

ABSTRACT

This thesis examines the act of logging in as a cultural and design practice that defines how people gain access, are recognized, and take part in digital systems. It approaches authentication as a site of negotiation between user and machine, drawing from interface theory, anthropology, and design history to trace its evolution from spoken countersigns and bureaucratic papers to biometric scans and corporate single sign-on systems. This trajectory reveals how login processes inherit older logics of verification and control while masking them under convenience. As authentication becomes externalized to devices and identity providers, users lose awareness of the systems that validate them. Through historical analysis, user studies and speculative prototypes, the research explores how “the login experience” could instead support user experience by making context, friction, and user participation central to the experience of recognition online.

(NOTES POUR JOELLE BITTON: Je n'ai pas encore rajouter les sources et descriptions des images et il me manque quelques unes de ces dernières. Je les placerai ce weekend.

J'ai mis des partis entre parenthèse (FOOTNOTE par exemple) pour indiquer que je devais rajouter quelques détails à certains endroits.

Il manque encore 2-3 design proposals, des images des

expérimentations (je dois reprendre quelques unes...) et les sources des images et des bons footnotes.
La mise en page se fait en parallèle avec Daniel Sciboz, et tout se passe bien pour le moment.

Le dossier est à ... 80% fini? Dans sa rédaction? Encore quelques corrections encore... On y est presque.)

I kept the footnotes as well for now, to not lose some of my sources. How do I source my references and knowledge exactly again?

INTRODUCTION

Observe a familiar scene: a person stands before a door. They hold a key and attempt to enter: insert, turn, step through. Yet in our digital present, entry is neither simple nor singular. The key has multiplied. One key unlocks another; a code is sent elsewhere to an inbox or a phone; a fingerprint or face must confirm it; a secondary device must approve. What was once a straightforward threshold now unfolds as a distributed ritual, enacted across screens, devices, and platforms. This condition, which I call the externalisation of login, forms the first focus of this thesis.

Externalisation describes how authentication has migrated away from the immediate relationship between user and platform. To access one service, users must pass through another (Google Authenticator, Microsoft, Apple, SMS verification, recovery emails, or biometric prompts). Each intermediary extends the act of recognition outward, fragmenting it across corporate infrastructures that claim to simplify while quietly centralising control. The interface no longer belongs entirely to the designer or the user; its language and gestures are dictated by standards imposed from elsewhere.

This project begins with a simple question: what would the login experience look like if we designed it differently? If we reconsider protection not as an obstacle but as a design condition, what remains of this act we perform daily? The answer, I propose, is that login reveals something deeper about

how we are taught to appear before machines, in how we are trained to submit proof, how we internalise authority, and how we come to believe that friction equals safety.

Building on Alexander Galloway's notion of the interface as an agent of control and Arnold van Gennep's understanding of liminality, this thesis approaches login as a designed threshold that produces both subject and system. It does not simply connect the user to the system, more so that it produces the user, the system, and the world that both inhabit. The login, from this perspective, is a miniature apparatus of governance, defining who may enter, under what terms, and through which gestures of recognition. Following Wendy Hui Kyong Chun, I treat such interfaces as ideological performances that render invisible infrastructures of power as visible acts of participation. The login is therefore a checkpoint and a daily affirmation of faith in unseen systems that promise protection.

This thesis proceeds from three claims:

The login is a repetitive practice that anchors thoughts, feelings and behaviours in users prior to entry, and dictates part of their feelings relating to the platforms they interact with..

The externalisation of login marks a political and aesthetic shift: trust is displaced from individual platforms toward corporate infrastructures, leading to a loss of design independence, as those external infrastructures impose a new design theme platforms struggle to clash with or implement..

Reimagining login requires an approach that questions its inheritances and imagines other modes of authentication, perhaps some that are more interactive, playful, and that the current login models can be improved upon.

From these claims emerge the guiding questions: What does login teach us about being a user in networked systems? Can login be redesigned as a moment of relation-building between user and platform? Can login have an additional layer of play added to its design?

To address these questions, this research combines theoretical inquiry with design practice. First, it offers a genealogy of authentication, tracing its origins from ancient seals and watchwords to modern biometric and federated systems. Second, it performs critical interface analysis, drawing on semiotics, media theory, user surveys, field research and human-computer interaction to expose how login scripts behaviour and emotion. Third, it develops speculative prototypes, conceptual and visual paper or virtual experiments that enact alternative logics of recognition, and tests to see how those first solutions interact with users.

To redesign login is to rethink how we enter the virtual world, a world increasingly organised by credentials, permissions, and proofs of identity. Any reimagining must begin by reclaiming Login's lost spaces of relation. The goal is to highlight how secure interactions can feel legible and engaging without endangering safety: to design thresholds that express comprehension and play as part of protection.

My motivation for this research begins with how I, like many users, first experienced them.

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GLOSSARY

Because this research moves between computing, design, and philosophy, several terms require clarification. These definitions anchor their meaning as I understand and use them throughout this thesis. They are not meant as universal truths, but as working interpretations that situate the vocabulary of this research within the cultural and technical history of login.

Authentication, in this memoir, is the process through which a system verifies a user's claim to identity, typically by testing a credential. It translates trust into measurable proof.

Identification is the first act of naming oneself before a system. It signals presence ("this is me") but not yet recognition.

Identification precedes authentication, but together they form the ritual of entry.

There is a part of rituality in login, indeed. The ritual of entry is a term that recognises the repetitive and formative aspects of login, that enforces ideas within users through those patterns.

Login, interpreted as "Connexion" in french, is the moment of passage into a digital environment, a process by which a user enters an authentication sequence to be recognised by a platform, device, or service. For me, "login" implies relation: a first exchange between human and system, a gesture closer to *connexion* than to verification. It is different from the act of authentication, due to the fact that this only includes human-computer interactions. In that sense, this memoir is HCI research.

The externalisation of login describes the process through which authentication leaves its native platform and becomes distributed across other infrastructures. Through authenticator apps, passkeys, Single Sign-On systems, or biometric devices, recognition migrates toward third parties who guarantee trust on the platform's behalf. In this displacement, the ritual of entry becomes dependent on external institutions and technologies.

Liminality refers to the state of being in-between, neither fully inside nor outside. Borrowed from anthropological theory, it marks the threshold moment when users are suspended between access and denial, self and system. Login inhabits this liminal zone, where recognition has not yet been granted but the gesture has already begun.

Alienation, or *aliénation*, describes the user's estrangement from the means and meanings of recognition. It appears when the ability to authenticate, and thus to appear before a system, belongs more to infrastructures that mediate on users' behalf, than to the people being identified themselves. Alienation manifests as frustration, opacity, and doubt about ownership; the unsettling question of whether one's account, data, or identity still belong to oneself. It is also a source of frustration.

Trust, or "confiance" as I understand it in french, defines the dynamic relation of belief between user and platform. Both technical and affective, it can be engineered through interface design, reinforced through repetition, or betrayed through breach. Trust is what allows users to hand over their credentials despite knowing little of where or how they will be processed. It

is, in short, the faith that the system will keep its promise.

Opacity names the opposite of transparency. It describes a system whose inner workings, decisions, and data flows remain hidden from the user. Opacity in login demands belief in the system's decisions rather than understanding, shaping interactions through secrecy. In the context of login, it is both a condition of security and a source of alienation or estrangement.

MOTIVATION

The act of logging in has become one of the most repeated gestures of digital life. Each day, users identify themselves before machines, providing fragments of data to gain access to the spaces where they work, play, and communicate. These small gestures define the conditions under which people are recognized by their systems. Thus, the very entry into Human-Computer Interaction perhaps begins there. This project asks how such moments might be redesigned to create new relationships between users and platforms: ones that are proportional, contextual, and humane rather than standardized (and in worse cases, extractive of data, as some users worry about).

As two-factor authentication and verification apps appeared, access turned from invitation to obligation. CAPTCHAs crystallized this change with a phrase both banal and profound:

"Prove you are human."

This peculiar question hinted at a much greater problem. Is the wording correct? It seems a bit of a big ask to prove that I am a human. Is pattern recognition truly the sole thing that defines humans? Can I really only be identified through that?

This trivial in isolation, these questions revealed an emerging pattern. Many people seem to have experienced a fear of losing their accounts during recovery, the stress of Multi-Factor Authentication, and the struggles that come with changing and remembering passwords. For security's sake, login needed to be complicated, and for security's sake, human comfort was

Verify You Are Human

Please verify that you are a human to continue.

I'm not a robot 
reCAPTCHA
[Privacy](#) - [Terms](#)

set aside. Some companies, like Google, aim for a passwordless future, pairing devices to a private key. But is getting rid of the password the sole solution? Bringing the login outside of its platform and making it dependent on devices creates more dependencies in other infrastructures.

The issue is not that security remains at the forefront, but that its language has also been universalized: one corporate “design grammar” applied to every context, from banking to gaming. Anthropology and media theory help articulate this condition.

The notion of the threshold has long been associated with transformation. In *Les Rites de Passage* (1909), anthropologist Arnold van Gennep described thresholds as structured moments of transition that separate one social state from another. Victor Turner, writing in *The Ritual Process* (1969), expanded this idea through his concept of liminality: a temporary suspension of norms where identities are reshaped.

In the digital era, media theorists such as Alexander R. Galloway (*The Interface Effect*, 2012) and Wendy Hui Kyong Chun (*Programmed Visions*, 2011) (whom are great sources for me) shift this discussion from physical or social boundaries to computational ones. For Galloway, the interface is a site of protocol and control; for Chun, habitual interaction naturalizes that control into everyday behavior.

However, my approach is as constructive as it is critical. The role of designers in authentication is critical. It is important to create new design philosophies, relations and methods for the login process. Authentication is one of the most consequential interactions we have with today's online platforms and devices, and should thus be situated in its context. A civic portal may justifiably demand identification through biometric data; a forum or game may not require such personal data. The same gesture should not govern both.

Interviews with practitioners reinforced this view: one IT worker observed that identification processes (and their severity/complexity) expand whenever justification can be made. In a nutshell, the excuse of security becomes a slippery slope that creates more and more ways to "extract personal data" from users, as some put it during interviews. The same IT specialist suggested that "a good login should confirm ownership, not necessarily identity," distinguishing transferable possession from intrusive disclosures of the one's private information.

My motivation is both analytical and propositional: to show how authentication has evolved into a universal checkpoint system, and to explore design alternatives that restore proportionality and meaningful reciprocity between users and platforms. The goal is not to sentimentalize login or aestheticize frustration, but to develop a framework: define context first, then design the relation of access it deserves.

Ultimately, this thesis speaks to two audiences. For theorists, it demonstrates how everyday interactions reproduce systems of recognition and exclusion. For designers, it provides tools to rethink authentication as a deliberate, situated, and reciprocal act.

"The login experience" is a space of encounter between humans and machines, and can be improved upon.

HISTORICAL GENEALOGY OF AUTHENTICATION AND LOGIN

The first question this research must ask is: in what context does our current system of authentication exist? Early on, within this questioning, a good amount of reflections came in. The trends of externalising logins, that is to have the experience leave the platform to enter new dimensions of interactions closer and closer to the body (new window on browser, access through a phone or device, biometry), did not originate from nothing. This hypothesis rests on the idea that login systems are not isolated inventions but cultural continuities constructed by the ideologies of their time. Which philosophies generated those developments in login experience design?

The act of login, far from being a purely technical necessity, is a routine of recognition with its own historical and cultural roots. It is a social practice, so to speak, in the repetitive and sacralised sense. To “log in” is to cross a threshold; to present oneself in a way that a system acknowledges as valid, and is often repeated multiple times.

But what constitutes “valid” to a system is entirely subjective, despite the objectivity seen within the practice of authentication. This practice has taken many forms across history: from tokens and seals in ancient societies, to anthropometric measurement and fingerprints in the 19th century, to passwords, multi-factor authentication, and

biometrics in the digital era. Each stage represents a technical solution certainly, one that is defined by a cultural and political mindset that dictates how identity is defined and constructed, and who controls access. The act of identification begins there, in authentication, and its origins.

FIRST IDEAS OF AUTHENTICATION IN REAL LIFE

Long before the invention of digital systems, human communities devised rituals and instruments for controlling access within their spaces and communities. To authenticate was to demonstrate belonging, and to do so, they exchanged words and writings that only they would know. In this sense, authentication is one expression of what the anthropologist Victor Turner described as a rite of passage: a process of separation, liminality, and reintegration that marks movement from outsider to member.

"In this, ritual participants are removed from ordinary society (separation) and enter a space where there is an absence of structure, where they are neither inside nor outside society (liminality),² before returning to their previous positions at the

end of the ritual proc



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One of the earliest material forms of authentication appeared in the ancient Near East, particularly in Mesopotamia.

Archaeological sources describe the use of cylinder seals, which were small carved stones rolled onto clay tablets or containers. These were used to mark ownership and prevent tampering.

According to the Metropolitan Museum of Art,

"When seals were impressed on sealings – lumps of clay that were used to secure doors and the lids of storage jars– the seal impressions served to identify their owner and protect against unauthorized opening." (Cylinder

1 HAGGAR, Sarah, 2025. *Communitas revisited: Victor Turner and the transformation of a concept. Anthropological Theory. Vol. 25, no 3, pp. 313-337. DOI 10.1177/14634996241282143.*



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Medieval wax seals continued this tradition. Legal historians note that "Seals were the only form of personal authentication in the Middle Ages. Deeds were not usually signed until the sixteenth century."³ Seals could be forged, broken, or stolen, certainly, but their power lay in the shared recognition of their authority. That very act of material recognition through detailed craftsmanship defined authentication.

WATCHWORDS AND SPEECH...!

Alongside objects, language itself became a credential. The

2 Cylinder seal and modern impression: hunting scene - Akkadian - Akkadian, The Metropolitan Museum of Art [en ligne]. Disponible à l'adresse : <https://www.metmuseum.org/art/collection/search/329090> [consulté le 9 octobre 2025].

3 Authentication of legal and administrative documents - The University of Nottingham, [en ligne]. Disponible à l'adresse : <https://www.nottingham.ac.uk/manuscriptsandspecialcollections/researchguidance/medievaldocuments/authentication.aspx> [consulté le 9 octobre 2025].

Roman tessera militaris, a watchword distributed nightly to soldiers, accompanied with their tokens ensured that entry into a camp was only granted to those who knew the word. In *Epitoma Reipublicae Romanae*, a military handbook, Vegetius (a Roman general and historian) spoke the watchword correctly, while those who failed were denied entry.



Vegetius, emphasized the role of recognition: soldiers who spoke the watchword correctly, while those who failed, were, recognition resided in the

The *De Re Militari* of Vegetius

The Reception, Transmission and Legacy of a Roman Text in the Middle Ages

CHRISTOPHER ALLMAND

CAMBRIDGE

Some linguists and sources highlight that authentication has always been performative, and performative utterances are powerful because they do not merely describe reality but *enact* it. To utter the correct watchword was to enact membership.

"...To utter the sentence (in, of course, the appropriate circumstances) is not to describe my doing of what I should be

4 *LacusCurtius • Tessera* (Smith's Dictionary, 1875), [en ligne]. Disponible à l'adresse : https://penelope.uchicago.edu/Thayer/E/Roman/Texts/secondary/SMIGRA*/Tessera.html [consulté le 9 octobre 2025].

said in so uttering to be doing or to state that I am doing it: it is to do it."

AUTHENTICATION IS SOCIAL...

Not unlike current IT security concerns, these early systems were never purely secure. Seals could be counterfeited, secret words discovered, and documents forged—just as today passwords leak, identities are stolen, and phishing exploits the fallibility of our identifiers. But their value was never in their infallibility. Authentication has always been a negotiation of trust, situated within material culture and collective belief. This negotiation persists, even as authentication migrates from shared symbols to algorithmic proofs. A seal or watchword only “worked” because those within a community agreed to treat it as binding. In this sense, authentication is less about the object itself than about the shared confidence that sustains it.

Seen in this light, contemporary logins (whether password entries or biometric scans) are not fundamentally new. They extend a long lineage of recognition practices in which access is not guaranteed by technology alone or by its supposed objectivity, but by the social consensus and institutional authority that define it. Each design decision in authentication arises from a cultural logic that legitimises certain kinds of proof over others. Yet the persistence of breaches and forgeries kept exposing the limits of trust as a human arrangement. To overcome that uncertainty, thinkers sought a proof that could not be faked, forgotten, or negotiated... They searched for a

form of verification that would seem absolute. The answer, they believed, was the body itself.

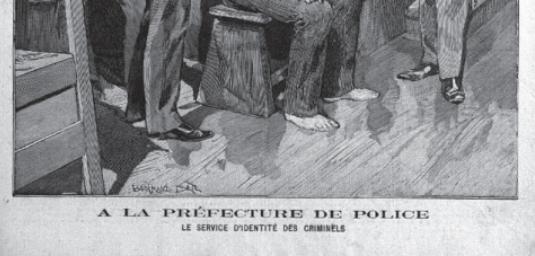
BERTILLONAGE AND FINGERPRINTING

The nineteenth century marked a decisive turn in the history of authentication. A token, seal, or pass... Those were now less trustworthy than desired. If earlier systems relied on social recognition, the new ambition was to locate certainty in the body itself. The ideal of an infallible credential gave rise to techniques that transformed the body into data. Under the banner of science, identity became a matter of measurement and classification.

In 1883, Alphonse Bertillon's *anthropométrie judiciaire* embodied this shift. Combining photographs with precise bodily measurements (That is: head length, arm span, ear size), Bertillon sought to identify recidivists through a repeatable system of metrics. His method, quickly institutionalised by the Paris police, promised to replace human judgment with standardised evidence. Historian Simon Cole notes that this bureaucratic logic "replaced the marking of the criminal body with the marking of the criminal record" (Cole, 2001, p. 67).

"These documentary records encouraged the turn away from the use of branding, and other physical markers, as official indicators of criminal history. "The marking of the criminal record," Simon Cole has suggested, "replaced the marking of the criminal body."

COLE, Simon A. *Suspect Identities: A History of Fingerprinting and Criminal Identification*. Cambridge, MA : Harvard University



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BROCA, Paul. *Instructions craniologiques et craniométriques*.
Paris : C. Reinwald, 1875.

Yet Bertillon's system proved fragile. It demanded trained staff, careful conditions, and produced errors as it scaled. Fingerprinting, refined by Francis Galton in the 1890s, appeared to offer what anthropometry could not: permanence. "Finger prints," Galton wrote, "are self-signatures, free from all

possibility of faults in observation or clerical error; they apply throughout life" (1892, p. 168). With this claim, the body ceased merely to be measured and became its own proof. The ridge of the fingertip stood as a natural password. To this day, we see them as immutable, individual, and allegedly incorruptible.

GALTON, Francis, 1892 (édition eBook 2011). Finger Prints
FINGER PRINTS
36979/36979-

PLATE 4.

FIG. 7.

SCARS AND CUTS, AND THEIR EFFECTS ON THE RIDGES.



Effect of an Ulcer

Finger of a Tailor

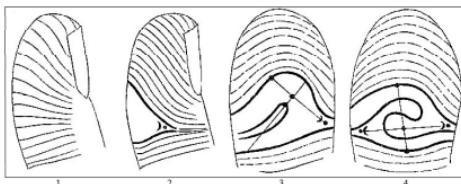
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FIG. 8.

FORMATION OF INTERSPACE AND EXAMPLES OF THE ENCLOSED PATTERNS.



CORBATÓ AND THE INVENTION OF PASSWORDS

The first password was not a grand security innovation but a pragmatic design patch.

In 1961, Fernando J. Corbató's team at MIT created the

Compatible Time-Sharing System (CTSS) to allow multiple users to share the same computer. Each user needed private storage, and the simplest solution was to separate accounts by a short secret string. As Corbató recalled, "Putting a password on for each individual user as a lock seemed like a very straightforward solution." What began as a routine partition of computational access introduced the cultural figure of the password, a digital echo of the Roman watchword.

MCMILLAN, Robert. The World's First Computer Password? It Was Useless Too. Wired [en ligne]. Disponible à



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TECHNICAL FRAGILITIES

By 1979, Robert Morris and Ken Thompson had already identified the paradox of digital authentication: people are the weakest algorithm.

"Human beings being what they are," they wrote, "there is a strong tendency for people to choose short and simple passwords they can remember"⁵ (Morris & Thompson, 1979, p. 594)

The statement clarified the importance of understanding people within security, as it was a socio-technical problem. Passwords were never purely cryptographic, since users reproduced behaviour within their passwords and security hygiene. These were behavioural interfaces entangled with memory, fatigue, and habit. A colleague I interviewed echoed this sentiment: "A password is a part of you, and it changes with you."

FROM PASSWORDS TO PLATFORMS

As networked life expanded, the single password could not keep pace. Users faced "password fatigue," while large-scale breaches (FOONOTE LinkedIn (2012), Yahoo (2016), Equifax (2017)) showed that storing secrets centrally merely multiplied exposure.

Industry responded with layers: combining passwords, with tokens/devices/phones, and biometrics.

⁵ MORRIS, Robert and THOMPSON, Ken, 1979. *Password Security: A Case History*. Communications of the ACM, vol. 22, no. 11, pp. 594-597. [en ligne]. Disponible à l'adresse : <https://dl.acm.org/doi/pdf/10.1145/359168.359172>

LinkedIn are you leaking html br tags? ?

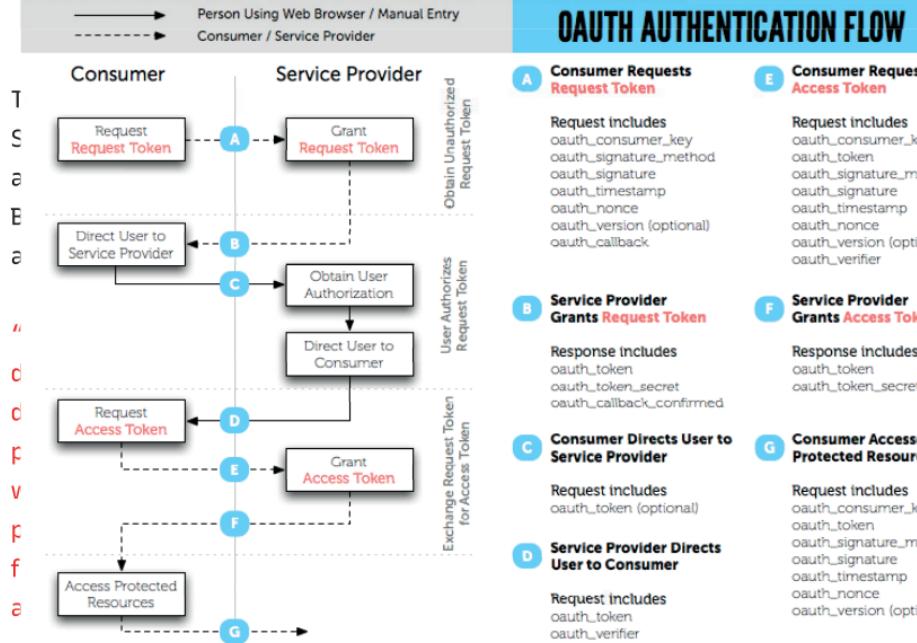
[See update](#)

[Unsubscribe from this update](#)

You are receiving Activity Notifications emails. [Unsubscribe](#)
 This email was intended for Ido Naor (Security Researcher). [Learn why we included this.](#)

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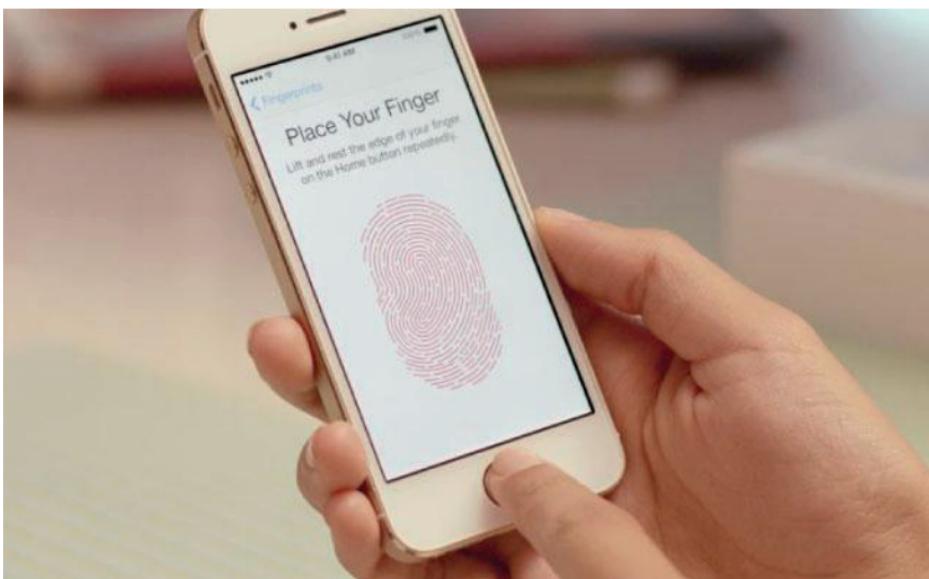
A data breach suffered by LinkedIn back in 2012 is still haunting the security community



"Login with Google" and "Login with Apple" promised convenience but effectively externalised trust: the act

6 OAUTH CORE WORKGROUP, 2007. OAuth Core 1.0. [en ligne]. Disponible à l'adresse : <https://oauth.net/core/1.0/>

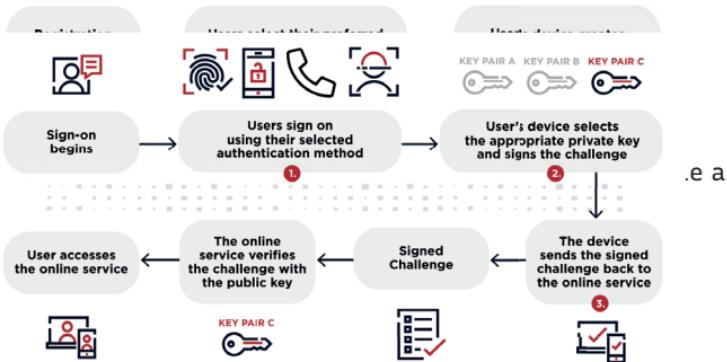
of verification left the platform and entered a corporate



The rhetoric echoed Francis Galton's 1892 claim that fingerprints were "self-signatures... free from all possibility of clerical error." Biometric devices promise security without effort, yet they also collapse the distinction between person and credential: the user is the key.

The same principle underlies the Fast IDentity Online Alliance's "passkeys," which replace passwords with cryptographic credentials bound to devices and unlocked through biometrics. FIDO (Fast IDentity Online) is an open standard developed

7 HUGHES, Neil, 2013. Inside Apple's iPhone 5s: « s » is for « sensors ». AppleInsider [en ligne]. 14 septembre 2013. Disponible à l'adresse : <https://appleinsider.com/articles/13/09/14/inside-apples-iphone-5s-s-is-for-sensors> [consulté le 10 octobre 2025].



<https://www.pingidentity.com/en/resources/identity-fundamentals/authentication/passwordless-authentication/fido.html>

Its extensions, WebAuthn and CTAP (Client-to-Authenticator Protocol), coordinate communication between the browser, the authenticating device, and the online service. Together, these standards offer robust protection against phishing and replay attacks while minimising visible interaction. Yet they also deepen dependence on proprietary hardware and invisible infrastructures.

Each advance improves cryptography yet diminishes legibility. The process feels simpler but grows more opaque: the act of login dissolves into the background, beyond the user's comprehension or control.

A REFLECTION ON THE DESIGN OF SECURITY

Contemporary authentication thus inherits a long pattern. From Bertillon's anthropometry to Google's passkeys, every attempt to guarantee identity displaces trust away from the user. First integrated into the body, then into the machine, now into the network itself. The pursuit of frictionless entry creates new

forms of distance. This goes beyond a loss of effort taken to login. Indeed, users gain protection but risk losing tech literacy.

The problem, then, is unintelligible friction; wherein effort disperses across devices and interfaces without meaning or relation. Rather than erasing it, design could redirect it: make verification contextual, perceptible, and proportionate. The challenge for authentication design is not to remove the user from the loop, but to re-engage them within it.

Reconsidering login as a design space opens a different possibility. Security could involve users rather than abstract them, through context, memory, and interaction that make the process legible.

PROBLEMATIC: THE CONTEMPORARY CONDITION OF LOGIN

Contemporary authentication systems promise frictionless access and uncompromising security. Passwords, biometrics, and device-based passkeys operate invisibly, distributed across platforms and infrastructures. This invisibility is not neutral. When authentication is delegated to corporate infrastructures or embedded in proprietary devices, users lose interpretive agency. The process that should confirm identity instead reinforces dependence. As observed in the fieldwork, people describe authentication as confusing, unpredictable, or alienating. Security succeeds technically but fails relationally, since the experience is governed by systems they cannot see or influence.

The problem, therefore, is not that login requires too much effort, but that its friction is perceived by users as meaningless. Verification is dispersed across devices, emails, and biometrics, yet none of these actions invite understanding or provide context. This situation leaves users both over-protected and disempowered, hesitant or too passive to participate in the logic of their own security.

INTERFACES AND SITES OF PRODUCTION

As Alexander R. Galloway reminds us, the interface is not a

neutral passageway between user and system but an active site of production that shapes both. To log in is not simply to gain access; it is to perform the gestures that sustain a structure of recognition and control. Each act of authentication reaffirms the authority of the system, transforming users into compliant participants in its choreography of trust.

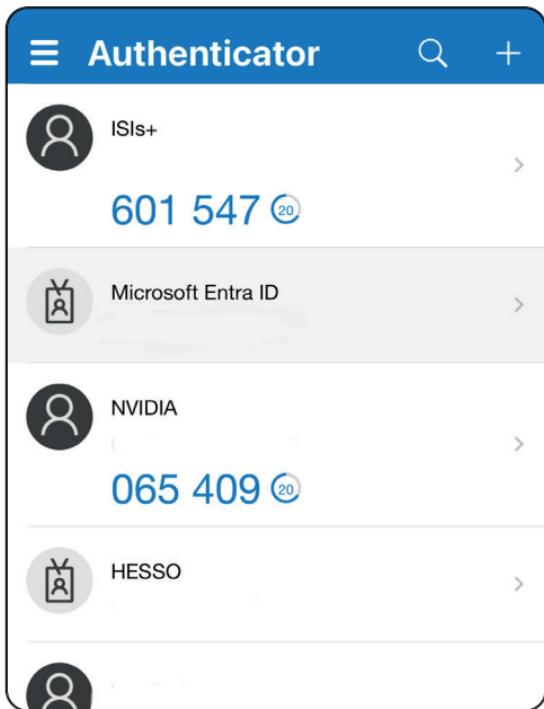
"One must transgress the threshold, as it were, of the threshold theory of the interface. A window testifies that it imposes no mode of representation on that which passes through it. A doorway says something similar, only it complicates the formula slightly by admitting that it may be closed from time to time, impeding or even blocking the passengers within."

GALLOWAY, Alexander R., 2012. The Interface Effect. Cambridge, UK ; Malden, MA : Polity, p. 40. ISBN 978-0-7456-6252-7.

Wendy Hui Kyong Chun extends this argument by showing that interfaces do more than mask power; they make ideology feel like interaction. The login's minimalism, its repetitive neutrality, and its polite reassurance teach users to conflate safety with submission. The seemingly seamless design leads, in fact, to the codification of obedience as usability (Chun 2011, p. 59).

"Both conceptually and thematically, these interfaces offer their users a way to map and engage an increasingly complex

LOGIN	<i>A screenshot from the Authenticator App, September 2025, which does Multi-Factor Authentication</i>
Multi-factor	



Screenshot of the Authenticator App,

world allegedly driven by invisible laws of late capitalism. Most strongly, they induce the user to map constantly so that the user in turn can be mapped."

CHUN, Wendy Hui Kyong, 2011. Programmed visions: software and memory. Cambridge, Mass : MIT Press, pp. 59, Software studies. ISBN 978-0-262-01542-4.

From this perspective, authentication produces a behavioural relation. Each prompt ("Verify," "Allow," "Continue") rehearses a micro-performance of obedience. The repetition of these actions transforms security into a daily practice of compliance, and may enhance feelings of reactance in users.

THE EXTERNALISATION OF LOGIN

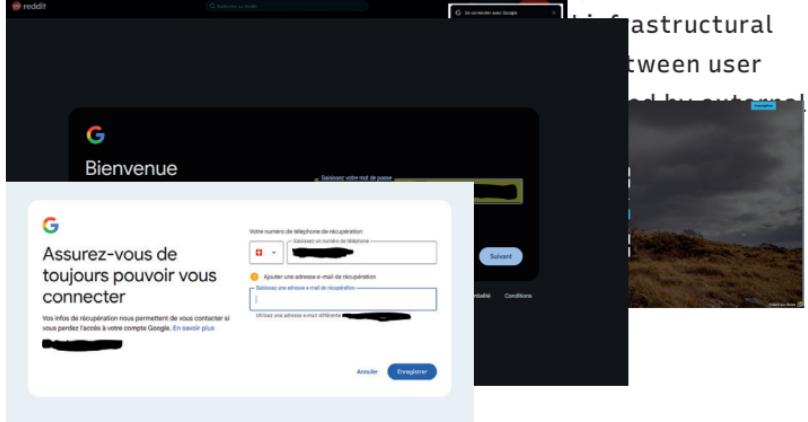
Each new method of authentication (*Login with Google, Sign in with Apple*, Face ID, passkeys, or two-factor verification) transfers a piece of the user's identity to another entity, both technically and symbolically.

(INSERT GRAPH)

Recognition no longer happens between the user and the platform they wish to access; it now occurs through external infrastructures that authenticate on the platform's behalf. In

exchange for convenience, users and designers surrender control over the very ritual of entry.

This dependency brings a quiet but profound loss of agency. A user may “log in” to an independent service, but the gatekeeping is performed elsewhere. The act of recognition is displaced, abstracted, and standardised. As platforms integrate single sign-on or passkey systems, they relinquish their



The convenience of a universal button hides the political fact that authentication now resides within a few private ecosystems. Designers lose access to the symbolic real estate of the threshold, as the look, feel, and logic of entry are dictated elsewhere.

TOWARD A SITUATED DESIGN OF SECURITY

The paradox of contemporary login design is therefore structural. It achieves universality and predictability by removing context and visibility. It builds trust through consistency but erodes understanding in the process. The user's role is reduced to one of procedural confirmation rather than informed participation.

Design can intervene in this imbalance. Rather than removing friction, it can redefine it, making authentication contextual, perceptible, and situated in experience. The challenge is to imagine login as a moment of engagement rather than surrender, where security and comprehension reinforce one another. But how does one do that?

This problematic situates the core of this research: to explore how authentication might be redesigned as a proportional, contextual, and participatory act, one that strengthens digital security by giving users a meaningful role within it. The following research aims to figure out, first and foremost, how users feel and interact within the context of the "login experience."

FIELD RESEARCH AND EXPERIMENTS

METHODOLOGY AND RESEARCH DESIGN

This research combines observation, user inquiry, and speculative experimentation to understand users' relationships with modern authentication methods. Rather than pursuing quantitative generalisation, the study seeks to find situated insight, in how authentication systems shape, and are shaped by, everyday work and perception. Because authentication is embedded in everyday gestures, its analysis requires methods capable of addressing lived, situated interactions. Research-through-design supports this by allowing iterative reflection between design artefacts, contexts, and theories of recognition.

SCOPE AND PHASES

The research developed in three interrelated phases:

Field Observation: ethnographic observation within a clinical-administrative healthcare environment (approximately three weeks of 40h of observation, over multiple shifts).

User Inquiry: an online survey ($n = 20$ valid responses) and seven semi-structured interviews exploring users' perceptions of login, security, and trust.

Prototype research: design experiments that re-interpret authentication as a situated or playful interaction.

DATA COLLECTION AND PARTICIPANTS

Field Observation: Conducted in a public-sector healthcare institution. Notes documented the frequency of authentication, points of friction, informal workarounds, and the spatial organisation of access points.

Survey: Distributed via professional and personal networks; respondents represented healthcare, education, IT, and administrative domains. Questions combined multiple-choice and open-ended items to capture attitudes toward passwords, two-factor authentication, and recovery procedures.

Interviews: Seven participants (One healthcare worker, two IT engineers, two finance employees, one general user) were interviewed for 30–60 minutes each. Conversations focused on authentication routines, perceptions of ownership, and emotional responses to friction and dependency.

ANALYTICAL FRAMEWORK

Transcripts, notes, and survey responses were recorded qualitatively. Recurring ideas (*friction, externalisation, ownership, and literacy*) emerged through iterative comparison and were used as thematic axes in the analysis that follows. Rather than measuring frequency, the analysis identifies

qualitative patterns that reveal how users experience their login experiences, and relationships with platforms they use.

ETHICAL CONSIDERATIONS

All participants were informed of the study's aims and of their right to anonymity and withdrawal. Contextual details of the clinical site have been anonymised to respect confidentiality and institutional policy. No personal identifiers or patient data were collected.

OUTCOME AND RELEVANCE

This methodological design connects empirical observation with speculative design. The field and user studies reveal how contemporary authentication practices distribute effort, dependence, and literacy; the subsequent speculative and experimental phases test how these relations might be redesigned to produce security that is robust as well as comprehensible and proportionate to context.

FIELD RESEARCH

ADMINISTRATIVE HEALTHCARE CONTEXT

In a military healthcare-administrative setting, authentication processes illustrate the broader policy shift toward total digitalisation. Access to facilities and digital infrastructures



The card simultaneously served as both a physical and digital key. Staff were required to insert it into terminals to access medical data systems, yet the same card was also necessary for entering or exiting the building. The result was an operational paradox: to remain authenticated digitally, the user had to stay physically anchored to the workstation. Leaving the card in a

terminal was a risk for security; removing it meant immediate disconnection. However, since it was impossible to remain at the workstation at all times due to growing patients' needs, the card was left unattended for quite a good amount of time. Some staff resorted to informal workarounds (borrowing cards, leaving terminals open, or sharing credentials) to sustain workflow continuity. These practices, while technically insecure, represented pragmatic responses to inflexible design. Staff also reported being locked out of the infirmary numerous times, as a result of leaving the card on-site for convenience's sake.

This situation exposes the tension between centralised security and local autonomy. Authentication, intended to protect sensitive information, became a mechanism of constraint. This echoes the problematic's argument that security, when excessively externalised, immobilises the very agents it is meant to empower. Agency was displaced from those responsible for patient care to distant infrastructures capable of granting or revoking access at will. Security here functioned less as a guarantee of protection than as a mode of control that immobilised the very actors it sought to safeguard.

USER STUDIES

SURVEYS AND EVERYDAY PATTERNS

A qualitative online survey was conducted in September 2025 to explore how users perceive authentication in their daily digital lives.

Twenty participants between the ages of 21 and 36 responded. Most were based in the United States, with others in Switzerland, the Netherlands, Germany, Sweden, Canada, Hungary, and France.

Respondents described themselves through a wide range of gender identities, with a notable proportion identifying as nonbinary or agender. Many reported long familiarity with computers—several having “been online for most of [their lives]” or “introduced to computers through public schooling in the 90s.” The sample, while small, represents a digitally fluent and socially diverse group.

Most participants used both phone and computer daily, often across work and leisure contexts. Tumblr, Discord, YouTube, and Gmail were the most common platforms, indicating hybrid personal-social-institutional use. The survey thus captures authentication as it occurs across overlapping ecologies of use, rather than within a single service.

TEXTURES OF FRICTION

Participants consistently described login as a minor but persistent friction. It is seen as an act that interrupts flow, produces mild irritation, and occasionally escalates into crisis. Notably, a few specific design patterns concentrated frustration.

TWO-FACTOR AUTHENTICATION'S BURDEN

Phone-based verification was the dominant source of frustration.

What is the most frustrating moment, question or action you face when logging into a website?

"Anything that asks me to confirm who I am - a text to my mobile, a requirement of my face, or something. Any "extra" "safety" step. I do detest 2-factor authentication - something that was implemented in my workplace not long after I started working there, and it makes it even more impossible to log in to my work email and other services."

"Two-factor is so annoying sometimes. I do understand it's for heightened security, but sometimes bouncing between my phone to search

for a code or an email or opening a separate app becomes clunky and inconvenient.”

“Any time a website refuses to accept a password to login (e.g. ‘check your e-mail for a code’), or requires 2FA (not everyone has a phone nor should).”

Across these statements, authentication’s externalisation becomes literal: a process that migrates from one device to another, demanding the user’s attention and physical effort. The frustration was more so linked to disproportion. The asymmetry between the perceived sensitivity of the task and the level of verification demanded generated user frustration.

CAPTCHA AND UNCLEAR LIMITS

CAPTCHAs, re-entry limits, and similar “proofs of humanity” were another recurrent theme.

What is the most frustrating moment, question or action you face when logging into a website?

“Telephone number. I hate when the stupid thing asks to text me. D2L and other college related sites especially want my phone number way too

often. Also I Hate Captchas."

"If it requires me to do the photo captcha."

"When the website won't tell me how many chances I have left to type in my password."

Such mechanisms, meant to confirm humanness, often reversed trust by making participants feel scrutinized or distrusted. Rather than reassurance, they generated doubt about system transparency.

CROSS-DEVICE DEPENDENCE

Some frustrations pointed toward infrastructural dependence—authentication spread across multiple connected devices.

What is the most frustrating moment, question or action you face when logging into a website?

"Having to use my phone all the time. Sometimes i'm out of battery, or my phone is charging in another room. Having to wait or physically interrupt what i'm doing to get up and check an SMS or something is annoying. I used to have a 2fa app on my PC that discontinued the app and now is exclusively on mobile. WHY??? Or more generally, the 'suspicious actions' login you out or google suddenly deciding they're not sure you're you and needing extra email confirmation or other steps to

let you in."

Here, the very architecture of convenience introduces fragility. A broken phone or a missing secondary device may lock the user out entirely, revealing how identity has been outsourced to hardware. At the same time, this tendency does bring in the notion of material dependency. For those that lack phones and other devices, it creates material exclusion.

LOCKOUT

Lockouts, though relatively rare, were among the most emotionally charged experiences.

When was the last time you were locked out of an account?

"Genuinely a few days ago. My phone broke, until it's fixed I am locked out of any website that wants to send a verification code to my phone number or wants to contact my phone to allow me to login."

"Two years ago I was locked out of discord for joining too many servers. I could luckily recover it, but I needed to give a phone number."

"Just last week actually! I was trying to log into my banking app and I must have typed my password in wrong so I was rejected, then

assumed I had remembered the password wrong and started trying different passwords until I got locked out. It wasn't too bad to get back in, but the whole process did feel a bit clunky at times."

Lockout marks the moment when authentication ceases to be an invisible background operation and becomes a breakdown of trust. Security measures meant to protect the user instead create anxiety, revealing a paradox of dependence: safety mechanisms that make users more vulnerable when they fail.

WHAT COUNTS AS 'GOOD' LOGIN

Positive experiences were defined less by pleasure than by absence of disturbance.

AUTOMATION AND BIOMETRICS

What's a login experience you actually liked or found satisfying?

"The iPhone's face recognition has made so many of my logins on my phone smoother. It's a double-edged sword. A lot of people don't trust the facial recognition... but for me personally, I've found it useful."

"Apple's Touch ID Fingerprint login was satisfying."

Biometrics were accepted when seamlessly integrated into personal devices—where login merged with gesture. Even so, participants remained aware of the trade-off between convenience and data exposure.

PREDICTABILITY AND MEMORY

What's a login experience you actually liked or found satisfying?

"Using my password manager to fill in the login details on a website. It saves time and gives the satisfaction of feeling secure."

"When my details are properly remembered and no dual factor authentication is needed."

Trust was located not in transparency but in consistency. A good login works as expected, and behaves the same way every time.

CONTEXT AND PROPORTIONALITY

Several responses articulated a pragmatic scale of tolerance: greater security for high-stakes platforms, minimal friction for low-stakes ones.

What other ways do you think online platforms could use to identify you?

"I'm genuinely not sure. Facial recognition isn't always feasible for everything, and some websites like banking managers or government websites (to name a couple) could benefit from added security. At this point, it's about convenience, which is a constantly moving target and could be hard to pin down."

"I'm honestly not sure. I can understand calling and texting (as from a bank) being important, but I do hate it. Just lemme in. But yeah no I don't know. Echolocation would be bonkers, though."

This confirms a proportional approach to friction. The presence of barriers does not irritate, however their misplacement does. Participants accepted friction as meaningful only when its

intensity matched perceived risk.

Device ecosystems reinforced this logic:

Within a day, how many times do you think you login, or engage in an act that requires you to confirm your identity online or with a device?

"Outside of work there is the login into my Desktop. Most of my frequently used applications are already logged in when I start them up, so I don't often have to login once I'm in my computer. When I need to make use of services I'm not automatically logged into, I use a password manager to login, thus requiring me to login to the manager first before login into the service I intend to use. My phone on the other hand requires a login attempt every time I try to use it, which intermittently throughout the day adds up."

Predictable devices produced calm; inconsistent ones produced alertness.

CONTROL, PORTABILITY, CONSENT. OWNERSHIP.

Almost every participant agreed in principle that accounts

"should belong" to them, but meanings diverged.

Should your online accounts belong to you? What does online ownership mean to you?

"Yes. I do feel like I have a too-simplistic view of online ownership, but my account is my account, which means it's mine and for me. My things :) and also my responsibility."

"Yes and no? I think you should have the right to keep everything on an account you make, but if this is an account on the internet that means somewhere there has to be a server holding that data. Ultimately if a website or server goes down, that data is lost. If something on an account is really really important to you, you should keep it somewhere that isn't maintained by someone else. But 'online ownership' doesn't really mean anything to me as the kind of person who tries to find CDs and DVDs of music and movies I like because I don't trust streaming platforms to always be reliable and there. The same goes for an account, I think it's right for it to be in your ownership, but the thing is, you're not the person who has your data. Someone else has that data, so you don't have control over it. "

"Yes. It's hard to articulate. But at the very least, even if my account is technically 'borrowed' or more of an admission ticket, the things i upload are mine. This is important to me as someone who

does art. Even if the owner of the site disagrees, preserving the illusion that I own my account by not messing with it is preferable."

Ownership, in these accounts, is relational rather than legal: it concerns the right to access, export, and consent. Users equated ownership with autonomy: the ability to enter and exit on their own terms, to recover what they contributed, and to refuse unwanted extraction.

Participants tied ownership to reversibility and to informed consent:

"Online ownership to me means getting to control who knows what about me. Why is it so difficult for me to find an old tumblr post or a tweet that I know the exact wording of, but if someone knows my phone number they can find my address and the contact information of everyone I've ever known? Why do so many people (at least where I live) seem so eager to take away our right to privacy online and who stands to benefit from that? If I can't own my online accounts, then so be it. But these people are insane if they think I'm going to upload my drivers license for the chance to look at some posts, you know?"

For several, ownership was also an ethical stance against data extraction:

"Yes. I think it should be illegal for data brokers to sell your information online. (getting spam mail and stuff for example even tho you never used you gave out your e-mail for that.) also all the AI stuff used to scan your pictures/art and text to train an engine shouldn't be allowed since you never gave consent to it. Only because you choose to share something on a social media platform shouldnt mean you forfeit ownership of it."

RELUCTANCE AND LIMITS

Most participants expressed resistance to intensified identification procedures.

What other ways do you think online platforms could use to identify you?

"They should leave me alone forever!"

"Ha, nothing else than an account made with name and password is necessary is it? I loathe even giving away my email if i'm being quite honest. "

Alternative methods such as passkeys or facial recognition were mentioned but rarely endorsed with enthusiasm. Even those who valued convenience showed awareness of its potential for overreach. Identification, for this group, was acceptable only

within clear, voluntary limits.

What other ways do you think online platforms could use to identify you?

"They could do all kinds of evil stuff, like requiring government ID or assigning a token to the hardware. Anonymity is a very important part of the internet."

Participants understood identification as a trade-off between privacy and predictability, and few wanted new forms of "trust."

INTERPRETATION

The survey situates plausible user relationships. Reactance towards extra-steps and the externalisation of login underlines the problem posited at the start of this research. Users felt dejected when login became opaque, delegated, or imposed. Security was experienced emotionally, as it was something felt rather than only reasoned. Predictability and proportionality anchored trust more effectively than transparency or novelty. In design terms, the findings emphasize situated friction: effort that communicates intentions behind the steps taken towards security, rather than suspicion, systems that respect reversible boundaries, and ownership conceived as the right to exit, archive, and choose.

The survey thus provides the empirical base to the claim that authentication should evolve into an interactive act of co-recognition, in which both user and platform acknowledge one another's boundaries and capacities.

Login design should respond to its context, not only in terms of security level but also of aesthetic and experiential coherence. When authentication inherits the tone and texture of its environment, it ceases to interrupt and instead becomes part of the experience.

INTERVIEWS; THE LIVED EXPERIENCE OF LOGIN

To complement the historical and theoretical framing of authentication, a series of semi-structured interviews was conducted between June and October 2025. Participants were drawn from different professional contexts: healthcare (candidate E), government IT (candidates F and L), finance (candidates R and S), and everyday consumer use (candidate D). The goal was not to produce generalizable data but to understand how people describe and manage the act of logging in in their daily work and personal routines.

Participants spoke of login as a repetitive negotiation between convenience and control. They were aware of the security measures protecting their data, but often described them as excessive or inconsistent. Some had learned to adapt (saving passwords, synchronising apps, or using Face ID) while others had developed workarounds or avoidance habits. What emerged most clearly was a sense that login design has stagnated: that its gestures are now predictable, mechanical, and frustrating, particularly when recovery processes fail. For some, the problem was not the need to verify identity but the absence of design sensitivity, as systems felt indifferent to context or use.

FRICTION

For many participants, friction is both nuisance and

reassurance.

Candidate S, who works in auditing, described a login chain that included a password, a CAPTCHA, and a text message confirmation. "It's annoying," she said, "but at least I know nobody will hack my account, because there are so many steps." The irritation became part of her sense of protection: the delay made her feel safer. The presence of friction, regardless of if it was a source of true online protection or not, provided a sense of security and trust towards the system's judgment.

Candidate E, a psychology student working in healthcare, voiced the opposite side of that paradox. Multi-factor authentication at work and school initially felt excessive, and when her phone broke and she lost access to the authenticator app, the same friction turned to panic. "If you don't have much affinity with technology, it's really hard to use that stuff once it doesn't work the way it should," she said. The process that once comforted her became a barrier that only a technically literate user could overcome.

These contradictory feelings point to a common pattern: security communicates itself through resistance. Yet friction without communication breeds anxiety. This observation aligns with another study, surrounding a method titled *DuoPass* (Di Gianmarino et al., 2022). It showed that anchoring passwords in familiar, user-defined images improved memorability (through contextual images such as work places they inhabit) but perceived safety. By translating friction into comprehension (say, replacing the tension of the platform with contextual locimetric logins) (FOOTNOTE), such designs preserve a sense of

effort without punishment, which is something current systems rarely achieve.

(IMAGE)

EXTERNALISATION

Externalised authentication was accepted by some participants, rejected by others. Candidate F, who works in government IT, described a pragmatic trust in official systems: "I don't mind the tax office tracing me; that's the point. But Facebook or Uber Eats don't need that justification." For him, externalisation is legitimate only when socially mandated; otherwise, it becomes surveillance without a contract.

Candidate E's experience exposed the emotional cost of this dependence. When her authenticator stopped working, she realised her identity was tethered to her phone, and the subsequent loss of it caused much more damage. "I panicked," she said, "because the system no longer recognised me."

Together these accounts suggest that externalisation is not inherently problematic; it becomes so when it is applied uniformly across contexts that do not demand it. In practice, dependency on opaque infrastructures shifts the burden of trust outward, while leaving the user responsible for failures she

cannot fix.

OWNERSHIP

Ownership was the most fragile and emotionally charged theme. Candidate D, a restaurant worker, felt that his accounts "never really belonged" to him: "They can delete everything tomorrow." He described a sense of temporary tenancy within platforms, a feeling echoed by Candidate E, who said she only felt ownership when she could decide whether her account was deleted. "I guess really owning it would mean having your name on it and having a say on where it goes," she reflected.

Candidate F articulated a key distinction that resonates with current design debates: "A good login should confirm ownership, but not identify who I am and what constitutes me." His remark captures what many authentication systems overlook: the difference between control and disclosure. Users do not necessarily want to be known; they want to remain in charge, and have access to user-centric methods.

LITERACY

The interviews also revealed how design choices shape everyday discipline. Candidate R, a finance worker who also worked in

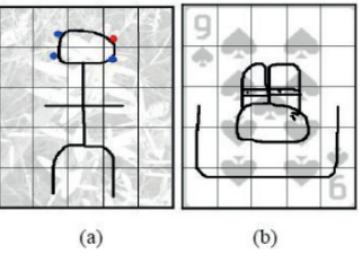
healthcare settings, celebrated the seamlessness of modern logins: "Everything's easier now," he said, "I don't understand why you'd want to change anything. I have 2FA on my devices, a password manager, and all is fine. Do you know how many hacking attempts there are during a single day?" equating his multiple security methods with safety. Yet in his professional environment, he routinely left secured terminals unlocked, and his behaviour was reported to be lax regarding safety issues. Assuming the system would handle risk automatically, he took more local security threats as less of a risk. His belief in seamlessness produced complacency, and in turn, risked being costly for his supervisors.

Candidate E represented the opposite response: constant verification left her anxious and over-attentive, afraid of losing access. Both cases stem from the same design impulse, which was to hide complexity from the user. When security becomes invisible, awareness atrophies; when it becomes over-visible, anxiety replaces understanding. This mirrors Chun's (2011) critique of transparency as control: systems oscillate between opacity and hyper-visibility without fostering understanding.

In truth, it is possible to improve these through design, by instead cultivating *literacy as calm awareness*: users should know what each step achieves without being overburdened by it. This balance recalls the principle demonstrated by DuoPass, that anchored cognitive security in meaningful cues increases both retention and confidence. By working with, rather than against, users' memory and perception, login can become a site of comprehension instead of compliance.

S.No.	Locimetric Algorithm	Strength	Weakness	Security Attacks
1	Blonder	The method is secure according to a millions of different click regions	The password had to be quite long to be secure	Shoulder Surfing, Force, Guessing
2	PassPoints	The user is choosing several points on picture in a par	Longer login time than	Shoulder Surfing, Force, Guessing
3	VisKey	Resolve the iss pointing to the		Description, Dictio

n	26 lower-case letters	36 lower-case letters and digits	62 alphanumeric characters	95 printable characters	all 128 ASCII characters
1	30 msec.	40 msec.	80 msec.	120 msec.	160 msec.
2	800 msec.	2 sec.	5 sec.	11 sec.	20 sec.
3	22 sec.	58 sec.	5 min.	17 min.	44 min.
4	10 min.	35 min.	5 hrs.	28 hrs.	93 hrs.
5	4 hrs.	21 hrs.	318 hrs.	112 days	500 days
6	107 hrs.	760 hrs.	2.2 yrs.	29 yrs.	174 yrs.



(images will be commented)

The *DuoPass* study (Di Gianmarino et al., 2022) offers a useful counterpoint. Developed for healthcare environments, *DuoPass* employed a dual-password mechanism pairing user-chosen images with textual cues. Through anchoring login in associative memory, the system improved memory, reduced lockouts, and increased perceived security. Importantly, it generated ease-of-use, rapid adoption of login systems, comprehension and better security, rather than inconvenience. The cognitive act of remembering replaced procedural methodical repetition, transforming the login into a meaningful, user-driven gesture.

DuoPass demonstrates that authentication need not depend on hardware or centralised control to remain secure. Both Duopass and current biometric methods of login manage sensitive medical data, yet their underlying philosophies diverge sharply.

Authentication can be strengthened by integrating contextual and cognitive design principles rather than by multiplying external layers of verification.

Synthesis

Across these accounts, a consistent pattern emerges. People do not object to security itself; they object to its uniformity and opacity. They appreciate friction when it is expected, situated/explained and justified, but resent it when it feels arbitrary. Users long for systems that acknowledge their agency. These findings suggest a direction beyond critique: authentication could evolve laterally rather than vertically.

These observations empirically confirm the problematic outlined earlier: authentication fails not through insufficient security, but through its disconnection from situated comprehension and user participation.

Instead of further streamlining or externalising, designers could build upon the scaffolds users already engage with (memory, relation, and play) to create forms of login that are secure *because* they are understood. Techniques such as those tested in DuoPass, which anchor security in personally meaningful cues, demonstrate that usability and memorability need not oppose robustness.

The following chapter develops this proposition through speculative prototypes that explore what happens when authentication is treated as a creative, situated interaction.

SPECULATIVE LOGINS



PURPOSE

This experiment explored how people respond when the act of login is turned into a shared, physical performance. The guiding question was: *what happens when authentication depends on other people rather than on a machine?* The goal was to make participants feel the dependency, hesitation, and suspicion that often accompany digital security routines.

PARTICIPANTS AND SETTING

Three sessions were held with groups of design students aged roughly twenty to forty. The sessions took place in a classroom, lasting under thirty minutes each. Group sizes were three, four, and six participants. All participants already knew one another, which helped maintain an informal atmosphere.

MATERIALS



A deck of Login Cards printed with short rituals or actions.

Blank Cards so players could invent new rituals.

A sealed envelope acting as the "reward."

One Game Master (the researcher) to read the rules, validate actions, and observe play.

The printed rules described a simple sequence: each player received one hidden *Login Card*, visible only to the Game Master. A round ended when a ritual was completed or when only one player remained.

OBSERVATIONS

The first session became playful and competitive. Players quickly tried to trick others with impossible or confusing rituals to win faster.

In later sessions, as the groups grew larger hesitation blundered the experience. Many stopped acting altogether, afraid of being "found out." One participant remarked, "I can't perform this or I'll be found out immediately." That sentence captured the central mood: a mix of self-consciousness and surveillance. While two groups managed to complete the game, most participants spent their time watching and second-guessing one another.

RESEARCHER'S NOTES

Explaining and remembering all the rules proved unexpectedly hard. As Game Master, I often felt lost, which weakened the structure of play. In retrospect, that confusion in users and myself mirrored the opacity of real-world login procedures: users follow instructions they did not design and may not fully understand. The disorientation became part of the result, showing how rules can foster more hesitation rather than comprehension.

INTERPRETATION

Transforming login into a group ritual revealed how fragile trust becomes once verification moves beyond individual control. The mechanics of guessing and observation reproduced the unease of multi-factor systems where authentication is distributed across external checks. The main insight is that excessive layers can stall participation entirely. The challenge for later prototypes is therefore to preserve meaningful friction: enough resistance to signal care and recognition, but not so much that it prevents action altogether.

EXPERIMENT 2 – THE SHARED ACCESS GAME

(IMAGES IMAGES)

OBJECTIVE AND PREMISE

Objective and Premise

This exercise examined what happens when entry depends on another person rather than on a system. The aim was to test the limits of collective authentication. Could access function through mutual agreement instead of automated verification?

SETUP

The experiment took place in a classroom with small groups of participants (usually in pairs or trios). Each person could only re-enter the room after leaving if someone already inside agreed to let them back in. When a participant wanted to return, they messaged the researcher, who then asked the person in the room whether to approve or refuse entry.

The setting was intentionally simple and physical, as no interface and no screens were used. It was only mediated communication through the researcher, myself. Each session lasted around an hour.

OBSERVATIONS

At first, the interactions were playful. Participants teased each other, delayed responses, or jokingly refused permission. The situation felt like a game of minor power. Some laughed and tried to "test the system" by keeping the door closed for long stretches. As time passed, amusement gave way to fatigue. Those waiting outside described the experience as "annoying," "pointless," or "a waste of time." Inside, participants admitted to feeling "guilty" or "bored" by the responsibility of deciding who could enter.

A few drew parallels to shared or co-owned accounts in real life, where one person's access depends on another's device or phone number. One participant mentioned an old shared login where "you had to call the other person just to get a code"... She described the process as "impossible to manage" once schedules between the two of them diverged.

Researcher's Notes

Managing the flow of messages and responses was slow and inconsistent. The lag between request and approval created tension, but not the productive kind found in earlier experiments. The social negotiation overshadowed the simple goal of entry. The more "human" the process became, the less usable it felt.

INTERPRETATION

The shared-access model revealed that mutual consent often collapses under the weight of coordination and social discomfort. Participants valued clear rules and impersonal judgment in digital systems precisely because they prevent such awkward dependencies.

Where Experiment 1 exposed confusion through over-structured rules, this test exposed exhaustion through social mediation. Human-based verification made access feel arbitrary and personal rather than procedural. Trust, when made too visible, became an irritating game of negotiation.

The outcome suggests that the absence of human judgment in everyday login design is practical and protective. People prefer systems that remove interpersonal gatekeeping, even at the cost of abstraction.

EXPERIMENT 3 – THE CUSTOMISED STEP LOGIN

IMAGES IMAGES

OBJECTIVE AND PREMISE

This prototype examined whether giving users control over their own verification logic could foster a more tangible sense of ownership. Instead of following fixed procedures, participants defined what would count as proof of identity within a 30-second window after signing in.

SETUP

Participants accessed a minimal test webpage containing a registration field where they created an additional confirmation step to perform immediately after login.

Examples included:

creating a new folder in their workspace,
Writing a short message in a text box (writing a new post)
waiting without interaction for 30 seconds,
or uploading a small image.

Failure to complete the declared action within the time limit automatically logged the participant out. The prototype was tested with five participants on their own laptops in a brief 15-minute session.

OBSERVATIONS

Reactions divided between those who found the experience empowering and those who found it stressful. Some enjoyed the idea of designing a step that reflected their habits, while others struggled to remember what they had set.

When participants misremembered their own step, the resulting lockout produced laughter, annoyance, or embarrassment. The short 30-second window introduced temporal pressure, turning the act into a small test of self-consistency.

A recurring theme was *intentionality*. Logging in felt more interactive and entrancing by adding one small, user-defined verification step that forced interaction with the website in