

# The experience of an experience

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**Abstract** This paper examines a popular phenomenon that allows us to see ourselves from various perspectives, and allows us to perpetuate moments enabling us to relive experiences in a different state of mind or at a different time. To examine the phenomenon of experiencing an experience hermeneutic phenomenological research was employed. The empirical data gathered in relation to this research emphasizes the experience of own experience. On a daily basis we create and are exposed to, what I have termed, the secondary experience (Exp<sup>2</sup>), which occurs when we review a video and/or pictures we have taken.

I found there was a residual quality to Exp<sup>2</sup>, which was malleable and unique to the individual. This element of malleability and the opportunity to design or redesign our memories is a marketable concept. The findings from the empirical data are comprised into a model, Path of Considerations (PoC), which is a tool to create a particular mindset, in the developer, to generate a new way of thinking. This model is dynamic by nature and although it is not completed in every branch, it is complete in relation to experiencing your own experience. A company can apply the PoC to gain insight into primary and secondary experiences.

**Keywords** *Experiences, Memories, Storytelling*

## Introduction

In the row in front of you at the movie theater, a group of girls are cramming together to take a group Selfie. This reminds you that you want to post a picture of your outrageously large candy bag to Instagram. When you open the app the assortment of pictures of a fashion blogger's Instagram profile is open. A light flashes and you hear an "Ups!" whispered. The person next to you is taking a snap of his movie tickets.

A current phenomenon of our times is the fact that we are increasingly seeing ourselves from different perspectives often with the help of digital devices. It seems we seek the opportunities to further understand ourselves in order to gain a new level of understanding. This phenomenon is creating situations where we are experiencing our experiences differently and are giving experiences multiple layers of reflection. With the establishment of social media and the development of digital camera technology, it seems to be that the interest in how we perceive ourselves and how others perceived us has become more exercised and apparent.

Social media provides the platform for users to share who they are or what they aspire to be. Facebook launched a campaign the 4<sup>th</sup> of February 2016 in relation to their 12<sup>th</sup> anniversary, where they presented the user with a movie made up of pictures and quotes that have been posted on the user's Facebook wall through time (Bell, 2016). This is a creation of a secondary experience (Exp<sup>2</sup>) that was supposed to generate a nostalgic feeling in the viewer. However, if the material you share about your life on Facebook is limited the video of pictures will not have as powerful

an effect as intended. The other aspect of this commercial use of the Exp<sup>2</sup> is that if the algorithm which chooses the pictures, chooses the wrong pictures to present, such as pictures of ex-boyfriends, or people who have died, then the Exp<sup>2</sup> is a sad experience not something that will make the Facebook-user want to share the movie hashtagging it "Friendsday", which was Facebook's intention.

Even though the Exp<sup>2</sup> is something that we often experience and companies utilize, it has not been a phenomenon that has been researched further. This phenomenon is a large part of the everyday lives of younger generations, however the availability of cameras and the opportunity to preserve moments, also means that the older generations are becoming avid users of camera phones and thereby Exp<sup>2</sup>. But, why do we want to take the pictures? What is the experience of looking at our pictures or others' pictures? The paper examines this phenomenon and seeks to establish a language in this area and to inspire further research. We seem to want to perpetuate experiences and with technology allowing us to do so with ease, we perpetuate as many moments as possible. This is a result of us not knowing which moments are valuable Exp<sup>2</sup>. We remove our focus from the living of the experience to taking pictures of the experience, resulting in us not allowing ourselves to fully live the primary experience (Exp<sup>1</sup>)...or we take too few pictures so we have limited material to generate a Exp<sup>2</sup>. from later and we may with time forget what we actually experienced. This eagerness to perpetuate memories underlines the importance in understanding how the users use the products to satisfy this need as well as designing products that

not only cater to the Exp<sup>1</sup> but that also considers the user's experience during the Exp<sup>2</sup>. The Exp<sup>2</sup> might in fact be the most important as it is the latest experience one can draw from.

### What is the experience of an experience?

The experience of an experience (EoE) is the experience derived from another experience. It is when you relive or live an experience passively. The triggers for the EoE can be photographs, videos, concentrating on a sequence of memories, written work, diaries, products, concert T-shirts, drawings or a text message conversation. However, in this paper the EoE is mainly considered in relation to visual material, such as photographs and videos.

The secondary experience (Exp<sup>2</sup>) has so far been defined as the experience you have when looking at the visual material, the moment when an array of feelings and thoughts stream through your mind. The EoE is a general term for the whole situation and the Exp<sup>2</sup> is a term specific to that moment in the experience. Due to the breadth of the topic of interest this paper mainly focuses on the experience of own experience as the starting point to understanding the EoE, the hope is it will inspire others to explicitly explore other branches of the EoE and to build a language to facilitate communication and create a dialogue.

The term primary experience (Exp<sup>1</sup>) is a term used in this paper to describe the original experience. The experience the person has had in person.

It must be noted, that the use of the word "secondary" to describe this passive experience, Exp<sup>2</sup>, does not mean that the experiences are classified, thereby implying that these experiences are less than the primary experience. It is just to indicate that it builds on a previous experience.

### The current understanding of experiences and secondary experiences

Through researching the experience of an experience (EoE), I came across a few researchers, whose work is relevant to exploring the EoE and presented an interesting aspect when considering this phenomenon. However, the topic of a secondary experience has had no found research devoted to it.

Kahneman (2011) does not define an experience, but rather focuses on the human dimension of experiences. He acknowledges that there are differences in cognitive processing during and after an experience. Kahneman (2011) describes this as the experiencing subject having two selves. The Experiencing Self, the self that is in the exact moment at the time of the experience. The second self, Kahneman (2011) described is the Remembering Self. This Self keeps score, makes choices, and builds the narrative of our lives. The Remembering Self is the more dominant of the two selves, meaning that the memories it keeps are the memories we base our decisions on and the memories it shapes are the memories we build our narratives on (Kahneman, 2011). Kahneman is not directly describing the EoE, but his description is relevant to consider in terms of understanding

memory building, narrative building and what thought processes are involved in the EoE.

Kahneman (2011) is not the only one addressing the notion of Self in relation to memory building and experiences. Damasio (2010) considers the experiencing body as the Self and the mind, with its cognitive functions. He terms this notion of Self, the Autobiographical Self, which has two states of processing, a conscious reflection and a non-conscious processing. Like Kahneman's two selves, the thought processing of the experience is the focal point in how experiences are remembered. *"As lived experiences are reconstructed and replayed, whether in conscious reflection or in non-conscious processing, their substance is reassessed and inevitably rearranged, modified minimally or very much in terms of their factual composition and emotional accompaniment."* (Damasio, 2010, pp. 149). Damasio's consideration of the Self mostly resembles Kahneman's Remembering Self.

In researching the theories related to EoE Kahneman's (2011) peak-end rule was discovered, which is relevant in regards to creating the right Exp<sup>2</sup>. The peak-end rule implies that if something of significance happens at the end of the experience it can shift the impression of the entire experience for better or worse, despite the fact that it only accounts for a fraction of the entire experience (Kahneman, 2011). Thus, the Exp<sup>2</sup> can be a powerful tool for shaping our memories, manipulating our experiences or just making us aware of accidental manipulation.

### The methodology of the research

The objective of the research for this paper is to gain a deeper understanding of the experience of experience (EoE) - a phenomenon that was uncovered while researching current applications and usages of drone technology in another research project. The study is therefore concentrated on why we desire looking at visual material of previous experiences. For example the way drones are being used for photography and extending the field of vision for humans. The EoE is not limited to visual material (videos, photos, social media) alone, even though it is not thoroughly researched the findings suggest that a secondary experience (Exp<sup>2</sup>) may also be triggered by other artifacts both tangible and intangible by nature (bicycles, relationships, architecture, clothes), as long as they spark an association with the user. As the focus of this research deals with a situation that is often taken for granted, the choice of methodology is important as it needs to question the common understanding surrounding why we want to take pictures and record videos. The methodology, in this study, also needs to acknowledge that there is no factual answer but rather a commonality and an essence to be found in an experience. In other words, the methodology needs to study the lived experience and all its dimensions.

In choosing a suitable method to further explore this phenomenon, a phenomenological hermeneutical method seemed appropriate as it tries to *"elucidate the essential meanings as it is lived experience"*

(Lindseth & Norberg, 2004, pp. 146). This phenomenon had not previously been researched and is not actively reflected upon in the public forum, it therefore requires a method of research that would allow for understanding the essential meaning of the phenomenon – a phenomenon that is so heavily present in our everyday lives – camera phones, Instagram, Snapchat, reality television, sports games on television etc.

Hermeneutic phenomenology is a methodology within, the philosophy of phenomenology (Coxon, 2014). Phenomenology, being a philosophy of Human Sciences, is the study of the lived experience, the nature, and meaning of the life-world humans experience (van Manen, 1997). In seeking to understand how the EoE affects humans, a methodology that supports the exploration of human experiences and allows for the complexity of humans to be accounted for must be employed. Phenomenology deviates from other science, because it is discovery oriented allowing the data to lead the way down unpredictable paths (Merleau-Ponty, 2012; van Manen, 1997). It is important that the methodology chosen supports explorative research as the focus of this study is previously unexplored. This requires the data to lead the way to discover something new. Van Manen (1997, pp.11) further underlines the appropriateness of phenomenology for this study by describing the distinction of phenomenology *“...in that it does not aim to explicate meanings specific to particular cultures (ethnography), to certain social groups (sociology), to historical periods (history), to mental types (psychology) or to an individual’s personal life history (biology). Rather, phenomenology attempts to explicate the meanings as we lived them in our everyday existence, our lifeworld.”* Phenomenology allows the researcher to gain insight into experiences, acknowledging that experiences are unique to the individual, while still identifying universally applicable essences of the experience (van Manen, 1997). Essences can also be described as the common traits of the experience (Lindseth & Norberg, 2004). The phenomenological approach puts an emphasis on the subjective meaning and usually reveals subjective levels of the experience, enabling the implicit to become explicit (van Manen, 1997). In the study of the EoE, the phenomenological philosophy is appropriate as it is assumed that the Exp<sup>2</sup> is an implicit subjective matter, which many people presumably do not actively reflect upon. One way to identify the essence of EoE is to use hermeneutic phenomenology. It allows for the interpretation and extraction of implicit meanings.

Hermeneutics is the interpretation and understanding of both linguistic and non-linguistic forms of expression (van Manen, 1997). Hermeneutically based research is considered interpretive research and must allow for the research to take unpredictable paths by allowing the findings to lead the way (Conroy, 2003). This enablement of the research allowing for the data to lead the way is in line with what is mention above, that in studying a previously uncharted area it is necessary to allow the data to speak.

In the realm of hermeneutics, there are several types

of hermeneutics. This theoretical framework builds on the Heideggian paradigm of interpreting and understanding phenomena with the help of the researchers ontological background.

Heidegger’s hermeneutic spiral of interpretation and understanding is a concept of the dynamic nature of our existence, it acknowledges that humans build their understanding and interpretation of a subject based on their ontological view, meaning their previous experiences throughout life (Conroy, 2003). When new information is gathered the interpretation and understanding of the subject will evolve (Conroy, 2003). The hermeneutic spiral was applied when trying to understand the participants and the experience. Each interview provided new information, and the ability to better understand the experience in the following interview. Each interview fed into the spiral of interpretation, enabling a better understanding of the EoE for the next interview.

One of the discussions about hermeneutics regards the bias a researcher may have when interpreting linguistic or non-linguistic expressions. Some philosophers suggest that the researchers’ ontological view is impossible to suppress and is needed to extract a deeper meaning from the material (Geanellos, 2000; van Manen, 1997). Together with Heidegger and Gadamer, Ricoeur also acknowledge that there is an ontological presence in all texts (Geanellos, 2000). Geanellos (2000) explains how Paul Ricoeur considered the interpretation to be the bridge between linguistic expression and lived experience. *“This is especially so with research interviews where lived experience is expressed through language then transcribed into text and interpreted”* (Geanellos, 2000, pp. 113). To avoid a biased interpretation, Paul Ricoeur’s method of objectification of transcribed interviews allows the researcher to move beyond the concept that there is only one correct understanding, and allows for several meanings to be identified in one linguistic expression, (Geanellos, 2000). Geanellos (2000, pp. 113) also terms this *“textual plurality (that pre-understandings lead interpreters to interpret the same text faithfully yet differently), and multiplicity (that texts have many meanings) is acknowledged.”* This issue is considered in the method, Seeing Tool (Coxon, 2008), used for interpretation of the transcribed interviews, by conducting several iterations of interpretation as well as broadening the researcher’s ontological view for a greater ability, to understand the context of meaning the interviewee is expressing himself in. This is elaborated on, below.

The design approach used in the study is Experience-based Design (XbD). XbD builds on hermeneutic phenomenology, which Van Manen (1997) describes as considering the whole aspect of being. To consider the human in their own world, Coxon (2014) lightly describes hermeneutic phenomenology as *“It is both a philosophy (a way of thinking about how we live in the world) and a methodology (a way for us to begin to understand our experience of the world) It provides a sound framework for beginning to understand the nature of experience (ontologically) and how we might study it in some methodical way*

(epistemologically).” The methods within XbD (SEEing Tool, embodiment) are derived with the above consideration of phenomenology and hermeneutic phenomenology in mind.

### *Methodology applied in practice*

In understanding the EoE a literature study had been conducted identifying the segment of participants who were to be interviewed about their experience. Lindseth and Norberg (2004) Erwin (2012 ) and both emphasize the importance of gaining a shared understanding when understanding when communicating. In order to gain a common understanding and understanding the interviewees’ frame of reference, the researcher employed embodiment. The researcher embodied several experiences to gain an insight into the subliminal sides of the experience in question.

The interviews were then conducted. Six participants were interviewed, each interview allowed for a deeper and overall understanding of the experience, to happen. As previously mentioned this study was a part of a larger research project in relation to approaching drone technology development from a Human-Centered perspective (Rasmussen, 2016). The participants chosen for interviews were in varying degrees familiar with recreational drones and had used them for recording adventure sports activities. The interviews discussed the experience and explicated the experience in accordance with Coxon’s (2008 ) definition of experience, the Taxonomy of Experience. The interviews were conducted as explorative interviews, with naïve questioning the force the interviewee to explain as many elements as possible.

The interviews were then transcribed verbatim and processed through the SEEing Tool (Coxon, 2008 ), which is a method, through which several iterations of interpretation occur. The researcher assesses the several possible meanings of the text, groups them and then ends out in meaning structures or attributes of the experiences. These attributes were then assessed and patterns were identified organizing these attributes into a model, termed The Path of Consideration (PoC).

The benefit of using an explorative process is that it allows for the researcher to uncover unexpected information that can lead to new areas. By thoroughly understanding the phenomenon in question, which hermeneutic phenomenology allows, the developers will uncover deep insights of the customers motivations and product usage that could lead to great improvements of products or discovery of new business opportunities. In the study of the EoE, a model was developed, which enables designers and developers to map out an experience and in the process gain deep insights into the experience. The designers and developers will be approaching the development process with an open mind seeking opportunities that lie beyond the immediate user-product interaction, which could lead to profitable outcomes.

The research conducted in relation to this paper is preliminary. Therefore, the data currently gathered is concentrated around the Exp<sup>2</sup> gained from visual material acquired by cameras mounted on drones for the filming of adventure sporting activities. The data indicates that the phenomenon has multiple dimensions both in terms of different types of experiencing subjects and the types of artifacts that become triggers for a Exp<sup>2</sup>. However, there are some issues to consider in regards to the research. These are, such issues as the findings being derived from a very specific segmented group of interviewees. The selected group of interviewees could raise concerns of the general application of the findings – can the PoC be used for gathering insights on the handle bar of a baby carriage? This question cannot be answered with certainty at this current stage. However, the findings suggest this might be possible if the PoC is modified a bit. The findings also suggest that these Exp<sup>2</sup> are different from Exp<sup>2</sup> initiated by visual material - the visual material confronts the you with reality in a deferent way. Nevertheless, there is some kind of passive experience in the form of associations happening beyond the immediate interaction with the product – this requires more research though.

Another issue is that the findings have not yet been tested, raising the issue that these findings may not be as universally applicable as expected. However, this project has been given a short time frame and few resources, which means that it is only top layer of the phenomenon that has been researched. This paper is therefore, merely suppose to encourage further research within the field and on phenomenon, and stimulate a more holistic view of the experience. This paper seeks to have developers and designers think of how the user interacts with a product beyond the immediate experience.

### **Four phases of the secondary experience**

The empirical research’s essential insights related to the impact of the experience of experience (EoE) were uncovered through an iterative data processing. These insights were found by analyzing the interpreted meanings derived from the empirical data. This was done to uncover deep layers of the experience, for much of the same reason Geanellos describes “*Methodologically, interpretation allows actualization of the meanings of a text...*” (Geanellos, 2000 pp.114). The meaning structures referenced in the methodology are actually the attributes, that have been further assessed and organized to provided the following findings.

Through the analysis there were different types of experiencing subjects identified and termed The Experienter, the Viewer, and the Removed Experienter (Table 1).

The analysis also provided an insight into there being different types of Exp<sup>2</sup> to be had depending on who is having the Exp<sup>2</sup>. Each of these experiences has its own complex set of attributes. Therefore this paper is mainly focused on the Experience of Own Experience (Table 2).



Table 1. The types of experiencing subjects.

Type	Definition
The Experienter	A person who has lived the Exp1 himself/herself
The Viewer	A person watching the Exp2 who has not lived the Exp1 himself/herself
The Removed Experienter	A person who is experiencing the experience in real time but who is removed from the situation, such as Virtual Reality, First Person View drone operation (the video footage is streamed directly to a device) or live-streamed sports games.

Table 2. Types of secondary experiences.

Type	Definition
Experience of own experience	Experiencing something through video or photography that you have already experienced once before.
The Removed experience	Experiencing something you have been a part of yourself. This also includes experiencing Virtual Reality or other forms of being removed.

The main findings that the analysis uncovered were, that the EoE is a complex occurrence involving several intertwining phases. These phases defined as four phases of the EoE and were identified through the analysis, the *Primary Experience*, the *Evaluation*, the *Secondary Experience*, and the *Reflection*. Additional findings were gathered from the analysis and could be seen as attributes of a physical and meta-physical nature pertaining to the four phases of EoE. Table 3 provides a tabulated summary of the four phases and their related attributes.

The table presents attributes that were identified as being characteristic for the experience of own experience. These attributes were categorized in the phases that they had the most potent impact on.

The reason for the taking of pictures or video footage is to perpetuate something you felt in the moment that was worth perpetuating. However, what makes us look through those pictures again? An experience is not always interesting to relive, even though it allows you to understand the experience better. The determining factor of whether the experience is worth reliving is subjective. However, there are certain attributes of the Exp<sup>1</sup>, that were identified as being reasons for the perpetuation of a Exp<sup>1</sup>. Three types of purposes were identified for why someone might want to have a Exp<sup>2</sup>. These purposes have been termed, Reflective, Reliving and Empathetic purpose. Table 4 explains the purposes in more detail.

The analysis has allowed of a deeper understanding of this phenomenon of taking pictures and recording video. However, these findings have an interrelated relationship that might not be apparent when just assessing the above information. In order to make these findings applicable the mapping tool, the Path of Consideration was engineered as a result.

### The Path of Considerations

The key findings and the interrelationship of the insights of the analysis have been engineered into an actionable list of considerations, termed The Path of Considerations (PoC). If adopted by developers the PoC should enable them to gain greater insight into an

experience not only enabling them to design a product or an appropriate experience, but also allowing them to gain insight into what possible areas of innovation and development this phenomenon offers. An example of this could be the follow-me drones, that allows the Experienter to have an undisruptive experience. The secondary experience (Exp<sup>2</sup>) is the reason why you would continue to bring the drone with you time after time. Therefore, these companies need to consider what pitfalls there are in using the product and gain insights into the user's motivation for using a drone. Another example of the potential of PoC can be found in social media platforms. Gaining a greater insight into the users motivation for being active on these platforms can uncover insights that otherwise would have been overlooked opportunities. Other usages of the PoC can help uncover business opportunities in regards to the possible improvements to hardware or modifications of features based on the customer insights gathered from the PoC. An example of a different approach to the problem is by looking at the behavior that connects the Exp<sup>1</sup> with the Exp<sup>2</sup>. There are communities of people using GoPro Cameras, who document much of their lives for the purpose of conveying an experience to another person or future self. But, in order to convey the essence of the experience there needs to be a certain level of skill to do so. Editing video footage was something that was mentioned during the interviews as being time consuming and therefore discouraging to do. This is an aspect for improvement. Can developers make editing software that gives you the ability to quickly edit your material, edit the audio, or automate you're picture taking, so your focus is devoted to the experience and not on perpetuating it. These suggested areas for improvement are not for the enthusiast but rather for the Experienter who wants to perpetuate the moment but not shift his focus to do so.

The PoC is supposed to help the developers to think beyond the initial experience and consider how to design for the related experiences that determine the survival and usage of the product. The PoC helps clarify the process and enables the designers and developers to gain a structured approach to understanding the phenomenon in question.

Table 3. The four phases of the experience of an experience.

Phase	Attributes
Primary Experience	<ul style="list-style-type: none"> <li>— The Exp<sup>1</sup> should be intense and engaging.</li> <li>— Unexpected happenings make the Exp<sup>1</sup> interesting to revisit emotionally.</li> <li>— Produce material, there must be someone taking pictures and capturing video.</li> <li>— Include unusual but appropriate camera angles, it tells the story of the exp. better.</li> <li>— Easily achievable angles, makes it so the experiencing subject can have the exp.</li> <li>— Undisrupted Exp<sup>1</sup>, allows the experiencing subject to fully exp. the Exp<sup>1</sup> and not have to choose between the primary and secondary experience.</li> </ul>
Evaluation	<ul style="list-style-type: none"> <li>— The Exp<sup>1</sup> must have an element of significance, change, or unpredictability for you to desire a Exp<sup>2</sup>.</li> <li>— Storytelling and shaping memories to color the story of your life.</li> <li>— Forgetting details and elements of the experience.</li> <li>— The time span between the Exp<sup>1</sup> and the Exp<sup>2</sup> has an influence on whether or not you want to relive an exp. or if you reflect upon behavior.</li> <li>— Editing video material and photographs enables and promotes self-awareness.</li> </ul>
Secondary Experience	<ul style="list-style-type: none"> <li>— Third person perspective generates an immediate reflective process.</li> <li>— Misperception of the experience and own self-image.</li> <li>— Reminded of physical and meta-physical elements of the experience.</li> <li>— Self-evaluation and self-judgment is heavily present in the Exp<sup>2</sup>.</li> <li>— Exp<sup>2</sup> should include an element of novelty in some way otherwise we do not desire a Exp<sup>2</sup>.</li> <li>— The material must communicate the experience or the desired message.</li> <li>— Exp<sup>2</sup> shape and solidify the memories we build and base the narrative of ourself on.</li> <li>— The Exp<sup>2</sup> must honor the Exp<sup>1</sup> or be better than the Exp<sup>1</sup> for the Exp<sup>1</sup> to be remembered positively.</li> <li>— When a Exp<sup>2</sup> is shared with others, we are sharing piece of our narrative.</li> </ul>
Reflection	<ul style="list-style-type: none"> <li>— Exp<sup>2</sup> deepens your understanding of the Exp<sup>1</sup>.</li> <li>— Memories shaped throughout the EoE, from the Exp<sup>1</sup> and Exp<sup>2</sup> melt together to shape one coherent memory.</li> <li>— A new perspective on things help shape a new and deeper understanding.</li> <li>— Exp<sup>2</sup> may provoke change or improvement of mannerism, performance etc.</li> <li>— We self-criticize before others can as a defense mechanism.</li> <li>— Memories become refreshed, strengthened or altered.</li> <li>— Easier for a viewer with previous experience with the Exp<sup>1</sup> to understand and fully appreciate the experience.</li> <li>— New details are discovered when having a Exp<sup>2</sup> with others.</li> </ul>

Table 4. The Purpose for having a secondary experience.

The purpose	Definition
Reflective purpose	Have a desire to review the Exp <sup>1</sup> from another perspective to gain more insight into the experience, this could be for the purpose of improving or bettering your abilities or mannerism or aesthetics.
Reliving purpose	Have a desire for reliving an element of change, unpredictability and/or something of significant value or meaning to you. To perpetuate an experience.
Empathetic purpose	Have a desire to understand an activity, a person, or even a place better by living someone else's Exp <sup>2</sup>

The PoC only has a completed mapping of the Experience of Own Experience, but there is an opportunity for it to be expanded in relation to the other types of experiencing subjects, such as the Viewer and the Removed Experiencer. These expanded branches are drawn on the figure in order to clarify some of the findings from the analysis. The path presented is the Experience of Own Experience.

The first layer of considerations is to consider the types of experiencing subjects involved in the Exp<sup>2</sup> in question. The next layer is to understand what types of Exp<sup>2</sup> are relevant (Figure 1).

Then the developer assesses the purpose the Experiencer might be seeking (Figure 2). The analysis identified what appears to be a relation between time and what kind of purpose Experiencers have for having a Exp<sup>2</sup>. If the Experiencer has a Exp<sup>2</sup> immediately after having a Exp<sup>1</sup> they will most likely reflect on their mannerisms, the activity, the

experience or their appearance, rather than seeking to relive the experience, which they clearly remember. However, if a longer amount of time, the duration of which has not been identified, has passed, the Experiencer will most likely be drawn into the experience again, reliving the excitement and energy. Therefore, when the element of time is added to the equation the purpose for the experience of a Exp<sup>2</sup>, intended or not, may shift and take on a new meaning. As the point at which this shift occurs is individual to both the Experiencer and the experience, this gap cannot be quantified with a specific number of days, months or years.

The last layer of the PoC, is the layer in which the developers assess what the identified attributes of the Exp<sup>1</sup> and Exp<sup>2</sup> mean in this specific context and whether there are additional attributes to consider. Some of the most general attributes of the Exp<sup>1</sup> and Exp<sup>2</sup> are organized in a matrix, termed the Communication Matrix, see Table 5. This matrix

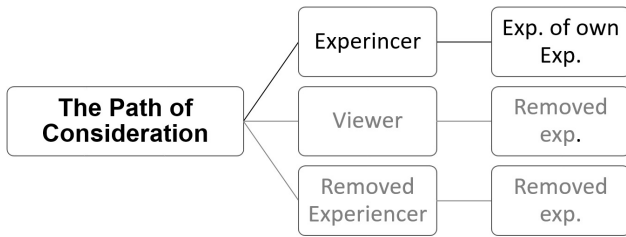


Figure 1. First and second layer of the Path Of Consideration.

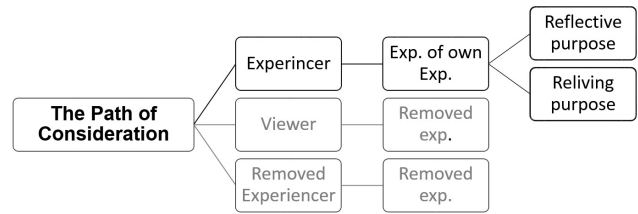


Figure 2. The third layer of the Path of Consideration.

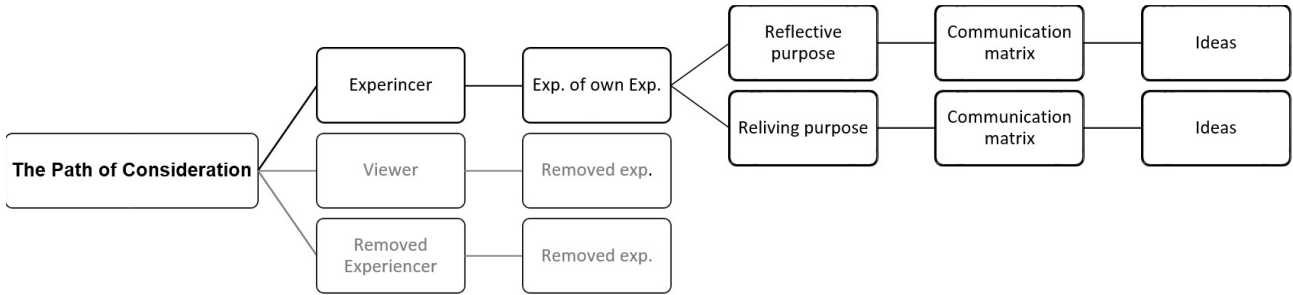


Figure 3. The fifth layer of the Path of Considerationthe box of ideas for further development, opportunity areas for innovation etc.

illustrates how there are certain considerations to weigh if you intend to have a reflective purpose in the Exp<sup>2</sup>. This matrix seeks to organize considerations that are relevant to consider in order for the communication of the experience to be optimal for a reflective or reliving purpose during the Exp<sup>2</sup>. As mentioned above, the amount of time required before someone shifts from having a reflective purpose to a reliving purpose is individual to the person and the experience. This matrix can help lessen this variable by customizing the communication of the experience to a certain purpose or if the developers have identified that the Experiencers tend to have a reliving purpose the visual material can be guided towards that purpose.

The matrix provides some attributes related to each type of purpose grouped in relation to Exp<sup>1</sup> and Exp<sup>2</sup>. When applying the matrix to a specific example the developer should not draw up a matrix but rather just list the relevant attributes and consider their meaning in relation to the context. This specific part of the Path of Consideration should generate some ideas that

would foster these attributes. These ideas are listed in the last box (Figure 3).

The PoC is not comprised of considerations that will secure a well-developed Exp<sup>2</sup> but rather it will provide a way to open up the understanding of the EoE. Developers may not agree with all the attributes, but they initiate a thought process about the Exp<sup>2</sup>. With this model developers who adopt the PoC will, to a certain degree, be clearer about their targets for development and possibly uncover areas of opportunity that were not otherwise apparent because the path of the user experience was not considered. This PoC is not tested but provides a starting point for further work in this direction.

## Conclusion

This paper comprises the results of a larger study that focuses on the very same topic (Rasmussen, 2016). The intention of the paper is to start a discussion about a phenomenon that is not currently discussed in relation to product development. The paper also seeks to start establishing a language that can facilitate this

Table 5. Communication Matrix, the fourth layer of the Path of Considerations.

	Reflective Purpose	Reliving Purpose
Primary experience	— Third person perspective	— Variation of camera angles
	— Provide an overview of the exp. with the use of camera angles.	— Produce and plan material for a Exp <sup>2</sup>
	— Authentic behavior by uninterrupted experiences.	— Some staged situations are beneficial
	— The Experincer must be in the pictures and video material.	— Allow for false perception
Secondary Experience		— Element of impact (wow-factor)
	— Misperception of self-image	— Should be in the frame
	— Realizing new details	— Remember the setting of the exp. for later editing if needed
		— Video must communicate the exp.
		— Must remind the Experincer of the Exp <sup>1</sup> (must transport us)
		— Provide something new (novelty)

discussion and aid in communicating its findings. The phenomenon of experiencing previous experiences is something that happens many times a day, especially with the introduction of social media. We seem to want to perpetuate experiences, but because we don't know which are valuable secondary experiences (Exp<sup>2</sup>) we tend to either take too many pictures, so we do not allow ourselves to fully live the primary experience (Exp<sup>1</sup>) or we take too few so we do not allow ourselves to have a Exp<sup>2</sup>.

By employing phenomenological research, using interviews and hermeneutic analysis of the transcripts, a great amount of insight was gained. The scope of the EoE is very large so the main focus of this paper has been to understand the experience of own experience. The analysis provided a great amount of insight, into the fact that there are four phases of the experience of experience, The Primary Experience, The Evaluation, The Secondary Experience and The Reflection. Each phase has numerous meta-physical and physical attributes explaining certain elements of the part of experience pertaining to that phase. To make these attributes of the phases and additional attributes of the EoE applicable and structured, the Path of Consideration (PoC) was created to visualize the interrelation between the various attributes. The PoC is not a model that will provide developers with a perfectly engineered Exp<sup>2</sup> but will allow developers, and researchers to dive into a phenomenon gaining a better understanding of what experiences products give that involve a Exp<sup>2</sup>.

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