the center of Osaka, the second leading city of Japan, SEIFU's convenient location attracts students not only from Osaka Prefecture but also from the neighboring prefectures of Hyogo, Kyoto, Nara and Wakayama, making for a varied student body. Kanazawa Japan TOKYO † Narita International Airport † Haneda Airport OSAKA Fukuoka Shinkansen Lake Biwa Nagoya **Kyoto** Historic Monuments of Ancient Kyoto (Kyoto, Uji and Otsu Cities) Chubu Centrai International Airport Kobe Nara Osaka Historic Monuments of Ancient Nara Seifu Gakuen Kansai Ise shrine Mt.Koya Sacred Sites and Pilgrimage Routes in the Kii Mountain Range



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