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# THE DARK SIDE OF DOMESTICATION?

Individualization, anxieties and FoMO created by the use of media technology

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# **First a word of thanks, Maren, and all of you 🙏**

For the opportunity for contributing to further research in domestication in an ever more ICT saturated everyday life.

For the invitation to the Symposium.

For broadening our tech-savvy research minds.

For giving us thoughts on how to including domestication in future research on digital media technologies.

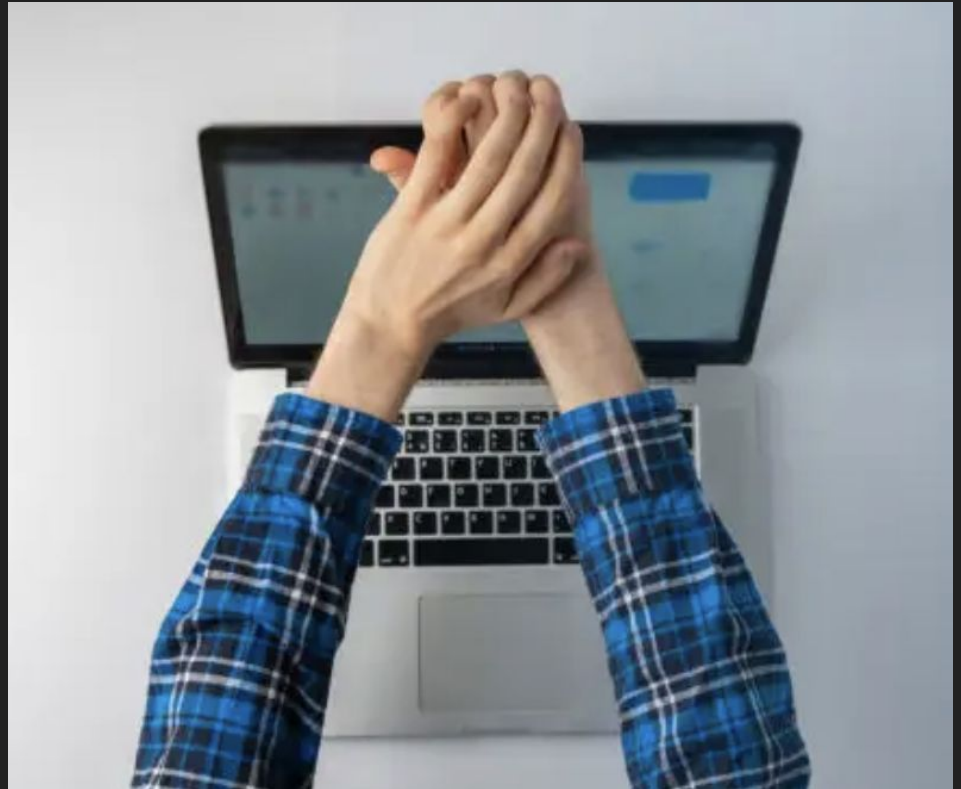
# Young Adult Drowning and drying the smartphone! 🍺



# Young People Ghosting/Ghosted or Left on Read!



**Covering you webcam just as a precaution! 🙄**



# What is the "beef", or the problem? 🤔

sumers may have been left not quite answered (Silverstone, 2006). But is domestication truly a shield or a regulating "power" to help individuals and households wave off or navigate in the intense flow of information and content "knocking" on the door of the moral economy of the household?

et al., 2018). But if an individual experiences unease and anxieties interacting with media technologies, then what components of domestication have made this state of self possible or rather have failed to encounter and "tame" the flow of information and the interactive features of media technology?

If domestication works why do FoMO (Fear of Missing Out) exist?

# What is the "turkey", or FoMO? 🦃 😱

Fear Of Missing Out (FoMO) is the uneasy and sometimes all-consuming feeling that you're missing out – that your peers are doing, in the know about or in possession of more or something better than you. FoMO may be a social angst that's always existed, but it's going into overdrive thanks to real-time digital updates and to our constant companion, the smartphone.

*(Berelowitz, 2012: 4)*

# Theoretical investigation

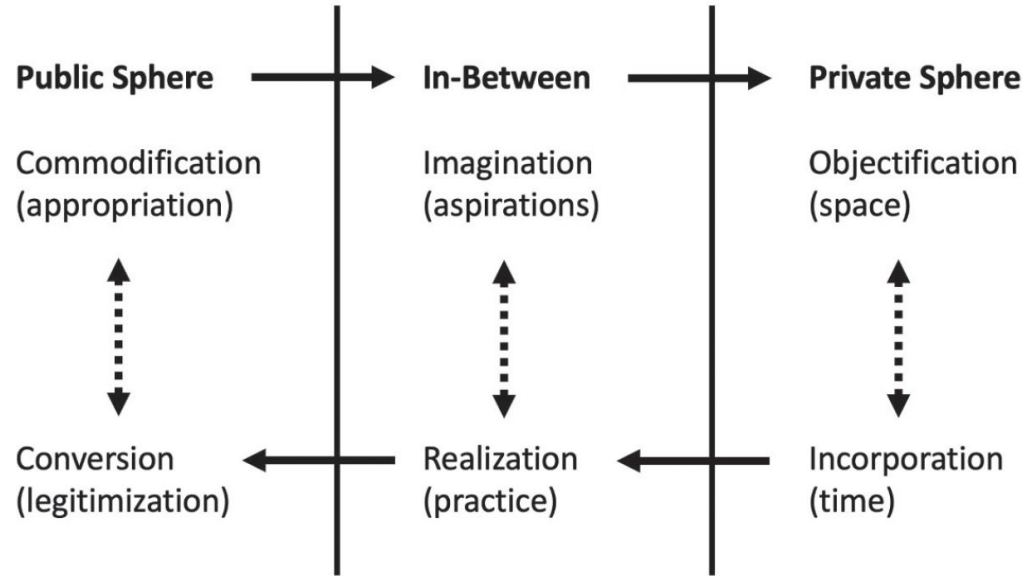
The study of the Dark Side of Domestication is informed by the sociology of reflexive modernity.

It is based on qualitative observations (from researchers and students).

The study has not been validated, and as such remains an open question.



# The Institutional Model of Domestication



*Figure 6.1* The authors' interpretation of the moral economy of the household approach to domestication

# Individualizing Domestication: Risk and Anxiety? 🤖

The notion and practise of “being” a household is transforming (diversity).

The process of creating a moral economy of the household is challenged (generational gap and technological savvy).

The basic mode of experience is a kind of hyperalertedness and risk awareness.

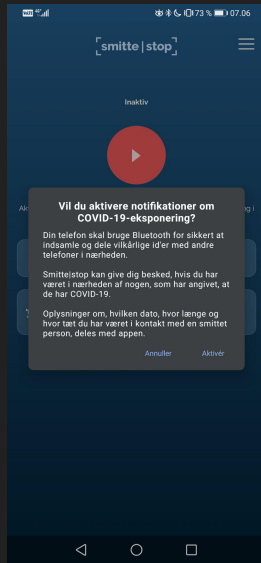
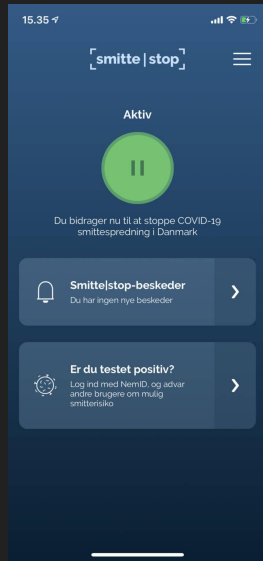
This reflexive modern state creates or stimulates a discomfort, which translates into an anxiety (nothing is ever enough!).

# Discomforts, anxieties and social media technology 🤖

Donskis, 2013). In the case of FoMO, social media technology was (albeit not exclusively) designed and developed to support social interaction and relations, but as it turns out, this also complicated problems of social interaction and relations. Instead of just making social relations stronger, deeper and social interaction more easily accessible and ubiquitous, it also made these more precarious and problematic. From this perspective, solutions or practices of the moral economy of the household have inverted on themselves. This inversion is our definition of the discomfort of domestication.

In domestication terms, the discomfort refers to a problem of incorporation and conversion in the moral economy, and not least the cultural imagination of the potentials and the pitfalls of media technology. How are we to incorporate media technology that seems to challenge the way we organize our everyday life? How are we to talk and share our problems with media technology if the channels themselves are part of the creation of discomfort?

# The Case of the Covid-19 app and *societal responsibility*



part in solving the problem! But what the application also created was an awareness that individuals who were not part of the household or the group of friends or our close social network were connected with us. Suddenly it became clear through the data flow and the notifications that we are all connected, and that our individual actions may cause problems to individuals that we do not consider to be part of our everyday life. Suddenly, our interactions with other individuals became potentially contagious. Now, the infection-tracking application promised a sort of agency, but it also created an awareness of the potential contagious impact of our social interaction. And the application reminded us of this. The dark side of domestication of this is the generation of anxiety or discomfort: when will I get a notification informing me that I have been in close encounter or contact with an individual tested positive with COVID-19? New research will inform us how we as individuals and

**Thank you  
for your attention!**

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