

Chapter 3

Online Freedom

Simber Atay
Dokuz Eylül University, Turkey

ABSTRACT

*This chapter discusses the “Online Freedom” phenomenon in a hypertextual paragon, in addition to the related cultural, photographic, art historical, mythological, museological, and classical prolongations. Freedom is a holy notion, an idealist principal, which applies symmetrically in the cyberspace. But sometimes, the online lives of local members of the global community could distort the freedom notion. Thus, not forgetting the classical/romantic definition of this notion becomes a cultural strategy, because freedom is essentially an individual awareness situation. The subject is discussed in consideration of Camus’s existentialist humanism, Arendt’s argument over the Authority, Aby Warburg’s *Nachleben*, labyrinth definitions of Moles and Rohmer, Agamben’s *arche*, and Hobbes’ idealized individual-state relation.*

INTRODUCTION

Cyberspace is not a utopic alternative to the current physical reality and our civilisations, but it’s a simulation of being alternative. Cyberspace designs are also fruits of human imagination. Then cyberspace is a relatively limitless and borderless area full of humanistic possibilities like new educational models, virtual cultural institutes-libraries, archives, museums-and global communication possibilities like virtual mass-communication, social media, and political activism. It seems that exists everything for everyone!

To be part of the cyberspace lives, we need digital technologies but to evaluate cyberspace activities we need classical culture, classical mythological imagination and design, humanist tradition.

Online Freedom, as a cyberspace phenomenon has classic/romantic/mythological origins; and it has also some reflections on postmodern photographic creativity.

In this chapter, our aim, as a professional spectator, is forming a discourse about online freedom, in a juxtaposition design.

DOI: 10.4018/978-1-4666-2830-4.ch003

PROLOGUE FANTASTIC

Dear Clio you have to come!

Why?

You should tell us what's going on!

Why?

Cause you are Memory/Mnemosyne's daughter,
Muse of History. You know it best!

I can't do it.

Why?

Didn't you hear? I'm also dead! A synthetic philosopher named Hegel/Kojeve (Fukuyama, 1999,p.151)), finished the deal started by a poet named Nietzsche and a postmodern hero called Fukuyama announced this to whole world.

It's all right!

We are romantics. We don't get afraid of zombies.
Come!

Okay but I can't stay long. Nyks longs for me, what is worse Eos gets really angry if she sees me. Not enough time for telling all. But for the sake of your kind invitation at least I can do this. I will suggest you a "form of gaze", a category of vision! This is an expression method used by some scientists and artists within past and today.

What is it called?

Demiurgos View.

Really? Quite surprising!

You're right! Getting surprised, surprising and being aware of the importance of this soft shivering of the mind! Which is why, Lorenzo The Magnificent, was always to have a bust of Plato during the dinners and talks at Villa Carreggi."Lorenzo and his friends formed the intention of renewing,with extraordinary pump the solemn annual feasts to the memory of the great Philosopher... The day fixed on for this purpose was the seventh of November which was supposed to be anniversary not only of the birth of Plato, but of his death." (Roscoe, William, Life of Lorenzo de' Medici Called the Magnificent, Bronson

&Chauncey, Philadelphia, 1803, Vol.I, Chapter III., pp.224-225, On openlibrary.org).

Santo Cielo!, I was thinking that the reason he, as a humanist, does that was to reveal the deep respect he felt towards a philosopher. Possible, I'm the History. Let me make some little comments occasionally.

Shall we get back to our subject...

Okay, now I mean as soon as the morning comes, find a library immediately and or now get on to a database. There are two texts you can access easily, both represent this view. One is the definition of "Romanticism" by Isaiah Berlin and the other is the depiction of "Aleph which is the mysterious composition including all other points within the Universe" by Jorge Luis Borges. Goodbye.

Thanks Clio!

...Muse of History was disappeared. We were alone. I, decided to follow what she told. I read the texts she mentioned. I was fascinated. That rhythm and concentration enchanted me. I have violated the quoting limits, I'm sorry but I can't help it, I couldn't violate the limits of the Text and I would like to share these texts once more with you definitely you already know.

...Romanticism is the primitive, illiterate, young, rhapsodic life feeling in the natural human but at the same time the sallowness, fevered, illness, degeneration, maladie du siècle, La Belle Dame Sans Merci, the Dance of Death, moreover the Death itself. It is the Shelley's dome made of colored glass, in the meantime his immortality beaming white lights. It's the complicated repletion and wealth of life; endless plurality, shock, violence, conflict, chaos – but at the same time peace, similarity with big Ego, harmony with the natural order; the music of earth and sky, it's the Fülle des Lebens which means melting in the eternal soul covering everything. It's the weird one, exotic, grotesque, mysterious, supernatural, the ruins, the moonlight, magical castles, hunting

19 more pages are available in the full version of this document, which may be purchased using the "Add to Cart" button on the publisher's webpage:

www.igi-global.com/chapter/online-freedom/73273

Related Content

Top Technologies for Integrating Online Instruction

Lawrence A. Tomei (2011). *International Journal of Online Pedagogy and Course Design* (pp. 12-28).

www.irma-international.org/article/top-technologies-integrating-online-instruction/51377

When Playing Is Not About the Physical Sporting Experience: Emotional Well-Being When Participating in Traditional Sporting Games

Verónica Alcaraz-Muñoz, María Isabel Cifo Izquierdo and José I. Alonso Roque (2022). *Handbook of Research on Using Motor Games in Teaching and Learning Strategy* (pp. 134-157).

www.irma-international.org/chapter/when-playing-is-not-about-the-physical-sporting-experience/302581

Making the Move: Supporting Faculty in the Transition to Blended or Online Courses

Cynthia S. Gautreau, Kristin K. Stang, Chris Street and Andrea Guillaume (2014). *International Journal of Online Pedagogy and Course Design* (pp. 27-42).

www.irma-international.org/article/making-the-move/106814

Re-Conceptualizing Race in New York City's High School Social Studies Classrooms

Edward Lehner and John R. Ziegler (2019). *Handbook of Research on Social Inequality and Education* (pp. 24-45).

www.irma-international.org/chapter/re-conceptualizing-race-in-new-york-citys-high-school-social-studies-classrooms/232498

Social Media in Pedagogical Context: A Study on a Finnish and a Greek Teacher's Metaphors

Marianna Vivitsou, Kirsi Tirri and Heikki Kynäslähti (2014). *International Journal of Online Pedagogy and Course Design* (pp. 1-18).

www.irma-international.org/article/social-media-in-pedagogical-context/114993