

Greek Mythology as a Lens for Modern Psychology: Narcissism, Ambition, and Vulnerability in the Digital Age

Aliyan Abdullah Shah

Queen's College NYC, USA

ARTICLE INFO

Keywords

Greek mythology
Modern psychology
Narcissism
Ambition
Vulnerability
Social media
Human behaviour

ABSTRACT

Greek mythology is a body of symbolic stories through which human emotions, motivation, and social behaviours can be explained. Despite their origin in ancient times, they reflect modern psychological patterns. In this regard, the current paper will discuss how three famous myths of Narcissus, Icarus, and Achilles reveal modern human psychological characteristics such as self-awareness, ambition, and vulnerability. In its interdisciplinary nature, the current investigation aims at showing how ancient myths can help understand modern behaviour from a psychological perspective using classical sources and psychological theories and findings. The current age can be characterized by new tendencies in social media usage, digital identity creation, and rising awareness of mental disorders. As shown by numerous studies on narcissism, cognitive biases, and social comparison, the psychological patterns reflected in ancient myths have not vanished, but remain evident in today's behaviours of people. Thus, the investigation shows that myths represent an important source of information and insight into modern psychological issues. As seen, ancient Greek myths not only represent a part of cultural heritage but also are a means by which people interpret psychological patterns.

1. Introduction

Myths were used to explain both natural phenomena and human behaviour, together with the values of society and morality and emotions in their respective societies.

Even though myths are seen as fiction, their psychological significance is being appreciated more and more. Jung (1964) noted that myths show archetypes in the collective unconscious mind of humankind, which are patterns of thought and behaviour shared by all humans. Similarly, Campbell (1949) sees the mythological tales as symbolizing the experiences of psychological journeys.

Modern psychological studies also view narrative construction and telling as essential elements of human psychology. Bruner (1990) argues that humans understand themselves and their experiences through narrative construction. In other words, the myths may be regarded as cultural narratives through which insights into human psychology are encoded.

Most of the myths portray behavioural and emotional traits that still remain relevant today. Some of the emotions and behaviours depicted include pride, envy, ambition, fear, love, and vulnerability.

The numerous characters depicted in Greek mythology are characterized by many interesting psychological aspects of human nature, the most vivid among which include the myths about Narcissus, Icarus, and Achilles. The first myth is related to the theme of narcissism and identity formation, whereas the story of Icarus focuses on the topic of ambitions and overconfidence. Finally, the legend of Achilles reveals the idea of vulnerability.

In the modern world, many issues connected with psychological concepts discussed in ancient myths are relevant for social life in general. Specifically, it is possible to claim that psychology is concerned about the role played by modern technologies and innovations in relation to identity formation, ambitions, and vulnerability.

From this point, it should be mentioned that the research concerning narcissistic disorders has revealed an interesting connection between modern social networks and increased levels of self-presentation and self-validation among people (Barlev & Shtulman, 2021; Kong et al., 2021). Moreover, recent meta-analyses concerning differences in personality patterns of modern adolescents compared to previous generations reveal significant changes in personality due to shifts in society (Orth et al., 2024).

Apart from the above-mentioned issues, psychological researches concentrate on the importance of cognitive biases in decision-making and ambitions. The main reason why cognitive biases appear to be crucial is that individuals experience the overconfidence bias. Namely, overconfidence bias occurs when people overestimate their abilities or underestimate risks. Cognitive biases impact the behaviour of people in numerous spheres, including business and investments (Miteva, 2024).

Moreover, the appearance of psychological problems made people pay attention to the importance of vulnerability. Psychological resilience, psychological distress, and social alienation are among the most important topics discussed in contemporary psychological researches and everyday life.

All the mentioned aspects underline the importance of mythological stories since they provide symbolic instruments for overcoming different psychological challenges and dealing with moral dilemmas.

It should be stated that the current research paper is theoretical in terms of methodology since a certain theory is developed based on previous researches. Furthermore, research questions and hypotheses are formulated to facilitate future empirical studies.

This study shows how relevant Greek mythology still is, considering the use of psychological concepts to analyse it. It utilizes symbolic and interdisciplinary approaches to analyse the myths of Narcissus, Icarus, and Achilles that illustrate current issues related to psychology such as narcissism, ambition, vulnerability, and identity formation in digital culture. Based on comparative literary and psychological interpretation of the myths, the study demonstrates how ancient mythological narratives continue to shape contemporary understandings of human behavior.

2. Literature Review

2.1 Mythology and Psychological Theory

The relationship between mythology and psychology is widely explored by classical and contemporary researchers. Carl Jung (1964) defined myths as symbolic expressions of archetypes present in the collective unconscious.

It suggests that mythological figures function as symbolic representations of universal psychological patterns embedded within the collective unconscious. This framework allows myths to be interpreted not merely as stories but as enduring psychological models that continue to influence modern identity and behaviour.

Archetypes also constitute the basis of the interpretation of emotions and behaviours observed in various cultures. However, even though Jung's theory is rather convincing, it has been heavily criticized for the absence of empirical support and overreliance on symbols rather than constructs.

The above perspective has been further extended by Joseph Campbell (1949), who suggested that mythologies' narratives contain universal psychological processes, including the idea of hero's journey. Although very influential both in literary criticism and psychology, Campbell's perspective was often criticized for its cultural oversimplifications and disregard of sociocultural disparities.

Narrative psychology may be considered an empirically grounded extension of the perspectives described above. Bruner (1990) proposed that humans employ the structure of narratives in their attempt to make sense of the environment; therefore, he emphasized the central role of narratives in cognitive processing. Similarly, McAdams (2001) viewed narrative identity as a dynamic construct based on personal experiences and goals.

However, despite all the mentioned progress, there is still the problem of inadequate integration of mythological archetypes with empirical psychological findings. Although the former provides valuable symbolic material for consideration, contemporary psychology lacks frameworks that allow systematic incorporation of those archetypes within certain psychological constructs.

2.2 Narcissism and Digital Identity

A number of studies were conducted on the concept of narcissism that was defined as an intricate personality construct involving self-centeredness, egoism, and need for admiration.

The myth of Narcissus parallels modern social media culture, where identity increasingly depends upon digital reflection and external validation. Similar to Narcissus becoming trapped by his own image, individuals in online environments may develop unhealthy attachment to curated self-presentation and social approval. According to recent research, narcissism is a continuum phenomenon that involves both functional traits, like self-confidence, and dysfunctional ones, like the sense of superiority (Orth et al., 2024).

With an example from the recent study (Andreassen et al., 2017) in which it was found that digital technologies may increase bragging and attention seeking behaviours especially social network websites, such as those on which people can create better presentations of themselves. However, the issue may extend beyond personality expression in digital platforms and concerns are expressed regarding well-being and existential issues. In that sense studies in many areas emphasize the need for culture adapted interventions in order to enhance well-being and diminish the fear of death, among others those related to spiritual practices (Hamid & Bibi, 2025).

Besides, the processes of social comparisons have become an inherent part of developing narcissism. As stated by Kong et al. (2021), individuals who experience vulnerable narcissism are extremely sensitive to social comparisons online and react to them with negative emotions, which, in its turn, has a detrimental impact on their self-esteem. Nevertheless, studies

indicate the connection between the use of social media and such psychological problems as anxiety and loneliness (American Psychological Association, 2023; Twenge et al., 2022).

The literature exhibits inconsistencies on the issue under discussion. On the one hand, some researchers find that social media intensifies narcissism in people, whereas others believe that the former does not foster narcissism but serves as a mirror that reflects people's narcissistic features.

This controversy underscores an important gap in the theory. In the future, scholars are advised to pursue longitudinal and experimental research to investigate the causality of narcissism and its connection with digital environment.

2.3 Cognitive Bias and Ambition

One of the main aspects of human psychology that allows explaining decision-making and people's behaviours is related to cognitive biases. According to Pennycook et al. (2021), an overconfidence condition can be described as the state where one has the tendency to overestimate his ability when making a decision or underestimate others' abilities.

Overconfidence bias has been studied for decades, being relevant to such fields as finance, leadership, and entrepreneurship.

In terms of psychology, overconfidence is considered to be a socially determined phenomenon. Competitive conditions in the society may encourage risky behaviours, bold and adventurous decisions, and overconfidence may become a norm that makes people unable to see the negative sides of their decisions and behaviours (Van Marcke et al., 2024).

However, while there is abundant evidence regarding the prevalence of cognitive biases, the problem in this field is connected to the lack of a holistic approach. There is insufficient attention paid to the study of such biases from the point of view of culture or mythology. The introduction of myths about people's behaviour, including, for example, the legend about Icarus, may help fill the gap.

The other issue that needs to be addressed refers to the role of modern technologies in promoting cognitive biases among users of various platforms.

2.4 Vulnerability and Mental Health

Being vulnerable is considered to be one of the vital components of resilience from a psychological perspective in the current studies. In contrast to conventional notions, the role of vulnerability in forming empathy, connections with others, and growing personally is emphasized within the modern approach (Maslach & Leiter, 2022).

The discussed feature is becoming even more pertinent in the context of mental well-being in modern societies. Successful people can be affected by stress, fatigue, and burnout owing to the complicated dynamics of power and vulnerability in their lives.

The formation of new digital environments further complicates the discussed issue. Using social networks, people have opportunities to contact others and present their identity through the prism of self-presentation, whereas being subject to constant criticism and comparison (World Health Organization, 2022). According to Twenge et al. (2022), the excessive use of screens is related to mental problems among youth.

On the other hand, some conflicting issues can be noted in regard to this topic. Specifically, while certain researches emphasize negative impacts of social networks on psychological wellbeing of users, others stress their importance from the perspective of, say, social support provided by such media. Thus, it is essential to understand at what point digital environments help enhance or deteriorate psychological wellbeing.

Besides that, there is not enough research studies conducted in association with vulnerability theory together with other approaches, for example, the approach that combines Narcissus and Icarus theories.

3. Conceptual Framework

3.1 Conceptual Framework: Mythological Archetypes and Modern Psychology

This means that both the archetypal elements and the psychological constructs need to be combined in one coherent framework.

- The Narcissus archetype is related to identity formation and seeking recognition, especially in social media platforms.
- The Icarus archetype depicts ambition and confidence in making decisions in highly risky settings.
- The Achilles archetype encompasses psychological vulnerability and emotional toughness.

These dimensions do not work separately but have a cyclic relationship with each other.

This framework reveals the ways in which online platforms intensify psychological tendencies through:

- Promoting self-presentation

- Reinforcing visibility and risk-taking
- Escalating the potential for being evaluated and stressing out

In terms of adding to the body of literature that exists, this framework provides an integration of mythological and psychological viewpoints.

3.2 Narcissus and the Psychology of Self-Obsession

Narcissus' story is one of the most well-known myths in Greek mythology. According to the Roman poet Ovid's *Metamorphoses*, Narcissus was a very handsome youth who scorned everyone's love towards him, such as that of the nymph Echo. Due to his vanity, Narcissus became infatuated with his own reflection in a pool of water and eventually died from looking at himself (Ovid, 2004).

This myth is used as a basis for the theories about narcissism. Contemporary psychologists describe narcissism as a kind of personality characterized by self-centeredness, grandiose ideas, and vanity. Recent studies have shown that narcissism is a multifaceted personality construct which develops throughout one's life (Orth et al., 2024). Narcissistic behaviours can be either grandiose and dominant or insecure and sensitive to criticism.

Contemporary researchers have also studied the effects of digital settings on narcissistic behaviours. Social networks enable users to create idealized self-images using photos and autobiographies.

It has been demonstrated that people with high scores on narcissistic personality scales tend to post their content regularly, make self-promotional posts, and manage their online personas (Barlev & Shtulman, 2021). Likewise, other studies conducted among college students have found that the process of social comparisons on social networking sites may enhance narcissistic behaviours (Kong et al., 2021).

Furthermore, there have been findings linking the existence of narcissistic personality disorders to addictive social media use and attention-seeking behaviors among social networks users (Akdeniz, 2022). It may happen that the interactions through such online platforms result in emotional disturbances, an unclear self-concept, and difficulties in interpersonal relationships.

Nevertheless, studies suggest that narcissism falls somewhere within a spectrum and that people do not need to be diagnosed with narcissistic disorders for having healthy levels of self-esteem and self-confidence.

Thus, the myth of Narcissus serves not only to criticize self-love but rather warns people of going too far by developing excessive preoccupation with themselves and neglecting others.

Narcissus becomes a metaphorical figure, representing people who tend to build their identities around their own image rather than building any relationships with others.

In today's technologically advanced society, the myth is still relevant; Narcissus becomes symbolic, reflecting the problems of the online self-presentation in the age of selfies.

3.3 Icarus and the Psychology of Ambition

Icarus' myth is yet another aspect of psychology that reflects human behaviours, particularly ambition and the danger associated with extreme confidence.

From the Greek mythology, it is clear that Icarus and his father, Daedalus, used wings made out of wax and feathers to escape from imprisonment. However, prior to embarking on their flight, Daedalus cautioned his son against flying too high since the hot temperature of the sun would cause his wings to melt.

However, Icarus ignored the caution of his father and was fascinated with the excitement of flying to the extent that he flew very high until his wings melted.

It is often suggested that this myth is a perfect representation of ambition and overconfidence. Icarus's fall symbolically reflects the psychological consequences of unchecked ambition and the human tendency to ignore limitation under the influence of overconfidence.

According to psychological literature, overconfidence bias is one of the cognitive biases, characterized by overestimation of abilities or underestimation of risks.

In other words, this form of cognitive bias affects people's decisions in various aspects of life, such as business, finance, and technology innovation.

In particular, studies conducted among youth have revealed that overconfidence has a considerable influence on decision-making in matters relating to finance (Miteva, 2024).

Likewise, studies that have been done on human psychology indicate that decisions made are based on perceptions and heuristics and not logic (Taylor & Armes, 2024).

Ambition is still one of the key elements in the development of mankind. The process of discovery, art creation, and invention relies heavily on people who have the willingness to break free from constraints.

Nevertheless, there is the allegory of Icarus that shows that moderation is crucial when one wants to accomplish something.

Psychologically, the tale of Icarus reveals the conflict between ambition and self-restraint. Human nature tends to crave for accomplishments and fame, but to ensure mental health, people should realize their boundaries and practice self-control.

The fable can be used nowadays in numerous situations, such as business, technology, or politics.

3.4 Achilles and the Psychology of Vulnerability

In the myth about Achilles, another feature of the human mind is revealed, and that is the existence of both strength and fragility.

As we learn from Homer's poem Iliad, Achilles was considered the strongest fighter on the side of the Greeks during the Trojan War. In spite of his tremendous strength, he had only one vulnerable spot, which was his heel.

Thus, his weak point contributed to his death, creating the saying 'Achilles' heel.' Nowadays, more and more psychological studies stress the necessity of accepting vulnerability when talking about emotional resilience.

One of the important facts to remember when discussing mental well-being is that people who are extremely successful in their lives may have some psychological issues, such as stress or emotional exhaustion (Hamid & Bibi, 2025).

There are cases described in studies devoted to social media where being extremely active online caused some degree of emotional distress for participants (Zeigler-Hill & Vonk, 2023).

What is more, psychologists claim that accepting one's weaknesses may be essential for fostering empathy and growing as a personality.

3.5 Synthesized Analysis of Interacting Archetypes in the Digital Age

The archetypes of Narcissus, Icarus, and Achilles are not simply separate symbols but rather indicate behaviours that current psychological research shows to be connected empirically within the digital environment.

For example, in the case of narcissism, it was demonstrated consistently in previous studies that social media usage is associated with behaviours related to self-presentation which include self-promotion and validation-seeking (Andreassen et al., 2017; Buffardi & Campbell, 2008). This finding can be correlated with the archetype of Narcissus because the digital environment fosters the construction of an identity through social comparison (Kong et al., 2021). Additionally, there has been recent evidence that the aforementioned psychological phenomena result in mental health consequences like anxiety and loneliness (Twenge et al., 2022).

Similarly, the process of cognition responsible for the activation of the Icarus archetype has been noted in literature on behavioural economics as a predisposition to overconfidence (Kahneman et al., 2021; Pennycook et al., 2021). The conditions of the digital economy provide strong motivation for the development of such cognitive biases and their increase in severity because of the drive for quick achievements, publicity, and competence. Consequently, they may create motivation for escalatory actions and decision-making with no understanding of potential adverse consequences.

The process described by the Achilles archetype demonstrates the psychological impact of long-term exposure to evaluative and competitive settings. According to the recent scientific findings in the area of psychological health, the extent to which digital usage affects stress levels and causes mental burnout and exhaustion has been steadily increasing (Maslach & Leiter, 2022; WHO, 2022). Hence, high performers are vulnerable under prolonged social comparison and validation processes too.

Furthermore, contemporary psychological literature emphasizes the mutual reinforcement of these processes. Namely, narcissistic self-expression leads to greater exposure to social comparison that enhances emotional vulnerability. On the other hand, overconfidence drives risks that may lead to a failure situation and result in higher psychological stress.

Taking into consideration the above discussion, it is crucial that the significance of the above-mentioned three mythical figures be examined collectively in the following manner.

Narcissus (Self-Image): on the basis of findings of scientific researches on the association of narcissism with self-image among users of social networking websites (Andreassen et al., 2017; Buffardi & Campbell, 2008).

Icarus (Overconfidence): based on the findings of scientific researches in the realm of behavioural economics and cognitive biases (Kahneman et al., 2021; Pennycook et al., 2021).

Achilles (Vulnerability): based on findings of scientific researches on stress, burnout and other mental disorders (Maslach & Leiter, 2022; WHO, 2022).

Such a combination constitutes an empirical model where the digital environment serves as a structurally enhancing factor for psychological predispositions. In other words, it creates a more complex model that integrates the interpretation of myths and classical archetypes with modern-day psychology research. These connections are captured in the following research questions and hypotheses.

4. Research Questions (RQs)

The research questions needed to empirically validate the above framework are the following:

RQ1: What is the impact of digital context on self-representational behavior owing to narcissism?

RQ2: In which ways can overconfidence serve as the mediator of decision-making driven by ambition in digital contexts?

RQ3: What is the potential effect of social comparison exposure in digital environments on psychological vulnerability and burnout?

RQ4 (System Approach): The role played by the intersection of narcissism, overconfidence, and psychological vulnerability in digital context.

5. Hypotheses (H1–H4)

Based on the results of literature review, the following statements are formulated:

H1 (Narcissus hypothesis): Higher levels of social media use are linked positively to narcissistic behaviours in social media self-presentation (e.g., self-promotion, identity construction).

H2 (Icarus hypothesis): The impact of overconfidence bias will result in increased risk-taking decisions when making entrepreneurial and investment decisions in a digital context.

H3 (Achilles hypothesis): Association between conducting social comparisons through digital social networks and vulnerability to stress, burnout, and low self-esteem.

H4 (Integration Model hypothesis): Factors like narcissism, overconfidence, and vulnerability can be considered interconnected factors impacted by the digital reality.

6. Research Methodology

This research employs an approach that is qualitative and interpretive by nature, incorporating both literary criticism and psychoanalytical theories. In particular, the myths of Narcissus, Icarus, and Achilles have been chosen for the research because they contain themes that are very much relevant to the contemporary psychological debate on such issues as obsession with oneself, ambition, and emotional fragility.

A Jungian archetypal theory, along with narrative psychology, and symbolism, will be employed to analyse these myths in the context of their relevance to the current human behaviour in connection with modern digital environment, personal identities, emotional well-being, and performance societies.

Mythological stories will be analysed against the backdrop of contemporary psychology literature in order to detect symbols that can link ancient literary characters with psychological experiences in today's world.

7. Discussion

It can be stated that this study developed a theoretical framework based on the integration of Greek mythological archetypes like Narcissus, Icarus, and Achilles, as well as modern psychological concepts to better understand how individuals behave in digital reality. Moreover, the following findings were achieved: digital platforms not only reflect psychological variables but also contribute to the growth and intensification of them.

7.1 Interpretation of Key Framework Dimensions

According to research findings, there is a significant correlation between social media use and the Narcissus archetype. It was found that social networks have a self-serving effect for users (Andreassen et al., 2017), enabling them to create an idealized image of themselves (Buffardi & Campbell, 2008). It has been noted that narcissism is expressed not only online, but also reinforced through algorithmic feedback loops and the social comparison process (Kong et al., 2021), extending this literature further within the terms of our current framework at hand. It further suggests that digital environments are not merely neutral spaces for expression, but amplifiers of the nuanced realities in which they exist.

From a Jungian perspective, Narcissus represents the archetype of excessive self-identification, where the individual becomes psychologically trapped within an idealized self-image. In contrast, the Icarus archetype reflects the cognitively established phenomenon of overconfidence bias.

Research on human behaviour shows that people are consistent overconfident with respects to their performance in uncertain decision environments (Kahneman et al., 2021; Pennycook et al., 2021). In digital economies like entrepreneurship, investment platforms, and influencer culture, this bias is further magnified by rapid reward structures and visibility metrics. This model interprets overconfidence as not merely a cognitive limitation, but a behavioural pattern embedded in digital systems that lacks appropriate social reinforcement.

From a psychological perspective, the Achilles archetype reflects emotional vulnerability, particularly in relation to burnout, stress, and psychological exhaustion. Contemporary mental health literature associates digital engagement with constant social evaluation and increased psychological strain (Maslach & Leiter, 2022; World Health Organization, 2022). Consequently, the present framework suggests that vulnerability is not merely an isolated outcome, but part of a cyclical process shaped by identity performance and persistent social pressure.

While Narcissus reflects self-obsession, Icarus symbolizes destructive ambition, and Achilles represents emotional vulnerability, all three myths reveal recurring psychological tensions between identity, desire, and human limitation. Together, they demonstrate how mythology continues to provide symbolic insight into modern emotional and behavioural struggles.

7.2 Theoretical Contributions

This study contributes to interdisciplinary scholarship by demonstrating how Greek mythology can function as a contemporary psychological framework for interpreting digital identity, emotional vulnerability, and modern behavioural culture.

First, it combines the elements of mythology and psychology, merging the concept of archetypes into empirical phenomena, rather than describing them only metaphorically. The previous research has already indicated the possibility of combining the two fields, highlighting their symbolic meaning (Jung, 1964; Campbell, 1949). The novelty of this approach is illustrated by mapping mythological symbols to empirical facts.

Second, it provides a dynamic interaction model, where narcissism, overconfidence, and vulnerability interact. This approach contrasts the traditional approach of considering these characteristics independently from each other.

Third, it allows seeing digital media as psychological moderators rather than tools for completing certain actions alone.

7.3 Practical Implications

The findings have important practical implications. First, in the context of mental health issues, knowing about the relationship between narcissistic personality traits, ambitious aspirations, and the vulnerable side of the person can help in interpreting online behavior patterns among teenagers and young adults.

In education contexts, information about overconfidence and effects of social comparison can help to design courses for developing digital literacy among students.

For organizational and entrepreneurial contexts, the findings suggest the need to balance the drive for success and ambition with adequate self-regulation skills to avoid overstraining oneself in the modern high-tech economy.

7.4 Limitations

This research is conceptual, hence lacks empirical data proving the hypotheses put forward. The framework proposed in this study is based on the existing literature; therefore, its validity needs further empirical confirmation using quantitative research designs.

While mythic analysis provides a useful symbolic interpretation of human behaviour, one drawback of studying myths is that myths cannot be used as empirical proof of anything psychological. Thus, in the present study, the approach to myths will be more interpretative than scientific.

Another limitation of the application of mythic archetypes could be the interpretive difficulty associated with the different perception of myths among various cultures. Further studies should define the constructs used in the current study operationally and employ psychometric methods.

7.5 Future Research Directions

First of all, future studies will need to test the hypothesis stated in the research proposal and validate the use of psychological variables using psychometric instruments (e.g., narcissism tests, cognitive bias tasks). A longitudinal research design will be highly useful when trying to study the effects of digital environments on personality development.

Another research direction to be explored is focused on the study of cross-cultural differences in terms of how mythological archetypes emerge in people's online behaviour. Another possible research field concerns new emerging technologies, such as artificial intelligence and algorithmic recommendation systems.

8. Conclusion

Greek mythology offers a profound theoretical framework for interpreting human psychology.

The persistence of mythological symbolism in literature, cinema, social media discourse, and psychological theory demonstrates the enduring cultural power of ancient narratives in shaping modern understandings of identity and human behaviour.

The myths about Narcissus, Icarus, and Achilles contain psychological concepts that reflect the most important aspects of self-identity, ambition, and vulnerability, and which remain relevant to this day.

In this regard, the synthesis provided in this paper shows that these mythological archetypes can be successfully linked to the existing concepts such as narcissistic presentation of self, cognitive overconfidence, and emotional vulnerability. In addition, according to contemporary psychological studies, it is possible to note that all these psychological phenomena become more evident in the digital environment due to the social media usage, the phenomenon of social comparison, and performance-oriented interaction.

On the one hand, the interconnection between mythology and psychology can provide yet another point of view on the analysed topic. In addition, the function of mythology should not be limited by its status as a cultural phenomenon because it provides a great platform to study various psychological issues within the digital realm. Thus, the presented framework also provides certain testable hypotheses that can be investigated in future studies dedicated to the relationship between digital environment and psychological processes.

On the other hand, it is important to bear in mind that the suggested framework is still only conceptual, thus requiring empirical validation. Accordingly, future empirical studies should operationalize and measure the proposed variables in order to assess their validity.

Ultimately, Greek mythology continues to function as a powerful interpretive lens through which modern societies understand ambition, identity, emotional vulnerability, and the psychological consequences of digital culture.

References

- Akdeniz, S. (2022). Personality traits and narcissism in social media predict social media addiction. *Ahmet Keleşoğlu Eğitim Fakültesi Dergisi*, 4(2), 224–237. <https://izlik.org/JA96GA27PJ>
- Andreassen, C. S., Pallesen, S., & Griffiths, M. D. (2017). The relationship between addictive use of social media, narcissism, and self-esteem: Findings from a large national survey. *Addictive Behaviors*, 64, 287–293. <https://doi.org/10.1016/j.addbeh.2016.03.006>
- American Psychological Association. (2023). *Health advisory on social media use in adolescence*. <https://www.apa.org>
- Barlev, M., & Shtulman, A. (2021). Minds, bodies, spirits, and gods: Does widespread belief in disembodied beings imply that we are inherent dualists? *Psychological Review*, 128(6), 1007–1021. <https://doi.org/10.1037/rev0000298>
- Boyd, d. (2014). *It's complicated: The social lives of networked teens*. Yale University Press.
- Bruner, J. (1990). *Acts of meaning*. Harvard University Press.
- Buffardi, L. E., & Campbell, W. K. (2008). Narcissism and social networking web sites. *Personality and Social Psychology Bulletin*, 34(10), 1303–1314. <https://doi.org/10.1177/0146167208320061>
- Campbell, J. (1949). *The hero with a thousand faces*. Princeton University Press.
- Hamid, M., & Bibi, S. (2025). Life satisfaction, psychological well-being, and fear of death among adults aged 45–60: Gender differences and correlational insights. *Journal of Social Research Dynamics*, 1(2), Article 04. <https://doi.org/10.67265/jsrd.v1.i2.04>
- Jung, C. G. (1964). *Man and his symbols*. Doubleday.
- Kahneman, D., Sibony, O., & Sunstein, C. R. (2021). *Noise: A flaw in human judgment*. Little, Brown Spark.
- Kong, F., Wang, M., Zhang, X., Li, X., & Sun, X. (2021). Vulnerable narcissism in social networking sites: The role of social comparison. *Frontiers in Psychology*, 12, 632625. <https://doi.org/10.3389/fpsyg.2021.632625>
- Maslach, C., & Leiter, M. P. (2022). *The burnout challenge: Managing people's relationships with their jobs*. Harvard Business Review Press.
- McAdams, D. P. (2001). The psychology of life stories. *Review of General Psychology*, 5(2), 100–122. <https://doi.org/10.1037/1089-2680.5.2.100>
- Miteva, P. (2024). Narcissism, self-esteem and friendship dynamics mediated through emotions on social media: A new theoretical model. *Psychological Research (in the Balkans)*, 27(1). <https://doi.org/10.7546/PsyRB.2024.27.01.03>
- Orth, U., et al. (2024). Development of narcissism across the life span: A meta-analytic review. *Psychological Bulletin*.

- Ovid. (2004). *Metamorphoses* (C. Martin, Trans.). W. W. Norton & Company.
- Pennycook, G., McPhetres, J., Bago, B., & Rand, D. G. (2021). Accuracy and the spread of misinformation on social media. *Nature Human Behaviour*, 5, 127–135. <https://doi.org/10.1038/s41562-021-01196-4>
- Taylor, J., & Armes, G. (2024). Social comparison on Instagram, and its relationship with self-esteem and body-esteem. *Discover Psychology*, 4, 126. <https://doi.org/10.1007/s44202-024-00241-3>
- Twenge, J. M., Haidt, J., Lozano, J., & Cummins, K. (2022). Social media use and mental health in adolescents. *Journal of Adolescence*, 95, 123–135. <https://doi.org/10.1016/j.adolescence.2022.01.005>
- Van Marcke, H., Le Denmat, P., Verguts, T., & Desender, K. (2024). Manipulating prior beliefs causally induces under- and overconfidence. *Psychological Science*, 35(4). <https://doi.org/10.1177/09567976241231572>
- World Health Organization. (2022). *World mental health report: Transforming mental health for all*. <https://www.who.int/publications/i/item/9789240049338>
- Zeigler-Hill, V., & Vonk, J. (2023). Narcissism and self-esteem revisited: The mediating roles of perceived status and inclusion. *Identity: An International Journal of Theory and Research*, 23(1), 4–17. <https://doi.org/10.1080/15283488.2022.2081572>