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Master's Thesis

Academic Year 2016

YiWu: A Pilgrimage Travel Application to Establish Life Attitude and Faith for Chinese Young People

Keio University Graduate School of Media Design

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Abstract of Master's Thesis of Academic Year 2016

YiWu: A Pilgrimage Travel Application to Establish Life Attitude and Faith for Chinese Young People

Category: Design

Summary

Lack of faith, by stander attitude and social anxiety have become social crisis in China. Especially the special psychology status of Chinese young people need further discussion, shown as anxiety over time and panic to the future. However, " craftsman spirit" may become a solution to change the life attitude or life faith for the mentioned anxious and fickle Chinese young people. In this paper, the concept of a pilgrimage travel application YiWu will be discoursed and the value co-created with three users will be evaluated. The concept of YiWu and its proof show that YiWu has the instant effect to sacralize Saint Goods through pilgrimage travel, change the attitude toward the Saint Goods and arouse reflection over current life and status. Long-term effect of YiWu establish or reinforce the sacredness of " Saint Goods" through writing diary, storytelling and memory recall. Therefore, YiWu increases the possibility to establish new life attitude and faith for Chinese young people.

Keywords:

Design Thinking, Pilgrimage Travel, Craftsmanship Spirit, Chinese Youth, Contents Tour

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Chapter 1
Introduction

Lack of faith, by stander attitude and social anxiety have become social crises in China. Especially the special psychology status of Chinese young people needs further discussion, shown as anxiety over time and panic to the future. However, " craftsman spirit " may become a solution to change the life attitude or life faith for the mentioned anxious and fickle Chinese young people. In this paper, a pilgrimage travel application YiWu(means " one thing " in Chinese), which represents the craftsmanship spirit of" doing one thing and striving for the best " will be discoursed. YiWu will establish a new life attitude or faith for the anxious and fickle Chinese young people, through pilgrimage travel in Japan. In Chapter 2, related or previous research to design YiWu will be introduced. Also author ' s ethnographic research from two fieldworks, design process, concept of YiWu, and author ' s ethnographic research from three user tests will be in Chaper 3 and 4. The discussion and conclusion of YiWu will be stated in Chaper 5.

1.1　Social Background

In recent years, some social crises have become more and more critical in mainland China. A survey by people ' s net shows that lack of faith, bystander attitude and social anxiety have become the top 3 social crises in current China.[1] Lack of faith, represents the spiritual crisis in faith and moral aspect due to value diversification. Bystander attitude, represents indifference, torpor over other people. Social anxiety, represents long-term nervousness and anxiety caused by work, life, pension and unforeseeable future(Figure 1.1).

　　Under the special social circumstance, the psychology status of Chinese young people should be paid more attention. Further more, 18-30 years old, the emerging adulthood, is the so-called" roleless role " period, which is one of the essential period influencing the later life but accompany with confusion, chaos, anxiety or
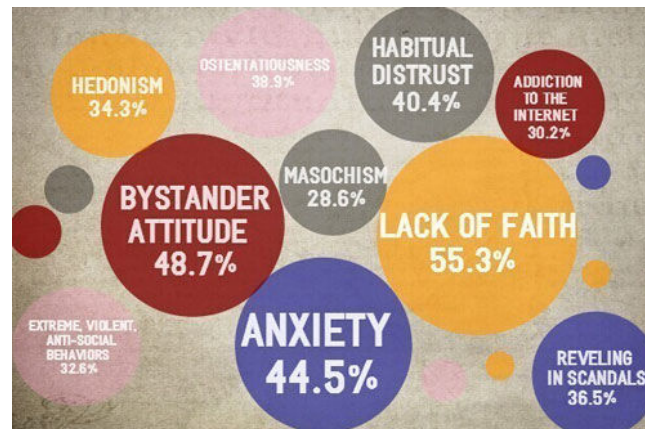
Figure 1.1: Three top social crisis in China

loneliness. Therefore, for young Chinese people, social anxiety becomes a problem deserve more discussion.

The social anxiety in Chinese young people group shows two special attributes, the first is the anxiety over time; and another is the panic to the future. Anxiety over time, implies rushing for success and wealth. Chen's survey(2016) shows that college student and young respondents group define the success-acquire time as 34 years old, the wealth-acquire time as 31 years old, while the mid-age respondents group's data as 39 and 48 years old.[2]This psychology explains the phenomenon happened on young people, rushing for success, changing jobs in high frequency, the tendency of materialism, etc. And the second attribute, panic to the future, implies stress and anxiety to pension and later retire age, which might be the principle reason for extreme hedonism, one of the social crisis showed in the survey by people's net mentioned above.

As to the reasons for issue mentioned above, lack of faith, media reports, transform of society could be considered as main causes. All of the three reasons contribute to China's materialism.

Lack of faith could be originally ascended to" culture revolution" (Figure 1.2) happened 1960s-1970s, leading to the lack of not only religious belief but also Chinese tradition moral standards. The results of lack of faith become more and more severe after the reform and opening policy carried out in 1980s. Lack of faith and lack of moral standards leads to a series of problem like fraud, leaking privacy, food security,etc.

2

Figure 1.2: The propaganda of Culture Revolution

Another cause is media reports, including reports of rapid success of enterprise, rapid success of startup founders,etc. And also the propaganda of encouraging startup aggravates young people's social anxiety. As China is typical Asian country and it has the attribute of groupment, Chinese people have huge peer pressure due to the" Guanxi Society(one of special relationship society)". The negative aspect of media reports is amplified when the respondents are being the status of lacking faith since they would be influenced by inflammatory language in case for business purpose.

Last, transform of society, means the significant change happening in mainland China after the reform and opening in 1980s, underlying lots of opportunity of huge wealth increases, as well as the moral value diversification and bystander attitude. The huge transform of the society also suggest that the life pattern of last generation or western society does not have any replicability for the new young age.

Between the three reasons, lack of faith is the only interval cause, and it will influence the result of the latter external causes. Therefore it will be very effective to discuss about lack of faith and substitution in spiritual or interval aspect.

3

1.2   Craftsmanship Spirit

Meanwhile, craftsmanship spirit is the proper substitution in spiritual and interval aspect because of the popularity of the spirit in China for the time being and the attribute of the spirit itself.

Primarily, the concept of" craftsmanship spirit " is becoming more and more popular in China. The word of concept emerges on both public and private aspects. From the country's aspect," foster the craftsmanship spirit and striving for the best " is written into Chinese government report of 2016 year, which is the guideline of the whole country and society in communist society context; Documentaries like" Craftsman of Big Country " are used as education; Public presentations or media reports would involve the concept of" craftsmanship spirit" with language like" foster the craftsmanship spirit "," striving for the best ", " Chinese quality "," professional spirit "," perfection of details "; Numerous public official accounts in Wechat, one of the biggest and most influential SNS in China, have written articles in" craftsmanship spirit " theme(Figure 1.3).

Figure 1.3: The popularity of craftsmanship spirit

Further more, the modern explanation of craftsmanship spirit is a new life attitude and faith to Chinese young people, and will reduce anxiety over time. Craftsmanship spirit is explained in" striving for the best "," quality in China rather than Made in China"," professional spirit"," perfection of details" under context of Chinese society.

However the" craftsmanship spirit " leaves as propaganda and is not able to

change the current psychology status of Chinese young people. Chinese young people begin to talk about " craftsmanship spirit " as an attitude toward the society and work, but they still keep the status of " doing all the things at one time " than " doing one thing and striving for the best ". Therefore the design to " experience " the new craftsmanship spirit is necessary. Since the craftsmanship spirit has contemporary explanations in China right now, getting to know more about Japanese craftsman is not proper enough.

1.3   Visting Japan

On one hand, visiting Japan is the exact method to combine " new craftsmanship spirit " with " establish a new life attitude or faith " together. Japan is an inevitably topic to discuss about " craftsmanship spirit ". Not only because the social status of craftsman in Japan is extremely high. Meanwhile doing one thing and striving for the best, perfection of details, patience and enduring is the Nationality of Japan. As a result of fact, the article of craftsmanship spirit in Japan is involved in high frequency in Chinese Media. Naturally it becomes one of the motivations for Chinese people to visit Japan to determine the real situation. In addition, travel has the ability to arouse reflection toward current life attitude and faith. In China, many young people discuss whether to leave metropolis like Beijing and Shanghai, to have a slow life in small towns through long period travel experience.

On the other hand, Japan also need new travel transformation to deal with developing needs for Chinese visiting. As the development of Chinese economy and the exchange depreciation of YP-yen, Japan has become the second ranking destination of foreign trip among Chinese people(the first ranking is Korea). From the author ' s review on both Chinese and Japanese data and reports, the future trend of visiting Japan for Chinese people would be have three main transformation. The first transformation is from group tour to independent tour(Figure 1.4). The second is that the destination of visiting is changing from capital circle to district area. While the last is that the contents of the tour, are altering from Bakugai(shopping spree) and onsen tour to various types.

The contents present in diversity and personality. The typical example is " anime-tour "," location tour "," character tour "(Figure 1.5). But the situation still shows that enormous space exist in developing special interest tour in China market. Therefore, the personalized " spiritual travel " involving diverse contents deserves further discussion. Purpose of this discussion is related to anxiety
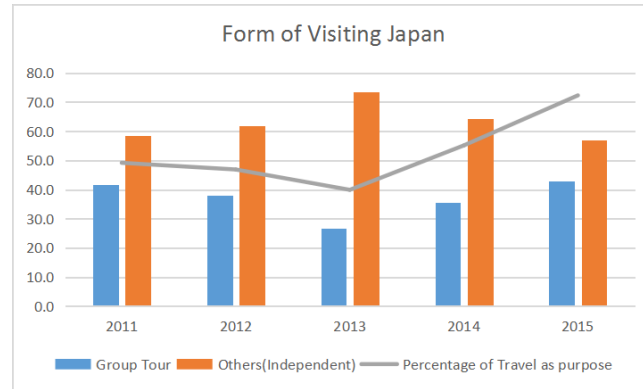
Figure 1.4: The increasing needs of independent tour

reduction and new life attitude or faith establishment.

In this paper, a pilgrimage travel application YiWu will be discoursed. " YiWu(   ) " is a Chinese word means " one thing " , which is the extended explanation of craftsmanship spirit in modern China—" doing one thing and striving for the best " . YiWu will establish a new life attitude or faith for the anxious and fickle Chinese young people, through pilgrimage travel in Japan. It has three primary functions of " create a Saint Route " to implement a pilgrimage travel, sacralize one ' s own Saint Goods and change life attitude or faith, " social functions " to communicate with other stakeholders and pilgrim themselves, and " Pilgrimage Diary " function to commemorate and share their experience, recall the memories to change life attitude or faith. The value co-created with users will be represented in instant and long-term form. YiWu is designed and tested in methodology of ethnography. Related or previous research will be introduced in Chapter 3. Ethnographic research and concept will in Chapter 3 and user tests will be in Chapter 4. Last, co-created instant and long-term value will be discussed and concluded in Chapter 5.

Notes

1   http://paper.people.com.cn/rmlt/html/2014-09/01/content_1476497.htm

2   Chen, Changkai (2016) " Time Urgency: Young People under the Rapid Social Change " in *Nanjing Journal of Social Sciences 02*, pp. 71–76, Nanjing, China.(Kaichang 2016)

Figure 1.5: Kamakura is famous for ACG pilgrimage

Chapter 2
Literature Review

The related works in this Chapter will be introduced in three sections, sacred consumption, sharing and online-community, and memorable tourism experience, according to the three primary function of YiWu.

2.1 Sacred Consumption

For the individual, sacred consumption creates meanings or purpose in life and fulfill psychological needs more than physical needs.[1] Because YiWu is a " pilgrimage " travel application, it has the ability for the users to meet psychological needs, and to establish a life attitude or faith.

" Sacred " is a word regularly related to religion. However, in contemporary context, the boundary between the sacred and the profane becomes vague and the trend of both secularization of religion and sacralization of the secular reflect the very fact. Anything could become sacred in contemporary context. Solomon(Solomon et al. 2006) defined sacred consumption as consumption involves objects and events " set-apart " from normal activities, and was treated with some degree of respect and awe.

Domain of Sacred Consumption

Belk is the key author studying sacred consumption. Belk discussed sacred consumption domains in six major categories: place, time, tangible things, intangibles, persons and experiences. Place, represents dwelling, where most secret family activities happening, or cathedrals, grand opera house or theater. Time, represents rituals in profane context like New Year ' s ceremony, morning coffee break or attending idols' activities. Tangible things and intangibles things include things that are symbolically linked with the sacred or special things. Persons refer

to Saint Person and experience refer to experience related to experience at sacred times and places and with travels of pilgrims.

Though YiWu is not related to any religious pilgrimage travel, travel itself is within the domain of sacred consumption as the experience. The travel is not only limited to religious pilgrimage travel but also including any tour to seek a sacred, like tour to seek sacredness in Disney land. Further more, people tend to respect holy elements and events created from the non-sacred world[2]. Because the Saint Goods is repeated to visit in one Saint Route, the seek of Sacred Goods will become the element for YiWu to become sacred consumption, in case to create meanings or purpose in life and fulfill psychological needs more than physical needs.

Sacralization

Sacralization means the act or process acquiring sacredness. The primary processes of sacralization, including ritual, pilgrimage,quintessence, gift-giving, collecting, inheritance and external sanction. Therefore, pilgrimage travel, make ritual are able to help to sacralize the Saint Goods in YiWu 's design.

Religious pilgrimage motives encompass a need for spiritual connectivity and spiritual knowledge attainment[3]. However, pilgrimage not only includes traditional religious journey but also modern journey evokes a passion equivalent to " religious " zeal[4]. According to Padin. etc(2015), pilgrimage tourism is defined as" a process consisting of interfaces between people that occur in sequences. " The pilgrimage in YiWu reinforce the element of the new craftsmanship spirit, visiting Saint Station as sacred place, craftsman or owner as sacred persons, and Saint goods as sacred symbol.

Make ritual is reduced to ceremony or habit under contemporary consuming context. Sacralization may be accomplished by making ritual through photography. And also under Chinese context, make ritual is accomplished by publish " status " in" friend circle of Wechat " . In the Diary template, YiWu asks for photo and the diary is able to publish to SNS site. Therefore sacralization will be accomplished through making ritual in YiWu 's design.

2.2   Sharing and Social

Sharing and online community in YiWu ' s design is to involve more " similar mates " to realize the purpose of " diversity of contents " and " sense of identity and affiliation " . One reason is in Marketing 3.0 context, sharing involves more stakeholders and more resource to provide better service. Another reason is the re-pursuit of social connection and the following well-being, sense of identity and affiliation, could solve the problems caused by Materialism and lack of faith. Besides, from the aspect of nationality of Chinese people, social network and social influence is the key element in branding and establishment of a new lifestyle or consciousness.

Sharing In Online Community

Online community is the new sharing economy in social web age. Online community means a platform for the users to share the ideas, knowledge or even experience. Intentional online sharing or peer-to-peer online sharing contributes to feelings of community. It belongs to sharing in domain and thus distinguishes from pseudo sharing[5]. Sharing in dissolves interpersonal boundaries posed by materialism and expands the aggregate extended self[6].Sharing also suggests a new way to express identity through access[7].

   The motivation of sharing includes intrinsic motivations as sustainability(eco-friendly), enjoyment[8], social interactions, experience with new culture, self-marketing ,lifestyle[9]. While the extrinsic motivation seldom influences the attitude toward sharing[10].

Sharing and Value-Cocreation

In newest service dominant logic, value is co-created by multi actors in the service, and the operant resources is the core to strategic resources[11]. Service dominant logic is a new concept in marketing to explain the increase of service delivery than goods delivery. Vargo and Lush promote the concept since 2004 and revised by themselves in 2008 and 2016.

   Therefore, sharing behavior, refers to uploading contents in YiWu, brings more operant resources to acquire strategic benefit. Sharing will lead to more contributions willings for other users, thus involves more actors to co-create values in the service.

New Sharing as Social in China

In the field of travel application, a new style of tourism in sharing economy becomes popular in China and Taiwan in recent two years, presenting as ordinary people acting the role of local tourist guides and local life insiders[12][13]. However local guide is probably leading to negative psychology like "procurement service of Japanese product by Chinese international students" since the weak links of relationship. This phenomenon is still lack of research. Though this phenomenon happened in tourism service application, before that it has already shown in Wechat or Weibo, as the means of income for Chinese international students in Japan. This is the reason why Wechat and Weibo, which is originally SNS, becomes the semi-open platform as the mixture of SNS and media especially for marketing.

Under this circumstance of special phenomenon in China and Chinese, author intends to add "local new friends" element than "local guide" to increase the field of actors to share through strong links of relationship. Since extrinsic motivation seldom influences the attitude toward sharing and "local guide" seldom has the ability to create social influence, author argue that "local new friends" design could enhance sharing behavior through social influence more than "local guide" model.

2.3   Memorable Tourism Experience and Memory Recall

Memorable tourism experience is defined as "a tourism experience positively remembered and recalled after the event has occurred". Since the experience has become the focus of service field, the academic studies of examining tourism as memorable tourism experience(MTE) are increasing and the elements of MTE are discussed in management aspect. Memory recall is another primary function as recollection, using Pilgrimage Diary as storytelling.

Elements of the MTE

Scales are developed by some authors to test the primary dimensions of MTE. Kim[14] suggested social interaction and local culture, knowledge, meaningfulness, involvement, are utilized to assess individual's MTEs. The scale is tested in cross-

cultural context by using Taiwanese respondents to validate the effectiveness in cross-culture context[15]. In addition, Tung and Ritchie[16]found in ethnographic methodology that expectations and imaginations; social development; intellectual development; self-discovery; recollection are included in key dimensions of the MTE. Further more, Chandralar[17] studied on regular and typical leisure-oriented travelers and confirmed a scale with ten dimensions including authentic local experience;social interactions; fulfillment of personal travel interests. In summary, social interaction and local culture are emphasized and development of intellectual or knowledge is another element to increase the possibility to be memorable. Meaningfulness, self-recovery or personal interests are related to sacralization field mentioned above, also help to increase the memorable degree of the travel.

Memory Recall

Memory recall of the tourism is very important even the tourism itself is memorable. Storytelling consolidates and recovers experiences from memory, and an appreciation of storytelling provides listeners with a deeper understanding of the intricate lives of storytellers[18]. In YiWu, memory recall Pilgrimage Diary is semi-compelled as ritual after the implement of pilgrimage travel. Actually author argues that self-record element is as important as elements in Memorable Tourism Experience since it reinforces the memory itself and identifies the memorable element in MTE.

2.4   Contributions

In this paper, a new concept of" pilgrimage travel" in modern context would be discussed. There are seldom discussion about new possibilities of contemporary pilgrimage, especially for Chinese young people, where faith and belief become a social problem. Therefore the concept and the evaluation of Yiwu would contribute to spiritual travel implication, which is the new implication of contemporary sacred consumption. It also contributes to social well-being increase in cross-culture tourism field since it involves Chinese and Japanese cultures. Last, it would discuss the method and key elements to manage spiritual memorable tourism, which is not yet discussed much in MTE field. Although the dimensions of the MTE is in high validation, as to the early study of tourism, travelers could be divided roughly into four types according to the motivation of the travel.

Therefore, the essence of MTE in new pilgrim in modern context is not clarified and need further discussion.

Notes

1   Russell W.Belk, Melanie Wallendorf, and John F. Sherry, JR(1989) " The Sacred and the Profane in Consumer Behavior: Theodicy on the Odyssey " in *Journal of Consumer Research* Vol.16, No 1,pp. 1-38(Belk et al. 1989)

2   Aytekin Firat Kemal Y.Kutucuoglu Isil Arikan Saltik Ozgur Tuncel,(2013),"Consumption, cunsumer culture and consumer society"in *Journal of Community Positive PracticesXIII(1), pp 182-203(Kutucuoglu et al. 2013)*

3   *Christine N. Buzinde, Jyotsna M.Kalavar, Neena Kohli, David Manuel-Navarrete,(2014),"Emic understandings of Kumbh Mela pilgrimage experiences"in Annals of Tourism Research 49 pp 1-18(Buzinde et al. 2014)*

4   *Carmen Padin Goran Svensson Greg Wood,(2016),"A model of pilgrimage tourism: process, interface, people and sequence" in European Business Review Vol.28 lss1 pp.77-95(Padin et al. 2016)*

5   *Russell Belk,(2014), "Sharing Versus Pseudo-Sharing in Web 2.0" in Anthropologist 18(1): 7-23(Belk 2014a)*

6   *Russell Belk,(2010), "Sharing" in Journal of consumer research Vol.36 715-734(Belk 2010)*

7   *Russell Belk,(2014), "You are what you can access:sharing and collaborative consumption online" in Journal of Business Research 67 1595-1600(Belk 2014b)*

8   *Juho Hamari,Mimmi Sjoklint,and Antti Ukkonen,(2015), "The Sharing Economy: why People Participate in Collaborative Consumption" in Journal of the Association for Information Science and Technology(Hamari et al. 2015)*

9   *Ahson Javaid1and Youji Kohda,(2016), "Selection Criteria of Sharing Accommodation. Host-Guest Relationship in Airbnb" in International Conference on Serviceology(Ahson 2016)*

10 *Hamari, J., Sjklint, M., Ukkonen, A. (2015). "The sharing economy: Why people participate in collaborative consumption" in itJournal of the Association for Information Science and Technology*

11 *Vargo S L, Lusch R F.,(2016)," Institutions and axioms: an extension and update of service-dominant logic" in Journal of the Academy of Marketing Science 44(1): 5-23(Vargo and Lusch 2016)*

12 *https://www.oniontour.com*

13 *https://www.tripinsiders.com/cht*

14 *Kim J H, Ritchie J R B, McCormick B. (2010)"Development of a scale to measure memorable tourism experiences"in Journal of Travel Research 0047287510385467(Kim et al. 2010)*

15 *Kim J H, Ritchie J R B. "Cross-cultural validation of a memorable tourism experience scale (MTES)" in Journal of Travel Research 2014, 53(3): 323-335(Kim and Ritchie 2014)*

16   *Tung, V. W. S. and Ritchie, J. B. (2011). "Exploring the essence of memorable tourism experiences"in Annals of Tourism Research 38(4), 1367-1386(Tung and Ritchie 2011)*

17   *Chandralal L, Valenzuela F R. (2015)"Memorable Tourism Experiences: Scale Development" in Contemporary Management Research 11(3): 291(Chandralal and Valenzuela 2015)*

18   *Tung, V. W. S., and Ritchie, J. B. (2011). "Exploring the essence of memorable tourism experiences"in Annals of Tourism Research 38(4), 1367-1386.*

Chapter 3
Design

In this chapter, the ethnography including two fieldworks and the concept of YiWu will be discoursed. 3.1.1 introduces the first fieldwork of a Buddhist Layman, with the findings of mental model, writing and reflection, ascetic and attitude changing and human element. 3.1.2 introduces the second fieldwork of an ex-DJ, with the findings of mental model, ritual and pickiness. The design process applys design thinking and will be stated in 3.2. And the concept of YiWu will be discoursed in 3.3 with prototype stated in 3.4.

3.1 Ethnography

The ethnography in the process of Yiwu includes primarily two fieldworks. In the first fieldwork, a Buddhist layman is observed and interviewed for both his daily practice of Buddhism and his practice of profane, for which purpose is to explore the method to reduce anxiety and keep faith in both secular and profane aspects. In the second fieldwork, a student in Media Design of Keio University, who participated a DJ circle of Ritsumeikan University, is observed and interviewed for his buying records behavior in a record store and his experience as DJ, for which purpose is to clarify why he appreciates music in a more complicated means like by records rather than by digital music in contemporary society, being related to life faith and "slow" life attitude, which is contrary to Chinese young people. Both of the two fieldworks are related to faith, complicating simple things in ritual and reduction of anxiety and fickleness in modern society. The difference in the two fieldworks is mainly that the first fieldwork explains how the religious faith could influence the life attitude and faith, while the second fieldwork explains how the life attitude and faith could change into "sacredness" domain.

The method of recording in ethnography uses thick description and the findings of fieldwork are discussed using mental model and ethnographic description.

Thick description is a mixture of taking notes and imagination of motivation. Taking notes is the most common method used in ethnography, and imagination of motivation is used for latter design process. Mental model is the set of verbs reorganized by five senses, with five senses input and verb output to achieve the goal. Mental model is able to duplicate the same mental model for intended users to produce alike psychology effects.

Fieldwork I

In fieldwork I, a Buddhist layman(fieldwork master I), 24 years old during the visit as being an employee in a IT company, was visited twice in total. The first visit was finished in August, 2015 in Shanghai, China, by observing and interviewing the profane method of reducing anxiety and keeping faith in " writing paper letters and sending presents ", and the secular method in" Buddhism practice ". Through the first visit, his participation in a Buddhist NPO was known and in July, 2016, a revisit was carried out to track the psychology change of the persistent participating in ascetic of NPO(Figure 3.1).

Figure 3.1: Fieldwork master is participating the ascetic of NPO

The fieldwork master I became Buddhist in his 20 years old for reducing his daily anxiety and unhappiness in university. He self-reported he had deep anxiety and inferiority due to unsatisfied appearance and poor family economic status. And the situation was even worsen by comparison with classmates. He believed Buddha could solve his doubt and confusion produced in his daily life. Therefore

he became a layman in Longquan Temple, [1] following the Monk XueCheng to do the daily religious practice including reading classics, kneel down, being volunteers in temple, and participating online group of daily Buddhist practice.

In 2015 summer, he began to do the volunteer work in Xinzhan[2] , one of the Buddhism NPO around China, which supplied free morning rice congee to people around the Xinzhan stand. The fact was known during the first visit of the fieldwork, therefore a re-visit was carried out. During the second visit, he had graduated from Tianjin University, one of key universities in China, beginning his job in a venture company in Tianjin. And at that time, he had been the member of Xinzhan for one whole year, and even had been appointed to be the next successor of Xinzhan. The change of the social role had brought different pressure to him according to his self-report.

All of the three kinds of behavior observed and interviewed in Fieldwork I are long-lasting, anti-normal and effort-costing in modern China. In fieldwork I, his different style of writing paper letters was observed, his daily Buddha practice and participation in Xinzhan was interviewed. He stated that he applied above methods to reduce anxiety as well as determine" what kind of life I want to have" and" what kind of person I am going to be". This purpose could be summarized as" seeking life faith and attitude".

Therefore, the focus point in fieldwork I is primarily on how the fieldwork master I seeks life faith and attitude as well as reduce anxiety in both secular and profane means; how and why he repeatedly does daily practice in Buddhism and NPO work.

Findings of Fieldwork I

After the fieldwork I, the mental model is extracted out from the thick description. However, due to the fieldwork master 's long-term character of participation, the findings in interviews will be discussed out of mental model, because mental model only explain" on-scene" effects of fieldwork masters' behavior. Since the purpose of YiWu 's design is to acquire long-term effects, other findings except mental model will be discoursed after mental model.

Mental Model

Mental Model in fieldwork I demonstrates the effects in each sense of five when creating the" switch on moment" (Figure3.2) . The" switch on moment" changes the

attitude of fieldwork master to become peaceful and become respect. The" switch on moment" is usually strengthened many times and thus format a conditioned reflex. Though the visual and audio senses are often discussed, olfactory and tactile are usually ignored or neglected. However, according to previous study, olfactory and tactile are able to help respondents recall even after long time duration.

Figure 3.2: Mental Model from fieldwork I

In the see and listen model, when the fieldwork master I sees and listens to Monk Xuecheng and Manga of Xian ' er, he will feel peaceful, and share the contents to other friends as the presents in paper letters. Re-send(sharing) itself is able to clarify his selected attitude toward life and the received comments determine this once again.

In the touch model, when the fieldwork master I touches the paper and pen, the tactile behavior makes the subject recall the positive feelings, therefore he feels sincere or peaceful about the ongoing things and environment, which helps him to be" switch on " and create the positive memory association. Especially, there is a special behavior after he finishes the writing. He folios letter into the same size as the envelope, puts the letter in and lays the envelope on the table, and" touches the envelope from the center to edge to feel the' thickness ' of the letter ". If the" thickness" is not enough according to his own standard, he will put bookmark or other souvenir into the envelope. " The thickness of the letter means the sincerity ". The behavior of' touch to feel the thickness ' is Ritual of writing paper letters. Compared with writing emails, the ritual of touch make writing paper letters different from daily work.

In the smell model, the mechanism is the same as it in the touch model. The olfactory in this fieldwork includes the smell of ink of his own pen, the smell of cafe, and the smell of paper he uses.This time, the fieldwork master I emphasizes firmly the importance of searching" peaceful and familiar environment", which he reports as" the must do" before writing and daily Buddhism practice. He described the place should be" safe and private place" with" familiar smell". Olfactory is also regarded as Ritual of writing and strengthened to format a conditioned reflex. The smell of ink and paper make writing space different from usual life space.

In short conclusion, during the happening of fieldwork master's behavior, all of the five senses will help to create the" switch on moment". The" switch on moment" makes the doing behavior different from daily work. Further more, the doing behavior is strengthened many times to produce positive feelings and memories by fieldwork master. Thus the five senses are able to arouse positive feelings like sincere, joy or peaceful. However, olfactory and tactile will help the subjects to recall the positive feelings and change the psychology easier than visual and auditory sense. Generally the visual and auditory senses will be paid attention, while in recent marketing implication, all of the five senses are discussed. Therefore how to apply the mental model, especially all of the five senses in later design deserves more discussion in chapter 3.

Writing and Reflection

The findings in Fieldwork I shows that writing is a proper method to make reflection over current life. Writing letters help to communicate with others over life value and life attitude, while writing itself helps to consider over writer's own attitude and life value.

Fieldwork master realizes that writing paper letter is" the best way to communicate over the past damages made by close relationship" and" writing letters is the best way to communicate with them(family and friends) over life value and life attitude, especially when we have different opinions". However at first, fieldwork master I begins the custom of" write letters and sending presents" for being enlightened by one of his friends. Asian people have deeper peer pressure and complicated family relationship in traditional context. Though" I want to talk about these things(his different life value as a Buddhist) with them(my parents and close friends)"," I could never (have the courage) to open my mouth when being face to face"." Especially I am afraid to talk with my father", the fieldwork master states that "writing is the most effective way to talk with my

father, and the only way to avoid' negative sentiments(quarrel) ' before the communication".

Writing letters not only " is the best way to communicate over life value and life attitude with friends ", in addition, writing itself is a way to release negative feelings and reinforce one's own attitude toward life. The fieldwork master I considers writing letters should be " within correct attitude and enough sincere ", " doing good things and never expect for rewards(reply of the letter) ". The process of writing is communication, " the handwriting itself will tell whether you are sincere or not, whether you are anxious or not ". He mentioned that the relation between handwriting and heart was pointed out by his father in a reply letter , which " advanced the relationship between my father and me " and " in turn, advanced my attitude toward writing ".

Ascetic and Attitude Changing

The long-term ascetic in NPO is able to reduce anxiety toward time, meanwhile cultivate sense of devoting, immersion and increase self value.The findings in fieldwork I shows how the psychology status of fieldwork master changes during the long-term of the volunteer work, including how his attitude changes toward NPO itself, and how his attitude changes toward his private life and work.

The changed attitude toward NPO reduces anxiety toward time, meanwhile cultivate sense of devoting, immersion and increase self value. It includes a process of continuing change from curiosity and interest to frustration and confusion, finally to " think about nothing " and feeling of warmness. Before he entered the NPO, he shown curiosity and interest toward NPO, especially since Buddhists consider volunteer work could increase their own " benefit in the future ". Though he shown curiosity and interest to NPO for a long time, " it(to become volunteers) needed a lot of turning point " to let him participate in the very activity. Curiosity and interest is the typical psychology status toward an interested activity before participation. However, after he really began his NPO work, he felt being rejected by the helped subjects as well as confusion about value of Xinzhan itself. " This work make myself think of insurance selling man " (insurance selling man in China has negative image of compelling selling and fraud). He reported his fear and frustration during the first volunteer work. The final status of " think about nothing ", " just keep doing it " came, of which turning point is the opportunity of " making rice congee ". This final status reduce the anxiety over time(" when the effect will show "), because it is the status of immersion and devoting.

The changed attitude toward the fieldwork master's own life and work reduces the anxiety toward time in his job, shown as "become not fickle any more"," pay more attention to relationship between people(than results of work)"," become not hurry to be successful". At first he just wanted to "increase some self value purposely" because he could not feel successful through GPA, appearance or economic conditions. In china, key university is a place to feel much more pressure due to severe competition especially when college students are in their "roleless role period". Then during the long term participation, fieldwork master I became the core group leader in NPO, which let him feel devoting and not consider about increasing his self-value, though being group leader meant getting up 5:00 am once a week, doing heavy load work, one way of "ascetic in profane" practice.

Human Element

"Human Element" was the most decisive element to begin and become deep into the work of Xinzhan, according to the self-report of fieldwork master I. Without "Human Element", it intended to lack of sense of participation and community.

The reason for fieldwork master I to begin the practical NPO work was that one junior student in his college brought him to the field of Xinzhan, which was "difficult to reject". Without the junior student, he would only show interest but remained to stay outside of NPO work. As the reason to be deep into volunteer work lay in a grandma in Xinzhan, who "did the most delicious breakfast in his relation circle and encouraged young people in Xinzhan"," just like our mom". Another two volunteers also increased his motivation to be deep into NPO work because they could find "same identity" from each other for having experienced similar life incidents.

Under the effect of the community, the selected attitude and faith(being a Buddhist volunteer) was strengthened through community communication as sense of identity and recognition.

Fieldwork II

In fieldwork II, a Keio Media Design student(fieldwork master II), 24 years old during the visit, who participated a DJ circle when he was in Ritsumeikan University, was visited. Fieldwork II was carried out on Jun. 23th, 2015, including observation and interview about the purchase behavior of buying music records

in Shimokitazawa(Figure 3.3), Japan, and the psychology status of the observed subject on appreciating music by records and record player. Fieldwork master II

Figure 3.3: Fieldwork master is flipping records

participated in a DJ circle in his university life. As a Japan university student, " circle activity " was very important to format his life attitude and social attitude. The DJ circle in Ritsumeikan University also held event in club in Osaka and Kyoto. When the fieldwork master II entered Keio University, he quit the role of DJ. Despite of that, he still kept the custom of listening and collecting records beside using ipod. He described listening the records as " time to focus on music ".

The purchasing behavior observed and interviewed in Fieldwork II is also antinormal and effort-costing in modern China. In fieldwork II, fieldwork master II bought records in both a chain record shop and an indie record shop. The display in both record shop was very complicated and flipping records needed a huge amount of physical strength and time. The whole process was observed and interviewed by taking picture and notes. In addition, the interview contained the reason and happiness for him to choose records rather than digital music.

Therefore the focus point in fieldwork II is why fieldwork master II appreciates music in a more complicated means like by records rather than by digital music in contemporary society. " Complicated means " is similar to ascetic and ritual when choosing records rather than digital music.

Findings of Fieldwork II

After the fieldwork II, the mental model is extracted out from the thick descrip-
tion. Mental model of fieldwork II is showed in the picture. The ethnography
findings from fieldwork II shows the significance on tactile when changing psy-
chology status from normal to respect and appreciating. Meanwhile the interview
finding also shows that Ritual is the primary process when secularizing the profane
tangible or intangible element.

Mental Model

The Mental Model in fieldwork II(Figure 3.4) shows that the psychology status
of fieldwork master changes due to the change of five senses. In fieldwork II case,
visual sense and tactile are the most important input to change the feelings from
normal to concentrate, perfect and achievable. In the see model, visual sense help
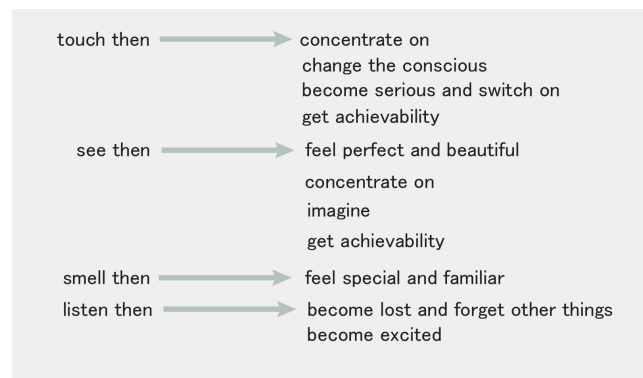
Figure 3.4: Mental Model from fieldwork II

him to recall the information in the past to get feelings of concentrate, perfect and
achievable. When he sees the package cover of the records decorated on the wall
in his room, he will feel perfect and beautiful. He also gets achievability because
he sees the amount and quality of records he has possessed. When he decides
to search a new record in record shop, he will search the classification by visual
sense first. However, whether continue interest in a particular records happenes
or not depends on whether the package cover will arouse his past memory or not.

If the memory is able to be aroused, fieldwork master II will change to become concentrate on flipping and searching behavior.

In the touch model, the concentrate status happenes while the visual sense and tactile stimulate fieldwork master II together, despite whether the fieldwork master II ' s memroy is aroused or not. For example, when he notices on a whole box of records and meanwhile touches the records to flip, he will concentrate on flipping behavior at the very beginning, change the conscious and become serious. And also when the weight oppressed on his hand reaches a certain amount, he feels achievability for his searching behavior.

For this reason, the author presumes that the visual sense with tactile is the key element to involve the participants to " participate mindfully " , becoming serious and concentrating on the status to format the " switch on " status.

Ritual and Pickiness

In fieldwork II, author finds that choosing behavior itself represents the life attitude and faith. Pickiness will be connected with " Self " and personal label. Fieldwork master II stated that " records and music means different to me " , " records means different from ipod " . Further more, pickiness is associated with ritual and make the certain " picked goods " to sacred domain.

Choosing records as music tool itself represents the attitude to music and lifestyle, because compared with digital music and ipod, records and record player need extra carefulness and maintenance like cleansing, preserving, etc. And also since the music signal in records is analog signal, while ipod is digital signal, using ipod means signal loss. Hence choosing records means high respect and different attitude to music.

Ritual sacralizes the certain " picked goods " to sacred domain in contemporary consumer culture. In fieldwork II, the fieldwork master II reports the necessary process as " cleansing jacket and record player " " decorating the jacket of records " " appreciating jacket when see them " and " wash hands and touch the player carefully " , etc. Though ritual behavior represents as ceremony or habit in contemporary culture, however, it shows strong " personal label " and respect to the object. Further more, repeating the Ritual is able to reinforce the psychology of sacredness and respect, allowing the same psychology status to be easily remembered and recalled after the current experience.

In short conclusion, pickiness and ritual will help the subject to change the conscious and become focus on the object. The repeating habit(ritual) will rein-

force the positive attitude toward life and faith.

3.2   Design Methodology

The design methodology of Yiwu adopts Design Thinking process created and
advanced by Prof. Okude Naoto. The input of the methodology is ethnography,
including mental model and other findings acquired during the fieldworks. The
output of the methodology is the concept of whole Eco-system, as the practical
methodology of value co-creation and value-in-context design theory.

During the design process, the philosophy and vision, stakeholders, target
persona will firstly be determined for the axis of the design. This decides what kind
of concept YiWu will be, and what kind of target users YiWu will provide service
for. Secondly, mental model and other findings extracted from the ethnography
will used for instructing the whole design process. Thirdly, ideation, concept
scheme, and skit will be used to diverge the creative thinking and conclude the
key elements of the concept. The ideation includes post-it to expand keyword
and image, clay to expand three-dimensional image. The purpose of ideation is to
expand ideas as much as possible to create value proposing for the target persona.
In YiWu's design process, ideation is carried out within ordinary post-it and
clay. After the ideation, some ideas will be selected by designers according to the
philosophy and vision . Here " Culture reporter " , " Video marketing " " one
theme " etc. are selected. Concept scheme is to clarify the value proposing for the
target persona. While the skit is to combine all or parts of the value proposing
into a service Eco-system in SDL context. Finally, the details of the concept will
be determined through making story, use case, key path and storyboard or User
Journey Map.

Through the methodology, the functions of YiWu are determined in the con-
cept.

3.3   Concept

YiWu, a pilgrimage travel application, will establish a new life attitude or faith for
the anxious and fickle Chinese young people, through finding mates to implement
a pilgrimage travel and making self-records in Japan. In this section, the system
of YiWu with its three functions will be introduced. And later in this section, the

value co-created with intended users will be discoursed in instant and long-term form, and the particularity of YiWu will be summarized.

System and Functions

Logo and Homepage

" YiWu(   ) " is a Chinese language word means " one goods ", referring to the new craftsmanship spirit in contemporary Chinese society—" doing one thing and striving for the best ". Since YiWu is a spiritual concept of pilgrimage travel, the logo of YiWu(Figure 3.5) is inspired by the combination of " lotus " and the alphabet " W ". The three primary functions of YiWu include " Arrange a Saint

Figure 3.5: Logo of the YiWu application

Route function "," Social function " and " Pilgrimage Diary function " .The three functions work together to realize the purpose of " establish a new life attitude or faith " through finding mates to implement a pilgrimage travel and making self-records in Japan.

Through YiWu ' s homepage(Figure 3.6), personal profile and chatting panel are connected from the left-top and right top icons, the searcher and collector are connected from the left-bottom and right bottom icons. In the homepage, the Saint Station is shown and linked with details and Saint Route.

Arrange a "Saint Route"

The pilgrimage of YiWu contains three elements," Saint Station "," Saint Goods ", and " Saint Route " . " Saint Goods " is the special Goods to respect in the pilgrimage. " Saint Station " is links in the " Saint Route ", with the same Saint Goods in one Saint Route. And " Saint Route " is the route to follow in the pilgrimage travel. The spirit of YiWu—" doing one thing and striving for the best " is strengthened not only by the craftsman spirit related to contents of Saint Station, but also by repeating visits to different Stations with same Saint Goods.
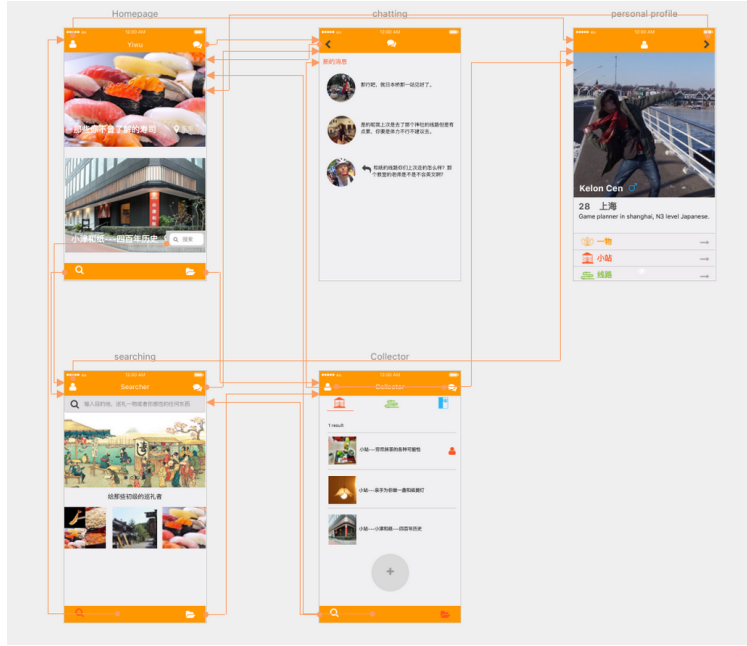
Figure 3.6: Main workspace of the application

" Saint Route " assists Chinese young people to establish a new life faith or attitude by simulating the process of " doing one thing and striving for the best ". " Saint Route " is the collection of several Saint Stations. Saint Route is edited by selecting several Saint Stations in collector page of YiWu and the route will then be produced by YiWu ' s system(Figure 3.7). To complete the pilgrimage in the real world, users can choose two methods to arrange the Saint Route, one is browsing (Figure3.8)or searching for a Saint Route(Figure 3.9), another is to edit a Saint Route through collector(Figure 3.7). The two different pilgrimage styles make difference in difficulty levels to finish the visit and in final effects over the whole pilgrimage. Following one Saint Route is the easiest way to complete the pilgrimage but lack of autonomy, thus it should be very difficult to cause " sense of immersion ". However, though editing personalized route needs time, effort and patience, editing behavior is able to determine users ' attitude and arrouse expectations before the pilgrimage.

" Saint Station " represents in different formats like spots, events, workshops, shops or other activities on the main interface of YiWu. The contents of Saint Station are uploaded by senior users in YiWu according to their own favorite information like their own interested shops, workshops or events. Senior users fulfill
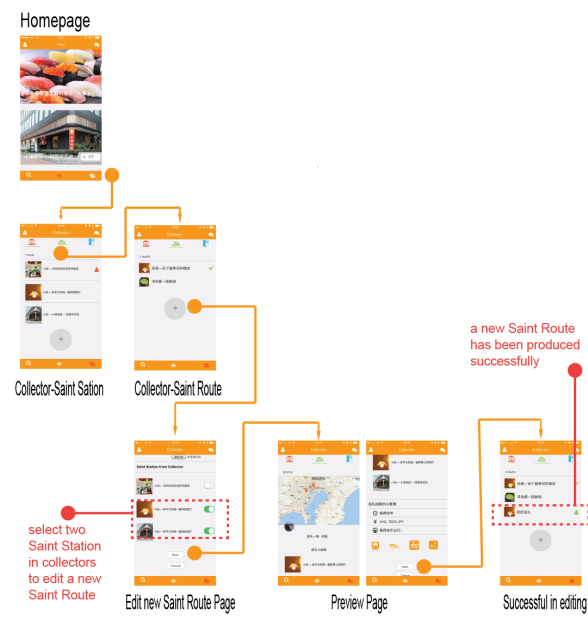
Figure 3.7: How to "edit" a new Saint Route
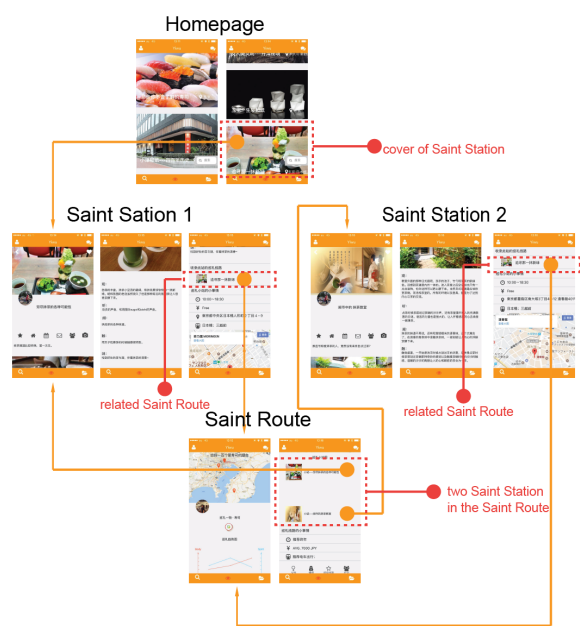
Figure 3.8: How to "browse" existed Saint Route

Figure 3.9: How to "search" existed Saint Route

the template of contents to upload the information of Saint Station, containing its Saint Goods, cover photo, title, description, classification labels, address, average cost, and suggested transportation. Every Saint Station should be appointed one to five" Saint Goods", thus other users are able to search for the" Saint Station" with the keywords of" Saint Goods".

Saint Station arouses the interest in pilgrimage, broadens the users' knowledge about the" Saint Goods" and keeps motivation for the pilgrimage, by providing diverse contents. The diversity of contents is emphasized in YiWu also because diversity helps to keep their enthusiasm and motivation to complete the whole pilgrimage. Since YiWu is to establish a new life faith for Chinese young people, it is very primary to create high motivation for the users. For example, in Saint Route" The Beauty of Washi", three Saint Stations are involved including" Papar moon: hand making washi light workshop"," 370-year-history Kozu Washi" and " haibara, 200-year-old washi shop selling modern washi". Three Saint Station share the same theme of" Washi", though they provide different contents like hand made Washi lights, Washi for crafts and calligraphy or Washi in modern daily life.

Saint Station always interacts with Saint Route in a network for users to

browsing from link to link(just like Figure 3.9). Since Saint Route is like a collector fulfilled with Saint Stations, they are connected together in case to search related route and station in the whole net work. For example, first, by clicking the" Saint Routes Containing function" below the description section in Saint Station A's interface, Saint Route I,II or III will be targeted to transfer. Next in Saint Route I,II or III's interface, Saint Station A, B or C shows to become the next target. The eventual purpose of this network is that users are able to find out several interested Saint Stations out of existed contents to personalize their own Saint Route.

   Saint Goods assists Chinese young people to establish a new life attitude of " focusing on one thing". Saint Goods is the special theme appointed by the senior users during uploading mentioned above. Saint Goods is not only limited to tangible goods like" Washi" or" Sushi", but also contains intangible goods like " Century-old" or" Wafu(Japanese style)". Saint Goods is expected to clarify the purpose of pilgrimage for junior users, to assist junior users to establish a spirit of " doing one thing and striving for the best"." Doing one thing" refers to focus on one" Saint Goods" meanwhile" string for the best" refers digging deeply into the certain" Saint Goods" to acquire new knowledge during the pilgrimage and to acquire motivation to keep learning or practicing on the" Saint Goods" after the pilgrimage. Because Chinese young people have special anxiety over time and as results, they seldom select only one topic in travel. Instead, they choose several interested topics to" see all the things at one time"." see all the things at one time" can fulfill the curiosity of travelers, however, the spirit advancing and reflective thinking over life faith and attitude seldom happen.

   In summary," arrange a Saint Route" helps to change life attitude or faith, by arousing and keeping the interests to implement a pilgrimage travel in the real world, sacralizing one's own Saint Goods and simulating the process of" doing one thing", with the value proposing of cover of Saint Station, description of Saint Station, labels of Saint Station, five-sense description of Saint Station, google map of Saint Station, searcher of Saint Station or Route, description of Saint Route, difficulty index of Saint Route, links between Saint Station and Saint Route, collector and uploading mark and template in collector.

Social Function

Another primary function of YiWu is its social function. In a narrow sense, social function refers to new communication with users through chatting, browsing other

users personal profile, reading or uploading contents and making comments. In
a broaden sense, social function refers to enhancement of relationship between
friends or couples who participate pilgrimage together. Social function reinforces
users ' life attitude through sense of identity and affiliation.

In narrow sense, social function, including chatting and browsing other users
personal profile, reading or uploading contents and making comments.Social func-
tion is not only the connection for stakeholders, but also reinforces the identity
and affiliation through dialog with mates in same interests. Users can click the
photo image and it will link to personal profile and chatting panels(Figure 3.10).
In addition, social function also refers to sharing behavior in narrow sense. Shar-
ing refers to uploading the contents of Saint Station(Figure 3.11) and Saint Route
through collectors using YiWu's template of uploading. Sharing-in helps the users
to acquire sense of identity and affiliation.

Personal Profile
of Myself

Chatting panel

Saint Station 1

Personal profile
of other users
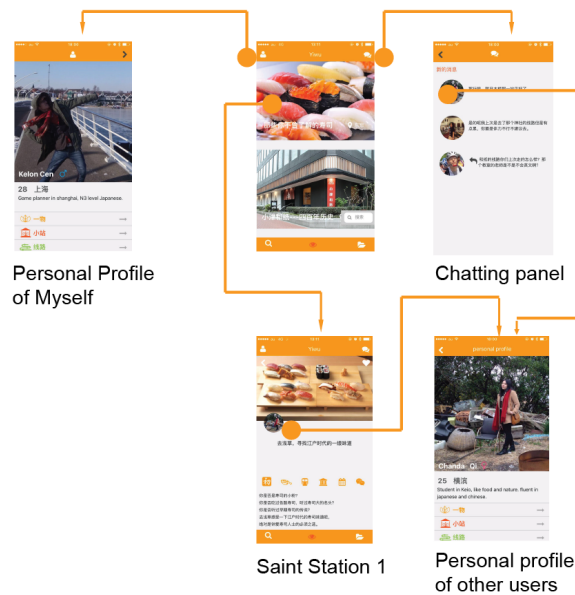
Figure 3.10: How to communicate with other users

In broaden senses, social function in YiWu enhances the relationship between
the participants. Because the pilgrimage itself is" Ascetic", costing long time, dis-
tance and huge physical strength, which means multiple users are obliged to solve
various problems during the pilgrimage and share exciting and moving moment
with each other, it enhances the relationship between multiple users especially
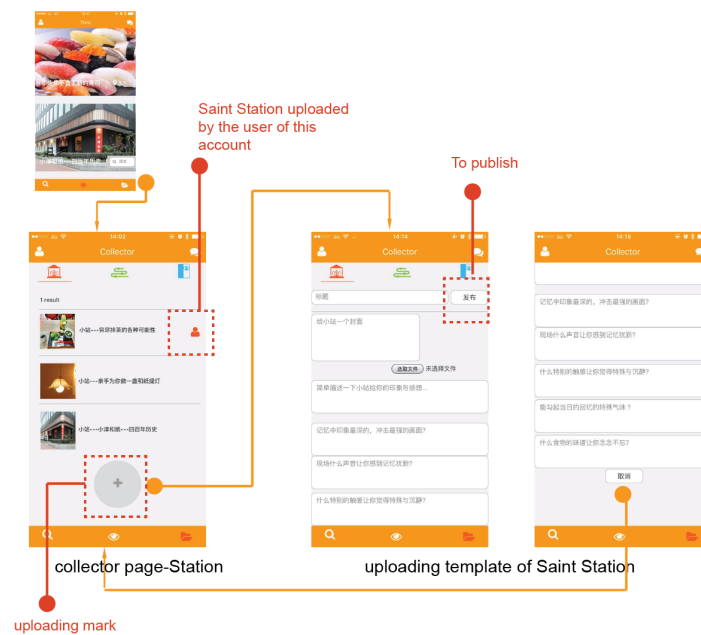
Figure 3.11: How to upload contents of Saint Station

friends and couples. Furthermore, the long-term effects after pilgrimage between couples and friends are highly expected. These effects include sharing mutual Saint Goods, mutual attitude and faith " doing one thing and striving for the best " toward future life.

In summary," social function " helps to communicate with other stakeholders and enhances the relationship between participants, with the value proposing of personal profile, chatting panel and uploading mark in collector.

Pilgrimage Diary

Last primary function is " Pilgrimage Diary " as the self-recording and memory recall function in YiWu. " Pilgrimage Diary " commemorates the implement of Saint Route, shares the difficulties as well as moving moments to other users who own similar interest, and helps to recall the whole pilgrimage for the users who participate the pilgrimage.

" Pilgrimage Diary " is written in five-senses template, and is shown below the information of Saint Route. It is totally open and is able to be posted to Chinese popular SNS platform. Users could read Pilgrimage Diary in Saint Route page

or search Pilgrimage Diary directly through searcher. They could also write their own Pilgrimage Diary through uploading mark and template in collectors(Figure 3.12). Since self-recording is a very important behavior in pilgrimage to acquire
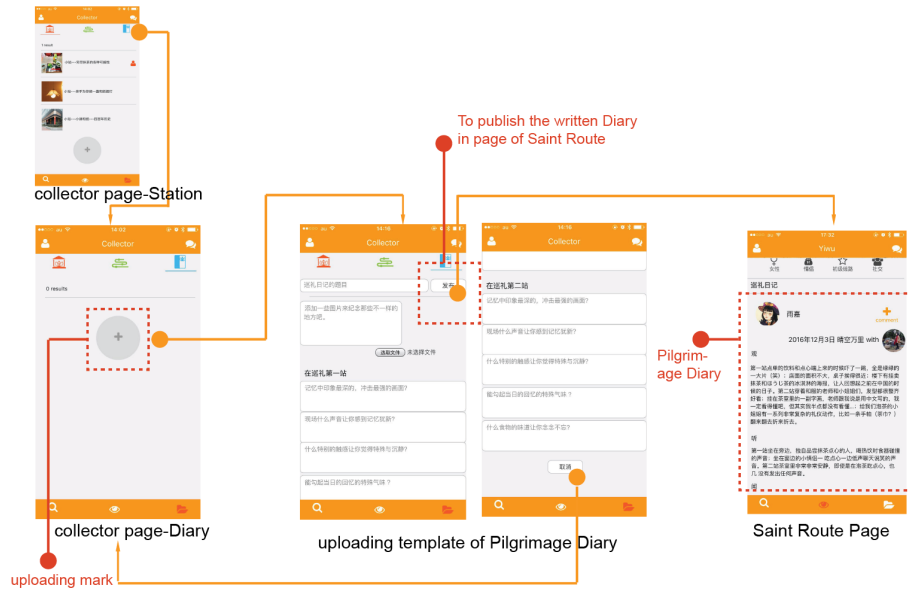
Figure 3.12: How to write Pilgrimage Diary

achievability on ascetic and long-lasting memory," Pilgrimage Diary " in YiWu commemorates the implement of Saint Route. Firstly, the pilgrimage travel is kind of Ascetic, shown as a long-duration and intensive travel, writing " Pilgrimage Diary " is the completing ritual to celebrate the success. The ritual is to acquire achievalility on the Ascetic. In addition," Pilgrimage Diary" is the process for the users to organize memory over their whole pilgrimage, as well as reflection over it. Though the purpose of YiWu-style pilgrimage is very clear, when users involve themselves in one " Saint Station ", the strong sense of immersion makes them momentarily" forget" about the" Saint Route ". Thus the" Pilgrimage Diary " help the users to re-organize the memory and reflection over the pilgrimage, in case to have long-lasting memory. With the two different effects," Pilgrimage Diary " commemorates the implement of Saint Route.

" Pilgrimage Diary " also shares the moving moment and difficulties to other users who own the similar interests. Because" doing one thing and striving for the best " is not the main current in China's society, people who own this faith

or attitude sometimes are not understood by people around in real world. YiWu provides a special platform for them to tell their own stories and a chance to new " similar group of people ".

The most expected effect of five-senses " Pilgrimage Diary " is to recall the positive experience and the " doing one thing and striving for the best " spirit users felt during the pilgrimage travel in daily post-travel life. In order to help the users to recall more easily, " Pilgrimage Diary " applies five-senses template to combine the reflection and spirit acquired during travel with embodied recognition. Because more possibilities happen to trigger the recall behavior when more senses are involved. Further more, tactile and olfactory are able to be memorized in long term. Therefore even during the daily life long after the pilgrimage travel, users have more possibilities to be triggered to recall the experience and spirit.

In summary, " Pilgrimage Diary " function helps to commemorate and share their experience, recall the memories to change life attitude or faith, with the value proposing of searcher of Pilgrimage Diary, five-sense Pilgrimage Diary template and diary uploading in collector.

Stakeholders in Eco-system

In YiWu's Eco-system, four essential stakeholders exist, including YiWu application, senior users, junior users and resource suppliers. Junior users refers to people who have not experienced certain " Saint Route " or have not possessed enough knowledge about certain " Saint Goods " and information of " Saint Station ". Senior users refers to people opposite to junior users. Obviously, junior users and senior users can inter-converse under certain conditions. Resource suppliers refers to shop owners, craftsman or representative of experience workshop in Japan.

YiWu application supplies propaganda articles, picture or video of craftsmanship spirit for conscious change, templates of " Saint Station " and " Saint Route " contents uploading, route producer, templates of " Pilgrimage Diary ", personal profile and chatting platform. Senior users upload the contents of " Saint Station " and " Saint Route ". Junior users follow or edit existed route through application and implement the pilgrimage in real world. Users write pilgrimage diary and share it to others through application. Meanwhile, users can communicate with each other through the chatting platform. Resource suppliers provide the resource required during the pilgrimage.

Intended Users

The intended users, including " junior users " and " senior users " . Both of them are regarded as actors in the Eco-system, which is the resource in the whole service system. In the Concept of YiWu, two typical intended Users are created to complete the concept.

The intended " senior user " of YiWu is supposed to upload contents of " Saint Station " , and edit the " Saint Route " they have implemented several times of pilgrimage visits according to personal experience and knowledge. To express the intended senior users more vividly, author uses an imaginary person as image. The imaginary image of intended senior user, may be Chinese people now living in Japan, being familiar to Japanese and Chinese culture. Further more, he (or she) has his own favorite interest, on which he will expend high amount of time and effort. Last, he is positive in sharing his story and reflection over life. However he may be not steady enough to " just be myself " and be prone to seek recognition and identity through internet.

The intended " junior user " of YiWu is the beginners of pilgrim. His (or her) image may be someone who is young and feels high stress over work and future, having mid-level income standard in China but become confused about current life. Or someone who is still in college in China, meanwhile feeling huge peer pressure and anxiety about " who am I " . The mutual character of the two kinds of people is that they still have not determined their " life faith or attitude " on the question of " what kind of life I want " . Further more, they may even need inspirations to clarify their own favorite things as " Saint Goods " , on which they will spend time and effort for the whole life.

Both of the two intended users need more sense of identity and sense of recognition to establish their life faith or attitude.

Value Proposing and UI

The value proposing and UI is designed according to the functions of YiWu(Table 3.1). The same value proposing creates different value in different functions. In this section, value proposing and UI will be discoursed.

In " arrange a Saint Route " function, homepage, cover of Saint Station, description page of Saint Station, google map of Saint Station, google map of Saint Route, difficulty index of Saint Route, label of classification, links between Route and Station, searcher, collector of Station, Route, Diary and Uploading platform

Table 3.1: Functions and Value Proposing

Functions	Value Proposing
Arrange a Saint Route	Homepage
	Cover of Saint Station
	Description page of Saint Station
	Google map of Saint Station
	Google map of Saint Route
	Description page of Saint Route
	Difficulty index of Saint Route
	Labels of classification
	Links between Route and Station
	Searcher page
	Collector of Station,Route,Diary
	Uploading platform of Route
Social Function	Personal Profile
	Chatting panel
	Links between user photo and profile
	Uploading platform of Station
	Add comments button
Pilgrimage Diary	Uploading platform of Diary
	Add comments button
	Pilgrimage Diary in "description of Saint Route"

of Route are provided.

The cover of Saint Station is shown with title and place in the homepage. In the page of Saint Station(Figure 3.13), labels of classification help users to understand the basic classification of Saint Station, shown below the title of the Saint Station. Description of Saint Station, links to Route, google map and comments will be in this page. And also the photo of the user who uploaded the contents of Station or edit the Route will be shown in related pages.

Figure 3.13: Saint Station Page

In the page of Saint Route(Figure 3.14), the google map of all Saint Station and the difficulty index help the user to know the difficulties in physical and thinking, thus they could choose the proper Saint Route for themselves.

In the page of Searcher(Figure 3.9), input space and recommend Station or Route will be shown. The results of searching including Station, Route and Diary, integrated in the same page and linked to each other through icon of Station, Route and Diary.

Chatting panels and personal profile (Figure 3.10) with photos, links to personal profile, covers, basic information and the short cut to collectors.

The collector page(Figure 3.11) also applies icon of Station, Route and Diary to integrate three collectors into one page. The uploading platform includes title, cover and five-sense template. The five sense template is divided by five senses, asking question and making users fulfill the template, like" what was the most deep impressive scene?"," what did you smell and could not forget?".

① google map   ④ difficulty index
② photo of uploader   ⑤ links to Saint Station
③ Saint Goods
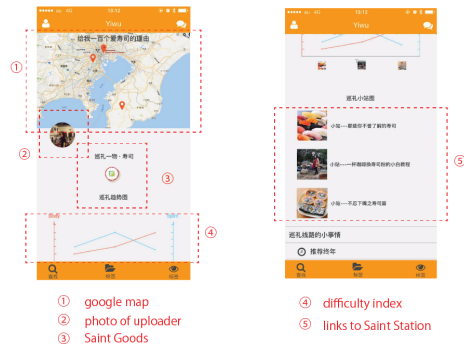
Figure 3.14: Saint Route Page

There are also some value proposings which will not contain UI design. They are designed during the implement of pilgrimage travel(Table 3.2).

Table 3.2: Value proposing in Implement

Functions	Value Proposing
Implement in real world	Repeat visiting
	Ritual
	Ascetic
	Possibility to meet more stakeholders

Particularity of YiWu

YiWu is designed to change the life attitude or faith through pilgrimage, social and memorizing elements.Compared with common travel application, YiWu has different purpose and different elements.

Firstly YiWu focuses on the element of" pilgrimage " to reach the purpose of faith change, by repeating visiting Saint Stations in one special goods as " Saint Goods ", completing ascetic to acquire accomplishment. It is expected to be extremely memorable because of pilgrimage element and social element. YiWu is the place for people who respect Saint Goods or fully enthusiastic to the Saint Goods. Further more, YiWu reinforces the function of recall and self-record to

reach the purpose of attitude change. The five sense Diary can help the users recall the travel experience with either one of the senses.

3.4   Prototyping

Prototype of YiWu accepts Mockingbot[3] as the high-simulated prototyping software to create interaction design and the correspond HTML and CSS codes to finish the product.

Mockingbot is a often-used high-simulated prototyping software in China to meet the rapid development of mobile market. The prototype can be installed on iphones to simulate the real effect of using the application. The prototype include 30 pages within 16 Saint Stations and 6 Saint Routes to simulate the application database, connected by links(Figure3.15).

Figure 3.15: Whole work flow of YiWu

Notes

1   http://www.longquanzs.org

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2   `http://www.chrenai.org/portal.php?mod=list&catid=7`

3   `https://mockingbot.com`

Chapter 4
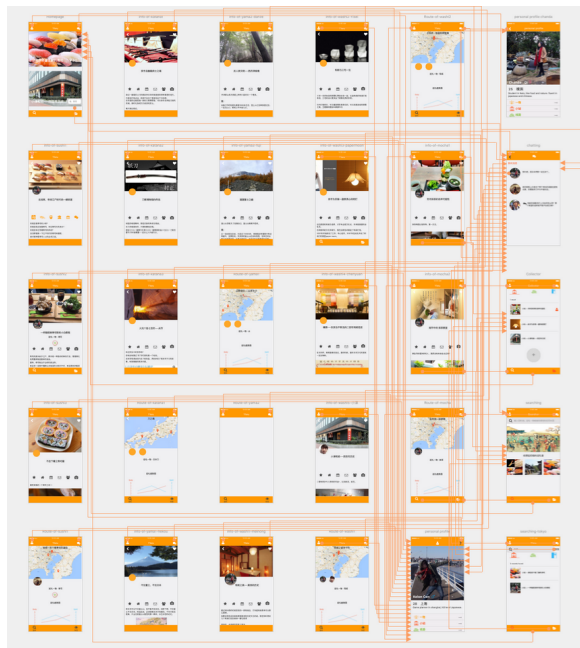# Proof of Concept

Proof of the concept was carried out three times in different forms to determine what value would be co-created with different users. The Co-created Value is created with three primary functions in YiWu, Arrange a Saint Route function, social function and Pilgrimage Diary function. Author has discoursed the reason of designing the concept and value proposing in Chapter 3. Because YiWu is a pilgrimage travel application, all of the three users are designed within the mutual part of" using prototype, implement the pilgrimage and memory recall after pilgrimage". However the three users are under different context to discuss different user situation. The three users involve a new couple, an undergraduate male student and an ex-change female student. The first round of three evaluations were carried out on November 18th, November 25th and December 3rd, all in Tokyo city. The second round of three evaluations were carried out on December 29th, January 9th, January 12th. In this chapter methodology will be introduced and findings of each evaluation will be introduced.

4.1 Methodology

All of the evaluation accepts ethnography as methodology including observing and interview. The data of ethnography is recorded in author's notes and photo(since some stakeholders involved in the evaluations do not allow photo-taking, some photo data is absent). All of the three evaluations are designed for two rounds, the first round is before and during the pilgrimage travel, while the second round is one month after the pilgrimage travel.

The first round of evaluation determines the value co-created with target users of three primary functions of YiWu, before and during the pilgrimage travel as the" instant effect". The first round of evaluation is designed into two sections, arranging a Saint Route and implementing the Saint Route in the real world. The

first section is using prototype to search for contents of Saint Station and arrange a Saint Route. Both of the two methods of arranging Saint Route: following or editing mentioned in Chapter 3, are applied in different evaluations. The second section is implementing the Saint Route created by the users in the real world. Every Saint Route includes two or three Saint Stations in different contents sharing same Saint Goods.

The three evaluations are designed to discuss different situations in "arrange a Saint Route function" in YiWu. The degree of independent participation increases from evaluation I to evaluation III, while the amount of Saint Stations and time duration decrease from evaluation I to III. The evaluation I involves a new couple with the Saint Goods of" Japanese Washi", by following one existed Saint Route including three Saint Station. The evaluation II involves an undergraduate male student with the Saint Goods of" Washi Crafts ", by editing a new Saint Route including two Saint Station in the database of YiWu. And evaluation III involves an ex-change female student with the Saint Goods of" Macha ", by editing a new Saint Route including two Saint Station, one is in the database of YiWu and another is provided by the user herself.

In addition, three evaluations also discuss different models of Social function in YiWu. In evaluation I, a new couple interacts with each other as couple model during the pilgrimage travel meanwhile author has not participated in. In evaluation II, an undergraduate male student implements a solo pilgrimage travel as solo model, meanwhile author has not participated in. In evaluation III, an ex-change female student interacts with author as new made friends model in the evaluation. However, since the limitation of the evaluation, all of the Saint Stations in three evaluations are in Tokyo.

The second round of evaluations are designed to determine the value co-created after the pilgrimage travel. Including memory recall after implementing the pilgrimage in real world, attitude or faith toward" Saint Goods " and attitude or faith toward real world life. The Pilgrimage Diary was written by each of the users with five-sense template as soon as they finished implementing of the pilgrimage visit. All of the three evaluations include author's observing users' using prototype, mainly Pilgrimage Diary function, and recall of pilgrimage.

4.2   Evaluation I

Evaluation I determines value co-created in low independent participation model to arrange Saint Route by selecting" searching and following" as method, meanwhile it evaluates social function of couple model. The first round of evaluation I was carried out on November 17th ,18th, Thursday and Friday, 2016, involving a new made couple of girlfriend and boyfriend. The Saint Route followed by the couple includes three Saint Stations in Tokyo, sharing the same Saint Goods of " Japanese Washi". The second round of evaluation was carried out on December 29th, Thursday, 2016. The evaluation includes author's observing on users' using prototype, especially Pilgrimage Diary page, which is previously made by author to simulate the real product.

Context of Evaluation

Evaluation I determines value co-created in low degree of independent participation model during arranging Saint Route, since the user asks to follow one existed Saint Route. " Follow existed Saint Route" is the lowest degree of participation when arranging Saint Route, may bring difficulties in sacralization of the Saint Goods. However," Follow existed Saint Route" may increase the degree of ascetic and possibility to find out users ' favourite Saint Goods if it has not been clarified by users yet. evaluation I also evaluates the social function of YiWu by using couple model. Because the long-term effect of YiWu is to establish a new life faith or attitude, couples are proper target persons to discuss mutual faith or attitude change. The evaluation focuses on the interaction and relationship enhancement between two users and interaction between the couple and other involved stakeholders.

The process of arranging Saint Route was completed on November 17th, one day before the implement of Saint Route. The users firstly used prototype and questioned about the difference of pilgrimage travel from ordinary travel. Then the users discussed with each other to select an existed Saint Route. Finally the date of implementing was determined through schedule.

The users are a new made couple. The male user is now in master program of Marketing in Nihon University, 25 years old during the evaluation. He has been in Japan since October 2013, proficiency in Japanese language but shows little interests to Japanese Culture and Society. The female user is now in a specialist school, major in patisserie and does part-time job in Hilton Hotel as a patisserie.

She has been Japan since July 2014, proficiency in Japanese language. She shows high interests to Japanese Culture especially Japanese crafts. The users self report that they just want to find " a new way to date " rather than pilgrimage travel.

The Saint Route of " Washi " was selected on November 17th, being edited by author with the name of " Past and Present of Washi " , including three Saint Stations. One is a workshop named " papermoon " in Jiyugaoka, Tokyo, which provides lessons of modern hand-made Washi Lantern. Another Station is a four-century-old Washi gallery in Nihonbashi, Tokyo, which provides rare washi crafts and museum of Washi. The last is a two-century-old Washi shop, which supplies Washi Station in modern culture. On November 18th, the user implemented the Saint Route in Tokyo. The time duration was from 9: 00 am to 18:00 pm, nine hours in total. After the visit, the author revisited two users in their home on December 29th to evelute the Diary function.

Findings and Discussion

Co-created value in low degree of independent participation model and couple model is evaluated. The findings will be described and discussed with value proposing and value co-created.

Value Proposing and Co-created Value

The value co-created in evaluation is shown in table 4.1. In the evaluation, the male user shown average interests in each contents when " searching for Saint Station and Saint Route. " using homepage, links of Station and Route, and searcher. When the male user was asked to select a Saint Route, the user laughed and stated as " need discussion with my girlfriend " . Then the female user shown high interests in Washi and Katana, represented as long stay in browsing homepage and descriptions of related Saint Stations. After discussion, the users selected the Saint Goods of Washi and the certain Saint Route. The male user shown expectation during scanning the description of Saint Stations, representing as smile and continue repeat of the positive comments like " quite good " , " she will like it " or " good date " . However, the two users to arrange the Saint Route more similarly to " couple date " rather than pilgrimage.

The users co-created social value of " willing of sharing " and " feel easy to connect with stakeholders " . However instead of communicating with other pilgrims to change attitude toward " Saint Goods " and pilgrimage travel, they

interacted with senior students in the first Saint Station and staff in the second and third Saint Station. Through appreciating senior students' work, they made strong intention to make advanced and complicated lantern by themselves, shown as asking for making the same lantern, kept silence and watch, marveled at their works.

When the user read the five-senses description of one Washi Saint Station, both of the users" expected the date tomorrow", represented as high voice, words like "look good", and the male user even suggested a Saint Station according to his experience. However, when the user "read five-senses Pilgrimage Diary", they shown seldom notice to the special feature of five senses, treating it as the common description. In addition, as the method to do the self-record about the pilgrimage, both of the users would take pictures spontaneously. However, the act of taking pictures would not happen during the immersed period in pilgrimage.

The two users primaryly recalled the memory of pilgrimage through Diary, souvenir and visual sense. When they noticed their diary in the prototype, both of them slightly smiled about the diary, recalled the visit and reported as "just like what we have written". While they also reported they would not reply any comments, which may be due to personality. They re-organized the memory with five senses but only visual sense worked in their case. This is probably because the contents of pilgrimage contained mainly visual sense stimulation. The audio sense, olfactory and tactile was not special enough to be left in long-term memory while the taste sense was almost absent. This is also probably because the evaluation period was too short to arrouse the same five senses stimulations in the real life.

Further more, values are co-created through implementing pilgrimage travel supposed by YiWu. In the evaluation," repeat visiting" was a necessary process and controlled by author. " Repeat visiting" enhanced the respect to the Saint Goods of the both users, and was interested by both of the users. The users felt some tired due to physical condition but felt interesting to repeat visiting places within one Saint Goods. They reported" get some tired when went to the third Saint Station", shown tired face, asked for rest and seeked for seats on transportation. However, the feelings of ascetic only took place during the transportation or moving time, which needed further discussion. After implementing the Saint Route, they self-reported as" interesting travel" as comment. " Complete an ascetic" not only meant repeating visiting to them, but also meant for long time duration and long distance." Enhance the relationship between pilgrims" (Figure 4.1)was also created during the pilgrimage, through hand-making together

and completing a pilgrimage together. They also commented the unreasonable arrangement of the Saint Route as lack of accuracy in the consistence on " Saint Goods ", which shown the lack of accuracy in arranging Saint Route just by keywords.

Figure 4.1: Ascetic enhance the relationship

" Make ritual " represented as the " ritual to light the lantern(   ) ". Evaluation I was the only evaluation included workshop as one Saint Station— the hand-made Washi Lantern workshop. " Ritual to light the lantern " required shutting down other strong lights. Obviously, ritual meant positive to the users. Firstly they became silent suddenly and kept watching at the lantern they made. Then when the lantern was lighted, they clapped hands, laughed and took pictures about the ritual(Figure 4.2).

Last, " sacralize the Saint Goods " happened in this evaluation, represented as intention to know more about Washi, especially intention to make Washi crafts and lanterns. Though the female user shown negative feelings in the beginning at the first Saint Station, like " not immerse in hand-making and always look around " , " unsatisfied face ", interaction with other stakeholders and be creative in participation helped to become focused on the Saint Goods and pilgrimage. Interaction with other stakeholders represented as dialog with senior students and teacher and keeping watching at senior students ' work, especially when teacher praised her for her part-time job in Hilton Hotel. Be creative in participation meant the female user suggested to change the design of the Washi lantern they were making, increasing a segment of " heart " to commemorate themselves Figure

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Table 4.1: Value Proposing and Value Co-created in Evalution I

Functions	Value Proposing	Value Co-created
Arrange a Saint Route	Homepage	Arouse interest to contents;Show familiarity
	Cover of Saint Station	Arouse interest to contents;Show familiarity
	Description page of Saint Station	Expect or imagine the travel;Show excitement;Show negative feelings
	Google map of Saint Station	Check address
	Google map of Saint Route	absent
	Description page of Saint Route	Expect or imagine the travel;feel excited
	Difficulty index of Saint Route	Report feelings contrary to imagine; reduce the feeling of ascetic
	Label of classification	absent
	Links between Route and Station	Expect or imagine the travel;feel excited
	Searcher	Expect or imagine the travel;feel excited
Social Functions	Personal Profile	absent
	Chatting panel	Feel easy to make appointments
	Links between user photo and profile	absent
	Uploading platform of Station	Will to upload;Expect a better travel
	Add comments button	abssent
Pilgrimage Diary	Uploading platform of Diary	Write with recall; Re-organize memory
	Add comments button	Check but reject reply
	Description of Saint Route	Expect for their own exprience;Recall past memory
implement in real world	Repeat visiting	Enhance the respect to Saint Goods and stakeholders;Intend to know more
	Repeat visiting	Feel interesting and unique to repeat visiting
	Repeat visiting	confuse on lack of accuracy of Saint Route
	Ritual	Feel positive and take pictures to record
	Ascetic	Feel negative; Become creative;Enhance the relationship

Figure 4.2: Important time point made by ritual

4.3 . In the second station, the respect of the Saint Goods Washi was enhanced largely due to the contents of second Saint Station and repeatedly visiting same " Saint Goods ".
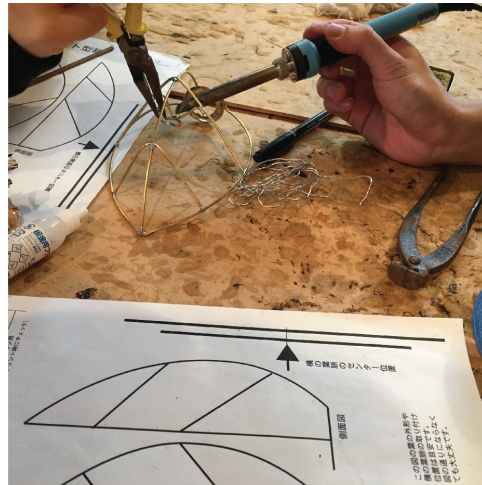
Figure 4.3: Original design to commemorate themselves

4.3   Evaluation II

Evaluation II evaluates medium degree of independent participation to arrange Saint Route by " selecting existed Saint Stations to edit a Saint Route " as method to arrange a Saint Route, meanwhile it is designed to evaluate social function of solo-pilgrim model. The first round of user evaluation was carried out on November 25th, Friday, 2016, involving a graduate male student, 25 years old during the evaluation. The Saint Route edited by the user includes two Saint Stations in Tokyo, sharing the same Saint Goods of " Washi ". The second round of evaluation was carried out on January 12th, Thursday, 2017. The evaluation includes author ' s observing on users ' using prototype, which is previously made by author to simulate the real product.

Context of Evaluation

Evaluation II evaluates medium degree of independent participation model during arranging a Saint Route, since the user edits and rectifies an existed Saint Route,

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with existed Saint Stations."Edit(Rectify) a new Saint Route with existed Saint Station" is the medium degree of participation when arranging Saint Route. This method balances the difficulty of arranging the travel and the fun of travel. And also, it may increase the possibility to find out users' favourite Saint Goods. Evaluation II also is in solo-pilgrim model. The author does not disturb any behavior of the user in the pilgrimage, focuses on the observation and taking notes.

The process of arranging Saint Route was finished in the beginning of the evaluation, on November 25th. The user used prototype and chatted with author about YiWu's concept. Then the user selected one Saint Route and asked whether it could be changed. Finally he rectified the Saint Route according to his own preference. The user self reported that he appreciated"craftsman spirit" and continually discussed with author about YiWu in about one hour.

The users is a male graduate school student, 25 years old. The user is now in master program of Culture Theory in Toyo University. He has been in Japan since October 2014, qualified in Japanese language and has high interests toward Japanese Culture and Society.

The Saint Route of"Washi" was edited on November 25th, being named as "Ginza-Nihonbashi Washi Journey", including two Saint Stations. One was the four-century-old Washi gallery, in Nihonbashi, Tokyo, which was the same Saint Station in evaluation I. Another Station was a concept shop of Issey Miyake, in Ginza, Tokyo, which provided modern art lights made in Washi. The user implemented the Saint Route in Tokyo after the edition . The time duration was from 11:30 am to 16:00 pm, five hours and half in total.

Findings and Discussion

Co-created value in medium degree of independent participation model and solo pilgrim model is evaluated. The findings will be described with value proposing and value co-created(Table 4.2).

Value Proposing and Co-created Value

In evaluation II user co-created different values when he used the function of arranging a Saint Route."Keep to click contents","recall past memory" were created when he touched homepage, covers and description of Saint Station and Saint Route. By touching the homepage of YiWu, the user shown high interests in

simple interface of homepage. Though he also" shown confusion" about difference between Saint Station and Saint Route, he commented the links between Station and Route positively as" it will keep me continue to click" Figure 4.4), which is the origin purpose of YiWu. The editing process also" aroused reflection" for the user about current life. He shown highly positive comment on" craftsman spirit" and continuedly discussed about traditional culture protection in China, and also discussed about purpose of YiWu, which was in high voice and fast speed, obvious body language and excited expressions.
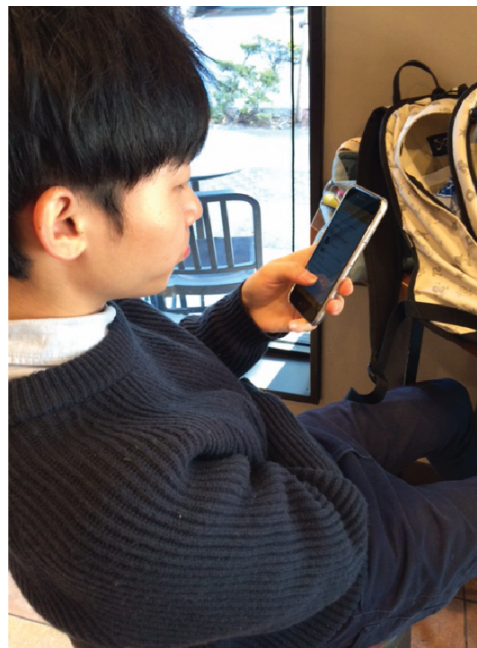
Figure 4.4: The user is focusing on checking Stations and Route

" *Before using, I dont know what I want and who I am, then I will be full of anxiety(because the future is not clear). But through using this, I will find out what I want, I will know' WoW, there is so beautiful things in this world' , and* ' *I will chase the beauty forever' . Especially if I can do this process with people sharing common favorites. Chasing happiness during the period of searching for beauty.*"

Due to personality of the user, he was willing to make new friends sharing common favorites. Thus he shown high interests in making friends when browsing the page of personal profile, and chatting panels.

However, when the user" read five-senses Pilgrimage Diary" , he also shown

seldom notice to the special feature of five senses. In addition, just like all of the
evaluations," take pictures" happened spontaneously to record and commemorate
the pilgrimage travel.

In implementing pilgrimage travel," repeat visiting and complete an ascetic "
was compelled during the evaluation, the user reviewed the repeating in positive
way as" sense of accomplishment "." I can recall some days later that I visited a
brilliant Washi spots, and even not one ". However, interestingly, the tolerance of
" completing an ascetic " was lower compared with evaluation I. This result may
be caused by the different personality of the user, or caused by lack of" encourage
between the pilgrim ".

" make ritual in pilgrimage " was created as behavior of" take one picture
several times for the best " (Figure 4.5)took place. Since the definition of ritual
in YiWu is" must-do custom or ceremony to make difference from ordinary ",
this behavior deserved further discussion about the domain.

Figure 4.5: The user kept taking photos, sometimes several times for the best one

" Sacralize the Saint Goods " was obviously created in the evaluation, repre-
sented as spontaneous writing articles, spontaneous search behavior about docu-
mentaries of Washi and intention to buy crafts Washi as souvenir. The user shown
excitement and continued marveling at Washi crafts and Washi itself in the first
Saint Station, representing as amplified eyes, high voice, and continuing taking
pictures. He used words like" very beautiful "," I want to decorate it in my
home "," it cannot be paper " or" brilliant ". However, in second Saint Station,
the user shown stronger reaction to Issey Miyake more than Issey Miyake's Washi

design. This may be because the element of Issey Miyake was extremely strong in the second Saint Station, which also shown lack of accuracy of arranging Saint Route just by keywords, similar to evaluation I.

Last, the users co-created social value of" interact with other stakeholders ", which brought obvious satisfactory and happiness to the user(Figure 4.6). Compared with evaluation I and III, the user in evaluation II had a strong preference to" chatting " during implementing Saint Route, shown as long time chatting with different staff in the shop, huge amount of dialog and self-report as apologize to author and explanation like" I like chatting with people ". Especially when talking about themes the user was familiar to, like the decline of traditional crafts in China, or long history of the shop, he would become excited shown as high voice volume, speed and even the skin color would change to a bit red.

Figure 4.6: User talked with different staffs for very long time

4.4 EvaluationIII

Evaluation III is designed to evaluate high independent participation to create Saint Route by selecting" editing" as method to arrange Saint Route, meanwhile it

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is designed to evaluate social function of new-made-friend model. The first round of evaluation was carried out on November 30th and December 3rd, Wednesday and Saturday, 2016, involving an exchange female student. The user selected to edit a new Saint Route, of which the Saint Goods is" Macha", including two Saint Stations in Tokyo. The second round of evaluation was carried out on January 9th, Monday, 2017.

Context of Evaluation

Evaluation III evaluates the high degree of independent participation model when arranging the Saint Route. The user denied the existed Saint Route and even uploaded a new Saint Station out of YiWu's database. It represented high degree of independent participation, being fully designed by the user. Evaluation III also evaluated the social function of new-made-friend model, which focused on interaction and development of relationship.

The process of arranging Saint Route was completed on November 30th, before implementing the created Saint Route in real world. The user firstly used YiWu's prototype to determine the meaning of pilgrimage travel she was going to implement. After she's browsing contents of Saint Station and dialog with author, she listed" Macha" " Indie Bookshop" as" Saint Goods"." Macha" was finally selected because of author's consistence. However, the existed Saint Stations were not enough to edit a new Saint Route. Thus the user decided to upload one Saint Station to complete the editing.

The user in evaluation III is an exchange female student from Peking University to Keio University, on a program of CEMs, being 23 years old when the evaluation was carried out. The user was born in Wuhan and has studied and lived in Beijing for five years. The exchange program of CEMs is held between Business School in three countries. The user arrived in Japan in September, 2016 and will stay until January, 2017. Though the user is highly familiar with Japanese language and Japanese culture through self-study and animation, since she has not been Japan before the exchange program, it is the first time for the user to experience Japan society.

The Saint Route of" Macha" was edited on November 30th, being named as " chase the piece of green", including two Saint Stations. One is a century old tea shop in Ningyocho, Tokyo, which provides special Japanese Macha dessert and Macha Beer. Another Station is a classroom of Omotesenka Sado(Make Macha) in Otsuka, Tokyo, which provides an experience lesson of Sado for one hour. On

December 3rd, the user implemented the Saint Route in real world. The time duration was from 10: 30 am to 17:00 pm, six hours and half in total, which was arranged by the user.

Findings and Discussion

Co-created value in high degree of independent participation model and new-made-friend model is evaluated in evaluation III. The findings will be described in instant co-created value value proposing(Table 4.3).

Value and Co-created Value

In the evaluation, the user shown a little confusion about the pilgrimage function when she searched for Saint Station and Saint Route. When asked to select a Saint Route, the user reported little interests in existed Saint Route and kept silence. Then editing function was introduced and the user" became interested in ", shown as amplified eyes and leaned forward body. The user dialogued with author when" editing a new Saint Route "," recalling her own favorite Saint Goods" by seeing the Saint Route. When author shown consistence on same Saint Goods Macha and Bookshop, she" marked the Saint Goods and nodded the head ", showing high excitement about the same Saint Goods. Use words like " yes "," and also ",etc. Besides," chatting with friends" was not found through design methodology but determined through this evaluation. Compared with the former evaluations, user this time shown" high involvement" as positively recalled her own Saint Goods and edit Saint Route out of database. She also self-reported later for her expectation and imagination of eating Macha when edit the Saint Route.

When browsing the page of personal profile or chatting panels, the user firstly shown no reactions but later self-reported willing to make new friends sharing same interests. " The best travel is to chat with those who share same idols with you, and go together to chase idols. "

As the user read the five-senses description of one Macha Saint Station, she " expected the scene for herself to eat Macha food in the century-old shop" as her report. And also out of expectation will bring feel of surprising and excitement(Figure 4.7). However, when the user" read five-senses Pilgrimage Diary ", she shown little attention to the special feature of five senses, treating it as the common description about the Saint Route. Besides, in evaluation III, the user

also shown the behavior of taking pictures when she felt special or amazed during pilgrimage. The behavior happened several times without any notice by YiWu. Therefore, the value of " take pictures as self-recording " was determined in the evaluation III.

The users recalled the memory of pilgrimage through alike experience(visit to Kyoto with macha workshop), Diary and olfactory. She shown high excitement when she noticed her own diary in prototype, like claps, big eyes and high voice. Especially the olfactory and visual sense left stronger impression more than other senses. This is due to the attribute of contents, Macha. Besides, she self reported the tour to seek idols in Fukuoka with even higher excitement. The stickness to idols has changed her toward life attitude, faith and life selection. The user self reported her progress in chasing her life faith to author inspired by YiWu's craftsmanship spirit.

Figure 4.7: Surprise got out of expectation

In the implement of pilgrimage, description of Station and google map are used as determining method to check the destination(Figure 4.8)." Repeat visiting " was compelled due to the special feature of YiWu. The user reported the " worries " about the contents repeating in pilgrimage when she was on transportation. However, after implementing the Saint Route, she self-reported that thanks to the diversity of contents, the worries was cleared. But " if the Saint Goods is food, the contents cannot be eating all the time ". She shown worry face and laughed. The pilgrimage travel " is ok just in Tokyo, but the Saint Goods has to be ' destiny ' if the pilgrimage is out of Tokyo ". What out of author ' s

expectation was that the " repeating visiting " was not fresh to her according to her self-report after the pilgrimage travel. " Actually I went to ACG pilgrimage travel in Summer, the location of my favorite animation was too fabulous " .

During pilgrimage travel, " make ritual " also happened shown as special manners in lesson of Omotesenka Sato. " Wear another clean white socks " , " wash hands " ," Japan style of greetings " and " thank words in Sato " . Rituals like " Wear another clean white socks " and " wash hands " meant positive to the user, while the other ritual meant negative due to culture difference. The user commented the negative rituals as " the greetings and thank words seem to be fake and not out of sincere " . However, in her self-report of ACG or idol pilgrimage, she " made ritual " by herself and by the influence of people together as " not disturb the idols or people in location " ," pay money " and " keep silence, just protect them " .

Last, " sacralize the Saint Goods " did not happen in this evaluation, and the pilgrimage only broadened the knowledge of Saint Goods. Though the user shown high excitement in the first Saint Station, she shown very negative feelings in the second Saint Station. The high excitement to Macha was shown as continue laugh, incredible face and shocked face by the color Green. The user took pictures several times and could not wait for tasting. The negative feelings came from physical hurt of knee sitting and negative rituals. She shown unsatisfied voice and complained about knee sitting and negative rituals, using words like " it hurts " , " it still hurts " and " not sincere " . However, when the user recalled the experience she had in ACG pilgrimage, even speaking of the name of the Animation—Okiku Furigbute would arouse her extremely high excitement represented as amplified eyes, high voice, fast speaking speed and preparing jump.

The evaluations determined social value of " interact with other stakeholders " but out of author's design purpose in implementing Pilgrimage. The user mainly interacted with the teacher and other students in Sato classroom as well as interacted with her friends through SNS during the transportation period. She shown negative feelings about interaction with Sato teacher and students, but shown high positive feelings about interaction with friends through SNS. The interaction with friends made her feel sense of community and being envied, shown as sending pictures, dialog through SNS and gently smile. The interaction not only enhanced the relationship between the user and her friends, bringing sense of identity and belongs, but also reduced the long-term time costing of transportation. Further more, " enhance the relationship between pilgrim " also took place during the

Table 4.2: Value Proposing and Value Co-created in Evaluation II

Functions	Value Proposing	Value Co-created
	Homepage	Arouse high interest in contents
	Cover of Saint Station	Arouse high interest to contents
	Description page of Saint Station	Arouse reflection;Associate with craftsmanship; Recall past memory
	Google map of Saint Station	Check address
	Google map of Saint Route	Absent
Arrange a Saint Route	Description page of Saint Route	Arouse reflection;Associate with craftsmanship
	Difficulty index of Saint Route	Say "no wander"
	Label of classification	Feel convenient
	Links between Route and Station	Keep to click contents; Bring confusion
	Searcher	Expect or imagine the travel;feel excited
	Uploading platform in collector	Will to upload
	Collector of Station,Route,Diary	Mark and collect
	Personal Profile	Intend to make new friends
	Chatting panel	Intend to make new friends
Social Functions	Links between user photo and profile	Absent
	Uploading platform of Station	Will to upload
	Add comments button	Report the intention to add voice message
	Uploading platform of Diary	Write with recall; Re-organize memory with five senses
Pilgrimage Diary	Add comments button	Check comments; Intend to make friends
	Description of Saint Route	Feel excited; Recall past pilgrimage with five senses stimulation
	Repeat visiting	Sacralize the Saint Goods;Intend to know more
	Repeat visiting	Feel sense of accomplishment;Feel easy to recall
implement in real world	Repeat visiting	Feel lack of accuracy of Saint Route
	Ritual	Take one picture several times for the best
	Ascetic	Feel tired;Feel sense of accomplishment; Feel easy to recall
	Possibility to meet other stakeholders	Interaction with stakeholders;Feel satisfactory and happiness

Figure 4.8: The user is determining the destination

Table 4.3: Value Proposing and Value Co-created in Evaluation III

Functions	Value Proposing	Value Co-created
Arrange	Homepage	Absent
	Cover of Saint Station	Show lack of interest to existed contents
	Description page of Saint Station	Show lack of interest to existed contents
	Google map of Saint Station	Feel convenient to check address
	Google map of Saint Route	Absent
	Description page of Saint Route	Recall her own Saint Goods
	Difficulty index of Saint Route	Imagine the difficulty
	Label of classification	Help to search quickly
	Links between Route and Station	Keep to click contents;bring confusion
	Searcher	Expect or imagine;feel happiness
	Uploading platform in collector	Feel willing to upload;feel involvement;chat with friends
	Collector of Station,Route,Diary	Expect and imagine;feel happiness;feel involvement
Social Functions	Personal Profile	Feel possible to make new friends
	Chatting panel	Feel possible to make new friends
	Links between user photo and profile	Absent
	Uploading platform of Station	Feel willing to upload
	Add comments button	Abssent
Pilgrimage Diary	Uloading platform of Diary	Write with recall; Write with excitement
	Add comments button	Communicate with others; Check comments
	Diary in description of Saint Route	Feel happiness with recall; surprise of out of expectation
implement in real world	Repeat visiting	Broaden the knowledge of Saint Goods
	Repeat visiting	Worry about repeating eating
	Repeat visiting	Feel lack of accuracy of Saint Route
	Ritual	Feel respect;feel negative about different culture
	Ascetic	Feel hurt and unsatisfied;enhance the friendship
	Possibility to meet other stakeholders	Interaction with stakeholders;Feel both positive and negative

pilgrimage. The pilgrims in the evaluation intended to comfort each other when meeting with negative feelings like" knee sittings" and intended to share positive feelings like" amazed at various Macha desserts". Compared with pre-pilgrimage period, the increase of quality and quatity of dialog with author was obviously observed, especially when speaking of her favorite animation.

Chapter 5
Discussion and Conclusion

This Chapter discusses the three evaluations in four dimensions according to the three primary functions and the implementing pilgrimage in YiWu in 5.1 and discourses the limitation of the evaluations in 5.2. The failure and reflection will be stated in 5.3. And this Chapter will summarize the conclusion of evaluation and discuss about the future work in 5.4 and 5.5.

5.1　Discussion

Evaluations have determined different value co-creation with low, medium and high degree of independent participation, and different value co-creation in couple, solo and new-made-friend model in " arrange the Saint Route " function, social function, Pilgrimage Diary function and implementing pilgrimage travel.

Arrange a Saint Route Function

In arrange a Saint Route function, the homepage of YiWu with cover of Saint Station will arouse the interest of users in contents, which leads to future using. Compared with the travel applications in China, which apply complicated homepage UI design, YiWu will not reduce users ' interest in further using. Though in evaluation III user shows lack of interest, it is mainly because the covers she has browsed are with Saint Goods she has no interest. The description of Saint Station and description of Saint Route will make users expect about their own travel or recall for related past travel and reflection. And also expectations brings feel of excitement and feel of surprise when the real visit is out of expectation. The user in evaluation II shows strong reflection toward current life and Chinese traditional culture, which may due to his major in culture theory and preference to culture protection. When users decide their own Saint Route, they will recall positively to select their own Saint Goods due to personal experiences. All of them show

expectation toward the on-going pilgrimage travel, despite either the two ways of arranging the Saint Route. Only the user in evaluation III shows worries about repeating visiting since the theme is in food category. She self reports about the worries to eating the same thing all day.The Google maps embedded in the proto- type make users feel convenient to check the address. They reported as" no need to copy to map application ". Subsidiary value proposing of difficulty index and labels of classification will help users to search stations, routes, and diaries more quickly and help to decide a pilgrimage within proper difficulty degree. However, the value proposing also co-creates negative values due to" Anchoring Effect ".

Social Function

The value proposing of social functions will make users will to share their own knowledge and intend to make friends. All of the users are willing to share some Stations and Route, though it is still due to personal to decide whether they can make new friends or not. Instant message also increase their possibility to make appointment to participate in workshops or experience travel contents, which increase the possibility to be influenced by craftsmanship spirit dramatically since the high degree of involvement. Add comments also increase the communication between stakeholders.

Pilgrimage Diary Function

The users feel excitement about their own pilgrimage when reading five senses Pilgrimage Diary. However the diary is only treated as ordinary before the real visit. Author argues that the phenomenon is due to the reading behavior is before they actually write their own five senses Pilgrimage Diary. After the real visit, the users write diaries with recall of pilgrimage and re-organize the memory with five senses, which reinforce the association between five senses and craftsmanship spirit. Therefore, they realize the special point of other diaries and description of Saint Stations and Saint Route.Though some users report that they can not involve themselves in other people ' s diary, they think it is very interesting to write in five-sense template. Obviously the diary and souvenir will help the users to recall the pilgrimage. But it still need time to reinforce the association.

Implement of the Pilgrimage

After the real visit, " repeat visiting and complete an ascetic " bring mainly positive influence to all of the users, and the sense of Ascetic mostly happen on the transportation and after the whole pilgrimage. " Repeat visiting " means positive and clear purpose of pilgrimage travel, and motivation is guaranteed due to the the diverse contents. In addition," complete an Ascetic " makes the users feel fun and sense of accomplishment. The only negative value of Ascetic happens in evaluation III. The knee sitting makes the user feel negative but only lasting within the period of visiting the second Saint Station. Besides, the sense of Ascetic happened only on transportation or during moving may due to lack of immersion and physical reactions of human beings.

" Ritual " co-created different values during evaluation, the findings show that accepted rituals will bring difference between Saint Goods and ordinary goods, while unaccepted rituals will bring negative feelings of " not sincere " . Recognition on rituals depends on culture context, therefore it will more easily to create negative values in cross-culture environment. Ritual of photography also helps users to self record. All of the users take pictures positively and some pictures are taken several times to select the best one.

" Possibility of meet more stakeholders " is able to sacralize the Saint Goods and bring satisfactory in pilgrimage travel. Through the dialog with other stakeholders like teachers, senior students, or staff, the users acquire deep understanding about the Saint Goods, which arouses their further consideration about the Saint Goods. The interaction itself satisfies social needs of the users. This is especially found in solo model. The user has strong preference to chatting with people and staff is the only subject he can communicate with. And also the enhancement of relationship between participators is carried out through co-design, co-work and encourage in Ascetic except solo model in evaluation II. In evaluation I, two users make positive memories for a " date " , while in evaluation III, the user and author become friends. This is also verified due to self reports of the user. The enhancement of relationship takes place obviously in new-made-friend model due to the self report of user in evaluation III according to her ACG pilgrimage experience.

As the primary value of " sacralize a Saint Goods " , it is co-created through the real visit and brings intention to further comprehension about Saint Goods. It is created through " repeat visiting and complete an Ascetic " ," accepted rituals " and " social functions " in all of the three evaluations, and is made by " be creative in participation " in evaluation I, " pilgrimage diary function " in evaluation II.

5.2   Limitation of the evaluations

The results and discussion of evaluations will be limited by four reasons, lack of data of Saint Station, limited evaluation location, author's influence and lack of background data of users.

Lack of data of Saint Station reduces the meaning of purpose and motivation of pilgrimage travel especially when the user has clarified his(or her) own Saint Goods. The prototype only contains 16 Stations and 6 routes to simulate the real product. In evaluation I and evaluation III, both of the female users shows lack of motivation, especially when the " Ascetic " is required. The female user in evaluation I shows boring expression in the last Saint Station, while the female user in evaluation III shows negative feelings toward knee sitting in the second Saint Station. However, the user in evaluation II does not show the mentioned behavior since he has not clarified his Saint Goods yet. And also according to the female user in evaluation II, the Ascetic does not reduce her motivation of her ACG pilgrimage, on the contrary, the Ascetic increases her sense of accomplishment and intention to share through SNS.

Limited evaluating location reduces the difficulties of pilgrimage, thus will reduce the sense of accomplishment and weaken the sacralization of Saint Goods. Due to the possibility to complete the evaluation, all of the Saint Station in evaluations are in Tokyo. The longest distance is in evaluation I, from Jiyugaoka to Nihonbashi. Nonetheless, low difficulty in pilgrimage will become an easy way to find out one's own Saint Goods and reduce the negative feelings of Ascetic since lack of enough motivation toward the Saint Goods.

Author's influence will make deviation in the evaluations. Though author does not participate in the travel behavior itself, only following, observing and taking notes beside the users. But the users are influenced by author's introduction, record behavior and even stand-by behavior, especially in self-reports and selecting Saint Goods. However, when the users immerse themselves in the pilgrimage travel and activities, they will forget the existing of author, making the evaluations still reliable to discuss.

Lack of background data of users will make deviation in the discussion of evaluations because the some analysis is no more than author's hypnosis. It also shows how the personality of users influences the effect of YiWu. Especially YiWu is not proper travel application for those who are seeking fun and freshness like users in evaluation I.

5.3   Failure and Reflection

Firstly, association to craftsmanship spirit happens not actively enough. Only user II associated the travel with craftsmanship during arranging the Saint Route. Users in evaluation I and III associated their travel with craftsmanship spirit after the implement of the pilgrimage. All of the users still treat the pilgrimage travel as ordinary travel way during arranging route period, not realizing the ascetic and respect elements in the pilgrimage.

Secondly, users' psychology status is more similar to curiosity meetings and fun seeking, especially before the pilgrimage. Users in evaluation I are seeking " new style couple date " while users in evaluation II and III regard it as " ordinary travel " . After the pilgrimage, all of them realize it is an ascetic and respect the stakeholders in visit. These two results show that the propaganda of YiWu ' s spirit needs some extra work. And also, the results show that though pilgrimage will help to change life attitude and faith, only real Saint Goods will keep a long term effect.

Last, the proof of concept has not enough time duration to evaluate the five senses diary effect. The second round of test is carried out about one month or forty days after the real visit. The users seldom have chances to experience same five senses stimulation in evaluation. Only user in evaluation III reported her recall of pilgrimage by senses out of visual.

5.4   Conclusion

From the ethnography research, author finds out that writing, ascetic, human element, ritual and pickiness are the primary elements to change life attitude and faith. And also mental model from ethnography shows the " switch on " point made by tactile and olfactory. The concept of YiWu and its proof shows that YiWu have the effect of sacralization of Saint Goods through pilgrimage travel, changing the attitude toward Saint Goods and therefore, increase the possibility for the users to change life attitude and faith. In addition, among all of the evaluations, the degree of sacralization is highest in solo model, while the possibility to continuous pilgrimage happened in couple and new-made-friend model.

" Arrange a Saint Route " function arouses the interest of users, makes users expect and imagine about their own travel or recall for related past travel and reflection. And also expectations brings feel of excitement and feel of surprise

when the real visit is out of expectation. YiWu ' s concept helps users to find their own Saint Goods by continuous links network between Station and Route. However, high degree of participation in arranging the Saint Route does not change the degree of sacralization. Besides, couple model intends to show as low degree of participation in arranging the Saint Route.

The value proposing of social functions will make users intend to share their own knowledge and make friends. All of them show behavior of" will to upload" and behavior of sharing the experience to friends through wechat, which can reinforce the memory of travel and show their identity related to respect of Saint Goods, and reinforce the reflection over the travel and ascetic. These behaviors happen during transportation and after the implement of the pilgrimage travel in three evaluations, which could reduce the feel of ascetic and celebrate the pilgrimage. Therefore the social functions have the instant effect of respect of Saint Goods, reinforce the memory and make reflection over travel.

Reading five senses Pilgrimage Diary makes users imagine and expect about their own travel before the real visit, and makes them recall past pilgrimage with five senses after the real visit. While writing five senses Diary helps to recall and re-organize the memory, associating craftsmanship spirit or reflection with five senses.

In the real pilgrimage visit," repeat visiting and complete an ascetic " bring positive influence on all of the users." Repeat visiting " means positive to users as" positively special " compared with traditional travel. And it clarify purpose of pilgrimage travel. Motivation of pilgrimage is guaranteed due to the the diverse contents. In addition," complete an Ascetic " makes the users feel fun, unique and sense of accomplishment. " Ritual " co-created both positive and negative values according to context. All of the users take pictures positively as self recording. " Sacralize a Saint Goods " is co-created and brings intention to further comprehension about Saint Goods, which could hence change the attitude toward the certain Saint Goods." Possibility to meet more stakeholders " brings both negative and positive meanings. The positive aspect is to arouse respect to other stakeholders(teachers) and thus arouse respect to certain Saint Goods and reflection over current life, while the negative aspect is due to sense of" not sincere " caused by culture difference.

5.5   Future Work

From the fieldworks and proof of concept, future work can be summarized from three parts, advanced five-sense Diary template, propaganda of craftsmanship spirit and community establishment with continuous utilization.

The present five-sense template needs multiple recording tools to reinforce the association. The concept and proof of concept require users to finish a Pilgrimage Diary with five-sense template, recording each sense by texts. Though writing is a proper way to communicate with others and reflect over current life for Asian users, some users do not have the ability to organize proper language to reach the effects. Therefore, the diary should supply other recording methods out of writing text description, like audio recording and video. And also for the tactile, olfactory and gustatory, the author intends to design souvenirs to reinforce the memory. Souvenirs contain one or several senses, for example Washi with special smell, or other long-lasting goods like Lantern in evaluation I. Actually since the lantern is exposed much more often than diary to users, users associate memory and craftsmanship spirit with souvenir more than Diary.

And also propaganda of craftsmanship spirit should be strengthened to change attitude and faith to " doing one thing and striving for the best " . Craftsmanship spirit is still not main current value thus brings anxiety and fickleness to Chinese young people. The social environment compels them to seek material success in quick pace. Meanwhile craftsmanship spirit is popular and advocated in China for the time being. Therefore, the propaganda can not be ignored especially new travel style establishment. For example, other sharing economy like Airbnb or Uber advocate new life style and Self in China market.

Last, users ' continuous utilization relies on more community establishment and development of human element. Basically speaking, YiWu involves pilgrimage travel, which is an ascetic and difficult to become sticky to. However, proof of concept reveals that personality, personal experience and social model influence the effects of YiWu, while the fieldwork reveals human element is decisive to long term participation. Solo model obviously produces sense of respect in high degree. Personal experience establishes positive feedback toward attitude change and ascetic travel. Based on these, YiWu will filter users by personality and personal experience and advance those users to become senior users. Thus senior users can become core influential power in YiWu community and influence other junior users. In addition, the users can develop other new style of pilgrimages through diverse contents. This is type of collective intelligence and value co-

creation with multiple users. Further more, advanced design to increase human element can decide long term participation. For example, more cross using with other SNS platforms, strengthen comments function, and give prominence to key senior users to become" decisive human " to increase users ' stickiness to YiWu.

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