

The Seifu Times

FIRST ISSUE 2021

Message from The Time Club

We would like to express our appreciation to the headmaster, principal, vice-principal and teachers including Mr. Welsh, Mr. Mackey, Mr. Robinson, and Mr. Kamada for their great support in the publication of the first issue of The Seifu Times.

From this year, the club students will take responsibility for doing all the work for the newspaper. This consists of interviewing people, collecting information, translating, proofreading, and editing. It will all be part of their English learning experience.

The Time Club is a club that encourages its members to do extensive reading of selected newspaper articles that are taken from The New York Times, which is then followed up by discussion and debate. As the newspaper articles are primarily concerned with current domestic and international issues of importance, students receive much practice in how to critically evaluate what they have read.

Finally, we ask you to kindly support our club by reading our newspaper.

Contributors to the Publication of THE SEIFU TIMES

SHIZUKA KIKUO

Time Club supervisor/Writer

KAMADA TAKASHI

Advisor (NIE)

HIROSE TOUMA

Editor-in-chief/Photographer

INUI MASATAKA

Time Club captain/Writer

TSUKAMOTO RYOHEI

Writer

ANZAI SEIGA

Writer

NAKAGAWA TATSUHIKO

Writer/Crossword creator

MAEKAWA FUMINOSHIN

Writer

RIN ZE

Writer/Math quiz creator

YOSHIDA NAOKI

Writer



KAMADA TAKASHI FOR THE SEIFU TIMES

Dr. Hiraoka says that it is important to contribute to the happiness and well-being of others.

Be a Fukunokami: Contribute to others

福の神になれ! 他者に貢献せよ!

Interview with Dr. Hiraoka by Inui Masataka

BY INUI MASATAKA

Hiraoka Koichi is the principal of Seifu Junior and Senior High School and a visiting professor (客員教授) of Shuchiin University (種智院大学), where he teaches Tibetan and Tantric Buddhism (チベット語およびタントラ仏教). Mr. Hiraoka, who is known as a scholar and a devout practitioner (敬虔な実践者) of Buddhism, studied Mahayana and Vajrayana Buddhism (大乘金剛仏教) at the Gyumed Monastery (ギユメ寺) in India. In 2020 he received a Ph. D. (博士号) from Koyasan University (高野山大学). On Feb. 6, 2020, we were able to interview Dr. Hiraoka. During this interview, he emphasized that every Seifu student should be a *fukunokami*.

What is a *fukunokami*?

HIRAOKA KOICHI: A *fukunokami*



HIROSE TOUMA FOR THE SEIFU TIMES

Central building of Seifu Junior and Senior High School.

is a person who can contribute to the happiness and well-being of others. This idea of being a *fukunokami* was developed by my grandfather, Dr. Hiraoka Toho, the founder of Seifu Gakuen. As a child, Toho was weak and often suffered from illnesses and colds. However, a change in his life occurred after meeting Ema Shunichi. Mr. Ema had founded a scholarship that supported many university students in Japan. Toho was one

of these students. However, besides offering a scholarship, Mr. Ema also taught Toho how to be healthier through the practice of abdominal breathing (腹式呼吸) and autosuggestion (自己暗示). Toho practiced hard. He faced many hardships in founding and developing Seifu, but thanks to his great enthusiasm, and him being a *fukunokami*, his dream was realized. Taking the path of being a *fukunokami* should **PAGE 4**

Lifestyle under pandemic

BY SHIZUKA KIKUO

A temporary closing of schools in Japan started on March 2, 2020. At that time all elementary schools, junior high schools and senior high schools across the nation were closed to prevent infection from the novel coronavirus. After the state of emergency (緊急事態宣言) was lifted, classes at school gradually resumed. This virus, of course, has affected not only schools but all aspects of society. It has had a huge social impact and will continue to do so for some time. We are now forced to live a new lifestyle in order to prevent its spread. However, to remove the gloomy feeling (鬱陶しい気分) that Covid-19 has brought, we need to keep a positive outlook.

Even if we can't travel far, we can find different ways to explore the world through the Internet. By using the net, we can do such things as linguistic training, reading famous philosophers' thoughts, experiencing the songs of birds in a deep mountainous site in Shinshu (信州), and even listening to the sounds of the city.

To avoid crowds, I'll visit an arboretum (森林公園), a place I rarely went before. The greenery of broad-leaved trees there brings peace to my heart. Nothing is heard except for the chirping (さえずり) of small birds flying from one tree to another. Nature is oblivious (気に留めない) to wealth and privilege, and humbles (謙虚さをもたせてくれる) us. It reminds us all that we humans are just short-term caretakers (監視員) of lands held in trust (委託された) for future generations.

I'll sit down on a bench and read the book of the Taoist (道教の) philosopher Zhuangzi (荘子). I can sympathize **PAGE 3**

A proud traditional event: Shitennoji Temple's *Doya Doya*

BY TSUKAMOTO RYOHEI

The festival of *Doya Doya* is held at Shitennoji Temple on Jan. 14 every year. In this event, Seifu High School and Seifu Nankai High School students pray for a rich harvest which actually means that they pray for the country's prosperity. Seifu students, dressed only in loincloths called *fundoshi* in Japanese, scramble for sacred slips of paper having prayers written on them. Shitennoji, where this event takes place, is one of the most famous Japanese temples which was founded at



PHOTO CLUB

Students reach for the slips of paper for their sake.

around the end of the 6th century in Osaka.

The *Doya Doya* event dates back about three hundred years. This event originated when local farmers representing east and west scrambled for sacred slips of paper that were thrown into the air by the temple's priests in a Buddhist memorial service that was held for two weeks from New Year's Day.

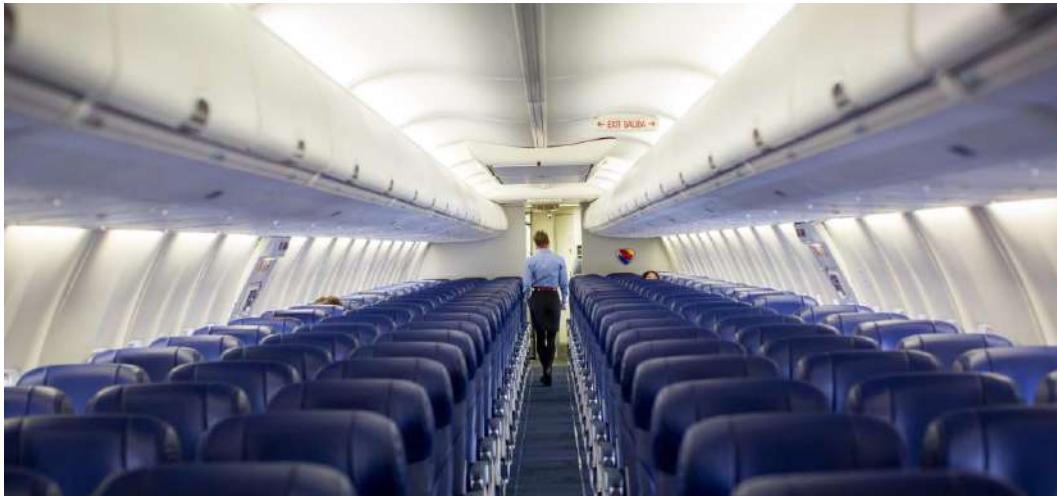
According to someone's explanation, the etymology (語源) of *Doya Doya* led to what participants confirmed each other regarding what had happened around them, call-

ing "Doya Doya."

At Seifu, *Doya Doya* is regarded as a training venue. As this event is held in the cold of winter, those who participate can strengthen both their minds and bodies.

As it is so cold at this time of year, the onlookers who are watching this venue are often surprised to see students dressed only red and white colored loincloths scrambling for these sacred slips of paper. At the beginning of the year, why don't you come and watch the *Doya Doya* event which is held annually in Osaka?

Business



PHOTOGRAPHS BY STEPHEN M. KELLER VIA SOUTHWEST AIRLINES MEDIA

Southwest Airlines has been profitable for over 30 years without dismissing its employees.

Kenta's casual analysis

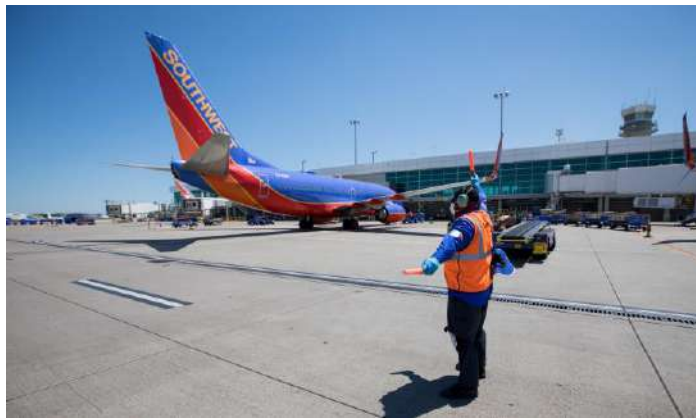
Kadoma Kenta

Former Seifu High School Student

What are the key factors that led Southwest Airlines to be successful as an air carrier? I think that the airline industry is well-known as one of the world's most competitive industries, especially in the United States. When one company cuts prices, the others try to follow. When another installs coffee shops in airport lounges, others try to imitate. In fact, every year airlines are losing billions of dollars. For instance, recently two or three major U.S. carriers went bankrupt (倒産) one of which was United Airlines. In competing with other air carriers, airlines have to consider the high costs of maintenance, safety, crew and fuel. Keeping those factors in balance can lead to success. Southwest Airlines has done that. In addition, the ways that they have managed to do so is very unique compared to the other airlines.

Southwest Airlines was founded by Herb Kelleher and Rollin King in 1971. Its headquarters are in Dallas, Houston and San Antonio. On June 18, 1971, they started their business with three Boeing planes, almost 90 percent of which were financed by a Seattle aircraft constructor according to a book called "Hard landing". The first unique thing that Kelleher and King did was to make an amazing advertisement using attractive female flight attendants who were wearing extremely short bright orange (極端に短いオレンジ色の) hot pants and knee high boots (脛まであるブーツ). What was the reason for doing this? An airline company is not a night entertainment! It has to be suitable for all generations from child to senior citizen. However, their aim target group was basically businessmen who preferred flying to driving in order to save time.

Southwest Airlines also wanted to be the lowest-cost provider in the industry;



seeking opportunities to cut costs wherever possible (可能な限りあらゆる面で). Compared to other airlines, Southwest Airlines keeps its costs 25 to 30 percent of total income. As such, Southwest Airlines has managed to remain consistently profitable for more than three decades without ever having to lay off (解雇する) employees. Because they have treated both customers and employees well. This airline has gained a sterling (立派な) reputation in the airline industry, not only for customers' and employees' satisfaction but also for its efficiency and low-cost-flights.

The reason why they got to be successful is well-documented. Southwest Airlines just focused on short flights with an average distance of 425 miles, and it didn't care about those who have connecting flights. It also did away with (廃止した) serving in-flight meals like the other companies do. Instead, drinks are offered several times, and if the flight is longer than two and a half hours, some snacks are served. Another thing it did was to abolish seating classes from first to economy. All seats are the same size as business class, with more passenger leg room between seats (座席間の足元のスペースを広く取り). They abolished seat reservations as well. Boarding takes place in groups of 30. Early check-in means early boarding. You can see that all of the unique things have worked incredibly well!

Southwest Airlines is in every respect (あらゆる点で) a very unconventional airline company. The company has managed to keep family-like

atmosphere among its 27,000 employees. Other companies try to achieve this artificial (いかにも手の込んだ) things, but they have failed. According to the Internet journal called "Financial Times", Southwest Airlines ranks at the very top among the desired job opportunities for many Americans because of its corporate style and family-like atmosphere. They receive about 150,000 applications annually, however only 3,000 members are employed at the most. In comparison, there are many Japanese who are applying for a job with Japan Airlines (JAL). As you can guess, very few of them will be employed. This is same with Southwest Airlines. However, the biggest difference is their reason for wanting to work for JAL. In Japan, working for a leading airline is more important than the company's working style and atmosphere. Yes, they really don't care what the company's policy is and so on. All they care about is just "reputation" as a personal status.

There are many regional air carriers that have tried to imitate Southwest Airlines success, but none of them have been successful. This company will survive in the future. For me, Southwest Airlines seem to be very confident with their management style. It won't ever give in. It will never know "how to fail in business".

KADOMA KENTA entered Seifu high school in 1999 and graduated in 2002 as a member of Class C, regular course.

Financial Times
"Hard Landing" (1995)

Consider a life of farming

BY INUI MASATAKA

Japan has less land under cultivation than other countries that have been successful in the agricultural industry. This has led people to believe that food must be imported to Japan. Can Japan survive without food imports?

First of all, I would like to clarify (明確にする) a key reason why we should not rely on imports for food: food imports are largely related to international trade and world affairs (国際情勢), and thus can be a destabilizing factor in people's lives (人々の生活に不安定な要素になりかねない), especially in the age of Covid-19.

We certainly import a lot of food. But this is a recent trend. Before World War II, population growth was associated with increased agricultural production technology and the consumption of agricultural products was therefore slow. However, this changed with the rapid population decline caused by World War II. By the end of the war more than 2,620,000 people had died. This led to a lack of manpower for agriculture. To make up for this shortage, the Japanese government requested 3,000,000 tons of wheat from the U.S. government or Occupation Forces (占領軍) on Feb. 10, 1946. The U.S. government complied with (に応じた) the request. This was the trigger for the people to start eating wheat. Since there was not enough arable land (耕作可能な土地) for wheat cultivation, the nation came to rely on imports. This change in eating habits was the beginning of food importation.

The practice of importing food instilled in the people the idea of mass consumption and mass production (国民に大量生産大量消費の考えを植え付けた). If you want to get wheat at a lower price, you buy it in larger quantities and try to lower the price per unit. This is common in the U.S., where there is enough farmland for mass consumption. In Japan, however, there was originally no such idea.

Rather, there was the idea of small-quantity, high-mix production (少量多品目生産). Partly because of many mountainous areas, Japan's farmland is not suitable for mass production. This is why the method of small-lot, multi-product farming (少量多品目生産) has developed. If you look at the food habits in Japan, you will be amazed at how different they are from region to region.

One idea to create a society based on small quantity, high-value products (少量多品目に基づいた社会を実現するための) is local production for local consumption. Japan's declining population will make this easier. This is because a declining population makes a lower demand for commercial activities (商業活動に対する需要が減少するからである) in Japan. As demand declines, supply in the tertiary sector will become excessive (過剰になる), and there will be massive layoffs. This is also being accelerated by the information and communication industry (情報産業). Initially, the government may be able to provide subsidies (補助金), but this is only a short-term solution (短期的な解決法). In the long run, this will lead to the loss of jobs. People will give up living in cities where there are no jobs and start living in the countryside for cultivation. The countryside will no longer need to produce food for the big cities, which will encourage local production for local consumption.

Local production for local consumption has many advantages, such as being able to buy food at a lower price because there are no transportation cost, and requiring less arable lands because there is no need to meet the large scale of demand of the big cities. This allows for smaller production volumes. Not only that, but more and more people will become farmers, which will lead to more diversification of food products. This form of production is suited to Japan's geographical conditions. As a result, we will not have to depend on food from overseas.



HIROSE TOUMA FOR THE SEIFU TIMES

Lifestyle based on small-lot, multi-product farming is one way for Japan to survive without food imports.

Opinion

Racial problem in America

**Nakagawa
Tatsuhiko**

Seifu High School
10th Grader

This composition below is the script of the Osaka Prefectural High School Students' English Speech Contest.

Hello, everyone. My name is Nakagawa Tatsuhiko. I'm a Seifu high school student. From now, I will be talking about the racial problem in America.

According to recent news, a young white man shot some Black people in America. Those who were shot are still in serious condition. Looking back historically, many terrible things related to the racial discrimination have often happened. Black people have been harshly discriminated against, especially in the former Confederate states (南部連邦の州) such as Georgia and Alabama which had once strongly embraced slavery. For example, on buses white people sat in front, while Black people had to sit in back.

Why white people also thought Black people inferior in terms of intelligence (知能の点で). I wonder why this was so. In my opinion, there



ILLUSTRATION BY THE SEIFU TIMES

still seems to be institutional discrimination (構造的差別) in American society, which began due to slavery (奴隷制). Therefore, white people traditionally came to regard Black people as not being equal. One day, a Black woman refusing to give up her seat on a bus to a white man in Montgomery, Alabama triggered the civil rights movement (公民権運動). Given that it was not until the early 1960's that the civil rights movement led by Martin Luther King, Jr. and Malcolm X began, I think the effort to improve Black people's social status and education has just started.

According to a recent research in America, which conducted both physical and intelligent tests on Black and white people, the result tells us that white people excel at intelligence, while Black people excel at athletics. However, some people say that these tests are based on a kind of bias that white people believe that they are basically superior to Black people in terms of intelligence. Of course, it's not that Black people are racially inferior in ability. The inequality of a nurturing environment (教育環境) and employment opportunities (雇用機会の不公平) may be mainly related

to poverty which leads to fewer chances to obtain a good education.

I think the gap between Black and white people in education comes from this inequality which leads to the problem of income disparity (所得格差). As you know, Asian immigrants (移民) also have been discriminated against, but they have put much stress on their children receiving a good education despite the hardships they have met in the white dominant society (白人支配の社会).

I suggest that, as The New York Times writes, every person born in America should

receive a so-called baby bond (赤ちゃん債券) from the government: a savings account that cannot be accessed until the child turns 18, depending on the family's income. Money is the best possible high school graduation present. As this newspaper tells us, this could be one way for helping to solve the educational gap between Black and white people.

Finally, I appreciate you listening to my speech.

NAKAGAWA TATSUHIKO is in 10th Grade (高1), Class K, six-year-course and a member of The Time Club.

Abduction issue by North Korea

Anzai Seiga

Seifu High School
10th Grader

I decided to write this essay because I wondered if it would be possible in some way to save the victims who were abducted by North Korea.

What we are required to do now is to be close to the position and feelings of the victims themselves. It is unimaginable and heartbreaking that Ms. Yokota had to go through such a nightmare experience at the age of 14. We need to raise our voices through essays and information dissemination, and deliver them not only to the families of the victims but also to society at large.

However, it seems that the awareness of the abduction case is very low in Japan today. This is what I experienced when I signed a petition on the street in a downtown area. When I signed the petition, there was still only one person who had written his name on the signature paper held by a campaigner who had been standing there for hours. Many people walked by indifferently, and in fact, some people blatantly showed their dislike for the signature drive. I felt



HIROSE TOUMA

sad, wondering if there was such a lack of interest in it.

But at the same time, I thought that this could be an opportunity to change people's mindset. This is because this lack of interest seems to be a blank slate, so to speak. Through education, social networking, and dialogue among acquaintances, it seems that the public's awareness will

change, and as more people become interested in the issue, the possibility of finding concrete solutions will increase. To this end, I think I can raise my own voice and play a role in raising awareness by actively talking about the abductions to my friends and other students at school.

This will be our "voice," and as the people around us

are influenced and our "voice" becomes louder and louder, we will be able to influence the government's actions. If we do this, the day when the abductees can return to their homeland will be nearer.

ANZAI SEIGA is in 10th Grade (高1), Class D, six-year-course and a member of The Time Club.

Lifestyle under pandemic

FROM PAGE 1

with his ideas. He understands virtue (徳) as manifested by living in accordance with nature (自然). Virtue takes no form. He preaches corruption occurs only when one deviates (逸脱する) from nature's path.

As Zhuangzi says, "Letting all things exist as they are (万物をあるがままに存在させること) is the origin of politics. It is not that the origin of politics makes various difficult rules and distorts (歪める) the true character of nature. An administrator (為政者) should remove all greed by himself and leave his mind in a desolate state (寂寞無為)." He preaches that in the first place, his morality exists only in the midst of inanimate nature (無為自然). Honestly speaking, if possible, I would like to follow a hermit-like (隠者のような) lifestyle as he depicts.

Of course the future is unknowable, but the world obviously has entered a new era and if a vaccine remains out of reach, it seems that we will have to learn to deal with the coronavirus for a long time to come.

OPINION

Interpersonal conflict

対人関係上の葛藤

KADOMA KENTA

BY SHIZUKA KIKUO

Kadoma Kenta is an ANA pilot and an old student of Seifu Gakuen. While on a school trip to Okinawa as a student, he heard an announcement that the captain of the plane was also a Seifu Gakuen graduate. He was so moved by the announcement that it was like electricity running through his body and he decided to become a pilot. His mother was foreign-born, and he suffered a lot of prejudice and discrimination because of this. He tried to study abroad despite his inner turmoil. He graduated from Bridgewater State University, MA, majoring in aeronautics (航空学専攻), and Civil Aviation College in Miyazaki (航空大学校). His essay below really shows how he has overcome his suffering.

Until I went to the U.S., I didn't like to say to my friends that my mom is not Japanese. She is from Thailand which is located in South East Asia and still a developing country. When I was in Japan, I was often made fun of about my physical appearance (容姿) by my friends during public school's days. Compared to the typical Japanese person, my nose is a little bit higher, my eyes are quite big, and my face doesn't seem very similar to other Japanese people. It created an interpersonal conflict between my friends and



ILLUSTRATION BY THE SEIFU TIMES

me. Why should I be made fun of by them? Does it matter if my face isn't similar to typical Japanese faces? Generally, in Japan, racial and ethnic discrimination still exists. According to a book, it says "Conflict is a part of every interpersonal relationship between parents and children, brothers and sisters, friends,

lovers, coworkers." For me, because of being made fun of, I struggled with my mom. I hardly accepted my mom to be my mother. When we had parent meetings in our school, I didn't ask my mom to come. I always asked my dad. Yes, I denied my mom. I really didn't want my friends to know that my mom is from a

different country. I remember that one day I saw my mom crying in the kitchen and she tried to pretend that she wasn't. I never told my mom directly "You are not my mom because you are not Japanese!" But she must have felt that her son didn't accept her as mother. It might be really difficult for western people to

understand this situation, but Japan has a very narrow society. After I went to the U.S., about one-third of the people I met were multiracial. So, at some point, I stopped caring about my physical appearance. I finally got along well with my mom and now I respect her a lot.



OFFERED BY KADOMA KENTA
Kadoma Kenta has a mother who is from Thailand.

As my conclusion, in order to get avoid of interpersonal conflict, the first thing that we have to do is identify the problem. If we don't know what caused to the conflict, it won't be resolved. The next thing is coming up with several solutions and trying to find the best one. The last thing is continuing to evaluate the solution by making it a point to ask the other person from time to time how things are going. Something unexpected might have come up or some aspect of the problem may have been overlooked. Interpersonal conflict can occur anywhere and anytime. We can't live without it. However, the key is to think and try to avoid it as best you can.

"Get it done before it's perfect."

「完璧より先に終わらせろ」

Kobayashi Masakazu

Former Seifu High School Student

This is said to be a quote that Facebook founder (創始者) Mark Zuckerberg put on the wall of Facebook Inc. I don't know if this is true or not, but I think it's a very useful quote.

I work as a TBSTV staff writer. You can think of my work as a variety of things (多岐にわたる), but my main responsibilities include meeting with producers and directors, writing proposals (企画書), scripts, and narrations for my TV studio.

When I first started working, I often complained that I could've written a better script if only I had the time, but as I continued in the business, I realized that was a mistake.

A successful TV personal-

ity, a successful comedian, an influencer in today's parlance (専門用語), all of these people have one thing in common (共通点が一つ): they're always busy. They don't have a lot of free time.

I work with Mr. Beat Takeshi (ビートたけしさん), who has TV shoots every day, makes his own movies, and paints pictures. When he's waiting, he's constantly writing down gags and other good ideas that come to him. Surprisingly, that's been happening since before I was born.



OFFERED BY KOBAYASHI MASAKAZU
Kobayashi Masakazu at TBS television studio, Tokyo.

People are always looking for people who are popular. They don't want to pay attention to people who are not popular. In other words, popular people are always busy and time-poor (時間の余裕がない), but they are the ones who can perform at their best.

So I want you to go back to the opening sentence. "Get it done before it's perfect." Again, this doesn't mean that it's okay to be lazy. In the same way that a marathoner can complete a full marathon by running every day, we need to be constantly preparing for it; otherwise, we won't be able to do anything when the time comes.

I also want to finish this essay first before it's perfect, as the deadline for submitting it is almost upon me.

KOBAYASHI MASAKAZU entered Seifu high school in 1994 and graduated in 1997 as a member of Class A, regular course.

Be a Fukunokami: Contribute to others

FROM PAGE 1

be every person's lifelong goal.

What is your ideal image of humanity (理想の人間像) that you wish to convey to the students at Seifu?

DR. HIRAOKA: I request that every student be a *fukunokami*. The school offers numerous opportunities to inspire them to be a *fukunokami*, one of which is the morning assembly (朝礼) which is held every school day. In the morning assembly, I try to show the students how to be a *fukunokami* by telling them stories related to Buddhist teachings. That is an especially important reason that our school is well-known for its strength in religious education (宗教教育に力を入れている).

What is an important factor in being a *fukuno-*

kami?

DR. HIRAOKA: In order to be a *fukunokami*, students need to take an objective view of themselves. Observing yourself objectively (自分自身を客観的視点をもって観察すること) is one of the most important factors in being a *fukunokami*. Self-observation (自己観察) allows the students to find their weaknesses. Then, they can remedy them. One kind of weaknesses that the students should really be aware of is the problem of being selfish. Even if you love yourself, love others as well. This was said by the Buddha. For a *fukunokami*, compassion (慈悲心) and altruism (利他主義) are important. In addition, Toho once said that "happy are those who live in hope." Therefore, I want the students to have an enthusiasm about improving themselves and increasing their self-confidence.

SCIENCE

Modern society requires mathematics

現代社会には数学が必須となりつつある

Nishio Yoshinori

Seifu High School Teacher

Mathematics is becoming essential in the modern era. In today's advanced information society, mathematical thinking and mathematical knowledge are becoming more and more necessary.

In the field electricity, three-phase alternating current (三相交流) is used to transfer electricity to distant cities at high voltage. Serbian-American (セルビア系アメリカ人) Nikola Tesla (1856–1943) was involved in the development of this theory. In 1880 Thomas Edison proposed a DC transmission system (直流送電), while Tesla promoted an AC transmission system (交流送電). These two scientists were then in conflict. Under the circumstances of this conflict, Tesla (電気自動車製造のTesla社は彼に因んだ社名), who was very familiar with mathematics, received a \$1 million research grant (研究費) from George Westinghouse and won the AC-DC war with Edison. High voltage three-phase AC power transmission (高圧三相交流送電) generates electricity at low voltage (低圧), converts it to high voltage with a transformer (変圧器), and then transmits it to a distant city. This method has been found to



Electricity is transferred through high-voltage transmission line of over 300,000 volts.

HIROSE TOUMA FOR THE SEIFU TIMES

have the least power loss. Three-phase alternating current has a phase difference (位相差) of 120 degrees and is ideally transmitted.

Mathematics is also important for cryptography (暗号) which is used to prevent leakage (漏洩) when depositing and withdrawing money (預金の出し入れ) at banks. Cryptography uses the integer theory (整数理論) of mathematics. Hardy (1877–1947), a British mathematician, was famous for his number theory (整数論). In his lifetime,

Hardy said that the number theory was so noble and graceful that it could be not applied to science and other fields. In fact, you can use this number theory to create a cipher (暗号). Of the many cryptosystems, one of the most representatives is the RSA cipher (RSA暗号) which was developed by Ron Rivest, Adi Shamir and Len Adleman. The RSA cipher uses composite numbers (合成数) which have a very large number of digits (桁数がとてつもなく大きい). This cipher was created on the

basis that it would be difficult to factorize (因数分解する). These three men won the Nobel Prize for computers, the Turing Award in 2002. By the way, Alan Turing is the mathematician who succeeded in deciphering (暗号解読) the German cryptographic machine (暗号機) Enigma during World II. This decipherment of Enigma was one of the reasons why the United States and Britain were able to defeat Germany.

Another important use of math is the “the theory of fluid

mechanics” (流体力学の理論) which can be used to develop new airplanes and ships. This fluid dynamics theory is also effective in using the blast furnace for analytical purposes (溶鉱炉の解析目的). To do so successfully, Nippon Steel (新日鉄) has hired several graduates of the University of Tokyo's mathematics department. When the company allowed them to do analytical research, the result was excellent. I saw this story in the newspaper a few years ago.



SHIZUKA KIKUO FOR THE SEIFU TIMES

Nishio Yoshinori says mathematics is necessary in life.

As we are living in an era in which mathematical knowledge is so important, the many people who hate math will be in serious trouble as even the way people communicate nowadays via mobile phones is mathematically based.

NISHIO YOSHINORI is a math teacher at Seifu High School.

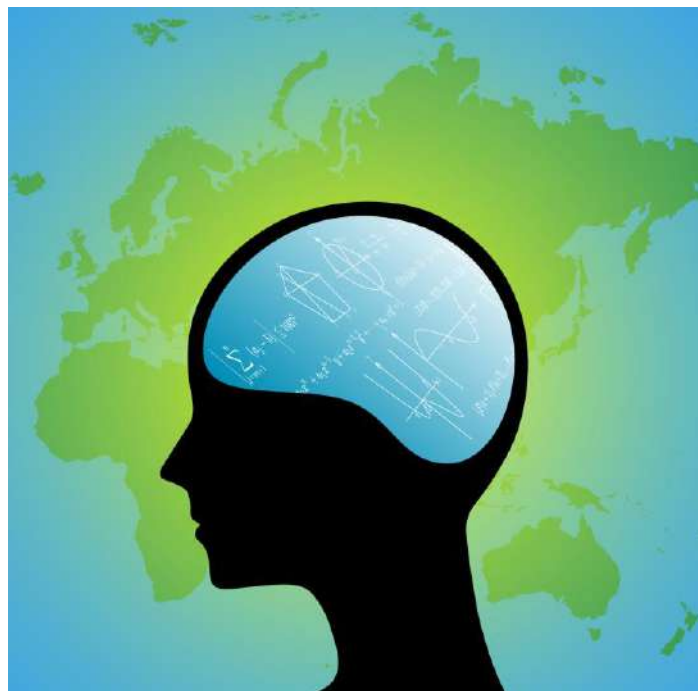
International Mathematical Olympiad

BY RIN ZE

Do you know about the International Science Olympiads (国際科学オリンピック)? The International Science Olympiads are a group of worldwide annual competitions in formal science (形式科学), natural science, and social science. Only four to six best high school students from each participating country are able to participate in the International Science Olympiads, which cover such subjects as chemical, physics, and mathematics, biology, geoscience (地学), geography (地理), and informatics (情報科学).

Among the International Science Olympiads, the International Mathematical Olympiad is held in July and the examination takes two days. This exam covers geometry (幾何学), analysis (解析), algebra (代数学), number theory (数論), and combinational logic (組み合わせ論).

If you want to participate in the contest, you have to join the Japan Mathematical Olympiad (日本数学オリンピック). Firstly, you must take a preliminary exam (予備試験)



HIROSE TOUMA

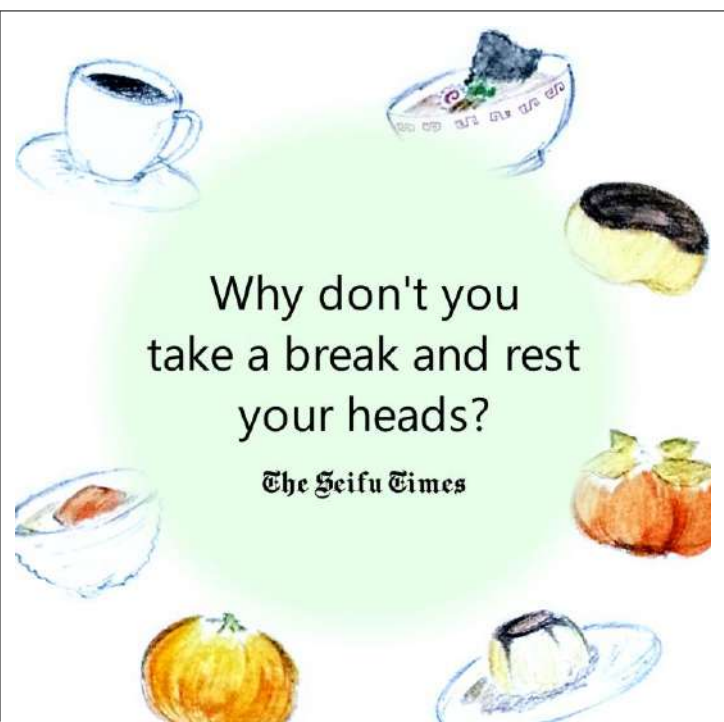
on the Coming-of-Age Day (成人式の日). This exam consists of twelve questions. In order to pass you need about six correct answers. If you pass it, you can participate in the final contest that is a descriptive examination (記述式試験). So, one needs logical (論理性) and analytical abilities (分析能力) to solve this

type of exam. The final contest in Japan is held in February and the finalists are chosen to represent Japan in the International Olympiads. The representative players can take part in the World Conference (世界大会). The international event lasts two weeks and those who compete for the gold medal can become

acquainted with many people who come from about one hundred countries.

The International Mathematical Olympiad is a very hard contest, but you may be good at it if you think carefully and practice hard. It needs time and effort to think tenaciously (粘り強く). There is no royal road to learning. If

you like science and want to challenge something prestigious and have lots of free time, you should apply for it! If you do well, you can enter the Faculty of Medicine (医学部) of Kyoto University, Tokyo University, and others on a recommendation! Let's enjoy an alluring academic journey! It's freedom!



Why don't you
take a break and rest
your heads?

The Seifu Times

Culture

Playing Kabaddi

BY MAEKAWA
FUMINONOSHIN

I believe that every country has its own traditional games. For example, in Japan it is menko. In India, it is kabaddi. Perhaps you have heard of it.

Each group consists of seven players, and an attacker called a “raider” must keep saying “kabaddi, kabaddi” while attacking a defender called an “anti”. If a raider touches an anti, one point is scored per raider.

When you read this rule, you may have thought of a game called tag (鬼ごっこ). I also think it is similar to playing tag. However, kabaddi is not as simple as tag. Kabaddi originated in ancient India (古代インド発祥) in the 9th century. Apparently, the original form of kabaddi came from the way Indians hunted wild beasts.

Kabaddi is so popular that the number of competitors exceeds 10 million. On the other hand, in Japan the number of competitors is only about 5,000. I tried to figure out why there are so few players in Japan. One of the reasons is that no school in Japan includes kabaddi in its physical education class.



ILLUSTRATION BY THE SEIFU TIMES

Indeed, kabaddi is a game or sport that originated in India. Outside of India, it is not very popular, but in this age of

globalization, wouldn't it be good for kabaddi to be spread all over the world and for people to communicate with peo-

ple from other countries through this seven-member competition?

Recently, the hurdles to

playing kabaddi have been lowered, so why don't you try playing it with family or friends?

Albert Camus and absurdity

アルベール・カミュと不条理

ALBERT CAMUS
1913-1960

BY SHIZUKA KIKUO

When it comes to Camus, the word “absurd” is associated with all of his works. Camus defined absurdity as the very act (まさに行為そのもの) of living in a closed world where man cannot escape from his circumstances (情況から逃げられない). As a solution, he chose rebellion (反抗). This is the case with “The Guest” (『客』) in the short story collection “Exile and The Kingdom,” (『追放と王国』) which I will mention.

A young man who has committed murder in a dispute over the distribution of grain (穀物の分配をめぐる) among his Arab relatives is brought by the gendarme (憲兵) to the remote elementary school where the protagonist (主人公) teaches. The protagonist is a French settler (フランス人植民者) like Camus. Algeria had been colonized by France since 1830. The gendarmes are short-staffed (人手不足) due to the crackdown (鎮圧) on the resistance movement, so the gendarme orders him to be taken to the authorities to have the prisoner punished accordingly (犯罪に対



MOLESKINE VIA WIKIMEDIA COMMONS
Camus' grave near Lourmarin in southern France.

してそれ相応の罪を償わせるために) and leaves this school.

By this time, the Algerian resistance movement had already begun, aiming for independence from France. Camus was severely criticized by Sartre (ジャン・ポール・サルトル) and other leftists (左翼) in France for his ambiguous attitude as an intellectual toward the Algerian independence movement. As a Frenchman, he was unable to take the side of the independence movement of his beloved Algeria, where he was born and raised, but he was also unable to take the side of the oppressor (抑圧者側), the French government.

On a small hill, the protagonist makes the young man choose between two paths: the path to the young man's vil-

lage, or liberation, and the path to the government office, where severe punishment awaits him. Eventually, the young man does not choose the path to his own village, but walks on the road to the government office alone.



STUDIO HARCOURT VIA WIKIMEDIA COMMONS
Camus defined absurdity as the very act of living in a closed world where man cannot escape from his circumstances.

The protagonist sees this from the top of the hill and is seized by a deep sense of despair (深い絶望感). The situation in which these two characters find themselves is the world of absurdity, which has been a theme of Camus throughout his works.

To be international, be national

Yoshida Naoki

Seifu Junior High School
9th Grader
International Course
First-Year Student

I chose to study in the International Course at Seifu Gakuen because I thought that my experience abroad would definitely be useful for my future. Since entering the school, I have participated in a variety

of events such as tea ceremony practice, Zen meditation, rice harvesting, and a study trip to the capital. All of them were things that I could not usually experience in my daily life, and all of them left a lasting impression on me. I am very glad that I was able to catch a glimpse of the depth of Japanese culture.

YOSHIDA NAOKI is in 9th Grade (中3), Class A (International Course.)

Nowadays, the world wants Japan to become even more internationalized in many ways. However, there is a deep-rooted misconception that internationalization means being able to speak English. What Seifu Gakuen aims for is “internationalization” with Japanese tradition, culture, and history. There have been many cases of young Japanese people who have mastered English and gone to study abroad, only to return home with a poor understanding of their own country and a sense of disappointment.

THE AIM OF SEIFU GAKUEN'S INTERNATIONAL COURSE

The main purpose of accepting foreign students from overseas is to stimulate their own students through cross-cultural exchange. They want to hear students' experiences and thoughts from Japan. Seifu Gakuen's International Course was established to nurture people who can speak about Japan in English. The message above accurately describes the characteristics of the International Course.

KAMADA TAKASHI
Director of the International Course

CULTURE

Colin Welsh: Life in Japan

BY SHIZUKA KIKUO

Originally from Dawson Creek, British Columbia, Canada, Colin Welsh came to Japan in Jan. 1993 to start his adventure. He had decided to commit to a two-year stay in Japan because the economy in Canada was in a terrible state. He thought he could enjoy an interesting cultural experience in Japan and wait for the economy to recover.

When you came to Japan in 1993 what was your first impression of Japan?

COLIN WELSH: I thought everything looked exciting and technologically advanced. In particular, the flashing neon signs were everywhere. There are not so many neon signs in Canada.

What was your biggest culture shock in Japan?

MR. WELSH: I remember spending my first Christmas in Japan. I was surprised that it was not a holiday and that I had to work. Christmas was not the same in Japan. It was very superficial and completely lacked the Christmas spirit I was accustomed to. It was a very lonely time for me.

What was the biggest culture surprise?

MR. WELSH: I was surprised that I had to make a real effort to see traditional Japan. I expected to see more people wearing kimonos in daily life.

What did all that teach you?

MR. WELSH: It taught me that my image of Japan was based on an image created by the Western media.

Why did you become an English teacher?

MR. WELSH: Both of my parents were teachers so I thought it was something I might be good at.

What is the biggest challenge you have in teach-**ing English to Japanese students?**

MR. WELSH: Students in Japan are too quiet. Most students in Japan are passive learners. They don't initiate conversation or ask questions. They just wait for a teacher to ask them questions.

You practice kickboxing. Why did you choose it?

MR. WELSH: I was interested in mixed martial arts, but because of a back injury it is difficult for me to wrestle and grapple. I mostly practice striking. I do it for fitness and stress release.

Is there any connection between teaching and kickboxing for you?

MR. WELSH: I think it is important to always try to keep improving at everything you do. I try to learn and improve each day. I go to the gym to do kickboxing. The same applies for the lessons I teach.

Is this a personal motto for you?

MR. WELSH: Yes, it is. I ask myself, "How can I be better today than I was yesterday?"

What's your favorite Japa-**nese food?**

MR. WELSH: That's a difficult question. It has changed over time, but these days I love cold soba noodles.

If you could import a Canadian idea to Japan, what would it be?

MR. WELSH: Flex holidays. Many Canadians are able to take two-week vacations any time of the year. Canadians do not all take holidays at the same time. They reserve their holiday time and take turns with colleagues to go on vacation. This doesn't apply to teachers though.

Do you have a favorite region in Japan?

MR. WELSH: I really enjoyed trips to Awaji Island and Shikoku. They both remind me of Canada.

What do you miss the most about Canada?

MR. WELSH: I miss the clear blue skies in the day and the star-filled skies at night.

This has been time of self-restraint. What would you like to do when it's over?

MR. WELSH: I'd like to return to the kickboxing gym.



Colin Welsh does kickboxing for fitness and stress release. OFFERED BY COLIN WELSH

Waka and its romantic love stories

BY INUI MASATAKA

If one wants to know what ancient people thought, one can only guess from reading what was written in the literature of the time. The definition of "ancient" differs for different regions of the world. For those living in Japan or speaking Japanese, their "ancient" is the culture from the 7th to the 10th century. In the study of humanities, it is widely believed that we can't properly analyze the literature of a given country without learning the associated language. In the case of Japanese literature, it seems reasonable to think that it will not be understood unless it is read in Japanese. However, looking at an English translation can reveal fresh and interesting points which we may never have considered. In this way, we are able to read Japanese literary works from a different point of view.

When discussing Japanese literature, we cannot ignore *waka*, a form of Japanese poetry. A direct translation from English would be "Japanese song". Although *wakas* are mainly read in the study of literature nowadays, in the past they served a more functional purpose and were used as a means to greet others or express thoughts and feelings, including descriptions of their passion and romantic love. By using few words, you are forced to put all your passion into it. *Waka* was an important skill for the ancients because it was a tool to impress others. Here are two *wakas* in the 7th century to show the interaction between two lovers. "Waiting for you, my lovely girl, in the mountains, I got wet from the water drops." (Prince Otsu) "I wish I could have been a water drop, by which you had gotten wet waiting for me." (his girlfriend) The *waka* describes their wishes to meet without

HIROSE TOUMA FOR THE SEIFU TIMES
Waka has also been inspired by the climate of Japan.

having to wait. The wait must have been annoying to them. The lady said in the verse that she wanted to be a water drop and land on him while he was on his way to her house.

As the 10th century approached, the value of romantic love would change: people started to regard love as something sad. We can see this tendency in an excerpt from the classic story *The Tale of Genji*. "I now must go into exile, in this mirror, an image of me will be with you." In this scene, *Genji*, a hero of the story, is supposed to go Suma. It is far from Kyoto, the capital city at that time, where he lives with the heroine, *Murasaki no Uhe*. He had to live apart from her, so he told her in the verse.

We can see the value of love both in the 7th and the 10th centuries in Japan when looking at how the people expressed themselves in *waka*. If one wants to know more about Japanese romantic love, I recommend reading *The Tale of Genji*. We can imagine how the ancients felt when we look at this story as well as the *waka*. I believe that one of the key concepts of ancient Japanese literature is romantic love. That is why I believe understanding these ancient love stories improves our understanding of classical works written in the Japanese language. I hope this insight motivates you to take a journey into the world of Japanese literature.

Given name or family name first?

苗字が先か、名が先か

Recently, Japanese names have come to use the family-name-first order

BY SHIZUKA KIKUO

The ex-foreign minister is asking for the foreign media to use the family-name-first, which has stirred up an 150-year-long debate that has been going on since the Meiji Restoration (明治維新) whether in Japan the family name or given name should come first

as is done in the West. The reason why Japan could escape colonization by Western countries was that the Japanese government enthusiastically favored so-called Westernization (西洋化). This movement began with Japan's bid to keep up with Western civilization culturally and technologically.

Basically, the name order differs from culture to culture (文化によって異なる). In the West, people focus on "individuals", so the given name comes first. On the other hand, in the East, people focus on

"family", therefore the family name comes first.

Unlike Chinese and Koreans who have had last names for a long time, general populace (一般庶民) in Japan before the Meiji Restoration, mainly did not have surnames.

At the time of the Meiji Restoration, the more the Japanese learned about the West, the more they realized that it was overwhelmingly more advanced than Japan's. Thus, intellectuals, politicians, diplomats (外交官), and others began to use the given name first

based on them having a Western inferiority complex.

The recent move to use the family name first is led by the administration whose main policy is to break away from the post-war administrations' policies of having the names written as in the West. No longer do Japanese people feel that the West is superior.

Why should Japan be the only country in East Asia to turn over its cultural identity (文化的よりどころ), its name? Awareness of these issues has recently begun to spread

among the public, including government officials. The fact that Japan has recovered from the devastation of the post war (戦後の荒廃), and become the third largest economy in the world, has made the people more confident, and it is the confidence that has made the people feel that it is no longer necessary to continue using the Western name order.

In fact, according to recent surveys, a majority of Japanese support the traditional family-name-first order. What do you think about this issue?

LIVING

Long-loved Japanese food

BY INUI MASATAKA

When the Japanese started to eat *suiton* is unclear, but its history is long. Its root goes back to the Muromachi era, around the 14th Century. My grandfather, who survived World War II, said that during the war there was a shortage of rice, so instead of rice, they ate *suiton*, which is made from wheat. And because of this war time usage, the Japanese tend to regard *suiton* as emergency food even today. It is also a food which is similar to gnocchi (ニョッキ) in Italy, and eaten in soup. I would like to show you how to cook it.

SUITON, JAPANESE GNOCCHI

RECIPE BY INUI CHIYUKI

TIME: 60 MINUTES
YIELD: 4 SERVINGS

- [A] *suiton* dumpling (だんご)
 - 50 grams of cake flour
 - 50 grams of potato starch
 - 50 grams of water
 - 50 grams of pumpkin or potato
- [B] bonito-flavored fish soup
 - kelp (こんぶ)
 - flakes of sliced dried bonito (かつお節)



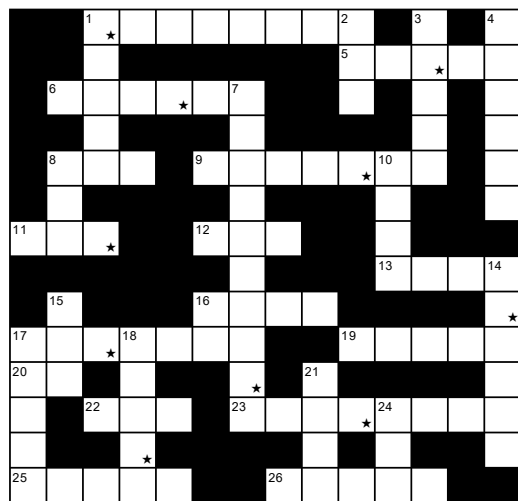
- [C] vegetable and chicken
 - 1/4 of Japanese white radish (大根)
 - 1/2 of a carrot
 - 1/2 of a burdock (ごぼう)
 - 3 mushrooms
 - 80 grams of chicken

1. Making the dumplings [A]: Put 50 grams of cake flour, potato starch and pumpkin in a bowl.
2. Pour 50 grams of water into the bowl. Then, mix until you have a smooth consistency. Let the dough sit for an hour.
3. Making the soup [C]: Cut up the chicken and vegetables. Then, cook [B]: soak kelp with water in a pot.
4. Put the pot on the stove until it boils. Then, put flakes of sliced dried bonito, *katsuobushi*.
5. Put [C] with [B] in a pot. Put it on the stove.
6. Make the dumplings [A], whose shape should be similar to red blood cells (赤血球). Then put them in the pot. When the dumplings are up to the surface, it completes.
7. Add salt, soy sauce and green onion if desired.



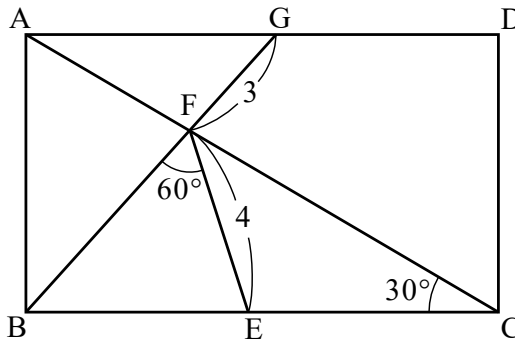
PHOTOGRAPHS OFFERED BY INUI MASATAKA

CROSSWORD | by Nakagawa Tatsuhiko



Put the letters with the mark of ★ in order. What does it say? _____
Hint: a key word of one of the articles in this newspaper.

MATH QUIZ | by Rin Ze



Point E lies on side BC of rectangle ABCD. Point G lies on side AD. Point F lies on the intersection of BG and AC. If $\angle ACB = 30^\circ$, $\angle BFE = 60^\circ$, $EF = 4$, $FG = 3$, find the length of BF.

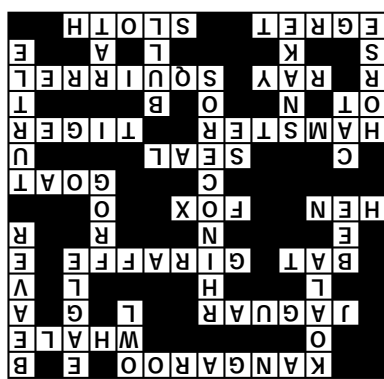
Thank you for reading The Seifu Times!

Dear reader, thank you very much for reading The Seifu Times, a joint production of The Time Club and NIE media research club, until the end. With the advice of our native teachers, our club members were able to complete The Seifu Times with a lot of creativity and ingenuity in the entire process of ideas, contributions, proofreading, and editing. It was the first time for all of us to publish an English-language newspaper, and we

had to do everything by hand. However, it was a truly rewarding experience for us all. In the process of producing this newspaper, we felt that the wonderful teamwork based on the close personal relationships we have cultivated through our daily club activities was really demonstrated, and we would like to make this the food for our hearts in the future. So, please look forward to future issues of The Seifu Times.



SOLUTIONS



CROSSWORD Answer: FUKUNOKAMI

- | | | |
|-----------------|---------------------------|--------------------------|
| Across | 20 カワウソ (__ ter) | 7 サイ |
| 1 カンガルー | 22 エイ | 8 ハチ |
| 5 クジラ | 23 リス | 10 カエル |
| 6 ジャガー | 25 シラサギ | 14 カメ |
| 8 コウモリ | 26 ナマケモノ | 15 ネコ |
| 9 キリン | | 16 ネズミ (mou __) |
| 11 メンドリ | Down | 17 ウマ |
| 12 キツネ | 1 コアラ | 18 ハビ |
| 13 ヤギ | 2 フクロウ | 21 ウシ (雄牛) |
| 16 アザラシ | 3 ワシ | 24 ネズミ |
| 17 ハムスター | 4 ビーバー | |
| 19 トラ | | |

MATH QUIZ Answer: BF = 1 + √19