Renovation of Myths in the Internet*

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Abstract
At first glance, myths are considered as the old stories but, the truth is that they are the product of a way of man's wise thinking which have survived in the form of narration and action. Ad the myths answer to the man's needs of world-knowing, they continue living, in the modern world and by the help of science, through accordance with the mental frames of man.

One of the newest fields that benefiting from its capacities help in myth renovation is internet technology. The spread of this wide web has changed it to a modern environment. The subject of digital body in this new environment and its capacities on achieving the collective goals set the ground for the formation of mythical meanings and concepts which challenge the scientific wisdom.

Therefore, this research analyzes the capacities of this media in developing the new mythical concepts based on the contemporary myth theory of Roland Barrett and the mythical analysis of Louie Straus. The method is descriptive-analytic and based on the library resources. The results revel that in this modern environment, reality, idealism and fantasy are interwoven in the form of old archetypes and have changed the validity of many concepts. Thinking about Creation, escape from prohibition, simultaneous presence, excess of time and place, unified world, dominance over loneliness and the wishes that came true through the myths, now form a modern thinking horizon in a vital, interactive and experimental environment which renovates the myths inside this worldwide web.

Key words: myth, internet, myth making, virtual space, website

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Introduction

Myth is the same as narrative revival of an eternal reality and a vital part of human civilization which speaks for the mental needs and ideal wishes. Myth is a statement whose deep structure is the truth and history and its surface structure is legend and dream. Myths are interconnected with praxis and action. In ancient Greece praxis had an undeniable role and was an existential experience which had been in relation to men's everyday experience. In this existential experience people put the narrations into action, the narrations which benefit from authority. In inner layer of theses narrations culture, belief, ethics and legitimacies are hidden. In fact, the myths are the products of insight that have continued in the narrative form as the medium of insight. Insight, or in other words wisdom, tries to clarify the essence of man and answer to the questions of his being. Insight through the comprehension of the wholeness of the world is the interpreter of the phenomena of each era and unlike knowledge which indicates details, it justifies the wholeness of all the phenomena. The same as culture and education, insight remains inside the society. Therefore, the passage to knowledge does not equal to eradicate insight. As insight and knowledge are not

of the same essence, their comparison and the fallacy of knowledge superiority over insight is meaningless. The relation between insight and knowledge is reciprocal. Knowledge can be changed into a tool in the hand of insight. On the other hand, it has the capacity to be a modern ground for insight improvement and interpretation. It is the same as many of its theories which have changed into a ground for social approaches, philosophy and artistic issues. As Kassier mentions, unlike the former eras that myths have been manifested in the symbol and intuition, in the world of knowledge they have changed into the rational-conceptual essences. This research presupposes the phenomenon that knowledge can set the ground for the conceptual insight. It can be a new version for the concept of creator and a parameter to put it into action. In this case, internet exceeds an information environment and the technical tool of information transformation. Nowadays, it has changed into a wider scope for man's physical activities, communications and social relations. Changed into a living environment, the insight-centered thought penetrated into this environment as a method of thinking. Therefore, this new living environment will be a ground of insight-centered praxis and a conveyer of its narrative tradition, the internet myths. In this case, this research focuses on Barthes thoughts about cotemporary culture and myth. In order to construct mythical concepts of internet, it benefits from the dual reciprocity of Lévi-Strauss. Based on these theories and giving evidences for the structural essence and the discourse formed about internet in the last years, the research tries to reveal the place of mythical insight and thought in this modern living environment. Therefore, the

research questions concentrate on the how of internet change into the myths that have altered in this environment and been recreated.

1- Today Myth

There is no unified answer to the essence of myth. Some consider the myth as the symbols of pre-scientific era that belong to the ancient time. Therefore they categorize to three stages myth, philosophy and science. They believe nowadays to be the time of science as our knowledge of the world is scientific and the time of myth is passed. But there are still some myths that dominate our lives and, similar to the men of the mythical era, we live in the myths; but we are unable to comprehend them. Mircha Eliade believes that the myths are live narrations which are present in the collective dream of all human societies (Kirk, 1975:6). According to Freedman myth reveals a collection of presuppositions, values, believes and personal or social needs in all times. Therefore there is a tight relation between myth and social reality and new myths always appear to explain the changing world of today (Ferguson, 1992: 73-74). Roland Barthes thinks that when myth creation ends, the world becomes motionless (Kirk, 1975:6). The myths do not die but they revive themselves in new bodies through dynamicity to answer human's needs to super-humanity, eternity and liberty. By its anti-history movement and ultra-historic characteristics, myth abstracts them of their own time and history. Or in Barthes words changes history into the environment and shows it a common and eternal affair.

From Barthes point of view, the mentality of today societies have surprisingly the ability of myth-creation

from the every day political, social, economic, cultural, artistic and technologic happenings in order to expand ideology (Barrett, 1375:14). Today myth are awareness, welfare, freedom, art, justice, power, production, wealth, quantity, intelligence, common world, collapse of time and place wall, border ruin, government and nationality decadence (Sattari, 1376:20). The so-called myths are a reflection of fears and the motivations of the modern world and the mental tool which have the role of experience alteration and interpretation, sense of identity and justification of our role in the interaction with technology (Friedman, 1971: 41).

According to Barrett, myth is a kind of parole[1] and communication system that in order to become a myth everything can be put in its frame. Therefore, it is the role of mythologist to investigate a deep strangeness in every neutral and simple element. Benefiting from his definitions, Barrett analyzes a collection of myths which change a collection of ideologies into the myth in the modern world. Through changing ideologies into nature, which means the eternality of values and making them non-historic, they change the ideologies into the unchanging reality for the people. Thus, myth can not be a concept or idea and according to this definition, it becomes clear that why he calls everything a myth; because in our time everything can be altered into a myth or message conveyer. Myth uses the language of any system including writing, picture or tradition. From his point, myth is a system of semiotics which carries the values that do not hide the meanings but

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1.In Greek muthos means parole and therefore message.

takes inflection out of them.

As Barthes semiotics scope is not restricted to the linguistic signs, he considers it his right to see everything a myth and according to him mythology is the investigation of ideas inside the shapes (Barrett, 1375:89). In this case myth is a communication system and a message the message is clarified through its method of expression. According to him, everything can be changed into a myth and no myth is eternal; because human history shapes the realities in the form of parole and usually in myth. Except parole the reign of myth can be writing, or other types of communication forms which contain message. In the modern world, suspending myths with diverse stabilities or even short lives are made; while the mythic quality of the product of this process is concealed. As a result, according to Barrett the signs are not conventional but they have targets and motivations but they conceal their own motivation all the time.

Every myth, as a system of signs, has a separate inward and outward. Based on the type of text and the historical and cultural conditions, the signs get meanings. In this case, the modern culture is a collection of myths in which the historical affair is chanced into the intrinsic and natural affair and makes people to consider not it as the historical affair but conceive and use it as the objective and natural affairs. Although from the cultural phenomenon can contemplate different meanings according to the diverse tastes, semiotics focuses on a structural understanding of the culture and reveals its hidden ideology; because the myths of modern culture are in the service of bourgeois benefits and justify themselves by the means of denomination removal mechanism (Bashirieh, 1379:79). Barthes research is in the dame direction of

the present research. In fact, this article also tries to discover the linguistic mechanisms that change the virtual space to a mythical reason. But the common point of Barrett is the Strauss concepts (Fokouhi, 1382:311) and has different thinking phases in cultural analysis. In his first work, *Zero Degree of Writing*, he uses a historic and class analysis; In *Myth of Today* his tendency to the left becomes clear. In *Criticism and Truth* he deviates from structuralism and approaches to hermeneutics (Fokouhi, 1382:312). From one hand, reaching to the cultural substructure of phenomenon is not the aim of the present research; on the other hand internet is shaped in an era in which the belief in mass narration has lost its validity and because of its structural essence, internet lacks any intrinsic controlling organization.

2- Myth, Semiotics

Myth identification is organized through two methods of classification and explanation. Explanation method focuses on psychological, social, historical and biological interpretations of the myths in order to reach to the mental substructures forming them. Claude Lévi-Strauss tried also to analyze the myths ration from methodological view. According to Strauss, incidents and happenings follow each other but they are not the result of each other. There is no cause and effect relation or it is of little importance. There is a complete system of mutual relations in each myth which exceeds the narrative and time-confined system. Lévi-Strauss showed that the myths are ordered in a unified system and the element relations are not restricted to similarity. But reciprocity and contrast are the other forms of these relations. In order to recognize and

discover the myths of today, Strauss makes a connection with history. He considers the myths as the symbols of human experience in life and the uniformed productions of the similar minds that benefit from a united and common structure. The same as linguistic, economic and kinship systems, he conceives myth as an aspect of interrelations amongst the people of a society or nation which gain validity and value in a general collection in relation to each other and convey a special message. Therefore he considers myth as a kind of worldly thinking. He not only pays attention to the diachronic aspects, but also considers its synchronic aspects beyond the time borders. He believes in the unification of the principle structures of the myth and its repetition in different cultures. Therefore he emphasize on the fundamental kinship of the nations myth (Strauss, 2005:17).

Strauss's semiotics is followed by invisible and intangible substructures but real and worldwide that is based on a rational net of dual contrasts (Rezaei, 1383:58). Strauss believes myth to be language. From his point of view myth is a part of man's parole. Considering the distinction between parole and language he believes that myth benefits a third source which combines the characteristics of two sources of language and parole (Barrett, 1373:139). The difference between Strauss and Barrett is in the concept of myth; Strauss considers myth the ancient happenings whose special pattern is time less and eternal and because of similarity in man's mental output, it appears similarly in different areas. But Barrett considers myth as a second rate system whose aim is to scratch reality and naturalize many affairs. According to this definition, myth is not just the conveyer of the naïve

cultures. Also, the effect of Strauss thinking on Barrett should be investigated in his mythical analysis. According to Strauss, meaning is not in the separate elements but concealed in the method of their mixture. On the other hand, Barrett is in search of symbol selection and interpretation. Barrett and his mythology depend on Strauss's mythological thinking and Saussure's dual pattern in distinction between signifier and signified. But Barthes pattern of semiotic system is different from Saussure's. He calls the signifier as meaning-form, signified as concept and sign as signification and changes Saussure's famous pattern of signifier/signified and sign into meaning-form/concept/signification (Abazari, 1380:140). Barrett also mentions the concept of implied signification. In other words, the mythical system is a wider sign system that makes the society. Therefore, semiotics not only contains the concept of ideology, but also includes the promise of engendering a scientific method in mass culture comprehension. Reality is always made through a meaning system and comprehendible for men. This system follows a specified goal that can be clarified by semiotics. (Bashirieh, 1379:153). Thus through meaning formation semiotics is related to what Barrett calls the process of meaningfulness. In myth analysis this point and its general assumptions are clarified. In Barthes point myth is a kind of language in sign systems which despite its confinement to the history and society manifest itself common and general. Therefore, the special role of myth is altering history to the nature (ibid).

3- Myth Renovation in the Worldwide Internet

1- message as the myth producer.

According to this theory, the parts of a myth are formed towards a general goal and in order to reach a general idea each works as completing. Here internet technology is not used as objectivity. It is the history conditions that carry the implied meanings and is a stage for myth formation. As a result, a collection of oppositions, their objective stage and implied meaning are investigated to reveal the implied meanings. Finally these parts conjoin so that they reveal the macro-myth based on internet.

3-1- Creation Myth

Ancient myths are revived in internet. With creation of web and the possibility of interaction with this worldwide network, every individual observes himself in the place a creator and intervener who is individually able to create any elements or change whatever exists in it. Creation myth is one of the most important myths that changes internet to a mythical horizon. If it is asked from the programmers or webpage designers, perhaps they can not make a connection between the work they are doing and the archetype that are forming. They mention more applicability of technology and its aesthetics as their targets. But from mythical point of view, this interest towards order, technology aesthetics and information organization is affected by an unconscious sense which is related to the creation myth. From this point of view, a programmer or web page designer unconsciously justifies the creation myth through protection, development, reproduction and making this unorganized space existential. For example, calling some of the web soft wares under the name of myths and ancient deities reflects the ancient myth dominance over the contemporary scientific thought. Delphi[1] is the title of mythical web page soft wares under myth. Delphi was the name of the first commercial software in the world that provided email addresses, gratis network pages and chat rooms in 1992 to form internet chains offering the users. Internet architecture, user link, search soft wares, requests, response process, translation from computer language, presenting information to the user are all comparable to the process of Apollo foretellers in Delphi Chapel[2].

Trojans or the destructive spy soft wares which are secretly sent to the victims by hackers to get information are designed inspired by one of the Greek mythological wars, Trojan War. Trojan is a spy file, which similar to its name-sake myth, penetrates into the victim's computer under the mask of an applicable harmless software or file but after a click is activated by the user and continues its mission.

The mythical abilities of Apollo software, Adobe company project, to develop web and help in facilities such as Flash and Java, through which applicable programs of internet can be planned and applied without a browser, reminds the

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[1] According to a mythical belief, the Greek considered Delphi temple as the center of the world and respected it. This chapel was vast and located on a mountain viewing a plain land. This was the shelter of Apollo.

[2] As a foreteller, Apollo talked to people by meddling of an angle, solved their problem, and answered their questions. The persons who had questions or needs, having paid some money and oblation, first asked their question from one of the angel assistants and he also asked from the angel. Then the chapel angel gave her predictions multilingually and next a priest interpreted this vague answer and made it into a poem.

Greek name-sake myth that was the god of light, music, soft songs, art and prediction. Ajax[1], a compound of some technologies and the most important technique for creating combinational and applicable programs under interactional web, recreates the Trojan War hero; a mythical hero who was the most powerful and courageous hero second to Achilles. When it is talked about Dionysus, the combinational tool decodes under the web and has visual capability that similar to its myth hero brings delight, happiness and ecstasy for its users.

3-2- Freedom Myth

Thinking about freedom and equality is considered one of the oldest mythical concepts. In the road of mythical insights, the myths of golden age always remind an age in which man was under no chain of slavery. Marx's society without any class also contains a new form of myth in the golden age (Zeymaran, 1380:23). We also observe the return of this myth in the last era. The sacred myth of freedom, democracy, equal opportunities, peace-making, and world justice are all the old myth which has been renewed in internet virtual space. In 1998, Bill Clinton, former US president, understood that the myths of US formation, i.e. freedom without the current flow of free information, does not easily happen for the middle class. In order to establish equal opportunities and let the freedom myth come true, free floe of information in the world and the developing countries should be expanded (Wheeler, 2010:196). Therefore internet was born base on the political myth of America and expanded to all over the world. In other words, passage from the

real world to the virtual space recreated the favorite freedom of the cowboys of American myths (Baym, 2010:152). The digital future was destined and the previous traditional life style was replaced by net life style and the developed digital freedom took the place of physical freedom[2]. Today, this mythical concept has changed into the vast advertisement in this space and according to Barrett, its implied signification in most freedom-bearing countries and their opponents has changed into a kind of nature. The technological foundation of this subject in the worldwide structure lacks the hierarchical system and mutual interaction and the absence of dominance over the user is concealed in it.

3-3- Timelessness, Spacelessness Myth

In many of the world's mythical texture, the presence of mythical heroes is introduced ignoring time and space. The principle characteristic of the myths is that through connection of history and nature, manifest it eternal and everlasting without ant attention to the time or place. The archetypes of time and place as the first and second elements of being loose their meaning in the worldwide web. Creation of such a wide web not confined to time and place, is a response from the nowadays man to his profound psychological needs. Timelessness in internet reminds of the deity of time, Chronos. This celestial pattern and archetype of time is also recreated in a circular and non-linear

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[1] Asynchronous Java Script and XML

[2] Of course it is a myth not fulfilled completely, because internet efficiency and influence is different all over the world and there is a long distance between the users of developed and developing countries. According to the statistics of June 30th in 2011 internet influence factor in Africa was 5.11 percent (the last in rank), 3.78 percent in North America (the first in rank)and 9.46 percent in Iran (Internet world stats, 2011).

movement of the mythical narrations.

On the other hand, evacuation of time components in the virtual world should not be considered unrelated to the social achievements in the past. In the pre-modern societies, before the knowledge of astrology and invention of mechanic clock, time calculation was confined to the place. Therefore day identification was impossible without the place texture and time-place signs. As the industrial countries benefited time, the social activities stepped towards independence from place. But dominance over time and place remained a great myth for human.

From this point of view, exceeding the border of time and place and taking the far places nearer, internet set the ground for the communication of all the people all over the world in a reverse time condition. In this case, it alters our understanding of time, place and body. Therefore a new form of interaction has been formed which is no more related to the commonness of place (Vanlovan, 1388:106). As a result, place was emptied of meaning and communications lost their historical meaning (ibid: 63)[1]. Any user can have non-physical presence simultaneously in any place he wishes and travel to different times in web pages. Even the internet text

is not of the common texts. The term hypertext indicates a kind of writing that unlike the ancient traditions is not confined to time and you can enter any spot of the text and then exit it. Different layers of the text can be also investigated simultaneously.

On the other hand, the expansion of internet to the cell phones puts the fixed place identity under question. Similar to this are the way-founding soft wares. They disorder the space memory as a factor of confinement to a specific place which is the factor of dominance over the strangers and nowadays, space memory is not considered a superior factor.

Time and space conciseness in putting a world inside the monitor and making a mutual interaction, takes men out of loneliness (Haggett, 2001:587). Sometimes real appointments and participation in meetings help to strengthen this interaction and have a more real feeling of it. This speed and facility in communication has fulfilled the man's long dream of bodiless travels and caused man to prefer unequal communications to a real communication in the material world[2].

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1 In comparison to place, space is an abstract concept whose understanding is impossible without meaning clarification. Place signifies a specific spot, while space signifies everywhere. Space contains content, space means a kind of vacancy. Place depends on the geographic circumstance, space does not. Space is a bounded concept, space is boundless. Place has tendency to establishment, space to release. Place is related to time, space is timeless. Place is material, space is free from material aspects. Creation of a virtual space beyond a real place, in which all the dreams and myths come true, is one of the other motivations of myth-making by man of today.

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7 On the other hand, environmental crisis such as the weather global warming, the hole in ozone layer and the myth of the end of the world have become the fear of Man. Transformation of the interactions and the deals to the virtual space can rescue the earth as it reduces unnecessary transportations and therefore, reduces environmental pollutions. The government tries the e-government, distant employment through on-line systems and transfer many activities and social, economic, political and official responsibilities via internet. Therefore, reality resistance against the virtuality which has long been a problem does no more exist and the previous meaning of technology by the philosophers such as Heidegger becomes meaning less.

3-4- The Myth of Becoming Two-worlds

The ancient myths are embedded with separation of physics and metaphysics. So, there has always been an effort to reunite the two worlds in the myths. The myths of the golden age put this starting point in the eternal time. In other myths there is also a promise of such unification.

Their interconnectivity in the space of internet and their simultaneous presence, with the definition of digital body and digital space has brought a novel interpretation for this utopia. In Hindu metaphysics, existence is of thinking and awareness quality and the aim of awareness is to manifest in the material form. In this case, world is a dream of a dreamer and all elements of this dream also dream. This mythical view equals to the experience of virtual presence in internet and ends in the sameness of the macro world, as the universe, and the micro world, as the man's being. Similar to the nerves, this worldwide web sets an interconnected space which can organize a new world. Internet sets free the modern society of geographic and national dependency and bringing the nations closer to each other and strengthening human relations, responses to the man's long wish of a unified world. This interconnected worldwide web, as the most powerful technology and media sub-structure, is the origin of connection between the scattered world or as McLuhan considers is the constructor of the world village and the idealistic conception of reunification of all mankind comes true.

Our social needs in having communication with others, has changed internet from a military and scientific net to the main part of everyday life. In 1984, in his scientific-fictional novel called *Neuromancer*, William Gibson prevailed the computer-base future in the new term of "virtual space". He sketched his made virtual space in a non-space fallacy which was similar to an endless city (Baym, 2010:151). According to it, the world is divided into two: offline and online (Christensen, 2003:49). Becoming bi-worlds indicates a specific kind of simultaneous globalization and the manifestation of a competitive world beside the real world. The first world benefiting from the characteristics of having geography, government-nation based political system, being natural-artificial, being tangible and based on the feeling of former existence, is differentiated from the second world with the characteristics of lacking space and time. Art entrance to this arena set the ground of an existing space which brought the fallacy of virtual world.

Before art entrance, the web pages were dumb, text-oriented and a collection of disorganized information. As art entered, sound and motion was added to internet space. Therefore internet found an existing aspect that had the capacity to make a virtual world with all the capacities of a real space. This reproduced reality by computer is the virtual truth which takes no space in the real world and material environment. In other words, it is a reality which does not have a physical existence and is produced by software and hardware. Having two spaces can be interpreted as creating a new living scope which has brought the man's dream of dominance over nature to reality. It is a wish that despite man's achievements is unachievable in the objective world. Therefore man is searching for creating a new world in the virtual space so that can overcome all the restrictions confiding factors of body and nature anger.

On the other hand, this myth contains national and regional diversities. Therefore the art presented in its domain is popular and in the direction of post modern goals and as it is created and uploaded it can be received all over the world. The export and import of this art through web pages design or the art produced and presented in internet can lead into similar art productions. In this way, a universal art is created which benefits from the collective identity based on common and similar patterns. Government instructions authorized to settle national art identity and preserve the origin of regional cultures of this kind. These efforts emphasize on the concepts of common nationality, possession or government to keep, improve or create national identity. Historical characteristics, geographic common points and the pictures and symbols of national culture are the components of such an identity. The first factor causes formation of a unified art in the direction of globalization goal and shapes similar pictures in the mind. But in the second factor we are faced with diverse and national characteristics in the way of globalization. Any how, unlike the predictions, what really has appeared is a unified world with local and national features.

Many of the web pages cause a sense of being in a specific place. There are diverse dimensions of local communication and identity that can be found in web pages but talking about one specified identity feature seems difficult. In fact, we should talk about some local identities which reflect a picture of mutual global-regional effect (ibid:45-45). Here when we are face with two worlds, the myths are also transferred and reshaped. Myths are related to insight-based thinking and it id in insight that

identity is formed. The first mythical feature of this utopia is the implied signification of freedom myth.

3-5- Embodiment and Disembodiment Myths

The ideology of creating a virtual space as a free borderless space was presented; it was an ideal safe shelter where there are no body of human beings and the physical restrictions of the other worlds. Substance, border, race, nationality, religion, geography, language and gender have lost their meaning in this virtual world and become sublimate and metaphysical (ibid:47). The ones who are interested in this space find themselves in a limitless domain of physical, social, political and economic borders (ibid:48).

According to McLuhan media is in the extension of man (Vanlovan, 1388:27). This means that internet as the highest point of communication media strengthens man powers, extends it and will become part of us; internet extends our physical, auditory, visual and expressive power so that we can imagine our body in the far places, see the places where in we are not present, hear the sounds far away and also echo our voice to the other parts of the world. Keyboard will be the extension of our fingers and monitor the extension of our fixed look. In this case the idea relation among man, computer and the world occurs and man's physical values are changed into the virtual values[1].

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1 Before the industrial revolution, body and its muscle origin was valuable because of its social function and economic value. But this faded during and after the industrial community and gave its place to mentality and creativity as the most important factor of development. In today philosophy, this phenomenon is interpreted as the loss of physical body, its values and mentality replacement.

This affair is called embodiment. This humanistic view originates from a unique mythical source, i.e. a man that is considered to be a creature with eternal and mythical essence by Niche (ibid: 27). On the other hand, through internet one can have communication with anyone in anywhere. Therefore, a media such as internet is not only in the extension of man's power, but also prepares a kind of man's release and freedom from the restrictions of the physical body. This is called disembodiment and the individual's uniqueness is completed by media (ibid, 30). Technological embodiment happens side by side of disembodiment. By the means of technology, this embodiment has a special shape and substance (ibid:142).

In other words, the molecule body altered into the pixel body so that it can live in a new environment. The dynamic interaction of embodiment and disembodiment emphasizes on Darwinism and man evolution myth and comparing the difference between the digital generation and the former generation shows this evolution. Our everyday dependency on internet has affected culture, thought and life. Now, in contrast to Heidegger's idea, instead of considering computer our rival, we are interacting with it. We have closer relations with computer everyday and a wider range of our activities are done by computer. So, it has been changed into a part of our body and our artificial limb without which our thinking structure and lives will be disordered (Heim, 2004: 540-541). Through technology changed, it is also attempted everyday to omit the physical mediators of this media and develop our direct relation with this media. Co-existence with computer continues to the extent that we do not consider any distance

between ourselves and the media. With technology development, this gains a more tangible aspect: when without a mediator and connect to the internet through a silicon nerve and computer can be omitted as the medium tool.

Conclusion

Despite transmutation, myths are always present because of their dependence on human's thinking structure and the competency in responding to the existential questions. From one hand they are based on dual contrasts, on the other hand they are founded on thought and technology or scientific innovation based society which are the stage of their development or form alteration.

This article focused on internet as a technology that has been more a common universal environment in present and future more than being a scientific tool. Barthes ideas about accepting the message as a myth in case of containing specific parole conditions and the analysis of dual contrasts in the form of discrete parts and investigating semiotics and interpretive symbols were the theoretical frame.

The results show that nowadays internet as an alive myth and with the capacity to respond to many of human ideals stables a kind of insight and is changed to a stage of reviving and experiencing some mythical dimensions. Having put the parts together, we will observe that all the current myths attempt to respond to human's fundamental issues and intend to give answer to a critical question which is the question of existence according to Heidegger. Other researchers can follow Barthes critical approach and enter the cultural deep structures shaping these meanings in the contemporary world.

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باززایش اسطوره‌ها در اینترنت

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شاید در دریافت نخست، اساطیر داستان‌هایی کهن محسوب شوند؛ اما حقیقت آن است که آنها ماحصل شیوه‌ای از تفکر حکمی بشری هستند که در قالب روایت و کنش تداوم یافته‌اند. از آنجا که اساطیره می‌دهند، در عصر حاضر و با غلبه‌ی دانش، از طریق انطباق بر ساختارهای ذهنی بشر به حیات خود ادامه می‌دهند.

یکی از جدیدترین حوزه‌هایی که به واسطه‌ی قابلیت‌های خود به محملی برای باززایش اساطیر بدل شده، فناوری اینترنت است. گسترش این شبکه‌ی فراگیر آن‌را به محیط زیست نوینی بدل نموده است. طرح مقوله‌ی کالبد دیجیتال در این زیستگاه جدید و قابلیت‌های آن در تحقق آرمان‌های جمعی، محملی برای شکل‌گیری معانی و مفاهیم اساطیری فراهم ساخته که خردگرایی دانشورانه را به چالش می‌کشد.

از این‌رو هدف پژوهش حاضر بررسی قابلیت‌های این رسانه در گسترش مفاهیم نوین اساطیری با اتکا به نظریه‌ی اسطوره معاصر «رولان بارت» و تحلیل اساطیری «لوی استروس» است. روش پژوهش توصیفی تحلیلی و متکی به منابع کتابخانه‌ای بوده است. نتایج آشکار می‌سازد که در این فضای نوین واقعیت، آرمان‌گرایی و توهم به شیوه‌ی دیرپای اسطوره‌سازی‌های کهن درهم آمیخته و موجب تغییر اعتبار بسیاری از مفاهیم شده است. اندیشه‌ی خلقت، فرار از ممنوعیت، لازمانی و لامکانی،جهان یکپارچه، غلبه بر تنهایی و تملک که آرزوهای برآورده شده در بطن اساطیری بوده اکنون در فضایی زنده، تعاملی و قابل تجربه، سپهر فکری نوینی را شکل داده که به باززایی اساطیر در بطن این شبکه جهانی می‌پردازد.

واژگان کلیدی: اسطوره، اینترنت، فضای مجازی، زیست وب، اسطوره‌سازی.

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