ABSTRACT

The aim of this chapter is to interpret the relations of a modern media user with the latest technology through the structures described in the “Monomyth” of Hero’s Journey depicted by Joseph Campbell. Individual user behaviors are adjusted to phases of mythical hero’s path. The author does not judge whether the source of this myth are the expectations and behaviors of users or the ways in which the media function. These considerations are based on the Jan Kreft’s concept of the algorithm as an allegory of Demiurge – representing perfection of creativity, organizing and maintaining digital world. The myth of the heroic user, whether it is conscious or not, may play a significant role in modern media management.
INTRODUCTION

Mythical thinking, although it may be associated with traditional cultures, is present in management, where it compensates for the lack of knowledge. It provides ready answers for unexplored issues. Myths are based on beliefs, and because they are effective, they are not perceived in terms of truth or falsehood. Myths may be related to an intra-organizational management or an external image of an organization (Kreft 2016). They may be unconscious, which means that people following the myth are not always aware of the fact that they apply mythical thinking.

Myths vary depending on time, place, and culture, but they may have common structural elements, as evidenced by Joseph Campbell in his book “The Hero with a Thousand Faces” (2004). The Monomyth of hero’s journey found numerous applications in popular culture. It may also be successfully used in advertising and organizational management. The objective of this chapter is to describe the usage of new media through the structures contained in the Monomyth, taking into account the possible effects of the fact that users may perceive themselves as mythical heroes.

BACKGROUND

Myths and Mythical Thinking

As Bruce Lincoln noted: “it would be nice to begin with a clear and concise definition of »myth«, but unfortunately that can’t be done” (Lincoln 1999). Considering the fact that there is no consensus on one universal clarification of what myth is, it may be worth starting with approximation of what myth might be.

According to the definitions which do not tend to go into sacred domains, myth may be understood as a way of thinking, thanks to which humanity can explain phenomena and justify social praxes. Myth – to recall only some ways of understanding it – may be perceived as reflecting of the mental structures common to all people (Lévi-Strauss 1979), ideology in narrative form (Lincoln 1999) or a “mode of signification” and metalanguage.
Play It Like Beckham!: The Influence of Social Networks on E-Reputation – The Case of Sportspeople and Their Online Fan Base
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