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Master's Thesis
Academic Year 2025

Badge-Making as a Creative Expression of
Personal Meaning: Cases in Japanese Suburban
Elderly Community



Keio University
Graduate School of Media Design

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A Master's Thesis
submitted to Keio University Graduate School of Media Design
in partial fulfillment of the requirements for the degree of
Master of Media Design

Lian Liu

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Abstract of Master's Thesis of Academic Year 2025

Badge-Making as a Creative Expression of Personal Meaning: Cases in Japanese Suburban Elderly Community

Category: Design

Summary

This thesis explores the potential of oshi-katsu-inspired creative practices to support personal meaning-making, a significant aspect of well-being for older adults in Japan's rapidly aging communities. The study introduces badge-making workshops as a culturally grounded intervention, drawing from oshi-katsu, acts of support, creative expression, and self-development inspired by one's oshi, to facilitate personal meaning expression through accessible visual creation.

Badge-making was selected for its low barrier to participation, requiring only basic materials. Workshops held in familiar local spaces emphasized personal and emotional meanings over artistic outcomes, encouraging informal sharing among participants.

Employing Wong's tripartite model of personal meaning (cognitive, motivational, and affective) and qualitative analysis of workshop outcomes, the study examined how everyday creative expression functions as a vehicle for personal narrative and emotional well-being. Findings revealed that participants:

- Cognitively reinterpreted past and current roles through creative storytelling and the assignment of symbolic meanings to their badges, thereby enhancing intergenerational communication.
- Motivationally pursued new social connections and rediscovered latent interests, often setting meaningful goals (e.g., creating badges for loved ones), with many even experiencing a role transformation to workshop facilitators.

- Affectively experienced renewed capability, a profound sense of fulfillment, and intergenerational joy, particularly from witnessing the creativity and interaction of younger generations.

By situating oshi-katsu within creative activities and successful aging, this thesis offers a culturally responsive, low-cost model for community interventions. The study contributes to design research and aging studies by demonstrating how contemporary cultural practices can promote emotional resonance, foster identity continuity, and strengthen community ties among older adults.

Keywords:

oshi-katsu, personal meaning, successful aging, community-based design, creative activities

Keio University Graduate School of Media Design

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Chapter 1

Introduction

1.1. Research Background

Japan's rapidly aging society presents both challenges and opportunities for innovative well-being approaches. With individuals aged 65+ continuing to rise, there is urgent need to identify interventions that enhance quality of life for this demographic. Simultaneously, oshi-katsu has gained significant popularity across Japan, evolving beyond traditional fan culture into a broader practice of passionate engagement that increasingly includes middle-aged and older adults.

A recent survey focusing on older women (aged 50-81/84) in Japan reveals a growing trend in oshi engagement. As shown in Figure 1.1, the proportion of older women with an oshi increased from 35.2% in June 2022 to 47.9% in June 2023, indicating that nearly half of this demographic now identifies with having an oshi. The overall recognition of the oshi concept among older women also stands notably high, exceeding 90%. Furthermore, among those who currently do not have an oshi, significant interest persists: 21.5% reported having had an oshi in the past, and 39.5% indicated they have never had an oshi but are currently interested. This data suggests a strong and increasing presence of oshi culture among older women, coupled with a considerable potential for future engagement even among those not currently participating (See Fig 1.1¹).

Oshi-katsu refers to acts of support, creative expression, and self-development inspired by one's oshi, a person, character, object, or concept to which one

1 HALMEK Shinia Māke LAB, *What are the oshi-katsu habits of seniors? How can we make use of survey findings to respond to changes in the oshi-katsu market?* <https://biz.halmek.co.jp/column/investigation/post-22.html> (in Japanese). Accessed July 24, 2025.

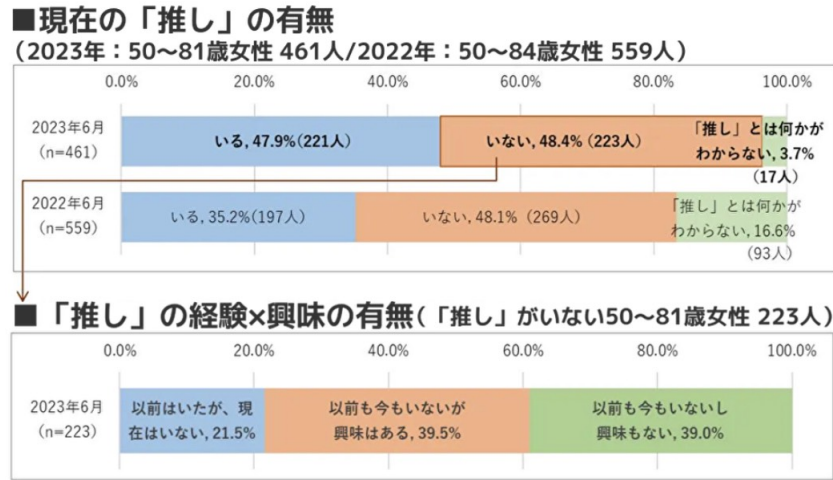


Figure 1.1 Presence of Current “Oshi” (in 2022 and 2023) and Past Experience/Interest in “Oshi” (in 2023) among Women Aged 50–81/84

feels strong emotional attachment. Research indicates that engaging in oshi-katsu enhances subjective well-being [2], with such benefits closely associated with longevity and overall well-being in later life [3]. The practice encompasses devoted engagement with activities providing joy, meaning, and connection, aligning well with older adults seeking meaningful activities during retirement.

The intersection of oshi-katsu practices with personal meaning theories and successful aging presents a unique research opportunity. Personal meaning, conceptualized through Wong’s (2011) tripartite framework of cognitive, motivational, and affective dimensions, has emerged as critical for psychological well-being in later life [4]. Simultaneously, successful aging has evolved from biomedical models to embrace multidimensional perspectives that recognize individual differences and cultural contexts [5]. Contemporary understanding emphasizes subjective perspective models, placing older adults’ own voices and experiences at the center of defining successful aging [6].

Creative activities have emerged as significant components of successful aging, offering pathways to enhanced well-being through cognitive, social, and emotional dimensions [7]. Such activities can help maintain mental acuity, contribute to cognitive reserve [8], and provide crucial social connection opportunities [9]. Oshi-katsu principles, passionate engagement, community building, creative expression,

and meaning-making, align closely with both personal meaning frameworks and contemporary successful aging models.

This study explores how oshi-katsu-inspired badge-making workshops might serve as vehicles for personal meaning construction among older adults. Badge-making was selected for its accessibility, cognitive engagement potential, and opportunities for identity expression in community settings. The research question asks: “What kinds of personal meanings are embedded in badges created by elderly participants in oshi-katsu-inspired creative workshops?”

This research introduces oshi-katsu to Western gerontological discourse, provides empirical evidence for creative activities as vehicles for personal meaning construction, and offers practical implications for community-based programs promoting well-being among aging populations.

1.2. Research Setting

1.2.1 Yonamoto Housing Complex and Hokkori Yonamoto Yonamoto Housing Complex

This research is mainly focused on Yonamoto Housing Complex, a large-scale residential complex in Yachiyo city, in the northwestern part of Chiba Prefecture, Japan. It constructed in 1970, the complex comprises 106 residential buildings and approximately 3,000 managed housing units ².

Hokkori Yonamoto

Hokkori is a nonprofit organization that provides accessible, community-based spaces where residents can easily participate in activities and seek advice. Its core mission is to foster community interaction and facilitate the collaborative

2 UR Toshi Kikō, Feature Article: Yonamoto Danchi, Yachiyo City, Chiba Prefecture <https://www.ur-net.go.jp/aboutus/publication/web-urpress63/special2.html> (in Japanese). Accessed Jun 17, 2025.



Figure 1.2 The entrance of Yonamoto Housing Complex

identification and resolution of local challenges³.

Hokkori Yonamoto is the local branch based in the Yonamoto Housing Complex community. It shares the broader organization’s values but places special emphasis on “community-building through welfare⁴.” The group works to create a supportive neighborhood network by organizing regular events at Community Spase such as the “Hokkori Café,” which offers a casual space for social connection, and Children’s Room, which provides playful and inclusive experiences for younger residents.

Connecting with Hokkori

The Hokkori Yonamoto operates a communal café every Tuesday from 13:30 to 15:30, where residents can purchase beverages for 100 yen. This weekly gathering attracts community members with diverse motivations, primarily centered around

3 Shakai Fukushi Hōjin, Yachiyo-shi Shakai Fukushi Kyōgikai, Yonamoto Community Space “Hokkori”. https://www.yachiyosyakyo.jp/pdf/05_shakyo_yonamoto_gaiyo.pdf (in Japanese). Accessed Jun 17, 2025.

4 Shakai Fukushi Hōjin, Yachiyo-shi Shakai Fukushi Kyōgikai, Yonamoto Community Space “Hokkori” https://www.yachiyosyakyo.jp/pdf/05_shakyo_yonamoto_gaiyo.pdf (in Japanese). Accessed Jun 17, 2025.

social interaction, including meeting friends, connecting with new people, and general socialization.

Fieldwork for this study was conducted during the communal café sessions through participant observation and semi-structured interviews with café visitors. The researcher engaged in volunteer activities within the space to facilitate naturalistic observation of community interactions. Additionally, participants for the Case 1 Workshop component of this research were recruited from among the café attendees during these Tuesday sessions, leveraging the established social context to identify willing participants for the creative methodology portion of the study.



Figure 1.3 Collaborations between the research team and Hokkori

1.2.2 Yachiyo Social Welfare Council

The Yachiyo Social Welfare Council (Yachiyo-shi Shakai Fukushi Kyōgikai) is a community-based welfare organization that plays a central role in supporting local social welfare initiatives in Yachiyo City. Its activities are funded through a combination of municipal subsidies, service commissions from the city government, and contributions from the public. Through these resources, the council carries

out a wide range of welfare-related projects aimed at supporting local residents and enhancing community well-being⁵.

As part of its support for community engagement, the council provides the space at the Yachiyo Welfare Center on the third Saturday of every month, allowing the public to freely organize and participate in self-initiated community activities⁶.

1.2.3 Case 1: Hokkori Café

The Hokkori Café is a central initiative of Hokkori Yonamoto and serves as one of the most popular and enduring activities within the Yonamoto Danchi community space. Held every Wednesday from 13:30 am to 15:30 pm, the café is designed as an inclusive, low-threshold gathering that places no restrictions on age, gender, or nationality. However, due to the timing of the sessions, typically on weekday mornings, it is primarily attended by elderly residents aged between their 60s and 100s. Each weekly session usually draws between 12 and 25 participants, with seasonal fluctuations. The café is jointly operated by core Hokkori Yonamoto members and rotating volunteers from the surrounding neighborhood.



Figure 1.4 The drink set of Hokkori Café and Hokkori Yonamoto Community Space

In addition to providing drinks and a space for conversation to those who gather

5 Yachiyo-shi Shakai Fukushi Kyōgikai, What is the Yachiyo Social Welfare Council? https://www.yachiyosyakyō.jp/01_shakyo.php (in Japanese). Accessed Jun 18, 2025.

6 Yachiyo-shi Shakai Fukushi Kyōgikai, Yachiyo Welfare Center https://www.yachiyosyakyō.jp/12_shakyo.php (in Japanese). Accessed Jun 18, 2025.

in the community area, the café also takes drink orders to go for elderly residents spending time in the adjacent “community karaoke” room, ensuring that even those who are not physically present in the main café area can still participate in the atmosphere of care and inclusion.

1.2.4 Case 2: Children’s Room

The Children’s Room is a weekly activity held every Wednesday from 15:00 to 17:00 at the Hokkori community space in Yonamoto Housing Complex, utilizing both indoor areas and the outdoor garden space near the Jerry Garden. It is primarily designed as a free-play environment for local children, mainly elementary school students, with occasional participation from middle schoolers. The sessions are supervised by 4–5 Hokkori staff members, and typically attract around 30 children.

The space operates with the dual aim of offering children a safe and enjoyable environment while also easing the burden on caregivers. Hokkori staff maintain a watchful and supportive presence, allowing families to feel secure about their children’s participation. Around 16:00, staff typically distribute snacks to the children, most of which are homemade, further reinforcing the warm, community-based atmosphere.



Figure 1.5 Yaki-onigiri staffs made for children

A wide variety of activities are available in the Children’s Room, both indoors and outdoors. These include doing homework, playing mobile or Nintendo Switch

games, using cards and blocks, engaging with plush toys, and making snacks together. Outdoor play is also encouraged, with children engaging in ball games, big soap bubble play, and other seasonal or spontaneous activities. For instance, one elderly resident creatively crafted baseball gloves from old advertisement flyers for the children to use, exemplifying the intergenerational support that often emerges around the space.

The Children's Room also occasionally overlaps with wider community events. On one fieldwork day, a nearby daycare hosted a cherry blossom viewing event in the shared garden space. This event was attended not only by children and their parents, but also by elderly residents from the Nobinobi Salon, illustrating how the Children's Room can become a touchpoint for broader community engagement.

While the children are generally free to choose their own play activities, older children, such as those in the fourth grade, sometimes take the initiative to organize small games or suggest ideas.

1.2.5 Case 3: Welfare Center Festival

The Welfare Center Festival is a recurring community event that takes place on the third Saturday of each month at the Yachiyo Welfare Center. Rather than being directly organized by the Yachiyo Social Welfare Council, the council supports the event by providing space and an open venue for local residents and groups to independently organize and run a variety of activities. These programs are spread throughout the building and encourage interaction across generations and community backgrounds. Regular offerings include an etegami workshop, an origami class, and a coffee-and-music gathering, among others. Participants typically include elderly residents, children, young adults, and individuals with disabilities, reflecting the festival's inclusive spirit. By fostering a welcoming, citizen-led environment, the festival has become a hub for community connection and collaborative participation ⁷.

⁷ Yachiyo-shi Shakai Fukushi Kyōgikai, Yachiyo Welfare Center https://www.yachiyosyakyo.jp/12_shakyo.php (in Japanese). Accessed Jun 18, 2025.



Figure 1.6 The poster of Case 3 workshop and Yachiyo Social Welfare Center inside

1.3. Research Question

To guide this research, the following question has been formulated to explore the relationship between creative expression, personal meaning-making, and aging. It focuses specifically on how elderly participants engage with visual materials in a community setting inspired by oshi-katsu culture:

- What kinds of personal meanings are embedded in the badges created by elderly participants in oshi-katsu-inspired creative workshops?

Chapter 2

Related Works

2.1. Oshi-katsu Culture

2.1.1 The Definition of Oshi

In contemporary usage, the Japanese term “oshi” refers to someone or something one likes so much that they would want to recommend it to others ¹.

The word captures a deep sense of admiration, personal attachment, and emotional investment, whether the target is a real individual, a fictional character, a product, or even a symbolic concept. In this way, oshi functions as a flexible and emotionally resonant expression of personal identity and value alignment across various cultural domains.

A survey conducted by Fine Today Co., Ltd. with 3,364 individuals aged 15 to 59 in Japan revealed that the concept of oshi is widespread. While traditional categories like idols (34.2%), sports players/teams (29.0%), YouTubers (25.6%), and musicians (25.4%) remained prominent, a significant trend towards diversification was observed. This expansion encompasses a broader spectrum of personal interests and relationships, such as animals/pets, food/restaurants, and even classmates (See Fig 2.1²).

Before adopting its current broader sense, the term has also come to mean “the one you love most within a category”, whether that category involves anime

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- 1 Dejitaru Daijisen (Shōgakukan), The Meaning and Explanation of “Oshi” <https://www.weblio.jp/content/?dictCode=SGKDJ> (in Japanese). Accessed Jun 17, 2025.
 - 2 Prtimes, *Shiseido Fine Today’s Survey on “Life with an Oshi”: About 90% of people who have an “oshi” feel their life has become more fulfilling, showing that having an oshi can bring a “fine today”, a brighter, more meaningful day.* <https://prtimes.jp/main/html/rd/p/000000026.000081704.html> (in Japanese). Accessed July 24, 2025.

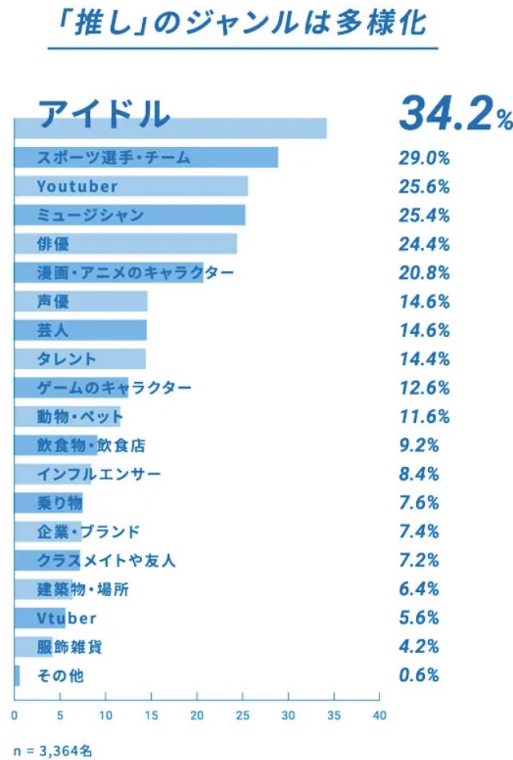


Figure 2.1 The bar chart of “The Genres of ‘Oshi’ are Diversifying”

characters, sports teams, mascots, or consumer brands ³.

Historically, oshi emerged from Japanese idol fandom culture, where it originally described a fan’s single most favorite member within a larger group. Saying “this is my oshi” indicated a primary object of devotion, often among fans of young female idol groups⁴.

Linguistically and culturally, the term oshi is derived from the verb *osu*, meaning “to push” or “to recommend.” Over time, it evolved into the progressive form *oshiteiru*, emphasizing an ongoing and active state of support. This grammatical nuance reflects the emotional intensity of oshi, not just liking passively, but endorses-

3 Jitsuyō Nihongo Hyōgen Jiten, The Meaning and Explanation of “Oshi” <https://www.weblio.jp/content/?dictCode=JTNHJ> (in Japanese). Accessed Jun 17, 2025.

4 Jitsuyō Nihongo Hyōgen Jiten, The Meaning and Explanation of “Oshi” <https://www.weblio.jp/content/?dictCode=JTNHJ> (in Japanese). Accessed Jun 17, 2025.

ing enthusiastically ⁵. The term first gained traction as a slang expression among youth and internet users, particularly within fan cultures. This background helps explain the cultural depth and affective richness embedded in the term’s current widespread use.

2.1.2 The Definition of Oshi-katsu

Contemporary Expanded Definition

The term “oshi-katsu”, a contraction of oshi katsudō (literally “activities for one’s oshi”), broadly refers to acts of support, creative expression, and self-development inspired by one’s oshi, a person, character, object, or concept to which one feels strong emotional attachment.

A recent popular definition frames oshi-katsu as:

“Supporting one’s oshi, engaging in self-improvement, or participating in creative activities for their sake⁶.”

Importantly, oshi can transcend dimensions, genders, and categories, it may be real or fictional, animate or inanimate. Oshi-katsu, therefore, has evolved into a flexible and deeply personal practice, not bound by genre or media type.

In more analytical terms, Kubo (2023) categorizes oshi-katsu into five major forms of behavior⁷:

- Support: Attending concerts, posting on social media, following appearances.
- Creation: Making goods like uchiwa fans, producing fan art or crafts.
- Nurturing: Purchasing related products, sustaining support over time.

5 Oshikra, What’s “Oshi”? <https://www.felissimo.co.jp/oshikra/3093/> (in Japanese). Accessed Jun 17, 2025.

6 Oshicoco, Company Guide: What is Oshi-katsu. <https://oshicoco.jp> (in Japanese). Accessed June 17, 2025.

7 C Sutēshon, Unraveling the True Nature of “Oshi-katsu” from a Cognitive Science Perspective: What Is Oshi-katsu? (Part 1). <https://cstation.kodansha.co.jp/article/1980> (in Japanese). Accessed June 17, 2025.

- Derivation: Developing interest in related areas (e.g., learning Korean via K-pop).
- Expansion: Connecting oshi to one’s everyday life, such as taking travel photos with plushies, or visiting real-world locations tied to fictional worlds.

These behaviors illustrate how oshi-katsu serves not only as a fan practice, but as a form of identity expression, world-expansion, and emotional fulfillment embedded in daily life.

Earlier Fan-Culture-Based Definition

While oshi-katsu today encompasses a broad spectrum of expression, it initially emerged within idol fan communities, particularly those surrounding Japanese pop idols. In its early usage, oshi-katsu was often described as:

“A set of fan activities centered around supporting and showing devotion to one’s favorite idol, anime character, or celebrity, including attending events, buying merchandise, creating fan content, and promoting them on social media ⁸.

These earlier definitions reflect the fandom-centered, media-specific origin of oshi-katsu, in which supporting an idol or character was often performative, communal, and strongly linked to consumer behaviors.

Taken together, these evolving definitions demonstrate how oshi-katsu has transformed from a set of structured fan rituals into a multidimensional cultural practice that blends emotional connection, identity construction, and everyday creativity.

2.1.3 Positive Effect of Oshi-katsu

Psychological and Emotional Benefits for Younger Populations

Recent research has demonstrated significant positive psychological impacts of oshi-katsu engagement among younger demographics. The practice aligns with

⁸ Jitsuyō Nihongo Hyōgen Jiten, The Meaning and Explanation of “Oshi-katsu”. <https://www.weblio.jp/content/%E6%8E%A8%E3%81%97%E6%B4%BB>(in Japanese). Accessed Jun 17, 2025.

fundamental human needs for connection and purpose, suggesting that oshi-katsu fulfills multiple psychological functions simultaneously.

The motivational aspects of oshi-katsu are particularly noteworthy among younger participants. Positive word pairings such as “motivation - increase”, “energy - come out”, “every day - fun”, “live - vitality”, and “enjoyment - increase” highlight the motivational and emotional benefits of supporting an oshi [1]. These linguistic associations reveal the deeply embedded positive emotional responses that oshi-katsu activities generate, indicating that the practice serves as more than mere entertainment, it functions as a source of daily motivation and emotional energy for young people.

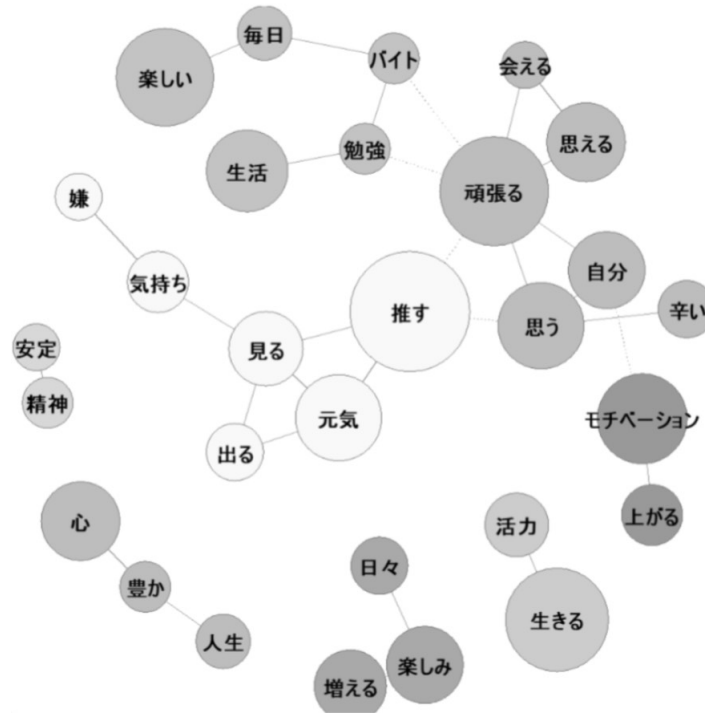


Figure 2.2 Co-occurrence Network of Responses: Effects of Having an Oshi [1]

Research also shows that oshi-katsu can contribute to improved subjective health and self-esteem among younger populations, ultimately enhancing overall well-being [10]. This connection between oshi-katsu engagement and subjective health measures suggests that the practice offers meaningful psychological benefits for young adults navigating various life challenges.

Empirical Evidence of Benefits for Older Women

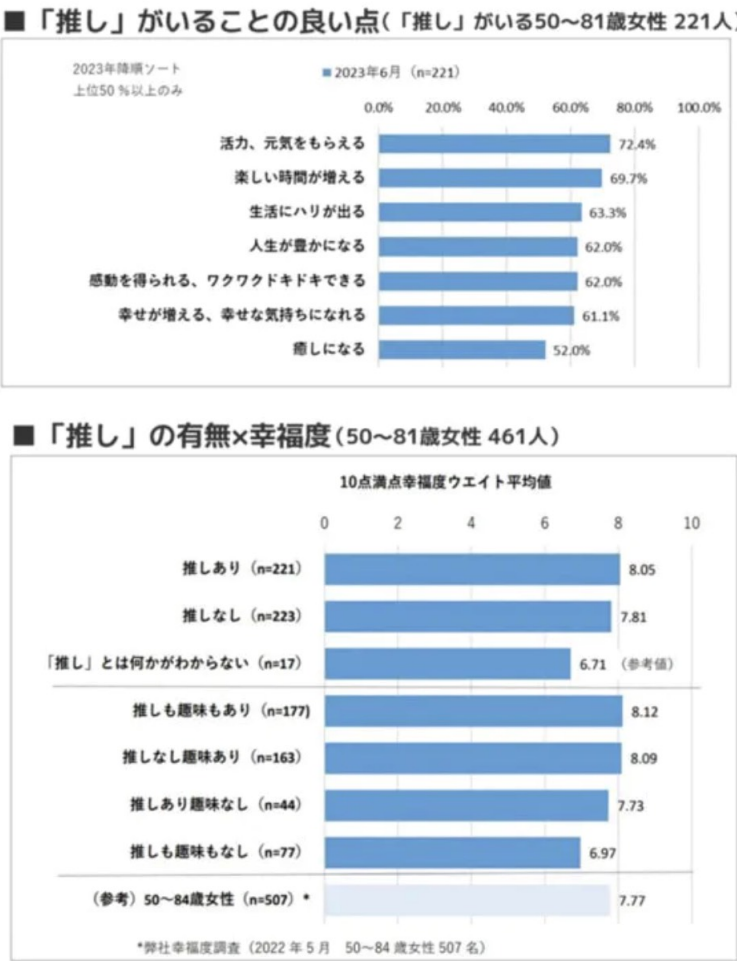


Figure 2.3 The bar chart of Positive Aspects of “Having an ‘Oshi’” and “Presence or Absence of an ‘Oshi’ × Level of Happiness”

Recent survey results from the Halmek Institute (2023) provide compelling empirical evidence of oshi-katsu’s positive effects specifically among older women populations (see Fig 2.3⁹). The study, focusing on women aged 50-81 (n=221

9 HALMEK Shinia Make LAB, What are the oshi-katsu habits of seniors? How can we make use of survey findings to respond to changes in the oshi-katsu market? <https://biz.halmek.co.jp/column/investigation/post-22.html> (in Japanese). Accessed June 18, 2025.

with an oshi), reveals significant psychological and emotional benefits of oshi-katsu engagement. As illustrated in Figure 2.3, a large majority reported positive impacts: 72.4% gained vitality and energy; 69.7% experienced an increase in enjoyable time; and 63.3% felt that oshi-katsu added zest and excitement to their daily lives. Furthermore, 62.0% felt a greater enrichment of life and experienced emotional thrills, while 61.1% reported increased happiness and joyful feelings.

Furthermore, the study reveals a strong correlation between oshi-katsu engagement and higher happiness levels among older women (see Fig 2.3). On a 10-point scale, women with an oshi consistently scored higher on happiness measures ($M=8.05$) compared to those without an oshi ($M=7.81$). The highest satisfaction levels were observed among those who combine oshi-katsu with other hobbies ($M=8.12$). These findings provide robust evidence that oshi-katsu plays a meaningful role in enhancing subjective well-being among older adults, particularly when integrated with other recreational activities.

2.2. Personal Meaning

2.2.1 Definition

Personal meaning refers to the subjective sense of purpose, significance, and coherence that individuals derive from their life experiences, relationships, and activities [4]. Personal meaning refers to a value-based mental structure created by the individual, which gives life a sense of significance and personal fulfillment [11]. It encompasses the cognitive understanding of one's place in the world, the emotional satisfaction derived from meaningful experiences, and the motivational drive to pursue valued goals and activities [12]. In the context of aging, personal meaning becomes particularly crucial as older adults navigate life transitions, reflect on their life narratives, and seek ways to maintain psychological well-being despite physical and social changes [13]. Personal meaning is not static but rather a dynamic construct that can be cultivated and reconstructed through various activities and social interactions [14].

For older adults, the creation and maintenance of personal meaning often involves integrating past experiences with present circumstances while finding new

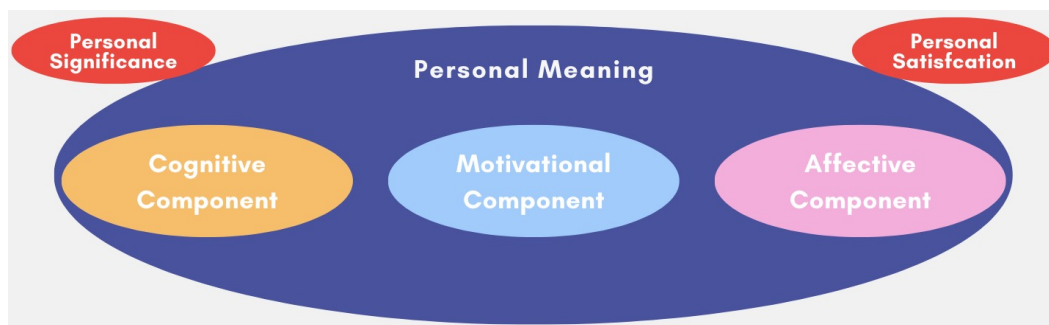


Figure 2.4 Wong’s Tripartite Model of Personal Meaning: Cognitive, Motivational, and Affective Components

sources of purpose and connection [15]. This process is particularly relevant when introducing novel activities such as badge-making workshops, which can serve as vehicles for meaning-making and self-expression.

2.2.2 Three Basic Components of Personal Meaning

Paul T.P. Wong’s influential framework identifies three fundamental components that constitute personal meaning: cognitive, motivational, and affective dimensions [16] [4]. This tripartite model provides a comprehensive understanding of how individuals construct and experience meaning in their lives.

Cognitive Component

The cognitive component encompasses the intellectual understanding and interpretation of one’s life experiences, values, and beliefs [4]. It involves the ability to make sense of life events, create coherent narratives about one’s existence, and develop a framework for understanding one’s place in the world [17].

This component is particularly relevant in creative activities where participants engage in reflective processes to translate abstract concepts into tangible forms. In badge-making workshops, the cognitive component manifests through participants’ decision-making processes about design elements, symbolism, and the stories they choose to represent through their creations [18].

For older adults, the cognitive component often involves integration of life experiences and wisdom accumulated over time, allowing them to approach new

activities with rich contextual understanding [19]. The process of creating badges can facilitate cognitive engagement by encouraging participants to reflect on significant memories, values, and relationships that they wish to represent symbolically.

Motivational Component

The motivational component refers to the driving forces that propel individuals toward meaningful goals and activities [4]. It encompasses the sense of purpose, direction, and commitment that energizes behavior and sustains engagement in valued pursuits [20]. This component is crucial in understanding why certain activities become personally meaningful and how they contribute to overall well-being. In the context of oshi-katsu activities, the motivational component may manifest through participants' desire for self-expression, social connection, skill development, or legacy creation [21].

For older adults participating in badge-making workshops, motivational factors might include the desire to learn new skills, connect with others, preserve memories, or create something tangible that represents their identity and experiences [22]. The act of creating badges can fulfill multiple motivational needs simultaneously, from mastery and autonomy to relatedness and generativity [23].

Affective Component

The affective component encompasses the emotional responses and feelings associated with meaningful experiences [4]. It includes the satisfaction, joy, fulfillment, and positive emotions that arise from engaging in personally significant activities, as well as the emotional resonance of meaningful relationships and accomplishments [24].

This component is particularly important in creative activities where the process of creation itself can generate positive emotions and the final product can serve as a source of ongoing emotional satisfaction [25]. In badge-making workshops, the affective component may be evident through participants' expressions of pride in their creations, joy in the creative process, and emotional connections formed with fellow participants. For older adults, positive affective experiences become increasingly important for maintaining psychological well-being and life

satisfaction [26]. Creative activities like badge-making can provide opportunities for positive emotional experiences while also serving as emotional outlets for processing life experiences and transitions [7].

2.2.3 Integration of Components in Creative Activities

These three components of personal meaning don't operate in isolation; rather, they interact dynamically to create holistic, meaningful experiences [4]. The integration of these components is particularly relevant for understanding how novel activities introduced to older adult communities can become sources of personal meaning. The success of such interventions may depend on their ability to engage all three components simultaneously, creating rich, multifaceted experiences that resonate with participants' cognitive understanding, motivational needs, and emotional well-being [27].

For example, when individuals engage in creative activities, they simultaneously engage cognitively (like through design decisions), motivationally (like through goal-directed creative behavior), and affectively (like through emotional engagement with the creative process and outcomes).

2.3. Successful Aging

2.3.1 Current Definition

Successful aging has emerged as a multidimensional concept that encompasses far more than the traditional focus on physical health and functional capacity [28]. Rather than viewing aging through a deficit-based lens, contemporary perspectives recognize successful aging as a complex interplay between maintaining physical and cognitive functioning, sustaining active engagement with life, and achieving subjective well-being throughout the aging process.

What makes this contemporary understanding particularly compelling is its recognition that successful aging is not a one-size-fits-all experience [5]. Instead, it represents a highly individualized journey that varies significantly across different people, cultures, and life contexts. This shift reflects a growing awareness that the current understanding must move beyond rigid biomedical criteria to embrace a

more holistic approach that incorporates personal evaluations, individual values, and diverse cultural perspectives on what it means to age well [29].

2.3.2 Subjective Perspective Models

Building on this foundation, subjective perspective models have gained considerable traction in recent years, offering a refreshing departure from traditional objective measures [6]. These approaches place the older adult’s own voice and experience at the center of defining what successful aging means, creating space for a more nuanced and personally meaningful understanding of aging well.

Central to these models is the recognition that individual definitions of success can vary dramatically from person to person [5]. What one individual considers essential for successful aging, perhaps maintaining independence in daily activities, might differ significantly from another’s priorities, such as preserving meaningful relationships or contributing to their community. This personalized approach acknowledges that successful aging is deeply intertwined with personal values, life experiences, and individual circumstances.

The subjective well-being focus represents another crucial shift, prioritizing how people actually feel about their lives rather than relying solely on external assessments of their health or functioning. This perspective values life satisfaction, positive emotions, and personal fulfillment as legitimate and important indicators of successful aging, even when objective health measures might suggest otherwise. Research has consistently demonstrated significant discrepancies between self-rated successful aging and ratings based on traditional objective criteria, with substantially higher proportions of older adults considering themselves to be aging successfully compared to those meeting established biomedical criteria [30].

Perhaps most importantly, these models demonstrate remarkable cultural sensitivity by acknowledging that concepts of successful aging are not universal truths but rather culturally constructed ideas that vary significantly across different ethnic, cultural, and socioeconomic groups [31]. This recognition opens up space for diverse aging experiences and challenges Western-centric assumptions about what constitutes optimal aging.

Through this lens, successful aging becomes less about meeting predetermined criteria and more about achieving a sense of satisfaction and meaning that aligns

with one's own values and cultural background, a perspective that offers both greater inclusivity and more authentic representations of diverse aging experiences.

2.3.3 Creative Activities and Successful Aging

Creative activities have emerged as a significant component of successful aging, offering multiple pathways to enhanced well-being and continued development in later life. The relationship between creativity and successful aging is multifaceted, encompassing cognitive, social, emotional, and spiritual dimensions of the aging experience.

From a theoretical perspective, creative engagement aligns with contemporary successful aging frameworks. Creative activities can contribute to the multidimensional nature of successful aging through meaningful pursuits and social connections, while also supporting the subjective well-being that is increasingly recognized as central to aging successfully. Rather than focusing solely on maintaining physical health, creative engagement offers alternative pathways to achieving satisfaction and meaning that align with individual values and cultural backgrounds.

Creative activities support successful aging through multiple mechanisms. Cognitively, engagement in creative pursuits can help maintain mental acuity and may contribute to cognitive reserve, potentially protecting against age-related cognitive decline [8] [32]. Creative activities often involve complex cognitive processes including planning, problem-solving, and executive functioning, which can help maintain cognitive flexibility and adaptability [33].

Socially, creative activities frequently occur in group settings, providing opportunities for social connection and community engagement. These social aspects are crucial for successful aging, as social isolation and loneliness have been identified as significant risk factors for poor aging outcomes [9]. Creative workshops and classes can create new social networks and strengthen existing relationships, contributing to the social engagement component of successful aging.

Emotionally, creative expression provides outlets for processing life experiences, expressing identity, and finding meaning in the aging process. The creation of artistic works can serve as a form of legacy-building, allowing older adults to leave tangible representations of their experiences and wisdom for future genera-

tions. This aligns well with the subjective perspective models of successful aging, where personal fulfillment and individual definitions of success take precedence over purely objective measures.

The concept of “creative aging” has emerged as a specific framework for understanding how creative engagement contributes to optimal aging outcomes [7]. This approach emphasizes that creativity is not diminished by age but can actually flourish in later life when individuals have accumulated rich life experiences and may have increased freedom from work and family obligations. Research has identified several factors that facilitate creative engagement in older adults. These include supportive environments that encourage experimentation and risk-taking, intergenerational programming that brings together older and younger adults, and activities that build on existing interests and experiences while introducing new challenges.

Different types of creative activities may offer varying benefits for successful aging. Visual arts, music, writing, and crafts each engage different cognitive and motor skills while providing unique opportunities for self-expression and social connection. The choice of creative activity may depend on individual preferences, physical capabilities, and cultural background.

Chapter 3

Design

3.1. Concept Design

This section outlines the foundational philosophy and strategic choices underpinning the design of the intervention in this study. It details how the research translates the potential of oshi-katsu-inspired practices into a tangible, user-centered experience aimed at fostering personal meaning-making among older adults in Japanese communities.

3.1.1 Design Vision and Core Objectives

The overarching vision for this design is to create accessible, culturally resonant opportunities for older adults to engage in meaningful personal expression, thereby enriching their well-being and community integration. In the context of Japan's aging society, where avenues for continued self-expression and identity continuity can sometimes diminish, this design seeks to proactively cultivate spaces for renewed purpose and connection.

The core objectives guiding the concept design are to:

- **Maximize Personal Meaning-Making and Expression:** Develop an experience that empowers older adults to articulate their unique life narratives, memories, values, and relationships.
- **Integrate Contemporary Cultural Relevance:** Leverage the engaging and dynamic characteristics of oshi-katsu (fan activities centered around supporting a favorite person or character) to create an intervention that feels contemporary and appealing.

- **Facilitate Accessible Creative Engagement:** Design a creative process that is low-barrier, inclusive, and prioritizes personal significance over artistic skill, ensuring broad participation.

3.1.2 Oshi-katsu Feature Integration

The design draws inspiration from key characteristics inherent in oshi-katsu culture, recontextualizing them to serve the objectives of personal meaning-making among older adults. This approach was informed by a conceptual understanding of how oshi-katsu intrinsically fosters meaning across cognitive, motivational, and affective dimensions in youth, providing a valuable blueprint for meaningful engagement. The integrated features include:

- **Support and Affirmation:** Much like fans support their “oshi,” the design aims to cultivate a supportive environment where participants feel affirmed in their expressions. This is realized through a non-judgmental workshop atmosphere, peer encouragement, and facilitator guidance that validates individual narratives. This feature primarily addresses the **affective component** by fostering feelings of belonging, acceptance, and emotional security, mirroring the positive social and emotional experiences found in youth oshi-katsu community engagement.
- **Creative Expression:** Oshi-katsu inherently involves diverse forms of tangible creative expression, such as crafting fan art and support goods. Adopting this emphasis, the design proposes an accessible visual medium: specifically, badge-making (further elaborated in Section 3.3). This offers participants a structured yet personal way to externalize their inner worlds and narratives. This feature directly facilitates **cognitive integration** (e.g., through identity formation and memory representation, akin to youth taking photos of merchandise to integrate oshi into daily life, See Figure 3.1) and provides a **motivational drive** for purposeful creation (similar to youth creating fan merchandise, See Figure 3.1).
- **Self-Development and Identity:** Engaging in oshi-katsu can foster skill development and a reinforced sense of self-identity within a community. The

intervention is designed to enable older adults to rediscover interests, develop new capabilities, and reaffirm their multifaceted identities through the creative process. This aspect supports both **cognitive processes** related to self-concept and **motivational engagement** through skill mastery, reflecting broader oshi-katsu benefits of personal growth and identification with a community.



Figure 3.1 Taking photos of merchandise and creating fan merchandise (by the researcher)

3.1.3 Designed Artifact and User Experience

Based on the preceding principles, the core design output is a community-centered badge-making workshop system for older adults living in elderly communities. This system is purposefully structured to transform badge-making from a simple craft activity into a potent medium for personal meaning expression among the elderly.

The user experience is meticulously crafted to guide older participants through a reflective and expressive journey. Participants utilize badge-making as a creative vehicle to express their personal meanings, their memories, values, relationships, and life experiences. The process is designed to be intuitive yet profound, enabling the translation of abstract personal narratives into tangible, shareable artifacts.

This translation is facilitated through three key elements:

- **Template Selection:** Participants are offered a range of templates or starting points, which serve as gentle prompts to stimulate recall and initial conceptualization. This low-pressure entry point helps participants overcome potential creative blocks and initiates the meaning-making process.
- **Design Choices:** Participants make deliberate design choices (colors, imagery, text, arrangement) that imbue their badges with personal significance. These choices become visual metaphors for their experiences, allowing for nuanced and individualized expression.
- **Storytelling (Before, During, and After Creation):** Crucially, storytelling is integrated at every stage. Before creation, participants are encouraged to reflect on the meaning they wish to convey. During creation, informal sharing among participants and with facilitators allows for narratives to emerge and evolve. After creation, participants are invited to share the stories behind their finished badges, solidifying the meaning and fostering intergenerational communication and recognition.

3.1.4 Choice of Form: Workshop Considerations

The workshop format was intentionally selected as the primary mode of intervention, stemming from a careful consideration of local community resources and existing activity patterns. Crucially, older adults within this community are already accustomed to participating in various workshops, as they are frequently hosted by students from collaborating graduate schools and other local organizations. This pre-existing familiarity significantly lowers the barrier to entry and fosters a sense of comfort and routine for potential participants. Beyond this familiarity, the workshop setting offers several distinct advantages aligned with the design's objectives: it provides a structured, low-barrier environment with readily available materials and guidance, ensuring ease of participation regardless of prior artistic experience. Furthermore, the group setting inherently encourages informal sharing and social connection among participants, directly supporting the motivational and affective components of personal meaning-making. This format also

proves to be a cost-effective and replicable model for community-based interventions, allowing for sustainable implementation within existing local frameworks. Lastly, workshops enable direct guidance from facilitators, who can offer real-time support and prompt deeper reflection, ensuring the activity genuinely serves as a vehicle for meaning-making rather than solely a craft exercise.

3.2. Preliminary Exploration

Oshi-katsu Culture in Elderly Community

During the initial phase of this study, a preliminary exploration was conducted to gain deeper insights into the daily lives, interests, and cultural interpretations of the target older adult population within the research settings. This involved informal observations within our targeting community (Yonamoto Housing Complex) and preliminary semi-structured interviews with potential participants. The insights gathered during this period were crucial for tailoring the subsequent workshop design to be highly relevant and engaging.

A significant finding from this preliminary exploration was the unique way in which the concept of “Oshi,” typically associated with youth fan culture, manifested among older adults. Unlike the common focus on media idols, “Oshi” for these elderly individuals often encompassed deeply personal and cherished aspects of their lives. Our observations and interviews revealed that their “Oshi” frequently included:

- Hobbies (e.g., Gardening)
- Plants
- Hometowns and hometown foods
- Mascots of their hometown city or the current city

This broadened understanding of “Oshi” directly informed the development of the “oshi-katsu”-inspired workshops (detailed in Section 3.5), ensuring the activities resonated with participants’ existing interests and emotional attachments. For instance, the Hometown Collage Workshop and Gardening work observed

at Yonamoto Housing Complex were designed to leverage these specific “Oshi” categories.



Figure 3.2 Hometown Collage Workshop and Gardening work at Yonamoto Housing Complex

Yokohama Handmade Marche

Based on preliminary fieldwork and informal interviews, the research team identified that several elderly residents in the Yonamoto community possess a strong interest in traditional Japanese handcrafts, such as small object making (*komonozukuri*). In addition, some elderly participants had prior experience engaging in a variety of handcraft workshops through collaborations with external organizations, suggesting a rich background in crafting practices.

To further explore contemporary handcraft trends and identify activities that are both engaging and accessible to older adults, the researcher conducted an on-site field observation at the Yokohama Handmade Marche on June 29, 2024.

The Yokohama Handmade Marche is one of Japan’s largest-scale handmade events, held annually at Pacifico Yokohama. This two-day festival brings together

creators and artists from across the country to exhibit and sell a diverse range of original handmade items, including crafts, accessories, interior goods, fashion, illustrations, art, and food. The venue features not only handmade product booths by individual creators, but also food booths offering artisanal snacks and sweets¹.

A distinctive feature of the event is the wide variety of hands-on craft workshops, which are open to participants of all ages, including children and seniors. These workshops are led by the creators themselves and offer opportunities for experiential learning beyond passive observation. Examples of workshops available at the event include: Glass Wind Chime Painting, Living Diorama Crafting, Mini Hydrangea Wreath Making, and Initial Leather Charm Workshop.



Figure 3.3 The badge-making workshop in Yokohama Handmade Marche

In addition, some collaborative booths hosted by companies offered mobile workshops such as on-site badge-making stations, allowing visitors to participate in quick and enjoyable creative experiences.

Through this field observation, the researcher gained insight into a variety of

1 Yokohama Handmade Marche, About “YOKOHAMA HANDMADE MARCHE”, <https://handmade-marche.jp/about/> Accessed July 25, 2025



Figure 3.4 The badge created by researcher and the event flyer

handcraft formats that balance creativity with accessibility. These findings informed the later development of workshop activities tailored to the skills and preferences of elderly participants.

Nippori Oshi-Katsu Support Festival

On October 25, 2024, the researcher participated in a public fandom-themed event called the Nippori Oshi-katsu Support Festival, held in the event plaza in front of Nippori Station, Tokyo. The decision to attend was prompted by a poster discovered at Katsutadai Station in Yachiyo City during prior fieldwork (both Katsutadai Station and Nippori Station are connected by the Keisei Main Line, operated by Keisei Electric Railway). This event offered valuable insights into the intersection of fandom culture (oshi-katsu) and local revitalization efforts.

Organized by a department within the Arakawa Ward government in collaboration with the Nippori Fabric Town, Oshicoco Inc., and other local businesses, the event aimed to promote regional development by combining oshi-katsu with the cultural and commercial assets of the Nippori area, especially its rich collection

of textiles, ribbons, and DIY crafting materials.

One of the event’s highlights was a talk show by Ms. Tada, the CEO of Oshicoco, a company known for promoting oshi-katsu culture and merchandise. In her presentation titled “Introduction to Oshi-katsu,” she shared corporate perspective on the concept. According to Ms. Tada:

“An ‘oshi’ refers to someone or something you personally cherish and want to support or express to the world. The object of ‘oshi’ is not limited by gender, dimension, or category, it can be a person, character, or even a thing. Anything can be your ‘oshi’(See Fig 3.5).”

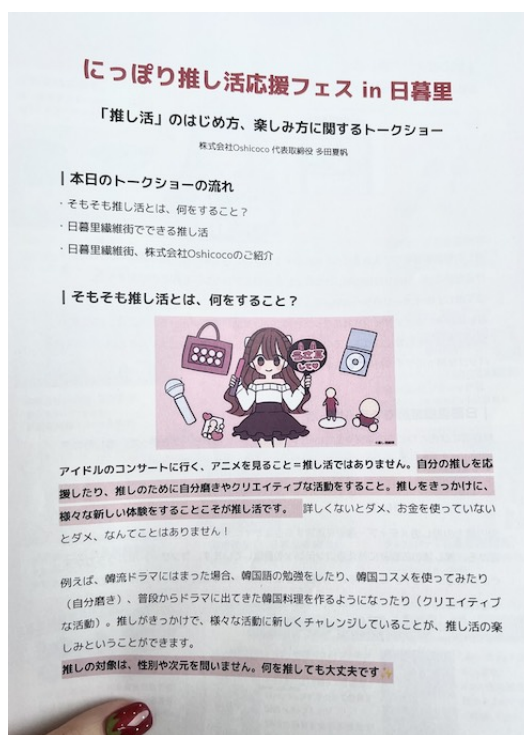


Figure 3.5 Ms. Tada’s presentation material

Furthermore, she defined oshi-katsu as:

“Any activity through which one supports their oshi, engages in self-improvement for their oshi, or creates something inspired by their oshi. Even trying new experiences prompted by one’s oshi is considered part of the joy of oshi-katsu(See Fig 3.5).”

The event featured a wide range of oshi-katsu-related content designed to engage both newcomers and seasoned fans. In collaboration with local creators and businesses, the following activities and booths were offered:

- Oshi-katsu merchandise sales, including oshi-colored accessories, sweets, and decorative items (e.g., photo card holders, trading card sleeves)
- Handmade goods and books, such as guides for creating plush mascots, beaded items, pouches, and DIY oshi albums
- Arakawa-ku mascot character goods, including acrylic stands and stationery
- Interactive workshops, such as: Ribbon crafting for penlights and oshi uchiwa, Lip gloss customization with oshi themes, Coloring balloon activities, Oshi-colored badge-making workshop



Figure 3.6 An on-site staff is assisting the researcher with badge-making at Nippori Oshi-Katsu Support Festival

In addition, a themed plush toy photography booth was installed, which allowed participants to take photos of their plush mascots (nuigurumi) at locations designed to resemble landmarks in Arakawa Ward. This practice, known

as nuikatsu, is considered a subcategory of oshi-katsu in which fans photograph plushies representing their oshi in meaningful settings, creating emotional narratives and memories.

This case illustrates how oshi-katsu, often perceived as an individual hobby, is being strategically utilized to foster community engagement, activate local commerce, and create multi-generational participation through accessible, creative activities.

3.3. Selection of Creative Medium and Cultural Integration

In selecting the materials and their associated activities, two primary criteria were adopted in accordance with the research objectives:

- Regarding materials: Items were chosen based on their familiarity and emotional relevance to older adults;
- Regarding activities: Activities were selected for their ease of participation and accessibility to older participants.

To ensure both familiarity and accessibility for older adult participants, the materials and activities selected for this study were chosen based on their cultural relevance within Japan and their potential for simple, hands-on engagement. Badge-making was adopted as the primary material and creative activity, supplemented by elements from “trading card decoration” culture. Both practices are rooted in Japanese fandom culture and involve materials that are visually engaging and easy to manipulate. This section outlines the historical context and cultural significance of these two mediums, as well as their applicability to older adult communities.

3.3.1 Badge

The Cultural Familiarity and Evolution of Badge-Making in Japan

Although the modern tin badge originated in the United States, it was introduced to Japan in the 1970s by American corporations as a promotional item.

These badges were distributed by companies across various sectors, such as food, beverages, and tobacco, as part of marketing campaigns. Over time, this practice became widespread, and well-known Japanese record stores began producing 25mm badges as giveaways, further embedding the badge into everyday consumer culture².

In the 1980s, “name badges” featuring simple hiragana names like “Taro” or “Hanako” gained popularity in areas such as Harajuku and Shibuya (See Figure 3.7³). Despite their simplicity, they became widely collected and worn. Even today, some small shops continue to make these nostalgic items, and badges have come to be used not just for advertising, but also as decorative accessories⁴.



Figure 3.7 Japanese Name Badges

Though the trend declined for a time, badge-making experienced a resurgence after 2010 with the growth of Japan’s anime and video game industries. Badges

2 Can Badge Maker, <https://www.e-anfini.co.jp/canbadge/qanda/1310/> Accessed Jun 16, 2025

3 Yahoo Japan Shopping, <https://store.shopping.yahoo.co.jp/kamibozu/badge-001.html> Accessed July 27, 2025

4 Can Badge Maker, <https://www.e-anfini.co.jp/canbadge/qanda/1310/> Accessed Jun 16, 2025

featuring characters became a central form of collectible merchandise⁵ This boom gave rise to “ita-bags,” which are bags adorned with large quantities of character badges, and were used to publicly display oshi-katsu-related devotion. As a result, badges gained renewed cultural significance and became a symbol of mainstream oshi-katsu culture in Japan.⁶

Moreover, this trend has since evolved beyond consumption into creative expression, including the crafting of badge decorations (e.g., specialized rosettes⁷). Today, badge-making also includes handcrafted items, reflecting both personal taste and oshi-katsu identity. Given their long-standing presence in Japanese culture, badges are widely familiar across age groups, including among older adults, making them a culturally resonant medium.

Definition of “Badge” in the Context of This Study

In this study, the term badge refers specifically to round, metal-based decorative items commonly found in oshi-katsu culture. These badges typically feature printed images or illustrations on the front and are widely used for personal expression, character support, and fan identity. This definition intentionally excludes other types of badges such as military insignia, ribboned medals, or honorary emblems. The badges discussed here are primarily produced using badge press machines, which allow for standardized front components, composed of a printed paper layer, a protective PET film, and a tinplate top. The reverse side of the badge can be fitted with various types of backing hardware, resulting in multiple formats such as:

- Pin-back badge: equipped with a safety pin for wearing on clothing or bags
- Magnet badge: fitted with a magnet for use on refrigerators or metallic surfaces

5 Can Badge Factory, <https://www.canbadge-factory.jp/canbadge-blog/blog1879.html> Accessed Jun 16, 2025

6 POTOM, <https://badge.potom.co.jp/blog/?p=3063> Accessed Jun 16, 2025

7 Study Sapuri Shingaku (Career Pathway Service), <https://shingakunet.com/journal/trend/20230919000001/> Accessed Jun 16, 2025

- Compact mirror badge: with a small mirror on the back
- Keychain badge: with a hanging loop or chain

Despite these variations in backing hardware, all of these items share the same core structure and aesthetic function. For the purposes of this research, they are collectively categorized as badges.



Figure 3.8 Sample badges that the researcher made before the workshop

Accessibility and Practical Feasibility of Badge-Making

Field research and online investigations revealed that although the cost of badge-making machines in Japan has decreased in recent years, making them more accessible to individuals, such equipment remains uncommon in general community settings. Badge-making is still primarily seen at anime conventions, craft fairs, and artist events, where the target demographic typically includes children, youth, and middle-aged individuals.

Nevertheless, through the researcher's participation in two badge-making events, the activity was found to be intuitive and user-friendly. The simple structure and

low entry barrier suggest that badge-making can be successfully implemented in older adult community workshops, provided that appropriate facilitation is in place.

3.3.2 Trading Card Decoration Culture

Supplementary Use of Trading Card Decoration Culture

To complement badge-making, the study also incorporated elements of Trading Card Decoration, a creative practice rooted in oshi-katsu culture. In this activity, fans personalize transparent card holders containing photos or prints of their oshi by using stickers, ribbons, lace, and other small decorative materials (See Figure 3.9). While originally a fandom display technique, it has evolved into a DIY aesthetic widely shared on social media. One of its main appeals lies in the creative freedom it allows. Participants can choose layouts, colors, and motifs to express their personality and affection for their oshi. This process encourages both visual expression and interpersonal connection. Importantly, many of the materials used in trading card decoration, such as flat stickers, lace trims, and bows, are familiar to older adults and were already used in prior collage-based workshops conducted by the researcher's lab. This familiarity makes the practice adaptable to intergenerational contexts and suitable for older participants.

Definition of “Trading Card Decoration” in the Context of This Study

In the context of this study, trading card decoration is not examined as a standalone object of analysis, but rather used as a cultural reference that informs the workshop design. Although traditionally associated with youth-oriented fandom, its values, creative freedom, symbolic personalization, and visual storytelling, are applied to support expressive engagement in a community setting.

The concept has been adapted as a design framework to guide the development of accessible creative tasks using everyday craft materials. These adaptations allow older adult participants to engage in emotionally meaningful and aesthetically rewarding activities while drawing inspiration from youth fan practices.

This definition serves as the conceptual basis for the structure of the badge-making workshop, which will be described in the following section.



Figure 3.9 Application of Trading Card Decoration in youth oshi-katsu practices (by the researcher)

3.4. Pilot Study

3.4.1 Purpose of Pilot Study

The pilot study served as an exploratory phase aimed at adapting oshi-katsu-inspired craft activities, which are typically targeted at younger individuals, for older adults who are unfamiliar with oshi-katsu culture. Given the gap in cultural familiarity, the primary objective of the pilot study was to identify how creative workshop formats and materials might need to be adjusted for older participants with no prior exposure to this domain.

To achieve this, the pilot study involved a series of trial workshops designed to test different approaches to activity design and facilitation. These trials enabled the researcher to observe participants' responses, identify practical or conceptual barriers, and refine the format accordingly. Through this iterative process, the study aimed to uncover potential issues in advance of the main workshops and develop appropriate design adjustments, contingency plans, or remedial strategies

to ensure smoother implementation in the formal sessions.

3.4.2 Pilot Activities and Iterations

ITOMA Logo Badge



Figure 3.10 ITOMA Badges

This pilot workshop took place on September 27, 2024, during an internal research lab showcase at the Graduate School of Media Design. The aim was to explore informal badge-making in a semi-public academic setting. A set of badges featuring the ITOMA lab logo was prepared in advance. Current students representing the lab at the booth were invited to personalize these badges using a selection of stickers. The participants were free to choose stickers that reflected their names, personalities, or affiliations.

Observation

The activity was well received, with most participants immediately attaching their completed badges to their name tag lanyards or clothing. Many began by using alphabet stickers to represent their names or initials, followed by decorative elements reflecting personal interests, such as stars, animals, or everyday objects. For example, one participant used “AO” as initials and decorated the badge with silver stars and a black cat sticker referencing her pet. Another participant used

party-themed stickers, a panda symbolizing her home country, and a coffee cup, expressing her connection to daily life and study.

In one case, a missing “o” sticker prompted a creative solution, where a pearl sticker was used instead, resulting in a playful and satisfying final product. Informal conversations with participants revealed a sense of belonging and personal identification with the ITOMA lab through the act of decoration. Several non-affiliated visitors also expressed interest in obtaining an ITOMA badge, suggesting the badge’s potential as a tool for outreach and identity expression.

KMD Forum

This trial was held on October 13, 2024, as part of the KMD Forum at Tokyo Portcity Takeshiba. The forum presented real-world projects under the theme “Voyage” and was open to the general public. A badge-making workshop incorporating elements of trading card decoration culture was presented as part of the event, aiming to test the workshop’s public-facing version in terms of feasibility and design clarity.



Figure 3.11 Participants’ Works from KMD Forum

Observation

Approximately 40 participants joined, mostly children and some young adults. The workshop process functioned well, and participants across age groups were able to complete the activity independently or with light facilitation. Facilitators assigned to each stage of the activity helped maintain a smooth workflow. However, the shared table layout led to confusion between 2D and 3D stickers, which were intended for different phases. Some participants placed 3D stickers before the badge pressing stage, which required removal and occasionally caused damage to the design. Additionally, the absence of time or participation limits, combined with limited seating (four to five spots), resulted in prolonged occupation of the workshop space by small groups. This highlighted the need to establish clearer participation rules for future open-access events.

Pilot Workshop at Hiyoshi Campus

This workshop was conducted in preparation for the first scheduled oshi-katsu-inspired badge-making session to be held at the Yonamoto Danchi housing complex with pre-recruited older adult participants. The aim was to verify the feasibility of the proposed process under controlled conditions, including set participant numbers, a fixed time frame, and limited facilitation resources.



Figure 3.12 A participant creating a badge based on a photo she took during a past trip

Observation

The simulation focused on validating several key components: time management, facilitator assignment, and material readiness. During the session, a malfunction was identified in the badge-cutting equipment. Specifically, the machine exhibited oil leakage and failed to reset properly after use. To address this issue, the researcher contacted the manufacturer and prepared backup tools, including a rubber mallet and several pairs of scissors, to allow for manual cutting if necessary.

In addition, the trial revealed that participants with no prior experience using the badge press machine faced a relatively high failure rate, even when preliminary instructions were provided. Based on this finding, it was decided that in the formal workshop, only facilitators with prior training and experience from earlier pilot sessions would operate the badge press machine. This decision was made not only to maintain the smooth flow of the workshop, but also to ensure that participants' creative efforts into which they had invested considerable time and care would result in successful, high-quality badges that matched their expectations. By minimizing the risk of production errors, the workshop could better support a positive and satisfying experience for all participants.

This trial helped ensure that critical logistical aspects could be refined before implementation in the actual community workshop.

3.5. Workshop Design

3.5.1 Material Kit

To ensure the replicability and feasibility of this workshop in local settings, all components of the material kit were selected based on their accessibility within Japan. This ensured that the materials were affordable, easy to procure, and user-friendly for participants. The material kit consisted of two main components: the badge-making equipment set and the design and decoration set. Except for the badge design templates (which were created by the researcher), all other items in the badge-making equipment set were commercially available through major Japanese online retailers such as Amazon Japan. Items in the design and decoration set were selected based on their availability at local 100-yen shops.



Figure 3.13 Material Kit

Badge-Making Equipment Set

- Badge press machine
- Pin-back badge kit:
 - Transparent PET films
 - Tinplate tops
 - Plastic backs with safety pins
- Magnet badge kit:
 - Transparent PET films
 - Tinplate tops
 - Tinplate backs
 - Magnets
 - Silver metallic stickers
- Badge design templates (originally designed by the researcher)

Design and Decoration Set

- Flat Design Materials (Used Before Pressing)
 - Pencils and erasers
 - Watercolor markers
 - Permanent markers
 - Paint pens
 - Flat stickers
- Three-Dimensional Embellishments (Used After Pressing)
 - 3D stickers
 - Plastic ribbon bows and bead decorations
 - Fabric bows and artificial flowers

- Decorative lace strips
- Scissors
- Quick-drying adhesive for plastic surfaces



Figure 3.14 Colored markers, pens and pencils



Figure 3.15 Various flat stickers



Figure 3.16 Various 3D decorations and quick-drying adhesive



Figure 3.17 Fabric ornaments and quick-drying adhesive

Rationale for Preparing Both Pin-Back and Magnet Badge Kits

To better accommodate the diverse preferences and everyday routines of older adult participants, two types of badge formats were prepared for the workshop: the pin-back badge and the magnet badge. This decision was informed by both field observations and preliminary interviews.

During regular volunteer visits to Hokkori Café, it was noted that a large number of magnet badges were actively used on the communal refrigerator in the café's

shared space. Older adult staff members frequently used these magnets to attach notes, reminders, or task lists, indicating that such items held practical value in their daily lives.

In addition, many older adults expressed in preliminary interviews that they enjoyed bringing handmade items home to use as decorations. Given that the badge-making machine allows for interchangeable backing materials, it became feasible to produce both wearable and displayable badge formats using the same core process.

By offering both pin-back and magnet badge options, the workshop allowed participants to choose the format that best suited their lifestyles and creative intentions. This approach also supported self-directed expression by enabling individuals to make design choices aligned with their personal habits, home environments, and aesthetic preferences.

Badge Template

To facilitate a smooth and accessible badge-making experience for participants, the workshop organizer (the author) prepared and printed a series of badge design templates with precise measurements. These included both illustrated templates featuring the mascot character Yacchi and blank base sheets for original artwork. The dual-option approach was intended to accommodate participants with varying levels of confidence in creating and to offer both ready-made and self-expressive formats.

Preliminary testing was conducted to ensure that the printed materials matched the physical dimensions required for badge production. All templates were formatted with clearly marked bleed lines and labeled margins to guide accurate cutting and alignment. Simple visual instructions were also provided on the templates to reduce confusion during the creative process, particularly for older adult participants who might be unfamiliar with badge-making tools. This attention to detail supported both functionality and participant autonomy within the workshop setting.



Figure 3.18 Blank template for free creation



Figure 3.19 Yacchi template

Flat Design Materials (Used Before Pressing)

A variety of flat decoration materials were provided for participants to embellish their badge designs prior to pressing. These simple yet versatile tools encouraged self-expression through both sticker arrangement and freehand drawing.

The selection of flat stickers was intentionally diverse, including Arabic numerals, English letters, Japanese hiragana, and a wide range of seasonal or thematic motifs. These included stars, bows, balloons, and symbols associated with culturally significant events such as New Year's and other traditional festivals. This variety was informed by informal interviews conducted with older adult participants prior to the workshop. Some participants expressed a desire to create badges linked to upcoming holidays, which led to the inclusion of festive and culturally meaningful sticker options. In addition to stickers, the flat design materials also included:

- Watercolor pens and oil-based markers for free drawing and coloring
- Pencils and erasers for sketching
- Scissors and glue for custom cutting and assembly

These tools were selected to ensure accessibility, ease of use, and creative flexibility, especially for older adults with varying levels of fine motor skills or familiarity with craft activities.

Three-Dimensional Design Materials (Used After Pressing)

Following the badge pressing process, participants were invited to further personalize their creations using three-dimensional decorative materials. These embellishments added tactile dimension and enhanced the visual richness of the final product. The available 3D embellishments included:

- Stickers featuring motifs such as pearls, hearts, roses, and stars
- Fabric and plastic bows in various colors and sizes
- Decorative lace trims and small textile elements
- Quick-drying glue for secure attachment of all 3D components

The two-step decoration process, flat embellishment before pressing and 3D customization afterward, allowed participants to layer their designs and create badges that reflected both personal taste and a sense of occasion.

3.5.2 Badge-Making Workflow Structure

The badge-making process, as developed by the author and inspired by trading card decoration culture, was structured into four main stages. These stages served as a general framework for each workshop session. However, depending on the venue, participant demographics, and time constraints, various adaptations were made to suit the specific context. These variations will be described in detail in the following section. The standard badge-making workflow consisted of the following four stages:

Stage 1: Template Selection

Participants chose between pre-designed templates (such as the character Yacchi) or blank base sheets for free design.

Stage 2: Flat Design Creation

Participants decorated their chosen templates using flat materials, such as watercolor pens, markers, and stickers. This stage incorporated core elements of trading card decoration, particularly in its focus on creative layout, sticker selection, and symbolic personalization. Inspired by how fans embellish transparent

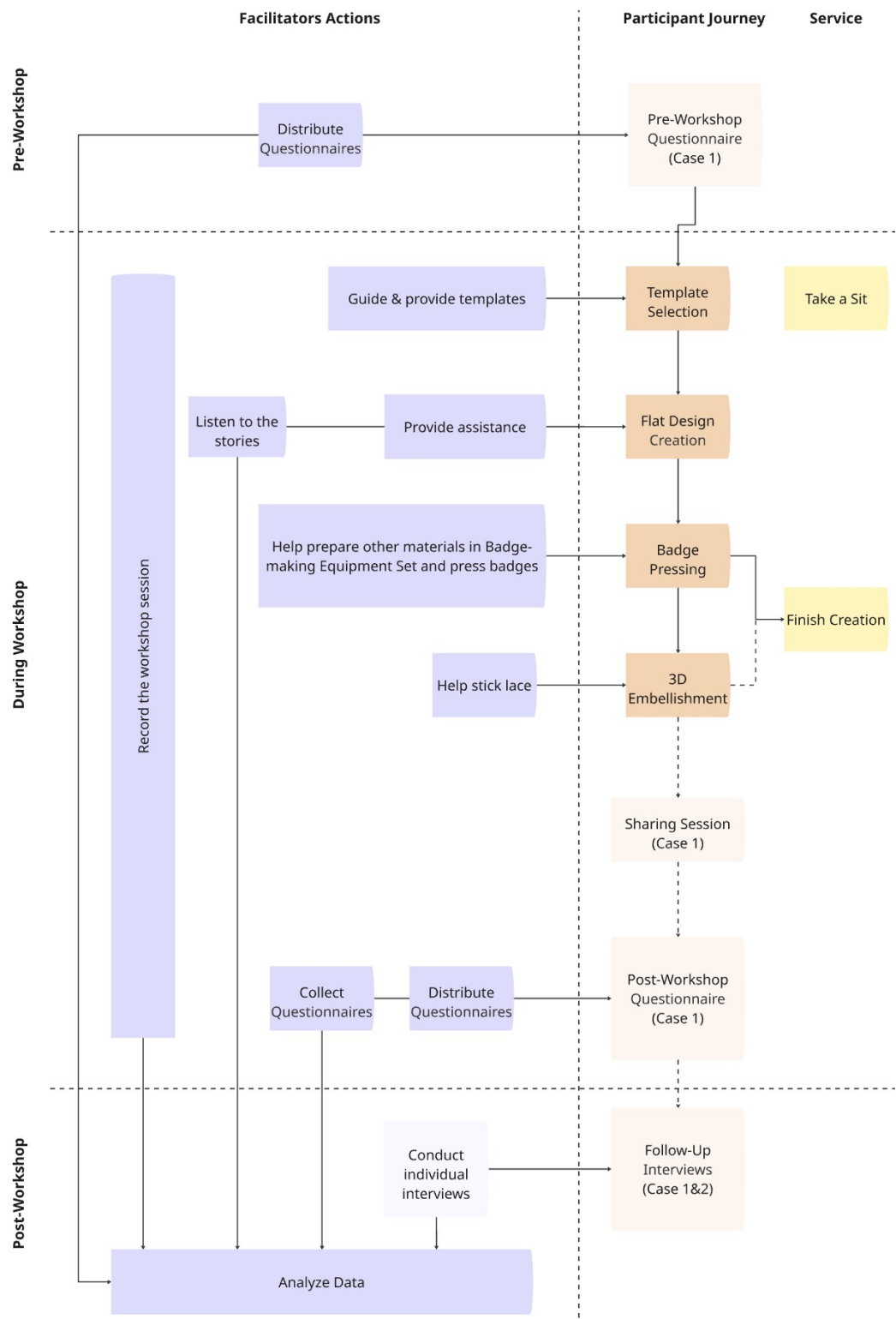


Figure 3.20 Badge-Making Workshop Service Blueprint in this research

card holders, participants were encouraged to layer flat visuals that reflect their personality or emotional connection to the theme.

Stage 3: Badge Pressing (Facilitator-Operated)

Once the flat design was completed, a facilitator operated the badge press machine to assemble the badge on behalf of the participant. Depending on the selected backing component, the finished product was either a pin-back badge or a magnet badge.

Stage 4: 3D Embellishment

After the badge was pressed, participants could further personalize it using three-dimensional decorative elements, such as lace, bows, or pearl stickers. This stage extended the expressive logic of trading card decoration, translating its emphasis on layered textures and decorative finishes into a tactile, hands-on form. These embellishments allowed for additional emotional nuance and aesthetic individuality.

This four-stage structure allowed for both guided participation and flexible adaptation, ensuring accessibility and creative freedom for participants across different workshop environments.

3.6. Case-Adaptations

This section outlines the specific adaptations made to the badge-making workshop across three distinct case settings, primarily differentiated by the roles and contexts of older adults within them. Case 1 involved elderly individuals as direct participants, focusing on their personal meaning-making. Case 2 explored the potential for elderly participants to transition into facilitators, guiding others in the creative process. Finally, Case 3 examined the engagement of elderly individuals within broader public workshops, interacting with a diverse audience. Each of these cases involved unique participant dynamics and contextual factors, necessitating tailored modifications to the materials, templates, and overall workshop flow.

	Workshop Type	Research Setting	Research Location
Case 1	Elderly as Participants	Hokkori Cafe	Hokkori Yonamoto Community Space
Case 2	Elderly as Facilitators	Children's Room	Hokkori Yonamoto Community Space
Case 3	Elderly in Public Workshop	Welfare Center Festival	Yachiyo Socail Welfare Center

Figure 3.21 The table of 3 cases

3.6.1 Case 1: Elderly as Participants

Material Kit and Template Design

Based on preliminary interviews and prior collaborative collage workshops, the materials for this elderly-centered session emphasized ease of use and familiarity. The badge templates primarily featured recognizable images such as:

- Personal photographs brought by participants
- Publicly available images of “Yacchi,” the Yachiyo city mascot
- Non-copyrighted images selected based on a pre-workshop questionnaire

Yacchi, the official mascot of Yachiyo City where Yonamoto Housing Complex is located, frequently appears in various city construction and promotional events (See Figure 3.22⁸). This made it an especially familiar and relatable visual for participants, reinforcing a sense of local identity and engagement.

Stickers and decorations included:

- Medium to large-sized stickers, easy for older adults to manipulate
- Seasonal themes (e.g., Christmas, New Year)
- 3D embellishments like pearl and heart stickers, lace trims, and fabric bows

⁸ Yachiyo City, Yacchi's Profile <https://www.city.yachiyo.lg.jp/site/yacchi-jouhoukyoku/1341.html> (in Japanese). Accessed July 28, 2025.



Figure 3.22 Yacchi's profile image

Workshop Flow and Adaptations

Given the creative tendencies of older adults to prefer combining pre-existing materials over free drawing, the session included:

- ***Stage 1: Image Preparation and Template Selection***
 - Participants submitted image preferences through a pre-workshop questionnaire.
 - A digital photo collection booth was set up to accommodate late decisions and walk-in participants.
- ***Stage 2: Flat Design Creation with Introductory Briefing***
 - An introduction to the oshi-katsu concept was provided, including its emotional and social benefits.
 - Participants practiced using a pre-designed Yacchi badge template themed around the upcoming New Year.
- ***Stage 3: Badge Pressing***

- Facilitators operated the badge press machines to ensure successful badge creation and minimize the risk of error.

- ***Stage 4: Personal Oshi Badge Creation and 3D Decoration***

- Participants created their own oshi badge using printed or pre-selected images and added 3D embellishments.

- ***Stage 5: Sharing and Presentation***

- Participants introduced their badges, shared design stories, and discussed the meaning of their oshi with others.

- ***Stage 6: Reflection and Feedback Collection***

- A post-workshop questionnaire was distributed to gather impressions and suggestions.

No.	時刻	所要時間	内容	進行	サポーター
1	14:00-14:10	10分	電子写真の受け付け (もしあれば)	リ	ジェリー リュウ
2	14:10-14:20	10分	担当者の自己紹介・ 「推し」や「推し活」についての 紹介	リュウ	ジェリー リ
3	14:20-14:40	20分	やっちのバッジ作り	リュウ	ジェリー リ リュウ
4	14:40-15:10	30分	自分のバッジ作り	リュウ	ジェリー リ リュウ
5	15:10-15:35	15~25分	気軽なシェア会 (トークセッション)	リュウ	ジェリー リ
6	15:35-15:45	10分	アンケート	リュウ	ジェリー リ

合計：約105分

Figure 3.23 Time schedule of the workshop process

3.6.2 Case 2: Elderly as Facilitators

Material Kit and Template Design

Insights from the KMD Forum trial indicated that children possess high imaginative capacity, making it unnecessary to provide pre-designed templates. Only blank badge templates were prepared.

Stickers and decorations included:

- A wide array of sticker types, including oshi-katsu-themed options
- Smaller-sized stickers to support detailed creativity

Workshop Flow and Adaptations

These sessions were proposed by elderly participants who wished to share the experience with local children. Given the diversity in children's age, gender, and nationality:

- ***Stage 1: Template Selection***
 - Children selected blank badge templates to initiate freeform design.
- ***Stage 2: Flat Design Creation***
 - Participants decorated the templates using stickers, pens, and markers.
- ***Stage 3: Badge Pressing***
 - Two facilitators handled the badge pressing process.
- ***Stage 4: 3D Decoration (Optional)***
 - Participants had the option to add embellishments to their completed badges.

Follow-up interviews were conducted with the older adult proposers to assess the social and emotional outcomes of this intergenerational activity.

3.6.3 Case 3: Elderly in Public Workshop

Material Kit and Template Design

Considering the mixed audience (older adults and children accompanied by parents), this event combined features from both previous cases:

- A portable printer was prepared to print participant-submitted images
- Non-copyrighted images included Japanese cultural motifs (e.g., Mt. Fuji, cherry blossoms), pets, and flowers
- Eight unique Yacchi images were provided (excluding those commercially sold)
- Two blank templates were also included for free design

Stickers and decorations included:

- All sizes and types, catering to both age groups

Workshop Flow and Adaptations

The simplified workflow ensured accessibility for all participants:

- ***Stage 1: Template Selection or Personal Photo Submission***
 - Participants chose a pre-printed template or submitted a personal image to be printed onsite.
- ***Stage 2: Flat Design Creation***
 - Participants decorated their templates with flat design materials.
- ***Stage 3: Badge Pressing***
 - Two facilitators operated the badge press to assist all participants.
- ***Stage 4: 3D Decoration (Optional)***
 - Optional decorations were added, and a facilitator assisted with glue-based embellishments as needed.

These three cases demonstrate the flexibility of the badge-making workshop framework, which could be adapted according to the needs and preferences of different community groups while maintaining the core goals of creative expression, personalization, and community engagement.

3.7. Methodology: Qualitative Case Study

3.7.1 Definition and Rationale for Qualitative Research

This study adopts a qualitative research methodology to explore older adults' experiences and perceptions of oshi-katsu, a deeply personal and culturally nuanced activity, in a community setting. Qualitative research is particularly suited for this inquiry because it seeks to understand how individuals make sense of new, subjective experiences in real-life contexts, rather than testing predefined hypotheses or measuring outcomes numerically [34].

According to Creswell (2016), qualitative research is “an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem,” emphasizing an inductive and flexible process that allows the researcher to interpret complex personal experiences [35]. Because oshi-katsu is a relatively unfamiliar concept among older adults and its impact may vary based on personal values, memories, and emotional responses, a qualitative approach allows for rich, contextualized insights into how participants receive and engage with the activity.

Furthermore, qualitative research is ideal when the goal is to:

- Understand subjective experiences and personal meaning-making
- Study new or emerging practices with no established metrics
- Gather data through direct interaction with participants in natural settings [36].

Given that this research is rooted in community settings and involves an aging population, qualitative methods also support ethical, respectful, and flexible interaction, essential when working with older adults who may have varying levels of comfort with formal testing or structured interviews.

3.7.2 Data Collection Methods

To capture the depth and variation in participants' experiences, multiple qualitative data collection methods were employed:

- **Pre- and Post-Workshop Questionnaires:** Open-ended responses provided insight into participants' initial expectations, preferences, and later reflections on the workshop. Rather than measuring performance, these questionnaires helped surface emotional reactions, perceived value, and intentions for future engagement with oshi-katsu.
- **Observation:** This allowed the researcher to record real-time behaviors, levels of engagement, social interaction, and non-verbal cues, which are often especially revealing in older adult populations where verbal expression may vary.
- **Informal Conversational Interviews:** Conducted during and after the workshop, these flexible, participant-led conversations encouraged older adults to express their thoughts in a relaxed, spontaneous way, often yielding more authentic responses than structured interviews [37].
- **Follow-Up Interviews:** These provided insight into whether and how participants continued to think about or engage with oshi-katsu after the workshop, allowing for a more longitudinal understanding of the experience's impact.

In summary, qualitative research enables this study to explore how older adults react to and interpret a new cultural activity like oshi-katsu, through a combination of conversational, observational, and reflective tools that honor their voices, contexts, and lived experiences.

3.8. Ethical Consideration

Although the workshop of Case 2 was designed for children, no personal data was collected from the child participants. The research team ensured that all activities remained observational and did not involve any form of data recording

that could identify individual minors. The workshop was conducted solely as a creative experience, with the intention of providing an inclusive and enjoyable community activity. All data referenced in this study pertains exclusively to adult participants who voluntarily engaged in post-activity reflection or feedback.

Chapter 4

Findings

4.1. Case 1: Elderly as Participants

4.1.1 Participant Recruitment and Demographics

In Case 1, participants were recruited through a period of regular volunteer visits to the Hokkori Café, during which the research team engaged in casual conversations with local residents. This outreach led to the identification of six older adults who expressed interest in the badge-making workshop and were available to participate. In addition, two more elderly participants were recruited during an impromptu visit to the Hokkori Yonamoto community space. As a result, a total of eight elderly women residing in the same housing complex participated in Case 1. Their ages ranged from 74 to 81.

4.1.2 Pre-workshop Questionnaire

Pre-Workshop Questionnaire: Understanding Internalized Oshi and Participant Expectations

Prior to the workshop, a pre-questionnaire was administered to the six participants who had confirmed attendance. This questionnaire was designed to assess their baseline understanding of oshi and their initial expectations toward the activity.

The first question introduced the core idea behind oshi-katsu without explicitly using technical or youth-oriented terminology. Instead, participants were asked whether there was “something or someone you especially like and would like to express or share with others.” This phrasing was intentionally selected to be emotionally resonant and easily comprehensible for older adults. Those who responded affirmatively were then asked to choose from several categories that

reflected common types of oshi identified during earlier fieldwork, such as:

- Places (e.g., hometowns, restaurants)
- Hobbies (e.g., food, community activities, mascots, music, plants)
- People (e.g., family members, actors, singers)
- Others (e.g., festivals, memories)

This approach allowed participants to reflect on personally meaningful connections without requiring familiarity with the term oshi, and instead encouraged recognition of cherished elements in their daily lives and life histories.

Findings

- Three participants selected hobbies as their oshi (e.g., organizing community events, music, and plants).
- One participant identified a place, which is her hometown, Aoshima Beach in Miyazaki Prefecture.
- One selected “family” under the people category.
- Two participants expressed being “very interested,” while the remaining four indicated they were “somewhat interested.”
- Two participants opted to prepare their own photos and materials. The remaining four requested specific themes: animals (e.g., pandas, dogs), vegetables and plants, and seasonal nature motifs (flowers, fruits, etc.).

These responses highlighted a diverse but deeply personal understanding of oshi among the participants, reflecting internal sources of attachment rooted in daily life, memories, and sensory familiarity rather than in mass media figures or merchandise.

4.1.3 Workshop Observation Findings

Observed Engagement, Emotional Resonance, and Meaning-Making through Crafting

Throughout the badge-making workshop, participants demonstrated high levels of engagement and emotional responsiveness, observable through their non-verbal expressions, active interaction with peers and facilitators, and deliberate choices made during the crafting process. These observations offer insights into how older adults reinterpreted the unfamiliar concept of oshi in ways that were personally meaningful and socially connected.

Internalized Oshi and Life Reflection

Rather than adopting youth-oriented models of fandom, participants naturally interpreted oshi as objects, people, and experiences tied to their memories and values. The badge-making process served as an entry point for self-reflection, enabling participants to reconstruct personal narratives in visual form. Examples include:

- A photograph from a long-running Children’s Room event, symbolizing pride in community involvement.
- A humorous reinterpretation of a collage of cabbage image and Yacchi into a character named “Cabba-ccchi,” reflecting personal life observations through satire.
- A quiet, unadorned family photo badge, revealing a preference for simplicity and reverence in memory-keeping.

These expressions highlighted a deeply internalized form of oshi, rooted not in external adoration but in meaningful lived experience.

Crafting as Self-Expression

Participants used the badge as a medium to express personal emotions, identities, and values through creative choices in layout, text, and ornamentation:



Figure 4.1 Badges made by a participant passionate about running community events for children

- Decorative elements such as lace, ribbons, stickers, and character motifs were carefully selected to match individual tastes and thematic intentions.
- Some participants used text-based stickers like “Especially For You” or “Thank you” to convey affectionate or reflective sentiments.
- Even those initially hesitant (e.g., expressing worries about “small handiwork”) were inspired to experiment after seeing others’ creative approaches, leading to collaborative exploration.

Peer Interaction and Shared Meaning-Making

A notable aspect of the workshop was the emergence of spontaneous, peer-led dialogue. During the crafting stage, participants naturally began conversing with those seated nearby, discussing not only their own badge themes but also asking about others’ oshi. These exchanges often began with questions such as, “What did you choose?” or “What does this photo mean to you?” and evolved into rich conversations around personal histories and preferences.

In several cases, participants consulted each other and the facilitator while selecting stickers or arranging badge components. These moments of collaborative

decision-making became opportunities for mutual discovery and empathy. Sharing opinions about visual composition often led to deeper conversations about why certain elements were chosen, thus reinforcing oshi as a relational and expressive concept.

The final sharing session extended this dynamic further, as participants presented their finished badges along with the stories behind them. This process not only deepened their own self-understanding but also fostered communal reflection, reinforcing a sense of belonging through narrative resonance.



Figure 4.2 Participant is sharing her oshi badge

4.1.4 Post-workshop Questionnaire Results

Post-Workshop Questionnaire: Meaningful Engagement and Reflections

Following the workshop, participants completed a post-questionnaire consisting of three open-ended items:

1. Which part of the workshop did you enjoy the most? (Options: badge-making, sharing session, or other)
2. Do you plan to display your finished badge? If so, where?
3. Any comments, reflections, or suggestions for future workshops?

Findings

- All six participants selected badge-making as the most enjoyable part of the workshop. Three also selected the sharing session as equally enjoyable.
- One participant noted that even though she did not actively speak during the sharing session, she greatly enjoyed chatting with others while choosing decorations, highlighting the informal and relational value of the experience.
- Seven participants reported plans to display their completed badges. Their responses varied according to badge type:
 - Pin-back badges were intended to be worn as pendants on lanyards or attached to personal items such as bags, hats, dolls, or clothing.
 - Magnet badges were intended for display on home surfaces such as refrigerators or doors.
- One participant stated that she would not display her badge, as she planned to gift it to a friend, demonstrating a relational and altruistic interpretation of the crafting activity.

Participants' open-ended feedback suggested the workshop inspired both emotional satisfaction and a sense of expanded social imagination:

- One participant expressed a desire for local children to experience a similar workshop.
- Another hoped that friends who could not attend this session might join future ones.
- One participant, initially hesitant due to lack of confidence in crafting skills, stated that “when doing it together with others, my motivation lifted” and ended up experimenting with lace decorations after seeing others do so.
- Another participant commented on being surprised by her own creativity: “I was surprised by my own imagination.”

These reflections indicate that the badge-making workshop, centered around oshi as a medium for self-expression and emotional storytelling, served as a meaningful social and creative experience. Participants did not merely engage in a manual activity, but also enacted personal meaning, witnessed their own and others' creativity, and imagined future roles within their community (e.g., inviting others, facilitating children's participation).

4.1.5 Follow-up Interview Insights

Sustained Engagement and Emergent Social Impacts

The follow-up interviews, conducted several weeks after the initial workshop, provided valuable insights into how older adult participants continued to engage with the workshop's outcomes and reflect on their experiences. These narratives reveal the potential for creative, oshi-centered activities to foster ongoing emotional resonance, intergenerational communication, and community-oriented thinking among aging populations.

Continued Attachment and Cautious Display

A number of participants reported incorporating the badges they created into their daily environments, displaying them on household surfaces such as refrigerators, doors, or shelves. Some individuals also attached their badges to personal items such as handbags or lanyards. However, participants expressed a reluctance to take these items outdoors, citing concern over the possibility of accidental loss. The badges were described as the product of meaningful personal effort and emotional investment, underscoring a sense of symbolic value and irreplaceability attributed to the crafted object.

Facilitating Intergenerational Dialogue

In one notable instance, a participant used a family photograph as the basis for her badge design. The finished badge prompted an unexpected dialogue with her adult son, who expressed interest in the image and engaged in discussion regarding its background and significance. Subsequently, he brought the badge to his own home, where it was displayed and further shared with his immediate family. This



Figure 4.3 Badges decorated by the participant at the community space

episode illustrates the badge's function not merely as a creative artifact, but as a medium for fostering intergenerational connection and memory-sharing within the family unit.

4.2. Case 2: Elderly as Facilitators

The second case centers on the transformation of the badge-making workshop into a child-focused activity, led by two older adult participants from the Case 1. Inspired by their personal experiences during the workshop, these older adults expressed a strong desire to offer the activity to younger members of their community. What began as a reflective, creative exercise for older adults thus became the basis for an intergenerational initiative, demonstrating how meaningful participation can extend beyond personal fulfillment to inspire new forms of social contribution.

4.2.1 Participant Recruitment and Demographics

To bring this idea to life, two badge-making sessions were hosted during the weekly Children's Room program at the Hokkori Yonamoto Community Space. For each session, two tables were set up, and children interested in participating queued and

joined in an orderly manner. The first and second sessions engaged ten and twelve children, respectively, most of whom were in the 4th to 6th grades of elementary school. This new context offered further insights into how creative expression can foster connection, curiosity, and continuity across generations.

4.2.2 Workshop Observation Findings

Observations from the two children's badge-making workshops revealed a notable shift in the roles assumed by the older adult participants. Their involvement evolved from passive observation to active facilitation, reflecting increased ownership, confidence, and engagement with the workshop process.

During the first children's workshop, older adults who had previously participated in the initial oshi-katsu-inspired session took the initiative to support the children in their creative tasks. Drawing from their own experience, they gently reminded children to keep their designs within the designated boundaries (e.g., not exceeding the red lines) and offered informal guidance throughout the activity.

In the second workshop, this facilitative role expanded. Several children who had participated in the previous session returned and began helping their peers by demonstrating badge-making techniques and offering practical tips, such as advising others not to use 3D stickers during the flat design stage. This peer-to-peer interaction shifted part of the instructional responsibility away from adults and toward the children themselves.

In response to these dynamics, the older participants adapted once again. They assumed a more coordinative role, actively collaborating with the workshop facilitator (i.e., the researcher). For example, they inquired about specific procedures, confirmed material availability, and helped monitor the overall workflow and participant progress. Notably, the inclusion of new male participants among the children prompted further involvement by the older adults, who appeared eager to ensure that the workshop remained inclusive, organized, and enjoyable for all participants.

These observations illustrate the progressive role transformation of older adult participants, from learners to mentors to informal co-facilitators, highlighting the potential of creative community-based practices to foster agency, social contribution, and intergenerational leadership.

4.2.3 Follow-up Interview Insights

The follow-up interviews, conducted a week and 1 month after the children's workshops, offered valuable reflections on how older adult participants internalized and interpreted their evolving roles during the sessions. Their narratives reinforced observational findings and illuminated the deeper personal meanings embedded in their workshop experiences.

Adaptive Support and Role Transformation

Participants reflected on the contrast between the two workshop sessions. In the first children's workshop, many children were unfamiliar with the badge-making process and expressed confusion or hesitation. Older adults recounted how children approached them for advice, asking questions such as "What can I draw?", which allowed the older adult participants to provide creative suggestions and present sample badges prepared by the research team. This moment positioned the older adults as approachable sources of guidance, enabling them to draw on their prior experience in a supportive, relational capacity.

In the second workshop, returning children exhibited increased independence and creativity, initiating their own designs and offering assistance to peers. As the number of participants grew and the workshop environment became more dynamic, older adults recognized the need to help maintain an orderly and inclusive experience. In response, they actively assumed co-organizational roles, consulting with the researcher on materials, processes, and time management, and helping ensure that all children were able to complete their badges smoothly.

Emotional Fulfillment and Meaningful Contribution

Beyond logistical involvement, the older participants expressed a strong sense of emotional fulfillment in contributing to a meaningful creative experience for the children. They spoke of the joy in enabling children to create badges that were "one-of-a-kind" and uniquely their own. For the older adult facilitators, this was not only an act of support, but also a symbolic gesture of helping younger generations express themselves freely and proudly.

Several poignant moments were recalled during the interviews. One participant

described a particularly shy child who, after completing their badge, proudly held it up to show their mother, an act the elder found deeply moving. Others highlighted how older children spontaneously assisted younger peers during the workshop, offering guidance and encouragement. Observing these behaviors left a lasting impression on the older adults, who expressed a sense of gratification and inspiration in witnessing such acts of kindness, confidence, and creativity.

These reflections underscore the intergenerational value and personal significance that the badge-making workshops held for older participants, transforming them from attendees into empathetic facilitators, community contributors, and witnesses to the growth of the next generation.

4.3. Case 3: Elderly in Public Workshop

4.3.1 Participant Recruitment and Demographics

The third workshop took place during the monthly Welfare Center Festival, an event organized by the Yachiyo Social Welfare Council and held at the local Welfare Center. Participation in the badge-making activity was open to festival attendees who expressed interest on-site. As a result, the participant group was highly diverse, including children, adults, individuals with disabilities, and older adults. However, in alignment with the scope of this study and its central research question, namely, the exploration of personal meanings embedded in the badges created by elderly participants, the following analysis will focus exclusively on the experiences and outcomes related to older adult participants.

4.3.2 Workshop Observation Findings

In the third workshop, participant observation was the primary method of data collection. Researchers offered hands-on assistance when needed and engaged participants in informal conversation, often learning about the personal stories embedded in the badges as they were being created. This approach allowed for spontaneous storytelling and deeper insight into the symbolic value of the activity for older adult participants.

Based on the observed content and shared narratives, the badges created in this session could be broadly categorized into three thematic types: gifting, personal expressions, and life stories.

Creating for Others: Gifting Motivation

Badges in this category were created with the intention of being given to loved ones. One participant, for example, printed a photograph of himself performing as a magician, a role he occasionally takes on in his spare time. He created two identical badges featuring this image and told the researchers that he planned to give them to his grandchildren, so that they would know their grandfather is a “cool magician.” This act of gifting was not only a gesture of affection, but also a way of sharing identity and pride across generations.

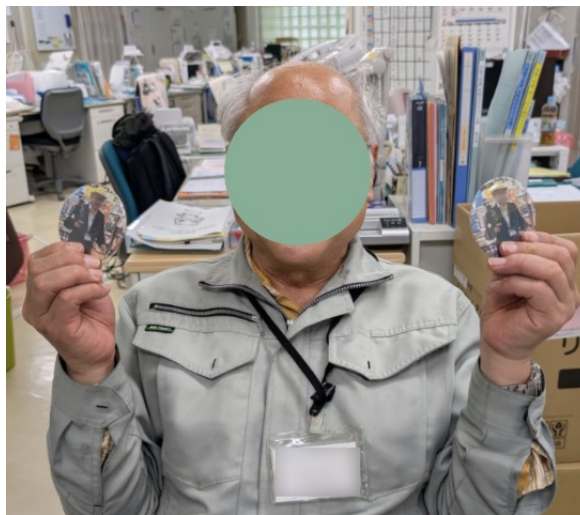


Figure 4.4 The “Cool Magician” and his two gift badges

Creating for Enjoyment: Local Symbol Yacchi Personalization

A second group of badges centered around playful personalization and individual identity, often inspired by the presence of Yacchi, the city’s mascot. Many older participants were initially drawn to the workshop by their interest in Yacchi. They created badges that featured the character, often adding personal touches,

such as their own names, positive phrases like “happy,” or decorative elements like stars, flowers, sweets, and cute animals. These creations served as tokens of joy and self-expression, blending a familiar local symbol with uniquely personal embellishments.

Creating for Memory/Storytelling: Life Stories

The third and most narratively rich category, life stories, emerged from badges that sparked in-depth personal storytelling. These badges functioned not only as creative objects but as prompts for recalling and sharing meaningful life experiences.

One participant, after finishing her badge, began discussing where she would like to display it, eventually mentioning the entrance area of her home. This led to a conversation about her long-standing hobby of textile craft. She spontaneously showed the researchers photos on her phone of handmade seasonal decorations she had sewn, including a miniature suit of armor crafted for Children’s Day. She expressed her intention to hang the badge on her front door, integrating it into her rotating display of handmade decorations, a deeply personal and symbolic act of placing new meaning into her domestic space.

Another participant asked the researcher if any cat-themed images were available. While initially focused on locating a text sticker that read “Momo,” she gradually revealed that “Momo” was the name of a beloved cat she had once owned. Although she no longer had a photo of Momo, she chose an image of a green-eyed tabby that she said looked exactly like her. As she worked, she also selected a close-up image of cherry blossoms and a vivid golden ribbon to decorate it. When asked about a sticker labeled “Nana,” she shyly explained that it was her own name, adding that she wanted to create a badge featuring her favorite flower to represent herself.

These examples illustrate the depth of emotional resonance that badge-making can carry for older adults. In this context, the badges were not merely craft objects but became vessels for memory, identity, affection, and personal narrative, serving as small, tangible artifacts of meaning-making.

Reframing Hesitation into Personal Engagement

One additional observation highlighted a participant's shift from initial reluctance to enthusiastic engagement. An elderly man who visited the workshop in the morning initially expressed hesitation, stating that making a badge by hand seemed troublesome. However, after a facilitator reassured him that the process was simple and that assistance would be available throughout, he agreed to participate. With support from the researchers, he successfully completed his own Yacchi-themed badge and appeared pleased with the outcome.

Immediately after finishing his badge, he asked how long the workshop would continue that day, explaining that he believed children would particularly enjoy the activity. He expressed interest in returning later that afternoon with several children so they could also experience badge-making.

This episode illustrates how a participant's perception of the activity shifted through direct experience, transforming from an initial sense of burden to a source of enjoyment and value. The participant's eagerness to share the experience with others suggests that the badge held a positive personal meaning, not only as a product of his own creation but also as an activity he now considered worth sharing with the next generation.



Figure 4.5 An older participant with the child he invited to join later

Chapter 5

Discussion

5.1. Cross-case Analysis: Personal Meaning Framework

This section synthesizes findings from the three workshop cases through the lens of personal meaning, drawing on Wong (1989)’s conceptualization of meaning as comprising cognitive, motivational, and affective dimensions [11]. Rather than restating each case, the analysis focuses on identifying cross-cutting themes that emerged consistently across settings, structured by these three foundational components of meaning.

5.1.1 Cognitive Dimension: Role Reinterpretation, Symbolic Assignment, and Communication Enhancement

The cognitive dimension of personal meaning was profoundly evident in the workshop cases, particularly through participants’ active engagement in role reinterpretation, symbolic assignment, and communication enhancement via the badge-making process. Across all workshops, older participants cognitively engaged with “oshi” not in its youth-oriented, media-based form, but as a deeply personal and symbolic framework for expressing life experiences. This was evident in how participants selected images and decorations for badge-making, not for aesthetic value alone, but to articulate personal identity and memory.

Badge-making thus functioned as a powerful form of autobiographical storytelling and reflection. Participants interpreted the prompt “something or someone you especially like” as an invitation to delve into their life priorities and experiences, demonstrating how they instinctively adapted the “oshi” idea into a

personal narrative format, even without prior knowledge of contemporary oshikatsu.

Reinterpretation of Past and Current Roles

Participants engaged in creative storytelling during the badge-making process, leading to a reinterpretation of their personal roles. For instance, some adopted new self-perceptions such as “mother,” “wife,” “activity organizer,” or even “magician.” This reflective process often led to surprising and enjoyable self-discovery, with one participant remarking, “The workshop was surprising and enjoyable, allowing me to explore my own ideas.”

Assignment of Symbolic Meanings to Badges

Participants imbued their badges with profound symbolic meanings. The chosen images and decorations represented significant aspects of their lives, including cherished memories, the passage of seasons, strong family ties, and recent impressive experiences. Each badge became a condensed symbol of personal history and value.

Enhancement of Intergenerational Communication:

The physical creation of the badges served as a catalyst for cognitive engagement in a broader social context. The badges often triggered rich intergenerational conversations, as participants shared the stories and meanings behind their creations with others. This process fostered a deeper understanding and connection across different age groups.

5.1.2 Motivational Dimension: Social Connection, Purposeful Creation, and Evolving Roles

Motivational elements emerged strongly across all three workshop cases, revealing participants’ intrinsic drive towards meaningful engagement, social connection, and future-oriented contributions. These motivations extended beyond mere individual expression, highlighting a profound desire to connect with others and give

back to their communities.

Social Connection Goals

A primary motivation for participants was the goal of social connection, actively demonstrated by their decision to join the workshops. The shared activity fostered an environment conducive to new interactions and strengthening existing bonds.



Figure 5.1 Two participants are exploring ways to incorporate lace into 3D embellishment

Meaningful Goal-Setting

Participants engaged in purposeful goal-setting, often with an altruistic or relational focus. Many expressed a clear intention to create badges as gifts for significant others, such as friends or grandchildren. This was exemplified by participants stating, “I’m going to give it to my friend as a gift,” and “I’m going to give them to my two grandchildren as a gift.” This act of giving reflects a strong generative drive to create something of value for others.

Rediscovering Interests

The workshops served as a catalyst for participants to rediscover personal interests, particularly in handicraft and other creative activities. This renewed engagement with hobbies provided a sense of purpose and enjoyment, contributing to their overall well-being.

Role Transformation

A significant motivational shift observed was the transformation of participants' roles within the workshop context, often moving from passive recipients to active contributors. This trajectory, from initial participant to facilitator, and even a future aspiration to be an organizer, showcased a deepening commitment and desire for greater involvement. One participant articulated this generative desire, expressing, "...I'm glad I had this opportunity because it's not something I can easily do on my own! I want children to experience it too." This quote powerfully illustrates a shift from individual benefit to a desire for broader social contribution and sharing of the experience with younger generations.

5.1.3 Affective Dimension: Emotional Resonance, Personal Validation, and Intergenerational Fulfillment

Emotionally, the workshops elicited a rich spectrum of feelings, moving participants beyond simple enjoyment to deeper emotional resonance and interpersonal connection. These affective experiences were closely tied to both personal achievements and shared social interactions.

Pride and Happiness

Participants consistently expressed feelings of pride and happiness, particularly when they were showing and talking about their completed badges. The act of presenting their creations and narrating the stories behind them was a significant source of positive emotion.

Joy from Recognition by Others

A profound sense of joy stemmed from receiving recognition and appreciation from others. This was evident in various instances, such as the sustained creative activity by a participant who became a regular “creator,” or the positive feedback received for unique designs like the “Cabba-cchi (cabbage+Yacchi)” creative collage. Such recognition validated their efforts and creativity.



Figure 5.2 A participant is designing her “Cabba-cchi” badge (a combination of Yacchi and cabbage)



Figure 5.3 Participant is sharing her “Cabba-cchi” badge

Renewed Capability Sense

Many older participants experienced a powerful sense of renewed capability. The hands-on, creative nature of the badge-making activity led to a pleasant surprise at their own skills, encapsulated by the common sentiment, “I didn’t know I could still do this.” This realization fostered a sense of self-efficacy and confidence.

Intergenerational Fulfillment

The workshops also cultivated a unique sense of intergenerational fulfillment. Older adult participants felt deep satisfaction and were moved by witnessing children successfully create unique badges. This was further amplified by observing instances of children helping each other during the workshops, which fostered feelings of warmth, connection, and hope for the younger generation.

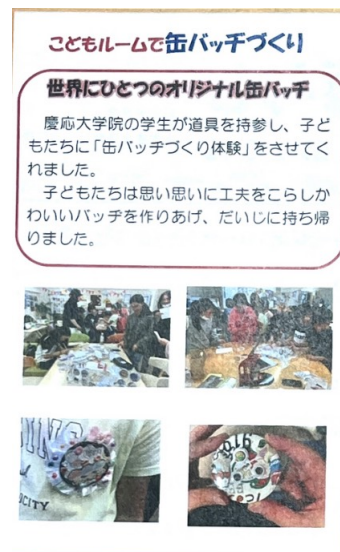


Figure 5.4 Excerpt from the Yonamoto newspaper reporting on the Case 2 workshop.

5.1.4 Conclusion of Cross-case Synthesis

The cross-case analysis of the three workshops, examined through the lens of Wong's tripartite model of personal meaning, reveals a rich and integrated participant experience. The findings consistently demonstrate how the creative activities, particularly badge-making, served as powerful conduits for generating and experiencing meaning across cognitive, motivational, and affective dimensions.

Cognitively, participants engaged in significant role reinterpretation, symbolic assignment, and intergenerational communication enhancement. The badge-making process provided a tangible means for older adults to reflect on their life experiences, assign personal significance to symbols, and articulate their identities, often

leading to surprising insights and deeper understanding of self and others across generations.

Motivationally, the workshops fostered strong drives towards social connection, purposeful creation, and evolving roles. Participants were motivated not only by individual interest but also by a profound desire to connect with peers, create meaningful gifts for loved ones, and actively contribute to the workshop community, even transitioning into facilitative roles that demonstrated a generative impulse to share their experience.

Affectively, the experience was characterized by rich emotional resonance, personal validation, and intergenerational fulfillment. Participants expressed profound pride and happiness in their creations, experienced joy from the recognition of their efforts by others, and gained a renewed sense of personal capability. Crucially, witnessing the engagement and cooperation among children in the workshops also brought a unique and moving sense of fulfillment for older adults.

Collectively, these findings demonstrate that the workshop activities provided a holistic and multidimensional pathway to personal meaning. The interplay between cognitive reflection, motivational drives for connection and contribution, and the resulting positive emotional experiences created a deeply meaningful engagement for older adults. This synthesis highlights how the seemingly simple act of creative expression can become a powerful vehicle for identity construction, social integration, and a renewed sense of purpose and joy in later life.

5.2. Significance and Contributions

This study significantly contributes to understanding how creative engagement, specifically through badge-making within an “oshi” cultural context, fosters multidimensional meaning-making for older adults. Our findings reveal that elderly participants actively engaged in three-dimensional meaning-making by creatively expressing cherished relationships, memories, and values.

The importance of this meaning-making is highlighted in the context of successful aging. As Wong (1989) states, “Personal meaning plays a key role in enhancing life satisfaction and reducing stress, making it especially vital for adapting well to the challenges of aging” [11]. Our research aligns with this, demonstrating how

participants derived well-being from their creative engagement.

Furthermore, this study supports the evolving definition of successful aging, which now emphasizes cognitive functioning, active life engagement, and subjective well-being, moving beyond a sole focus on physical health [28]. The “oshikatsu” activities, by strengthening the affective component of meaning-making, directly contributed to participants’ subjective well-being, showing how even youth-oriented activities can support holistic well-being in later life.

In essence, this research shifts the perspective on aging from inevitable decline to a personalized journey. It underscores that well-being can be maintained and enhanced through diverse and unexpected avenues, recognizing aging as a dynamic process influenced by opportunities for meaningful engagement and expression.

5.3. Long-Term Impact

In Case 1, one of the elderly residents who helped organize activities for children had already observed and inquired about how to operate the badge-making machine. Later, during the children’s workshop in Case 2, we noticed that several elderly participants intentionally took on roles as facilitators and co-organizers. In follow-up interviews, some of them expressed regret that not all children in the community had been able to experience the workshop. In response, we developed a user-friendly instruction manual for the badge-making machine and brought it, along with the necessary material kits, back to Yonamoto Housing Complex during a subsequent visit.

After trying the machine themselves, the older adult participants found it easier to operate than expected and not physically demanding. Other older adults who had not previously taken part also showed interest in the badge-making activity. As a result, the research team decided to lend the badge-making materials to the local initiative Hokkori Yonamoto, enabling them to independently organize similar activities for the broader community.



Figure 5.5 The researcher is demonstrating how to operate the badge-making machine

5.4. Novelty

This study offers a unique contribution to the fields of aging, creative engagement, and cultural studies by recontextualizing oshi-katsu, a practice typically associated with youth fan culture, within the lived experiences of older adults. Rather than replicating the consumer-oriented or celebrity-driven dimensions common among younger practitioners, elderly participants adapted oshi-katsu as a medium for personal storytelling, emotional reflection, and relational expression. This reframing demonstrates the cultural flexibility of fandom-inspired practices and their potential for use in non-mainstream populations.

Moreover, the study introduces a creative workshop model that leverages symbolic crafting as a tool for meaning-making, rather than skill development or art therapy per se. The badges functioned not only as decorative artifacts but as containers of autobiographical memory, interpersonal care, and imaginative self-representation. In doing so, this research reveals how even small-scale, low-barrier creative acts can support dimensions of successful aging, such as autonomy, social connectedness, and emotional fulfillment.

A key conceptual innovation of this study lies in its empirical examination of personal meaning through distinct dimensions within older adults' creative expression. Drawing from established theories of personal meaning, this research provides a detailed analysis of how meaning is embedded within tangible creative

acts. The study uniquely dissects the multifaceted experience of meaning-making in the badge-making process, analyzing it across cognitive (e.g., identity formation and memory work), motivational (e.g., future-oriented intentions, social connection, and generativity), and affective (e.g., joy, pride, renewed capability, and intergenerational fulfillment) dimensions. This detailed, empirical breakdown of meaning components within a novel intergenerational creative context offers a deeper understanding of how creative engagement contributes to holistic well-being in older age.

5.5. Limitations

While this study offers valuable insights into the personal meanings embedded in oshi-katsu-inspired creative workshops among older adults, several limitations should be acknowledged.

First, the participant group was relatively small and localized, consisting primarily of older women in a specific Japanese community. As such, the findings may not be generalizable to broader populations or to different sociocultural contexts. Future studies with larger and more diverse samples are needed to verify the consistency of these results.

Second, the research relied on qualitative data collected through questionnaires, observation, and interviews, which are inherently interpretive. Although these methods were appropriate for exploring subjective experiences, the analysis was shaped by the researchers' perspective and may have been influenced by cultural or relational dynamics within the workshop setting.

Third, this study was conducted within an intergenerational workshop setting. However, to enable a deep exploration of how older adults construct personal meanings through creative badge-making, this study deliberately focused solely on their perspectives. Although some older participants expressed generative intentions toward younger generations, the exclusion of children's data may have limited a fuller understanding of the complete relational and communal dynamics of meaning-making that occurred within this intergenerational context.

Lastly, the short-term nature of the workshops and the limited follow-up timeframe meant that long-term effects—such as sustained emotional engagement,

community involvement, or lasting identity shifts, could not be evaluated within the scope of this study.

5.6. Workshop Extensibility

For practitioners or community organizers interested in replicating the “oshikatsu”-inspired creative workshops described in this study, Section 3.5 and Appendices Section A-D provide detailed information on the material kit contents, the overall workshop structure and additional relevant visual materials. While decorative materials should be adapted to local resources, preferences, and cultural context, the core badge-making equipment set is essential for the activity and cannot be substituted.

To ensure a smooth implementation, we suggest the following considerations:

- **Accessibility:** Choose materials and equipment that are easy to handle, particularly for older adults and children. The badge-making machine should not require excessive strength or fine motor skills.
- **Clear Instructions:** Provide a simple, step-by-step user manual or pictorial guide for operating the badge-making machine. Our experience showed that visual instructions significantly reduced hesitation among first-time users.
- **Material Reusability:** Select materials that are affordable and, if possible, reusable or easily restocked within the local context.

By adapting the core framework and essential components to local resources and cultural contexts, this workshop model proves to be a highly flexible and low-threshold tool for fostering significant personal meaning. As demonstrated in this study, such workshops can effectively facilitate three-dimensional meaning-making across cognitive, motivational, and affective domains, thereby supporting key aspects of successful aging like autonomy, social connectedness, emotional fulfillment, and generativity. Ultimately, this adaptable model offers a practical and accessible pathway not only for intergenerational engagement but also for genuine community empowerment through shared creative experience and the active construction of personal meaning.

Chapter 6

Conclusion

6.1. Conclusion

This research embarked on exploring the question: What kinds of personal meanings are embedded in the badges created by elderly participants in “oshi-katsu”-inspired creative workshops? Through a qualitative approach involving participatory workshops, detailed observations, and in-depth interviews across three distinct cases, the findings reveal that older adults engage in a rich and three-dimensional meaning-making process when provided with the opportunity to creatively express their cherished relationships, memories, and values.

A central contribution of this study lies in its unique recontextualization of “oshi-katsu,” a practice typically associated with youth fan culture. By reframing this activity to align with the lived experiences and expressive needs of older adults, the study profoundly illustrates how creative engagement can serve as a powerful mechanism for identity construction, emotional reflection, and social contribution in later life. Participants did not merely “make” something; they actively constructed tangible artifacts that affirmed deeply personal meaning. This meaning unfolded across cognitive dimensions (e.g., through role reinterpretation, symbolic assignment, and enhanced intergenerational communication), motivational dimensions (e.g., through social connection goals, purposeful creation, and evolving roles), and affective dimensions (e.g., through pride, personal validation, and intergenerational fulfillment).

These insights make significant contributions to growing discussions around successful aging, everyday creativity, and cultural adaptation in older adulthood. The study reinforces the vital role of personal meaning in enhancing well-being in later life, aligning with contemporary views of successful aging that emphasize subjective well-being alongside physical and cognitive functioning. Furthermore,

the research offers a flexible, low-threshold, and replicable model for inclusive community workshops, demonstrating how seemingly simple creative acts can powerfully foster meaning-making.

Ultimately, this research calls attention to the profound importance of honoring older adults' inherent capacity for expression, continuous transformation, and vibrant cultural participation. It underscores that engaging in personally resonant, joyful, and deeply meaningful activities, even those adapted from unexpected sources, is crucial for fostering well-being and a continued sense of purpose throughout the aging journey.

6.2. Future Work

Building on the findings of this study, future research may take several directions.

First, expanding the participant base to include older men, individuals from other cultural contexts, or participants in rural versus urban settings could illuminate how personal meaning varies across demographics and geographies.

Second, incorporating intergenerational data, such as the experiences and reflections of children who participated in later workshops, would allow for deeper exploration of how meaning is co-constructed across age groups. This could offer insights into how oshi-katsu-inspired creativity fosters family dialogue or communal belonging.

Third, future studies could adopt a longitudinal design, following participants over a longer period to assess the durability and evolution of the meanings embedded in their creative expressions. For instance, researchers might investigate whether participants continue to display or reference their badges months later, or whether they initiate similar activities independently in their communities.

Finally, comparative studies that examine younger oshi-katsu practitioners' meaning-making processes, particularly regarding fandom, identity, and social engagement, could help clarify how older adults reinterpret and recontextualize youth-centered practices. Such work would contribute to emerging scholarship on the cultural adaptability of fandom and the creative agency of aging populations.

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Appendices

A. KMD Forum

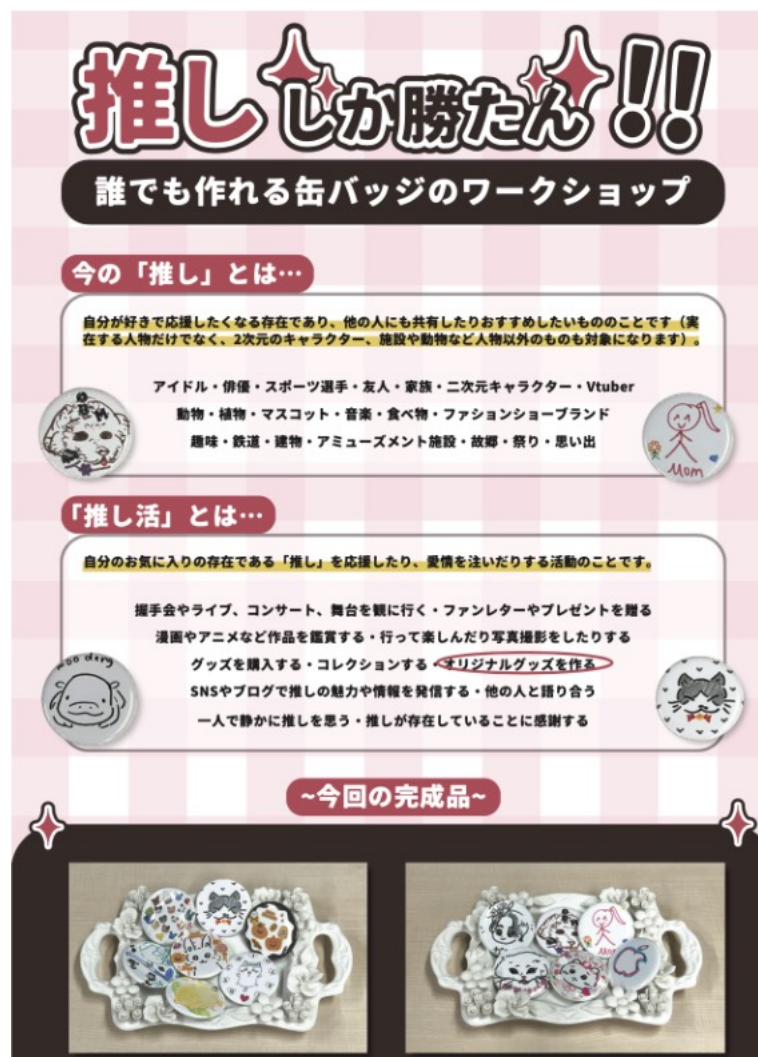


Figure A.1 Workshop poster at KMD Forum

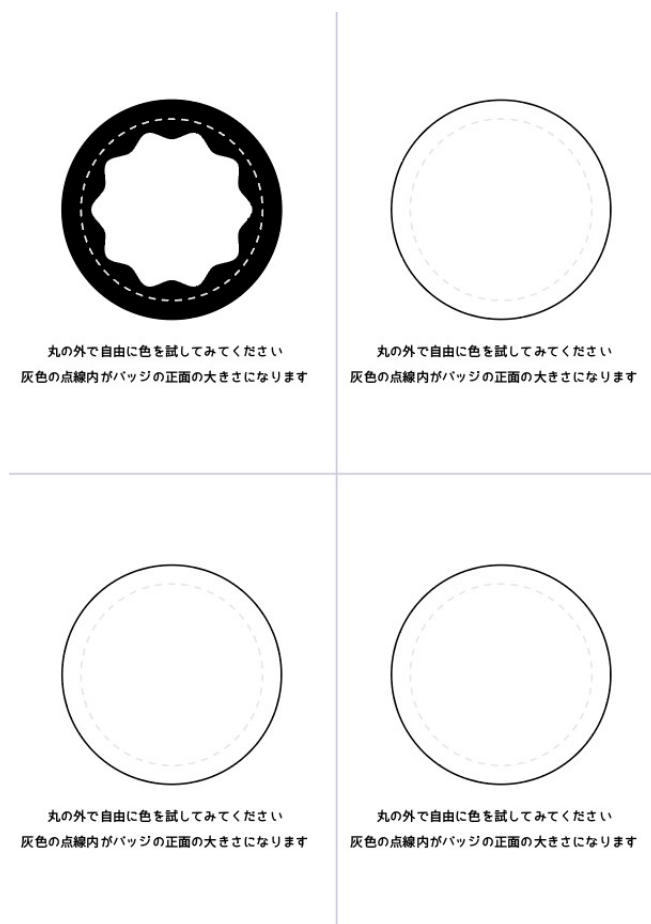


Figure A.2 The initial Badge-making template of Workshop poster at KMD Forum

B. Case 1 Workshop

C. Case 3 Workshop

D. Future Guide

米本団地 ほっこり会
慶応義塾大学大学院メディアデザイン研究科

缶バッジ・冷蔵庫マグネット作り ワークショップ

参加者が持参するもの：
バッジやマグネットにしたい写真、チラシ、雑誌
などの薄い紙



またはその場でメールで送っていただける電子写真

こちらも、やっちの画像を用意する。



プレゼンテーション
作った作品をみんなに見せ合いながら
どんな話があるかを語り合しましょう

**参加
無料**

2024/11/22(金)

時間：14:00～
場所：米本団地ほっこり
募集人数：5～10名

Figure B.1 Flyer for Case 1 workshop at Yonamoto Housing Complex

缶バッジ&冷蔵庫マグネット作りワークショップ

慶応義塾大学メディアデザイン研究科関係研究室

1. お名前 _____

 2. 自分が特に好きで、前に表現したいものや人がありますか？ もしそうであれば、それは以下のどの種類に当てはまりますか？
 - ☐ 場所（故郷、レストランなど）
 - ☐ 趣味（食べ物、コミュニティ活動や集まり、マスコット、音楽、植物など）
 - ☐ 人（家族、俳優、歌手など）
 - ☐ その他（祭り、思い出など）

 3. 上記の内容をかん缶バッジや冷蔵庫のマグネットに作るワークショップを開催する予定です。ご興味の度合いを教えてください。
 - ☐ 非常に興味がある
 - ☐ 多少興味がある
 - ☐ あまり興味がない
 - ☐ 全く興味がない

 4. ご興味がある場合、ご自身でバッジを作るための写真や雑誌、その他の紙素材をどのように準備する予定ですか？
 - ☐ 自分で持参する
 - ☐ 自身が持っている写真や雑誌を再スキャンして印刷し、素材として使用したい
 - ☐ 用意された素材を使用したい（具体的な希望があれば記入してください。例えば：いきなり団子の写真など）
-

Figure B.2 Pre-workshop survey for Case 1 workshop at Yonamoto Housing Complex

黒い丸の外で自由に
色を試してみてください



赤い線の内側で
自由に制作してください

赤い点線内が
バッジの正面の大きさになります

黒い丸の外で自由に
色を試してみてください



赤い線の内側で
自由に制作してください

赤い点線内が
バッジの正面の大きさになります

黒い丸の外で自由に
色を試してみてください



赤い線の内側で
自由に制作してください

赤い点線内が
バッジの正面の大きさになります

黒い丸の外で自由に
色を試してみてください



赤い線の内側で
自由に制作してください

赤い点線内が
バッジの正面の大きさになります

Figure B.3 Yacchi Badge Template for Case 1 workshop at Yonamoto Housing Complex

バッジ作りアンケート

1. お名前 _____ 2. 年齢 _____

3. ワークショップの中でどの部分が一番楽しかった
ですか？

☐ バッジ作り

☐ シェア会

☐ その他 _____

4. これらのバッジを作った後、装飾をしますか？ も
しするなら、どこに飾る予定ですか？

☐ はい _____

☐ いいえ

5. 今後のワークショップのため、ワークショップの
体験について意見や他に共有しておきたいことはあり
ますか？（自由回答）

Figure B.4 Post-workshop survey for Case 1 workshop at Yonamoto Housing Complex

八千代市社会福祉協議会
 慶應義塾大学大学院メディアデザイン研究科

缶バッジ・マグネット作り ワークショップ



作れる内容：
 やっち／自分の落書きイラスト／シールコラージュ／
 電子写真（その場で送信＆プリントOK！）

2025/05/17(土)
時間：11:00～15:00
場所：福祉センター

参加
無料

材料がなくなり次第、終了する場合があります。

参加
無料

Figure C.1 Flyer for Case 3 workshop at Social Welfare Center



Figure D.1 Simplified Badge-Making Guide Created by the Researcher for Hokkori Yonamoto (Cover, Pages 1–2)



Figure D.2 Simplified Badge-Making Guide Created by the Researcher for Hokkori Yonamoto (Pages 3–4)



Figure D.3 Simplified Badge-Making Guide Created by the Researcher for Hokkori Yonamoto (Pages 5–6)

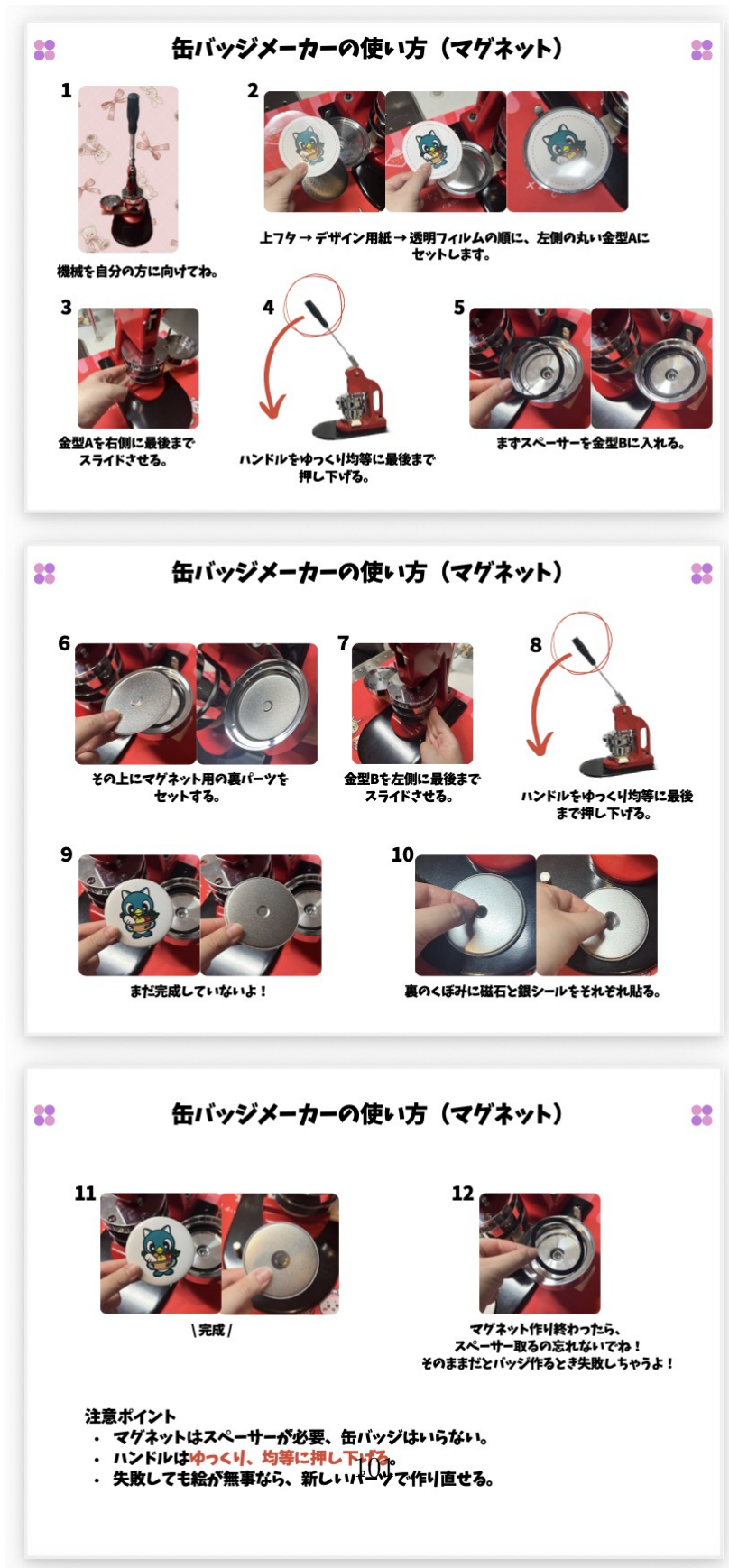


Figure D.4 Simplified Badge-Making Guide Created by the Researcher for Hokkori Yonamoto (Pages 7–9)



Figure D.5 Simplified Badge-Making Guide Created by the Researcher for Hokkori Yonamoto (Pages 10)



Figure D.6 Simplified Badge-Making Guide Created by the Researcher for Hokkori Yonamoto (Pages 11-12)



Figure D.7 Simplified Badge-Making Guide Created by the Researcher for Hokkori Yonamoto (Pages 13-14)