

Playing with Perspectives and Unveiling the Autoethnographic Kaleidoscope in HCI – A Literature Review of Autoethnographies

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ABSTRACT

Autoethnography is a valuable methodological approach bridging the gap between personal experiences and academic inquiry, enabling researchers to gain deep insights into various dimensions of technology use and design. While its adoption in Human-Computer Interaction (HCI) continues to grow, a comprehensive investigation of its function and role within HCI research is still lacking. This paper examines the evolving landscape of autoethnographies within HCI over the past two decades through a systematic literature review. We identify prevalent themes, methodologies, and contributions emerging from autoethnographies by analysing a corpus of 31 HCI publications. Furthermore, we detail data collection techniques and analysis methods and describe reporting standards. Our literature review aims to inform future (HCI) researchers, practitioners, and designers. It encourages them to embrace autoethnography's rich opportunities by providing examples across domains (e.g., *embodiment* or *health and wellbeing*) to advance our understanding of the complex relationships between humans and technology.

CCS CONCEPTS

• **Human-centered computing** → **HCI theory, concepts and models; HCI design and evaluation methods.**

KEYWORDS

literature review, literature survey, meta review, meta-analysis, autoethnography, qualitative methods, first-person method

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1 INTRODUCTION

Autoethnography, a first-person research method that intertwines personal experiences with academic inquiry, has progressively gained prominence in Human-Computer Interaction (HCI) research

[22, 27, 60], providing a valuable complement to second- and third-person research methods such as interviews, ethnographies, and user studies [22]. Autoethnographies are a form of ethnographical research that uses the researcher's personal experience to describe and systematically analyse cultural or social phenomena, thereby positioning the researcher simultaneously as the subject of the inquiry and as the researcher [1, 41]. Autoethnographies offer researchers a unique vantage point to delve into the nuanced dimensions of technology use and design, providing insights from a subjective standpoint that traditional methods often fail to capture. This includes first-hand accounts of HCI researchers' experiences [73], direct access to the intricacies of lived experiences [30], and the ability to shed light on marginalised and disregarded perspectives [84, 86]. It extends to exploring those highly personal and intimate moments of human life, whether or not they are directly related to technology use [50]. Moreover, it allows for a deep dive into the emotional and social impacts of using technologies – a facet often overlooked in favour of inquiries solely into functionality and usability [38].

Autoethnographies exhibit an interplay of disciplinary influences, drawing from research and writing traditions encompassing anthropology, sociology, psychology, literary criticism, journalism, and communication [36]. This diversity in disciplinary origins reflects the heterogeneous nature of the HCI research landscape itself, which has a history of creatively adapting and merging methodologies from various disciplines (e.g., [9, 46]). In line with this, it is unsurprising that autoethnographies in HCI have unfolded in various forms and approaches over the last two decades. Examples are ranging from “science fiction autoethnography” [71] and technology removal [38, 58] to autoethnographies that investigate child-drone interaction in a domestic context [26].

Despite an increasing interest in the field [21, 22, 59, 60], there is a lack of a systematic overview of autoethnographies in HCI. In the introduction to a special issue on first-person methods in HCI in the TOCHI journal, this gap was emphasised, calling for “transparent and strong examples of first-person research in HCI, as well as deeper theoretical reflections and methodological developments” [22]. This literature review aims to bridge this gap by analysing *one* first-person method in the field, i.e. autoethnographies, thus offering valuable insights into their diverse approaches and contributions. To this end, we conducted a literature review of autoethnographies in HCI to explore their contribution types [91], the topics and technology types addressed, authors' reasons for employing autoethnographies, authors' methodological approaches, and their reporting standards. In particular, we systematically reviewed publications in relevant HCI conferences and journals (see Section 3.1) until the beginning of July 2023 and analysed a final

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corpus of 31 publications from 96 initially identified manuscripts. Through this approach, we seek to better understand the emerging contributions, themes, and methodologies used in autoethnographies in HCI by addressing the following research questions:

- RQ 1)** What are the prevalent topics addressed by autoethnographies in HCI, and how do these studies contribute to the field?
- RQ 2)** Why do HCI researchers choose autoethnography as a methodology?
- RQ 3)** What methodological approaches and reporting standards are adopted in the execution of autoethnographies within HCI research?

By synthesising existing autoethnographies, this literature review provides a comprehensive overview of the current state of autoethnographies in HCI. We identified various reasons why HCI researchers embrace autoethnographies, e.g., their capacity to provide meticulous descriptions of bodily experiences (e.g., [7, 8, 39]), investigate challenging or non-routine situations (e.g., [37, 74, 76]), and provide insights from diverse voices (e.g., [43, 84, 86]). Our findings demonstrate that the reporting standards used are often very different; not only are the same terms used differently, but also existing methods are often executed and interpreted with much variety. Therefore, our paper can help readers, reviewers, and future authors of autoethnographies by providing a comprehensive overview of the current state of autoethnographies in HCI to find a common understanding of undertaking autoethnographies. Moreover, by providing a systematic account of the current landscape of autoethnographies in HCI, our review can empower researchers, practitioners, and designers to make informed decisions about using autoethnography in their work.

2 BACKGROUND & RELATED WORK

Here, we explain what autoethnography is and contextualise it within other first-person methods used in HCI to provide a clear understanding of relevant concepts and terminology. We situate our work within the context of previous work that seeks to understand autoethnographies and related first-person methods. Furthermore, we highlight the significance of reflecting on HCI methodologies and research in general. This contextualisation not only underscores the diversity of and connections between autoethnographic methods and other first-person methods but also the necessity of critical self-reflection in HCI research.

2.1 Contextualising Autoethnography in HCI

The first-person perspective enables HCI researchers and designers to use personal experiences to gain insights about technology in natural, everyday settings while recognising and reflecting their positionality in their research and design. First-person methods such as autoethnographies [58], duo- and trioethnographies [28], and autobiographical design [53] contribute significantly to this perspective [22]. While all these approaches complement HCI research in their unique ways, there are two major strands to the first-person perspective [59, 79, 87]. The first approach, autoethnography, focuses on the first-hand experience of specific social or cultural phenomena around technology and its design. The second approach, known as autobiographical design, emphasises the experience of

creating, building, and using one's own designs "extensively" and "genuinely" [70, p.522][21].

Autoethnographies emerged from the "crisis of representation" period in the mid-1980s based on the desire of researchers in the human disciplines (e.g., anthropology, sociology, psychology) to foreground personal experiences and recognise the subjectivity and presence of the researcher rather than creating "objective" representations of social phenomena from a detached and distant perspective, as is the case with traditional notions of ethnography [1, 18]. Ethnography is a qualitative research method in which researchers systematically observe and (more or less) actively participate in the lives of the people they study to gain a nuanced and detailed understanding of people, their activities, relationships, roles, and goals within their natural environment [55, 64]. The reflexive approaches in sociology and anthropology, which have led to the development of autoethnographies, are also adopted by more recent work in HCI [82]. Therein, HCI scholars acknowledge the researchers' positionality in their research and recognise the value of the first-person perspective from an ethical and epistemological stance [65, 79]. The foremost advantage of HCI autoethnography is its capacity to yield rich insights into experiences with and around technology [22]. Researchers engaging in HCI autoethnographies profoundly understand the subjective dimensions around technology use and design [40]. This approach allows deep exploration of specific experiences, uncovering nuances and subtleties that might be overlooked in more traditional quantitative and qualitative studies [59]. As a qualitative research approach, autoethnography is flexible, allowing it to adapt to diverse research contexts and ideas guided by the researcher's "ideas, feelings, experiences and questions" [1, p.26] [41]. Furthermore, autoethnography provides a contextual understanding of technology interactions. By examining how individuals engage with technology in everyday life, researchers can consider the broader socio-cultural context that shapes these interactions [21].

Collaborative autoethnography (e.g., duo- and trioethnography), as opposed to other types of autoethnography, involve a collaborative endeavour where two or more researchers work closely together to critically juxtapose their different life experiences and the meanings they attribute to them [40, 41, 83]. Emphasising dialogical critique as part of the inquiry instead of singular researchers' self-reflection as in autoethnographies, they explore the multifaceted influences on their perspectives, aiming to uncover social, cultural, temporal, and geographical influences [40, 48]. These collaborative approaches aim for a more comprehensive understanding by linking the experiences of multiple researchers, enriching the narrative, and capturing different perspectives. Thus, collaborative autoethnographies serve as a form of practice, allowing researchers to collectively (re-)construct their narrative perception of a phenomenon through dialogic engagement and interpreting their "pooled autoethnographic data as a collective" [4, p.4] [35, 54, 83]. For instance, Desai et al. [20] reflect on their lived experiences of using ChatGPT in their HCI research in a trioethnography. In particular, they offer a multiplicity of perspectives on using large language models in HCI while reflecting on the effects of using ChatGPT on their emotional state (e.g., frustration) and on concerns around potential biases from the perspective of the Global South.

Criteria	HCI Autoethnography (AE)	HCI Collaborative AEs	Autobiographical Design
Researcher's Role	Researcher and participant	Researchers and participants	Designer and user
Data Collection	Personal experiences, reflections	Shared and pooled experiences, dialogue	Personal narratives, design artefacts
Subjectivity	Embraces subjective reflections	Embraces shared subjective reflections	Embraces subjective reflections in design context

Table 1: HCI Autoethnographies compared and contrasted with related first-person approaches.

Researchers and designers embracing **autobiographical design**, as defined by Neustaedter and Sengers in 2012 [70], generate and evaluate novel artefacts through personal usage. Autobiographical design intricately weaves personal experiences into the design and evaluation of technology. Researchers draw inspiration and guidance from their life narratives, employing them as valuable sources in crafting innovative solutions to real-world problems. The method originated as a reflexive practice in design research, combating difficulties in designing and evaluating systems as part of a rich socio-technical culture over a long time [70]. Examples of autobiographical design in HCI describe the design and use of artefacts to re-explore relationships with deceased people [72], support personalised self-regulation strategies [16], and create feelings of closeness in long-distance relationships [14]. Table 1 provides a one-glance comparison to emphasise similarities and differences between autoethnography and related first-person approaches. In the following, although HCI autoethnographies take different approaches and forms and there is no “one” autoethnography [41], when we use the term “traditional HCI autoethnography”, we draw a line between autoethnographies as opposed to collaborative autoethnographies (e.g., duoethnographies or trioethnographies).

2.2 Critical Reflections on First-Person Methods in HCI

Autoethnographies and autobiographical design are gaining traction in the HCI community and are increasingly being applied and critically reflected upon by researchers [22]. Similar to our systematic literature review, which aims to build an understanding of HCI autoethnographies’ contributions, topics and methodological approaches, Desjardins and Ball’s [21] critical reflection on the complexity of autobiographical design aims to continue the development of methodological best practices for this particular first-person method within HCI. Based on two first-hand and four second-hand accounts of using autobiographical design, the authors present three recommendations to help address their uncovered intricacies in future autobiographical design projects: sincerity, collaboration & authority, and inventiveness. They acknowledge the complexities of *sincerity* for autobiographical design, echoing Riordan’s [81] emphasis on this aspect in autoethnographies. Their discussion unfolds against the backdrop of the publishing landscape of HCI conferences, where the anonymous peer-review process presents a particular challenge for disclosing central elements like the autobiographical designers’ positionality.

Furthermore, the authors address how the time pressure of deadlines and tight 10-page formats hinder deep personal reflection processes and the written expression of sincerity [21]. Recommending *collaboration and authority* in autobiographical design, Desjardins

and Ball [21] call for more transparency in design decision-making by acknowledging the collaboration with various actors (e.g., family members or colleagues) – if any – and their impacts on design decisions. They recommend including deeper introspection and personal imagination for individual projects not situated in a social context. Further, the authors invite researchers to be *inventive* and experiment with the method when addressing their tensions in autobiographical design [21].

Another noteworthy example of how researchers have reflected on first-person method projects is a book chapter by Lucero et al. [59]. Using three projects – one longitudinal autoethnography and two long-term autobiographical design projects – they discuss the opportunities and tensions of using “auto approaches” in longitudinal research. In particular, they first discuss the different levels of participation in longitudinal first-person approaches. Researchers can involve other people, researchers or life partners in their projects. On this point, Lucero et al. [59] echo Desjardins and Ball’s [21] call for transparently acknowledging collaboration. Second, they emphasise the necessity and challenges (data collection fatigue and data loss) of data collection over years and months, including field notes, media documentation, and retrospective reports. Third, they highlight the value of reflection on a deep, interpersonal level as part of such research efforts to build understanding gradually. They thus provide insights into how to think about and consider autoethnographies and autobiographical design in the context of longitudinal research methods and highlight the benefits of observing how lives change over time with technology. In addition, they explore when and how long-term first-person research projects should be concluded and suggest that researchers should find a balance between research needs (type of research context, funding) and personal considerations. While these critical reflections based on various case studies have yielded insights into first-person methods, autoethnographies in HCI are “accumulat[ing] into a strong and inspiring corpus of work” [22, 37:2] that we can further explore on a systematic level.

2.3 Understanding HCI Research and Methodologies

Our work adds to the extensive collection of literature reviews in HCI and (critical) reflections on knowledge production in HCI. The HCI community has a long tradition of both seeking to understand HCI-specific methodological approaches by investigating methods, trends and standards and conducting literature reviews to consolidate knowledge.

Regarding the first, Caine [11] conducted a comprehensive examination of how research in HCI determines and reports participant sample sizes, focusing on CHI 2014 publications. Their findings led

to recommendations for authors, emphasising the importance of consistently reporting sample sizes and providing all relevant demographic details. In a separate study, McDonald et al. [66] delved into the realm of reliability in qualitative research within the CSCW and HCI literature. They explored established norms and combined their discoveries with established methodological guidelines. Their research underscored the limited reporting of inter-rater reliability and resulted in proposed guidelines for enhancing the reporting of reliability in qualitative research. Another noteworthy study conducted by Pohl et al. [78] delved into the realm of writing style in HCI research. Analysing CHI papers published from 1982 to 2018, they identified trends related to how writing style impacts paper impact and citation rates. Specifically, they examined aspects of writing style such as readability, titles, novelty, name-dropping, and CHI subcommittee affiliations. As another example, Baykal et al. [5] performed an analysis of technologies, research methods and approaches used in studies on a specific target group: children with “special needs”. Their work revealed a broad spectrum of criteria for evaluating collaboration, noted an inconsistent application of theoretical concepts, and identified a deficiency in clear definitions for the term collaboration. Additionally, it highlighted the necessity for more demographically diverse research in this field.

Regarding the second, HCI scholars have a long tradition of providing comprehensive overviews of various topics by performing literature reviews. For instance, Reeves et al. [80] conducted a systematic review of 48 citizen science projects to determine common features of such platforms and how they relate to user participation, while Frisch et al. [25] performed an analysis of key trends and themes in creativity-oriented HCI research and presented suggestions for addressing the existing shortcomings. Recently, Stefanidi et al. [85] conducted a “review of reviews” in HCI, analysing literature reviews published at SIGCHI conferences and TOCHI. They identified review methods, trends, and existing challenges and opportunities, including contribution types and review topics. Their work showcases the ever-relevant place of literature reviews in our field. However, despite their importance and the increasing interest in autoethnographies by HCI researchers, there has yet to be a systematic literature review about how this first-person approach to research has been utilised within our field. Our literature review aims to fill this gap.

3 REVIEW METHODOLOGY

We strive to develop a comprehensive understanding of autoethnographies in HCI, identifying trends and standards to provide future authors, readers, and reviewers of autoethnographies with a common language to write, read, and review autoethnographic work within HCI. In this section, we describe the methodology we employed in our literature review, which followed an adaptation of the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) statement [68], structured in four main phases: (i) identification, (ii) screening, (iii) eligibility, and (iv) inclusion of papers (see Figure 1). We also describe how we conducted our analysis on the final corpus.

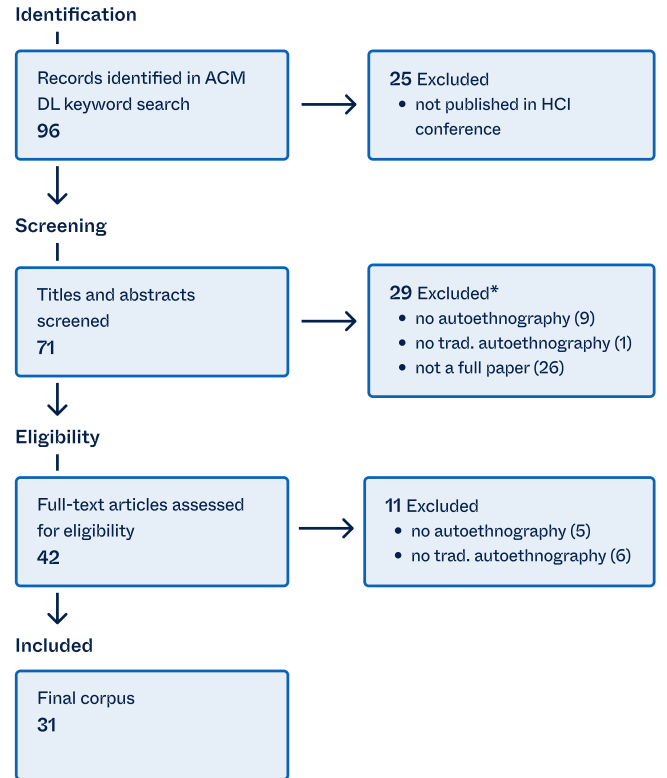


Figure 1: Adapted PRISMA flow diagram representing the selection process of our paper corpus. *Multiple exclusion criteria may apply.

3.1 Identification Process

Our corpus for the literature review is based on a keyword search on the ACM Digital Library (DL). To identify relevant autoethnographies, we queried the ACM DL at the beginning of July 2023. We considered papers where the authors used the word stem *autoethno** in the title and/or the abstract and/or the paper keywords (see appendix A) without limiting the publication date to a specific period. We included the following publication outlets: CHI, UIST, CSCW, IUI, VRST, DIS, GROUP, C&C, ETRA, ICMI, HRI, RecSys, EICS, ISS, Ubicomp, TEI, MobileHCI, SUI, IMX, CHI PLAY, IDC, UMAP, AutomotiveUI, CI, COMPASS, CUI, NordiCHI, OzCHI, CHINZ, CHIUXID, ASSETS, TOCHI, PACM. Our review focuses on the ACM DL and includes all SIGCHI conferences based on previous work [85] and historical reasons. In particular, considering all SIGCHI conferences, including CHI and the journal TOCHI, offers a comprehensive representation of the evolving landscape within the field of HCI [89]. Additionally, CHI is considered the leading international HCI conference¹, and TOCHI is considered the flagship journal connected to the CHI conference. These mark our decision to search the ACM DL and consider those publication outlets while still being able to provide a representative review of autoethnographies in HCI. Our search resulted in an initial set of

¹<https://sigchi.org/conferences/conference-history/chi/>

96 manuscripts. During the identification process, we manually excluded 25 papers not published in the defined publication outlets, resulting in 71 papers to screen (see Figure 1).

3.2 Screening Process

Two authors screened the remaining 71 papers individually (i.e., each paper was screened by one of the authors, respectively). The authors read the title, abstract, and, when in doubt, the full text of their assigned papers. The first two authors conducted iterative discussion sessions to discuss exclusion criteria throughout this process, which led to their finalisation. In particular, we excluded papers that 1) did not conduct an autoethnography as part of their research, such as those solely reflecting on the methodology or conducting autobiographical design only (e.g., [16, 29, 33]), 2) were not “traditional HCI autoethnographies” (see Section 2.1) or 3) were not peer-reviewed full papers (e.g., we excluded pictorials, posters, demonstrations, and workshop proposals). To illustrate, our initially established exclusion criteria were 1) and 3), and for the final exclusion criteria, 2) was added to the list. We relied on the authors’ reporting of their method to decide on these criteria. In particular, our review focused on “traditional HCI autoethnographies”, thus excluding collaborative autoethnographies (e.g., [4, 56, 88]), duoethnographies (e.g., [35]), and trioethnographies (e.g., [40]) whenever they were not paired with a “traditional HCI autoethnography”. We made this decision because we believed that the substantial methodological differences (see Table 1) would have introduced significant divergence from the scope of our research. Especially given that no previous work has systematically reviewed autoethnographies in HCI, we believe that a review with a clear focus is needed, at least as a first step. The decision to exclude collaborative autoethnographies, duoethnographies, or trioethnographies is not intended to diminish their significance. These alternative forms of autoethnography are undoubtedly valuable and merit separate investigations. However, to maintain clarity, rigour, and coherence in this review, we have chosen to delve deeply into “traditional HCI autoethnographies”, with the possibility of exploring these other forms in future research to provide an understanding of their roles within HCI. When uncertainties arose, e.g., delineating first-person research methods such as autobiographical design versus autoethnographic study, we labelled papers “needs discussion” (6 papers). As part of this discussion, the first two authors went through all papers together as a first step to ensure that they similarly applied the exclusion criteria and jointly decided on uncertain cases. In a second step, whenever uncertainties could not be resolved (2 papers), a discussion was held with an independent researcher, during which all uncertainties were clarified. Based on the final exclusion criteria, we reviewed the titles and abstracts of the 71 papers. This process resulted in the exclusion of 29 papers, leading to a set of 42 remaining papers.

3.3 Assessing Eligibility & Final Corpus

For the remaining 42 papers, the first author read the full text and assessed for eligibility. When uncertainty arose regarding whether a paper met the inclusion criteria, it was marked (2 papers), and the two first authors decided in a final group discussion. In this step, another 11 papers were excluded with the same exclusion

criteria used in the screening process², leading to a final corpus of 31 included papers. The complete list of the 31 articles in our final corpus and their publication years, venues, and contribution types can be found in Appendix B.

3.4 Dataset Analysis

After checking eligibility, the first author created an initial set of codes (marked with a * in our codebook description below) that was 1) deductively based on our research questions and previous literature reviews [62, 85] (e.g., contribution type and artefact) and 2) inductively based on the screening process (e.g., number of people conducting the autoethnography). This initial codebook was then approved and expanded (marked with a ** below) by the second author in a discussion. Besides coding, we noted additional interesting information from the papers that the codebook failed to capture, e.g., when authors used unique approaches or reporting, we noted the details. The first and second authors used this initial set of codes to independently code a representative sample of the corpus (10 papers), of which six were identical (19.4% of papers), to reach a consensus on coding. This coding process was followed by a discussion to resolve any disagreements and gain a mutual understanding of coding the final corpus by discussing coding challenges, clarifying ambiguities, and aligning interpretations. It also resulted in a refined and final set of codes (marked with a *** below), final codebook definitions and re-coding of all the papers with the final codebook. The first author then coded the rest of the corpus, i.e., 17 papers, with the codebook derived through this iterative process. If uncertainties arose, they were discussed with the second author throughout the process. Below, we describe the code categories and sub-codes corresponding to our three research questions.

- **Contribution Type*** (RQ1) refers to the specific type of contribution made by the autoethnography, such as empirical research, artefact, or methodological as described by Wobbrock and Kientz [91].
- **Artefact* (if applicable)** (RQ1) identifies any artefacts, like prototypes, new systems, or architectures, that arise from artefact contributions defined by Wobbrock and Kientz [91].
- **Topic*** (RQ1) categorises the primary research topic or area explored within the autoethnography, e.g., *Data, security, and the Internet of Things (IoT)*.
- **Technology Type**** (RQ1) specifies the type of technology subject to investigation, e.g., wearables, remote communication technologies, or drones.
- **Rationale***** (RQ2) describes the reasons for selecting autoethnography as the research method.
- **Number of People Conducting the Autoethnography*** (RQ3) indicates the number of individuals involved who carried out the autoethnography. For example, if several researchers concurrently carried out an autoethnography.
- **Methods Combined With Autoethnography*** (RQ3) provides a list of other research methods combined with the autoethnography, e.g., an interview study after an autoethnography or a trioethnography conducted in combination with an autoethnography.

²A list of all excluded papers indicating the reason(s) for exclusion can be found in the supplementary material.

- **Duration* (RQ3)** represents how long the researchers conducted the autoethnography.
- **Data Collection* (RQ3)** details the nature of data collection conducted during the study. It specifies whether data were gathered retrospectively or in situ and whether field notes were taken.
- **Analysis Method* (RQ3)** specifies the methodological approach used to analyse the collected data, e.g., thematic analysis or affinity diagramming.
- **Autoethnographer Profile*** (RQ3)** classifies the extent of disclosed information about the autoethnographer. This includes details about their roles within their cultural contexts and their level of reflexivity regarding the impact of these roles on their research. We coded with “no details” if authors did not include any information, with “limited details” if authors enclosed basic information (e.g., their age, current gender, cultural background), and “detailed” in case they offered detailed accounts for their identities, limitations, and perspectives.

4 FINDINGS

In this section, we present the findings of our analysis, beginning with a description of our corpus of HCI autoethnographies. The remainder of this section is structured to align with our research questions and the corresponding coding categories. For additional guidance and as a compact overview, Tables 2 and 3 summarise the applied sub-codes, including the references to the corresponding papers.

Distribution per Year, Venue, Contributing Authors, and Affiliations. The number of HCI autoethnographies shows an upward trend over the years, with a notable 90.3% (N=28) of works emerging in the last decade. The first HCI autoethnography in our

corpus dates back to 2005 [17]. A substantial 71% (N=22) of the papers in the final corpus originated from 2020 to 2023 (see Figure 2). The 31 papers in our final corpus were dispersed across a diverse range of 8 publication outlets (CHI, DIS, ASSETS, NordiCHI, PACM, MobileHCI, UbiComp, CHINZ). Notably, CHI emerged as the predominant outlet (even so also the largest venue among the 8 outlets), accounting for 42% of the papers (N=13), followed by DIS with 7 papers, and ASSETS with 4 papers (see Figure 3). Out of the corpus of 83 authors surveyed in this study, it is noteworthy that only five individuals have made multiple contributions, with a maximum of three contributions in the form of autoethnographies in the HCI community [32, 37, 38, 43, 44, 58, 61, 76]. Likewise, the authors’ affiliations are widely dispersed. Only 4 out of 45 affiliations reported multiple autoethnographies, with three autoethnographies from the University of Washington and two autoethnographies from RMIT University Melbourne, University College London, and Aalto University.

4.1 Contribution Types, Artefacts, Topics & Technology Types

To understand how autoethnographies contribute to HCI and what the prevalent topics addressed in HCI autoethnographies are (RQ1), we summarise the types of research contributions made, as well as the topics and the technology types under investigation.

Contribution Types and Artefacts. In our comprehensive literature review, we observed a diverse range of contribution types (see Appendix B) within the domain of HCI autoethnographies. In particular, we recognised five out of Wobbrock and Kien’s seven contribution types for HCI [91]: Namely empirical (N=29), artefact (N=2), methodological (N=9), theoretical (N=8) and opinion contributions (N=3) were prominent. These contribution types not

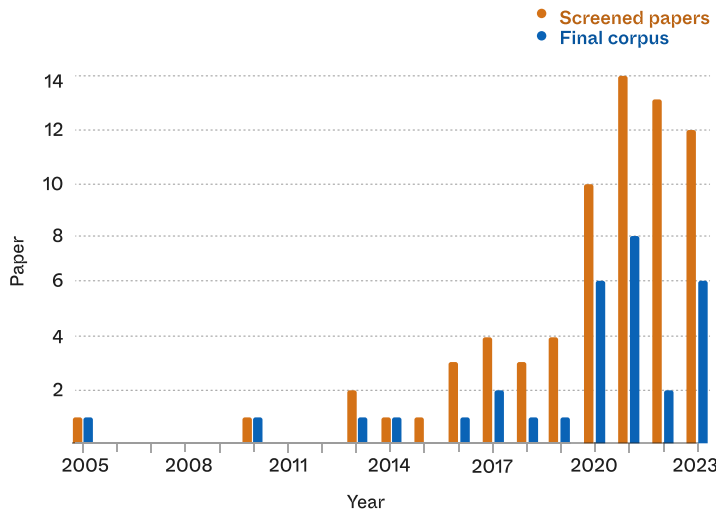


Figure 2: Counts of papers before screening (orange) and in our final corpus (blue) from 2005 to 2023.

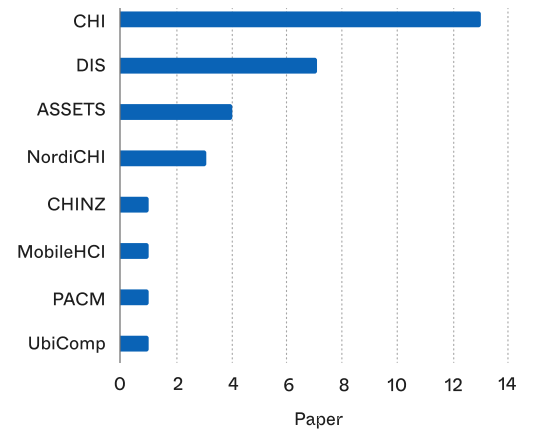


Figure 3: Distribution of autoethnographies from our corpus per HCI venue.

only reflect the versatile nature of the autoethnographic methodology but also highlight the multifaceted ways in which researchers conducting autoethnographies contribute to the field.

Unsurprisingly, the majority of the autoethnographies in our review, comprising 94% (N=29), fall under the category of *empirical contribution*. These papers primarily aim to provide first-hand, experiential insights into various aspects of HCI, ranging from empirical insights investigating lived experiences with certain aspects of technology (e.g., [32, 61]) and gaining deep understandings of the role of technology (e.g., [26, 58]), to evaluating generated artefacts (e.g., [76]). Papers of this contribution type engage deeply with researchers' personal experiences, often shedding light on intricate dimensions of technology use and design that may remain hidden through traditional research methods. This wealth of empirical data contributes to a richer and more nuanced understanding of the HCI landscape. One example of exploring these hidden phenomena is the autoethnography by O'Kane et al. [74], which investigates non-routine situations with a mobile blood pressure monitor.

The smallest proportion of papers, precisely two papers, contributed *artefacts*. In these instances, researchers created tangible artefacts that hold value for the HCI community. An example of such a contribution is a paper by Lockton et al. [57], which presents five student projects that design research probes as artefacts to support autoethnographic exploration. Focusing on self-inquiry of student sleep, one of the projects developed a research probe to help students remember and record their pre-bed routines, while another visualised long-term sleep scheduling, allowing for qualitative personal reflection. All five student projects explore different aspects of students' sleep, drawing on autoethnographies of their sleep. In another example, Pijnappel and Mueller [76] explore the design of interactive technology for skateboarding and evaluate twelve novel prototypes supporting the skateboarding experience of attempting tricks with either aural, haptic, or visual feedback in an autoethnographic study.

Notably, a significant subset of 17 papers (54.8%) presented combined contributions. These papers represent a combination of multiple contribution types, often combining empirical research with other contributions, like the development of novel artefacts, such as the work mentioned above by Pijnappel and Mueller [76]. It extends to combinations with theoretical contributions, including Spiel's [84] taxonomy on institutional responses to binary-only infrastructures, or methodology contributions, such as Jain et al.'s [43] considerations for accessibility researchers conducting autoethnographies. This blend of diverse elements demonstrates the adaptability of autoethnography and its potential to serve as a foundational component within broader HCI research endeavours.

Topic. We then clustered the papers' topics, taking into account their own author keywords and our coding. We identified seven topic clusters in the data with many of the autoethnographies (N=18) from our corpus assigned to multiple topics:

1) *Accessibility, assistive technologies, and inclusion* (N=6): Several autoethnographies delved into the realm of accessibility, assistive technologies, and the broader theme of inclusion, shedding light on how technology can empower individuals with various abilities. Autoethnographies in this topic encompass insights into the impact of the virtual setting on accessibility for a mixed-ability team,

providing guidelines for improvement [61]. They also provide a longitudinal account of the graduate school experiences of individuals with disabilities, highlighting challenges with scheduled accommodations and proposing ways to enhance the experiences of disabled graduate students [44]. Additionally, there is an exploration of unique challenges faced by d/Deaf³ and hard-of-hearing employees under hearing supervisors, identifying key factors influencing their success and providing contextual knowledge for future technical and design interventions [34]. In a further example, to exemplify how deeply ingrained (binary) gender beliefs can affect non-binary individuals when they encounter these beliefs, Spiel [84] conducted an autoethnographic study. Spanning over a year, this study coincided with Spiel's legal recognition as non-binary, during which they documented instances where various systems hindered their ability to express their gender identity accurately.

2) *Data, security, and IoT* (N=8): A substantial portion of the corpus explored the domains of data, security, and IoT, investigating how data-driven technology, data security, and interconnected devices impact our daily lives. In one example, autoethnography contributes to a broader understanding of location-based apps and surveillance technologies by examining the impact of the Polish government-mandated quarantine app during COVID-19, revealing its influence on quarantine life and social interactions [92]. Another example explores the root causes of low adoption of authentication ceremonies in encrypted messengers [23].

3) *Design and user experience* (N=8): The user-centric aspect of HCI was a prevalent focus, with studies examining design practices and the user experience, aiming to enhance technology's usability and satisfaction. Autoethnographies with this topic are diverse, ranging from designing for bodily experiences [39] to ultra-personalisation with 3D-body scanners [67]. Other work within this topic includes, among others, material design explorations with living organisms [73], designing for wearables [12, 32], or community-based design [2].

4) *Embodiment and bodily experiences* (N=8): Several papers delved into the intricate dimensions of embodiment and bodily experiences, exploring how technology interacts with our physical selves and shapes our perceptions. A prominent example of this type of work is Höök's autoethnography [39] on the challenges of designing bodily experiences with digital technology, using the analysis of her horseback riding practice. Based on her riding experiences, Höök derives various experience-oriented qualities and illustrates how these can be considered in design processes in general.

5) *Health and wellbeing* (N=8): The intersection of technology and health was another significant topic, with research investigating how digital innovations affect individuals' physical and mental wellbeing. For example, two autoethnographies by researcher Sara Homewood and colleagues deal with health-related topics. In the first paper [38], the removal of technologies is proposed as a method to uncover hidden insights about otherwise entangled everyday interactions with (self-tracking) technology. The authors gain new insights into their lived experiences with menstrual tracking by applying the proposed method in a case study. The second paper [37]

³The lowercase 'd' is preferred by many individuals to indicate audiological status. The capital 'D' is often used when referring to the culture and community of Deaf people.

presents the results of an 18-month autoethnography using a Fitbit fitness tracker while experiencing Long COVID, revealing three modes of using fitness tracking technologies to reduce activity and manage chronic illness, suggesting the need for “pacing technologies” that acknowledge the fluctuating nature of the user’s body and support decision-making in long-term illness management.

6) *Identity, communities, and culture* (N=8): Autoethnographies in this category explored the complex interplay between technology, identity formation, community building (e.g., [15, 61]), and cultural aspects (e.g., [76]), offering insights into how technology influences our sense of self and belonging (e.g., [84]). One subtopic within this topic is religion. For example, Claisse and Durrant [15] report on the collective experiences of technologies for community practice of Faith during the COVID-19 pandemic and in another paper, Ibtasam [42] argues that the HCI community should consider the impact of religion, specifically in an Islamic context, on research by examining how socio-cultural norms, participants’ beliefs, and individual and collective values stemming from religion influence the understanding, use, and perception of technologies.

7) *Remote communication* (N=6): Another notable area of investigation was remote communication, which gained particular relevance in the context of the global shift towards remote work and virtual interactions, as in Mack et al.’s autoethnography [62], that reflects on the authors’ virtual work experiences during the COVID-19 pandemic, examining how accessibility barriers shifted in a new virtual environment for a mixed-ability team. The authors provide nuanced insights, successful strategies, and guidelines for improving access. Another example provides an autoethnography of a mother and son’s experiences using self-built emotional communication devices developed in response to the COVID-19 lockdown [30].

Technology Type. Our analysis revealed a diverse spectrum of technology types studied within autoethnographies, with ten different technology types investigated. The most commonly studied technologies are mobile technologies (e.g., living without a mobile phone [58]) and communication technology (e.g., end-to-end encrypted messaging [23]), with nine and eight papers, respectively. These technology types are followed by assistive technologies (N=5), self-tracking (N=5), and wearables (N=5), with five papers each. Other works explored the technology types of ambient displays [30, 57, 76], drones and robots [26], transgender voice training software [2], the web [84], or a 3D body scanner [67]. Regarding the second, Mafalda Gamboa [26] reports on a year-long study of the interaction between her two children with different robots and a drone in their family home, aiming to surface issues, opportunities, and design considerations. Furthermore, she highlights the fruitful combination of the Socio-technical Systems approach [19] with autoethnography in understanding the implications of bringing robots and drones into family homes. The author also offers reflections on using autoethnography for researchers involving their families in their research. Regarding the last, Mironcika et al.’s work [67] addresses 3D body scanners for ultra-personalised apparel and wearables. In their autoethnography, they identify frictions and propose a collaborative reframing of body scanning, with implications for designing tools that shift agency in generating body data towards users.

Some autoethnographies belong to more than one category. For instance, the autoethnography by Gaver and Gaver [30] studied a self-built emotional communication device in the form of a lamp, thus encompassing two codes (Ambient display and communication technologies). Furthermore, we identified 11 autoethnographies that did not focus on one technology type per se. Instead, these explored technology-independent phenomena, for example, to draw conclusions from experience for the (intuitive) design of innovative technologies [24, 39], or they examined technologies in general, e.g., under certain circumstances, such as extreme situations. Regarding the second, Mueller and Pell’s work [69] explores an HCI perspective on adventure by presenting an autoethnography of an expedition to Mount Everest, reflecting on the impact of two earthquakes during the trip and identifying dimensions and roles for adventure technologies.

4.2 Rationale

To explore why HCI researchers choose autoethnography as a methodology (RQ2), we summarise their rationales reported in our corpus in this section. It is worth noting that in many autoethnography papers, we observed extensive rationales explaining why authors chose to use autoethnography. These elaborate explanations often provide rich context and justification for the method’s selection (e.g., [23, 45]), setting it apart from reporting standards commonly found in other second- or third-person research contributions in HCI venues, which may provide less extensive or even no justification. An outstanding example by Fassl and Kromholz [23] extensively assesses the methodological fit of autoethnography to their research problem in studying authentication ceremonies for end-to-end encrypted messengers along the three criteria vantage point, introspection, and socio-cultural analysis. Considering the value of the first author’s vantage point as a security expert, the need for introspection in understanding social interactions within authentication ceremonies, and the appropriateness of a socio-cultural analysis lens for a more comprehensive understanding of the underlying social and technical issues, they conclude that autoethnography provides a more in-depth understanding compared to traditional diary studies or ethnographies.

In our analysis of authors’ rationales, we have discerned many reasons motivating researchers to employ autoethnographies. We distilled these into eight distinct categories, which we explain and underpin with illustrative examples from our corpus below:

1) *Detailed description of bodily and/or intimate experiences* (N=10): Authors pointed out autoethnography as an invaluable tool for HCI researchers seeking to unravel the intricacies of bodily and intimate encounters with technology. For instance, autoethnographies explore “noticing” through an autoethnographic bird-watching practice [8] or sensory experiences with microbial biofilm [73] on a deeply embodied level.

2) *Direct, full access and first-hand perspective* (N=6): By adopting autoethnography, researchers gain unmediated, first-hand access to the phenomena they aim to study. This direct perspective provides an unfiltered lens to examine technology use, offering a more authentic portrayal of experiences. For instance, Cecchinato et al. [12] conducted a study on the usage of smartwatches, which were not

Table 2: The applicable coding categories part 1: Topic, technology type, and rationale for each paper in our corpus. A table with the papers' contribution types can be found in Appendix B.

Code category	Sub-codes	Count	Respective papers
Topic	Accessibility, assistive technologies, and inclusion	6	[34, 43, 44, 63, 84, 86]
	Data, security, and IoT	8	[2, 12, 23, 30, 37, 57, 67, 92]
	Design and user experience	8	[3, 8, 12, 24, 26, 30, 58, 73]
	Embodiment and bodily experiences	8	[2, 7, 12, 32, 39, 67, 69, 73]
	Health and wellbeing	8	[15, 32, 37, 38, 57, 69, 74, 76]
	Identity, communities and culture	8	[15, 34, 42–44, 76, 84, 86]
	Remote communication	6	[7, 23, 30, 34, 61, 92]
Technology type	No specific	11	[3, 8, 17, 24, 34, 39, 42, 44, 45, 69, 73]
	Ambient displays	3	[30, 57, 76]
	Assistive technologies	5	[34, 43, 44, 61, 86]
	Communication technologies	8	[7, 12, 15, 23, 30, 34, 58, 61]
	Drones and robots	1	[26]
	Mobile	9	[12, 23, 32, 37, 38, 43, 58, 74, 92]
	(Self-)Tracking	5	[32, 37, 38, 57, 92]
	Transgender voice training software	1	[2]
	Web	1	[84]
	Wearables	5	[12, 32, 37, 67, 74]
	3D body scanner	1	[67]
Rationale	Detailed description of bodily and/or intimate experiences	10	[7, 8, 24, 39, 44, 45, 67, 69, 73, 76]
	Direct, full access and first-hand perspective	6	[12, 23, 30, 32, 69, 76]
	Diverse voices and perspectives in research	6	[34, 43, 44, 61, 84, 86]
	Empathy and creating a better understanding for designing	5	[7, 24, 26, 67, 76]
	In-depth, nuanced, and personal insights on lived experiences	17	[2, 3, 8, 12, 23, 24, 30, 32, 37, 43, 44, 67, 69, 73, 74, 86, 92]
	Longitudinal exploration	4	[26, 37, 43, 44]
	Reflexive attentiveness, critical reflection, and subjective experiences	11	[8, 15, 23, 30, 37, 38, 44, 45, 57, 61, 84]
	Studying difficult situations/topics	8	[23, 37, 38, 69, 74, 76, 84, 92]

yet widely adopted and researched in real-life situations. They employed autoethnography to benefit from a first-hand and situated insight into the user experience.

3) *Diverse voices and perspectives in research* (N=6): Autoethnography contributes to diversity and inclusion in HCI research. It amplifies underrepresented voices and perspectives, fostering a richer and more nuanced understanding of their needs and technology's influence across diverse demographics. In their autoethnography of an independent blind traveller, Stephens et al. [86] suggest that the methodology is valuable for investigating assistive technologies. They argue that autoethnography emphasises the individual and their unique experiences and abilities, which provides a more diverse and nuanced understanding of disability, rather than grouping all people who are blind or have low vision together.

4) *Empathy and creating a better understanding for designing* (N=5): Autoethnographic research is a potent catalyst for empathy-driven design. It helps to gain a profound understanding of users' experiences, emotions, and needs, ultimately guiding the creation of more empathetic and user-centric designs. For example, Beuthel et al. [7] motivated their autoethnography, in which they used remote communication interventions with relatives and friends as a way to experience the impact of their interventions more directly and build more empathy.

5) *In-depth, nuanced, and personal insights on lived experiences* (N=17): HCI autoethnographers motivated their work most frequently by the opportunity it provides to delve into the depths of lived experiences with technology. In particular, HCI autoethnographers value exploring experiences from a highly personal perspective [43] and the rich insights generated by their detailed understanding through this first-person perspective [67].

6) *Longitudinal exploration* (N=4): Authors motivate their decision to use autoethnographies with their suitability for longitudinal studies. Researchers can employ this methodology to trace the evolution of technology use and its impact on individuals over extended periods, providing a dynamic understanding of human-technology interactions. For instance, in her 18-month-long autoethnography about self-tracking technologies for Long COVID, Sarah Home-wood [37] argues that studying the long-term subjective experience of illness can offer valuable insights into the design of self-tracking technologies because the methodology can reveal how our interactions with technology are influenced by changes in our bodies over time. Notably, not all long-term autoethnographies in our corpus (see Section 4.4) motivated their decision to use autoethnographies with this rationale.

7) *Reflexive attentiveness, critical reflection, and subjective experiences* (N=11): Autoethnography encourages reflexive attentiveness

and critical self-reflection. Researchers can explore their own subjective experiences, biases, and assumptions, fostering a deeper awareness of their role in the research process and enhancing the quality of their work. For example, Fassl and Krombholz [23], two cybersecurity researchers, have shared their thoughts on how their autoethnography on authentication ceremonies in encrypted messaging has led to an increased awareness of the topic. They also reflected on how their introspection on potentially embarrassing experiences has helped them answer their research questions and bring value to their work.

8) *Studying difficult situations/topics (N=8)*: Lastly, we identified works that motivated their autoethnography by providing a way for researchers to study complex and challenging topics or situations, taking into account their vulnerabilities and boundaries and weighing up their personal risks, that would raise ethical concerns if study participants were asked to put themselves in these situations, e.g., a life-threatening earthquake [69], trying out potentially dangerous prototypes in extreme sports [76], or a COVID-19 quarantine [92]. Researchers can navigate delicate or emotionally charged subjects with sensitivity, often leading to profound insights.

These eight reasons collectively underscore the richness and versatility of autoethnography as a methodology in HCI research. Many of the autoethnographies (N=22) provided multifaceted justifications, allowing for multiple combinations (also see Table 2), again reflecting the individuality of HCI autoethnographies and their use as a result of multiple factors.

4.3 Number of People Conducting Autoethnographies & Methods Combined With Autoethnographies

To examine the methodological approaches and reporting standards that HCI researchers use in their autoethnographies (RQ3), we first report on the number of people conducting autoethnographies and the methods researchers choose to combine with them.

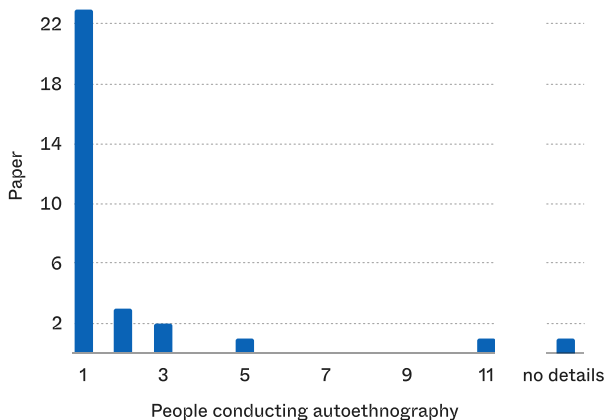


Figure 4: Number of people conducting autoethnographies.

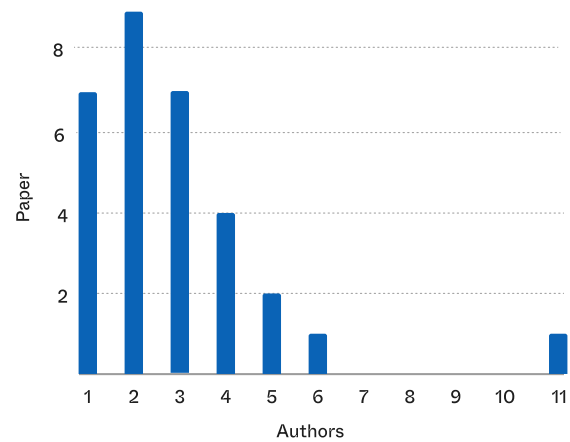


Figure 5: Number of authors per paper.

Number of People Conducting Autoethnographies. Figure 4 shows that the number of individuals involved in conducting autoethnographies varies, ranging from 1 to a maximum of 11 autoethnographers for a single study. The majority of these studies were conducted by a single autoethnographer (N=23). On average, each HCI autoethnography had 1.7 autoethnographers. Two studies, however, reported a relatively high number of people conducting autoethnography. In the first example, five students conducted individual projects around different aspects of sleep using autoethnography and design [57]. In the second example, eleven people explored their experiences of virtual teamwork in a diverse team based on field notes created individually by each team member [61]. The autoethnography conducted by Cunningham and Jones [17] is the only one that does not report on the exact number of people involved in the work. This case study is again based on a student project with multiple students conducting individual autoethnographies.

Respectively, when it comes to reporting on autoethnographies as authors, we again see (Figure 5) variability, ranging from 1 to 11 authors per paper. Remarkably, 74% of these reports involve between 1 and 3 authors, with a mean of 2.9 authors per paper. This emphasises the prevalent practice of collaborative authorship in autoethnographic research.

Methods Combined With Autoethnographies. On the one hand, we observed the combination of autoethnographies with other methods in 15 HCI autoethnographies. Among these are four that combine autoethnography with other first-person methods like trioethnography (N=1) or autobiographical design (N=3). Furthermore, twelve papers in our corpus used user interviews (N=5), focus groups (N=2), (online) surveys (N=3), or ethnographic methods (N=2) as complementary tools for triangulating results from autoethnographies. Besides the three works that used autobiographical design as a generative practice, four additional reviewed publications used design (explorations) alongside their autoethnographies. For instance, Almqvist et al.'s work [3] addresses isolation

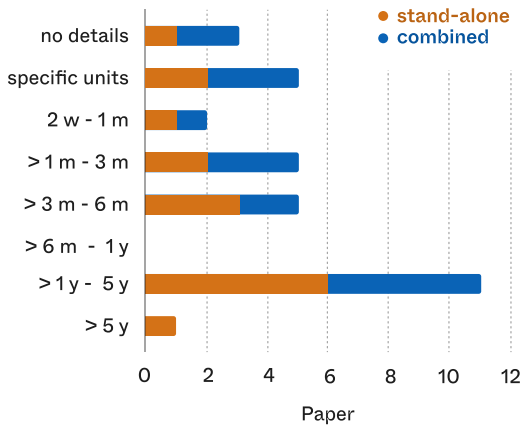


Figure 6: Number of papers categorised into their duration of the autoethnography, comparing stand-alone autoethnographies (orange) and autoethnographies that are combined with other methods (blue).

issues in urban spaces and presents novel perspectives on place-making, utilising autoethnography and design prototyping, while Pijnapple and Mueller [77] evaluate a novel design with autoethnography and a focus group. HCI autoethnographies that report on using multiple methods, often ($N=8/15$) use autoethnographies to inform their subsequent research or design step, e.g., the design of semi-structured interviews [92], surveys [32] or the creation of technology explorations following autobiographical design [43]. On the other hand, 16 cases of autoethnographies were not combined with other methods. On average, these “stand-alone” autoethnographies are characterised by a more extended study duration (see 4.4).

4.4 Study Duration, Data Collection & Analysis Methods

To further investigate the methodological approaches and reporting standards that HCI researchers use in their autoethnographies (RQ3), we explore the study duration, data collection and analysis methods of HCI autoethnographies in this section.

Study Duration. In our corpus, we identified 23 papers that specified precise time spans for their studies, ranging from a minimum of 2 weeks to a maximum of 9 years, with a mean duration of approximately 1.2 years and a median of 1 year (see Figure 6). Papers that do not combine autoethnographies with other methods (see Section 4.3) tend to be more extensive time-wise. Their median differs by 14 weeks, with stand-alone autoethnographies having a median of 52 weeks and autoethnographies combined with other methods having a median of 38 weeks. Notably, two papers reported multiple durations due to multiple researchers conducting autoethnographies over different periods. Three papers did not specify a duration, while five reported duration in specific units, such as the number of lessons or usages detailed and categorised in Table 3.

Data Collection Methods. In our literature review, we coded two aspects of data collection in HCI autoethnographies: 1) whether the data was collected in situ or retrospectively and 2) whether field notes were collected or not. Additionally, we took notes when other forms of data were collected. Regarding the first code, we observed a variety of approaches taken by HCI autoethnographers. We identified 13 accounts of HCI autoethnographies that collected data in situ, while 11 papers reported on taking a mixed approach, collecting data in situ and retrospectively, and 3 autoethnographies collected their data only retrospectively. This decision was influenced by the nature of the project, such as the kind of experience investigated, initial intentions, and researchers’ goals. For example, Homewood et al. [38] collected data on their experiences of removing their menstrual tracking app retrospectively to avoid their notes acting as a form of tracking. Four papers did not detail whether they collected data in situ or retrospectively. Regarding the second code, almost all papers in the corpus ($N=29$) reported field notes taken in diary-like entries or narrative form. For this purpose, some authors relied on note-taking apps [37, 92] or also included other additional material like photos [26, 58, 73, 86], videos (e.g., [39, 76]), voice memos [37], or screenshots of interaction [84, 92]. The type of data used was also individually and flexibly adapted according to the nature of the project. For example, a number of publications stated that they did not start as autoethnographies and consequently drew from past experiences. For this retrospective approach, they reported on helping to remember by looking at, e.g., emails, text chats, and calendar entries [30, 32, 44, 58].

Analysis Methods. We observed that a significant portion of the reviewed articles relied on analysis methods well-known from other qualitative research approaches. 11 out of 31 articles employed thematic analysis [10] as their chosen method for analysing their insights from autoethnographies. Thematic analysis is a widely recognised qualitative research approach that identifies and analyses recurring themes within qualitative data. In contrast, a subset of the reviewed articles ($N=4$) did not specify the type of thematic clusters or themes used in their analysis, indicating a lack of clarity in reporting the analytical process. Moreover, a smaller but notable proportion of articles, accounting for 4 out of 31, employed grounded theory [31], and only one paper used affinity diagramming to analyse its results. Interestingly, our analysis also identified two articles that employed specialised methods where the data were subjected to an in-depth examination with theories from other disciplines. For instance, Mafalda Gamboa’s research [26] on child-drone interaction in domestic spaces incorporated a socio-technical system approach. In a separate case, Almquist et al. [3] applied Lefebvre’s theory of utopia to critique design proposals, combining autoethnographies and prototyping. Finally, 9 out of 31 provided limited or no details regarding the applied analysis methods.

4.5 Autoethnographer’s Profile & Other Insights

In this section, we provide insights into the autoethnographer’s positionality, HCI autoethnographers’ (critical) engagement with this first-person method, and our observations regarding the variations

Table 3: The applicable coding categories part 2: Methods combined with autoethnography (AE), autoethnographer profile, duration, data collection (in situ or respective and field notes collected), and analysis method for each paper in our corpus.

Code category	Sub-codes	Count	Respective papers
Methods combined with AE	None	16	[2, 8, 23, 24, 26, 30, 37, 42, 45, 58, 61, 67, 69, 74, 84, 86]
	Trioethnography	1	[44]
	Autobiographical design	3	[7, 43, 73]
	Design (explorations) and prototyping	4	[3, 8, 57, 76]
	Ethnographic observation/cultural probes	2	[17, 57]
	User interview	5	[12, 15, 17, 38, 92]
	Online or written survey	3	[7, 32, 34]
	Focus groups	2	[17, 76]
	Other	1	[39]
Duration	No details	3	[17, 42, 73]
	Specific units	5	[7, 24, 39, 67, 76]
	2 weeks up to 1 month	2	[69, 92]
	From 1 month up to 3 months	5	[8, 12, 38, 57, 74]
	From 3 months up to 6 months	5	[3, 23, 32, 45, 61]
	From 1 year up to 5 years	11	[2, 15, 26, 30, 34, 37, 38, 43, 44, 84, 86]
	More than 5 years	1	[58]
Data collection: In situ or retrospectively	No details	4	[42, 45, 57, 76]
	In-situ	13	[2, 3, 7, 12, 17, 24, 26, 37, 67, 73, 74, 84, 92]
	In-situ and retrospective	11	[8, 15, 23, 30, 32, 39, 43, 44, 61, 69, 86]
	Retrospective	3	[34, 38, 58]
Data collection: Field notes collected	No details	2	[42, 57]
	Field notes and/or narratives	29	[2, 3, 7, 8, 12, 15, 17, 23, 24, 26, 30, 32, 34, 37–39, 43–45, 58, 61, 67, 69, 73, 74, 76, 84, 86, 92]
Analysis method	No details	9	[2, 17, 30, 42, 57, 67, 73, 76, 84]
	Thematic analysis	11	[7, 8, 12, 15, 34, 37, 38, 43, 74, 86, 92]
	Other undefined form of clustering themes	4	[23, 39, 58, 69]
	Grounded theory	4	[24, 44, 45, 61]
	Affinity diagramming	1	[32]
	Informed by special theory	2	[3, 26]
Autoethnographer profile	No details	7	[2, 7, 17, 32, 34, 73, 76]
	Limited details	14	[3, 8, 12, 24, 26, 30, 38, 39, 45, 57, 67, 69, 74, 92]
	Detailed	10	[15, 23, 37, 42–44, 58, 61, 84, 86]

in terminology to add an additional dimension to autoethnographies' methodological approaches and reporting standards in HCI (RQ3).

Autoethnographer's Profile. By revealing details about their position, autoethnographers lay the groundwork for presenting their narrative as one of many possible perspectives influenced by their position(s) within culture and academia [1]. In the 31 reviewed papers, we observed different levels of detail shared about autoethnographers' positions. Seven papers did not provide any information on the autoethnographer. Fourteen papers offered limited details, while ten presented comprehensive information about the autoethnographers involved in their research, as detailed in Table 3. Notably, these levels of detail varied across topic areas. Most papers addressing the topics *accessibility*, *assistive technologies*, and *inclusion* (N=5/6) and *identity*, *community*, and *culture* (N=6/8) gave a detailed report on autoethnographers' profiles. In contrast, papers that addressed the topic *embodiment and bodily experiences* only

presented limited (N=4/8) or no details (N=4/8). Another noteworthy fact is that all papers published to ASSETS (N=4/4) include a detailed account of their autoethnographers.

In one specific example, Samia Ibtasam's paper [42] includes a review of her work in the commentary. The review written by Katta Spiel, an HCI scholar that is also the author of an autoethnography [84] in our final corpus, provides a transparent and sensitive insight into the aspect of disclosing position(s). They do this by stating their own position for the review of Ibtasam's work and by commenting that for a better understanding of the work, they would recommend disclosing more information - if the author is comfortable with disclosing these. Ultimately, Ibtasam incorporated the information of interest and included Spiel's feedback, showcasing an excellent example of collaborative and reflexive scholarly engagement. This exchange between Ibtasam and Spiel underscores the importance of acknowledging and navigating one's positionality in academic discourse.

Reflections on Autoethnography Within Autoethnographies.

Within our corpus, many papers contributed methodologically. These works propose new approaches [17, 26, 38, 74], introduce implications for the usage of autoethnographies for the accessibility community [43], or create artefacts to support autoethnographies [57] (see Section 4.1). Regarding the first, Cunningham and Jones [17] propose autoethnographies as a “lightweight” methodology for software development to elicit context-specific requirements, thereby introducing the method to HCI in 2005. Nearly two decades later, researchers have proposed autoethnography as a method to, amongst others, access non-routine usage of mobile devices [74], understand hidden insights by removing the technology of interest [38], and analyse complex systems with the “Sociotechnical Systems” framework [26].

However, methodological contributions were not the only type reflecting on their use of autoethnography, as we identified in our additional notes. For example, Jung et al. [45] wrote a statement of purpose at the beginning of their autoethnography to explain their motivations for engaging with the phenomenon they studied. Regarding transparent reporting, Spiel’s work [84], which adheres to the reporting principles proposed by anthropologist Heewon Chang [13], documenting purpose, topic, and method for transparently recording autoethnographic inquiries, stands as a prominent illustration. Mafalda Gamboa [27] also draws on values from past first-person research. Her autoethnography applies Desjardins and Ball’s [21] recommendations for HCI first-person methods (see Section 2.2). Furthermore, Andrés Lucero [58] delineates seven criteria to evaluate autoethnography and directly applies these to his own autoethnography. These include clearly defining study boundaries, establishing a study protocol, structuring the narrative according to academic standards, guiding readers to imagine alternative ways of thinking and acting, including self-revealing, unflattering details about the autoethnographer, interlacing actual ethnographic material with confessional content, and focusing on readers’ ability to determine the applicability of the story. In an independent autoethnography, Jain et al. [43] adapt these criteria to their work. Addressing the criterion of self-revealing writing, they reflect on the tension between privacy and transparency in first-person research, particularly in the context of disability. The authors encourage disabled researchers to carefully evaluate and reassess their comfort level in disclosing details, recognising that nuanced insights emerge when subtleties are openly discussed. This work acknowledges the potential need for privacy in some cases but underscores the value of transparency for generating detailed and evocative research outcomes (also see Section 4.5).

In terms of conducting autoethnographies, Fassl and Krombholz [23] reflect on how their approach of repeatedly taking field notes influenced the behaviour they wanted to study. They establish note-taking as a standard process in their research, similar to what we have seen in other autoethnographies (e.g., [92]), and even establish their own guidelines for this practice. Later, they reflect on this to transparently report on its influence. In contrast, Homewood et al. [38] opt not to take any in-situ notes during their study to experience the phenomenon unaffected and produce their field notes retrospectively. In addition, Fassl and Krombholz address ethical considerations. Given the fact that other people were involved in their autoethnography who could not give meaningful consent, the

researcher addresses ethical concerns by conscientiously selecting and limiting the details described in the encounters – not disclosing more information than necessary to ensure respectful and privacy-compliant handling of participants’ experiences. This aligns with previous ethical considerations from social sciences [1, p.59].

Variations in Terminology. The process of identifying, screening, and determining eligibility during our literature review brought to light an interesting observation regarding terminology. Despite having well-defined exclusion criteria, we encountered several instances where authors appeared to interchange terms related to first-person research methods, e.g., confusing autobiographical design and autoethnography, although they do not historically come from the same field of research (see Section 2.1). This inconsistency in terminology usage was particularly evident in how some authors blended different terms, making it challenging to categorise their work accurately. Despite our rigorous screening, these instances of mixed terminology persisted in the included papers. This highlights the need for greater clarity and standardisation in the language surrounding first-person research methods within the academic community, as the interchangeable use of terms can create confusion and hinder the precise classification of research contributions. Within our dataset, we noted many variations in autoethnographic studies where authors did not clearly communicate whether it was a “traditional HCI autoethnography”, a collaborative approach, e.g., duoethnography or trioethnography, autobiographical design, or a different ethnographic study. There is a need to clarify terminology in this field. It is interesting to note that not all authors of HCI publications in our corpus explicitly list “autoethnography” as an author keyword despite its relevance in the context of their research. In particular, only 23 out of 31 papers list “autoethnography” as an author keyword. This variation in keyword usage may reflect different practices in how authors choose to represent their work or suggest varying degrees of emphasis on the first-person method in their respective studies.

5 DISCUSSION

This paper provides a comprehensive overview of the current landscape of autoethnographies in HCI, thereby providing a path for future research to ensure that subsequent investigations are based on a solid shared understanding of this first-person research method in our field. With the identified HCI autoethnographies’ topics and contribution types (**RQ1**), presenting our findings on HCI autoethnographers’ rationale for choosing autoethnography (**RQ2**), and our findings regarding HCI autoethnography methods (**RQ3**), we aim to provide guidance to HCI autoethnographers, reviewers and readers. In this section, we reflect on autoethnography’s unique perspective for HCI by discussing our findings on how autoethnographies contribute to HCI research and what motivates HCI researchers to conduct this first-person method (5.1). To support decision-making towards and within autoethnographies in HCI research, we highlight the variety of methodologies used in HCI autoethnographies, summarising practical implications for those engaging with autoethnography (5.2). Subsequently, we contextualise our literature review and contributions (5.3) and discuss the limitations of our study (5.4).

5.1 Autoethnography's Unique Perspective for HCI

Autoethnography has emerged as a valuable methodological approach within HCI, facilitating a bridge between personal experiences and academic inquiry. In this section, we reflect upon the multifaceted role of autoethnography in HCI, its contributions to the field, and the challenges it presents.

Based on the publication date of the papers in our corpus, an increased interest in autoethnographies can be noticed in recent years, especially since 2020. Introduced to HCI as a “lightweight” version of ethnography by Cunningham and Jones [17] in 2005, it has since been employed within HCI research in many different forms far beyond its initially reported potential in the field. Taking into consideration the study duration reported by the papers in our corpus (see Section 4.4) and the critical reflections of Lucero et al. [59] highlighting the enormous amount of data collected in a longitudinal autoethnography, one could even argue that it has, in many cases, not fulfilled the promise of a lightweight method. Nevertheless, HCI researchers have repeatedly turned to this first-person research method over the last two decades, recognising autoethnography for its potential beyond not having to obtain permission to conduct participant observation [17] – a statement that we will critically discuss in Section 5.2, given the many people who can potentially be involved in autoethnographies. With their autoethnographies, HCI researchers have contributed a wealth of empirical knowledge while also providing methodological and theoretical, and in rarer cases, opinion and artefact contributions [91].

Autoethnography provides researchers with a versatile tool to explore the complex relationships between individuals and technology [50]. Our reviewed corpus of HCI autoethnographies has offered insights into the experiences of a hard-of-hearing individual's travelling [43], how children interact with robots and drones in their family's home [26], and internal decision-making processes of intuitive design [24]. They have also examined extreme situations in a nuanced way, such as our interaction with technology in times of crisis (e.g., [15, 69, 92]) or in times of illness ([37, 74]). Driven by HCI researchers' multifaceted personal and academic interests, HCI autoethnographies have explored various facets of lived experiences. One notable aspect of the corpus is the wide range of diverse voices that offer detailed accounts of the lived experiences of marginalised groups (e.g., [34, 43, 44, 61, 84, 86]). Thereby, HCI autoethnographies specialise in studying social and cultural phenomena and cover a broad spectrum of engagements with a clear focus on technological aspects. To describe this focus, William and Frances Gaver introduced the term “*autotechnology*” [30] derived from Kien's concept of “*technography*” [49], i.e., an ethnography of technology. However, this focus on how features of a design or technology shape and reflect lived experiences is softened by exceptions that deal with phenomena beyond the technology focus. Examples investigate phenomena such as qualities of designing bodily experiences [39], experiences of individuals with disabilities in computer science graduate school [44], or the practice of “noticing” informed through bird-watching [8]. HCI researchers opt for autoethnography because it aligns with their personal qualitative research goals, provides holistic insights into experiences, and can

uncover hidden nuances and emotions often missed by quantitative and other qualitative methods.

Furthermore, the COVID-19 pandemic in 2020 and subsequent years acted as a catalyst, sparking increased interest in autoethnography within HCI. The pandemic's unique socio-technological challenges and the need to understand their impacts on individuals and society accelerated the recognition of the value of autoethnography as a means of studying these phenomena (e.g., [15, 30, 37, 61, 92]). Autoethnography's adaptability and responsiveness were highlighted in this context, as it provides valuable first-person perspectives during times of change when researchers must adapt to external circumstances and overcome limitations such as restricted access to study participants.

5.2 Practical Implications for Autoethnographies in HCI

Our analysis underscores the need for a common understanding of terms and their appropriate usage to enhance clarity and coherence in autoethnography and first-person methods within HCI. Conducting our literature review, we observed how the absence of standardised reporting practices hinders the effective communication and comparison of autoethnographies. As revealed in our review, varying terminologies and interpretations of autoethnographic methods and methodologies create challenges for synthesising findings and building a coherent body of knowledge within HCI. Nevertheless, it is essential to acknowledge that there is no “one correct way” to conduct an autoethnography, as its strength lies precisely in its flexibility and adaptability, allowing researchers to dynamically tailor their approach to the unique aspects of the phenomena they are exploring [1]. However, establishing clear terms and making them widely known, as undertaken in this literature review, is crucial for building a common language and foundation for reading, assessing, and conducting autoethnographies in HCI.

Below, we aim to provide an overview of the different methods and reporting standards applied to help guide future authors of autoethnographies in making conscious decisions about the methods they want to use in their work and standards in communicating these. For better guidance, we structure our recommendations along different phases of autoethnographies. Throughout the subsection, we discuss our findings and draw inspiration from the recommendations of other disciplines (e.g., Adams et al. [1]) for conducting and reporting on autoethnographies.

Considerations Towards Conducting Autoethnographies. For deciding whether autoethnography is the “right” method for a research question, Fassel and Krombholz's [23] work serves as a landmark example of assessing the *methodological fit* of autoethnography in our reviewed corpus. They base their decision on three criteria: vantage point, introspection, and socio-cultural analysis. However, other considerations may also be relevant since we observed that research questions, topics, and motivations in HCI autoethnographies are highly individual. Justifying the use of any research method is crucial, particularly for first-person methods in HCI, as evidenced by the detailed justifications in our review. This need for justification is consistent with Lucero et al. [59], who highlight the challenges of publishing autoethnographies.

To ensure the generalisability of findings, researchers should be reflexive and critically evaluate their subjectivity, position within culture and academia, and the potential influence of these factors on their research [6]. Autoethnographers should carefully consider their identities, limitations, and viewpoints, emphasising to readers that their narrative is just one of many possible perspectives [1]. In addition, the reflections of Lucero et al. [59] provide opportunities to make the value of autoethnography more visible to reviewers. For example, introducing the possibility of long-term investigation can help avoid “obvious criticism”. This recommendation aligns well with the fact that 12 of our reviewed HCI autoethnographies lasted one year or longer. With an average of 1.2 years, autoethnography in HCI is not a lightweight endeavour. Therefore, in another recommendation, Lucero et al. [59] suggest combining autoethnography with other large-scale methods. In our corpus, we found that many HCI autoethnographies were combined with other research methods (N=15), some of which were quantitative, but most of which were qualitative (e.g., user interviews).

Researchers should also consider the method’s “*personal fit*”, especially when delving into longitudinal studies [59]. Autoethnography requires reflection and writing about personal experiences by illustrating intimate sense-making processes, which can be vulnerable. As a result, researchers who have used autoethnography recommend taking care of oneself and only proceeding with it if it aligns with one’s interests or research needs [1, 58]. Adams et al. [1] caution that the personal risks of autoethnography can be significant when investigating one’s identity, experiences, relationships, and communities. These risks were also evident in Spiel’s autoethnography [84], where they documented instances of discrimination regarding their gender identity. Spiel reported that this came at a personal cost to them, stemming from the embodied and ongoing experience of discrimination. Nonetheless, Spiel ultimately decided that the benefits of conducting the autoethnography outweighed the risks and continued their study. In another example, two researchers used autoethnography to disrupt their habitual relationships with technological devices [38]. They introduced removal as a method, and both removed their menstrual cycle tracking app. However, after one month, one of the researchers withdrew from the study and resumed using her menstrual tracking app because she felt the cost to her quality of life was too high. These instances showcase the potential personal drawbacks, risks, and vulnerabilities that may arise from performing autoethnography.

Considerations While Doing Autoethnographies. When considering the importance of reflecting on one’s objectives prior to engaging in autoethnography, we want to draw attention to a particularly noteworthy instance. As detailed in Jung and Lee’s paper [45], the two autoethnographers wrote a statement of intent before beginning with their autoethnography. This initial reflective exercise proved valuable to both the authors and ourselves during our literature review, serving as a guide and benchmark for evaluating their reflective experience.

Autoethnographies can have an impact on and involve various people [59] beyond the researcher despite being based on their personal experiences. These individuals can include friends, family members, partners, or fellow researchers. This is demonstrated by

the example of Mafalda Gamboa’s study [26] on drone-child interaction, exploring her children’s interaction with domestic robots and a drone in their family home. Whenever other people are included in autoethnographies, it is important to consider seeking process consent and protecting the privacy and identities of participants when conducting research, as recommended by Adams et al. [1]. Process consent refers to the ongoing practice of researchers seeking participants’ approval at various stages of a project, including design, fieldwork, and the creation and sharing of autoethnographies. This ensures that participants consistently express their willingness to be involved throughout the different phases of the research [1]. Fassl and Krombholz, for example, discuss the protection of privacy and the identity of participants [23] (see Section 4.5). Moreover, Desjardin and Ball [21] emphasise the importance of transparency in reporting collaborators’ roles for richer, more precise and transparent insights.

Reporting on Autoethnographies. In HCI autoethnographies, researchers use different research approaches. When reporting these approaches, we have found that many researchers adhere to criteria suggested by guidelines such as Lucero’s [58]. These guidelines include detailed descriptions of the research process, such as the duration of the study (N=28), the utilisation of field notes (N=29), the method of keeping notes (N=27), and the chosen methods of analysis (N=22). As evidenced by our analysis of 31 HCI autoethnographies, studies such as those by Spiel [84] and Lucero [58] are embracing reporting standards borrowed from other academic disciplines. This shift towards incorporating established reporting guidelines from other fields promises to significantly enhance autoethnographic research’s transparency, rigour, and overall consistency in the context of HCI. The adoption of these standards not only contributes to the continued methodological evolution of autoethnography within HCI but also facilitates a more profound comprehension and more robust evaluation of the research being conducted. By aligning their work with such established guidelines, researchers can explicitly convey their research objectives [45, 84] (see Section 5.2), the boundaries of their study [43, 58, 84], and the methodologies employed [58, 84], thereby providing a more solid foundation for assessing their research. Moreover, Jain et al.’s [43] use of criteria developed by Lucero [58] in their autoethnography and Gamboa’s application of Desjardin and Ball’s [21] recommendations for autobiographical design exemplify the potential for cross-topic adoption of such standards within HCI. The harmonisation of reporting standards across different studies not only facilitates better comparisons among research endeavours but also fosters a culture of methodological transparency within the HCI community.

Moreover, autoethnographies align with feminist research perspectives that acknowledge the situated nature of knowledge. Autoethnography’s emphasis on (researchers’) subjectivity and lived experiences resonates with feminist epistemologies. It promotes a holistic understanding of technology’s effects on individuals within their socio-cultural contexts. A critical aspect illuminated by these evolving standards is the meticulous disclosure of autoethnographer profiles, weighing up the tensions of privacy and transparency (see Section 4.5). The disclosure of comprehensive information about the researchers involved in autoethnography is of paramount importance, however, it should always be considered carefully in relation

to the risks involved when disclosing intimate information. Reporting positionality ensures transparency and empowers readers to evaluate the researcher’s background, perspective, and potential biases that may impact the research process and its outcomes. Only 10 HCI autoethnographies reported the autoethnographer’s profile in detail. Remarkably, HCI autoethnographies published in the ASSETS conference, for example, consistently include detailed biographies of the autoethnographers, setting a positive precedent in this regard. This also needs to be reflected in the anonymisation policy currently in practice at CHI. The autoethnographers’ profiles are an essential part of the rationale and impact of the work.

5.3 Contextualising Our Review and Contributions

Here, we contextualise our work and contributions, both with respect to other (literature review) works in HCI and other literature reviews of autoethnographies in other fields.

This paper makes a survey contribution and a methodological contribution based on Wobbrock and Kientz’s [91] seven research contribution types in HCI; we both review and synthesise the work on a research topic, i.e. autoethnographies in HCI, with the goal of exposing trends and gaps (*survey contribution*), and in that way also identify and propose how future autoethnographies could be conducted, e.g., by employing reporting standards (*methodological contribution*). With respect to other HCI literature reviews, our work puts forth a methodological contribution regarding the contribution types of literature reviews in HCI identified by Stefanidi et al. [85]. Additionally, based on their identified review topics in HCI, this review can be categorised under “HCI Research”, along with other literature reviews that engage with a specific approach or methodological detail of HCI research, e.g., Caine’s [11] analysis of local standards for sample size within the CHI community.

While our work is, to the best of our knowledge, the first literature review of autoethnographies in HCI, literature reviews of autoethnographies have also been conducted in other fields. Therefore, there is the opportunity to contextualise our review and findings with respect to those reviews in other (related) fields. This once again underscores the multi- and inter-disciplinary nature of HCI and approaches used in HCI. As a first example, Pańkowska [75] conducted a literature survey on autoethnographic research in the field of social sciences, intending to explore the purposes for which autoethnography is applied. In particular, Pańkowska [75] identified four subdomains of application of autoethnography in social science: societal problems, education problems, healthcare problems, and Information Communication Technology (ICT) solutions usage. Compared to our own analysis, we can draw similarities in our identified topics of HCI autoethnographies, and in particular between our *health and wellbeing* topic with the subdomain of healthcare problems above; however, and unsurprisingly, it is not possible to perform a one-to-one matching of our identified topics with Pańkowska’s identified subdomains, as for example, their ICT solutions usage could arguably encompass multiple of our topics, due to the technology-focused nature of our review corpus. It should also be noted that there are no overlaps between our corpus and the one analysed by Pańkowska.

Another example is a recent literature review of autoethnographies in the field of linguistics by Ufuk [47]. This methodological review critically examines the application of autoethnography in applied linguistics, analysing 40 studies published between 2010 and 2020. It reveals that many researchers use autoethnography as a generic term without specifying a sub-type, often deviate from traditional third-person academic prose, and generally provide insufficient methodological justification and detail about their data collection and analysis approaches. This echoes our own findings about the need to establish standardised reporting in autoethnographies in HCI. This does not imply that there is one specific way to conduct an autoethnography in HCI (similar to how there is no “one correct way” to conduct a literature review in HCI [85]). Rather, in line with Ufuk [47], we recommend that writers of autoethnographies clearly state their approaches, positionalities and reasons for choosing to conduct the autoethnography in order to establish a “common language” and facilitate the reading, writing, and reviewing of autoethnographies in our field.

5.4 Limitations & Future Work

Our research is not without its limitations. First, for this literature review of autoethnographies in HCI, we only queried abstract, title and keywords, and only in the ACM Digital Library (DL) to identify autoethnographies in HCI and limited our literature review to a set of publication outlets (see Section 3.1). This limited scope may not have captured all relevant HCI autoethnographies, as such publications might not explicitly include our search terms in their titles, abstracts, and keywords (e.g., [51, 52]), or exist in other academic databases, conferences, or journals outside of the ACM DL. Thus, we cannot rule out that HCI autoethnographies published in alternative outlets (e.g., [90]) were not included in our analysis. Nonetheless, as elaborated in section 3.1, the publication outlets that our review focused on are a good representative of the HCI landscape, and therefore, our work can provide a representative review of autoethnographies in HCI. Second, HCI research encompasses diverse forms of presentation beyond traditional full-length papers, such as pictorials, conference posters, workshops, case studies, and interactive demonstrations. Our study focused on identifying autoethnographic content within full papers. However, our screening process observed that autoethnographic insights are dispersed across various presentation formats compared to more *traditional* contribution types in HCI [91]. Future research could explore these alternative presentation formats to provide an extended understanding of autoethnographic contributions in HCI. Third, while our analysis of HCI autoethnographies illuminated some aspects of prevalent topics, authors’ motivations for conducting autoethnographies and their methodological approaches and reporting standards, other facets to comprehensively understand the multifaceted roles of autoethnographies were not the focus of this paper. For example, future studies could consider collecting data on whether an autoethnography was initially planned as a research project, emerged organically, or where the autoethnography took place.

6 CONCLUSION

In conclusion, this systematic literature review of autoethnographies within HCI from the last two decades has illuminated a multifaceted landscape of insights and challenges. Analysing 31 eligible publications, we have not only uncovered the prevalent topics, methodologies, and contributions within HCI autoethnographies but also delved into the motivations driving HCI researchers to choose this emerging methodology in HCI. Additionally, we have provided valuable insights into how HCI researchers employ and report on their autoethnographies, shedding light on the need for a common understanding of HCI autoethnographies and well-defined reporting standards. Our analysis has revealed that autoethnography offers a valuable and multifaceted lens through which researchers can delve into the intricate dimensions of technology use and design, capturing personal experiences and subjective perspectives that traditional methods often miss. Moreover, it has become evident that autoethnography continues to gain prominence within HCI, particularly in recent years, reflecting its growing recognition as a valuable research approach.

We hope that our review of HCI autoethnographies can serve as the beginning of a “common language” among HCI researchers, helping both reviewers and readers assess existing autoethnographies in HCI and future authors of autoethnographies in their endeavours. Lastly, we hope that the insights drawn from this paper will demystify and drive more HCI researchers to explore this valuable first-person method.

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In this paper, we used Overleaf’s built-in spell checker, Grammarly, and the current version of ChatGPT. These tools helped us fix spelling mistakes and get suggestions to improve the writing of the paper. If not noted otherwise in a specific section, these tools were not used in other forms.

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A SEARCH QUERY

Our search query, based on our methodology described in subsection 3.1, to support future research and contribute to reproducibility: <https://dl.acm.org/action/doSearch?fillQuickSearch=false&target=advanced&expand=dl&AllField=Keyword%3A%28autoethno%29+OR+Title%3A%28autoethno%29+OR+Abstract%3A%28autoethno%29&startPage=0&pageSize=20> or search “Keyword:(autoethno*) OR Title:(autoethno*) OR Abstract:(autoethno*)”

B FULL CORPUS (INDICATING CONTRIBUTION TYPE)

Table 4: Autoethnographies' contribution types

Paper			Contribution Type				
Authors	Year	Venue	Empirical	Artefact	Methodological	Theoretical	Opinion
Ahmed et al. [2]	2021	PACM	■		■		
Almqvist et al. [3]	2023	CHI	■		■	■	
Beuthel et al. [7]	2022	NordiCHI	■				
Biggs et al. [8]	2021	CHI	■			■	■
Cecchinato et al. [12]	2017	CHI	■				
Claissé and Durrant [15]	2023	CHI	■			■	
Cunningham and Jones [17]	2005	CHINZ			■		■
Fassl and Krombholz [23]	2023	CHI	■				
Faste [24]	2017	CHI	■			■	
Gamboa [26]	2022	NordiCHI	■		■		
Gaver and Gaver [30]	2023	CHI	■				
Ha et al. [32]	2020	DIS	■				
Heyko and Flatla [34]	2021	DIS	■				
Homewood [37]	2023	CHI	■				
Homewood et al. [38]	2020	DIS	■		■		
Höök [39]	2010	NordiCHI	■				
Ibtasam [42]	2021	CHI	■				■
Jain et al. [43]	2019	ASSETS	■		■		
Jain et al. [44]	2020	ASSETS	■				
Jung and Trischler [45]	2021	DIS	■			■	
Lockton et al. [57]	2020	DIS		■	■		
Lucero [58]	2018	DIS	■				
Mack et al. [61]	2021	ASSETS	■				
Mironcika et al. [67]	2020	CHI	■				
Mueller and Pell [69]	2016	UbiComp	■			■	
Ofer and Alistar [73]	2023	CHI	■		■	■	
O'Kane et al. [74]	2014	CHI	■		■		
Pijnappel and Mueller [76]	2013	CHI	■	■			
Spiel [84]	2021	DIS	■			■	
Stephens et al. [86]	2020	ASSETS	■				
Woźniak et al. [92]	2021	MobileHCI	■				
			N=29	N=2	N=9	N=8	N=3