

# Transitions Heuristics in the Pursuit of Well-being: Situating Interactive Products and Services in Transitions

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## Abstract

Transitions in people's lives take shape in the roles they enact, and the environments they inhabit. In these transitions, people encounter the paradox of changing and unchanging happenings, occurring simultaneously at multiple channels with differing magnitudes, and through immediate and long-term interactions. In this multiplicity of dimensions, transitions bring complexity while they emerge, throughout their occurrence, and while they resolve. Dealing with this complexity oftentimes results in stress, decline in emotional and social qualities of experiences. Interactive products and service systems play an important role in transitional experiences, by providing support for people to hold on to during the transitions. However, they are not explicitly designed with transitions and their complexity in mind. In this paper, I introduced *transitions heuristics* stemming from the *modes of transitions framework*, to understand and act on the complexity behind transitions. Transition heuristics leads the inquiry to discover principles at work in the existing interactive products and services and unveils the functioning principles that transforms these products into transitional experiences. The discovery unveils four threads of transitional products: routine, performance, ritual and narrative, which encompass a hierarchical and concentric relation with each other.

## Keywords

Interactive products and service systems; heuristics; experience design; routine; performance; narrative; ritual; case study; analysis; principles; methods

People live with transitions both rooted in human nature and in culture. These transitions affect people's lives in two dimensions; roles people enact and environments people inhabit. As an example, take a dual-income family who has just moved to a new city due to a job change, right after they had a new baby. This couple is dealing with the transitions both between their work and parental roles and in becoming a new parent: environmental transitions both in switching between work and home and in inhabiting a new city. Looking at their experience across immediate and long-term interactions, one can identify transitions phenomena oscillating between changing and unchanging traits, fluctuating in implicit as well as explicit processes; and happening at micro and macro levels. Transitions such as marriage or parenthood are intentional, however, loss of a loved one or an unexpected illness is an accidental transition. Moving from one city to another can be initiated directly by the person; however, it might also be indirectly related to a job change triggered by an employer.

Transitions can resolve as growth, continuity or decline. In the case of decline, transitions affect people's well being in at least three ways: an increase in stress (George, 1993), a decrease in felt-life qualities (Mccarthy & Wright, 2005) and

establishment of a social order (Goffman, 1967). Oftentimes these transitions do not emerge consecutively but happen simultaneously at multiple-channels, and they affect people in similar ways but at different magnitudes. There are four kinds of transitional experiences that can be defined on top of four types of transitions, affecting people's lives. Mobility is the self-changing locations; adaptation is the self's quest for familiarity in unfamiliar roles; habituation (socialization) is the self's development of new patterns of interactions in a new individual or social setting; and adoption is the transformation of the self into a new environment. Immediate interactions arising from mobility and adaptation shape our daily transitions. There are *spatial* transitions, such as commuting between work and home, and *social-role* transitions, such as switching between parent and employee roles. Long-term interactions, characterizing habituation (socialization) and adoption, shape both life-stage transitions such as retirement, and environmental transitions, such as *migration*. These transitions in return shape our experiences through their qualities. Simply put, transitions bring complexity while they emerge, throughout their occurrence, and while they resolve.

Interactive products and services play an important role in these transitions. They provide people with tangible means to hold onto during periods of transition (Belk, 1988). Communication services are good examples as being support for transitions. Think of a mobile phone service that our imaginary family begins to use in their transition. With its phone capability, it supports families in mobility in between locations. With its GPS application, it serves as a resource for adaptation in the city. However, transition as an experience has not been considered explicitly among the experience design community. Moreover, the fact that people have changing and unchanging character traits is underestimated. Ironically, interactive products, which are dynamic by nature, have been designed according to the static character traits of people or the environment. There is a need both to reconsider experiences from the perspective of transitions, and to harmonize changing and unchanging character traits. In this article, I develop a transition heuristics based on the modes of transitions perspective (Ozenc, 2009) and heuristic approach (Young, Pecker & Pike, 1970) used in rhetoric, then I apply the heuristics on the interactive products and service systems (IP&SS) in transitional contexts. The inquiry concluded with the new kinds of transitional IP&SS, their principles, and insights, which can be used as a ground for developing products and service systems for transitions.

## **Modes of Transitions**

Issues around transitions relate both to the changing and unchanging traits of people as well as the variations of changing and unchanging, including the new and old, strange and familiar, unconventional and conventional. These traits reveal a paradox: How can people possess both changing and unchanging traits? To overcome this contradiction, people make transitions with 'character,' or actions rooted in moral and intellectual virtues that harmonize the changing and unchanging dimensions in one's life (Goffman, 1967). Prior work on transitions has identified distinct perspectives on how people encounter the challenges of transitions, including *coping stress mechanisms* (Folkman & Lazarus, 1994), *adaptation processes* (Ashford & Taylor, 1990), *role-boundary models* (Ashforth, Kreine & Fugate, 2000, Clark 2000), and *moderation of transition stages* (Allen, 1984). Each perspective can be situated into a certain understanding of the concept of character, and its unique set of principles can be applied to people's understanding and deliberative action.

With 'character' one can deal with transitions. It allows a person to pursue continuity and stability during and after transitions, and through the means and ends of transitions. Means can be the logistics in a spatial transition, such as commute choice of a daily worker, whereas, ends can be the purpose in an adaptation, becoming a public transportation user. The means is the determination of character with actions, and also the determination of actions with character (Mckeon, 1968). Mckeon clarifies what is meant by actions in the determination of character:

An action is right if it is well adapted to the circumstances, resources, needs, and purposes of the agent, that is, if it is well done; an action is right if it improves the circumstances, realizes the potentialities of available materials, orders needs, and develops the abilities and interests of the agent, that is, if the end achieved is good. All actions, even erratic and neurotic actions, are reasonable, since they have discoverable causes of which the agent is frequently explicitly conscious. An action is rational when it is well adjusted to the character of a person and his purposes under the circumstances; an action is rational when the reasons for the action and the values achieved by it have been examined and judged (Mckeon, 1968, p.113).

There are several different ways to approach the determination of character and of actions in transitions, each of which spotlights different aspects of the process. A focus on human nature emphasizes the unchanging qualities of temper and coping traits in transitions; the dramatic approach emphasizes the changing qualities of the persona and its adaptation and moderation processes; the ethical approach prioritizes the merging of changing and unchanging qualities of habits; and the social approach highlights the turn (tropes) of character traits in a social environment. Approaches that focus on habits and social turns are more holistic, encompassing aspects of coping, adaptation, and moderation processes.

The hypothesis that character helps people facilitate their transitions is followed by a second hypothesis. Products with character can support people in transitions, as their relationship is a reflexive one (Buchanan, 1995). In rhetoric, one can talk about character in the voice of the designer, the product, and the audience (Buchanan, 2001). However, regarding technology's intervention, obvious manifestations of such reflexive relations in social media products (i.e., Flickr, Youtube, Facebook, etc.) hint at a radical emerging quality. In these examples, the character of the product is defined by the merge of the designer, product, and the people using the product. With such a move in the emergence of character within interactive products and services, we can discover an insight that merging the characteristics of people and products composes character elements in interactive products and service systems, defining an experience. Evoking an Aristotelian tradition of poetics, Moholy Nagy unfolds the material, formal, efficient and end causes as the 'character elements' of products. In this way, he explains the dynamics of a maturing industrial design field and how such a relationship results in a unified whole (Nagy, 1944). In a parallel mindset of poetics, McKeon explains the character elements of people with 'temper', 'persona', 'habits', and 'social turn'. Thinking of an experience as a means of the formal, material, efficient and end causes can help us to ground the character elements in an experience. In the discovery of these character elements, merging the character elements of people (McKeon, 1968) and products (Nagy, 1944) leads the inquiry to discover the character elements of

experiences: routine, performance, narrative, and ritual. These are the frames that constitute the modes of transitions (Ozenc, 2009), which compose experiences (Fig.1).

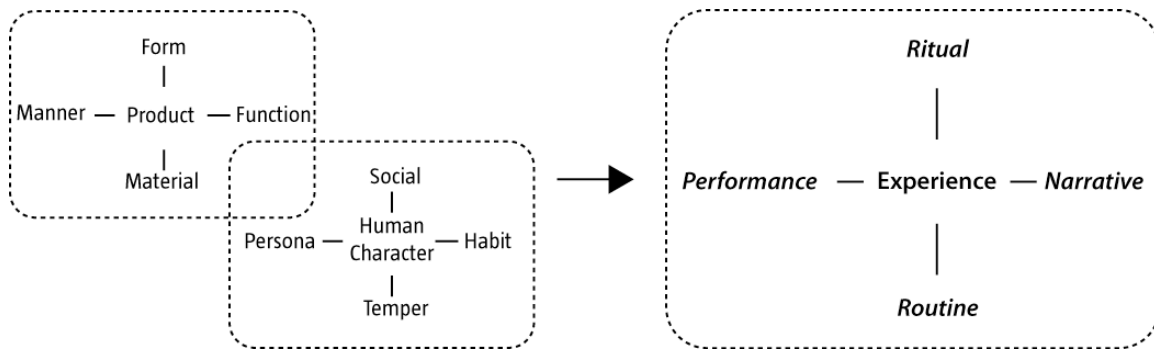


Figure 1: Modes of Transitions

Having identified the modes that define character elements in an experience taking shape through IP&SS, the next questions would be what kinds of products are particularly relevant, how these products support people in transitions, why they are relevant to the transitions, and what kinds of principles are guiding them? To inquire into these questions, developing a heuristics is useful to make a systematic inquiry that provides the necessary tools to ask questions using principles and methods (Young, Pecker & Pike, 1970). In describing a heuristic mindset, they made the following statement:

A unit of experience can be viewed as particle, or as a wave, or as a field. That is, the writer can choose to view any element of his experience as if it were static, or as if it were dynamic, or as if it were a network of relationships or a part of a larger network. Note carefully that unit is not either a particle or a wave or a field, but can rather be viewed as all the three (Young, Pecker & Pike, 1970, p.).

In approaching an experience, one can approach the experience as part of bigger whole, as dynamic relationships between parts, or as a unified and integrated whole encompassing the parts and their relationships. These are conceptually hierarchical and one does not necessarily prevent other perspectives but might dominate them. In order to make experience approachable, one needs to segment the experience into units. And to understand a particular unit adequately, the heuristic approach suggests looking at that unit's contrastive features, variant forms, and distributions. Contrastive features can be summarized as the features that distinguish the unit and reveal distinct qualities of the unit from the other units. For instance, a wireless router can be distinguished from other routers with its cable-free quality. Variations are the changing qualities that are built on top of the contrastive features. They create diversity by suggesting different versions. Returning to our example, it might be the range, modem connection, or multiple-entry-allowance qualities of a wireless router. Distribution defines how the unit is situated in a bigger context. In the example of the wireless router, distribution would entail the Internet provider service in a home or office context.

Elaborating on the possibility of a transitions heuristics, one can easily find the correlation between the heuristic elements of parts, wholes and relationships and the transition phenomena. Transitions happen in parts (self) and wholes (environment), and

in the relationship defined between them, regarding people's emotions and social qualities. Products are introduced into these transitions at all levels, in the immediate term (like with mobile phones), and in the long-term (as with health-care services). Since they mostly exist in-between contexts, and experiencing a transition by themselves due to the immaterial materiality (Ozenc, Kim, Zimmerman, Oney & Myers, 2010) of interactive products and service systems, defining archetypes for transition products to build a transition heuristics is challenging. However, we can attempt a typology of products based on the type of transitions mentioned earlier. The typology is malleable and one product can fall into multiple categories. I map the space of transitional products in Figure 2.

Spatial Transition	Social-Role Transition	Life-stage Transition	Environmental Transition
Transportation and Communication products, (i.e. Ubicycle, Merian, Telenav, Zimride, Nuride, Goosenetworks)	Communication and Personal care products (i.e. Helicor Stress Eraser, Emwave, Zipcar)	Health-care and other Care services, Collectives (i.e. Nala Patient Chair, Direct-life, Keas, Good Grief Center, I –am-too-young-for this! Cancer foundation)	Community services, Collectives ( i.e. Activmob, Open door, Patients like me, Cure Together, Community-revolution health, Lotsa helping hands, I –am-too-young-for this! Cancer foundation)

Figure 2: A typology based on the types of transitions.

Inquiring into these products for emerging patterns, IP&SS situated in transitions can be viewed as units of experiences, which are open to be viewed as particle, wave and field. Thinking through the lens of heuristics, there emerge three product families, which provide a means to make a systemic inquiry using principles of transitions. These product families are the mobility, care, and community products. Mobility products are examples of the part, care products are the wave, and community products are the field. These are however the existing state of products that have been used in the context of transitions, which haven't been yet explored through the lens of modes of transitions.

To inquire into the particle, wave and field means, in other words, the parts, relationships, and the wholes in transitional products, there is a need for discovering the guiding principles in transitions. Principle is defined as "a comprehensive and fundamental law, doctrine, or assumption" (Webster, n.d.), which defines the beginnings and ends of phenomena. Watson makes a distinction between the first principles and secondary principles in his inquiry (Watson, 1970). First principles are principles that cause the beginnings, and secondary principles are functioning principles that are caused by first principles. He then identified four kinds of principles: elemental, reflexive, comprehensive, and creative principles. Elemental principles are analytical composed of functioning parts. If these parts are functioning for the sake of functioning, they become reflexive principles. Comprehensive principle states functioning principles are inherently part of a designed bigger whole. Creative principles are arbitrary in its relating to functioning principles (Watson, 1970). In approaching the transitions, I followed a similar approach to the guiding principles and discovered that each frame embodies one kind of principle characterized by Watson, and each kind consists of first and functioning

principles. Each mode the frame itself is the first principle, followed by its functioning principles.

Looking at the core of transitions, there are embodiments of several functioning principles. At the center of a transition, there is an experiencing *self* in a dialogical relationship with the *environment*. Transitions occur in the swing of *changing* and *unchanging perceptions* and *interactions* of the *self* with the *environment*, defined with *emotions* and *reason* at *immediate* or *long-term time intervals*. This twisted swing affects the logistic, emotional, and social qualities of people’s lives at differing magnitudes. To address these challenges, the habitual (narrative) and social (ritual) modes of transitions bring a holistic grasp on the rational, emotional and social dynamics in transitions.

Principles derived from the framework illustrate a diversity based on the character frames of routine, performance, narrative and ritual. Routine is the elemental first principle: Its functioning principle involves changing versus unchanging, role versus environment, immediate versus long-term, emotion versus reason, perception versus interaction, individual versus social, and reflection versus participation. Performance embodies the reflexive principle: its functioning principles are the integrity and finding harmony. Narrative embodies the comprehensive principle; its functioning principles involve *quality of life and well being*, and ritual embodies the creative principle, its functioning principle involves the *participation*. There is also a stratum, with layers of comprehension from routine to the ritual. While routine covers the natural tendencies and performance the nurturing, the narrative and the ritual cover both the nature and nurture aspects of transitional experiences. In these layered compositions of character elements of experience, routine and performance provide the means of immediate interactions, whereas the narrative and ritual provide the means for long-term interactions (Figure 3).

	Contrast	Variation	Distribution
Part	Routine	Procedure, Repetition	Order in Changing versus unchanging, role versus environment, immediate versus long-term, emotion versus reason, perception versus interaction, individual versus social, and reflection versus participation
	Performance	Enactment	Integrity and harmony
Wave	Ritual	Reflection, Interaction	Participation
Field	Narrative	Expression, Emplotment	Well-being, Quality-of-life

Figure 3: Transition Experience Heuristics schema

In exploring the transition heuristics through product examples, I describe the type of transitions and its characteristics; highlight the type of products people use in that transition; continue with the experience frame people prioritize during their use; and finally give specific product examples followed by the variations and distributions. In exploring the different kinds of transition products, from part to whole, I use the hierarchical relationship between the products to tie the argument to the principles, which suggests that one kind of product can fall into other characterizations, and that they have an intertwining and concentric relationship.

## **Routine and Performance products**

The spatial transition means the changing environments, whereas the social-role transition means the changing of roles in relation or independent from environment. In the past decades, these transitions went through revolutionary changes, especially with the advances in the transportation and communication domains, which provide physical and performative mobility for people to navigate in their everyday lives. With the help of the technological advances, both transportation and communication domains now define product ecologies that involve not only products but also services and systems. Transportation ecology spans from bikes to cars; from ridesharing services to public transportation systems. Communication ecology spans from mobile phones to the Internet, personal wake-up services to the SMS systems for public awareness and collective action. In the richness of these ecologies, there also exist intersections combining both transportation and communication domains. This merge between domains results in services that help people *plan, coordinate* and *use* the transportation services with the support of communication products. In some of these services, the focus is on the logistics of the transportation, i.e., helping people find matches regarding where, when, and with whom to go, and in some other situations, creating behavioral change for healthy life styles.

*Mobility products include transportation and communication uses, routine materiality, and performative manners to frame experiences.* Routine materiality of an experience is built through the planning, coordinating and repetitive use of a product (Wakkary & Maestri, 2007). This helps the transitioning person to build order in everyday life. The performative manner of an experience is a mechanism that enables a person to enact different roles and scripts in order to form consistency among routine materiality and ritual forms. People use routine and performance constructs in a dialogical relationship and in experimental ways. For instance, once the person finds resources for routine materiality, she can practice this materiality with small performances. If the performances fit to the context of the transition, the person gradually works through the routine materiality with repetition to form experiences.

Transition products in this type of situation illustrate richness with the ride and car sharing products. They are composed of both communication and transportation aspects of mobility. The idea behind ridesharing is to match people who are travelling to identical or near-by destinations. And the idea behind car sharing is to optimize the car use through offering membership-based car sharing. The higher goal for this type of product is to create more sustainable communities through leveraging spatial transition into a lifestyle transition. The challenges of such motives are several; they include planning, coordination and use. The use of such products seems to be the most critical

challenge, as it needs habitual change. For instance, once people have built their routines using solo driving or owning a car, it is hard to change those routines unless there is a substantial intervention into their routines. To address these challenges, designers deploy strategies and interventions through online and physical media.

Goose-networks (n.d.) help people to find rideshares and alternative ways of commuting, thereby providing a commute trip planner tool. The tool is flexible enough to provide not only rideshares but also public transportation and shuttle services. Goose-networks works with the routine frames. By situating the product in an office setting, Goose-networks increase the logistic reasoning while decreasing the emotional and social barriers. The variations of this type of service include Zim-ride (n.d.), a ridesharing service that supports people finding rideshares in campus environments; Nuride (n.d.), an incentive based rideshare program giving rewards whenever people use alternative ways of commuting. Goloco (n.d.), a rideshare service providing rideshare groups based on different roles, like attending church or concert. Among these variations, the possibility of leveraging the spatial transition into a lifestyle transition depends on how effective the product can use routine and performance frames as principles and strategies.

Zipcar (n.d.) is a membership-based car-sharing service providing hourly or daily car rental in designated locations of a city, whenever people need to become mobile. The Zipcar merges an interactive product and a service system to allow a person access to a car whenever she needs it, instead of owning and maintaining a car. From the perspective of transitions, Zipcar is a good example of a product that uses the performance frames. The service positions itself through the role performances rather than the routine frames such as commuting. To actualize the performance frames, they build personas around the vehicles that they provide for car share. Having segmented the cars by following trends, they present unique car personas as a person's neighbors. Mini Convertible Mollie organizes an annual block party, whereas Honda Civic Carlos teaches yoga, and loves to kayak, Prius Ping jogs in the morning and doesn't say much; Toyota Tacoma Tony is good with power tools but single. Each car represents a certain kind of prop that will facilitate different kinds of lifestyles, helping a person to adapt to the environment.

Products that use routine and performance frames as their principles for strategy and intervention functions at immediate-interactions level. However, once they are thought as part of a bigger context, they point out the long-term life-style and life-stage



transitions, to be considered (later in the paper, or later in some other context?)

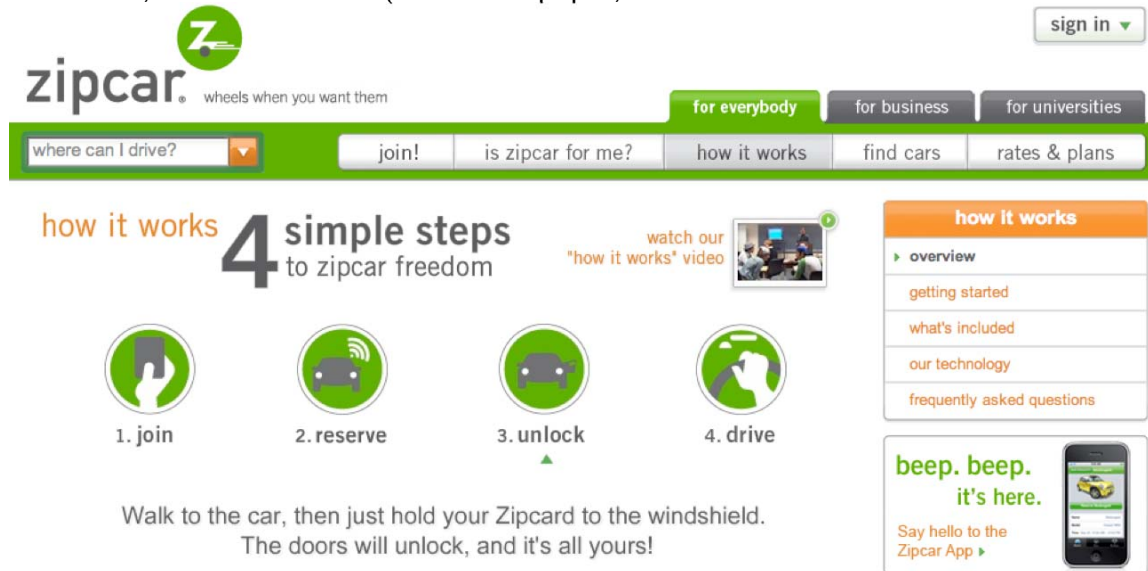


Figure 4: Zipcar, helping people to enact different roles through performance frames

## Ritual Products

People experience intentional changes, such as acquiring a new habit for a healthy life style, or unintentional dramatic changes in their lives, such as loss of a loved one, serious illness, or losing a job. These transitions affect people's lifestyles and life-stages, requiring them to reconsider their roles and/or their environments. People need to perceive and act on the situation appropriately in order to continue their lives. Care products intervene in people's lives in these kinds of transitions. They can be personal or social, depending on the nature of the transition. When it is a personal one, care products help a person to reflect and act on the situation. Reflection provides the awareness, and awareness in turn triggers emotions to become actions, helping the person to overcome the turmoil. In case of social ones, they work through engagement and participation.

*Care products use ritual frame constructs to form an experience.* For ritual form, there needs to be a focus of attention, presence, and engagement in the activity (Collins, 2005). Once the ritual form is built, there emerges an emotional energy that provides the social turn for the person to transform according to the new situation. In a social setting, such ritual form needs to have a mutual focus of attention, co-presence, and participation, to create an emotional energy. Such ritual frames need performative constructs to provide focus of attention, and to build the stability that has been threatened by the changing roles and environments, and routine constructs to sustain this stability. For performances to create mutual focus of attention, ritual frames need symbolic props to enact, such as a university banner pole for a graduation ceremony. Ritual frames can function both as reflexive and also participatory constructs, based on whether it is an individual or social one.

As an example to a lifestyle transition, *Direct-life (n.d.)* is a personal care service that can track people's health and exercise records for a healthier life style. This service

works over long-term use, and with reflexive principles. Compared to Direct-life, Emwave (n.d.) and Helicor Stress Eraser (n.d.) provide an immediate feedback for breathing patterns, and they aim to decrease stress by reflecting on the breathing. These products deploy ritual frames, in the sense that they aim to create awareness. They provide an emotional turn to transform the person into a new being who can adapt to the circumstances of the new situation.



Figure 5: Good-Grief center helping people in grief through ritual frames

There are also services of care that focus on unintentional changes, such as loss of a loved one. *Good Grief Center* (n.d.) is a bereavement service located in Pittsburgh (USA), which gives personal and social support for people who have lost their loved ones. For personal care, Good Grief Center provides care packages that include a handcrafted journal, a music and meditation CD and good grief cards that supply reflection pieces. For social care, they provide social support groups and organize workshops and meditation sessions for people who are in transition. There are variations to the Good Grief Center, such as Center for Loss and Life Style Transitions (n.d.), The Compassionate Friends (n.d.), Healing Hearts for Bereaved Parents (n.d.), etc. In these services, care comes after a dramatic unfolding, in which an overload of emotions has arisen.

The challenge in these kinds of transitional services is to address the emotional turmoil, which can easily turn into depression. The ritual frame construct can push the passive emotions to transform into active emotional energy. They can achieve this only if the person in loss can engage and participate in the service. There are many ways of participation, including a reflexive one, or a social one that happens through expression. Expression to another kind of product, namely narrative ones, which help people participate in the change through expression.

## **Narrative Products**

Some transitions require a social turn that intervenes in the long-term and that helps people to adopt themselves to the new situation. Community domain does this by leveraging care products into another level, helping people not only to interact but also to participate in the services for change. They achieve this through expression, with narrated stories of each person allowing them to participate and become part of the community.

*Community products function through narrative frames.* Each person shares stories through the product, letting others know, be aware, and act on the situation. Through stories, a common sense is created based on participation. In a transition, the materiality of the story is out there, with the routines and performances. The transitioning person takes this temporality and performance, which emplots them in a dramatic construct, composing a unified whole that will create meaning and stability in the transition (Ricoeur, 2005).

*I'm Too Young For This! Cancer Foundation* (n.d.) (i[2]y) can be characterized as a community product that positions itself as an advocacy organization that serves the next generation of cancer survivors and their caregivers in their late teens, 20s, and 30s . i[(2)]y sets its mission as “empowering young adults affected by cancer, by reducing late detection, ending isolation, improving quality of life, and providing meaningful survivorship. i[(2)]y uses music, the arts and social media to organize, energize, mobilize and activate young adults to the cause, build community, end stigma and make it hip to talk openly about stupid cancer.” i[2]y takes the narrative medium with a broader perspective and use these media as functional frames for individuals and for the community.



Figure 6: i[2]y functions through narrative frames

*Lotsa Helping Hands* (n.d.) is another community product, which aims to create a platform for caregivers, volunteers, and people who are in transitions. They position themselves as a facilitator, providing communication resources that support family caregivers and volunteers by empowering their community circles who want to help those in need. *Patients Like Me* is a disease based community platform for people to congregate and share stories around diseases (n.d.). *Cure Together* (n.d.) and *Community-Revolution Health* (n.d.) also use narrative frame constructs to engage people in conversations. The medium of the narrative frame is diverse among the community products. Revolution-Health Service, for instance, provides blogging resources for people to express themselves and share their stories. In the bigger context, there are several motives behind these narratives: for inspiration, for learning, for creating social change through participation.

Considering the range of transition products and how they intervene in transitions at different levels, there emerge three high-level insights:

1. People compose their experiences with products using principles as strategies. These principles are the modes of transitions and their variations. For instance, Zip Car uses a performance frame as a strategy to facilitate the principle of finding harmony and

integrity among many different roles, whereas Goose-networks uses a routine frame as a strategy to build the principles of order and stability.

2. In deploying strategies, people are not bounded to one typical frame, they are open to maneuvers and making strategic moves to the extent of their principles. For instance, Good Grief Center provides the resources for both ritual and narrative frames. People can make strategic moves concerning how to deploy them in their transitional experience. They can either use the product as a reflexive one through cards and meditation CDs, or a participatory piece, engaging in workshops, and using not only ritual but also narrative frames.

3. The dynamic and cross-boundary uses of frames are possible with a unifying quality of character. Character helps people to prioritize the principles so that it affects the strategies at work. Character in that sense is a unifying principle for people who are in transitions. It houses order, integrity, quality-of-life, wellbeing, and participation as its principles.

Reflecting back on the inquiry, transitions heuristics begin with the typology of existing products that are in use for different types of transitions. The principles that are informed by the modes of transition reveal the future qualities and dimensions of new kinds of transitional products and services. These are the *routine*, *performance*, *ritual* and *narrative* products, embodying first and functioning principles that are hierarchically nested with each other. The transitions heuristics contributes to the design and research practice in several ways. First of all, it gives the competency to develop a systematic inquiry identifying issues for the complexity of transitions; then it provides efficiency in defining sweet spots with the frames in the process for actionable findings; and finally as being a design driven heuristics, it bridges the analysis and synthesis phases in the designing of strategies, products and services for transitions.

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