An Auto-ethnography of a New Student-centered Approach to Entrepreneurship Education in Japan

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Abstract

This study fundamentally reexamines entrepreneurship education from a university student's perspective using auto-ethnography. Rather than focusing solely on the societal demand for entrepreneurs, it emphasizes individual growth and self-authorship as foundational elements. The research highlights how the excessive commercialization of entrance exams, job hunting, and Japan's rigid public education system constrain university students. By observing "typical" Kyoto University students as commonly imagined by the public, the study identifies potential approaches to addressing these structural challenges. It further explores how fostering self-authorship can naturally lead to ethical and socially responsible entrepreneurship. To test this hypothesis, the Kyodai Marketing Institute (KMI) was established as a practical experiment. Additionally, insights from the University of Florida underscore the significance of student organizations and university engagement in shaping a Japan-specific model of entrepreneurship education.

Keywords: Entrepreneurship, Auto-ethnography, Education System, Self-authorship

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1. Introduction

In recent years, attention to startups in Japan has increased to an unprecedented degree. The Japanese government has formulated a "Five-Year Startup Development Plan" for 2022, to increase investment in startups tenfold in the next five years. The key players in revitalizing Japan's economy, which has been stagnant for 30 years, are the people known as entrepreneurs. In the Global Entrepreneurship Index 2019, Japan is ranked as low as 26th. Entrepreneur does not only mean someone who starts a company from scratch. There are various ways to be an entrepreneur, including intrapreneurs who start a new business within a company. The importance of entrepreneurship education has been growing, and both domestic and international practice and research have been conducted. According to a survey by the Ministry of Education, Culture, Sports, Science and Technology, 27% of universities are offering entrepreneurship education as of 2021. Although the number of programs is increasing, the content of these educational programs has not yet been established as effective and is still a matter of trial and error. Previous studies abroad have often argued for the need for practical education (Honig, 2004; Kirby, 2004; Neck & Greene, 2011; Bae et al., 2014), and there has been a shift from teacher-led education methods in the 1980s to learner-centered, experiential learning and other forms of practical learning in the 2010s (Hägg & Gabrielsson, 2020). However, it has been pointed out that mainstream, short-term educational programs lose their effectiveness as time passes after the course is taken (Fayolle & Gailly, 2013). While previous research emphasizing practical learning is advancing in many countries, according to the survey I mentioned above, only 4% of entrepreneurship education programs in Japan as of 2021 incorporate practical education. Moreover, effective methods for measuring the effectiveness of entrepreneurship education are still unclear. Few studies have examined in detail the relationship between outcomes and educational methods. Most of them are short-term measurements of intentions and attitudes toward entrepreneurship, and little progress has been made in measuring effectiveness from a medium- to long-term perspective, such as business creation and economic growth (Nabi et al., 2017). In entrepreneurship education research, many issues remain to be discussed in the future, including its objectives, educational methods, and methods for measuring effectiveness. This study aims to provide a fundamentally new perspective on the objectives and methods of education to date. Through auto-ethnography, I attempt to formulate and substantiate a hypothesis about the current situation of Japanese university students and entrepreneurship education in a form that is appropriate for them, from the perspective of the participants in entrepreneurship education as a university student.

2. Research Methodology and Subjects

According to Adams et al. (2017), autoethnography is "a research method that uses personal experience ('auto') to describe and interpret ('graphy') cultural texts, experiences, beliefs, and practices ('ethno')." Rather than reinforcing dominant or stereotypical cultural narratives, auto-ethnographers often challenge them or offer alternative perspectives (Boylorn, 2014). Through this approach, they bring forth insider knowledge that not only deepens understanding within academic discourse but also resonates with broader, non-academic audiences (Adams et al., 2017).

For my research, I observed people in three environments as an insider: Kyoto University, Kyodai Marketing Institute (KMI), and the University of Florida. Focusing on the four years I spent at Kyoto University; I will make detailed observations about contemporary Japanese university students and link them to entrepreneurship education research. KMI is a student organization that I actually created to test hypotheses generated from my observation experiences at Kyoto University. Here I have been conducting observations for about a year since its establishment. Finally, I am recording my observations of the University of Florida, where I attended for four months as an exchange student, regarding the entrepreneurship education provided there and the values of the students, and attempting to extract suggestions for entrepreneurship education at Japanese universities. The recordings at the University of Florida should be read only as additional descriptions. Although there are many episodes not directly related to entrepreneurship education, every description in this paper serves as a foundation for the hypotheses. After describing the hypotheses obtained through ethnography and the process of testing them, the conclusions of this paper are summarized.

3. Auto-ethnography

3.1 *Chapter1: At Kyoto University[1]*

This section is a subjective record of what I saw, heard, and felt at Kyoto University. References and concepts mentioned in the text are objectively backed up and references are provided in each case.

3.1.1 Culture of Freedom at Kyoto University

On my way to the venue of the entrance ceremony in April 2021, I looked up at the vermilion torii gate of Heian Shrine. Its vivid color contrasted vividly with the blue of the clear sky. New students were laughing as they took pictures with their families and friends. Despite the bustle of the crowd, I

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[1] In this section, set at Kyoto University, marks the beginning of the author's personal and intellectual journey. To emphasize this point of departure, the term "chapter" is used for the section title, and it is italicized.

somehow felt as if I did not fit in. When I came to take the university entrance examination, I was certainly looking forward to entering Kyoto University. I should have been. The day I found out that I had been accepted, I was filled with anticipation for the future. But now, as I stand here, I feel more vague anxiety than joy. Looking around, everyone was wearing masks that hid most of their expressions. Amid the coronary disaster, all the time and effort had been spent over the past year on the Kyoto University exam. A "No Entry for Relatives" sign stood at the entrance of the ceremony hall, and a somewhat heavy air hung over the entire venue. The only sound in the quiet ceremony hall was the solemn voice of the announcer. From now on, the students will begin their enjoyable four years at Kyoto University, which has a culture of freedom. There was certainly a sense of elation and tension as such a milestone was reached. But more than that, I felt something bitter settling deep in my heart. I did not know exactly what it was. But the feeling was definitely there, and I could not shake it off. And it would smolder inside me until my junior year. Until the "self-authoring activity" really began.

Until about May of the first semester, my college classes continued online. The professor's voice, heard through the screen, seemed like something from a distant world. Each time the slides would change nonchalantly, I would find myself drawing unconscious scribbles on the edges of my notebook. Before my college life began, I had expected more dramatic changes. However, the reality was not what I expected. The lectures were not easy. The courses I took were chosen according to my interests rather than their difficulty level. Some of the topics in economics theory and general education courses stimulated my intellectual curiosity. However, all the lectures were ultimately not much different from the classes I had taken through high school. You memorize the important points, read the resumes, and take the tests. Every word spoken behind the screen was well-reasoned, but it did not resonate with me.

After Golden Week, classes took a hybrid format and I started going to college. For the first time in a long time, I sit in a classroom and share the same space with the students around me. The professor's voice sounds realistic, and the formulas and graphs on the blackboard unfold before my eyes. However, something is still missing. My hands were moving to take notes, but I felt as if my mind was somewhere else. It was as if the lectures were just repeating what I could understand by reading the text. The next thing I knew, I was dreading going to class. I left the morning lecture and headed for the grounds at Takaragaike. Kicking a ball on the grass, a pleasant breeze cools my sweat. The daytime sun is strong, and I squint against the glare. In the evening, I head to my part-time job as a tutor, teaching math to students. No matter what I do, I cannot be sure that it is the right choice. I felt that every action I took was out of alignment with something fundamental. I have to do something on my own and praise myself for it on my own.

Why did you enter university? Why did I choose Kyoto University's Faculty of Economics? These questions kept circling around in my head. While searching for answers, I realized that, in the end, there was no great reason there. I entered Kyoto University not out of a genuine desire to learn something, but simply because I was convinced that entering here was the right thing to do. Most of the students around me would be like that. I wanted to stay in my hometown in Kansai, and there were Kyoto University graduates around me. These were certainly reasons, but they were not the decisive motivation. I had the expectation that if I entered Kyoto University, I would immerse myself in some kind of academic study, meet unique people, and naturally find what I wanted to do in the process.

Nonetheless, the reality was different. The COVID disaster made it difficult to get close to people, and I spent more time feeling lonely. As a university student, I thought I was going to study what I liked, but in reality, it was easier to be busy studying for English qualification exams and final exams. I think it would have been easier to join a sports club and be restrained for long hours. Even if the practice was hard. But these things are no different from when I was in high school; I was naive enough to want to have the answers decided for me. The first semester of the first year passed in a blink of an eye. The first semester of my freshman year passed in the blink of an eye. I turn my eyes away to affirm, or perhaps just to avoid denying, the effort I have put in to get into Kyoto University. I am looking away to affirm, or rather, not deny, the freedom that Kyoto University represents.

Escape from Freedom

Summer vacation has come and gone and I am free of the exams. No, honestly, I lost them. I just read books at the library as my interest dictates. My eyes were tired, so I decided to walk a little. Not far from downtown Kawaramachi, Kyoto University stands quietly. The surrounding area is dotted with shrines and temples that seem to be steeped in history, creating a solemn atmosphere. The university has two faces: one as a tourist destination and the other as an academic institution. The two coexist in a curious balance in the area surrounding the university. I decided to walk along the "Philosopher's path" a little further east from the university, which seems to have its origin in the great 20th-century philosopher Kitaro Nishida's Walk it. The summer sun was beating down relentlessly, and sweat was running down my forehead. Walking along the river, the cicadas' chirps echo in the distance, and I feel as if time is passing slowly. I wonder how many researchers have walked this path in the past. What did they think, what questions did they ask, and what answers did they find? While pondering these thoughts, I walked along, deliberately avoiding the questions I should be asking. Some of my friends around me work part-time at restaurants and go to clubs. I find

myself no longer enjoying those things that are typical of college students. I feel like I am not myself anymore. In Japan, the period of being a college student is best described as the summer vacation of one's life. No, wait. Why not make life a summer vacation? Why is it that college students are at the peak of their lives, and the rest of their lives are downhill?

Two freedoms that college students face appear fluffy before their eyes. Temporary freedom from constraints and the obligation and responsibility to make choices. There is no set time to get up in the morning or to be at school, as there was until high school, nor is there an exam that is the goal. You can work part-time, do club activities, and drink whenever you want. There is certainly a sense of freedom from restrictions. But is that really freedom? I thought there was a greater, more terrifying freedom beyond that, a freedom that would haunt me for the rest of my life. It is the obligation and responsibility to make choices. I hasten back to the library, sweating, in search of Sartre. In search of Sartre. I chew again on the words of Jean-Paul Sartre's "Existentialism is a Humanism," a book of lectures I learned in my ethics class in high school.

> For if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism – man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behavior? Thus, we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. – We are left alone without an excuse. That is what I mean when I say that **man is condemned to be free. Condemned, because he did not create himself, yet is nevertheless at liberty, and from the moment that he is thrown into this world he is responsible for everything he does.** (Sartre, 1946/2007, pp. 22–23).

When I was in high school, it did not make sense to me that freedom had a negative connotation. But now I understand. Because we are free, we sometimes wander around without finding answers. The entrance exam was certainly difficult. But there was a flag. There was a goal that everyone was aiming for, and we just had to move toward it. If we followed the given path steadily, a certain degree of success was guaranteed. That is what I thought. Once I entered Kyoto University, that flag disappeared. There was no longer a set path, and I felt as if I had been thrown out into a vast wilderness without a map. I had to pick something finite out of something infinite. Until now, we have been heading for the flag that was already erected and following a well-maintained path. Freedom. It should be a joyous thing, but it has become cruel and lonely. That is why we are moving in the direction of escaping from it. Because it is much easier that way. At least for now. I wonder how many students are prepared to live in this freedom. It is natural for students to follow what the

general public considers the right answers, such as the way of life typical of a college student, or the way of part-time work typical of a college student. There is no right answer, and yet I meet only those who are living in search of the right answer that seems to be the right answer.

The same thing is probably happening at other universities. Among them, Kyoto University is officially proclaiming freedom. It is often said that it is enough if one genius is born from among the students. They do not give students hands-on guidance. It is better if talented students can fully display their talents and grow up to be excellent researchers. That is the stance of the university. As far as I know, there are less than 10 students in the same year at the Faculty of Economics who aspire to become researchers. For the rest of the students, what is being offered?

"Kyoto University has a lot of strange people, doesn't it?" Friends from other universities have repeatedly said this to me. I guess that is the general public image of Kyoto University. I have often been described as "typical" for a Kyoto University student. (Perhaps I have become more like a "typical" Kyoto University student now that I am writing a record of my observations of Kyoto University students.) Not many, but they certainly exist. All that is covered in the media are episodes of unique Kyoto University students. Perhaps the media has created an image that everyone is enjoying their freedom and pursuing their unique paths. In reality, there are far more ordinary university students. There are some unique students, but technically they are far from typical Kyoto University students. The image is true that a large percentage of students come from relatively affluent families and preparatory schools. Even if I exclude the exaggerated aspect, there is something about the Kyoto University students that gives us a clue to freely confront them. I have a feeling that this is the case.

"Typical" Kyoto University Students
It was the second semester of my first year. One day, I pushed open the door to the student meeting room next to Yoshida Dormitory. The wooden sliding door creaked and the smell of old, damp tatami mats tickled my nose. The air was somewhat heavy, and the walls were covered with faded posters of rakugo storytellers. The air was even dustier when I was led to the rakugo club room on the basement floor. The room was lined with videotapes of famous comedians of the past and old books, and the space looked as if it had been left behind by the passage of time. As I sat down on a cushion in the back of the room, the rustling of the tatami mats prickled my fingertips. There he was, an older man with the appearance of a literary giant from the Meiji era. Wearing a worn-out haori, he began to explain about the club in a tone that seemed somewhat out of this world. There was a strange rhythm to his words, and I felt that some deep passion lurked in his matter-of-fact narration.

I joined the rakugo club not because I was particularly interested in rakugo. I just wanted to bask in the Kyoto University student lifestyle. So far, my university life has been centered on activities as a very ordinary student, such as soccer clubs and part-time jobs. I was looking for something more stimulating. Here, there is an exotic atmosphere that doesn't belong anywhere else. A place where those who do not fit into the mold gather and their individuality is accepted as it is. There must be a clue to the discomfort I was feeling in this place.

It was a few months after I entered. The autumn foliage season is approaching in Kyoto. As the cold rain pours down outside, a few of us are sitting on the old tatami mats in our room, exchanging idle conversation.

"I've decided not to get a job."

One of our members, *Mr. S*, says something that leaves me speechless for a moment. He is smiling as if it were a matter of course. I had thought that after graduating from college, I would go to work for a well-known company as a matter of course. I had never even thought deeply about other options. He had accepted it as such without any doubt. When I first heard those words, it seemed like an escape. However, that was a complete misunderstanding. S loves to read and loves the classics and pure literature. He often speaks of goodness. He also jokes around, but behind his jokes hides a very serious nature. He often discusses social disparities with other club members. He chose the expression comedy as an expression of his anger at the dissatisfaction with today's society. He embodied exemplary Kyoto University student-ness in my mind. He is one of "typical" Kyoto University students generally imagined.

I felt somewhat embarrassed at the sight of *Mr. S*. I wondered if I had ever made a serious choice about anything. Had I ever made a serious choice about anything before? There were other students like *Mr. S* in the rakugo club. Some were aspiring to be comic book artists, others novelists. Each was trying to follow his or her own unique path. I felt as if my life had returned to the starting line once again. However, to follow a path like theirs, one must have the strength to do so. A shift in perception and the mental strength to walk the path one believes in. I needed to question authority and look within myself, and *Mr. S.* frequently recommended that I read great old writers. Following his advice, I headed for the library. In the dusty air, my fingertips tracing the bookshelves touched Natsume Soseki's "My Individualism and the Philosophical Foundations of Literature." As I read through the transcript of this lecture at the Gakushuin, the lines stuck in my mind.

I have become very strong since I took the word self-centeredness into my own hands. I

have a new spirit of who they are. I had been so stunned and lost, and it is this four-word phrase（自己本位）, self-centeredness, that has given me the strength to stand here and tell myself that this is the way to go. (Natsume, 1914/2005, p. 25)

What had I been living my life based on? It was slowly beginning to fall apart. Although the times were different, many people had arrived at a self-centered way of life after similarly worrying and thinking through the same issues. I felt a faint roughness on my fingertips as I gently traced the edge of the page, and I took in the weight of his words.

Natsume's meaning of self-centeredness is different from mere selfishness. It is having one's own standards of value and living according to them, not according to external evaluations. Many of us who have been educated up to high school in Japan are not good at this. They grow up learning to value discipline and to be aware of their surroundings. They are expected to come up with the right answers and to excel at following them. After spending 18 years in this way, when they enter university, they are suddenly confronted with a question they have never experienced before. All my life, someone has pointed me in the right direction. Parents, teachers, societal expectations - you made the best choice among them, and you were on your way to success. However, at university, no one tells you what to do. At first glance, Kyoto University's "academic culture of freedom" seems like an ideal environment. But it can also be cruel at times to students who have never known true freedom. "Laissez-faire." It is a wonderful environment for those who know how to use their freedom. But for those who are thrown into it without preparation, it can be a burden. Such a situation may be found at any university in Japan. Students who seem to be Kyoto University students, which is said to be relatively common at Kyoto University, are strong people who think and act on their own initiative in the face of such freedom. They may be called heretics or deviants, but they are the ones who have the strength to continue to hold their own values in solitude, without anyone telling them what to do or supporting them.

<u>Self-Understanding and Career Decision</u>
I entered college and found myself already a sophomore. I was in the position of welcoming first-year students at a new welcome party. Certainly, I was beginning to develop a sense of "living a self-centered life. But what was this "self"? The key to understanding oneself had not progressed very far.

In August of his sophomore year, he headed for Tokyo to participate in a five-day internship at the Ministry of Economy, Trade and Industry. It was the first time I had come alone. I was excited and full of imagination. I got off the train at a station called Kasumigaseki. Adults in suits passed

through the ticket gates one after another and headed for the government building at a fast pace without saying a word. Waves of people. The air is distorted by the heat from the asphalt, and the stinging summer heat of Tokyo clings to my skin. It is so different from the area around Kyoto University. It feels as if people are moving at three times the speed. What kind of work does a bureaucrat do? The word "bureaucratic" is often used in a negative sense. It is a word that is often used in a negative sense as if the work is stove-piped and inflexible. Highly motivated people are working for salaries that are not commensurate with their working hours. This is the extent of my prior knowledge. It is a mysterious job, and I would like to experience it once and use it as a reference for my own career.

This is a dense internship program with five days of group work on policy planning. The theme was to propose solutions to social issues. The group included students from the University of Tokyo, Waseda University, and Keio University. All the students were full of confidence, and the discussions unfolded one after another. I was intimidated by the pace of those around me, but managed to come up with a proposal that seemed plausible. However, I was somewhat unenthusiastic. During a break, *Mr. T*, a veteran bureaucrat who had been acting as a mentor, sat down beside me, always giving us advice and seeming to enjoy it more than anyone else present. He would ask, "How's it going? How's the progress?" I was a little puzzled, but I organized the group's discussion and told him as straightforwardly as I could. He thought for a moment and then said one thing.

"Who's going to be happy?"

I was at a loss for words. I hadn't thought about that. I was so intent on coming up with some sound proposal that I realized I had lost sight of who would be affected and by whom. What I lacked was a sense of ownership. It was not just about creating a good policy proposal, but about whether it would make a difference in someone's life. Not just a theory on the table, but an attitude of confronting reality. At that moment, I felt a kind of spirit welling up inside me that I had never had before.

After a long five-day program, I finally returned to my hotel room in Kayabacho. Outside, the night was already falling, and the window lights of the buildings magically illuminated the city of Tokyo. I took a shower and sat down on the bed with my hair still damp. At my feet is my suit jacket, which I have taken off and scattered all over the place. My mind whirled as I ruminate over the events of the past five days. What have I learned in the past few days, the source of *Mr. T's* enthusiasm? Even though he explained to me, with a bashful smile, that it was hard work. Why does he seem to enjoy his work so much? He gave me hope, as I had thought that a positive view of work was, after all,

idealistic.

"Typical" Kyoto University students are generally imagined to have an arrow pointing from their own point of view. Some of them continue to do their own hobbies with a single-minded devotion. But there are certainly others who try to find social significance in their activities. Just as it is impossible to completely eliminate the influence of others, the more one tries to live one's own life, the more others will inevitably appear in one's path. To live proactively is to finite oneself with a handle from among the infinite possibilities in relation to others. The self-centeredness that Natsume refers to and the freedom that students should seek may be a state in which living for oneself is connected to living for others and society. Such as resolving the conflict between selfishness and altruism.

Man is inevitably subject to external influences. It is shaped by the environment, experience, culture, and relationships with others - all factors. We have no choice but to recognize it, accept it, and make the most of it. I would like to reach a point where I can be convinced that this is a self-centered way of life, even within these limitations. One cannot avoid others in two ways. One is that we are always influenced by others. The other is that one cannot realize one's own happiness without the other. Rather than searching for "what I am" without others, we should seek "what I want to be" in the midst of others. Such an attitude may be necessary. This is the natural state of a student in the face of freedom. This is the ecology of a student that is "typical" of Kyoto University students.

3.1.2. Job Hunting

Commercialization

By the time my junior year began, my classmates around me were gradually beginning to look for jobs. My friends, who until then had never talked specifically about their career paths, suddenly began to mention words like "Entry Sheet" and "internship." At the beginning of April, when the spring air was still cool, I was invited by a friend to attend a large-scale job-hunting event held at the Rohm Theater Kyoto. When I entered the venue, I found that all the companies popular with students from Tokyo and Kyoto Universities had gathered there. Major Japanese companies, foreign consulting firms, investment banks, and Japanese venture companies. Booths of companies that everyone recognized as top-notch were lined up, and students in suits listened intently to explanations.

However, I was fed up with this scene. The students were desperately trying to gather all this information: how to work, annual salary, workplace atmosphere, and interview preparation. The students were frantically gathering this information. Of course, this information may be necessary

when choosing a job. However, as I looked at the expressions on the faces of the students in the hall, I could not shake the feeling of discomfort in my heart. After the university entrance examinations are over, the next goal shifts to job hunting. However, the process was so mechanical that choosing a company seemed to have become an objective. There is no essential thinking there. It seemed to me that they were following the same values as when they were taking the entrance examinations, that if they entered a good company, they would feel secure.

The excessive commercialization of job hunting is a serious problem. The market is a seller's market, and an extraordinary number of services have been created to help companies secure human resources in any way they can. Apparently, services such as "selection communities" and "job hunting cram schools" are on the rise these days. These systems purport to offer the" best route" for job hunting and encourage competition among students. The examinations and job hunting - two of life's most important events - are becoming increasingly established as businesses. The exam industry teaches that "which university you enter" is the turning point in your life, while the job-hunting industry tells you that "which company you join" will determine your life.

However, what should be accomplished during the period when one has the status of a student? How should adults support them? Lacking such perspectives, excessive commercialization is proceeding in all directions. Students who are tossed about by this trend will go out into the world, and the same thing will only repeat itself again. Education is supposed to be extremely important, bringing either prosperity or decline to a nation in the long run. It is being reduced to a mere short-term optimization of choices. What is the meaning of this structure that gives students no time to think and blindly forces them to choose from among a small number of options that are socially considered "good"? Such questions gradually grew in my mind. Does the university have an accurate grasp of this situation? Are they aware of the situation, but leave it out of their scope of responsibility? Or are they simply unable to deal with it?

<u>New Trends</u>
I exhaled deeply as I looked up at a building too tall to be built in Kyoto. It was my third summer internship at a foreign consulting firm in Nihonbashi, Tokyo. The towering skyscrapers seemed alien to me, as I was accustomed to the cityscape of Kyoto. The sun reflected off the glass walls of the buildings, glaring brightly. The people in suits passing by on the sidewalks were all quick on their feet, and the air seemed somewhat tense.

Influenced by my grandfather, who was the founding president of the company, "starting a business" had been an option for me since I was a child. However, I have not yet found what I particularly

want to do at this point. However, I believe that if I start a business, I can have a great impact on society. Because I had made up my mind to live a self-centered life, I had completely abandoned the idea that I had to join a large corporation. I just had to find a way of life that I was comfortable with and find a job that suited that way. That was the stance I took as I looked at various companies. In the course of my job search, I met a number of students with similar aspirations. They are looking to change jobs or become independent, and are choosing foreign consulting firms and investment banks, which do not require corporate-specific skills. Such a career strategy of training for three to five years and then going independent is talked about as a kind of right answer. I thought they had a point, but I was skeptical, so I joined the internship program.

In front of you are the students who are all called elites. Tokyo University, Kyoto University, Waseda-Keio University. They have outstanding academic ability, excellent logical thinking skills, and fluent English. However, their career choices were surprisingly passive. Many do not want to do consulting. They are considering the first few years as a period of training.

"Consulting is a great way to acquire general skills."
"It is easy to change jobs."
"It will be useful when I think about starting my own business or becoming independent in the future."

I heard such words many times. In other words, consulting firms are a temporary place until they find what they really want to do. At first glance, there seems to be rationality in their thinking. However, is this what is commonly referred to as calculating, or is it really calculating? Is it not a thought stop supported by a vague sense of security, that if they acquire versatile skills for the time being, they should be able to do well anywhere in the future? The model cases disseminated by job hunting services are talked about as if they are the golden route to success. There is an illusion of the means of becoming independent or starting a business. Illusions about the steps required to realize them.

"If I join a consulting firm for now, I'll have a lot of options."
"If I join a foreign investment bank, the salary is high and my options are wide open."

This "for now" mentality has become the new normal, especially among students in Tokyo. In the end, it is just a matter of major Japanese firms changing to foreign firms, but in reality, the same thing is just happening. They are very bright and highly motivated students, and their understanding of business society is quite advanced. Compared to the "typical" Kyoto University students. But in

the end, I can't help but think that they are only making a passive choice. This raises another question.

Kyoto

Arriving in Kyoto on the bullet train. There is the usual quietness as one returns to Kyoto from the hustle and bustle of Tokyo. When the university starts up again, time is again flowing at a leisurely pace. After class, as I eat lunch in the cafeteria, I realize that I am glad to be at a university in Kyoto. Compared to universities in the Tokyo metropolitan area, Kyoto University has far less interaction with the economic community. "The Hiring Criteria" was written by Iga Yasuyo, former head of human resources at McKinsey & Company. In this book, there is a scathing criticism of Kyoto University students. She says that they lack leadership skills (Iga, 2012). There are certainly no opportunities for leadership, except for those who are in charge of something at the top. Apparently, students at universities in Tokyo students have many more opportunities to interact with society through internships and corporate events, and some students even start working at venture companies in their first year. Looking at this alone, it would seem that students from rural areas are at a disadvantage. However, this is only a shortsighted view. To borrow Arendt's concept of "society" and "world," Kyoto University is not a "society" embedded in a management system, but an environment that allows students to live their lives in a freer, more public "world (Arendt 1958). Because students are not expected to conform to the rules and customs of society as they are in Tokyo, they are able to face themselves and seek their own paths. This is what makes Kyoto University what it is.

However, there is a unique difficulty hidden there for most students. They are not inhibited from looking at themselves and exploring their path, but they are not strongly encouraged to do so either. It is not easy to come to an idea like *Mr. S*. Only those who interact directly and indirectly with others and move on their own are able to do so. Only those who interact directly and indirectly with others and make their own moves will embody Kyoto University student-ness. We must arrive there on our own, at our own risk. There are no courses to become a "typical" Kyoto University student. On the other hand, many students lead a normal university life, go through the general job-hunting process, and graduate. Due to the limited supply of information from society, basically the same thing has been repeated every year. They choose their career path from a narrow selection of companies that are well-known in society, companies where their seniors have gone, and so on. Since there are many excellent students, they can receive job offers without that much difficulty. Here I would like to express my strong discomfort with this common situation. In the original sense of the word, the students of Kyoto University are those who live in a self-centered way, as I mentioned earlier. However, in the actual sense of the majority, it refers to students like the "big

company" students. Perhaps this polarization has not changed much over the years, but what has changed is the times. It is now time for students to take the helm of their own lives as university students, and to be Kyoto University students in the true sense of the word.

Within the closed space of Kyoto, inward-looking students continue to follow authority and make passive choices. They attempt to justify their choices by ridiculing each other with the word "gachi-zei" ("gachi" means serious and "zei" means a group of people in Japanese) for students who start job hunting early or devote a lot of time to job-hunting process. Is it true what they say, that to broaden one's options for the future is to study at a high-standard educational institution? It is as if students are narrowing their options to each other. I think that other universities offer a much wider range of career options. Students who are willing to reflect on their lives and live as free men and women. Those who are trying to live their lives as free men and women, and those who are trying to walk on the rails established by their close relationships and external authorities. Kyoto is a place that creates this polarization. However, in addition to the fact that the latter is cut off from information from the outside, there may also be an aspect of escape from deep and solitary introspection.

Universities have their own environments and characteristics, and people are suited to each. The question is whether high school students fully understand "the right college for me". What do universities offer and what do they not offer? In what kind of environment, what can they study, and what kind of path can they take? High school students have overwhelmingly few opportunities to find out. University entrance examinations tend to be based on deviation scores and brands. However, when considering actual college life and post-graduation careers, it is impossible to make judgments based solely on these factors. High schools, cram schools, and universities should provide information on "what a university is" and the characteristics of each university. Without this information, students will enter universities with vague expectations without knowing the true nature of universities and will feel a gap when they enter the workforce. Choosing a university is one of life's major choices. If we could raise our resolution before making that choice, we would be able to spend our college life more meaningfully.

Jean-Jacques Rousseau, known for his theory of the social contract, in his "Emile," which describes the ideal education, explains the importance of a balance between free growth as a "natural person" and adaptation as a "social person" who behaves well as a member of society (Rousseau 1762/1979). First, one grows up as a "natural person" who lives according to one's own interests and desires, and then one trains to live a good life in society. In the Japanese educational system, however, this order is reversed. First, they are taught the norms of society and expected to live as good members of

society. As university students, they are suddenly expected to live a natural way of life. Many of the students at universities like Kyoto University, where entrance examinations are very difficult, come from preparatory schools that specialize in preparing students for entrance examinations. Many of them do not seem to have grown up in an environment that fosters natural abilities and desires. In many cases, their families are wealthy, and the structure is designed to reproduce the so-called elite. The will of individual students is trivial there. I do not intend to deny all Japanese education. However, I do believe that we are educated to think the only way to live a happy life is to pass the university entrance exam and enter a university with a high deviation score. This is the reason for the excessive test-taking measures in junior high and high school education. I believe that this structure makes life difficult for individuals at the cost of a society that is easy to live in. What is really needed is to give them time to regain their natural person side.

3.1.3 Entrepreneurship

<u>Education and Entrepreneurship</u>

I first heard the term entrepreneurship when I was a freshman in college. I thought it was a strange word. It is a word that generally conjures up images of the founder or representative of a company, but it is by no means the only word. Entrepreneurship can also be seen in those who work alone or in an organization. I have often sensed a different kind of entrepreneurship among the students of Kyoto University who are going their own way. Not only is entrepreneurship needed in society, but I feel that entrepreneurship lies beyond the free way of life of some Kyoto University students. With this in mind, I decided to participate in the third-year seminar of Professor Yamada, who specializes in entrepreneurship.

The first book we read in the third-year seminar was the book named "Entrepreneurship" (Shimizu 2022) I was assigned to give a presentation at one of the sessions, and I had a question. Entrepreneurship can be educated. Entrepreneurship education is being offered all over the world, but I wondered if it could be taught like teaching mathematics because it depends on what you are born with and your environment. In my image, the less you educate people, the more you leave them alone, the more they become entrepreneurs. What difference does it make if you are taught something from above or read books about successful people? I don't feel that incorporating American-style entrepreneurship education beyond Japanese middle and high school public education will work. We need to bring back more of nature. Entrepreneurship is not something to be transmitted from above, nor is it something to be discovered. It's just about rolling up the fertilizer. Isn't it education to remove the posts that have been attached to the plants so that they can grow straight like other plants around them, and to allow them to bloom wherever they want to? I feel that this is also where entrepreneurship manifests itself.

So many students simply take the credits required for graduation and leave the university without completing their studies. Even if they do not go on to graduate school, shouldn't they go out into the world with a three-dimensional intellect by studying general education and then choosing their own specialized field of study and conducting research? Too many people remain stuck on the same line of study as high school students studying for entrance exams. If this is the situation at Kyoto University, it is likely the same or worse at other universities. When I see this, I can't help but feel a loss of opportunity. It is easy to tell universities to offer something, but isn't there more to the system than that? Are we really creating an environment in which each student can reach his or her full potential? With limited university resources, don't we need some new system?

I have been observing Kyoto University students and the university environment that surrounds them. I have observed many students who want to do something, but do not know what to do. They have lost their sense of direction in the vast freedom of the university. They are trying to move on to the next stage without being able to see the next action they should take. I decided to start an experiment to create a system to accompany such students.

I will try to verify the new system that connects the way of life, career, and entrepreneurship in the environment of Kyoto University while actually creating it. In the future, people who can demonstrate entrepreneurship will be indispensable for the development of the Japanese economy. However, few mechanisms exist to help university students acquire this mindset and take action before they enter the corporate world. In the past, it was common for new graduates to work for a company until retirement. However, that model is now crumbling. The advent of AI is accelerating this trend. We need to rethink the very meaning of work itself. Not after you work, but while you are still a university student.

Beyond the binary of "start a business or get a job?"
In the Japanese view of careers, there is a strong tendency to choose between starting a business and finding a job. However, there are more diverse ways to live as an entrepreneur. Career education needs to create an environment in which university students are more familiar with the many options available to them. In the current Japanese university system, there are few opportunities for students to think deeply about careers and lifestyles, not just entrepreneurship. The current situation makes both the individual and society unhappy.

I decided to attend a university-wide lecture titled "Entrepreneurship and Business Creation" to learn the reality of entrepreneurship education at Kyoto University. For the first time, I would see

entrepreneurship education as a participant. We entered a large room in the Innovation Building. The students sit scattered, no different from any other class. The class is conducted in a classroom style for a large group of students, and the professor basically transfers knowledge about entrepreneurship and business creation in a one-way style. I was bored. The lectures are mostly text-based theoretical explanations of basic concepts related to entrepreneurship. For example, the basic concepts of business models, the startup growth process, and fundraising techniques were covered. Several times in the class, we had the opportunity to have guest speakers on the stage and hear from actual entrepreneurs and business owners. Their experiences were certainly interesting and provided a valuable glimpse into the real aspects of entrepreneurship. However, the lectures as a whole consisted mainly of information input, and there were few opportunities for students to think independently and produce output. There were three report assignments, in which students submitted their business ideas and the lecturer provided feedback. However, these were individual reports, and there was no opportunity for students to discuss their ideas with each other. There were no in-class discussions and no group work.

Through these lectures, students gained knowledge about entrepreneurship, but it was not a place to gain practical thinking or experience. As a result, there were virtually no opportunities for interaction or networking among the students, who simply listened to the lectures quietly and earned the required credits. The question-and-answer period during class was also limited, giving the strong impression that the class focused more on one-way knowledge transfer than on interactive discussion. Although students could learn as knowledge, it was only textbook content. The number of students in the class decreases every week. I had expected that this is what entrepreneurship education would be like. I had no idea how this would foster entrepreneurship in the participants. I felt that this is what I should do. I was told that none of the students in the course were actually trying to create a unicorn, but all they talked about were beautiful, distant stories that happened in some other country. The lectures may have been designed with some scientific basis, but they did not seem to make sense as an entrepreneurship education.

I had an opportunity to exchange views with a person from Institutional Advancement and Communications on the actual status of entrepreneurship support at universities. The main theme of the discussion was "the level of awareness of the entrepreneurial support provided by Kyoto University. Kyoto University has a program to support startups, which allows students to apply for grants according to their business phase, as well as an incubation program and a training program. However, how many students are aware of the existence of these programs? In fact, the university is aware of the problem that students are not fully aware of the existence of these programs. Like the students in attendance, I myself was unaware that such a support program even existed. According to

the university's explanation, since there are not many openings for the support program, it is difficult to conduct extensive publicity activities, and as a result, students are not well aware of the program. The university's support is basically limited to projects that implement research results in society. Support for university-launched ventures and entrepreneurs who promote the commercialization of research seeds is generous. It was found that grant programs and programs for start-ups utilizing technological seeds are in place and have already produced a certain number of results, mainly in the fields of science and engineering. On the other hand, support for businesses not related to research is almost non-existent. The development of "potential entrepreneurs" is being overlooked. There is support there, but no education. So how do we nurture students who are interested in entrepreneurship and business but lack concrete business ideas and skills?

There is an overwhelming lack of practical learning opportunities. In addition, it has become apparent that because university support for entrepreneurship is based on the seeds of research, it is difficult for students in the humanities and those who aspire to non-technological businesses to receive such support. In the context of revitalizing university-launched ventures in Japan, this may be of great significance. However, from the perspective of entrepreneurship education at universities as a whole, there is a missing piece. Students must practice and make mistakes. Connecting with and learning about society. Where does educational entrepreneurship education fit into the university?

Another topic of conversation among the participants was about the malicious businesses that are spreading at various universities. Businesses in which Kyoto University students introduce Kyoto University students to companies and earn tens of thousands of yen in compensation are rampant. In the worst cases, students are paid not by applying for jobs, but by simply attending joint information sessions of multiple companies. I was shocked one day to hear that a close friend of mine was making quite a bit of money doing this. Probably half of the students at Kyoto University who are starting their own businesses are making money from this kind of business. It is also called the "seating business. Of course, in many cases, students are not only engaged in this business, but the act of selling students around them is the easiest for students to get their hands on. This is prevalent not only at Kyoto University, but also at academic universities across the country. There is no doubt that it is unethical and unsustainable, but the need exists for corporate personnel who have a quota of contacts with the best students. It is a superficial exchange of money that does nothing to match students with companies. The role of entrepreneurship education should be to foster a sense of ethics that keeps students out of this kind of business. The ideal entrepreneurship education would be to produce entrepreneurs who are motivated by personal desires, but who also have a social perspective and are able to act ethically.

<u>Spontaneous entrepreneurship</u>

I met *Mr. M*, a classmate of mine from soccer club, again at that research place after a long time. He seems to be engaged in contracted development of business improvement systems using generative AI. I was just going to give him a casual update on my current situation, but what he said surprised me.

> "Actually, about four of my classmates in the club have started their own businesses as students. If you include seniors and juniors, the number is much higher."

One after another, my friends from the soccer club are starting their own businesses. While *Mr. M* was wall-to-wall with his seniors who had started their own businesses, he gradually became convinced of the kind of business he wanted to start. As I listened to *Mr. M's* story, I suddenly thought to myself, "This situation can be artificially created. This situation could be artificially created, and *Mr. M* himself was influenced by his senior entrepreneur. There is no educational program here, no instructor to guide them in creating a business plan, but entrepreneurs are being born one after another. Yet, one after another, entrepreneurs are being born. This may be because the mindset, not the knowledge, is shared. There are also examples of entrepreneurs who, once interested, practice under their friends and, once they have gained some experience, start their own businesses. This may demonstrate that entrepreneurship is not something that is learned unilaterally in the classroom, but is fostered naturally in the student community.

Entrepreneurship is not simply a goal. I believe that creating a place where students can think and act independently and actively shape their own careers is the essence of the project, which is the question I originally had. If students have strong motivation and self-efficacy, and if entrepreneurship becomes necessary as a means to achieve this, people will naturally start their own businesses. I wanted to create such an environment for students.

I have decided to organize the Kyodai Marketing Institute (KMI) in March 2024 as a place to experiment. This is not simply an organization for learning marketing. It is an attempt to build a mindset of entrepreneurship not only as a transfer of knowledge and skills but also as an environment where students can influence and grow with each other. It is about those who design their own lives, make their own decisions, and shape their own futures. This will be a practical challenge that will show a new way of entrepreneurship education in universities, a new way of entrepreneurship education, which was naturally born in soccer clubs.

3.2 *Chapter2: Experiments in KMI*

3.2.1. Student organizations as a platform for entrepreneurship education

Kyoto University's Faculty of Economics offered only one marketing course. Furthermore, there were no lectures for the entire university. However, as we proceeded with our job search, I noticed that a great many students were interested in marketing. Many of them had learned only by reading books on their own. For Kyoto University undergraduates, there were few opportunities to provide input on management. Nor is there a place for output and networking.

I am not trying to create a group of entrepreneurs or marketers. I wanted to create a place where students can take action, learn, and change their minds while worrying and wondering among themselves. For this purpose, I launched KMI in March 2024. It is not just a place to learn about marketing. It is an experimental place to create an individualistic yet mutually supportive community. It empowers students to choose their own careers. Design a place where students can engage in four years of activities to achieve this. The goal is to combine the "social value" of entrepreneurship education with the "personal value" of supporting the natural pursuit of happiness and career development.

The target group is Kyoto University students who do not have a clear career vision but are interested in business. The essence of the program is entrepreneurship education and career development support, yet it bears the intriguing word "marketing" in its name. This is one way of marketing to attract students. Of course, there is no question of entrepreneurial attitude or intention to start a business. Our goal was to attract students who were interested in the broad field of business. In order to produce people who would eventually become entrepreneurs, I established a target group designed to foster potential entrepreneurs.

For first-year students, I created and distributed flyers (flyers) to students who had just started college, so that they, who were not yet familiar with the college club culture, would become aware of KMI. For sophomores and above, KMI stepped up promotion on social networking sites. As a result, 48 members were gathered. The initial target was 30 members. These 48 members became the driving force to create KMI as a place to explore career development and entrepreneurship, rather than just a "student organization to learn marketing. After the welcome party, KMI was about to get into full swing.

During the welcome party, I conveyed the appeal of KMI by emphasizing (1) that it is a place where students can input and output marketing, and (2) that they can build vertical (seniors and juniors) and horizontal (other faculties and grades) networks. I also spoke directly with interested students, explaining how the organization was founded and what it does. At the same time, I asked the 48

members about the following three topics in a questionnaire that was done on paper for each person at the time of joining the organization; (1) Experience in marketing, (2) What they expect from KMI, and (3) Faculty. Each result is summarized in the graph below.
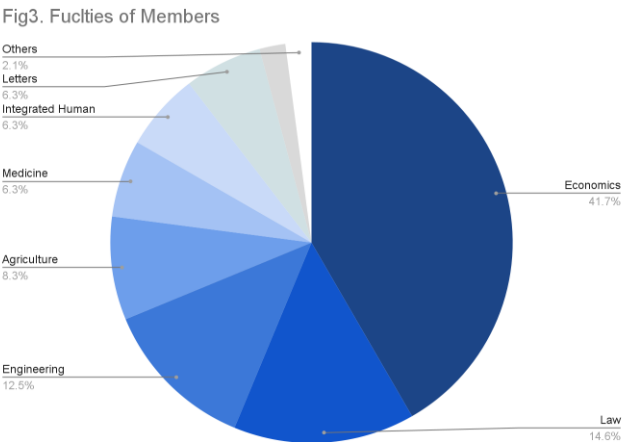
Fig1. Marketing experience of KMI members
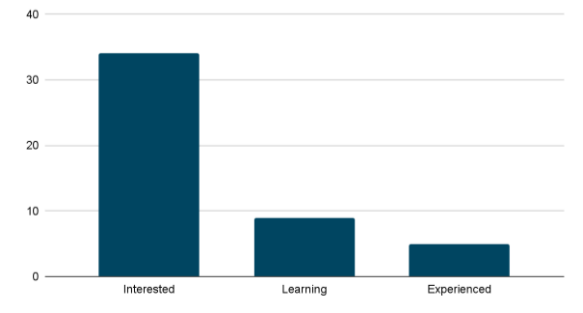
Source: Author's survey (2024)

Fig2. KMI members' expectations toward the organization: "What do you expect from KMI?"
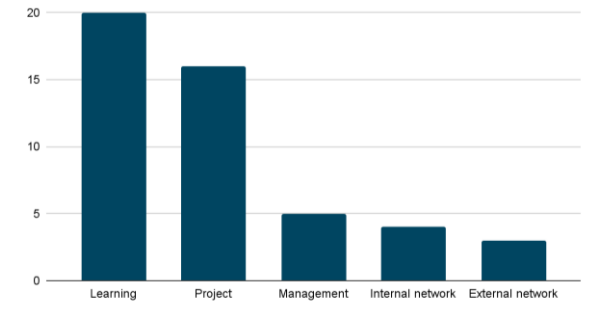
Source: Author's survey (2024)

Fig3. Academic affiliations of KMI members

Source: Author's survey (2024)

First, I asked the respondents about their experience in marketing, dividing them into three options: "experienced," "learning," and "interested." As Fig1 shows, five of them already had some marketing experience. Nine were in the process of learning, and 34 were interested in it. This indicates that I could approach mainly those who were vaguely interested in business, as was my initial aim.

Next, I asked the respondents to answer one open-ended question about what they would like to see in KMI, which was summarized in the following five elements. They are as follows: 1) marketing learning, 2) practice in projects, 3) management (leadership) experience, 4) internal networking, and 5) external networking. Fig2 represents the main purpose of joining the club. As expected, learning about business and practicing in projects accounted for four-thirds of the total, followed by the need for management and internal/external networking.

Lastly, the breakdown of members is shown in Fig3. Four of the members are international students. Although the majority of the students are from the economics department, about one-third of the students also have a science background. Additionally, The survey also checked attitudes toward entrepreneurship. Nine members have the intention to start a business, of which two international students are preparing to start a business. And one has already started a business and become a sole proprietor. In summary, the above survey shows that there are students from various faculties, and that the majority are students who have a vague interest in marketing and business and would like to have the opportunity to learn, including through practice.

3.2.2. Practice Opportunities

After the reception, KMI finally began full-fledged activities in May 2024. The founding concept began in March, and after two months of preparation, the organization has finally reached the stage where it can begin to move forward. During this fiscal year, we placed the highest priority on laying the foundation for medium- to long-term activities. One of the pillars of KMI's activities is its regular weekly meetings. Gathering in a classroom, the meeting functioned as a place for club members to interact with each other while providing input on business matters. We utilize marketing books and videos to provide input on basic knowledge. In addition, simple on-the-spot work is done to bridge the gap to practical application. Since many students prefer systematic learning due to the remnants of examinations, we try to adjust the balance between classroom learning and practice. The goal is to foster a sense of input for practice, rather than just learning knowledge. Rousseau's recognition of the usefulness of the learner was important in Emile.

Apart from regular meetings, another core activity of KMI is project-based practice. Currently, nine

projects are underway simultaneously. Some members participate in more than one project, and these projects are proceeding independently of the overall activities. Work done only during regular meetings ends up being "practical" and not really practical. Projects provide opportunities for practical learning that are not found in university entrepreneurship education. Not only are the projects planned from scratch by the club members, but they also work on joint projects in collaboration with three local companies in Kyoto.

3.3.3 Learning beyond knowledge and skills

As KMI worked through the activities of the first semester, I gradually began to feel a sense of discomfort. If this continues, it will become just a place to acquire marketing and business skills. Certainly, knowledge and skills are being acquired through regular meetings and projects. However, that was not the original goal of KMI. Therefore, I decided to work with several executives to redesign KMI's activities. By strengthening the two axes of external interaction and deepening internal relationships, we sought to regain its original raison d'être: to encourage exploratory behavior and natural change among students.

In terms of external interactions, we will build a network that is not contained within Kyoto University by activating collaborations with business-related organizations at other universities and participation in start-up events. We also invite two or three entrepreneurs who graduated from Kyoto University to our regular bi-weekly meetings to allow for casual dialogue. Participants can hear directly from the speakers themselves about their journey from the time they entered Kyoto University to their current business activities. The speakers are not prominent business leaders who are invited to official university events. They are managers who have retired from large corporations and have been in business for a few years, or managers who started their businesses while they were students at Kyoto University and have been doing business in Kyoto for more than 30 years. We invited these people with more realistic, life-size career paths. Their stories are filled with raw decision-making processes and ways of dealing with real risks that cannot be obtained from textbooks or career seminars. "Weak ties" matter in terms of career decision (Granovetter, 1973). The purpose of this project is to help members think about their careers in a flat way with a sense of ownership. We tried to break the stereotype that because they graduated from Kyoto University, they should choose this path, and to create an opportunity for them to have a more liberal view of their careers.

In addition to external exchanges, reforms will also be made to build internal relationships. Through regular meetings and projects, relationships were being built among the department members. However, these were only relationships based on business practices. KMI has 48 members, each

with different backgrounds and interests. Naturally, they all have different backgrounds and interests. This diversity encouraged the creation of spontaneous communities. For example, philosophy, investment, English, and sports. At first glance, these seem to have nothing to do with marketing or business. But that is fine. Rather, that was the essential significance of this system. It seeks to function as a chaotic place free from responsibility and pressure. In the community system, the goal was to create a place for free dialogue, free from such pressures. Another major aim of the system was to encourage interaction among department members beyond the framework of the project. It provided a forum for interaction with people outside the project team and with people from completely different grades and faculties.

Furthermore, KMI was already actively promoting external exchanges (collaborations with other universities, start-up events, and dialogues with entrepreneurs who graduated from Kyoto University). This external exchange allows for the acquisition of new values and knowledge. And through the internal community system, there are opportunities to deepen the information and experiences gained from outside in dialogue. This system naturally created a cycle of applying this information to projects and career development.

3.3.4. Affirmation of change

As KMI's activities progressed, many positive changes began to take place among the students. Most notably, four first-year students began to move toward entrepreneurship. Of these four, two had originally had an entrepreneurial attitude. However, their attitude was transformed into actual action largely through their awareness of listening to entrepreneurs who had graduated from Kyoto University and through their involvement in events with companies.

Another major change in their understanding of the concept of value came through KMI's activities, where they had the opportunity to engage with various members of society. Through this experience, they realized the existence of unethical business practices. The business world is by no means built on ideals alone. While there are businesses that contribute to society, there are also many companies that pursue only profit and disregard ethics. Exposed to these realities, they began to think deeply about what kind of value they should create through their businesses. We want to make sure that no one engages in unethical businesses that make money but are unethical, such as the recruiting business that Kyoto University students often get involved in. By establishing one's own sense of values and what one wants to be in the future, and then viewing business as a means to an end, money-making will not become an end in itself. The recent boom in entrepreneurship among students has a strong money worship aspect, and with the proliferation of social networking services, people are sometimes attracted by the mere fact that a person has started a business. They may be the

same kind of people who were in bands a decade ago. However, the entrepreneurs that society really needs are those who are driven by some strong social motivation. It would be good if we could create a place where many people who can balance personal happiness and social good can be nurtured. Self-authorship requires development in three dimensions: interpersonal, intrapersonal, and epistemological (Baxter Magolda, 2001). By developing in the interpersonal dimension of building mature relationships with others, rather than being egocentric entrepreneurs who have developed only in the interpersonal dimension, they will grow to become ethical entrepreneurs. We aim to create a system that will give birth to the kind of entrepreneurs needed in today's society, such as ethical entrepreneurs and social entrepreneurs.

On the other hand, some members of the department experienced repeated failures in practice, and their entrepreneurial skills were reduced. They actively tried their hand at entrepreneurship and projects, but through their experiences of hitting walls and not achieving the desired results, they came to feel that they were not suited for the job. However, this is by no means a failure of the KMI organization. Rather, I believe it is an extremely significant change. If a change in two directions, one is an increase in entrepreneurship and the other is a decrease, is a change that suits the individual, then it should be embraced positively. Then, over the course of four years, college students will gradually form their own values, change, and repeat the process. Conversely, successful experiences in their activities will give them a sense of self-efficacy, which will positively influence their career choices. Self-efficacy can be obtained not only through your own mastery experiences but also in the form of vicarious experiences from external social interactions and internal activities of others (Bandura 1977). While exploring in activities, they learn self-efficacy in roles and job descriptions that suit them. If these things can be done while still in college, one may be able to think more deeply and accurately about one's life direction. Generally speaking, students who are successful in passing the entrance exam to a university with a high deviation score are good at causation through studying for the exam. However, in the real world, especially in a business environment, it is often effective to act in a manner called "effectuation" (Sarathbathy 2008) for problems for which there are no correct answers. In KMI, we can learn in line with Experiential Learning Theory by actually doing projects with the money we have raised, rather than by doing simulated work (Kolb 1984). Thus, they are able to acquire mastery experiences that have the strongest impact on their self-efficacy.

I noticed that the relationship between self-authorship and effectuation is derived from what I observed and from previous research. There are three dimensions that makeup self-authorship: the epistemological dimension, the interpersonal dimension, and the interpersonal dimension. These were taken over by Baxter Magolda (2001) from "Cognitive development theory" (Kegan, 1994). In

each of the three dimensions, "Cognitive maturity", "Integrated identity", and "Mature relationships" are required. Each of these is the basis for the following three perspectives used in the resource use of effectuated behavior: What I know. Who I am. Whom I know. I found a link between self-authorship and effectuation, as students who are more committed and self-authored by activities are more likely to act effectuationally. Parris and McInnis-Bowers (2017) argue that self-authorship is important in the education of entrepreneurs with a social mission. However, I suppose proving this connection would require deeper observation and research.

I believe that college life should be used as the last time in one's life when one can make changes without being swayed by external factors. No, universities should tell students to spend their time in this way. Living as an entrepreneur is extremely difficult. Not everyone can or should go for it. Entrepreneurship education needs to have an inclusive perspective that is beneficial to all students, regardless of their choices. The key is to try and decide what not to do. In this sense, KMI was becoming more than just an entrepreneurship education; it was becoming a place for students to rethink and try out their careers.

3.3.5. Form of Student Organization
KMI chose to operate as a student organization rather than a corporation. The reason for this was to create a place where students could practice in a freer relationship with less risk. It meant reducing the risk of students being able to take on challenges without having to bear a large individual burden. It also means non-economics, as students can focus on pure learning and growth without being tied down by interests. These things are possible only because we are a non-profit. Independent of companies and universities, students are completely independent. It makes sense for students to get the information they need from individual members of society.

However, there are some challenges because they are student organizations. One is ensuring credibility. How do we build social credibility as a student organization? There is also the issue of where responsibility lies. How do we design decision-making and responsibility as an organization? While overcoming these issues, it is necessary to establish a new model for moving large sums of money and conducting organizational management as a student organization. As a practical matter, securing stable financial resources is essential to continue activities. In order to receive support from companies and institutions, they must become worthy targets for investment and support. KMI must show what it can do because it is a student organization, and although it is a student organization, KMI will step into practical organizational management by mobilizing funds and conducting full-fledged organizational operations. This is an experiment in a new organizational model that goes beyond the framework of a mere student organization. It may still take a few more years to create the

ideal environment. However, the junior members of the executive team, including myself, have a strong will to make it happen. I will graduate from college this year. Therefore, in the second half of 2024, I focused on training the next five executives. However, the future of the organization is not clearly defined. We do not know what kind of organizational structure we will have next year. Nor can we fully predict what activities might emerge. Rather, the way forward for KMI is to grow into an organic organization that operates effectively with autonomy in the midst of uncertainty. To an organization that is not bound by a plan, but one that constantly creates new value while flexibly taking advantage of changes in the environment. I would like to pass this vision on to future students of Kyoto University.

Entrepreneurial figures have some similarities with students who seem to be" typical" Kyoto University students. I would like to use the term "self-authorship." It is a way of life as an author who portrays his or her own life as a work of authorship. While being influenced by others, we are not overly influenced by others. Live for yourself while influencing others. Become a member of society who, within the constraints given to him or her, is able to maximize his or her own abilities in the direction he or she wants to go. An attitude of awareness and control of otherness. An attitude that delves into one's own desires and searches for what one wants to be. Education that allows such an attitude, not passively, but explicitly, is what will enable them to learn how to live happily in today's difficult society. This is a new kind of entrepreneurship education. This is the beginning of the "The Kyoto University Student" training program.

3.3 *Chapter3: At University of Florida*

When I landed at Los Angeles International Airport in August 2024, I was greeted by intense sunlight that burned my skin. This is the mainland United States. I had been to Pacific islands such as Guam, Hawaii, and Saipan before, but the air on the mainland was something else. The vastness of the land, the endless blue skies, the dry air. The first stop was "In-N-Out Burger," the most famous hamburger chain in Los Angeles, located not far from the airport. At this line length, it is no longer fast but takes a good amount of time. What particularly caught my eye was the number of cars lined up at the drive-thru. Someone once said, "For Americans, a car is an extension of their home." There is a culture of using cars not as a means of transportation, but as a part of life. I finally got my hands on a hamburger. I took a bite. Yes, it's normal. But it is certainly inexpensive for the price in the U.S.

After finishing my meal, I was about to board a bus to return to the airport. In addition to me, there was another homeless man sitting at the bus stop. He looked at me and spoke to me. "I don't have the fare for the bus. can you lend me a dollar?" Without hesitation, I took a dollar out of my pocket and

handed it to him. I wondered what kind of life he had led. Where was he born, how did he live, and how did he spend his days? I, who have spent my college life in Kyoto, and he, who is asking for today's bus fare on the streets of Los Angeles. The phenomena occurring before my eyes now are the accumulation of countless coincidences. How does one give meaning to one's life in the midst of coincidences?

3.3.1 Campus Life

I arrived in Florida and finally started my new life. I will be living in a dormitory called Simpson Hall. This dormitory is unique in that there are half Americans and half international students living there. And my roommate was *Mr. C*, an international student from Germany. The first thing he said to me when I opened the door of my room was "Jail...". Jail..." Those words said it all. There were two beds and two desks in the room. There was nothing else in the room. The walls were blank and without decoration, as bleak as a prison. Furthermore, the kitchen, toilet, and shower are shared by 40 men on the floor. There is no concept of privacy here. It is the best environment for studying at a university, but perhaps the worst for living comfortably. The perception of studying for college students in the U.S. and Japan is quite different. They pay high tuition fees, stay at the university on weekdays, and study hard. On weekends, they party and watch football games. This balanced lifestyle supports their study style. In contrast, what about Japanese university students? The boundaries between weekdays and holidays are blurred, and the rhythm of day and night is not consistent. University classes are not necessarily the center of their lives, and part-time jobs, clubs, and hanging out with friends make up a large part of their college life. Students in the U.S. rarely work part-time and live on their parents' remittances. In the U.S., there is a strong sense of obligation to study hard since one is paying tuition, while in Japan, university life is lived freely and learning is one's own responsibility. The difference between the two became clear the moment I entered the dormitory.

The library at the University of Florida is open 24 hours a day. This is very helpful. I would like to see Kyoto University introduce a "Silent floor" for those who want to study quietly, a "Quiet floor" for those who want to study while having a little conversation, and other floors for discussion. I would like to see Kyoto University introduce such a system. Kyoto University has very few spaces where people can talk, and they are all for studying alone. It seems that some new spaces are being built, but for some reason, they are outdoors. It is too cold in winter to use them. I would like to see Kyodai introduce more places that can be used for purposes other than studying alone, including in the attached library, as soon as possible.

I participated in Convocation, which is like an entrance ceremony in Japan. Although not technically

a degree-seeking student, American students who entered college in 2024 are called the "Class of 2028," meaning "the group of students who will graduate in 2028. This means the group of students who will graduate in 2028. This is a big difference from Kyoto University, where about 30% of students are expected to stay in school. When registering for classes, I was surprised to find that a hefty tuition fee is added each time I register for a class. Every class has its own individual tuition fee. This is why they are very serious about every class they take. At Japanese universities, the annual tuition fee is set at a flat rate, so students have the idea that it is okay to drop credits. There are many students in Japan who struggle to improve their communication and English skills, but these are mostly non-academic skills that are cultivated outside the curriculum. It seems that Japanese universities still underestimate the value of study and learning. Recently, there seems to be a gradual change in the way that master's and doctoral degree holders are valued, but it is said that they are still not treated well. Looking at American university students teaches us that a university education is an investment of time and money and that we should go back to the obvious place where studying is a student's main job. On the other hand, to be honest, I don't meet any students who are doing anything interesting in extracurricular activities. This is because it is rare to find students who do not go to class and devote themselves to something completely different. However, I do respect the way they take their studies very seriously and struggle to survive in this meritocratic world.

Since coming to the U.S., in addition to his studies, he has been physically active every day. What amazes me is the high awareness of sports. Sports are an integral part of their lives. Even as university students, they are as physically active on a daily basis as if they were Japanese elementary school students. Sports are not just a pastime, but a social habit and part of their personal identity. The University of Florida has a huge facility called the Recreation Center, complete with gymnasium, basketball court, soccer field, table tennis, and tennis courts. My friends and I went there almost every day to exercise. Of course, there is the rational thought that sports help improve one's health and performance in one's studies. But more than that, there was a unique pressure that existed in that class.

In Japan, the culture is to maintain harmony by conforming to others. If you do not care how others see you, you can live in a world where you can live quite freely. In the U.S., however, there is an aspect of enforcing one's values by being pointed out by others. For example, doing sports and muscle training. In the U.S., this is not just a personal choice; if you don't do it, people think you are strange and point it out to you. Symbolic of this enforcement of American values is machoism. "Macho" does not simply mean muscles. It refers to the very norm of strength required in American society. When I was in Japan, I was not in the habit of doing that much muscle training. However, I

noticed that all the students from Japan, including myself, started going to the gym. I was influenced by *Mr. A*, an American who was the first person I befriended in the dormitory. In fact, *Mr. A* pointed out the following to me: Don't carry large luggage, don't put up an umbrella, don't wear a hoodie, don't wear a blanket, don't listen to songs by female singers, don't go shopping on a bicycle, and don't wear a mask. At first, I thought they were joking, but then other students would make the exact same points. Since "when in Rome, do as the Romans do," I decided to conform to their values as much as I could while I was in the U.S.

Although the United States is said to be the "land of the free," in reality, there are strong social norms in place. There is pressure to live in a free way that is uniquely American. The often-quoted stereotype of "America=individualism" and "Japan=collectivism "is quite dubious. The U.S. is indeed a society that values individual freedom. However, it can also be said to be a society that enforces the value of freedom. Historically, the U.S. has been optimized for capitalism and democracy. The word self-responsibility is strongly imposed. It is a dry and cold society.

The disparity in the U.S. is also evident on a physical level. While physical fitness has become a natural self-discipline for the middle and upper classes, obesity has become a serious social problem for the poor. The lower-income groups are forced to rely more on inexpensive, high-calorie junk food. In addition, there are large differences in nutrition and health knowledge depending on the level of education. Obesity reduces the ability to work and reproduces inequality. These structural problems lie in American society. In Japanese elementary schools, there is always a nutritionist and a well-balanced school lunch is provided. Although compulsory education in Japan is criticized for its one-size-fits-all curriculum, cramming, and lack of individuality, we are learning something very important. In addition to food education, we also learn to clean up after ourselves, to clean up after ourselves, to take turns, to be punctual, to eat without leaving any food, and to greet others. Living abroad reminds us of the power of education.

Japan still has a strong culture outside the capitalist social system. I strongly believe that we should not simply embrace American values for the sake of economic development. We should not abandon Japanese-ness. We should not follow the West with blind faith. According to the Ministry of Foreign Affairs passport statistics in 2024, the percentage of Japanese who own passports has dropped to 17%. The experience of looking at Japan objectively from the outside will change the way we look at Japan and the world. The country's origins, religion, culture, and other aspects vary from country to country. It is dangerous to imitate others by looking only at the surface. I believe that Japan has its own way of fighting. The question "Why are Japanese people not religious?" is one of the most frequently asked questions I receive. I suppose people wonder how we can develop people who

share values and adhere to norms like the Japanese. If you think about it, religion in this sense is a social norm, and I believe that school education is at the root of such a norm.

However, we also need to keep in mind that we should not be too much lumped together as a unit of a country. In particular, the U.S. is a country of diverse backgrounds, and Americans are not uniform: I visited Washington DC, New York, and Boston on the East Coast in November, and Los Angeles, San Francisco, and Las Vegas in December. It is interesting to walk through the eastern, central, and western parts of the United States and clearly see the history of the founding of the country. I am reminded that an understanding of history is indispensable in considering current issues. Human beings live their lives based on what they have accumulated in the past. If we ignore the historical background and try to forcibly change things, there will be friction. If we keep discussing Japan and America, we may lose sight of the true nature of things.

The University of Florida has a very detailed major system from the time of admission. It has a Major/Minor system. The students are aware of a clear career path at the time of enrollment. In the "Principle of Entrepreneurship" program, many students are interested in becoming entrepreneurs even as undergraduates. Although I did not get the impression that many had already decided on a future career path, the phrase "Start a business" was uttered quite lightly. American students are very familiar with the idea of running their own business. International students seem to have a particularly strong thirst for economic and social success. The American dream certainly exists.

3.3.2. Class: Principle of Entrepreneurship
One of the classes I am taking at the University of Florida is "Principles of Entrepreneurship. The course uses the textbook "Entrepreneurship: The Practice and Mindset" and is a combination of lecture, discussion, and work. Many undergraduate students attended this class offered by the business school, which was conducted in a hybrid format of face-to-face and online. The lecture portion is not so different from lectures at Japanese universities. The professor unilaterally transfers knowledge on entrepreneurship and business creation. However, the discussions and work were very different from the lectures at Kyoto University. To sum up the difference in one word, it is the difference in commitment to the class. American students clearly have the attitude of facing the class with all their might. The reason American university students are so committed to their classes is that GPA is extremely important in job hunting. Even if the distribution of points is small, they go all out to get the assignments. Discussions and work are also related to grades, so everyone actively participates. Because of this background, each discussion and work are also very intense. Students actively discuss and cooperate with each other, even with people they have never met before. Work is done in a game format, and the atmosphere is casual. Even if they did not raise their hands, they

were often guessed and answered, but I got the impression that they all have a very high ability to express their opinions in their own words. The difference between this class and the other classes can be attributed to the influence of personalities. They talk a lot with people they are close to, but do not actively discuss with people they have never met before. They tend to be cautious about speaking up and exchanging opinions in class. In addition, there is a strong sense of seniority and juniority, and there is some reservation due to age differences. On the other hand, American students, regardless of age or grade, have a culture of healthy exchange of opinions. The absence of honorifics is significant. The difference between Japan and the U.S. is that they have a mindset that makes it easy to conduct participatory classes in the first place. To be honest, I cannot imagine a lively discussion in a class at a Japanese university. Another problem is that they have not had much training in discussion. Japanese university students lack the basic attitude and skills to stimulate discussion, such as asserting an opinion or refuting an opponent. Based on the above, it is difficult to introduce American entrepreneurship education as it is in Japan. It is not merely a difference in educational systems, but also in soft factors such as people's personalities. In Japan, there is a strong sense that voicing an opposing opinion is denigrating the other party. In the U.S., however, the goal is to produce better output through discussion. This is where I feel the economically rational character of the country.

"What's your dream?" I was often asked by students before and after class. I had never been asked such a question by anyone in Japan. *Mr. K*, a student from Vietnam, said it was to travel around the world. He often self-deprecatingly mentioned that he needed a VISA to travel. An American, *Mr. A*, says it is to go back to his hometown and do business with his family. The low English proficiency of Japanese people is often pointed out. For myself, it was a difficult experience to actively participate in classes in English. In Japan, one can work well enough in the country without speaking English. It is conceivable that learning English could be put off because of the time it takes to master Japanese. As Rousseau (1762/1979) says learning progresses when people feel useful. As long as they stay in Japan, they will not have the opportunity to feel useful. The top three foreign students at the University of Florida are from India, China, and Korea. There are only about five regular international students from Japan each year. Indians speak English fluently, albeit with some peculiarities in pronunciation, due to the English-speaking environment in their home countries. Chinese and Koreans are trained in English and speak it very fluently. Entrepreneurship, like English, is difficult to see the necessity and usefulness of.

As long as you are in Japan, you can survive by joining an organization and doing your job. Taking risks and doing something is something only a hobbyist would do. I always go to the gym on campus with a Korean friend, *Mr. P*. We talk a lot every day. *Mr. P* once told me that the best thing about

Japan is that "Everything is slow." I was surprised that they saw it that way, and at the same time, I had mixed feelings. Many Japanese may think that studying and working are hard. However, compared to other Asian countries, Japan seems to have an overwhelming lack of competitive spirit and sense of urgency. When asked why they came to the U.S. to study in Japan, they all answer "opportunity" in unison. Some students say that Japanese people do not need to study abroad because Japan has opportunities. Japan is indeed a safe and comfortable place to live. It is pointed out that historically, the island nation of Japan has fought not against wars with other nations, but against natural disasters that occur in its own country. The present culture must be related to this history. We must always consider that what characterizes the present is an extension of history.

3.3.3. Student organizations and ecosystem

I participated in an event called the Student Organization Fair. This is what Kyoto University calls Villa Road. There are more than 1,000 organizations in American universities, which are equivalent to clubs and circles in Japanese universities. There are also many international student organizations from different countries and religious organizations. Of course, UF's most famous team is the football team. All of UF's sports teams are united under the name "Gators". The Gators is more than just a university sport; it functions as a brand and pride for the entire university. In the United States, the distance between towns and cities creates a strong sense of belonging in each town. And at the center of this sense of belonging is the football team. The University of Florida football team has won the national championship three times. The Southeastern Conference (SEC), to which the University of Florida belongs, is known as one of the most competitive college football regions in the country, with many strong schools competing against each other in national-level games. The excitement of the games is equal to or greater than that of professional sports. A massive 88,548-seat stadium rises in the center of the UF campus. Tickets for the season opener cost at least 20,000 yen, and on game day, the entire town is filled with football fans. In addition to the football stadium, the University of Florida has other sports facilities on an overwhelming scale. Sports are not just a hobby, but have become a part of life as a nice break from hard study.

I chose to participate primarily in the American Marketing Association (AMA) and the Entrepreneurship Collective (EC). AMA is a student organization specializing in marketing that hosts weekly talks with marketers from top companies such as P&G and HEINZ, and provides marketing support to local businesses. It also had a strong community of alumni networking. Marketers who work for world-class companies provide closed and casual interactions for younger students. A culture of proactively providing career counseling and feedback had taken root; AMA had affiliated organizations at other universities and held large-scale pitch competitions, creating a horizontal and vertical network.

EC was a community of entrepreneurial-minded students. Activities included lectures by invited local entrepreneurs and wall-to-wall pitches of business ideas among students. Flexible commitment is a characteristic of American student organizations. While Japanese student organizations often require strong unity, American student organizations were more flexible in their involvement. Many executives are enthusiastic about American student organizations. Apparently, the main reason is that gaining experience as an executive is important to write on one's resume when job hunting, and leadership experience is an appealing point in job hunting. This is what is called gakuchika in Japan. The executive management is divided into detailed roles, with clearly defined responsibilities such as marketing, accounting, social, etc. The social events are held weekly at the General Body. The social events are separate from the weekly General Body Meetings, and are a place for the members of the organization to interact with each other in a casual manner. In Japanese circles, socializing often occurs half spontaneously in the form of drinking parties, but there is no such wet socializing. The exchange events were intentionally set up as networking events. In these areas, too, there is always an attitude of trying to make the most of opportunities. Even in student organizations, the roles (jobs) of individuals are clearly defined, and there is a strong sense that it is OK as long as one fulfills one's job. On the other hand, in Japanese organizations, jobs are vague, and people are more committed to team output than to individual work. The culture of doing even work outside one's own responsibility was also evident here. This is not without its problems, however, such as ambiguity of responsibility and self-sacrifice. I was at Disney World, about a two-and-a-half-hour drive from the University of Florida. Disney World in Florida is the birthplace of Disney, and I expected it to be the very land of dreams. However, I immediately noticed a crucial difference from Disneyland in Japan. It was the way the Cast Members handled the situation. Japanese Disney Cast Members are dedicated to preserving the Disney worldview. Disney Cast Members in Florida were simply employees, performing their assigned tasks. I felt that this was a true representation of the difference between the Japanese and American ways of working and values.

The University of Florida has a campus in the town of Gainesville in central Florida, and the entire town forms an ecosystem closely tied to the university. At the core of this ecosystem is football. The university has several official Gators stores that sell original merchandise. Although the prices are not cheap, many students wear Gators items on a regular basis. On game days, the entire campus is dyed in the team colors of orange and blue. Universities greatly support the local economy and contribute to job creation. In the U.S., except in urban areas, there is considerable distance between towns and cities, and towns are often independent. Therefore, the university serves as the hub of that town. Local love and a sense of belonging to the university create a strong ecosystem. The ecosystem surrounding student organizations includes players such as universities (facilities and

financial support), local communities (partnerships with local businesses), local businesses (sponsorships and project collaboration), alumni (financial support and networking), and student organizations from other universities (joint events and exchange opportunities). The ecosystem of these players is a key element of the student organization's activities.

There are two main benefits that these ecosystems bring to the activities of student organizations. The first is the abundance of funds. Japanese student organizations often rely on membership dues and sponsorships for each event. In the U.S., on the other hand, the financial resources are more diverse, with strong support from universities and the local community. To begin with, facilities such as classrooms, halls, and hotels within universities are basically free to use. In addition, the company raises funds through Fundraising. The organization partners with a local restaurant, and when students dine at the restaurant, a percentage of the sales goes to fund the organization. The organization utilizes a network of members and university students, and is also tied to local economic activities. In addition, there are donations from universities and alumni. These diverse sources of funding allow the organization to operate without collecting membership fees from students. The abundance of funds provides students with opportunities for money management and risk-taking.

The second benefit is networking. One of the characteristics of American universities is the large number of international students. The University of Florida enrolls approximately 6,000 international students annually. Even within student organizations, there are members from diverse backgrounds. Through cross-cultural exchange, students can learn how to manage their organizations from a global perspective. All registered student organizations are listed on the university's official website. A system is in place to easily contact other organizations. Students interested in a particular field can search for organizations online and join freely. Business, sports, engineering, and other organizations come together in their respective fields of expertise to hold joint events. Student groups in different fields, such as a Japanese student organization, a culinary research group, and a game group, will collaborate to provide a venue for new ideas to emerge. Emphasis will be placed on collaboration with similar groups at other universities and affiliated organizations to take advantage of horizontal ties. Furthermore, networking events with alumni and alumni are held on a regular basis and serve as a venue for career support.

Walking around the university, I see buildings with large Greek letters written on them. They are much cleaner than dormitories like the one I live in. Apart from clubs, American universities have fraternities and sororities with Greek letters, called "Fraternity" and "Sorority". Unlike most student organizations, these are "solidarity organizations" that live together in the same building and have a

unique culture with strong ties that continue after graduation. I had a friend join one once but was immediately shut out for not being a member. This is a strong, family-like connection between individuals. In terms of networking, there are many university-sponsored events. The "Speed Friending" event was particularly interesting. Hundreds of students gather at a restaurant and swap tables at random to engage in conversation. Many of us met people with whom we had no contact at all and happened to become friends there. I have never seen a networking event held at Kyoto University, but I feel that these events are very important in enriching university life. Japanese universities are basically unlikely to support student-to-student exchanges, but in the U.S., the universities themselves were supportive of student networking.

3.3.4. Summary of Auto-ethnography

The auto-ethnography at Kyoto University sheds light on the challenges faced by today's university students, revealing the underlying social structures that directly or indirectly contribute to these issues. Through an analysis of what defines "Kyoto University student-ness," the study explored the progression from self-authorship to entrepreneurship. Drawing from recent trends in student entrepreneurship, it proposed an ideal model of entrepreneurship education—one that prioritizes fundamental education rather than merely promoting entrepreneurship as an end in itself. This concept was put into practice through the establishment of KMI. Finally, the ethnography at the University of Florida provided a comparative perspective, highlighting both the limitations and possibilities of entrepreneurship education by examining differences between Japan and the United States.

4. Conclusion

This paper attempts to generate a hypothesis about the nature of entrepreneurship education through auto-ethnography, focusing on the observation of university students, and to demonstrate the hypothesis in an organization called KMI. In the early stages of the auto-ethnography, the hypothesis generation phase, I identified a dissonance between the public image of Kyoto University students and the characteristics of the actual students. In this context, there is a group of students who are in the minority, but who are perceived by the public as being typical of Kyoto University students. Through regular movement between Tokyo and Kyoto, I came to recognize the fact that the significance of Kyoto and Kyoto University as a place lies in its distance from "society" as Arendt put it (Arendt, 1958). Kyoto University has an environment in which it is easy to control external factors and act in a self-authored manner. It is a free and a way of life. I found a deep relationship with entrepreneurship here and worked to reconsider entrepreneurship education.

Not only the way of life as an entrepreneur, but also the way of life and choice of profession based on one's own values and identity are now required. The myth of lifetime employment, which had long existed in Japan, has collapsed, and each individual must now face his or her own work more deeply. Nevertheless, there is a large gap between the abilities that students have developed through public education up to high school and their ability to narrow down the direction of their lives on their own. Overzealous competition for entrance examinations has created many college students who blindly follow external authority. This has been compounded by the bloated job-hunting market. The public education system and the pursuit of corporate profits are stifling the development of the students who will lead Japan in the future. I would like to see a university moratorium as a precious last opportunity for students to pick up a pen and try to paint a picture of their lives. Nevertheless, universities have basically adopted a laissez-faire policy. This conventional policy has reached its limits. That is why I believe it is essential to have a community of students who can give them a kind of a guide to navigating university life. Living as a self-author does not mean to live completely free of outside influences. It is impossible to do so. There are cases where people cannot choose their own way of life due to family circumstances or other reasons. Even so, we must accept the conditions given to us and be willing to take the wheel. We must have an attitude of trying to control what we can control. Rather than simply being swayed by external factors, we must have the luxury of daring to choose to be influenced by external factors. They will live strongly while holding Natsume's words of self-centeredness close to their hearts. I believe that we must regain an education that can nurture such students.

KMI's activities are based on three main components: social exchange, dialogue and reflection, and practical learning. Social exchange aims to help students from local universities acquire information and deepen their social awareness. They step out of their comfort zones and are exposed to a variety of views and ways of life. Based on the information obtained in such weak ties (Granovetter, 1973), a dialogue within the group unfolds. And through deepening reflection, the resolution about the self's way of being is gradually raised. Practical learning can be described as an opportunity to try on hypotheses in order to test them. We learn by repeating trial and error in order to find what we want to do and what we are not sure if we are suited to do. Then again, we repeat the process of dialogue and reflection. What this organization provides is a manual, a place, and a community for university students to live freely. It is a place where university students spend four years idyllically facing their own lives and freeing themselves from the various external factors that have been imposed on them up to high school. It is a place to return to nature. Although producing entrepreneurs is not the ultimate goal of the program, the program is composed mainly of potential entrepreneurs, and as a result, there will always be someone who becomes an entrepreneur. These entrepreneurs will have mature intellects and ethics, and will engage in activities that are in line with their own behavioral

principles. It is neither entrepreneurship education nor entrepreneurship education to deify and recommend the means of entrepreneurship without waiting for internal maturity. As long as the word "education" is attached to it, we should always keep in mind both the free growth of individuals and the development of human resources that are truly necessary for society. I believe that universities should look at active college students and establish a system to support them. It is quite possible for universities to take on the role of organizing student groups and promoting interaction among students, alumni, and the local community, as is the case at the University of Florida. I would like the university to start by trying to understand the problems that students are facing at the university. As the era of full enrollment in universities is about to begin in earnest, the role of universities as educational institutions must be reconsidered. It is not a place where people enter to do research, but is viewed as an extension of high school. We need to show high school students what a university is and understand the situation of high school students who have received public education in Japan. Then, they should think about what kind of society the university should send them to.

In this paper, I critically look at the current university system, middle and high school education, and the job-hunting market, while at the same time seeking a solution to these issues as given. I also saw potential in the activities of student organizations. I hope it will serve as a stepping stone to also focus on the changes that need to occur in Japanese education for the benefit of current and future students. Rather than simply imitating American-style entrepreneurship education, we must seek a Japanese-style entrepreneurship education tailored to the current situation of Japanese university students. Education that restores the "natural person" symbolized by "typical" Kyoto University students and the accompanying manifestation of entrepreneurship. This is what educational institutions, including universities, should be striving for in the future, and the main recommendation of this paper is that this is what entrepreneurship education is all about. Just as Rousseau (1762/1979) attempted to overcome the conflict between the "natural person" and the "social person," we are now in an era in which we must fundamentally rethink education in order to nurture individuals who are personally and socially mature in the modern sense.

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