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From Fear to Joy: A Corpus Analysis of FOMO and JOMO

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ABSTRACT

This article presents a linguistic analysis of the terms FOMO (Fear of Missing Out) and JOMO (Joy of Missing Out) by means of corpus analysis and other additional tools to examine their evolution, frequency and contextual usage. Through the application of Ngram Viewer, Sketch Engine, and COCA data, this study traces how these terms have shifted in meaning, reflecting society's evolving views on social participation and individual well-being. The central focus of this study is on how these terms have become embedded in social media discourse, with particular attention to their implications for mental health within the context of digital engagement. Additionally, we investigate the evolution of the term FOMO, tracing its roots to earlier expressions such as "keeping up with the Joneses" and "fear of being left out." This linguistic transformation is deeply tied to the rise of social media and the way contemporary culture has shaped the lexicon to reflect new societal realities. By examining the evolving usage and implications of FOMO and JOMO, we offer insight into the ongoing dialogue about finding balance in the complexities of digital life.

Keywords: Fear; Joy; FOMO; JOMO; Corpus Analysis

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1. Introduction

The rapid evolution of language in the digital age has given rise to new terms that capture complex emotional responses to social dynamics, particularly in the context of social media. Notable examples include the terms “Fear of Missing Out” (FOMO) and “Joy of Missing out” (JOMO), which reflect different attitudes towards social participation and individual well-being.

FOMO, which gained popularity in the early 21st century, describes the anxiety and pressure individuals feel when they perceive themselves as missing out on social events or experiences^[1]. This feeling is often intensified by the pervasive influence of social media platforms. A global survey conducted by Facebook in 2019 reported that almost half of all its users had experienced FOMO that year^[2]. This is largely attributed to the open access and exposure to social media content where users share their success in any aspect of their lives, including career, education, family, and finances. However, this portrayal is often selective, emphasizing successes while omitting struggles, thereby creating a distorted reality. Consequently, audiences may develop feelings of inferiority and experience heightened anxiety, depression, sleep disturbance or negative self-perceptions^[3]. Alarming, in Vietnam, FOMO has been linked to self-harm and suicide, as documented by^[4]. While some individuals attempt to reduce FOMO by avoiding social media^[5], FOMO can paradoxically drive greater social media engagement, as users seek to keep pace with societal trends^[6].

On the other hand, JOMO embodies a more positive perspective, emphasizing the joy derived from intentionally opting out of social obligations and embracing solitude^[7]. While FOMO and JOMO are frequently viewed as opposing concepts, they can coexist. For instance, an individual might simultaneously experience the frustration associated with FOMO and the excitement linked to JOMO. The study on presence during 360-degree video viewing, found that feelings of FOMO, arising from the availability of multiple choices, did not diminish the sense of presence and were accompanied by JOMO stemming from the abundance of options^[8].

Previous research has identified positive correlations between FOMO and negative outcomes such as depression, internet addiction, and even suicide. However, the origins of

FOMO and its counterpart, JOMO, as well as their broader cultural implications, remain underexplored. Specifically, there is limited understanding of how these concepts influence and reflect shifting cultural narratives surrounding success and personal fulfillment. This paper seeks to address this gap through a linguistic analysis of FOMO and JOMO utilizing corpus studies and Ngram Viewer data to examine their frequency and contextual usage over time. By tracking these shifts, the study aims to illuminate evolving social attitudes toward participation and fulfillment, contributing to a more nuanced understanding of contemporary social dynamics and their psychological effects.

This research will explore the motivations behind the usage of FOMO and JOMO, highlighting their significance in today’s interconnected fast-paced world. The contrasting experiences of FOMO and JOMO suggest that the emergence and increasing prevalence of these terms may reflect broader cultural shifts toward redefining success and fulfillment as being less about social participation and more about personal well-being. To advance this discussion, this research poses the following questions:

Research Questions

- RQ1: What is the etymology and origin of “FOMO”?
- RQ2: In what contexts are the terms “FOMO” and “JOMO” typically used?
- RQ3: What is the frequency of the terms “FOMO” and “JOMO” in linguistic corpora?

2. Literature Review

2.1. Studies Related to Corpus Analysis of Idioms

A corpus analysis of idioms has emerged as a significant area of interest in linguistics, offering valuable insights into their usage, form, and variability across contexts. Biber et al.^[9] provide foundational work in this field, emphasizing the importance of clear definitions when distinguishing idiomatic expressions from other fixed phrases in corpus-based analyses. Their detailed classification system serves as a cornerstone for corpus-based studies, ensuring consistency in how idioms are identified and analyzed. Building on this foundation, Baker^[10] investigated the transformation of

idioms in the digital environment, particularly within social media and blogs. Baker highlights the adaptability of idioms in informal online environments, reflecting contemporary language practices. For example, she shows how idioms are often shortened, rephrased, or blended with internet slang, underscoring their dynamic nature. This supported Moon^[11] who explored the semantic flexibility of idioms, showing how their meanings can shift depending on context. Khasanova^[12] explores the evolution of idioms in American mass media, showing how they adapt to societal changes and contemporary values. It analyzes idioms like “seen better days,” “spill the beans,” and “kill two birds with one stone,” noting modern variations such as “known better days” and “spill the tea.” This evolution indicates a shift towards more socially conscious language, highlighting the connection between language and culture. The research highlights that idioms act as cultural indicators that change alongside social standards, stressing their importance in showing cultural identity and transformation. Despite, all these researchers we are willing to know whether transformed idioms are increasingly common, especially among younger generations, or traditional idioms remain relevant across demographics despite the evolving language.

Subsequently, Kopaczyk^[13] employed quantitative techniques such as statistical methods to analyze idiom frequency and distribution across various corpora. By using concordancers and other corpus tools, Kopaczyk uncovers patterns that reveal how idioms are used in specific contexts, such as formal writing or spoken discourse. This quantitative method complements qualitative analyses and enhances our understanding of idiomatic expressions. Nevertheless, after careful consideration of the various methods available for language analysis, we have come to the conclusion that it would be most beneficial to conduct a thorough and analysis of idiomatic expressions utilizing advanced tools such as Sketch Engine, Ngram Viewer, and the Corpus of Contemporary American English (COCA), all of which are known for providing us with highly accurate and reliable results that can enhance our understanding of language patterns. These tools not only facilitate the identification of idiomatic usage across different contexts but also allow researchers to explore trends and shifts in language over time, thereby contributing to a more comprehensive understanding of how idioms function within communication.

2.2. Studies Related to Transformed Idioms

Idiomatic expressions in English show the creativity of language users and reflect cultural changes over time. Idioms are phrases with meanings that go beyond their literal interpretations, such as “killing two birds with one stone.” Sometimes, people modify these phrases to suit new situations or to make communication more interesting. These modified versions are called “nonce variants”, and they are often demonstrate the flexibility and adaptability of language^[14]. Nonce variants are also a significant aspect of idiomatic transformation. These are unique, one-time changes to idioms made for specific situations, such as adding humor or emphasizing a point. As Li and Meng^[14] stated, these versions are most effective when the audience is familiar with the original idiom. If people recognize the traditional phrase, they are more likely to enjoy or appreciate the modified version. While modifying idioms can make language more creative and interesting, it can also cause confusion if the changes are too frequent or extreme. This shows the importance of finding a balance between creativity and clarity when using modified idioms.

According to Parizoska^[15], one way idioms are transformed is through structural modifications. This involves changing the grammatical structure of an idiom, such as switching the active voice to the passive voice or slightly adjusting a verb. For example, the phrase “carry the torch” might be rephrased to fit a different context or stylistic preference. These alterations follow the rules of grammar but allow the idiom to feel fresh and creative while maintaining its clarity.

When it comes to the transformation of idioms in American mass media, it reflects a dynamic interplay between language, culture, and communication strategies. This transformation can be observed through various modifications, including semantic and structural changes, as well as the influence of media such as film and music. Transformations often involve substituting components within idioms, leading to new phraseological images. Belova^[16] indicates that idioms with zoonymic components can be altered to reflect different cultural contexts, resulting in unique figurative expressions that maintain some connection to the original meaning. Also, Makedonova^[17] argues that the expansion or reduction of idiomatic expressions— through techniques such as truncation and substitution—allows for more flexible

usage in contemporary contexts.

Transformations of idiomatic expressions can occur through various mechanisms, including the substitution of components, grammatical modifications, and the introduction of new imagery. These transformations not only reflect linguistic flexibility but also the cognitive strategies employed by speakers to convey nuanced meanings. For example, on social media and while reading newspapers, non-native speakers may not always recognize the transformation of specific idioms. Thus, it is crucial to analyze and identify the root forms for the benefit of readers. Research indicates that 90.4% of participants felt more confident using idioms after exposure to their modified forms^[18].

Another way idioms undergo change is through semantic transformations, which involve alterations of their meanings. As Makedonova^[17] notes, this often happens in poetry or advertisements, where writers aim to make their language more emotional or unique. For example, the idiom “killing two birds with one stone” can be altered to “feeding two birds with one scone.” This keeps the original idea of efficiency while giving it a more positive and modern twist. This modification can be attributed to a shift away from violent connotations, which some may find problematic.

Transforming idioms is a great example of how English can adapt to new needs and situations. Whether through structural changes, semantic shifts, or nonce variants, modified idioms make communication more engaging and expressive. It is important to make sure these changes are clear so that everyone can understand the message. By balancing creativity and clarity, idioms continue to reflect the flexibility and evolution of the English language.

2.3. Studies Related to FOMO and JOMO

A comprehensive study of 870 American English idioms revealed correlations between familiarity, meaningfulness, and predictability, which are crucial for effective idiomatic usage in media^[19]. While idiomatic transformations enrich language and communication, they can also lead to misunderstandings, particularly for non-native speakers who may struggle with the nuanced meanings and cultural references embedded in these expressions. In particular, acronyms such as FOMO or JOMO can be difficult to understand for readers unfamiliar with these terms.

A number of researchers have analyzed the words FOMO and JOMO from psychological aspects. For example, a study at UIN SUSKA Riau found that students with high FOMO levels reported negative impacts on academic performance, including procrastination and increased stress due to social media comparisons^[20]. Research at Jember University indicated that FOMO leads to greater social media dependence, exacerbating feelings of anxiety and inadequacy among students^[21]. A study exploring both FOMO and JOMO revealed that younger individuals with higher social media engagement tend to experience more FOMO, while older individuals with better psychological well-being exhibit higher levels of JOMO^[22]. As is clearly evident, the majority of researchers have predominantly concentrated their efforts on the psychological analysis of these phenomena; however, operating within the discipline of philology, we have chosen to explore the foundational origins of the term JOMO since its earliest recorded appearance in the year 2011.

3. Methodology

Three tools were systematically utilized to ensure a thorough and precise analysis of the expressions. First, Sketch Engine, a comprehensive web-based platform equipped with various language analysis features, was utilized for its Concordance tool. This tool provides context-specific concordances for selected words or phrases, allowing for tailored adjustments based on user-defined parameters^[23, 24].

Following this, the Corpus of Contemporary American English (COCA), one of the largest and most diverse databases, was leveraged. Containing over 560 million words trawled from a wide range of sources – including newspapers, books, transcripts of spoken language, and TV shows – COCA facilitates an in-depth analysis of the frequency and contextual patterns of the expressions under study^[25].

Lastly, Google Ngram Viewer was employed to examine historical trends in the frequency of the expressions. This online tool utilizes the yearly count of n-grams – sequences of n items from printed texts – within a vast database of sources published between 1900 and 2020. By analyzing these patterns, the Ngram Viewer provides valuable insights into the temporal evolution of our expressions, illustrating shifts in their prevalence and cultural significance over time.

4. Results

The definitions of the two idioms – FOMO and JOMO – were retrieved from the online Cambridge Dictionary, as it is considered one of the most effective tools in vocabulary learning^[26]. According to this dictionary, the idiom “FOMO” conveys the idea of “a worried feeling that you may miss exciting events that other people are going to, especially caused by their appearance on social media”. For example, “Do not get FOMO. Get a ticket now!” In contrast, JOMO, refers to “enjoying spending your free time doing whatever you want to do, without worrying that something more interesting is happening somewhere else”. For example, “Cherishing time to yourself and embracing JOMO will leave you feeling refreshed.”

FOMO is a concept that has evolved from other expressions. We consider that the conception of FOMO may originate from the idiom “Keep up with Joneses” due to similarity in meanings. The concept of “Keep up with the Joneses” refers to the “pressure individuals feel to match their spending and lifestyle choices with those of others around them.” This phenomenon is linked to reference-dependent choice theory, which states that comparing ourselves to others significantly influences our behaviors and overall happiness.

It is obvious from **Table 1** that, according to Sketch Engine, the term is not popular, with only 36 hits, which means that the phrase “keeping up with the Joneses” is not widely utilized across the broader spectrum of online writing.

Table 1. Descriptive corpus data for “Keep up with the Joneses” according to sketch engine.

Number of hits	36
Number of hits per million tokens	0
Percent of whole corpus	5.845e-8%
Corpus size (tokens)	61,585,997,113

Examples from Sketch Engine:

1. *‘mentality’*: Many vendors see a competitor do something and they feel they must do the same thing to be successful – keeping up with Joneses’ mentality, if you will. Poor perspective of the problem: Vendors are focused on solving their problems, not their
2. *Bank*. I’m feeling more energy and higher state of awakening due to seeking pleasure from within. Less People Pleasing: Keeping up with Joneses is the norm in the modern day society. It’s both sad and disdainful to live

life just to seek approval of others. If I know

3. *was in a different movie. Unbearable. Wow! The black dahlia is one of a handful that I ditched midway. Another one is Keeping up with Joneses with jon hamm. Who btw, I’m really starting to believe was only good in mad men. Like I expected gadot to be her dreadful*
4. *Hill’s Pundits Blog. Archived from the original on January 30, 2009. Retrieved December 7, 2008. ^ “Key to election is ‘keeping up with Joneses’”. epolitix.com. Archived from the original on October 13, 2008. Retrieved September 19, 2015. Generation Joshua*
5. *Even if the first option works out, someone will always have a bigger yacht or house. At retirement, it’s time to stop keeping up with Joneses (and stopping well before then can help you hold on to more of your hard-earned money). The combination of a fixed income*

Another expression that has a similar meaning to FOMO is the “fear of being left out.” The idiom “fear of being left out” has emerged over time, mostly it was well known with the rise of social media, which means feelings of exclusion and isolation among individuals. **Table 2** represents the frequency of this expression according to Sketch Engine.

Table 2. Descriptive corpus data for “Fear of Being Left Out” according to Sketch Engine.

Number of hits	188
Number of hits per million tokens	0
Percent of whole corpus	3.053e-7%
Corpus size (tokens)	61,585,997,113

Examples from Sketch Engine:

1. *‘and the ‘future of work’, where there are clearly crossovers. Whether it is digital economies, automation, or simply fear of being left out of the ‘fourth industrial revolution’, the answer is the same’: how we ensure that the incredible innovation we*
2. *is forced into a wedding it otherwise would not have considered. What are some other reasons why people marry? They are: fear of being left out , especially for girls who suspect they’ll be “old maids” at 22; economic security; limited horizons, when a dead-end*
3. *One Road: One option Many of the UAE’s efforts to play such a major role in the BRI originally came about in response to its fear of being left out of the project entirely.*

According to Beijing’s initial plans, the BRI’s maritime corridor should have stretched far

4. leader in eight years. The longstanding rivals have found more reason to engage with each other and the region amid fears of being left out of the whirlwind diplomacy on the Korean Peninsula and regional tremors caused by President Donald Trump’s economic
5. the catholic and Calvinist “pillars” pushed for a return of the old system, the Socialists gave it grudging support for fear of being left out, and back it came.” The discussion in 1945 was ended very fast. It was the wrong point of time to think about it.

According to COCA, the idiom is mostly popular in the sphere of blogging with a frequency of 6 occurrences per million words, indicating its relevance and usage in that particular medium (see **Figure 1**).

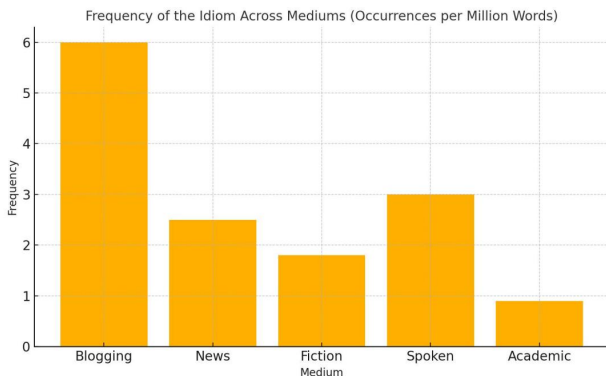


Figure 1. Occurrences of FOMO according to COCA.

Considering the frequency of the expression FOMO,

Table 3 shows following results:

Table 3. Descriptive corpus data for “FOMO” according to Sketch Engine.

Number of hits	12,120
Number of hits per million tokens	0.2
Percent of whole corpus	0.00001968%
Corpus size (tokens)	61,585,997,113

It is apparent from **Table 3** that FOMO has become a common part of modern life. Moreover, it affects decisions and emotions in both good and bad ways. On the negative side, FOMO often leads to impulsive actions, such as quickly buying something because of limited time offers. This behavior, known as “Buyer’s FOMO,” can cause regret or financial problems^[1]. For teenagers, social media often increases FOMO, making them feel left out or not good enough, which can lead to anxiety or depression^[27].

On the positive side, FOMO can encourage people to try new activities or attend events they might skip otherwise^[28] (see **Table 4**). This can help them build relationships and create meaningful experiences. Businesses also use FOMO in marketing by offering exclusive deals or creating urgency, which can successfully encourage customer action. Additionally, FOMO can increase excitement during shared events like concerts or festivals, making people feel part of something bigger^[29]. FOMO can be helpful or harmful depending on how it is handled. By understanding its effects, people can make better decisions and use FOMO to improve their lives rather than letting it cause unnecessary stress.

Table 4. Examples of usage of FOMO in sentences according to COCA.

#	Source	Example
1	obj.ca	People experience FOMO when social media shows them curated highlights of others’ lives, making them feel left out or inadequate in comparison.
2	obj.ca	Some individuals attend events or purchase unnecessary items just to avoid the negative emotions associated with FOMO.
3	obj.ca	Two years after giving birth, you’re still struggling to lose weight – but your friend with a newborn is already rocking her skinny jeans. #FOMO
4	vr.org	Isn’t FOMO just really, we all have our insecurities, and a moment of truth, we all have moments where we’re jealous, too, but certain things will amplify that.
5	vr.org	“Fear, not desire, is what drives masses of consumers.”
6	nfb.ca	FOMO-based tools like countdown timers can encourage
7	nm.org	“is a real thing. In a nod to the digital age, FOMO (fear of missing out) is a real thing.”
8	nm.org	“(fear of missing out) is a real thing. However, it’s not about the competition.”
9	dw.com	“, or ‘fear of missing out.’ Most commonly associated with Internet culture.”
10	dw.com	“known as ‘keeping up with the Jones,’ is nothing less than FOMO.”

However, it is obvious from **Table 5** below that despite an earlier development of “Keeping up with Joneses” and comparatively stronger evolution of “Fear of being left out”

compared to “fear of missing out”, the former two experienced an overall decrease in their usage, while “Fear of missing out” as an expression tended to increase in exploitation.

Table 5. Overall analysis of four expressions according to Ngram Viewer.

	Keep Up with Joneses	Fear of Being Left Out	Fear of Missing Out	FOMO
Ngram Viewer (1900)	0.000000229%	0.000000000%	0.000000041%	0.000000544%
Ngram Viewer	0.0000018952%	0.000000102%	0.000000061%	0.000002623%
Ngram Viewer	0.0000026804%	0.000000129%	0.0000020129%	0.0000155337%
Overall Ngram Viewer tendency	Decrease	Decrease	Increase	Increase

Regarding the term JOMO, the data presented in **Table 6** indicates that while its usage is less frequent than FOMO, it remains a prevalent expression in contemporary discourse.

Table 6. Descriptive corpus data for “JOMO” according to Sketch Engine.

Number of hits	10,750
Number of hits per million tokens	0.17
Percent of whole corpus	0.00001746%
Corpus size (tokens)	61,585,997,113

The detailed representation of the frequency of FOMO according to Ngram Viewer is represented in **Figure 2**. We notice that FOMO began to gain popularity in 1980s, with its first appearance in 1983.

However, an intriguing moment occurred in 2011, when its counter-concept JOMO, emerged and began to be widely adopted (see **Table 7**). This transition reflects a growing

cultural movement that embraces the idea of finding contentment in solitude and disengagement from the incessant demands of social connectivity. The juxtaposition of FOMO and JOMO highlights a significant transformation in societal attitudes towards participation and presence in the digital age.

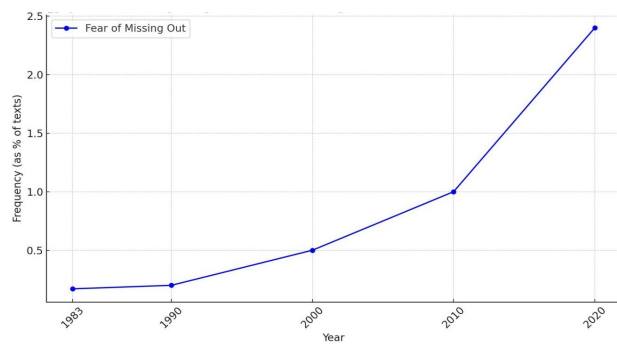


Figure 2. Frequency of the expression “Fear of Missing out” according to Ngram Viewer

Table 7. Examples of usage of JOMO in sentences according to COCA.

Context	References
1. Climbing a mountain and not checking my emails was pure JOMO.	BBC Learning English
2. I didn't go to the restaurant last night with everyone from work. I had more fun staying at home watching a film. That's JOMO.	BBC Learning English
3. Sarah: You can go to the party. I'm staying on the beach. Chloe: JOMO, eh? Sarah: Exactly.	Cyber Definitions
4. I was invited to a party tonight, but I decided to stay in and have a movie night instead. JOMO is real!	FluentSlang
5. I had the option to go to a crowded concert, but I chose to have a quiet night at home with a good book. JOMO at its finest.	FluentSlang
6. Everyone is going to that new restaurant, but I'm perfectly happy cooking dinner at home. JOMO is my middle name.	FluentSlang
7. I skipped the big social gathering and opted for a peaceful hike in nature. JOMO is my secret to happiness.	FluentSlang
8. I prefer JOMO to FOMO. Reference: PopnWords	PopnWords
9. Finding JOMO in solitude can be liberating.	PopnWords
10. Embracing JOMO allows me to focus on self-care.	PopnWords

Following this, the data from **Figures 3** and **4** reveal interesting insights into the contextual distribution of the idioms FOMO and JOMO across different registers.

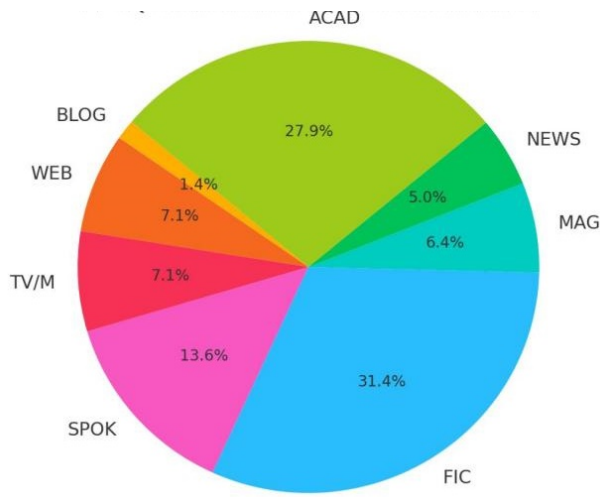


Figure 3. Frequency distribution of FOMO across different contexts (COCA).

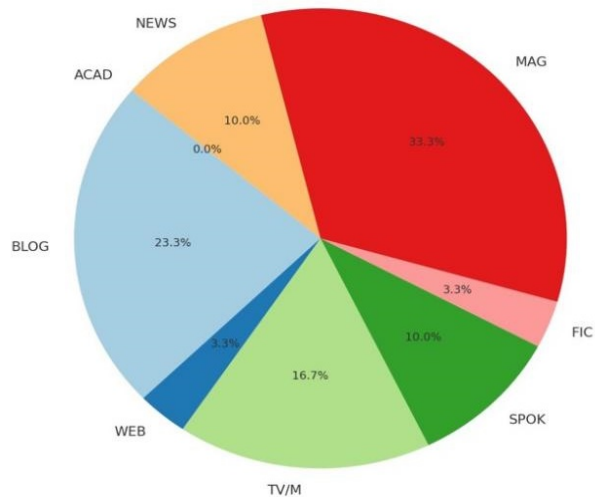


Figure 4. Frequency distribution of JOMO across different contexts (COCA).

FOMO demonstrates a notable prevalence in the Academic English Register (ACAD) (27.9%), suggesting that scholars may increasingly engage with FOMO as a concept in fields such as social psychology, digital media studies, or communication. Additionally, fictional contexts account for a considerable share (31.4%). Conversely, spoken discourse (13.6%) shows moderate usage, reflecting its role in everyday conversations or informal discussions. However, FOMO appears to be less embedded in domains such as news, magazines, TV/Media, and Web content (approximately 5–7%),

and it is least prevalent in blogs, highlighting a potential gap in informal, online, or journalistic adoption compared to its academic and fictional prominence.

In contrast, JOMO is predominantly featured in magazines (33.3%) and blogs (23.3%), reflecting its popularity in lifestyle-focused and personal development discussions. However, it is significantly less represented in TV/Media, spoken discourse, and news contexts, suggesting that it has not penetrated more public or immediate forms of communication. Its presence in fictional narratives and Web content is minimal, and it is rarely utilized in ACAD, possibly indicating that JOMO has yet to achieve substantial traction in formal, academic inquiries compared to FOMO.

5. Discussion

The results demonstrated a significant contrast in the emotional and social connotations surrounding the expressions FOMO (Fear of Missing Out) and JOMO (Joy of Missing Out). FOMO, with its roots in earlier expressions like “keeping up with the Joneses” and “fear of being left out,” traditionally encapsulates a sense of anxiety and social pressure, particularly in the context of digital media. This pressure is reflected in both negative contexts such as rushed decision-making, teen depression, and consumer behavior driven by fear rather than desire, as well as positive contexts, where it motivates social engagement, business strategy, and cultural participation. While FOMO often induces negative emotional states like inadequacy and isolation, it can also encourage participation in events, purchases, or experiences, creating a sense of urgency that drives both social connection and business transactions^[1].

On the other hand, JOMO reflects a more recent cultural shift toward mindfulness, and self-care, as individuals prioritize personal fulfillment and disengage from the pressures of constant digital engagement. The emergence of JOMO in 2011 marks a transition in how individuals frame their emotional responses to digital and social experiences. JOMO, despite being a relatively recent linguistic development, has gained significant traction as a counterbalance of FOMO in the context of social media discussions. Unlike FOMO, which emphasizes external validation through participation, JOMO encourages a focus on the present moment, solitude, and deliberate disengagement from the race for so-

cial comparison^[30]. This shift aligns with broader societal trends prioritizing mental well-being and self-care, especially as people become increasingly aware of the mental health impacts of social media^[31].

The corpus analysis of Sketch Engine and COCA demonstrates that FOMO is more frequently associated with negative contexts, where it evokes stress, pressure, and isolation, particularly in academic, fiction, and media domains (see **Figure 5**). This aligns with previous studies that have linked FOMO to negative emotional responses such as anxiety and depression^[1]. In contrast, JOMO is more often situated in positive contexts like self-care, personal growth, and digital detox, with a strong presence in fiction and magazines, highlighting its role in promoting peace and self-reflection.

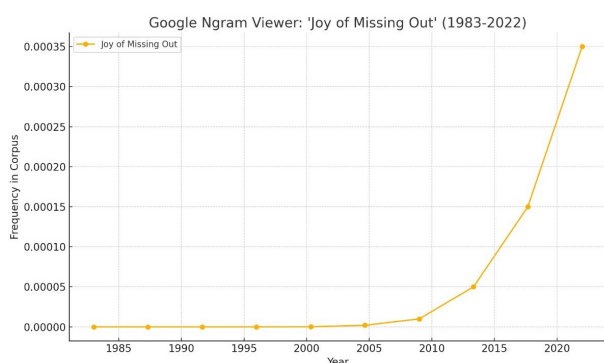


Figure 5. Frequency of the expression “Joy of Missing out” according to Ngram Viewer.

Moreover, the historical evolution of FOMO and JOMO illustrates their changing roles in societal narratives. The term FOMO, which gained prominence in the 1980s, peaked in usage around the early 2000s with the rise of social media. However, since 2011, the idea of JOMO has gained traction, signifying a cultural shift towards valuing solitude and detachment over constant digital engagement, which supports. This shift is also visible in marketing and business strategies, where FOMO is leveraged to create urgency, yet must be carefully managed to avoid negative consequences like burnout or consumer dissatisfaction^[32].

Lastly, the rise of JOMO reflects a broader cultural move towards mindfulness and self-care, challenging the dominance of FOMO-driven consumer culture. The shift from FOMO to JOMO highlights a deeper societal understanding of personal well-being, emphasizing the importance of finding fulfillment in one’s own experiences rather than seeking external validation.

6. Conclusions

This study provides a comprehensive analysis of the terms FOMO and JOMO, highlighting their evolving usage patterns and their cultural significance in the digital age. Through corpus analysis and Ngram Viewer data, a marked increase was observed in the prevalence of both terms, with FOMO initially dominating discussions, but JOMO gaining momentum as societal awareness of mental health and well-being grows. Originating from expressions such as “fear of being left out” and “keeping up with the Joneses”, FOMO encapsulates the anxiety associated with perceived exclusion from enjoyable experiences, particularly in the context of social media, shaping consumer behavior, social pressures, and mental health concerns. On the other hand, JOMO has emerged as a counter-narrative, advocating for balance, solitude and self-care, motivating individuals to feel happiness from their own experiences rather than from constant social comparisons. This transition underscores a broader cultural movement towards mindfulness and mental well-being, as individuals increasingly recognize the detrimental effects of social media on their mental health.

Ultimately, this study contributes to our understanding of the intricate relationship between societal norms, digital culture, and individual well-being. As the influence of social media continues to shape our daily lives, the evolving discourse surrounding FOMO and JOMO serves as a reflection of how we engage with the world around us and the ongoing quest for balance in an era defined by constant connectivity.

Author Contributions

Conceptualization, M.K.; methodology, M.K.; software, M.K.; validation, M.K., G.Y. and A.N.; formal analysis, M.K., G.Y. and A.N.; investigation, M.K.; resources, M.K.; data curation, M.K. and G.Y.; writing—original draft preparation, M.K.; writing—review and editing, G.Y. and A.N.; visualization, G.Y.; supervision, M.K.; project administration, M.K. All authors have read and agreed to the published version of the manuscript.

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Not applicable.

Data Availability Statement

The data analyzed in this study were obtained from publicly available corpora, including Ngram Viewer, Sketch Engine, and the Corpus of Contemporary American English (COCA). The datasets can be accessed through the following links:

Ngram Viewer: <https://books.google.com/ngrams/>

Sketch Engine: <https://www.sketchengine.eu>

COCA: <https://www.english-corpora.org/coca/>

No new data were generated for this study. Additional details regarding data retrieval and analysis procedures are available from the corresponding author upon request.

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Conflicts of Interest

The authors declare no conflict of interests.

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