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The Deconstruction of Gender Bias: Algerian Myths in The Light of Greek Mythology

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Language and Sociolinguistic Diversity.

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DECLARATION

I, hereby, declare that this work has not already been accepted in substance for any degree, and is not concurrently being submitted in candidature for any other degree.

I also declare that this work was objectively done, and has no personal religious interpretations or backgrounds.

Kamal Nasri

The researching, preparation and presentation of the thesis have been undertaken entirely by the author.

Kamal Nasri

Dedication

To my dear parents, Mohamed and Latifa, the Candles of my life.

To my beloved wife Ikram.

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Abstract

Mythical narratives mirror various social manifestations embedded in language and manifested through individuals' social realizations. These manifestations are exemplified in the narratives invoked to realize multiple social aims and functions. These narratives also determine individuals' social statuses and affect their gender according to their summoning purposes. This work is the disjectamembra of hermeneutic and practical components. It scrutinizes gender changes in Algerian mythological narratives using two main methods 'Charter myth' and 'Mythology'. On the one hand, it attempts to uncover the sociological mechanisms and bias which may determine individuals' reality. Per contra, it focuses on mythological functions, and how they affect individuals' roles and statuses in their context. Thence, this work is divided into two sections. The first section consists of three interrelated chapters, while section two includes a separate didactic chapter, which in turn focuses on learners and teachers' attitudes toward the implementations of myths in EFL classrooms. Chapter One represents the grandiose theoretical debate. It deals with previous and contemporary theories, debates and issues in relation to mythical studies. It also deals with mythical approaches, functions, and language in popular mythologies, such as 'Greek mythology'. Chapter Two exposes a mixture of qualitative and quantitative part, and focuses on the various gender dimensions in Algerian mythology. Moreover, it constitutes of 'Profiling Informants', corpus collection, and extends to a 'Typology of Characters'. Chapter Three evinces the quantitative part of this work. Thus, it mentions the methodology and the assessment of gender empowerments from different angles. It also describes how functions determine the type of the narrative in terms of empowerments and bias. Accordingly, it attempts to summarize the sociological and the functional characteristics of the various Algerian narratives. Chapter Four focuses on the fourth function of mythology or what Campbell (1986) labeled as 'Educational mythology'. In this sense, it ponders mythological implications in the Algerian EFL classroom. Partially, it tries to assess learners and teachers' attitudes when using mythical narratives with multiple EFL modules including the module of Gender studies. This work unfolds to project various intricacies of gender changes in Algerian myths. It goes beyond the classical model of Campbell (1986) to set new boundaries of functions distinguishing the Algerian narratives as a perpetual discourse of conflict and power in both oratory and prosaic contexts.

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Glossary

*/ārus‘Imatar/*The rain’s bride, ascended to divinity with the help of Anzar

*/AnZar/*An ancient pagan god worshiped in Old Barbaria, thought to be responsible of the wind

*/Jiniya/*A female Jin or what people refer to as genie, a mythical creature said to be created before man

/Tisilit/ A female spirit, a famous narrative in the Kabylia region. It is also is the representation of the rainbow. New brides are also called */tisilit/*.The myth is about a woman who accepted to marry an ancient god called Anzar, with the condition of bringing prosperity and rain for land, her sacrifice were made to save her people from draught. That was the result of her rejection for Anzar’s proposition, who had asked her to marry him. Later, she changed her mind and accepted his offer in marriage to ascend to a divine status. Her good traits are represented in the different colours of the rainbow.

*/ ‘Imgi/*The hot afternoon period where people take naps and rest when the sun in the middle of the sky.

/ ‘l āmrya/ Female gypsy or what people refer to as wonderers. They were travellers who moved from one place to another in the Algerian regions

*/‘l āmri/*Male gypsy, a wonderer who travels from one place to another with groups or tribes

*/gajar/*Another term for gypsies

*/hayek¹/*A traditional piece of cloth worn by women at before and during the colonisation and the 1990’s

*/‘Imahasiḅ/*A local classification for seasons they are also referred to as ManaZil or houses

*/‘ljetma/*A nocturnal phenomenon which happens for sleeping people. It is interpreted differently from one field to another.

¹*/hayek¹/* A while piece of clothes, worn by Algerian women. It represents their heritage that was worn during the colonisation period, wearing this kind of clothes reduced recently, but remains part of the Algerian legacy

2. English Glossary

Androcentric: adjective focused or centred on men. See also Gallocentric

Androgyny: Noun, partly male and partly female in appearance; of indeterminate sex.

Cultural relativism: Cultural relativism is the view that no culture is superior to any other culture when comparing systems of morality, law, politics, etc. It is the philosophical notion that all cultural beliefs are equally valid and that truth itself is relative, depending on the cultural environment. Those who hold to cultural relativism hold that all religious, ethical, aesthetic, and political beliefs are completely relative to the individual within a cultural identity. Relativism often includes moral relativism (ethics depend on a social construct), situational relativism (right or wrong is based on the particular situation), and cognitive relativism (truth itself has no objective standard)

Demythologization: Demythologization should be distinguished from secularization. Every living mythology must come to terms with the world in which it is transmitted and to that extent inevitably goes through processes of secularization. Demythologization, however, refers to the conscious efforts people make to purify a religious tradition of its mythological elements.

Gynocentric: adjective concerned exclusively with women; taking a female (or feminist) point of view.

Gynophobia: extreme or irrational fear of women.

Hellenistic: The history and civilization, etc. of the Greek states and rulers from Alexander the Great (d. 323 BC) to the Roman conquest of Egypt (30 BC)

Illo tempore: In that time. (Latin origins)

Malign: Adjective evil in nature or effect.

Misandry: Hatred of men

Misogyny: Hatred of women

Matrilineal: Adjective of or based on kinship with the mother or the female line. (Concise Oxford Dictionary)

Monstrification: The process of making a monster of a person or a thing.

Philogyny: (Formal) a person who likes or admires women.

Panopticon: is a type of institutional building designed by the English philosopher and social theorist Jeremy Bentham in the late 18th century. The concept of the design is to allow a single watchman to observe (-opticon) all (pan-) inmates of an institution without the inmates

Abr: MOT: My own Translation **MOR:** My own reflection **MOD:** My own Definitions

being able to tell whether or not they are being watched. Although it is physically impossible for the single watchman to observe all cells at once, the fact that the inmates cannot know when they are being watched means that all inmates must act as though they are watched at all times, effectively controlling their own behaviour constantly.

Panoptes: (Ancient Greek: Πανόπτης; English translation: "the all-seeing") was an epithet for both Helios and Argus. Argus Panoptes was a giant with a hundred eyes. He was also the nymph Io's brother. He was thus a very effective watchman, as only a few of the eyes would sleep at a time; there were

Tropes: A figurative or metaphorical use of a word or expression.

Vedic religion: The language of the Vedas, an early form of Sanskrit. the most ancient Hindu scriptures, in particular the Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda. Origin: Sanskrit, literally '(sacred) knowledge'.

Paronymia: noun, in linguistics, it is a word which is a derivative of another and has a related meaning 'wisdom' is a paronym of 'wise' ■ a word formed by adaptation of a foreign word. Contrasted with **heteronym** (New oxford dictionary of English).

Transliterating symbols

The following symbols are used for the transliterating and the codification of the Arabic local concepts using Latin alphabets. These symbols are used to codify and simplify the reading of these narratives that are originally in Arabic and transcribe them into English.

ء	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	ه	و	ي	المد	ـَ	ـُ	ـِ
‘	b	t	ṭ	j	ḥ	ḵ	d	ḏ	r	Z	s	š	ṣ	ḍ	ṭ	ḏ	ā	ḡ	f	q	k	l	m	n	h	w	y	›	i	u	a

GENERAL INTRODUCTION

“Myth as social charter” theory (1926) prefers instead to view myth as spelling out, in symbolic terms, associations between social roles and institutions...and psychobiological aspects of the myth tellers on the other. This view regards myth as cultural history only insofar as a particular society makes use of its myths to replicate or reorder its social experience. Myths...can be demonstrated to reinterpret certain crucial events in the growth and development of individual life cycles’’¹.

(Bamberger,1974:267-268)

The incalculable variable experiences and the relative mental views of humans’ thoughts made them think and reflect on mythology differently. As part of that, they tend to consider them as past hackneyed happenings and events residing in the antiquity. However, it is worth noting that mythical narratives are in fact beyond any simple explanation. Inasmuch, they come as a conglomeration of binary oppositions in different periods of life, primeval and contemporary, merging together to create new concepts and ideologies. In this sense, mythology perpetuates through time just as philosophy that has long ceased to be an anachronistic subject of a controversial field, schools of thought and ideologies. It is a versatile concept extending from past and perpetuating to link what dwelled on the antiquity with what is recently manifested in form of new sects, ideologies and various societal narratives. Halpern (1961) elucidates that idea while referring to mythology as the ideology of the antique man and presenting ideology as the mythology of the modern man.

A discourse in general can be considered as the formulation of binary oppositions, with a very specific Janus² i.e. a written or oral portal binding these binaries together. In mythology, these binaries correlate to depict images of conflict and harmony, peace and war. These binaries also refer to the previous experiences stored at Griots’ collective memory in

¹Bamberger Joan clarifies the difference between *Charter* and *Etiological* mythology, using the definition of Malinowski; he shows the difference between the functional and the historical mythology. See Bamberger, Joan. 1974. *The Myth of Matriarchy: Why Men Rule in Primitive Society*. Stanford, CA: Stanford University Press.

²Janus: it also refers to the month January. It was frequently used to symbolize change and transitions such as the progression of past to future, of one condition to another, of one vision to another, and of one universe to another. Hence, Janus was worshipped at the beginnings of the harvest and planting times, as well as marriages, births and other beginnings. He was representative of the middle ground between barbarity and civilization, rural country and urban cities, youth and adulthood.

both oral and prosaic discourses. In this work, these discourses are partly pondered by the researcher through previous theories and consolidated through practical observations and scrutiny. Moreover, mythology as a linguistic variety, manages to link past with present to create a meta-linguistic variety strengthened with time and manipulated by invokers.

The use of myths to protrude reality and alter it has been a controversial debate by scholars as they often attempted to extrapolate previous interpretations conducted by mythologists, experts and researchers to our present days. These endeavours stand perpetual, as no one managed to give a general understanding of mythology vis-à-vis reality, due the transparent overlapping between them. Intersectionality in research has lead researchers to deal with various topics or fields including mythology without neglecting the other intersectional sub-fields. Hereby, myth has been considered by many including Cassirer as a meta-linguistic assembly, descriptive and fluid taking place as an omnipresent entity in different periods of time.

In order to deal with myths and their functions in society, an omnifarious approach or several approaches are included. These approaches combine various sociological, psychological and philological methods and strategies. Albeit, without the inclusion of a linguistic approach the analysis would not be complete. Since, language constructs all narratives in society including the prosaic part of mythology. However, fathoming myths and their functions is relative to the understanding of the various definitions by pioneers of mythical studies. In this sense, it is also important to tackle their works and scrutinise the multiple analogies, analogies, definitions and methods of interpretations.

Thence, without understanding the delineate expertise of these scholars we would not understand the different methods they used. These methods differ in type according to intersectionality between various myths and the researchers' multiple expertises and fields of study. Thus, pondering the various methodological backgrounds would allow us to see the overlapping amongst them, and present a simplified suitable interpretation for their social realisation.

In this work, it is important to separate between aetiological mythology and charter myth. The first refers to historical events and interpretations of happenings without valid or concrete investigations of why things were made in a certain way. The second is about the sociological interpretation of prosaic and oral narratives using scientific methods. It also entails that myths can affect our reality and cause change in society. This latter is

conducted away from etiological narrations. It also deals with legends that were nurtured with mythical attributes.

The theoretical part of this work aspires to ponder different theories and works conducted by a number of scholars who attempt to give valid and clear interpretations for mythology, departing from their own area of expertise. Particularly, we need to ponder and understand researchers who reached a consensus on the nature of mythology in terms of gender, functions, and language, such as Eliade (1952; 1957; 1963; 1975), Eliot (1993), Bamberger (1974), Campbell (1968; 1988), Cassirer (1946; 1969), Adams-Leeming (1992), Morong (1994), Levi Strauss (1955), C. Lacoste-Dujardin Camille (2010), Malinowski (1926). These scholars manage to simplify and explain how myth changes according to various variables that are relative to their expertise. In this sense, these variables are the collection of psychological, social and linguistic attributes these scholars endorsed and studied. This work focuses mostly on three main variables, some scholars dealt with such as gender, functions and language. It also delineates the approaches used by Malinowski and tests his charter myth approach. Moreover, it ponders Campbell's model of functions and their relationship with Algerian mythology.

The intersection of social variables like: gender, age, race, religion... to cite but few, may create prosaic and oral impetus forming a matrix of domination and imposing clash and rivalry, in addition to other conflictual settings. These apparatuses can be projected either explicitly or implicitly according to the invoker's intentions when vivifying any utilizing a given mythological narrative. These variables are the threshold previous scholars and researchers used while pondering mythology in its different contexts. Interestingly enough, this work also stresses the importance of some variables such as gender, language and social functions, in an attempt to understand how they are shaped and manifested in Algerian mythology.

Gender studies as a contemporary discipline deals with individuals' interactions and discourse along with the opposite gender in society. It is a ubiquitous element projected in different oral and written societal discourses. The overlapping between text and oral discourses can be portrayed in various dimensions, contexts and periods of time. These narratives could take the form of mythical discourses manifested through individuals' linguistic realisations. These realisations are either historical, religious records or personal and public experiences and ideologies. These societal experiences can be transformed later to a

different fantastic prose, through preservation procedures. Moreover, these legends and myths are either recorded in form of prosaic history, literature and religious texts, or stored at the level of the oratory “Collective memory³” linking our present to our past through oral discourses. Durkheim⁴(1912) was the first to work on the collective memory, and its importance in shaping our present using past experiences. She wrote extensively in *The Elementary Forms of the Religious Life* about commemorative rituals

Campbell (1986) and Bronislaw(1962) considered mythologies as social manifestations, both public and private. This social phenomenon’s birth place can be either a private setting, represented in individuals’ dreams and experiences, or public, depicted in societal artificial religions, ideologies and historical events. However, when individuals invoke a narrative they undergo a social change, or aim to transform a situation. This change serves a social objective that is mostly relative to what is viewed and hidden in a form of an Iceberg, thus, either private variable as gender or public variable as their statuses in society.

Bronislaw(1926) pioneered in dealing with gender in mythology by studying Pacific Islanders. He explained how old narratives shape realities, and attempted to find whether these narratives are a mere creation of mind, or a sociological character which results from individuals’ previous experiences, decisions and perception of reality. He also tried to define how different characters in classical mythology reflect social acts, through mirroring part of their traits to individuals’ reality. This work would focus more on Algerian narratives and draw a number of comparisons of local mythologies and legends with famous mythologies i.e. Greek Mythology. Moreover, it is going to deal with gender aspects for both, invokers outside narratives, and characters within these discourses; in addition to the listeners. Hereby, study how narratives affect and empower individuals’ social statuses after the summoning of narratives.

³*Collective Memory*: Emile Durkheim was the first to use the concept. Maurice Halbwachs used his words to illustrate : it is the collection of interwar writings on the nature and constitution of individual memories, as well as within families, social classes and religions. His theory of memory can be characterized not only by his insistence on the collective nature of memory, but also more specifically by the linguistic basis of this collectivity (173). He also demonstrates that memory is a shifting entity because it is continually reconstituted by people in the present, as they convey it through language. Finally, Halbwachs allows for individuals to hold simultaneous frameworks for memory, which differ depending on context—such as within a family, class, or religion.

⁴Emile Durkheim noted that societies require continuity and connection with the past to preserve social unity and cohesion. His study of traditional religious traditions suggested that rituals transmitted traditional beliefs, values and norms and that shared rituals provided a sense of “collective effervescence”, a transcendence of the individual and the profane into a united sacred group. Durkheim stated that collective thought required individuals to physically join together to create a common experience that was shared by the group

Moreover, Campbell's reflections on mythological dimensions, gender aspects and functions in Algerian narratives are going to be pondered critically by focusing on various approaches. Since the assessment of empowerment in mythology is only depicted and delineated by a detailed utilization of their functional dimensions. The first approach builds on Campbell's model in dealing with myths' functions using charter mythology, which is totally different from aetiology. Thus, it is important to make the analogy between etiological interpretations, and charter functions while dealing with mythical narratives. Aetiology⁵ defines universal features that are determined by culture, for example explaining why humans do not have wings. Whereas, charter mythology considers narratives as social experiences and changes resulting from humans' behaviours, decisions, and tendencies to construct various discourses in order to reshape realities.

The Charter dimension may be presented in form of functions and social manifestations. These functions are determined by behaviours and principles set by individuals to distinguish their societies. It also describes sociological discrepancies resulting from local myths with cloaked realities. This approach may help decipher the conception of modern mythologies that are shifting and reshaping realities.

The full comprehension of this intersectional topic requires the implication of a detailed efficient methodology. More particularly, when dealing with mythology in relation to gender and its sociological functions. Algerian myths differ according to the region and context. In this sense, we have some common and famous myths in the western regions of Algeria such as Mascara, Oran, Saida and Sidi Bel abbes. However, the way of narration in some regions differs due to relativity, language, and the slight differences of some customs.

Some Algerian narratives take different forms in terms of linguistic appellation and oral varieties. On the one hand, we have as an example the narrative of rain's bride or the rainbow spirit, or *Tisilit* as they call it in the Kabylia region. Per contra, to the western region, a parallel cosmological and mystical narrative is described in some rituals depicting a mythical being with the name */ḡu>nja/* or a rain's bride where both narratives relate to worship and cosmological rituals. Surprisingly, individuals idealise and show respect to such supernatural beings hoping for bliss and rain to better their welfare and transform their misfortune reality.

⁵ Etiological myth: explains universal features not determined by culture. For example, an etiological myth might explain why humans do not have tails. However, a myth that explains or justifies human behavior or values would not be an etiology and be more properly interpreted as a charter myth

These narratives express linguistic devices used either to empower a social reality or reshape it. From a linguistic standpoint, Cassirer (1946) dealt with language in mythology describing the latter as a Meta-linguistic phenomenon. Thus, while any mythical analytical endeavour or scrutiny a Meta-linguistic approach must be used, i.e. It is necessary to treat the covert literal side of mythology, before dealing with the overt sociological manifestations. Thus, transliterate, codify and delineate the various myths before studying their sociology.

The sociological functions of mythology are not different from the educational ones, since they are related to the societal apparatus and realisations. These functions focus on exploring all individuals' interactions in terms of gender, race, ethnicity and finally power distribution. Still, gender aspect is going to take a great deal of this work, since it is the overlapping of individuals' interactions, objectives and socialisation processes.

Campbell (1968) explains how mythical narratives describe various functions. The first and second functions of mythology are a very much related '*cosmological and Mystical*' which explain narrative's purposes through worship, rituals and omens that could be used to avoid jinx and provide bliss. The third function of myth is '*Sociological*' or conveying social change and happenings in a given society. The fourth function is described as '*Educational*' such as providing enlightenment and knowledge through the different religious, historical and philosophical narrations invoked.

The various collected Algerian narratives are not entirely classified as myths, they could refer to actual past events, twisted and adapted by the narrator to reshape and empower people and their ideology in society. By considering the Iliad as a religious record before the coming of Xenophanes who debunked this creed, we may denote Homer's fear of wise females, what resulted in ripping Athena of her wisdom, to be given later to Zeus, who swallowed Athena's mother Metis, i.e. her source of wisdom. A different ideological example is about politicians mentioning the deeds of a past group or an institution, giving them credit and recognition at the present time, helping the invoker realise ideological personal purposes.

By considering '*gender*' variable, we may denote that narratives in any context are forged according to the narrator's gender. Therefore, many narratives imply labels and tropes vilifying and monstrifying the '*Other*'. This '*Other*' could be the individual receiving or hearing the mythical narrative, either written or oral. Thus, affected and acculturated according to the invoker's objectives and agendas in an explicit or an implicit

way. This individual could be exemplified in a group of infants, adults or families.

Individuals in rural Algerian contexts learn about different mythologies and embrace them to be part of their reality. Some of them may lack the suitable tools that promote and assert their scepticism, or to help them either reject or accept these narratives. Kids and parents are socialised and acculturated to nurture these myths, without knowing the different functions they convey, or the nature of their origins. This nature could empower and endorse some misandrous and misogynous discourses and embed them to be part of their life.

Different forms of biased tendencies can also be invoked when using religious narratives, as the ideologies used by the Jews rejecting all other religions. They believe to be the chosen people of god, and god's children. This ethnocentric biased ideology amongst others united the world's Jews to form their promised land with force. Therefore, the intentions of those invokers were achieved through colonisation and power.

The aforeintricacies are only given to show how mythical narratives may serve a certain ideology. Still, this ideology can function by two different mechanisms. The first mechanism is empowering both the '*invoker*' and the target population '*recipient*' only when their objectives are mutual and overlapping. However, the second mechanism is empowering the invoker and disempowering the recipients who do not share the same objectives.

In Ancient Barbaria, people shared the worship of some pagan deities with the rest of the world, and amongst these pagan deities we find '*Ishtar*' also known as the goddess of sacred prostitution. Man who worshiped this goddesses, were called '*Kalbim or Garim*' which stands for dogs and cats, while women were called '*Ulammat*' or '*Imashtarat*' i.e. '*omniscients*'. Surprisingly, women who practiced prostitution were idealised and empowered through the labels they had, while men downgraded and belittled to mere animals. Importantly, this work deals with gender, functions and power within Algerian mythology exploring different methods, approaches, and analytical endeavours.

The purpose of summoning a myth could be domination through discourse. These narratives may socialize individuals through acculturation and enculturation processes depending on the private and public contexts, shifting their current reality. Consequently, the researcher strives to answer the following questions:

- 1- Particularly, how can we understand gender mechanisms and depiction in the Algerian narratives and are the invokers aware of misogynous and the misandrous characteristics in some narratives?
- 2- Do we consider Algerian narratives as an Etiological or Charter realisation and do we have to limit Algerian narratives to Campbell's model of functions?
- 3- Do they extend to a different variety of functions?
- 4- Do these narratives always refer to the female curse and the male bliss? In the end, Campbell referred to the educational mythology. In this sense, the fourth chapter is going to deal with the various educational implications of myths and roots in EFL classrooms in order to enhance and transform the learning reality.

This work is the amalgamation of theoretical and a practical rationale. The qualitative part includes hermeneutic data. Furthermore, the quantitative part includes numerical and practical analysis. Accordingly, the above mentioned questions led to the formulations of these hypotheses.

- 5- First, mythology is not an etiological entity alone, but a charter engine, that is manipulating and shaping realities, either empowering or weakening individuals according to summon proposes that could be domination through narration.
- 6- Second, since it is the residue of humans' interactions and the intersection of different binaries through past and present it does shape reality and individuals' statuses. These narratives may socialize individuals through acculturation and enculturation processes depending on the private and public contexts. Moreover, gender empowerment and gender change in mythological narratives can be easily studied through Campbell's model.
- 7- Third, Algerian mythological functions go beyond Campbell's model of functions '*Cosmological, Mystical, Pedagogical and Social*', into restraining behavioural and cultural dimensions. Campbell (1968; 1988) managed to ponder mythologies critically, by giving myths various functions such as cosmological, mystical, sociological and educational. Yet, Campbell's model was only limited to a variety of mythologies that were exemplified in Greek, Norse and Indian.
- 8- Admittedly, Algerian myths add various functions used by the invoker '*author*' such as Entertaining, Restraining or Behaviour Adjusting 'Monitoring', Predicting time, and Cultural Teaching 'cultivating' Algerian narratives have the

same functions as Campbell's model, in addition to other functions as behavioural restraining, monstification, and more importantly statuses shaping.

- 9- Finally, we would also hypothesize the possibility to implement mythology in EFL classroom serving a '*Didactical Function*'. In this sense, myth can function as an educational tool and a means to teach people about past legacies and historical events. Moreover, it can be implemented in class to improve learners' linguistic, literal and historical backgrounds.

The structure of this dissertation suggests the division of four different but interrelated chapters. In this sense, the first one is the synthesis of the long lasting theoretical debate of previous theories and methods scholars used to deal with mythology and language. It also contains myth as a social charter which is related to scrutinising gender aspect in mythology. The second chapter contains the corpus that is exemplified in profiling informants, and typology of characters. While the third chapters, is a jump from qualitative into quantitative study of myths in terms of gender, functions and truth.

In the Final chapter '*Fourth Chapter*', the researcher deals with the implications of mythology in different EFL modules. Accordingly, teachers and learners' attitudes and views will be assessed and implemented to see whether mythology educates and enhance the learning reality as much as it entertain individuals and restrain their behaviour. Moreover, the researcher tries assessing to what extent mythology can intersect with other fields or modules, in order to see learners' awareness of the various usages. Thus, we attempt to pinpoint the modules that teachers and learners see fit to include mythological narratives. In addition to that, we would also see how mythology contributes to shape the linguistic, literal, historical and analytical knowledge for both learners and teachers to sustain their learning knowledge and strategies for optimum results.

The researcher's personal observations and critical standpoints are inspired by the socio-constructive approach. This latter allows the researchers to involve themselves directly with the theme they undertake. It helps give more insights and intricacies based on personal observations and remarks. It also includes the use of the first person pronouns while explaining and interpreting.

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Chapter one

Myths: Theoretical Debates and Issues

“.....,Myth as it exists in a savage community, that is, in its living primitive form, is not merely a story told but a reality lived. It is not of the nature of fiction, such as we read today novel, but it is a living reality, believed to have happened in primeval times, and continuing ever since to influence the world and human destinies”

(Malinowski,1926: 177)

1.1 Introduction

This chapter evinces the introductory part of myths' studies and issues. It presents various definitions, concepts and approaches relative to the science of mythology. In this sense, in order to scrutinise and fathom the nature of mythology one needs to understand the multiple definitions scholars used to approach and study mythology. To elucidate more, myth is considered by Eliade (1962) a cosmological theological phenomenon. Therefore, our first definition of myth is taken from a religious perspective, as we try to fathom its nature, and how it has changed from something believed to be real into something untrue in different societies, or inside the same society.

Mythologies are not restricted to idle ancient tales or religions of ancient civilizations. However, their nature changed through time. At the dawn of history, myth was concerned with the interpretation of all what was of unknown and of obscure origin i.e. things that 'simple minds' couldn't understand. This is due to the lack of the necessary equipments to interpret and fathom happenings and existence in itself. Therefore, they chose a simpler way of defining things without sidestepping the mystical understanding of things, labelling and formulating them in a form of a myth.

The unfathomable phenomenon that man could not decipher either have illogical significations and far from science, or unreasonable assumptions beyond the physical plain. These phenomena were considered as enigmatic mystical contexts mostly classified as myth. This reality compelled some scholars not just to look at how these myths ponder causality and existence aetiologically and without evidences, but attempt to scrutinise how these myth

originated and created, more importantly how they function in society. Moreover, researcher also focused on the agents that helped perpetuating them. This gave birth for approaches and theories similar to Discourse analysis 'DA' that facilitated the pondering and clarification of narratives and their relationship with society, and research.

1.2 An overview of Myths studies

Myth is a ubiquitous transitional element that is regarded differently from one field to another. The reflection upon it may differ from science to philosophy reaching philology and sociology. In order to explain that, it is quite important to ponder the forthcoming famous definitions and intricacies of how myth is understood in different scientific and literary domains. Moreover, it is also important to see the relationship between myth and the various fields that are in direct contact with our social reality without sidestepping the recent sociolinguistic fields especially when dealing with charter mechanisms and social realities.

The Oxford World Encyclopaedia defines myth as a traditional story about antiquity or primeval tales made in a religious fantastic form. Furthermore, myths can be shared by all societies, even though some myths could function differently in relation to the host culture, as they can be written in a religious form to describe divine purposes, linked to the creation of universe and that of mankind.

In fact, myths on the one hand, may describe worldly political developments just as a legend. In addition to that, present the purposes and the steps of ritual practices. Per contra, they can be also narrated for the love of a good story. However, the only difference between myths and legends is the topic of narration and the different contexts they present.

Myths may entail divine cosmological stories related to imaginary gods and goddesses, while legends are semi-mythical, hero-centred narratives. Moreover, myths are relative imaginary reflections that result from ancient and contemporary thoughts, beliefs and ideas. They reside at the abstract level of memories, to shape our collective social memory. However, legends are real events sustained even altered with mythological shifters and embellishments. They are historical events nurtured with mystical components, and proved with numerical and factual records.¹

A myth can be reconstructed and adapted to fit the context of any field. Inasmuch,

¹MOR: my own reflection and personal understanding

invokers mould and shape it to protrude their objectives, ideologies and desires. In spite of that, Anthropologists are still attempting to differentiate myth from history, since history projects the same functions as myth. Let alone, mythology and history are a complementary distributed binary intersecting together and replacing one another. Moreover, language in mythology is somehow similar to the normal set of language but goes beyond it to form binary oppositions. They are defined by Derrida (1990) as minimal components of any text. This language goes beyond normal texture into meta-textual entity that is composed of symbols and signs and social interactions with different periods of time colliding in our present, allowing these narratives to shape reality.

Scholars as Frazer (1936) considered myths as a form of “*Scientific Thought*”. This idea was criticized later by Malinowski (1926) who believes that myth is a justification for the social order. However, Eliade (1907-86) regarded myth as a religious phenomenon, and man’s attempt to return to the original act of creation. His thoughts are still alive as the supreme source of etiological knowledge in mythical studies. Lévi-Strauss has argued that it is not the content or the divine purpose of myths that is important, but the structure of myth. The latter reveals universal mental processes linked to our reality, in addition to ideologies, rituals, and systems negotiated and used in modern societies, just like the old ones.

Both Freud and Jung (1929) made extensive use of myths in their works. In the field of psychology, myths are regarded as an important component for human behaviour, as they shape it. Whatever theories regarding the origin and functions of myths may be, they remain fundamental to the human consciousness. In the end it is very important to stress the point that mythology is the study of all the components related to myths, when Classical mythology is concerned with ancient Roman and Greek oratory and prosaic discourses.

1.3 Theories of Myth Studies

In order to study how myths function in society, we need to underpin few the general theories and approaches of myth studies. These sets of delineations are necessary to maintain a separation of the functional study” *Charter*” of this work from the ‘*Etiological*’² descriptive

²**Etiological myth:** An etiology explains universal features not determined by culture. For example, an Etiological myth might explain why humans do not have tails. However, a myth that explains or justifies human behavior or values would not be an etiology and be more properly interpreted as a charter myth. For example Aristophanes's story in Plato's *Symposium* offering an origin story for heterosexual and homosexual humans might be considered an etiology for naturally occurring sexual preferences, but Aristophanes throws in value

methods. Aetiology considers myth as mere imaginary literature, while Charter sees beyond that limiting definition, and considers myth to be a sociological apparatus. Thence, for the scrutiny of the corpus, multiple critical theories are included '*Myth as a social charter*' in addition to an analytical theory '*Mythology*'³.

1.3.1 Charter Theory through the lens of Gender Critical Approach

One of the theories used in mythological studies is Malinowski's⁴ functionalist theory (1926) '*myth as social charter*'. It reveals that myths are not just obsolete hackneyed stories and happenings. However, away from history and Aetiology myths are part of the social structure and the social developments of individuals as they define their statuses and shape their context.

Moreover, Jung (1941) explains how myths reflect verbatim histories, even though they reinterpret and participate in explaining individual life cycles. In this sense, this reflection tries to measure if myth is limited to primeval societies alone or perpetuate to contemporary ones, since myth is not just a synchronic historical event, for it is a collection of diachronic events and a perpetual linear phenomena.

Interestingly enough, Halpern argues that: "Myth is the ideology of the antique man, whereas ideology is the contemporary mythology of the modern man". (1961: 135). Therefore, this theory will be tested and approached in a more modern context. It is also important to see how myths affect individuals' social roles in society, and how they shape their status, class and more importantly gender. Moreover, we will attempt to know how power distribution is linked to myths utilisation or summon.

judgments about the best people being homosexual, so it may be considered a charter myth.

³ Mythology: is the collection or the melting point of both 'Mythocritique' and 'Mythanalyse'. This theory gives a whole understanding of how myths should be looked at since it presents a chasm between text and context.

⁴ The man who is often hailed as the founder of modern British social anthropology was a Polish immigrant, Bronislaw Malinowski (1884–1942), whose two years of fieldwork in the Trobriand Islands (between 1914 and 1918) set a standard for ethnographic data collection that is still largely unchallenged. Malinowski stressed the need to learn the local language properly and to engage in everyday life in the society under scrutiny, in order to learn its categories 'from within', and to understand the often subtle interconnections between the various social institutions and cultural notions. Malinowski also placed an unusual emphasis on the acting individual, seeing social structure not as a determinant of but as a framework for action, and he wrote about a wide range of topics, from garden magic, economics, technology and sex to the puzzling *kula* trade, often introducing new issues.

Thomas Eriksen. 1995. *Small Places, Large Issues An Introduction to Social and Cultural Anthropology*. London: Pluto Press (1995:15)

To explain the social manifestation of mythology, it is very important to shed light on Malinowski's theory (1926) '*Charter myth*', wherein he managed to set an approach to deal with mythology as a sociological phenomenon. Accordingly, his theory '*Myth as a social charter*' contributed in solving many of literal, anthropological, and social issues, by giving a coherent understanding of myths functions and binaries. This theory went out of the circle of etiological history into the functional qualities of myths, using empirical approaches to clear out myths' relationship with individuals' sociological context.

Moreover, this theory gives explanation of the various purposes including to the sociological implementations and functions determined by Campbell as mentioned in his book (*The Power of myth*.1988) such as 'Mystical, Cosmological, sociological and educative'. Still, myths do not serve only in recording legends and narrating stories classified under the category of "*Etiological Historical functions*". Yet, they deal only with the explanation of events' nature by narrating old stories of past generations performing glorious acts or malign deeds.

In spite of that, there are other functions relative to the context of summons and categorised as "Charter functions", in the category of functional mythology. The example of myth tellers who are mostly parents in a household context, invoking monstrous narratives such as the *Ogress* to frighten kids and push them to sleep, and performing a restraining function or a Didactic function⁵. Joan Bamberger argues in an attempt to clarify the objectives of "*The Social charter theory*" in relation to myths in the words of Malinowski:

"Myth as social charter" theory (1926) prefer instead to view myth as spelling out, in symbolic terms, associations between social roles and institutions on the one hand and psychobiological aspects of the myth tellers on the other. This view regards myth as cultural history only insofar as a particular society makes use of its myths to replicate or reorder its social experience. Myths are rarely, if ever, verbatim histories, although they probably can be demonstrated to reinterpret certain crucial events in the growth and development of individual life cycles".

(1974:267-268)

⁵This is the founding statement of first year postgraduate lecture given by: Prof Lakhdar Barka Sidi Mohamed (University of Mostaganem 2013)

Malinowski (1974) clarifies the difference between *Charter* and *Etiological* mythology in his various works. Accordingly, he shows the difference between the functional and the historical mythology. Yet, this work is more about myths' functions. It focuses more on the contemporary Algerian myths and set comparison to the antique ones.

Accordingly, their functions are underpinned and pondered in different rituals and summons in relation to the region's context. These narratives may contribute in shaping women and men's statuses in both private and public context. They also empower the invoker's status by predetermining the reality of the invoked through his/her gender by adding certain stigmatisations and tropes. It will also look at "*Gender conflict*" and "*Gender Bias*" that is a long complex issue in both oral and written discourses.

Interestingly enough, for us to understand the present, we should take a look back to antiquity in an attempt to decipher how power was distributed. More particularly, how myths and ideologies managed to influence individuals' status in general, and reflect on man/women binary in both private and public context. We should also ponder modern ideologies as a kind of modern mythologies that contributed in shaping individuals' place and power individuals in different societies.

Malinowski argues "Myth fulfils in primitive culture an indispensable function: it expresses, enhances, and codifies belief; it safeguards and enforces morality; it vouches for the efficiency of ritual and contains practical rules for guidance of man. Myth is thus a vital ingredient of human civilization; it is not an idle tale, but a hard-worked active force; it is not an intellectual explanation or an artistic imagery, but a pragmatic charter of primitive faith and moral wisdom..."

(1926: 177)

The Charter approach managed to draw a separation between the prosaic and oratory literatures from the social manifestations, in the sense, myths are considered as social phenomena linked to human institutions and ideologies. In particular, to understand this approach one may need to understand how it functions. Charter's myth definition sidesteps summoning stories for etiological purposes or someone's agendas and promotions. E.g. the justification of the American capitalist methods that is similar to the *Horatio Alger* myth⁷ that

⁶ For more information see : http://en.wikiversity.org/wiki/Classical_Mythology/Charter_myths

⁷ Horatio Alger could be called the father of the American Dream. His novels about poor boys who achieve

promotes stories of famous people starting greater projects in tiny garages, such as Bill Gates.

One of charter myth's functions is expressing the desires and prejudices of the ruling class, a class that would not tolerate or allow backlash. To achieve that, they would prevent storytellers from narrating vilifying stories about them. They would also refuse passing on stories to question their power and place in society, allowing myths to survive for generations. This may result in reinforcing social values and preventing their sovereignty perpetuation. This latter is a reflection on the famous example set by Malinowski in his book *Myth in Primitive Society*⁸

The dog, seeing the fruit of the noku plant, nosed it and then ate it. Said the Pig: 'Thou eatest noku, thou eatest dirt; thou art a low-bred, a commoner; the chief, the guya'u, shall be I.' And ever since, the highest sub-clan of the Malasi clan, the Tabalu [represented by the pig] have been the real chiefs.⁹

The lines above explain that most of the canons taken by individuals are pre-historical decisions formed in texts, dictating how people can live, abiding to norms. The previous myth explains how a dog reacted when eating something from the ground. Thus, these myths avail to determine ruling class from commoners as explained in different texts put to determine ruling class from slaves and commoners. This kind of how textual socialization was manifested in primitive societies and an example of how text may affect and construct reality.

It is important to make the analogy between etiological interpretations, and charter functions while the scrutiny of any given myth. An etiology/aetiology defines universal features that are determined by culture, for example, explaining why humans do not have wings or tails. Yet, a myth explaining human behaviours cannot be considered as aetiology and be more properly interpreted as a charter myth. For example Aristophanes' story in Plato's *Symposium* explains the nature of homosexuality which is a natural preference in some cases, and a choice in other cases. Still, homosexuality moves out of the circle of natural canons into a "*Behavioural choice*".

success through hard work and determination are the classic examples of the rags-to-riches ideal. But in a post-bank bailout world, the American Dream is a much harder sell than it used to be. Perhaps it was a myth all along, propagated by a man who himself is the stuff of myths like these.

⁸ Bronislaw Malinowski, *Myth in Primitive Psychology* (Westport Connecticut: Negro Universities, 1974), p.19.

⁹ Ibid. pp.37-8.

Outside the circle of aetiology, charter myth or “*Functionalism*” is also related to cosmological worship and rituals. A local example would unveil the analogy, as depicted in the case of pagan goddess Ishtar that was worshiped in ancient Algeria and considered as the supposed goddess of sacred prostitution. It gave different considerations for individuals according to their gender through worship. However, these narratives function as a tool to determine individuals’ choices, build their identity through pre-acquired concepts taken either from various languages, discourses or their collective memory. These myths seem to become a literal charter of a social system, a ‘*symbol*’ of its cultural operations at large¹⁰

Interestingly enough, when Griots narrates a story, they undergo etiological acts for obvious purposes, such as entraining the target audience. However, when a scholar reads or narrates a narrative, he would rather observe and study social apparatus and individuals’ perception during any worship ritual. The expert would also measure the distinction of statuses for men and women who worshiped certain ancient beings. Thereby, the use of charter approach is totally different from etiological or historical approaches. This charter is exemplified in shedding light on the functions of any particular narrative or myth in society or a social context.

Some researchers may only use Charter¹¹ to analyse and study gender changes alone. In truth, it is beyond that type of study, since it deals with the sociological changes and social order. This theory can be used to interpret myths’ invoking purpose or the agenda behind the invoker who could be in power. It could be either for the sake of altering a situation and monitoring individuals’ behaviours and thought. Thus, studying the panoptical order of the setting or scrutinising the aims of the invoker and his ideological aims. It could also study any event’s transformation stages when undergoing demythologising or reality alteration.

Malinowski studied Pacific Islanders in the early 20th century and managed to clarify that myth is not just an event people classify as history. Moreover, every myth has a purpose used by the invoker either to fulfil his/her own desires, or to gain power in society. This method is very suitable to the modern times usage of myths that are used in different societies. Whenever categories as gender, race or class are intersecting with myth they create a biased reality that is mostly in favour for the one in power. Power manifestation through

¹⁰In Malinowski’s own words: ‘*on the one hand the reality of myth lies in its social function; on the other hand, once we begin to study the social function of myth, and so to reconstruct its full meaning, we are gradually led to build up the full theory of native social organization.*’ Ibid, p. 44.

¹¹For more information see : (http://en.wikiversity.org/wiki/Classical_Mythology/Charter_myths).

gender is relative to the one in power, e.g. If men are the invokers, the kind of myths invoked will be mainly androcentric and rarely misandry. Admittedly, they would construct a figurative monster of a woman, as it unconsciously vilifies and stigmatizes the opposite gender negatively. However, there are cases when there is no awareness of such clichés while summoning them.

Furthermore, if the female agent possesses power or attempts to obtain it, they would use feminist mythologies mostly female-centred and gynocentric. Thus, they use a more suitable approach to give more credibility to their gender and strengthen their existence. This explains the choice of their mythology, and the same thing applies to social classes in relation to the usage of ideologies with the purpose of strengthening the invoker.

Interestingly enough, charter theory describes sociological discrepancies resulting from local myths and cloaked realities. Yet, it also helps decipher the idea of modern mythologies that are shifting and reshaping realities. These mythologies are presented in form of ideas strengthened in society though lacking full realisation. They exist only as an axiomatic entity, such as, Democracy, Justice, and Freedom. Particularly, in the Algerian context that is far from both theocentric and democratic rule, not even an amalgamation of them.

Therefore, charter theory implies these systems are very much affected by the socio-cultural changes that are triggered by groups, in a way to avoid conflict and establish order. Yet, power is always biased and manipulated, and myths are always there in form of ideologies and systems that are empowered by politics and individuals, and mostly remain void promises empty of any corporeal realisation in reality.

1.3.2 Mythocritique Theory

The term '*Mythocritique*' was coined by the scholar Gilbert Durand around the 1917¹². He based his conclusions upon Charles Mauron's model '*Psychocritique*' (1949). This model expresses the usage of a method with literary and artistic criticism that focuses on the comprehensive procedure of the mythical inherited narratives, as Wesenschau, in the signification of all narrative'' (Durand, 1949:307-308)¹³

This theory deals with the critical analyses of discourse in literary texts which are not only restricted to prose. It deals with poetry and more importantly with the analysis of mythical texts, through a psychological approach. A myth is the inheritance of historical and social narratives existing in society in form of oral and written literatures. Thus, these narratives are invoked mostly to fulfil a mental imagination in the invoker's head.

Mythocritique is related to psychological processes of the invokers and storytellers remaining only text centred. Henceforth, it pushed Gilbert to improve and develop it into "Mythanalyses, Mythology". However, it only dealt with the oral side of language and its relation with myth. Myth's birthplace was considered to be in the mind of the receptor. Only later, scholars started treating it as something artistic existing as a plural entity within the collective memory of society.

Brunei considers Mythocritique as a mode of literary analyses. In his work '*Theorie et Parcours*' (1992:72) he suggests that: '*Mythocritique is interested in the analogies that would exist between the structure of myth and text*' (1992:76).

The analogy between these different approaches is related to the third level of myth that is different from text. Still, it is related to myths and their influence on the social order. These critiques subjugated the creation of other approaches similar to Mythocritique, approaches that are linked to it, but cover a big space or area at the same time, such as, language, sociology, psychology, and other aspects intersecting with myth.

¹²Qtd. in Piene Brunei, on the ownership of this term belongs to Gilbert Durand, whereas the term 'Mythanalyse' is property of Denis De Rougemont (1992:39)

¹³ Qtd. in Johanne Lafrance. *Figures Mythique et Bibliques chez Louky Bersianik et Madeleine Gagnon: Vers La creation d'un Univers Utopique Au Féminin* (2006:23-24)

Furthermore, Antoine Sirois stresses that “*Mythocritique does not examine only the latent aspects of a text, or the presence of the unconscious within it. Yet, it is interested in traditional myths, the collective beliefs that would construct a text, and those generally used by the author in full awareness*” (1992: 350). These myths come to answer fundamental questions that are asked by humans, and these questions are linked to aetiology

The implementation of a Mythocritique approach would somehow help fathom the collective memory, or the schemata of the multiple human experiences that constructed text before. It includes recent and old sociological changes and study the aftermaths of why a narrative is summoned. Moreover, it attempts to study invokers’ mental intentions before and after summoning any narrative. In this sense, this approach is text-centred and limited to the analysis of the psychology and the textual aspects that are put either deliberately or non-deliberately by the author. If we apply this method for the analysis of our samples, this might limit us only to myth’s text and neglect its social realisations. Still, it would facilitate our understanding of invokers’ intentions during each summon.

1.3.3 Mythanalyse and Mythology

Mythanalyse is designed by Gilbert Durand, who explains that as: “*This approach ponders the perspectives of the mythocritique theory, which wants to decipher large mythical orientations of historical collective cultural moments*” (1979:13). Frédéric Molmeyron et Joël Thomas affirmed that Gilbert's theory “*Mythanalyse permits, in enlarging the conclusions inferred by Mythocritique*” (2002:83) The only shift here is that this theory moved from text into context, which is very necessary to analyze social realizations and charter changes.

Pierre Brunei (1992) confirms that the purpose of the myth analyses has a dual function: since it is about “*the investigation of Literature*” and “*the study of contemporary society*” which is exemplified Etiological backgrounds and Charter mechanisms. Moreover, Mythology is the melting point or the amalgamation of both ‘*Mythocritique*’ and ‘*Mythanalyse*’. This theory gives a whole understanding of how myths should be looked at since it presents a chasm between text and context.

Both scholars, Frédéric Monneyron and Joël Thomas show the significance of Mythology that is also coined by Gilbert: “*a theory of a whole which gathers Mythocritique and Mythanalyse*” (2002:85). Mythology creates hermeneutic balance since the first

explores, while the second seeks enlargement(2002:84). In this sense,a literary study cannot do without exploring other interdisciplinary fields andviceversa. (2002:91).

The study of myth deals with the analysis of all the literary socialand ideological components which intersect with human lives. Therefore, many approaches should be included to guarantee a fair understanding of these mechanisms that are unveiled when dealing with myths that are still part of our lives.The usage of mythodology is a way to understand myth in its dimensions, text and context, since myth surpasses mere texts into a meta-textual entity that is difficult to fathom.

1.4 Myth Studies' Approaches

The process of studying and dealing with mythssubjugatesthe awareness of the different approaches and theories that areimplemented to study it. However, there are various approaches that are in correlation with our theme. Most of them represent functionalist methods linked to social changes and social mechanisms as they constitute the interplays of different social components in relation to myth.Amongst these approaches:¹⁴

1.4.1 Rationalist Approach

There are various intersectingliteral and sociological manifestationswith thisapproach. Most importantly, the Allegorical¹⁵ interpretations, i.e. Nature and astronomical allegory, moral allegory and finally we find etymology. The latter came with so many intricacies especially with Ernst Cassirer's work '*myth et language*', or myth and language. However, Euhemerism¹⁶(300 B.C.) explains how myths of the various gods arose from the myth of dead heroes and heroines, in addition to that, we findAetiological myths (*aition* = "cause").

This approach is based on causality i.e. a scientific method used in medicine and psychoanalysis, and linked to Aetiology¹⁷. It is mostly used to find out symptoms and

¹⁴ For more information see the link : https://www.utexas.edu/courses/nelson/handout_1-21.html

¹⁵ Allegorical: allegory noun (plural allegories) a story, poem, or picture which can be interpreted to reveal a hidden meaning. (Concise Oxford eleventh edition)

¹⁶: Euhemerism —**euhemerist**, n. —**euhemeristic**, adj. —**euhemeristically**, adv./yooh hee"meuh riz'euhm, -hem"euh-/ , n.1. (*often cap.*) the theory of Euhemerus that the mythologies of various gods arose out of the deification of dead heroes.2. the theory that mythology is derived from history.[1840-50; euhemer(US) + -ISM] (Random House Webster's Unabridged Dictionary)

¹⁷Aetiology: a different label for Etiology

determine diseases, the first and the foundations of every change. Mythically speaking, this causality aspect relates to the foundation of mythologies before the coming of Christianity. Especially cities that are linked to mythological characters such as: Gilgamesh¹⁸ in Babylon, the myth of Romulus and Remus in Rome and the myth of Kalevala¹⁹ in Finland.

Myth as '*primitive science*' is a scientific approach which discusses the idea of myths as science and brings about the benefits and the inclinations of theme into science. It also contributes and shapes other sciences, since myths intersect with most other fields of study that we cannot ignore or neglect, e.g. '*The myth of Cyclops*' which is related into the mutation of '*Cyclopia*', a medical abnormality related to a medical herbs and explain the prohibition of giving such medications to pregnant women to prevent them from having this mutated babies, who are diagnosed with Cyclopia for having just one eye instead of two.

1.4.2 Psychoanalytic Approach

This approach evince the combination of interrelated theories linked to the understanding of all mythical and spiritual beliefs as a psychological production. They are based on the most famous theories in analysing myths from a psychological perspective are the one of Sigmund Freud in his work on basic urges, and the unconscious mind in addition to Carl Jung's universal archetypes.

1.4.3 Functionalist Approach

This approach would take part in this work along with Bronislaw Malinowski's theory '*Myth as social charter*'. This latter would focus on myth's effects on the social order in both ancient and contemporary societies. Yet, the main objective is the utilisation of this theory to study myth's effects on humans' interactions, and how our social roles are shaped through rituals, power manipulations and ideologies.

1.4.4 Anthropological Approach

This approach deals with myth as an anthropological phenomenon, a human product. It also considers myth as the residue of human experiences. It includes the usage of

¹⁸Epic of Gilgamesh. This **epic**, written more than 3,000 years ago, seems to be the earliest work of literature. It is an adventure story that explores human nature, dealing with values and concerns that are still relevant today. Read more: <http://www.mythencyclopedia.com/Fi-Go/Gilgamesh.html#ixzz3qYXbmEXM>

¹⁹Kalevala: the Finnish people consider their national **epic**, contains many of the legends. Compiled by Finnish scholar Elias Lönnrot in the early 1800s, the Kalevala is based on traditional poems, songs, and **incantations** that Lönnrot collected over a long period of time. Read more: <http://www.mythencyclopedia.com/Dr-Fi/Finnish-Mythology.html#ixzz3qYYNc8WW>

comparative mythology and implies the usage of various theories, including Boas (1916) who separated myths from folktales. Yet, it is impossible to distinguish myth from folktale since myths are told by myths' tellers and narrate the history of people in a metaphysical way while including anthropological aspects

Noticeably, myths intersect with different spheres of life, whereas folktales are only stories narrated for entertainment and for cultural enrichments. They narrate the history of people without the element of mystique and imaginary. Moreover, they are not always myth-centred, and they generally introduce reality stored in the collective memory and agreed upon by all people, still myth is not always linked to history that is what deviate it away from anthropology.

1.4.5 Structuralist Approach

This theory would be used along with the Malinowski's functionalist theory 'myth as a social charter'. The structuralist theory is similar to '*Deconstruction*'²⁰ theory which sees text as a unit of binary oppositions going hand in hand with the structuralist theory of Claude Levi-Strauss (1958).

This latter entails structures in the human mind while formulating binaries: raw/cooked, wild/domesticated, male/female and suggests that the human mind is a set of binaries just like text. Propp (1966) proposes a similar approach that relates to structuralist theory. It dismantles myth into components, in addition to Burkert (1977) attempts to solve the problems of structuralist interpretation using an eclectic approach.²¹

1.5 Myth between Antiquity and Modernity

Mythos and mython are two sides of the same coin. However, the only difference between them is the time that shifted myth into mythos downgrading it into a different concept. Time also allowed mythos to upgrade its mythical essence by becoming myth again. Still, it is very important to understand how myth changed through time, by invoking its genesis and evolution in an attempt to understand this shift of nature.

²⁰ Deconstruction: a method of critical analysis of philosophical and literary language developed by Jacques Derrida. It emphasizes the internal workings of language and conceptual systems, the relational quality of meaning, and the assumptions implicit in forms of expression. Concise Oxford dictionary Eleventh Edition

²¹ For more information see the link (https://www.utexas.edu/courses/nelson/handout_1-21.html)

However, it is also important to look at different views and definitions for myth, to be able to decipher and interpret these myths and grasp their full meanings without excluding any side. Dealing with myth nevertheless subjugates the inclusion of all reviews and definitions, to have a more critical understanding of the theme.

Myth is a dynamic socio-cultural phenomenon that is negotiated through language both oral and written. For laypeople, it is very simplified as it takes the easiest explanation such as referring to '*something false*', it is also considered as a compound and a complex term when regarded by scholars within different fields. Additionally, myth plays a very important role, as it structures our reception of the world. Still, it remains a catalyst factor in shifting and constructing peoples' lives and shaping their realities.

One of the many questions we ask as researchers is: why does the understanding of myth change within time? More importantly why it differs from one place to another? However, the most important question is how myth is related to our social order and individuals' statuses. This is investigated by unfolding the most important binary opposition which shape society, thus males' actions vis-à-vis females?

In an attempt to answer the afore queries, we first need to go back to mythologists who tried to decipher the nature of myths and explain it to us. Consequently, we may reach the apex or the peak of understanding these scholars achieved in their attempts to clarify ambiguities. These attempts can facilitate the understanding and usage of myths bearing in mind the complexity and the controversy they may coincide with.

Myth could be explained as an experience, a truth about a certain idea, event, or even an ideology, it could be a sacred public ritual aiming for utopian principles and call for order, or a personal ideological attempt that calls for personal gains. However, it could also be a repulsive omen that causes despair and fear. It is not a static truth, for that all what is human production is open to change and criticism since it is nurtured by relativism.

This truth is a flexible relative collection of ideas that we cannot tie to one place or one time. They are related to persons, times and regions. Truth as a concept takes new forms as it intersects with other fields, away from religion and politics. Thus, it is an amalgam of many ideologies, thoughts, attitudes and even beliefs. I.e. its change is relative to the development of societies and to human intellect.

Joseph Campbell states: 'Yes now what is Myth? The dictionary definition of myth would be stories about gods... The myths are metaphorical of spiritual potentiality in the human being, and the same powers that animate our life animate the life of the world... There are myths and gods that have to do with specific societies or the patron deities of the society. In other words, there are two totally different orders of mythology. There is the mythology that relates you to your nature and the natural world, of which you're a part. And there is a mythology that is strictly sociological.'

(1988:28)

Campbell (1960) defines myth omnivorously, and differentiates between two kinds of myths, one that links to our nature, and ponders our origin. The other mythology is linked to our societal reality, and our social achievements. He tries to define myths in accordance to faith and belief. Still, is this definition structured enough to clarify ambiguities and simplify realities? Interestingly enough, Campbell states that axiomatic beliefs are beyond social actions giving them place inside text and abstract space. However, this argument may be subjective and relative to him alone, and to the way he views deities and religion.

Eliade (1963) studied the nature of myth in a distinct special way from those who came after. Every era is marked by its own scholars and each one of them tries to approach a phenomenon with different methods to relate to his/her field of study. Interestingly, mythology scholars have different scopes and tendencies. Thus, helped them define concepts or phenomena from different standpoints according to the different variables they represent. These variables could be sociological, political, theological, or even metaphysical.

The structuralist scholars Levi-Strauss (1955) treated myth in its literal meaning ignoring its metaphysical side that is mystically centred. He sees it as fictitious invention or a collection of fables that have nothing to do with destiny. Surprisingly, other scholars such as Cassirer (1946) agreed on treating myth either as an imaginary event or an intellectual phenomenon which occurs in the mind of its creator. Still, Campbell (Ibid) had a different opinion by considering myth to be the truth of the creators and the verbalisation of their thoughts and beliefs. He saw myth as a true happening, either a sacred ritual or an artificial ideology, appreciated and valued by people, to the degree that it is idealized and realised.

To elucidate that point, Mircea Eliade²² states “*Myth*” means a “*True story*” and, beyond that, a story that is most precious possession, because it is sacred, exemplary, and significant. This semantic value given to the term “*myth*” makes its use in contemporary register somewhat equivocal.”(1963:1)

Eliade’s previous statement shows the objective of a mythology by explaining it as neither something created for leisure times, nor to amuse ourselves and blurb about the past. However, it is rather an empowered representation of a situation that happened in the past, honed and sharpened to occur in the present time throughout the sacred rituals or anniversaries that folks prepare. This event could be either a local or universal setting. Still, nowadays myths localisation, mapping and overlapping is controversial if not distinct. Moreover, its meaning is debatable, since it is peculiar in nature as some Scholars, Ethnologists, Theologians and even Historians link it to both ‘*Fiction*’ and ‘*Illusion*’.

This shift of nature, started with the antique and the Christian worlds, for that Jesus was not only the slayer of Zeus, add to that his institution, obliterated the Mythical creed of the Greeks. Nonetheless, they wiped its dogmatic essence, that endeavour is attributed to Xenophanes, who rejected the divinity of Greek mythology, and exactly the work of Homer the famous writer of the Iliad, in addition, to the book of Agony that was written by Hesiod where Zeus was first mentioned. Furthermore, they managed to empty Mythos from its spiritual essence and transform it from a dogmatic ritual festivity, into a fable or fictitious scripts, a mere invented stories told by storytellers and poets and even Griots.

Mircea Eliade explains that: “Everyone knows that from the time of Xenophanes who was the first to criticize and reject the “mythological” expressions of the divinity employed by Homer and Hesiod ___The Greeks steadily continued to empty Mythos of all religious and metaphysical value contrasted both with logos, and later, with historia. Mythos came in the end to denote “what cannot really exist. ‘On its side, Judaeo-christianity put the stamp of “falsehood” and “Illusion” on whatever was not justified or validated by the two testaments”.

(1963:1)

²² Mircea Eliade, Mircea Eliade was born in Bucharest, Romania on 13 March 1907. In 1925 Eliade enrolled at the University of Bucharest where he studied in the department of philosophy. The influence of Nae Ionescu (b.1890). Despite his focus on the history of religions, Eliade never relinquished his philosophical agenda and never fully clarified his philosophy.

In this passage, Mircea (1963) explains how Hesiod and Homer's mythologies were debunked and refuted, as they were emptied from all divine elements. More precisely, it projects how '*Mythos*' was downgraded into '*Mython*', i.e. a meaningful body into a shallow literal representation of something that does not exist. However, many factors contributed in either sustaining or debunking myth. To elucidate that, Xenophanes' conversion to Christianity made him refuse to think of myths as something divine, yet he transformed it later into illusion, stressing the fact that any narrative contradicting with Judao-Christianity teachings is to be classified later as *Mythos*.

Campbell (1988) argues that mythology is the song and the song of the imagination, which is inspired by the body's energies. Once a zen²³ master stood up before his students delivering a sermon. Before he opens his mouth a bird sang, and he said: 'this sermon²⁴ has been delivered'. In here, Joseph Campbell links myth's mystical side with its real societal one, he states in an answer to Moyer, who raised the question: Why is myth different from a dream?

Campbell's answer was as follows: "Oh because a dream is a personal experience of that deep, dark ground that supports our conscious lives and myth is the society's dream. The myth is the public dream and the dream is a private myth. If your private myth, your dream, happens to coincide with that of the society, you are in good accord with your group. If it isn't, you've got an adventure in that dark forest ahead of you".

(1988:48)

For more intricacies, myth cannot be confined to one sphere of knowledge, as Malinowski sees it as an omnipresent fact and a living reality in both private and public life, just as the dreams which are private mythologies. That is to say, it is not merely just false or true, but goes beyond that to become a link between the metaphysical world and the real one, a chasm that we cannot live without. Being so, it also bridges what is true and what is untrue, and keeps them in discussion, for that a perfect world without contradictions and

²³Zen: noun a Japanese school of Mahayana Buddhism emphasizing the value of meditation and intuition. Origins .Japanese, literally 'meditation', from Chinese chán 'quietude', from Sanskrit dhyana 'meditation'. (Concise Oxford English Dictionary eleventh edition)

²⁴ Sermon : noun .a talk on a religious or moral subject, especially one given during a church service and based on a passage from the Bible.

ambiguities will not be functional.

In spite of the countless definitions of myth, we cannot limit it to a single truth or imaginary, even though, some of us sometimes try to limit it to a definite interpretation or relating it to hackneyed thoughts, or societal and cultural changes. Still, it is only relative to the context, wherein it is nurtured and developed. Moreover, our understanding of myth could not be complete, for that myth is the synthesis of multiple socio-cultural components, old and recent, consisting of metaphysical, untrue, and real events.

Levi-Strauss (1955) has written a great deal about myth's discrepancies. It cannot be fixed to one ideology or political view, otherwise its complexity will be obliterated, and the only way to grasp its meaning is to fathom how it is built as a unit of binary opposition. Now, this binary is based on some system of abstraction that is much revealing of our values and culture.

These binary oppositions lack an important dichotomy relative to time. Thus, old and present time, shape of myth a perpetual entity that is far from synchronic constructs. But extends beyond that to reach a diachronic entity that subjugates the consideration tripartite plural time: past, present and future.

However, when attempting to link past definitions of mythology to the contemporary ones, we may infer to the fact that myth can be either validated or rejected as a truth due to various factors that we find in society. Myth could be a flexible acceptable or solid rejected concept, as it stands for reality sometimes and to fiction some other times. However, the main idea is that religions and sects are dogmatic beliefs which reject the true nature of other religions and give it the title of a myth to belittle its importance and value, all this is somehow used to empower the new '*True Myth*' and debunk the '*Ancient Myth*' that is considered as anachronistic or irrelevant.

The most important part of myths is how to employ them, and the possibility to see life through them. Moreover, to acquire the ability to differentiate wrong from right, while making choices in life. Still, when politicised they remain as mere illusionistic ideas, put there to distract us from what is really happening. However, depicting implicit self interest actions run by decision makers, and those who are viewed as elites, e.g. triggering and ideology such as the utilisation of the public national martyrdom to gain personal aims.

Still, pondering myth aetiologically would not give full understanding of the different dimensions it contains. Since myth is beyond just tales, it is a reality, and a living phenomenon that touches our lives directly. It functions through systems and societies and define who we are, it also defines and empower those who have the power, and demythologise and weaken those who stand in the face of those with power. It is a perpetual tool used by people through the various functions, applications and purposes to fulfil the invoker's desires.

As a result, ideologies and sects distorted myth to become ultra fluid, acquiring and losing forms through mythologizing and demythologising techniques. In addition to that, myth was altered from a true axiomatic divine entity into '*mythos*', or '*what cannot really exist*'. The meaning of myth fluctuates over the course of years from something real, into something unreal, to become again a truth '*mython*' due to many factors.

1.5.1 Myth Making, Rituals and Falsehood

Halpren(1961) explains that myth making is the action people indulge in within different fields of society. This indulgence is followed by creating an ideology, a sect, or the empowerment of an individual, in order to fulfil a religious, political or sociological goal. Furthermore, these ideologies could even compel people to gather around and amass, in a process that could be either with subliminal or supraliminal verbal or nonverbal techniques.

One of the myths' implicit functions is brainwashing and manipulating man's thoughts, through supraliminal promises of obtaining a life of welfare as a result of following and ideology or a sect; however myths through social networks or media in general may also affect our lives, and our social relations. Furthermore, it could also reach our gender roles, power distribution in society, which may cause these myths to decide our place or social status in life unwillingly.

Noticeably, modern myths changed from the old ones to exist in form of different layers and different contexts in life. Yet, myths were also projected through artefacts and existed mostly in the environment, which is the natural place of mythologies.

Joseph Campbell argues that: "The people respond to the environment, you see. But now we have a tradition that doesn't respond to the environment -- it comes from somewhere else, from the first millennium B.C. It has not

assimilated the qualities of our modern culture and the new things that are possible and the new vision of the universe. Myth must be kept alive. The people who can keep it alive are artists of one kind or another. The function of the artist is the mythologization of the environment and the world.

(1988:106.107)

Myths are not restricted only to world's famous monuments, there are other myths existing in different places. Environment is one of many places where myths are nurtured. For example, it was the space where people learned in primitive societies, that space allowed old tribes to educate their kids.

Interestingly enough, extinct Indian tribes in America today taught their kids how to protect nature by developing sense of surroundings, exemplified in the protection of insects and animals that are living in the wilderness. In addition to that, trees for them are sacred beings, representing a reincarnated individual. For them, these persons could be their fathers, mothers, grandparents or Shamans. In this example, we denote how myths were created before the development of human's intellect, depicted in the various tools giving birth to a new type of mythologies.

Noticeably, myth makers were considered by scholars as Joseph Campbell to be artists, who also participated in preserving myths through their artistic reproductions, Joseph Campbell states: *'The mythmakers of earlier days were the counterparts of our artists ... they do painting on the walls, they perform Rituals'* (1988:107). While the second type of mythmakers Campbell mentioned are poets and shamans. He states that:

"There's an old romantic idea in German, *das Volk dichtet*, which says that the ideas and poetry of the traditional cultures come out of the folk. They do not. They come out of an elite experience, the experience of people particularly gifted, whose ears are open to the song of the universe. These people speak to the folk, and there is an answer from the folk....."

(1988:107)

In addition to poets, Shamans were equal mythmakers who invented myths, they are equivalent to poets in the sense that they share their wisdom and their sense of vision to the

world; well this was the response to Moyers queries when he tried to know the other type of mythmakers equal to Poets. Joseph adds:

“...the shaman is the person, male or female, who in his late childhood or early youth has an overwhelming psychological experience that turns him totally inward. It's a kind of schizophrenic crack-up. The whole unconscious opens up, and the shama falls into it. This shaman experience has been described many, many times. It occurs all the way from Siberia right through the Americas down to Tierra del Fuego.”

(1988:107)

The creations of new myths that are not related to the aforementioned mythmakers occupy mythological studies. Moyers sheds the light on a very important point while discussing with Joseph Campbell. He asked: “why are we creating new myths, and are they not linked to the past experiences?”. Yet, Campbell ponders the fact that these myths are the same, for they are just the same old experiences put in a new modern way.

Campbell (1988:27-28) explains that the main motifs of the myths are the same..... If you want to find your own mythology, the key is with what society do you associate? And that every mythology has grown up in a certain society in bounded field then they come into collision and relationship, and they amalgamate, and you get a more complex mythology. But today there are no boundaries. The only mythology that is valid today is the mythology of the planet ...”

Accordingly, Campbell believes in the sameness of all world mythologies, the difference between old and new mythologies is depicted in the way mythologists reconstruct them. Modern myths are modernised and shift to fit with people's needs and their level of intellect. Yet, every mythology is related to the other and for one to find his own mythology they simply need to observe their society, and compare it with other societies because what is myth for some of us is not a myth for others.

There is a different type of ‘*Mythmaking*’ preserved or relative to the author’s tendencies, this type could be political, intellectual, or religious. However, political myths are linked to ideologies and political groups that people create and develop to overcome social problems. But these ideologies, are not always intellectually driven processes, for that

their aim could be limited to harnessing and gaining power. Whereas, the '*intellectual mythmaking*' is the one linked to educational innovations in the scope of pedagogical function of myth that were mentioned by Joseph Campbell, more specifically to study and solve social and intellectual issues that are within our society. For instance, bringing new projects and new educational systems that could somehow contribute in bettering the field of education.

The main purpose of these innovations is bound to a different type of myths, due to the fact that institutions couldn't realise the theoretical aspect into the practical one. They also failed in linking the intellectual myth with the social reality, in what we may call '*conflictual Intellect*',²⁵. Accordingly, myths which represent the reality of our world are the new sub-religions or sects that people keep inventing, and idealising, allowing them to have followers gathering around them to have spiritual satisfaction that is sometimes driven by material satisfaction. Yet the main goal is to fulfil spiritual and social goals together.

However, what is considered as a myth for a group of people is not a myth for others, as people tend to recreate a myth relatively with their reality. Interestingly enough, individuals belonging to a given faith, consider it to be a '*True myth*' while consider Others' faith as a '*False myth*'. In other words, some cultures may use the word myth to express something different from the one they believe in, they could call something a myth to demythologise it and transform it into something meaningless and unreal without using the term '*False or True Myth*'. Thus, this concept's usages are relative to the one using it.

Otherness can be defined as two groups viewing each other in an ethnocentric way. This attitude gives them the right to debunk and demythologise²⁶ Others' factual mythologies. In addition to this, a rise of clash between faith and practice may occur. In other words, most of the individuals believed to have a creed to follow, failed in realising it in the real life, as they tend to contradict the divine scripts they feel willing or obliged to follow, this phenomenon reflects a new myth of not applying what one may preach. This inability to

²⁵ Conflictual Intellect: The example of the new educational reforms that are not made based on the need of Algerian students still are imported from other countries and adopted to our educational system, with the hope that it may change the level of education at different levels. Most attempts didn't bring good results, which reflects a kind of mythical system that failed in realizing abstract thoughts of progress into reality.

²⁶ Demythologize or demythologise verb reinterpret (a subject) so that it is free of mythical elements. Concise Oxford Dictionary 11th edition

keep up with the canons and the beliefs man lives through and preaches for others could be called, '*conflictual Belief*'.

This idea could be explained in Moyer's discussion with Joseph Campbell(1988:215) when he raised the question: "there's this ethical contradiction mentioned in your book, quoting Exodus: "Thou shalt not kill, thou shalt not covet thy neighbor's wife -- except abroad. Then you should put all males to the sword, and the women you shall take as booty to yourself." That's right out of the Old Testament"

In this sense, Moyer attempts to understand the various contradictions between ethics and reality, and between religious pillars and practice, which is not limited to Judaism and Christianity alone. The point is that, religious may not have been wrong in their teachings and the sole glitch is at the level of individuals' interpretations and their will to strike a balance between faith and practice. For example: Hebrews separated between in-group and out-group relations. In the sense, they reserved love and compassion to their in-group, whilst loathe and abuse were directed outward others who are outside their in-group. Yet, this kind of mythology is only particular to Hebrews and their way of viewing groups.

Campbell demonstrated that in two elements of time, past and present while considering group's categorisation differentiating compassion from aggression: "Now, today there is no out-group anymore on the planet... is to have such compassion work for the whole of humanity... then what happens to the aggression? This is a problem that the world is going to have to face -- because aggression is a natural instinct just as much as, and more immediate than, compassion, and it is always going to be there. It's a biological fact"

(1988:215)

Some religious beliefs are parallel ideologies endorsed by individuals as an attempt to achieve welfare realization and a social change. One will not seize the chance to do his duty and his religious obligations. But when his belief is contradicting and opposing his desires, it would be classified as prohibited. In some other cases, some individuals would ignore religious teachings and principles and break them. Thus, these individuals' realization of prohibitions is later considered as a sin that man actually expurgate by performing certain ritual such as repentance and atonement relative to the individuals' context.

However, '*conflictual belief*' is not related to committing a sin or repenting. However,

it is wrong if someone considers himself to be a member of a religious group, while performing actions that are against the creed and the laws of that group. This could be classified as a type of religious myth that has no existence in reality, but still exists at the level of the consciousness of some individuals.

Eliade, Barthes and Campbell along with the aforementioned scholars, always attempted to define the different purposes myth conveys in accordance to their time. Their definitions could unleash the following questions: Will myth be ever defined by a final succinct set of words that cannot change? Or is it going to stay a controversial idea taking new forms in different times and different cultures? How can we distinguish new myths from old myths? And for what purpose myths are made?

In this sense, myth is an omnipresent element found in every society, it could take new forms and shapes. Yet, defining myth is somehow linked to its fluid nature, purposes or the definer's period of time. Literally, myth conveys so many functions but what myth mostly stands for is reality, whether something sacred, supernatural or untrue. Fables are the untrue or unreal stories made to explain profane phenomena. In some societies, myth stands for a supernatural or a true event that took place in an ancient time. This latter, could be something true people invoke within their daily life rituals. For Eliade (1960), false stories are those which do not consider moral, spiritual and scientific experiences and learning.

In relation to that, Eliade (1960:191) argues: that true stories are all those which deal with the beginning of the world, in this sense actors are divine beings, supernatural, heavenly, or astral. His second classification of true stories are those tales which relate the marvelous of the national hero, a youth of a humble birth who became the saviour of his people freeing them from monsters, delivering them from omens, famine and disasters through noble beneficent deeds. His third classification, considers true stories as relative to the world of the medicine-man, explaining how such-and-such a sorcerer got his superhuman powers, how such-and-such an association of shamans originated. Yet, '*false*' stories are those which tell the far from edifying adventures and exploits of coyote, the prairie wolf'.

For further intricacies, most of the accepted myths seem to narrate stories of heroes and heroines who endeavoured colossal tasks to save humanity. Moreover, it is hard to differentiate between '*real stories*' and '*false myths*' and also difficult to know why myths are made. To illustrate this notion, we have the example of the North American society,

where Pawnees differentiate between what is true and false.

On the one hand, Eliade (ibid) states that true stories are those stories narrating world genesis, within these narrations, actors are divine beings, supernatural, heavenly or astral. On the other hand, tales with reference to heroes and heroines, or commoners become the saviours of people, destroying monsters and freeing people from oppression. Interestingly enough, these heroes could perform miracles or supernatural deeds. His third classification ponders stories that are related to world medicine, yet these types of stories are not only distinguished by their scientific nature, but also a spiritual one, in the sense that it tackles sorcery and how man managed to obtain that power.

Therefore, myths as explained by Eliade (1960) deal with true stories which are supernatural and holy where a high degree of spirituality is noticed. Whereas, false stories are profane tales, driven by evil omens, and distinguished by their low degree of good. However, some of this “*malign mythologies*” help educate, tame and alter behaviours in addition to shifting thought in some societies. Out of here, we may distinguish that societies considered myth as something holy and supernatural, which is a spiritual belief. The truthfulness of that event is linked to the degree of good it contains. In contrast, ‘*false stories*’ are profane, mostly linked in the North American societies to coyote who are considered as tricksters, deceivers mostly outlaw and rogue bandits.

1.5.2 Sacredness and Profanity within Myth

The understanding of profanity and sacredness within myth differs from one place to another. Yet, it is very difficult to determine and set a succinct model of what is profane and what is sacred, due to cultural specificities. Still, the main idea behind individuals’ summon of mythologies, is their personal aims, agendas and backgrounds, which could befar from divine, mystical or spiritual purposes. However, we may denote that the usage of myths and the classifications of some of them as either sacred or profane serve hidden purposes and hidden motives, shown in the omnifarious discourses used by individuals or invokers.

Eliade (1960) gives the example of an Indian tribe, and clears out how individuals determine the profanity and the sacredness of myths. These myths mostly come in biased forms as the example of the Cherokee tribe. These individuals distinguished divine from profane in the sense that mythologies are linked to spirituality, creation and metaphysical

substances they couldn't fathom. Whereas, they considered physiological or anatomical peculiarities occurring to both humans and animals as profane.

To elucidate more, every tribe has its own understanding of myths and possesses special ways while performing rituals. Yet, there are special private settings for rituals, which cannot be shared with all members of the tribe. To discuss whether myths are true or untrue events, are a reflection of our imagination, or the representations of ancient true happenings, it is very important to invoke Campbell's response to the queries of Moyer; one of the Moyers intriguing questions was "*are some myths more or less true than the Others?*" (1988:66)

Campbell (1988:66) attempts to define true stories saying: they are true in different senses. Every mythology has to do with the wisdom of life as related to a specific culture and time. It strengthens individuals' relationship with their society. Thus myths link us to nature and fields taking the role of a harmonizing force. In this sense, our personal mythology could be formulated to reflect dualities and binaries: '*good and evil*' '*love and hatred*' and '*heaven and hell*'. Thereby, our religion tends to be ethical while forming causes to justify sins with atonement, right and wrong.

In this statement, Campbell (Idem) argues that myth is a true creation made in form of binary oppositions, something that is either there, we simply summon. Or something we create by doing it, depicting the transformation of the abstract into the concrete. He believes that our sins make of us sinners and every society has its way of repenting their sins. Such as, beg for God's forgiveness, confessing before a priest, yet this action in itself is the realisation of a mythological mystical abstract thought that is born of an ethical choice we make inside of us. He adds: "You see, religion is really a kind of the second womb, it's designed to bring the extremely complicated things, which is human being, to maturity, which means to be self-motivating, self-acting. But the idea of sins puts you in servile conditions throughout life"

(1988:66)

Accordingly, Campbell (idem) explains that a myth is religion itself, if it does not tell us about history or about god, but brings what is best in us. More specifically, if we reflect on our actions, myth and religion is what bring us to humanity, and push us forward to maturity as they organise life. The point is neither to study whether myths are true or untrue, nor if

they are contemporary, contradictory or hackneyed. Yet, what is important is to know how to use myths, how to squeeze the best in them, and organize our lives. Since these myths bring what is human in us and float it on the surface of existence. However, some religious myths are sometimes biased, valorising individuals by looking to their gender or status, and thus empowering invokers.

Eliade argues: "This is why myth cannot be related without regard to circumstances. Among many tribes they are not recited before women and children, that is, before the uninitiated. Usually the old teachers communicate the myths to neophytes during their period of isolation in the bush, and this forms part of their initiation." (1963:9.10) .R. Piddington says to Karadjeri: "The sacred myths that women may not know are concerned principally with cosmology and especially with the institutions and the initiation ceremonies"

(1958:115)

Accordingly, women had no right to attend sacred ceremonies, and this could somehow trigger a biased mythology that is concerned with certain tribes. These settings preventing women from having the right to attend a ritual are related to the male bliss and the female curse²⁷ existing in different communities, or the cultural dichotomy which set the rules of many societies. However in this part, we are going to have a general idea about the origin of myth, and see the relationship between myth and functions in relation to human behaviours.

Nevertheless, reciting a myth is done to empower invokers, and grant them advantage at war. Yet, men would not recite this kind of mythical charms before women, thwarting them from acquiring a power that is only fit for worthy male warriors.

Eliade states: "This custom survived even among peoples who have passed beyond the archaic stage of culture. Among the Turco-mongols and the Tibetans the epic song of Gesar Cycle can only be recited at night and winter". The recitation is assimilated to powerful charm. It helps to obtain all

²⁷Male bliss and Female curse, see:(p113-114-115)

sorts of advantages, particularly success in hunting and war....’

(1963:10)

For those worshipers this recitation granted them the power they needed, they believed ‘*Gesar horse*’ hoof prints appear inside the circle they form while reciting his song, as they believe in former times Gesars ghost appeared to them granting them the necessary power to triumph in battles.

This could be a simple definition of the difference between myth and fables, on the one hand, myths are believed to be true when able to alter humans’ condition, changing their life as they reap power through these spiritual rituals rising up with their lives. On the other hand, fables are false stories and profane narrations even when they affect animal biology, they could never change the human condition. In this case, the distance between truthfulness and profanity is depicted in the degree of being human and inhuman.

Myth can be defined as a way of life i.e. something that teaches people about their existence, and seeds in their lives why they should accept death, teaching the different binaries and preaching pain and pleasure, good and evil. It also gives man the needed canons to survive, through time. Moreover, fables tell man about immortality explaining why it is not something valid in a life where everyone dies.

Fables and tales, for archaic man were not as important as myth; they were fictitious products for entertainment. Whereas, myth was a way of life, rituals, actions, events, inherited to teach man how to survive in a cruel world. It also teaches man about their existence here since *Illo Tempore*.

Myths could receive various reflections, but it is important to know the variety of myths we need in our lives, and the ones we should banish from our society. Not every myth serves the good of people, there are good and bad myths, and the degree of good and bad would determine the good and bad in humans, and shape their society. Moyer reflected on this point and tried to stimulate Joseph Campbell to give him a reasonable response.

He argues that: ‘We need myth that will identify the individual not with local groups but with the planet. A model for that is the United

States. here were thirteen different little colony nations that decided to act in the mutual interest, without disregarding the individual interests of any one of them.’’

(1988:30)

In this sense, this example is specific to the United States. Yet, it helps somehow identify the problem of the different myths we find across the world. Amongst these myths people deals with nowadays is the different human made religions, the only thing that might unite people. Still, there are many religions with many discrepancies relative to the context. The existence of many religions gave birth to conflict, making of this world neither a utopia nor a dull dimension of monotony. This struggle subjugates the existence of dichotomies and opposition, to give life meaning.

Interestingly enough, myth is true for some tribes, but just like the recent age, myths for other tribes are fallacious stories of others since every tribe has its own legacy, heroes and symbols. The degree of belief is relative to the tribe, and what is myth for some tribes could not be for others, and this is how ‘*Demythologising*’ process went on. This mechanism is exemplified in rejecting others’ beliefs and devaluing what they hold dear and precious. This could be a way to weaken their rivals, and to obliterate their unity, with an irrefutable method that is stronger than direct war. Thus, throughout weakening the belief of others and transforming the supernatural into natural happenings will give enemy a chance to dominate.

1.6 Myths' Functions

Myths were not only made to explain worldly mysterious phenomena, they go beyond that into giving the very canons of life. These canons and rules people had to embrace in order to be subjects and citizens, instead of outlaws. In addition to that, they convey different purposes which make them omnipresent due to their intersectionality with multiple fields of study and the various dimensions in society.

Moreover, myths may come in different forms, since they are not only canons of life ordivine teachings people should follow, but also concerned with the attitudes people embrace to idealise events, things or even persons. Sometimes they give an important status to someone or a group of people, in what we call myth making. While some other times, reject a certain ideology or a belief by destroying its essence in a process of '*Demythication*'²⁸.

The function of demythication is not different from debunking and refuting ideologies and beliefs. Since, it explains how people are influenced by the world, and how their beliefs are shaped and altered. Asexplaining how views about worldly phenomena shift and adapt with new realities, by rejecting and refuting old beliefs that are intruding on their dogma. This rejection is set upon intellectual capacities performed by individuals, to better themselves and their environment. And find satisfaction with the new mythologies, beliefs and ideologies

Campbell ²⁹(1991) explained that in his answer to Moyer's question: How do we live without myths then? He answered all individuals must find an aspect of myth that relates to their own life. Moreover, myth basically serves four functions. They are exemplified in mystical function, cosmological dimension..... and sociological dimension''.

Myth opens the world to various horizons of mythical functions. First, if these mystical functions and their realization that underlies all forms lose that form of mystical

²⁸ Demythologization should be distinguished from secularization. Every living mythology must come to terms with the world in which it is transmitted and to that extent inevitably goes through processes of secularization. Demythologization, however, refers to the conscious efforts people make to purify a religious tradition of its mythological elements. The term *demythologization* (*Entmythologisierung*) was coined by Rudolf Bultmann, a German theologian and New Testament scholar. In the strict sense of the word, demythologizing efforts have been limited to theological discussions in 20th-century Christianity.

²⁹(Campbell 1991:38-39)

essence mythology won't be created. And if mystery is manifest through all things, the universe becomes, as it were, a holy picture which includes religions and spiritual aspects which help us transcend from mere human beings into mystical ones with complex intellect.

In addition to that, the cosmological function is related to science and matter, it examines how the world is shaped and developed. Today we tend to think that scientists have all the answers. But the great ones tell us, "No, we haven't got all the answers. We're telling you how it works -- but what is it?" You strike a match, what's fire? You can tell me about oxidation, but that doesn't tell me a thing.

The third function is the sociological one -- supporting and validating a certain social order. Since myths vary from one place to another we may have contextual sets of order accepted and revoked in different societies. It depends on where you are. It is this sociological function of myth that has taken over in our world in relation to what it is called 'Cultural Relativism'.

However there is a fourth function for myth which is related to our institutional and intellectual lives, as Joseph Campbell explains : '...But there is a fourth function of myth, and this is the one that I think everyone must try today to relate to -- and that is the pedagogical function, of how to live a human lifetime under any circumstances. Myths can teach you that'

(1991:39)

1.6.1 Mystical Functions

There are various mythological functions, determined by different scholars. However, according to Joseph Campbell, there are four important functions, they could be interrelated or separate according to the mythological narrative in hands. However, through these functions one may be able to understand the world around him, and also understand himself. In part, the mystical function is very essential in explaining or unveiling the ambiguities and the complexities of the abstract entities and mysteries in the world. It has nothing to do with worship, but has deep roots in explaining the supernatural absurdities that are not sensed or experienced by most people. These absurdities take the form of imaginary settings and imaginary creatures, created for the sake of entertainment or to monitor individuals' behaviour i.e. '*restraining or monitoring functions*'.

1.6.2 Cosmological Functions

The Cosmological function is the core of the mystical one, since they correlate and complete each other. Science explains phenomena and their functions literally with experiment and concrete evidences. Yet, cosmology, mysticism and religious interpretations explain the abstract nature of matters, events and attitudes. It gives concrete matters deeper meanings with strong and detailed symbolism, for example, the nature of fire or soul an element which subjugates the existence of mystical and metaphysical function.

1.6.3 Sociological and pedagogical Functions

This work focuses on the sociological function of mythology, since it is related with myths and how they alter behaviour and relations in society. This function discusses Social Order, and sheds light on myths and religions, studying how they differ from one place to another. More importantly, to savour and examine the colossal variables and preferences each myth projects. Joseph Campbell also emphasizes the idea of '*Cultural Relativism*'³⁰ and that every civilisation and culture is unique in its own way, each society use myths and ideologies to attain purposes that are completely different from other contexts.

To narrow down the scope of this investigation, myth's sociological function is not limited to the description of the social order and the social developments. It also includes the fact that myth may influence individual choices, behaviours and ways of life. However, what is more important about this function, is the fulfilment and the accessibility to main theory '*Myth as a social charter*'. It studies how myth changes through time, and how it serves and influences individual lives.

Myth also conveys pedagogical functions by helping educating, behaving individuals, via improving people's intellect. The pedagogical function is directly linked to the educational one since it explains myth's ability to educate and to set pedagogical rules and canons. Thus, mythology elucidates learning through rituals, cosmological events, and religious creeds.

³⁰Cultural relativism is the view that no culture is superior to any other culture when comparing systems of morality, law, politics, etc. It's the philosophical notion that all cultural beliefs are equally valid and that truth itself is relative, depending on the cultural environment. Those who hold to cultural relativism hold that all religious, ethical, aesthetic, and political beliefs are completely relative to the individual within a cultural identity. Relativism often includes moral relativism (ethics depend on a social construct), situational relativism (right or wrong is based on the particular situation), and cognitive relativism (truth itself has no objective standard)

1.7 Myths' Types

Knowing the functions of myth is not enough if we lack the awareness of myth's types which exist in different forms. Myth comes in various types, each of these types convey special functions:

Alexander Eliot defined four types of myth³¹:

- Primitive myths: they are generally stories about life and nature, as told by shamans and Griots. This kind of myth narrated stories that were told by Shamans and story tellers, about Mother Nature '*Gaia*' and how nature contributes in the life of human beings.
- Pagan myths: they are Greek and Roman myths and tales expressing hidden and visible interplays between pagan gods and humans who idealise them. They narrate the stories of Gods and Goddesses, and visualise the conflict amongst them sometimes, and amongst them and mortal humans, who challenge them, especially Heroes and Heroines, demi-gods mostly, Pagan myths were a whole religion as they were mostly depicted in the books of Homer and Hesiod, '*The Eliade and the Odyssey*', and '*The Agony*'. However, by the arrival of Christianity these myths were rejected by a philosopher with the name Xenophanes, as he refuted everything not proved by Judeo-Christianity books and the Old Testament.
- Sacred myths: as in the stories from current eastern and western religions such as Christianity and Hinduism. Sacred myths are the approved religions that were either created by people who reached elevated spiritual status or by the pretext of revelation, they are myths, yet, there is dogmatic essence within them as many people believed and embraced them as a guideline in life.
- Scientific myths: i.e. «genesis of creations such as the big bang or Darwin's theory 'Evolution of species'. These myths only appeared in the modern times as they were never proven to be true for that they lack the third element in any scientific research which is empiricism, which shows that it is impossible to prove that humans were the progeny development of apes.

³¹See (<http://mythsdreamssymbols.com/importanceofmyth.html>)

2- Adams Leeming (1992) described four other types:

- Cosmic myths: including narratives of the creation and end of the world). About the genesis of the world taken from different mythologies, mostly Greek and Christians and even other religions that talk about the creation of the world, and the apocalypse.
- Theistic myths: they portray the deities. This kind of myths only focus on portraying deities and explain their nature, their origin, as in Greek by mentioning the first Titan Chaos and later Eros, Gaia, and Tartaros, it talks about the shared points amongst gods in different cultures
- Hero myths: with accounts of individuals such as Achilles and Jesus. Hero myths are also linked to legend about Demi-gods, heroes and heroines, who challenge the odds and proved worthy to bear the title of heroism, some of them may ascend to the heavens and take position are the other gods such as Pursues, Jason , Achilles, hector, Beowulf.
- Place and object' myths: they describe places such as Camelot, and objects such as the Golden Fleece. These kinds of myths describe how objects came to exist.

However, the new types of myths existing nowadays convey educational and socio-political functions, which are not just descriptive. But rather, prescriptive, myths that are more related to behaviour, to prohibitions. In addition to that, myths are not just mere realizations, yet, carry inside them a function, known only to the one who constructs that myth or the one who summoned it. Hereby, it either shapes the boundaries of what is good and bad, in order to protect individuals. Or set the boundaries of class and hegemony to keep order in society. This kind of myth is called mytho-psychology for its educative purposes, and the ability to realise what other educative approaches could not fulfil.

1.8 The Language of Mythology

In his book '*Myth and language*' Ernst Cassirer (1946) cleared out how language functions within myth, by showing the relationship between myth and language. He exposes that myth is a language or something beyond it, and stresses the fact that if myth is to be analysed, a linguistic approach must be included.

Moreover, it should be backed up with other approaches to help decipher the purposes and the functions of myth in its sociological context. Particularly, since myths are the synthesis of multiple “cultural, political, sociological, anthropological, and religious” realisations. This intersectionality stimulates the implementation of interdisciplinary approach while dealing with any mythology.

1.8.1 Myth and Etymology

The critical scrutiny of language in relation to mythology could be difficult since these two terms are considered as prehistoric twins as stated by Ernst Cassirer (1946). Still, analysing these two concepts is an attempt to understand the chasm that bridges them, and a trial to denote the criteria which would empower myth in our minds, and construct reality in our lives. In order to do that, it is very important to mention the work of Ernst Cassirer, who tried to clarify the relationship between myth and etymology through language.

For him: “The two oldest of these modes seem to be language and myth. Since both are of prehistoric birth, we cannot fix the age of either; but there are many reasons for regarding them as twin creatures. The intuitions about nature and man reflected in the oldest verbal roots, and the processes by which language probably grew up are the same elementary intuitions and the same processes which are expressed in the development of myths”.

(1946:3)

Etymology is important when dealing with mythology. This field provides a better understanding of myth, since myth is something powerful, meaningful, and language is the only way to understand it. However, language alone cannot suffice the total understanding of myth. Therefore, it is better to trace back the meaning of terms, and how these terms changed through time, to have their mythical essence.

This relativity shows the significant role of etymology when dealing with mythology, and the intertwined fields. Since grasping the meaning of anything without understanding their etymological nature would not provide full understanding of concepts.

Cassirer (1946:03) asserts that significance saying that both the Sophists and Rhetoricians competed with each other at this intellectual sport in Plato's day. They used the science of language or etymology that served as a vehicle for such research. Here in the realm of spooks and daemons, as well as in the higher reaches of mythology, the Faustian word seemed ever to hold well. Here, it was always assumed that the essence of each mythical figure could be directly learned from its name, In other words, through etymology.

He adds that both language and mythology have the relationship of twins, or a linked indivisible binary. Yet, myth constitutes above a very strong entity, exemplified in the grammar of experience, he elucidates that by saying:

“Under language and myth there is always this idea of indirect, covert unconscious "grammar" of experience, that is away from logical thought, for that this implicit thoughts that are not logical could be related to a personal repertoire.”

(1946:10)

He explains that myth's interpretation is a science where both the sophists and the rhetoricians rivalled against each other. Since etymology and language, could define mythical essences through grammar. Yet, and if things are going to have existence in the past, they could have part of truth. There is also the notion of name and essence that are related to each other. For Cassirer(1946:10) the name could not be very direct in showing the reality of things, since it tends to use essence instead. He elaborateshow depending on the name solely does not explain much. Yet, it requires the essence of its object, that the potency of the real thing is contained in the name-that is one of the significant assumptions of the mythmaking experience.

Even though, many scholars were in favour of this assumption which suggested that understanding a concept in mythology or religion can only be grasped through essences. Others tend to follow other approaches and that mythology is a personal construct invoked and made to empower the self-interests of the invokers or the myth's constructors.

He adds: "Philosophical and scientific mythology, too, seemed to accept this assumption. What in the spirit of myth itself functions as a living and immediate conviction becomes a postulate of reflective procedure for the science of mythology: 'the doctrine of the intimate relation between names and essences, and of their latent identity, is here set up as a methodological principles.'"

(1946:3)

Spencer did not approve of this method, claiming its objects' names were limited to the fact man applied these names to objects without a reason. However, away from etymology, there were other methods used to fathom the nature of things, for instance: Max Muller, who used the philosophical analysis that was not restricted only to reveal the nature of mythical beings in the Vedic³² religion, as he went beyond that to his initial reflections on language and Myth.

Cassirer (1946) comments on Muller's saying who believes myth is neither a transformation of history into fabulously legend nor is it fable accepted as history, and just as certainly it does not spring directly from the contemplation of the great forms and powers of nature. He elucidates (1946): What we call myth is, for him, something conditioned and negotiated by the agency of language; it is in fact, the production an inherent weakness of language. All linguistic denotation is essentially ambiguous and in this ambiguity is what we call '*Paronymia*'³³ of words lies the source of all myth.

This opinion somehow contradicts with the explanation of Eliade (1963) who states the opposite considering '*Myth*' as a '*True story*' or beyond that, and a valorised historical precious possession, for its sacredness, exemplary, significance. He adds: "this semantic value given the term '*Myth*' makes its use in contemporary parlance somewhat equivocal".

The controversy between the rejection of myths' truth or accepting it is somehow vague. But, we can denote that if myth for Max Muller is a linguistic weakness, it is far from

³² Vedic. noun: the language of the Vedas, an early form of Sanskrit. the most ancient Hindu scriptures, in particular the Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda. ORIGIN Sanskrit, literally '(sacred) knowledge'.

³³ paronym 'parənim noun Linguistics a word which is a derivative of another and has a related meaning 'wisdom' is a paronym of 'wise' ■ a word formed by adaptation of a foreign word. Contrasted with **heteronym** (New oxford dictionary of English).

truth as it remains the construct of mind, and a truth that must not be called myth. This is somehow explains the oxymoronic nature of his reflections, which somehow lack proficiency in the nature of myth.

This interpretation could be somehow linked to Muller's dogmatic belief. As it shows his lack of faith in divine status, with that he included a personal subjective opinion to his philosophical interpretation. The point is that people could either believe in myths or refuse them but they will always remain nothing but a linguistic weakness. These linguistic phenomena that cannot be explained by words gave birth to what we call today myths.

The debate on myth etymological and grammatical structure is huge and only extrapolated when using mythology in an EFL class, and what matters is that most scholars agree that myth generally is a mental construct, which makes it subjective and personal. It is the extract of personal repertoires along with the characteristics and the intentions of the invoker, such as his 'gender, class, ethnic groups'. Henceforth, myth is biased for the invokers and his purposes, and biased against those who are put under the control of the invoker. This invoker actually use a kind of poetic language, powerful and servable, in order to achieve the wanted objective.

1. 8.2 Understanding the Structure of Myth

In the field of mythological studies, many scholars try to explain how myths are linked to societies and how religious myths serve in maintaining social structures sometimes or discrediting them some other times. However, reading Levi Strauss's work about the structural study of myth, would allow us to see that he managed to give a starting point for the understanding of myth.

Many contemporary scholars try to analyze recent mythologies, and many of them fall in idiosyncratic traps and this is what Levi Strauss tried to avoid in his analyses concerning myth's nature. He gave a broad idea starting from the cradle of civilization, the home of the term myth. However, understanding myths lies within the understanding of language as stated by Fromm (1960:44) who argues: *"that both dreams and myths are important communications from ourselves to ourselves. If we do not comprehend their written language, we would not be able to decipher a great deal of what we know and tell ourselves in those*

hours when we are not busy manipulating the outside world”

Levi-Strauss raised the question of sophism and platitude, and whether we are obliged only to analyze myth in accordance to the understanding of these two approaches. Therefore, myth is not only linked to our emotions that could be restricted to bad and good. Moreover, it is linked to the whole phenomena that we find in the world. Still, if we are to limit myth to emotions we may link myth to negative feelings alone, without mentioning the positive sublime part of them.

He explains: ‘On the other hand psychoanalysts and many anthropologists have shifted the problem to be explained away from the natural or the cosmological towards the sociological and the psychological fields. But then the interpretation becomes too easy’

(1955:429)

However, dealing with myths in relation to our emotions, we may ignore other important fields that are intersecting with it. If psychologists and psychoanalysts focus on theological myths which exist in different societies whether western or oriental, the interpretation of any myth will be mere behaviourism. Yet, this idea of myth as an anthropological and social phenomenon is what we need for the analyses of bias and the scrutiny of how these myths serve as ‘*a social charter*’, and thus backing up Malinowski’s theory .

This functional approach is a way to fathom how myths are structured and used in society. Particularly, in the Algerian society, since myths are used to attain social objectives, mostly educative and didactic. They are used as a replacement for the institutional methods, that wouldn’t change behaviours, due to its inefficiency. Yet, what is important here is to see how myth serves alter the social structure, but more importantly, see the type of myth used, and to whom they refer, in an attempt to unveil the multiple covert mechanisms within.

Religious creeds are considered as part of myths, for that myths change through time, by the changes that renewed and altered human thoughts. They are constructs which help individuals develop a sense of awareness of their environment narrating the past and present. They are the colossal intersection of many fields such as: ‘religion, culture and

history'', since myth is the synthesis of all what is related to human experiences.

Myths are the oblique expression of what Jung calls the '*collective unconscious*' and the Barthesian codes in us. When a writer presents myths, he/she draws the cultural symbols; he/she is able to evoke a deeper psychological response from the audience. Myths create an alternate reality. The imagery and psychology of that reality is borrowed from our ordinary lives.

Levi-Strauss stresses the fact that myth should not be treated as language, but something beyond, something that we may call '*Meta-linguistic pattern*'. This pattern is constructed as language, and different from language. While comparing mythology from linguistics, we may denote that myth is a language and something beyond. Thus a '*Mytho-linguistic*' approach must be conducted.

Levi-Strauss joins the same opinion and confirms that: "To invite the mythologist to compare his precarious situation with that of the linguist in the pre-scientific stage is not enough... There is a very good reason why myth cannot simply be treated as language ... myth is language: to be known, myth has to be told; it is a part of human speech. In order to preserve its specificity we should thus put ourselves in a position to show that it is both the same thing as language... the past experience of linguists may help us. For language itself can be analyzed into things which are at the same time similar and different"

(1955:430)

Thence, myth is not just language, it adds another part to the equation of understanding, for that myth is neither restricted to binary oppositions, nor to the two linguistic elements, '*langue and parole*'. In language studies there are two levels, the structural side of language, and the statistical aspect of it. We all know that language is unchangeable, reversible, belonging to a single set of time, whereas parole is '*non-reversible*'. If those two levels already exist in language, myth would add a third level that is bound by the *Meta-linguistic* level, a level that can be conceivably isolated.

1.8.3 Linearity and Meaning in Mythology

In mythology, we do not talk only about things that are static, but rather deal with diachronic linear entity that is constructed of past, present and future. We mention events that happened in primeval times, but not only describe them in the present. Moreover, we may also summon them to sustain and empower a reality. Furthermore, these happenings or events represent the national heritage of country and invoked to alter the current reality and affect peoples' choice, just like talking about the "*Algerian Revolution*". This latter is summoned within every national election for the invokers' interest, or as a gold digging procedure. The purpose is to change the outcomes of elections and present events that have been gone long time ago. A summon of this type would give those past myths a place in our present to alter reality, and affect the future by influencing people's choice and help the invoker gain a desired power or wealth.

Myth is not just a social phenomenon but a linguistic entity. Still, it goes beyond it into reversing the irreversibility of time, as it gives the non-reversible *parole* another existence, either extending or empowering it and change its meaning. If we talk about the term revolution, this term could somehow be related to a certain time. Yet, when we talk about a revolution that has occurred, and bring it to the present, this revolution takes another patriotic meaning that may help change reality and alter events.

Thus, the non-reversible term '*parole*', is going to be reversible and change nature by obtaining a different meaning. For further explanations, it is easy to say that when an event such as revolution is used out of its actual time, or taken from the past and adapted into the present, this takes it out of the archive of history to serve the present, and empowers a group or a person by giving him/her the credits something that happened in the past, and has no relation with the invoker as he lives in a different time.

Myth is an everlasting entity and the melting point of different times, it is a black hole that crosses different periods of times and links them into a linear perspective. It changes functions and names according to the desire of its invoker, it is flexible in nature. For example, a politician may replace the term myth with politics, while a religious man may replace myth with the term religion, the latter summons historical religious events, and the

same for a historian who can also use myth to describe historical events by using the term History. All these names are representatives for myth, and simply take the new names and keep the essence that links all of them. This makes myth both an omnifarious, ubiquitous and a versatile element that somehow links different fields together and a diachronic intersectional concept that is shared by most of the known fields.

However, this work focuses mainly on the structural analyses of myth, in this sense, it is important to mention how Levi Strauss (1955:431) views myth, as linked to linguistics and how he explains some of its peculiarities. When talking about meaning he argues that if there is a meaning to be found in mythology, this cannot reside in the isolated elements which enter into the composition of a myth, but only in the way those elements are combined³⁴.

Levi Strauss views myth as part of language, he argues: 'Myth is something beyond language; this difference is related to the semantic and the timely characteristics that are empowered due to its complexity. Myth belongs to the same category of language which is very important to look to the linguistic side of myth. He asserts that: Although myth belongs to the same category as language... language in myth unveils specific properties. Those properties are only to be found above the ordinary linguistic level; that is, they exhibit more complex features beside those which are to be found in any kind of linguistic expression'.

(1955:431)

Interestingly enough, Levi Strauss (1955:431) separates between the constituent units that are found in both myth and language, and explains that myth constituents are different from the one within language. He adds "myth like the rest of language, is made up of constituent units, These constituent units presuppose the constituent units present in language when analyzed on other levels, namely, phonemes, morphemes, and semantemes, but they, nevertheless, differ from the latter in the same way as they themselves differ from morphemes, and these from phonemes; they belong to a higher order, a more complex one. For this reason, we will call them gross constituent units."

Even though myths belong to the same category of language, language in mythology uncovers specific characteristics; these characteristics cannot be explained by simple language as they go beyond any precedent linguistic level. Myth intersects with language most of the time, it is a language. Yet, goes beyond it, and instead of having just constituent units, it possesses '*Gross Constituent units*'.

For further intricacies, these '*gross constituent units*' are not similar to the ones of language, due to the possibility of the realisation of myth in different times. In the field of linguistics, while dealing with the dichotomy of *langue* and *parole*, '*Langue*' changes, while '*Parole*' stays the same. However in myth, both *langue* and *parole* are kept, preserved to convey a social purpose when a myth is invoked, added to that myth goes beyond having a normal linguistic level into possessing a more sophisticated system of signs and words.

The complexity of myth, suggests that the analysis of a myth should be different from the analysis of any linguistic discourse, which may imply the collection of samples that are used on daily basis, if not seldom or occasionally. One of the prominent methods in mythological studies is '*Methodology*' which is not very different from '*Critical Discourse Analysis*'. This method would allow us to fathom and deconstruct various narratives, in an attempt to understand their apparatus and processes.

Mythical language always come in form of metaphoric tropes that are ordered to describe the culture and the traditions under the geographical boundaries, these symbols that are presented are the residue of an amalgamation resulting from different cultures that melted together to form one unique heritage that is overshadowed by different socio-cultural components,

Campbell(1988:77) explains that as follow: "The third function of a traditional mythology is to validate and support a specific moral order that order of the society out of which that mythology arose. All mythologies come to us in the field of a certain specific culture and must speak to us through the language and symbols of that culture. In traditional mythologies, the notion is really that the moral order is organically related to or somehow of a piece with the cosmic order.

He links the main function of mythology to be relative to the demands of a certain social setting, which constitutes the group which is bound by geographical boundaries, sharing same culture and developing common apparatus of collective memory. This group is reinforcing moral orders portrayed in the number of names and adjectives linked to narratives we use in order to realise a social morality. This social morality is described as a function, such as Educational, Pedagogical, or restraining functions, this in relation to magical mythology. Campbell explains that “through this third function, mythology reinforces the moral order by shaping the person to the demands of a specific geographically and historically conditioned social group.”(1988:04)

The second type of mythology takes a realistic form, since it is projected in the imaginative language coming in form of local and dialectal choices of names of animals and adjectives used in the past and perpetuated to our present. Thereby, we can find it in form of tropes and symbols, such as *‘Imahasi’* that is an apparatus of names of sub-seasonal timing, specific to some regions and metaphorical in nature. Yet, these narratives contains within a deep meaning of functional practical divisions used by farmers and livestock breeders.

Still, in Algeria we can find that not all regions work under the same apparatus, since the weather changes from one place to another. This formula of time organisation is not spread everywhere, this means that the geographical element is very important in determining the level of knowledge of these naming.

1.9 Myths’ Implications and Dimensions

The fluidity of myth as a concept and an entity allows it to be used in different times and convey different tasks. This concept is not restricted to fables, stories and theological studies but goes beyond them into a diachronic entity. Duch (2002) has pointed out that myths also perform historical and social functions ‘*they speak about the origins and evolution of all types of societies. And these narrations also propose political functions that “serve the self-presentation of consciousness of the identity of human communities”*’ (Duch, 2002, p. 88). If we reflect upon myth, we would somehow observe it as a single word with

omnifarious intersections. It could narrate the history related to paragons' great deeds and achievements, whether real or fictional. It could also play the role of a '*Trojan horse*' infiltrating into societies and shift its nature. Sometimes, myth is implemented as an ideology while taking the form of an abused tool to dominate and to restraint people's freedom, by constraining their minds. Since, not every myth is divine and Semitic in nature. When a myth doesn't serve its purpose by delivering people from evil or slavery, it becomes an omen, and still considered as a tool for indoctrination.

Myth is not always positive, it is somehow driven by subjectivity sometimes, and dire objectivity and cruelty some other times, but, what we need to know is that myth is biased. Yet, within every society, myth serves a number of people or groups, by serving a race, gender, or an ethnic group, it is somehow impossible to understand the nature of myth, for that we cannot change myth properties, but we can put it under scrutiny.

Eliade illustrates: 'Myths, that is, narrate not only the origin of the World, of animals, of plants, and of man, but also all the primordial events in consequence of which man became what he is today—mortal, sexed, organized in a society, obliged to work in order to live, and working in accordance with certain rules. If the World exists, it is because supernatural Beings exercised creative powers in the "beginning." But after the cosmogony and the creation of man other events occurred, and man as he is today is the direct result of those mythical events, he is constituted by those events'.

(1963:5-6)

In modern times, myth takes different forms and functions. They are evolved with the development of scientific and literal fields, as they sharpen it. The functions myths fulfil are somehow away from fiction, because of myth's operations and implications through time. As a result, new myths are constructed every day, while new people are idealized and looked at as apotheoses. For instance, modern myths are created or constructed to idealize a persona, a political movement or a religious sect, even if the group is limited in number. This kind of myths somehow suggest a creation of ideas to invite and gather followers, just like religious sects, public or secret, political parties, communities of practice etc., . Members' loyalty to these parties is related to the two psychological behaviours people embrace, '*illusion or delusion*'.

In addition to the option of mythical creations, myth can also be an abstract idea that cannot be realised in society, such as justice, or freedom, and the most crucial example we cannot escape is the myth of Education, especially in Algeria where the educational system is very far from reality.

Campbell explains that: “What we're learning in our schools is not the wisdom of life. We're learning technologies, we're getting information. There's a curious reluctance on the part of faculties to indicate the life values of their subjects.”

(23:1985)

The same ideological apparatus applies to our reality, where in fact learning itself is still questionable. In addition to Democracy, where everything is made in a form of a practical joke, where honesty and ethics are part of an abstract world that we might never give a corporeal realisation.

A religious man and a non-religiousman do not share faith. Yet, they share dreams, hopes, desires to live. A religious man may consider myth as a real entity, a dogma, and an axiomatic faith. This belief organises his life and helps him get through life's hardships. This man would take this myth and transform it into a concrete reality, which would help guide and direct him in life.

Campbell adds: ‘We were led to refer to it in order to show in what sense even the most avowedly non-religious man still, in his deeper being, shares in a religiously oriented behaviour. But modern man's "private mythologies-his dreams, reveries, fantasies, and so on-never rise to the ontological status of myths, precisely because they are not experienced by the whole man and therefore do not transform a particular situation into a situation that is paradigmatic” ...

(1955:211)

However, a non-religious man will not use myth in the same way a believer does, for that he is going to use the reverse technique, to refute the faith of the believer. Yet, both man no matter their differences, seek salvation and hope to realise their dreams in life, some of

their dreams could be realised, however, other dreams as happiness are never realised these unrealised mirage dreams, will be considered as a myth, the only place where two different beliefs agree on one point..

1.10 Myth, Politics and Bias

Myths are utilised to convey political and religious functions, and these functions could refer to the morals our society lacks such as creating a Utopian world. A place full of freedom and justice, what is believed to be the canons and rules to govern and organise people, and to establish order in societies. Some scholars as we saw before classified myths as either dogmatic beliefs revealed by God or manmade laws to organise life. However, these canons can be misused, twisted and edited somehow to attain personal selfish purposes.

One of the tools that strengthen myths, and give it a concrete existence rather than just axiomatic one, is ideology. It gives myth a platform or an agenda that is applicable either deliberately or unintentionally, this ideology could be personal or public. In the past, myths only empowered the status of men or women in society, by the rituals they were involved with, through the ritual of worship. For example: The worship of the goddess Ishtar '*the goddess of sacred prostitution*' in Ancient Algeria; which empowered the status of women, they were called Ullamat, whilst men were called Kalbim(dog) or Garim(cats). The power and status of individuals were related to the type of gods and goddesses they idealized and to the similarity of genders between the agent and the deity.

Their social status was somehow determined by these situations that were the core of the ancient societies. However in the recent era, the determinants of men and women's status are not religious mythologies, but something more complex. Thus, a field of a very high importance, and linked directly to human beings and their lives, and known as '*politics*'.

1.10.1 Myth and Ideology

Dealing with ideology and mythology it is very important, since it sheds the light on Monrong³⁵ views that show a consensus with North and Higgs' views. In his

³⁵ Cyril Morong. Mythology, Ideology and Politics. <http://cyrilmorong.com/MythEcon.htm>.

article "*Mythology, Ideology and Politics*", the consideration and the reflection on their approaches, elucidate common grounds of his definition of ideology with North's (1981) who defines ideology as: "intellectual efforts to rationalize the behavioural pattern of individuals and groups". This is how North defines Ideology, the intellectual effort to think about behaviours, that are conducted by either groups or individuals, these behaviours are not governed by divine rules, however they are innovations, and strategies taken by humans to attain a certain goal.

Ideology functions in different domains, including these domains we find politics. According to Higgs (1987) there are a multiple dimensions of how ideology can function within politics. He mentions that an Ideology should be coherent and comprehensive. Ideologies are the products of the so called politicians, and decisions makers: Ideologies constrain and propel change (political action), as they become prominent during social crises. However, leaders cause consumers to act through rhetoric. For Higgs, an ideology is successful because of its rhetorical Quality.

Moreover, Ideology is not very distinct from mythology, they are somehow linked, binary oppositions, in this sense; that these two concepts function in a social situation as one unit, how myth and ideology are blended is elucidated by Halpern, who sets a comparison of how ideology is explained. He sees that a myth as an antique ideology, a way of thinking, and a political tendency, that existed in antiquity. Yet ideology, in our time is another type of myth, but this time empty of all the religious components, somehow accompanied with shades of the leftover of some beliefs. However, antiquity and modernity, are what determine the difference between Mythology and Ideology, two faces for the same coin, the only difference between them, is the anachronistic usage of the term myth, that was later replaced with the word Ideology. To elucidate more "*The characteristic form of belief of antique or primitive man and ideology the characteristic form of belief of modern man.*"

(1961:131-135)

The underpinning of difference between myth and ideology was the concern of so many scholars who attempted to know if we can consider myth as ideologies and vice-versa. Amongst these scholars we find Eagleton (1991) who tried to fathom the relationship between these two terms. He raises the question: are myths the ideologies of the ancient societies or vice-versa? There are various common points and differences between myths and ideologies. Hereby, both myths and ideologies are social phenomena, and both influence their host society.

However, myth is more about metaphysics, world creation, sexuality, and death. It rotates around sacred rituals and the origin of human beings. Whereas Ideologies, are more about life, and society, they are pragmatic forms of speeches and discourses, they deal with questions such as power in society; its origins and how to obtain it, especially if we consider Ideology as a modern mythology.

Myths could be about primeval events as they could debunk or dehistoricize events, modify and alter them by giving them new forms, in a process of infinite repetitive events that occur in different times including the current one. Ideologies in contrast, always and often dehistoricize, but not when we talk about the modern history, since it is not yet gone to enter the state of change. There is a link between mythology and ideology, they obey mutual functions. These functions explain, decipher, and facilitate humans' lives.

according to Campbell (ibid) these functions are:

1. Mystical-Realizing: This mystical realising is about the beauty and the significance of the universe, and tells us about the significance of humans and their mystical experiences. Yet mystic is not always related to worship. Myth nurtures the universe with the option of mystery, and strengthens the importance of individuals' spiritual quest.
2. Cosmological dimensions: This function interprets and justifies human's existence using science and logic. Moreover, it also explains the nature of the universe. But, shows as a parallel dimension of mystical realisations.
3. Sociological: -This supports and validates a certain social order. These myths vary from place to place.
4. Pedagogical: -How to live a human life under any circumstances.

(1988:38.39)

Myths and ideologies are not always distinct, yet, we can always try to separate between the two phenomena. To some extent, ideology is somehow linked to mythology, for that myth, long ago, existed before ideology, and therefore, it shapes it. If we refer to Origins of Mythical and Ideological beliefs, we can see that myths are related to human experience, feelings, emotions, it is a humane production, whereas Ideology arises from a social situation, it is the procreation of one event in life, that it could be a backlash against one system, or against authority. Thus, before we saw that ideology is linked to power, it discusses it, debates with it, and attempts often, not if always to refute it and extinguishes it. Ideology is about demythologising events, or power, since the purpose is the regulation of a

situation.

However, people may not show their experiences overtly, they hesitate to express their experiences. Yet, they are ready to express their thoughts for a situation.

Ben Halpern argues "the "origin of ideology" is a topic logically subsequent to the "origin of myth". It would perhaps be more proper to speak of the "origin of beliefs" only in regard to myth, while in regard to ideology we are concerned rather with the "moulding of beliefs"

(1961:136-137).

The relationship between myth and ideology is apparent in their origin, for that one sprung from the other, myth was the residue of ideology in the past, after that myth went hidden, and if the term myth was anachronistic, and only used in form of ideology. Still, in the past when people spoke of myths, they directly linked them to the origin of belief, whereas Ideology is about the choice and the purpose of that belief.

1.10.2 Myth and Utopia

Halpern explains through the words of George Sorel: "*Myth leads to radical change, prepares men for combat*" (qtd. in Morong: 138) Whereas Utopia is the intellectual product. Myth is more about change with actions, when Utopia is the intellectual products and here Sorel separates ideology into two parts, "conventional lies" of a civilization.

In this sense, Ideology is the stupefying conventions that prevent people from having their choice, as it compels people to use their intellect to choose a side. The use of intellect is linked to the same mechanism we use in Utopia "*The intellectual product*". Therefore utopia is opposed to myth in the sense that it is about the conventional ideas set to convince people to do something or to follow a certain group, or to idealize an idea or a person, whereas myths call for Radical change.

Still, what if this ideology is only there to prevent people from being free? Since it compels them to follow a system or a group, and socialise them under the product of nothing, as they are acculturated to be nothing, what is important here is to distinguish myth from reality, or factual ideologies from axiomatic ones, and this is to move out of theory into

practical applications of systems, to have concrete results, this theorisation can be exemplified with education and how it is far from reality.

The second definition of ideology sees it as integrally related to myth, Halpern through Sorel's words elucidates explicitly the difference between myth and utopia. He defines myth as something that tells us, based on experience (and that signifies *communicates*). It could be a personal or private experience as dreams, out of free will, whereas, utopia is an intellectual product that is not personal but public, something shared by the '*collective memory*', that is fabricated and constructed for a situation and explains impersonal grasps. Thus, mythologized ideology is selfish product of self interest and personal gain, while utopia is an abstract objective that includes all individuals and seeks social change.

According to Sorel, ideology is only different from utopia, because it is linked to myth, for that ideology is linked to history and a specific period back in the past. Ideology is a rational structure; it communicates and deals with power, and narrates somehow the personal revolutions that are power driven. We here sum up that Ideology is a mythology used for selfish personal interests, while Utopia is a mythology used for unselfish impersonal purposes. The objective of Utopia is the promotion of society, while the purpose of Ideology is the promotion of self-interests.

On the one hand, ideology brings back dead myths that were oblivious and classified as historical experiences, and build them in the present. Moreover, it is the mechanism that empowers historical events, by giving them place in our time through social and revolutionary powers where the objective is merely personal. Utopia on the other hand, is the personal operator for public gain, for that it operates through things that are facts, but not felt, things empty of emotions and previous experiences, its essences are away from historical roots, and seek futuristic visualisations. Thus, it is the build-up of new ideologies that are not linked to history or to mythology, only to promote impersonal goals and social elevations.

Sorel traces the diffusion of myth through three historical phases, when myth is alive, it expresses the personal experiences of heroes and heroines, in a way that it stimulates themselves and the other individuals around. Secondly, Living myths are formed into

ideologies, it is the original aim of myth, since it transforms into an ideology, and we can somehow denote that Sorel inferred that, one heroic act that is under the scope of myth, can be later taken by a group in what is called an ideology. An act that stimulates individuals to carry out the heroic task that it was inspired from a mythology, which indicates that one unique experience, is becoming a shared, common experience, if not global through time.

Finally, Ideology may grow into something just like faith or beyond it, in a way that individuals tend to idealize a historical events or an individual and create new personal mythologies, shared by many. the example of creating new ideologies, that are beyond religious beliefs. In some societies, individuals follow and create ideologies starting from myths, to create an advanced ideology that could replace the system and convey more understanding and function.

“The transition to this culminating historic phase of a myth occurs when a system of proof (or explanation and justification) accepted by a restricted (or partisan) group becomes institutionalized as the general conventionalview of a whole people or church”

(Halpern: 140)

1.11 Conclusion

This chapter is the general theoretical debate of multiple aspects intersecting with mythology including gender. It is an attempt to clarify and facilitate the understanding of old and modern mythologies. Old mythologies are represented in form of the inherited oral and prosaic literature that was and still part of different civilizations. Yet, modern mythologies are represented in form of ideas that many individuals try to achieve in vain, their existence remains part of a mythology that has no existence in the real life.

Contemporary ideals such as justice, education, and democracy are types of mythologies. However,if we consider them to be myths does notmean they do not exist. Because, if they are realizedthis world would be perfect. Still, this world is a dystopian context, simply because its canons and rules are formulated by man, who is a fallible imperfect creature. Thus, creating a perfect strategy or an ideology is somehow impossible.

Tackling education from a mythical perspective is only taken after reflecting on

Campbell's model which considers myth as completing different functions such as Cosmological, Mystical, sociological and finally educational. Thus using mythology for educational objectives will have place in the fourth chapter. Moreover, we are going to deal with mythology as an educative tool. Moreover,

The focus in second and third chapter will be more on Algerian mythical narratives and their functions through pondering individuals' gender negotiations. We will also see how individuals perceive mythologies, and why they invoke them. The use of such narratives is accompanied with aims and intentions that are not explicit, and only clear when pondering them critically. Interestingly, these narratives are still used in rural areas, as they come in form of monstrous names and characters. These characters only come to attain a social goal as desired by the invoker.

In the end, reflecting on mythology will not stop at this chapter, since myth is a perpetual entity which occurs in every age and every period of time, myths are not just past event and stories. They ubiquitously appear in new forms as they are invoked, these narratives are always present in different forms. This shift of nature would make it difficult to recognize them, and only reflecting on them would help see them. Understanding myth is not an easy task since they are the amalgamation of past event and present actions, what is important is to know how to use them away from biased aims and misleading directions.

1.12 Original quotations

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"....., Myth as it exists in a savage community, that is, in its living primitive form, is not merely a story told but a reality lived. It is not of the nature of fiction, such as we read today novel , but it is a living reality , believed to have happened in primeval times, and continuing ever since to influence the world and human destinies"

(Malinowski, 1926: 177)

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"Myth is the ideology of the antique man, whereas ideology is the mythology of the modern man".

(Halpern, 1961: 135)

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“Myth as social charter” theory (1926) prefer instead to view myth as spelling out, in symbolic terms, associations between social roles and institutions on the one hand and psychobiological aspects of the myth tellers on the other. This view regards myth as cultural history only insofar as a particular society makes use of its myths to replicate or reorder its social experience. Myths are rarely, if ever, verbatim histories, although they probably can be demonstrated to reinterpret certain crucial events in the growth and development of individual life cycles’. (Malinowski, 1974:267-268)

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“Myth fulfils in primitive culture an indispensable function: it expresses enhances, and codifies belief; it safeguards and enforces morality; it vouches for the efficiency of ritual and contains practical rules for guidance of man. Myth is thus a vital ingredient of human civilization; it is not an idle tale, but a hard-worked active force; it is not an intellectual explanation or an artistic imagery, but a pragmatic charter of primitive faith and moral wisdom...”

(Malinowski, 1926: 177)

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“A mode of literary analyses in his work “Theorie et Parcours” (1992:72) suggests that: “Mythocritique is interested in the analogies that would exist between the structure of myth and text”

(Brunei, 1992:76)

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“Mythocritique does not examine only the latent aspects of a text, or the presence of the unconscious within it. Yet, it is interested in traditional myths, the collective beliefs that would construct a text, and those generally used by the author in full awareness”

(Sirois, 1992: 350)

‘This approach ponders the perspectives of the mythocritique theory, which wants to decipher large mythical orientations of historical collective cultural moments’

(Gilbert Durand, 1979:13)

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“Yes now what is Myth? The dictionary definition of myth would be stories about gods. So then you have to ask the next question: what is God? a god is a personification of a motivating power or value system that functions in human life and in the universe, the powers of your own body and of nature. The myths are metaphorical of spiritual potentiality in the human being, and the same powers that animate our life animate the life of the world. But also there are myths and gods that have to do with specific societies or the patron deities of the society. In other words, there are two totally different orders of mythology. There is the mythology that relates you to your nature and the natural world, of which you’re a part. And there is a mythology that is strictly sociological.’

(Campbell, 1988:28)

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“ Myth” means a ‘‘True story’’and, beyond that, a story that is most precious possession, because it is sacred, exemplary, and significant. This semantic value given to the term “ myth” makes its use in contemporary register somewhat equivocal.’’

(Eliade, 1963:1)

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“Everyone knows that from the time of Xenophanes who was the first to criticize and reject the “mythological” expressions of the divinity employed by Homer and Hesiod ___The Greeks steadily continued to empty Mythos of all religious and metaphysical value contrasted both with logos, and later, with historia. Mythos came in the end to denote “what cannot really exist. ‘On its side, Judaeo-christianity put the

stamp of "falsehood" and " Illusion" on whatever was not justified or validated by the two testaments”.

(Mircea, 1963:1)

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“Mythology is the song. It is the song of the imagination, inspired by the energies of the body. Once a zen master stood up before his students and was about to deliver a sermon. And just as he was to open his mouth, a bird sang, and he said: ‘this sermon has been delivered”

(Campbell,1988:27)

“Oh because a dream is a personal experience of that deep, dark ground that supports our conscious lives and myth is the society’s dream. The myth is the public dream and the dream is a private myth. If your private myth, your dream, happens to coincide with that of the society, you are in good accord with your group. If it isn’t, you’ve got an adventure in that dark forest ahead of you”.

(Campbell, 1988:48)

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“The people respond to the environment, you see. But now we have a tradition that doesn't respond to the environment -- it comes from somewhere else, from the first millennium B.C. It has not assimilated the qualities of our modern culture and the new thing...The people who can keep it alive are artists of one kind or another. The function of the artist is the mythologization of the environment and the world.

(Campbell, 1988:106.107)

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The mythmakers of earlier days were the counterparts of our artists’ ...’’ they do painting on the walls, they perform Rituals’’ (1988:107). While the second type of mythmakers Campbell mentioned are poets and shamans he states that : “There's an old romantic idea in German,

das Volk dichtet, ... whose ears are open to the song of the universe...’’

(Campbell,1988:107)

‘‘There's an old romantic idea in German, das Volk dichtet, which says that the ideas and poetry of the traditional cultures come out of the folk. They do not. They come out of an elite experience, the experience of people particularly gifted, whose ears are open to the song of the universe. These people speak to the folk, and there is an answer from the folk.....’’

(1988:107)

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‘‘....., The shaman is the person, male or female, who in his late childhood or early youth has an overwhelming psychological experience that turns him totally inward. It's a kind of schizophrenic crack-up. The whole unconscious opens up, and the shama falls into it. This shaman experience has been described many, many times. It occurs all the way from Siberia right through the Americas down to Tierra del Fuego.’’

(Campbell, 1988:107)

He adds: *‘‘the main motifs of the myths are the same, and they have always been the same. If you want to find your own mythology, the key is with what society do you associate? every mythology has grown up in a certain society in bounded field then they come into collision and relationship, and they amalgamate, The only mythology that is valid today is the mythology of the planet, and we don't have such a mythology. The closest thing I know to a planetary mythology is buddhism, which sees all beings as Buddha beings. The only problem is to come to the recognition of that. There is nothing to do. The task is only to know what is, and then to act in relation to the brotherhood of all of those beings’’.*

(Campbell, 1988:27-28)

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“there’s this ethical contradiction mentioned in your book, quoting Exodus: “Thou shalt not kill, thou shalt not covet thy neighbor’s wife -- except abroad. Then you should put all males to the sword, and the women you shall take as booty to yourself.” That’s right out of the Old Testament”

(Campbell, 1988:215)

“Now, today there is no out-group anymore on the planet. And the problem of a modern religion is to have such compassion work for the whole of humanity. But then what happens to the aggression? This is a problem that the world is going to have to face -- because aggression is a natural instinct just as much as, and more immediate than, compassion, and it is always going to be there. It’s a biological fact”

(Campbell, 1988:215)

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‘True stories in the first place all those which deal with the beginning of the world; in these the actors are divine beings, supernatural, heavenly, or astral. Next come those tales which relate the marvelous of the national hero, a youth of a humble birth who became the savior of his people freeing them from monsters, delivering them from famine and other disasters, and performing other noble beneficent deeds. Last come the stories which have to do with the world of the medicine-man and explain how such-and-such a sorcerer got his superhuman powers, how such-and-such an association of shamans originated, and so on. The ‘false’ stories are those which tell the far from edifying adventures and exploits of coyote, the prairie wolf’.

(Eliade, 1960:191)

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‘They are true in different senses. Every mythology has to do with the wisdom of life as related to a specific culture at a specific time. It integrates the individual into his society and the society into the field

of nature. It unites the field of nature with my nature. It is a harmonizing force. Our own mythology, for example, is based on the idea of duality: good and evil, heaven and hell. And so our religion tend to be ethical in their accent. Sin and atonement.....'

(Campbell, 1988:66)

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"You see, religion is really a kind of the second womb, it's designed to bring the extremely complicated things, which is human being, to maturity, which means to be self-motivating, self-acting. But the idea of sins puts you in servile conditions throughout life"

(Campbell, 1988:66)

"This is why myth cannot be related without regard to circumstances. Among many tribes they are not recited before women and children, that is, before the uninitiated. Usually the old teachers communicate the myths to neophytes during their period of isolation in the bush, and this forms part of their initiation."(1963:9.10) .R. Piddington says to Karadjeri: "The sacred myths that women may not know are concerned principally with cosmology and especially with the institutions and the initiation ceremonies"

(Eliade, 1958:115)

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"This custom survived even among peoples who have passed beyond the archaic stage of culture. Among the Turco-mongols and the Tibetans the epic song of Gesar Cycle can only be recited at night and winter". The recitation is assimilated to powerful charm. It helps to obtain all sorts of advantages, particularly success in hunting and war...."

(Eliade, 1963:10)

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'We need myth that will identify the individual not with local groups but with the planet. a model for that is the United States. here were

thirteen different little colony nations that decided to act in the mutual interest, without disregarding the individual interests of any one of them.’’

(Campbell, 1988:30)

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’’.....But there is a fourth function of myth, and this is the one that I think everyone must try today to relate to -- and that is the pedagogical function, of how to live a human lifetime under any circumstances. Myths can teach you that’’

(Campbell, 1991:39)

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’’The two oldest of these modes seem to be language and myth. Since both are of prehistoric birth, we cannot fix the age of either; but there are many reasons for regarding them as twin creatures. The intuitions about nature and man reflected in the oldest verbal roots, and the processes by which language probably grew up are the same elementary intuitions and the same processes which are expressed in the development of myths’’.

(Cassirer, 1946:3)

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As the Sophists and Rhetoricians vied with each other at this intellectual sport in plato's day, so the Stoics and Neoplatonists did in the Hellenistic period.....of etymology, that served as a vehicle for such research. Here in the realm of spooks and daemons, as well as in the higher reaches of mythology, the Faustian word seemed ever to hold good: here it was always assumed that the essence of each mythical figure could be directly learned from its name.’’

(Cassirer, 1946:3)

’’Under language and myth there is always this idea of Indirect, covert

unconscious "grammar" of experience, that is away from logical thought, for that this implicit thoughts that are not logical could be related to a personal repertoire."

(Ibid, 1946:10)

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"Philosophical and scientific mythology, too, seemed to accept this assumption. What in the spirit of myth itself functions as a living and immediate conviction becomes a postulate of reflective procedure for the science of mythology: 'the doctrine of the intimate relation between names and essences, and of their latent identity, is here set up as a methodological principles.'"

(Cassirer,1946:3)

"For him, myth is neither a transformation of history into fabulously legend nor is it fable accepted as history...What we call myth is, for him, something conditioned and negotiated by the agency of language; it is, in fact, the product of a basic shortcoming, an Inherent weakness of language. All linguistic denotation is essentially ambiguous and in this ambiguity, this "paronymia" of words lies the source of all myth."

(Cassirer, 1946:3)

"Myth "Means a" True story 'and, beyond that, a story that is most precious possession, because it is sacred, exemplary, significant. This semantic value given the term " myth" makes its use in contemporary parlance somewhat equivocal."

(Eliade, 1963:1)

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'On the other hand psychoanalysts and many anthropologists have shifted the problem to be explained away from the natural or the cosmological towards the sociological and the psychological fields. But then the interpretation becomes too easy'

(Levi-Strauss 1955:429)

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“To invite the mythologist to compare his precarious situation with that of the linguist in the pre-scientific stage is not enough. As a matter of fact we may thus be led only from one difficulty to another. There is a very good reason why myth cannot simply be treated as language if its specific problems are to be solved; myth is language: to be known, myth has to be told; it is a part of human speech. In order to preserve its specificity we should thus put ourselves in a position to show that it is both the same thing as language, and also something different from it. Here, too, the past experience of linguists may help us. For language itself can be analyzed into things which are at the same time similar and different”.

(Strauss, 1955:430)

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“Myth is something beyond language; this difference is related to the semantic and the timely characteristics that are empowered due to its complexity. Myth belongs to the same category of language which is very important to look to the linguistic side of myth. He asserts that: Although myth belongs to the same category as language, being, as a matter of fact, only part of it, language in myth unveils specific properties. Those properties are only to be found above the ordinary linguistic level; that is, they exhibit more complex features beside those which are to be found in any kind of linguistic expression”.

(Levi-Strauss, 1955:431)

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“The third function of a traditional mythology is to validate and support a specific moral order that order of the society out of which that mythology arose. All mythologies come to us in the field of a certain specific culture and must speak to us through the language and symbols of that culture. In traditional mythologies, the notion is really that the moral order is organically related to or somehow of a piece with the cosmic order.

(Campbell, 1988:77)

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Eliade illustrates: 'Myths, that is, narrate not only the origin of the World, of animals, of plants, and of man, but also all the primordial events in consequence of which man became what he is today—mortal, sexed, organized in a society, obliged to work in order to live, and working in accordance with certain rules. If the World exists, it is because supernatural Beings exercised creative powers in the "beginning." But after the cosmogony and the creation of man other events occurred, and man as he is today is the direct result of those mythical events, he is constituted by those events'.

(Eliade, 1963:5-6)

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"What we're learning in our schools is not the wisdom of life. We're learning technologies, we're getting information. There's a curious reluctance on the part of faculties to indicate the life values of their subjects."

(Campbell, 23:1985)

'We were led to refer to it in order to show in what sense even the most avowedly non-religious man still, in his deeper being, shares in a religiously oriented behaviour. But modern man's "private mythologies-his dreams, reveries, fantasies, and so on-never rise to the ontological status of myths, precisely because they are not experienced by the whole man and therefore do not transform a particular situation into a situation that is paradigmatic'...

(Campbell, 1955:211)

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"The characteristic form of belief of antique or primitive man and ideology the characteristic form of belief of modern man."

(Halpern, 1961: 135)

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“The "origin of ideology" is a topic logically subsequent to the "origin of myth". It would perhaps be more proper to speak of the "origin of beliefs" only in regard to myth, while in regard to ideology we are concerned rather with the "moulding of beliefs”

(Halpern, 1961:136-137)

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“The transition to this culminating historic phase of a myth occurs when a system of proof (or explanation and justification) accepted by a restricted (or partisan) group becomes institutionalized as the general conventional view of a whole people or church”

(Halpern, 140)

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Chapter Two: Algerian Mythical Narratives Through the lens of Gender Profiling Informants and Mapping Characters

“The third function of a traditional mythology is to validate and support a specific moral order that order of the society out of which that mythology arose. All mythologies come to us in the field of a certain specific culture and must speak to us through the language and symbols of that culture. In traditional mythologies, the notion is really that the moral order is organically related to or somehow of a piece with the cosmic order.

(Campbell, 1988:77)

2.1 Introduction

This chapter ponders and discusses myths and gender negotiations inside and outside narratives by relating to various theoretical frameworks. These frameworks are set upon Campbell’s model of functions ‘*Mystical, Cosmological, sociological and Pedagogical*’. Moreover, it lists the different of famous Algerian local myths in the western region and compares them to other local regions with few cultural distinctions. However, the main focus is going to be on the classification of the collected information through the ‘profiling informants’ method while recording both written and oral narratives. Accordingly, this chapter will be the threshold that contains raw materials and the corpora to draw our analytical third chapter.

Accordingly, we would also attempt to uncover other hidden functions that are not included in the model of Joseph Campbell. These functions are hypothetically related to the Algerian reality under the scope of relativity and context that is only exposed when pondered critically in comparison with the Greek and world mythologies.

In this sense, the purpose of this work is not limited to etiological narration of mythological pieces alone. However, it extends to the interpretation of functions and roles, and the assessment of both laypeople and literates' perception of these narratives. We will attempt to link the narratives with their social aspect, and classify them in accordance to charter and etiological mechanisms. Surprisingly, the aim is to measure the panoptical level of myths as well as categorising them using Joseph Campbell's model of functions.

For more intricacies, the focus in this chapter will be about the shift from general theoretical framework into specific practical one. Still, it somehow ponders the western region of Algeria that is distinguished by its /*Darja*/ linguistic variety '*Algerian Dialect*'. Thus, it is going to embark on the transliteration¹, codification and the collection of local Algerian myths using equivalent codes from Arabic to Latin. Moreover, it will classify them in separate profiles in term of power, gender, and ideology.

Thereby, the attempt is to link the theoretical debate with the analytical one. Nevertheless, a myth is not always past events, it changes through time, and takes new forms E.g.: Myths of Justice, Education, and Democracy. In addition to the reverse techniques that are used to debunk and dismantle the essence of ideologies and mythologies which could be considered as the centre of different societies.

2.1.1 An Overview of the Algerian Myths

The conceptualisation of mythology is a grandiose long going process that is not restricted to a sole time or place. Accordingly, scrutinising myths in general is determined by the accessibility to the culture and time wherein these myths occur. This endeavour is a laborious theme as it may coincide with different analogies and discrepancies, in addition to the unavailability of the human and material resources or records. These narratives are the extrapolations of ancient oral chanting or recitations of what is considered by some people as an obsolete heritage. More specifically, considered as in oblivion and categorised as "Apocryphal²".

¹**Transliterate:** verb write or print (a letter or word) using the closest corresponding letters of a different alphabet or language. See appendices.

²**Apocrypha (apocrypha)** writings or reports not considered genuine. Origin: Middle English: from ecclesiastical Latin apocrypha (scripta) 'hidden (writings)', from Greek apokruphos, from apokruptein 'away'.

These references entail concrete written records, in addition to some apocryphal narratives residing at the level of the social “*collective memory*”³. Yet, the absence of agreed references may result in the absence of originality and change mythical narratives in terms of language and meanings. In addition to that, it provides us with different variations of a sole mythology taking into considerations the different regions and dialects existing within the same country such as Algeria.

Algerian myths are on the one hand, an extension of worldly myths. Moreover, they do not always refer to struggle between gods and goddesses, or between heroes/ heroines and monsters, or even between good and evil. These binaries are restricted within the function of ‘*Entertainment*’, and go beyond it into various dimensions and interplays. On the other hand, they are an amalgamation of fictional and true narratives with specific characteristics. They are used for the sake of attaining a social goal, either ‘*Divine or Educational*’ purposes that could be described as ‘*function*’. Moreover, most of these functions are only completed through repetition, narration and the invoking of these narratives in relation to the context in use. Accordingly, one narrative may have multiple functions that are determined by the either explicit or implicit intentions of the invoker.

As any world mythology, Algerian myths are not only restricted to the present, they stretch out to the period before the arrival of Christianity as it is known by historians ‘*Ancient Algeria*’ or ‘*Barbaria*’. They are a continuum of social rituals and events within society. Yet, these myths tend to occur ubiquitously even when dealing with science.

This scientific example of the snake and the cup in medicine is understood omnivorously. Still, the most spread response from laypeople when asked about the origin of the snake and the cup in pharmaceutical shop signs would be related to the fact of extracting antidotes from poison hence regenerating health. Moreover, the snake also has

³Collective memory: is defined by the online oxford dictionary as, the memory of a group of people, passed from one generation to the next. Eviatar Zerubavel (2003) defines the collective memory as more than just an aggregate of individuals' personal memories, and such inevitably personal relief maps cannot possibly capture what an entire nation. For example, *collectively* considers historically eventful or uneventful. To observe the social 'marking' of the past, we therefore need to examine the *social time lines* constructed by entire mnemonic communities. For that we must turn to unmistakably social sites of memory." Eviatar Zerubavel, *Time Maps: Collective Memory and the Social Shape of the Past* (Univ. of Chicago, 2003), 28.

a link to biblical stories, as Moses lifted up the brass serpent, curing the Israelites from poisonous snake.

The semiotic critical scrutiny of similar narratives may uncover the reason behind such a symbol and explain the fact that it is actually related to *Esculape*, or *Ascaulip* the god of health, son of Apollo. A pagan deity worshiped in ancient Algeria and symbolised by the snake. Surprisingly, this symbol is widespread in different societies including the Algerian, but not known for its real signification.

Laypeople would give you the simplest definition concerning the poison neglecting its link to ritual and worship. This narrative falls in the axis of the cosmological and the educational functions of myth. This significance is ignored by many for various reasons, such as the lack of the succinct etymological symbolic information and the necessary mental tools to process and fathom it. Another example is the myth of the Cyclops, the first idea that crosses our minds when hearing that term is a one-eyed giant monster, neglecting that '*Cyclopia*' is a mutational disease that occurred in ancient Greece with pregnant women who took a certain type of herbs.

Algerian myths are very similar in form to the other worldly mythologies, they both narrate stories of supernatural creatures, that are either a threat to humans, or divine spirits which look after people. We may distinguish various discrepancies in terms of functions and purposes. They are used for the sake of strengthening or disempowering a situation or an agent. These agents are made in form of oppositional binaries such as male/female. In addition to that, they are used to attain a social purpose that cannot be realised through normal methods, and here we summon the abnormality to reach a certain reality such as monitoring and controlling kids' behaviours.

However, Algerian rural regions share similar myths, but express them differently. This difference can be either linguistic or ritualised. In the sense, you would never find the exact myth in two different places. For example, when moving from Mascara to Sidi Bel Abbes some myths are never narrated in the same way.

These discrepancies amongst myths at the level of symbols are not something negative, as long as they express the way people create them to project and accomplish a

social phenomenon. However, there is a noticeable difference at the level of the narration of one myth in two different places sharing the same culture, such as the Kabylia region vis-à-vis other regions is a specificity which goes back to the unavailability of a written records.

These written records could preserve mythical narratives from loss, innovation and addition, just as the other world myths. Ergo, help memorise them instead of using a limited changeable collective memory that is reduced by time due to the disappearance of story tellers, elderly people and Griots. These references could help people extract the right information from a variation of narration that is relative to wherein myth dwells, and to the social purposes it conveys.

2.2 Methodology

This work focuses on using direct interview with two different categories of people, laypeople and Educated. Except that laypeople consist of two categories of people those who are able to read, and those who are not. It also includes profiling informants method, to collect and assess the perception of myths in terms of functions, gender and scale of belief.

2.2.1 Transliterating Narratives

The collected data is transliterated according to the Romanisation of Arabic model of transliteration i.e. “*Romanised Arabic Transliteration*⁴”. Each narrative is put in form of Latin alphabets that is parallel to the Arabic phonemes.

2.2.2 Typology of Characters

This chapter contains detailed corpus that is collected through the method of profiling informants. It is also going to unfold to describe various mythical characters using the method ‘*Typology of Characters*’. At first, we are going to deal with different profiles and answers of informants, as they describe or introduce narratives and their various characteristics in terms of type, function, and gender affiliation. While the latter, use the

⁴**Romanisation of Arabic:** Different approaches and methods for the Romanization of Arabic exist particularly for the consonants that have no equivalent in the Latin Alphabets. Thus a system of alphabets and symbols is designed to symbolise and facilitate conversion of words and understanding them.

previous method to construct a map of characters, and try to differentiate their interplays and roles within each context.

2.2.3 Profiling informants' method

This method was introduced in two different ways according to type of the target population. The first delivery was in form of an interview especially to laypeople that were consisted of farmers and elderly people. Some of these informants could neither write nor read, which allowed me to request a meeting and set up a number of questions that are related to the type of narrative. Choosing a category of elders was done on purpose, as they represent the category of people who memorise and remember the old narratives. The new generation or youngsters are mostly listeners and receptors of these narratives that they hardly memorise.

It also allowed me to ask questions about other narratives that are not famous within the region. This approach permitted me to have an access to a bulky sum of data through notes taking and data collecting. In addition to profiling individuals in terms of personal descriptions, setting, and various detailed elements as mentioned in the samples.

The second type of informants are educated or learners in addition to autodidacts who were able to read. Therefore, they were requested to write their answers for the questions in their mother tongue and their collected data were later translated and transliterated. This method allowed me to take notes and register information, and profile individuals in terms of personal descriptions, setting, and various detailed elements as mentioned in the forms.

Due to time constraints and the unavailability of many informants, the collected data are limited to a number of feedbacks that are used to construct the corpus. The corpus is later used in the analytical part. Yet, what is important is the variety of information and interpretations given by different informants for the same narrative. As a result, we could construct different critical standpoints what paved the way for unlimited intricacies. Some sections were filled after thorough analyses of informants' feedback, as shown in the part of '*Gender affiliation*' and the '*narrative's functions*' in the profile.

2.2.4 Informants' Profiles

The following forms are the collected data from different informants in different settings. It stands for feedback given by both laypeople and literates. Moreover, it describes the setting of all interviews with the different informants, and contains many aspects.

The Informant profile was presented in form of direct questions, followed by the researcher's explanation for narratives. However, informants' awareness about these mythical narratives suggested asking them to give their opinions and explanations.

All profiles stand for both laypeople and literates answers and reflections about these some famous local narratives. Yet, they were also asked about non local narratives to see the degree of awareness of all national mythological pieces. As a result, a comparison took place, followed by various intricacies and extrapolations.

The only exception in these profiles is the critical standpoints the researcher provide for '*Gender Affiliations*' and '*Narrative's functions*'. The researchers gave different interpretation of the informants' behaviour and tendencies by observing informants' reaction to the narrative. Moreover, used Campbell's model of functions, yet, functions were not limited to the previous models alone, since there are other additional functions embedded with each narrative.

The physical characteristics of the informants are not a critical variable during the profiling process. Yet, they were needed to draw a picture of their features. However, gender and age are needed to determine gender bias and difference in a single or two different narratives from different angles. Moreover, the age of the informants is needed to pinpoint informants who take part in shaping the collective memory of society by storing, saving and narrating these narratives

The different personal features of individuals including age are quite important in setting up the discrepancies of responses informants provided. It was necessary to draw an image of the type of informants we investigated including their personal details.

First narrative: /*āruse'sm*>/

/The Bride of Heaven/

Informant Profile N°01

Gender: Female

Physical: Slim (horizontally challenged), Normal length, dark hair, hazel eyes

Age: 46

Social category: House keeper (laywoman)

Context: At her place. Home

Description of place: Dhayatown (Bossuet) a small village located in the mountains near the province of Sidibel Abbes; it is cold in winter and warm in summer. It is famous with agriculture and freshwater sources.

Time: The meeting took place on Monday at 13:30 Midday after lunch-time till 14:30 (A duration of one hour)

Event: Private (Home)

Story Content: The story is about /*āruse'sm*>/, a local legend about a woman who resides up in the sky, a Goddess-like, or a monster like. She is considered as a frightening nymph-like, a woman notorious for her vicious superpowers. She might appear at any second to bring wrath and despair by striking her victims who watch the Mirror at night, or watch him/her-self in the mirror repeatedly''

If audio recording: The informant declined of having the conversation recorded.

If video-taped: The informant declined having the conversation taped

If note taking: An informant was required to provide a possible amount of information relative to the narrative. As a result, she could give a personal overview concerning the narrative of /*āruse'sm*>/, she said' /*āruse'sm*>/ is a powerful /*Jiniya*/ or nymph-like. It resides in the sky and cause paralysis to those who watch mirrors nonstop at night. It is real, and capable of hurting people. Yet, we do not always wait for it to appear, we use it to frighten kids and even adults from using mirrors a lot at night.

She adds: "*that's the only way to stop someone from staring at the mirror all night long*" she stated that the purpose of invoking this creature is not always to have it present;

she said “Sigh. Even Though we always frighten kids with this creature, we do not always hope to have its presence real”⁵

Author: A public narrative narrated by elders both males and females and parents

Apocrypha: This narrative is not a genuine resource or a confirmed legend yet it is too strong to be just an apocrypha

Types of narration: The type of this narrative can be classified within various oral representations

Tale: It could come in the form of kids' tale.

Legend: Local rural legend told in different regions.

Report: not a report

Function of the narrative: The function of this narrative is Educational even though heaven-related narrative. It is not Cosmological for that it does not include prayers or worship rituals, but consist of mystical elements

Gender affiliation: The depiction of a female monster in a status of divinity.

First Narrative: /*ārus'sm*>/

/The Bride of Heaven/

Informant Profile N°02

Gender: Male

Physical: Mid-weight, tall, dark hair, black eyes

Age: 56

Social category: Autodidact, French period Education

Context: Informal on the road in a car, then at his Shop

Description of place: Dhaya is a small village located in the mountains near the province of Sidibel Abbes. It is a cold area cold in winter and warm in summer. It is famous with agriculture and freshwater factory.

Time: The meeting took place from 15:30 to 16:45 (Evening)

Event: Public

Story Content: The story is about /*ārus'sm*>/, a local legend about a woman who resides up in the sky, a goddess-like, or a monster-like, that is known to the westerners as the *Bloody Mary*, which resides in the mirror. She is considered as a frightening nymph-like, a woman

⁵ (MOT) my own translation

notorious for her vicious superpowers. She might appear at any seconds to bring wrath and despair by striking her victims who watch a mirror at night, or watch him/her-self in the mirror repeatedly’’

If audio recording: The conversation went through note taking and vocal recording.

If video-taped: Not video taped

If note taking: Notes were taken to assure the collection of all details

Author: Parents generally

Apocrypha: These narratives are mere tales not recorded or shared within academic writings

Types of narration: The type of this narrative can be classified within various oral representations

Tale: The narrative in hands is a tale that has no written form.

Legend: It is also considered as a rural legend

Report: Not a report

Function of the narrative: The purpose of this narrative is 'educational' entertainment and the spread of awareness of the inappropriateness of mirrors' usage, which could result in bad habits and narcissistic tendencies.

Gender affiliation: The informant shows no gender standpoints, for him this legend is not invoked for chauvinist purposes. And the fact of summoning a female furious spirit is not due chauvinistic emotions raised by males against females. The birth of this legend as a female monster could be mere fun and nothing more.

Second Narrative: / ārus 'Imatar // Tisilit/

/Rain's bride/

Informant Profile N°01

Gender: Female

Physical: Average weight/Medium height, veiled, fair skinned.

Age: 30

Social category: University wit, enrolled for postgraduate studies

Context: Public place, University

Description of place: At the campus of Sidibel abbes, Department of foreign languages.

Time: On Sunday, December 8th at 10 am

Event: Public belief and superstition.

Story Content: The story is about */Tisilit/* or */ārus‘lmatar/*, in English it means the Rain's bride, people refer to it with many names in Kabylia region including the rainbow. She is a divine woman who chose to save her region of rain by choosing

If audio recording: Not recorded

If video-taped: Not taped

If note taking: Notes were taken and saved

Author: This narrative is famous in the Kabylia region; it is invoked by women mostly in wedding occasions as they call any new wedded bride by the name */Tisilit/*.

Apocrypha: This story is not an Apocrypha, there are written records about it in different languages, Arabic, Berber, French, and English

Types of narration: This narrative comes in different forms but the most famous form is the oral one since the legend is summoned for superstitious purposes within marriages, as it comes in form of rituals

Tale: It states the ability of women to save both earth from dying and protect humans from extinction due to its ability to grant fertility and facilitate procreation. This Apocrypha has a relation to the myth of Gaia and why women are dangerous creatures due to their close relation to nature. But, the main point is that newly wedded women are receiving farewell with water poured in front of them as a summon of bliss by the spirit of */Tisilit/*, who is going to bless this marriage and increase brides' fertility. Interestingly enough, a bride is called */Thisyit/* while the groom is called */Thisyi/*, which is very close to the label */Tisilit/*.

Legend: This story is considered as a legend since the heroine was mortal, but later moved out of the legend-scape, as the heroine moves out of the mortal state into divine immortality.

Report: The narrative in hands has many aspects in relation to divinity, immortality, and fertility. It also stands for belief in Kabylia region. However, this narrative is not well spread outside Kabylia and Chaoui regions. It may exist but in a parallel narrative */ārus‘lmatar/* take other names such as */gū>nja/*.

Function of the narrative: The narrative in hands includes mystical and cosmological function, it includes both spirituality and procreation

Gender affiliation: Gender affiliation within this narrative upholds women's superiority in different terms by linking creation and fertility to them. It shows that women are not just mortal creatures as they function as deities by giving life to other creatures. These women play the role of deities and deserve not to be considered as mortals but to be seen as meta-

humans. Some scholars used to consider women as dangerous creatures for their close nature. But, considerations would change according to the context.

Second Narrative:

/ārus‘lmatar//Tisilit/

Informant Profile N°02

Gender: Male

Physical: Midweight, tall, blue eyes, fair skinned.

Age: 27

Social category: Berber ethnicity, University wit. Enrolled on his second year, Phd studies

Context: Private, Home

Description of place: The meeting was held in Telagh, province of SidiBel Abbas, at the place of the Informant

Time: Saturday, November. 30th Lunch time at 13 pm

Event: Public, summoned in weddings.

Story Content: The story is about */Tisilit/* or */āruslmatar/*, in English it means the Rain's bride, people refer to her in Kabylia region with many names including the rainbow. It is a divine woman who chose to save her region of drought through sacrifice. Yet this narrative is not famous in this region precisely.

If audio recording: Recorded

If video-taped: Not taped.

If note taking: Notes taken and saved.

Author: The informant states that the narrative is a replica of other similar narratives taken from other cultures since denoting its original source is somehow impossible.

Apocrypha: This narrative exists in different languages in form of prose.

Types of narration: The main purpose of this narrative is not just for the sake of good luck, but also for the sake of worship for the ancient god */AnZ>ar/* in the Kabylia region, a pagan god who was believed to bless agriculture.

Tale: This narrative is not considered as a tale.

Legend: The legend of */ārus‘lmatar/*, is also accompanied with a god called */AnZ>ar/* worshiped in the past, this ritual has a different legend unlike the narrative of */Tisilit/* but with the same functions.

Report: The narrative in hands changes according to the gender and the background of the informant. For women, it seems very enthusiastic and interesting to have a narrative that empowers and emancipates women out of their bodies. But for men, it could be a threat as it limits them to the extent of their bodies. Yet, the informant believes that without men women would never procreate, therefore women should not be driven by emotions of superiority and remember that their fertility and procreation is always linked to men's seeds.

Function of the narrative: There are multiple functions within this narrative as we mentioned in the report before which are mystical and cosmological. Still, for the informant, the mystical aspect is more important as this narrative explains not only how this spirit grants bliss to the invocers, but shows the importance of worship of some old gods which is spread in form of secret rituals in different regions, some people maybe are not aware of their actions but still do it unconsciously as an inherited convention.

Gender affiliation: The informant did not react positively, especially, when knowing that women think they are superior to men due to this belief. The informant started giving arguments and defended his position as man. But, he was not in an androcentric state and kept balance as he managed to elaborate using reasonable and succinct facts by showing the importance of both individuals '*male and female*'. The informant also described the narrative as a deprived one, since it stresses the importance of one gender at the expense of the other.

Third Narrative:

The Myth of /Tergu/

Informant Profile N°01

Gender: Female

Physical: overweight, tall, black eyes, white mat skin.

Age: 55

Social category: Housewife, Primary school level.

Context: Private, Home.

Description of place: The meeting was held in Dhaya, Province of Sidi Bel Abbes, at the place of the Informant

Time: Noon time

Event: Public

Story Content: This local narrative is not related to beauty. It was used to monitor and adjust kids' behaviour. The myth of /Tergu/ a scary strong woman that roams the streets

during the noon-time and napping time / *'lmgil'*/ she would strangle any child she finds in the streets.

If audio recording: not audio recorded

If video-taped: Not video taped

If note taking: Notes were taken

Author: The birthplace of this myth is Mascara region, it has no official source.

Apocrypha: This myth could be considered as an Apocrypha, since it has no official sources.

Types of narration: This narrative cannot be classified as a myth, according to mythical classification this narrative is more about monstrous creature with a female gender.

Tale: This narrative is somehow used for the sake of fun. It is a way to frighten and restrain individuals' behaviours especially kids

Legend: This narrative is far from being a legend, since legends have a small proportion of reality.

Report: The narrative in hands is both a tale and a legend, since *'Tergu'* is not just a woman but a monster. It lurks in the streets chasing and stalking kids, and ends up kidnapping them if they misbehave.

Function of the narrative: This narrative has two main functions. Firstly, it entails a mystical ambiguous function which is related to the faceless expressions of this female monster, and to her evil nature. It also entails the relationship between evil and women. Secondly, it has educational restraining function since it is used to monitor and control kids, since, the invokers of this myth do it for fun and try always to frighten kids by restraining their movements outside in the burning sun, not to have strokes or hurt them.

Gender affiliation: This narrative contains misogynist features, by tagging the female gender with monstrous features, linking femaleness to evil. Yet, we never heard of a woman abducting kids and strangling them in other cultures except for the Bogeyman that comes to abduct and punish kids who are bad. But, the only available source of fear in the past in the Algerian society was this kind of narratives that are summoned as an alternative to the other reasonable methods. Interestingly, these narratives expose the efficiency of such means that are away from reasonable ones, they also proved to have more effectiveness when the monster's gender is female.

Third Narrative:
The Myth of /Tergu/
Informant Profile N°01:

Gender: Male

Physical: normal weight, tall, Green-eyed, white skin.

Age: 27

Social category: University wit, Middle class

Context: Outdoors

Description of place: The meeting was held in Telagh, Province of SidiBel Abbes, near the place of the Informant.

Time: Evening around 16:00

Event: Public

Story Content: This local narrative is not related to beauty, still used to monitor and adjust the behaviour of kids. The myth of /Tergu/ a scary strong woman, who roams the street during the noon time and napping time /'lmgil/ she would strangle any child she finds in the streets.

If audio recording: not audio recorded

If video-taped: Not video taped

If note taking: Notes were taken

Author: The birthplace of this myth is Mascara region, it has no official source.

Apocrypha: This myth could be considered as an Apocrypha, since it has no official sources.

Types of narration: This narrative cannot be classified as a myth, according to mythical classification this narrative is more about monstrous creature with a female gender.

Tale: This narrative is somehow used for the sake of good fun, away from frightening and restraining individual behaviours especially kids

Legend: This narrative can also be a legend

Report: The narrative in hands is not about real characters; /Tergu/ is not just a woman but a monster that is lurking in the streets chasing kids. Therefore, the function of this legend is educative more than just mere entertainment.

Function of the narrative: For this informant, this narrative is not a real event or story, it is just a creation of mind, and a story made to monitor the behaviour of the

targeted individuals. It has two functions, mystical and educational, since it is about mystical stories, and educational due to its relation with behaviour monitoring.

Gender affiliation: For this informant, this narrative has no gender affiliations. Thus, it doesn't target any man or women precisely. Even though, it is talking about a female monster. For him this myth is just a creation of mind, and a narrative that would only contribute in entertaining and scaring kids. Accordingly, in the past there were no modern means for entertainment, especially with the absence of technology. Thus, summoning this kind of narratives provided amusement for folks and their kids.

Fourth Narrative:

The Myth of /ḡu>nja / or /bu>ḡanju/

Informant Profile N°01

Gender: Male

Physical: Average weight, tall, Green eyes, Fair skinned.

Age: 27

Social category: University wit, Middle class

Context: Outdoors

Description of place: The meeting was held in Telagh, Province of Sidi Bel Abbes, near the place of the Informant

Time: Evening around. 16:00

Event: public

Story Content: This narrative differs from one place to another, for this informant; it is known that people and especially kids go out to the streets to sing a song related to /ḡu>nja/ or /bu>ḡanju/ and collect ingredients from different houses to prepare a meal as they take a big spoon and put some clothes on it. As a result, they hope to get them close to God and bless them with rain. This ritual is very dangerous for its direct link with the world of demons since water is not only a good element as it contains evil within it since spirits reside within, therefore people are very careful particularly this day.

Another informant lady stated: “/buḡanju de>r ‘el āta>č ya> rabi> qawi ‘elrače>č, weljelbanaāetče>nawesqihaya> mula>na, welfu>l newer wesfa>rwesqi>h

yebu'enwa>r"In clear from: *'/Buganja⁶ Dar el'akash, Ya Rabi kawiel'reshresh, weljelbanaatshaana, waiskihayamolana, wel foul nawarwasfar ,iskihyabolanwar'⁷/*

Villagers and peasants ask God to give them water to quench earth's thirst. This chanting is a ritual performed by people as they ask God to give them water. However, this narrative is different from the one of */ārus'lmatar* that was the source of rain for people, her chaste spirit and her divinity that she gained through her meditation brought well-being to her country and her valley .

If audio recording: Not audio recorded due to the interviewer refusal

If video-taped: None

If note taking: Notes were taken

Author: This narrative is famous in different regions some people call it */ḡu>nja/Long u*: Others call it */ḡu>nja/* by stressing the Gletter and using short a.

Apocrypha: This narrative does not have one official source or one form since it comes in different shapes and flavours according to the cultural regional discrepancies.

Types of narration: Oral mostly

Tale: This narrative is not a tale

Legend: This narrative is a believed local legend used amongst agriculturalists

Report: This narrative about a spirit called */ḡu>nja/* who is believed to be able to work as a medium between God and man in the sense that is able to fetch good and provide the needed well-being for people.

Function of the narrative: This narrative has cosmological /Mystical functions; it focuses on the link between humans and divine powers in the sense of asking help through worship and ritual.

Gender affiliation: Interestingly enough, we learn from this narrative about the feminine bliss and the close relation between nature and woman. This is projected in the way the informant perceives this narrative. Moreover, it is also observed that women are not always considered as an omen, but also a bliss that is manifested through the different plots of the various mythological pieces.

⁶ An ancient labelling of a doll-like, it is in fact a big-spoon, taken to different houses as people collect Semolina. Later, the big spoon is dressed small clothes, before making couscous, and chanting in a ritual so that the rain may fall.

⁷ It is translated as follows: *"buḡanju* the house of clothes, Oh god let it rain strongly, and lathyrus is thirsty, quench it oh lord, and broad-beans is blossoming and yellowish, make it quench, oh father of light. (MOT).

Fifth Narrative:
The myth of the /'lāmrya/
The Female Gypsy
Informant Profile N°01

Gender: Female

Physical: An old woman, in her 90's, wrinkled skin and grey hair.

Age: 93 years old

Social category: commoner

Context: Using informal language, Algerian Dialect

Description of place: Dhaya; a small village located in the mountains near the province of Sidibel Abbes; it is a cold area cold in winter and warm in summer; windy and famous with agriculture and freshwater factory.

Time: Friday, 07th march 2015

Event: Public

Story Content: As kids we were always warned by our parents of a woman who comes in red clothes or in a kind of traditional / *ḥayek*⁸/or veil, knock on the doors and ask for kids. She would ask if they are behaving or being mischievous, if not well mannered. She would also take them with her, and punish them. This narrative is not about a monster or a monstrous supernatural creature, but linked to those /*ḡajar*/ or gypsies, in academic Arabic they are called / *ḡajar*⁹/while, /*āmri*/ in the Algerian dialect, /'l *āmrya*/ is the female gypsy, and /'l *āmri*/ is the male one.

This myth is the same as the one of /*Tergu*/ since she will chase any kid who is outside playing, against the instructions of his/her parents. The only difference is that /'l *āmrya*/ would knock on the door and ask, whereas, /*Tergu*/ would only stalk those who are outside at /'l *mgi*>l/or napping time.

If audio recording: None

If video-taped: None

⁸ /*ḥayek*⁸/ A white piece of clothes, wore by Algerian women. It represents their heritage that was worn during the colonisation period, wearing this kind of clothes reduced recently, but remains part of the Algerian legacy

⁹ /*ḡajar*/ stands for /gypsy/, these terms are used interchangeably, but Algerian gypsies are different from the worldly concept of people who roam the land and settle in different places. Gypsy (also Gipsy) noun (plural Gypsies) a member of a travelling people speaking a language (Romany) related to Hindi. They traditionally live by itinerant trade. ORIGIN C16: originally gipcyan, short for Egyptian (because Gypsies were believed to have come from Egypt). Oxford concise dictionary eleventh edition.

If note taking: Notes were taken and added to the profile.

Author: This narrative is a collective heritage of what we know as Gypsies who reside in groups similar to tribes away from crowded towns, they only get in to scavenge and collect what they need. No one has the authorship to use this narrative as his own, for that it is public property. Therefore, this kind of tribal system existed in different countries but held different labels relative to their contexts.

Apocrypha: This narrative is not an apocrypha

Types of narration: Part of this narration has deep roots in reality, and the Legend of fearing /'l āmrya/ started before we got independence, those gypsies contributed in reducing slavery and prevented the colonisers from raping our grandparents. This is due to what gypsies did to women through tattoos, and through engraving symbols on Algerian women's faces. This helped them keep away the coloniser and reduced slavery, later on the narrative of /'l āmrya/ were used to frighten kids if they misbehave they would come to do on their faces what could hurt them.

Tale: It is not a tale.

Legend: This narrative is not a legend

Report: This narrative combines between the reality of what happened before independence and what came after; the first is very meaningful and realistic, whilst the second is only used to somehow preserve the idea of /'lāmrya/ and the action in a way that kids would remember.

Function of the narrative: Sociological and educative.

Gender affiliation: The gender affiliation in this narrative is related to empowering the status of women on the one hand and weakening it in the other hand. This is explained in the fact that women proved to be powerful protecting their honour by enduring painful rituals that would reduce their beauty in a painful way. Yet, this narrative would only mitigate female status since it is limited to a restraining function i.e. frightening kids, without mentioning the real discourse behind this story, i.e. a struggle of pain patriotism to protect one's honour.

Sixth Narrative:

The Myth of /ħmar Li\l/ and /ħmar đba\b/

Night/Fog's donkey

Informant Profile N°01

Gender: Male

Physical: Fair mat skin, average size, and average weight

Age: 43

Social category: University wit

Context: Using Formal Arabic to communicate and exchange ideas

Description of place: Dhaya town, a small village located in the mountains near the province of SidiBel Abbes; it is a cold area cold in winter and warm in summer; windy and famous with agriculture and fresh water factory.

Time: 11:00

Event: Public

Story Content: The myth of /ħmar Li\l/¹⁰ and /ħmar đba\b/¹¹ is a famous myth in various Algerian regions, the first refers to the Night's Donkey, while the second refers to the Fog's Donkey. Both monsters are linked to the possibility of having oneself lost when travelling either wandering at night or at foggy times.

The informant said: “/ħmar đba\b and Li\l/ are the creation of the mind, to project the action of getting lost in a fun way, particularly, at nights where people gather and start narrating things that are beyond reality, to support that we add what the old lady said: ‘/ħmar Li\le/ is an evil spirit that comes to you as you walk to mislead you, it takes you to different ways, it is accompanied with the feeling of sudden surprise of not recognising the place we are. So when you get that feeling you should know that /ħmar Li\le/ đarbak/ or that Night's Donkey stroke you, thus mislead you from the right direction or took you somewhere else’”¹²

¹⁰ /ħmar Li\l / Translated as night's donkey, a representation of an evil spirit, it is part of the Algerian myths and folktales.

¹¹ /ħmar đba\b / Translated as fog's donkey, a representation of an evil spirit, it is part of Algerian myths and folktales.

¹² (MOT) my own translation

For more intricacies, the idea of strokes is also linked to the religious beliefs that */Jin/* may strike you and teleport you, causing you to appear in a place different from the one you were in. The narrative of */ħmar Li/l/* is not just about an ordinary donkey, but another kind of supernatural mythical creature that could cause you disability and loss of direction.

Moreover, */ħmar ḍba>b/* or fog's donkey, is just like the one of night, but instead of getting lost due to darkness, one may get lost because of fog. The informant said ‘‘ */ħmar ḍba>b/* is not just an animal with flesh and blood, it is a supernatural creature that is born of fog, it is the fog himself, as it simply pull you to different places without your awareness, change your track, the silence of Fog and its beauty will emerge with your mind and cause you sudden loss of the situation and place you are walking through’’¹³

If audio recording: Yes

If video-taped: Not video taped

If note taking: Notes were taken and added to this profile

Author: This is a public record not a property of any Author

Apocrypha: This narrative could be considered as an apocrypha

Types of narration: This narration always comes in an Oral form, it is very mystical in nature, but it has no written form.

Tale: This narrative cannot be considered as a tale for its short length.

Legend: This narrative can be considered as a local legend for the supernatural beings that are included within.

Report: This narrative reflects a mystical way in people describing normal happenings using metaphysical and supernatural events. Yet, it also reflects a unique way of someone giving an excuse for why he/she arrived late to a meeting or a feast, and instead of just giving the usual words ‘‘I was late’’, they would embellish their delay by using mystical excuses that would make their speech more attractive and open debate for others.

Function of the narrative: Mystical, restraining.

Gender affiliation: This is a myth where female monsters are not included and this time the monster is male. It entails that male monsters are just as mischievous as female ones, which means individuals didn't limit their choices only to creating female monsters, yet gave a certain space to this kind of male monsters.

¹³ (MOT) my own translation

Seventh Narrative:
The Myth of /'ljetma/
The Old Hag Syndrome
Informant Profile N°01

Gender: Male

Physical: fair mat skin/ average weight and height

Age: 46

Social category: literate

Context: Public

Description of place: Telagh, Coffee shop

Time: 15:30

Event: public

Story Content: Away from the religious interpretations of this phenomenon, psychologists explain it as a seizure. It occurs mostly at night when we are asleep and is named the “*Old Hag Syndrome*”. It is accompanied with the incapability to move, after a sudden awakening with a complete state of paralysis. Yet, it is also called Sleep Paralysis, which is the scientific interpretation of /'ljetma/. It is also explained as the stroke an individual endure if he opens his eyes before the full awakening of the brain.

If audio recording: Yes

If video-taped: No

If note taking: Notes were taken.

Author: Collective memory

Apocrypha: Not classified

Types of narration: This narrative is considered mostly as a real phenomenon which happens to humans

Tale: It is not a tale

Legend: It is not a legend

Report: This narrative is not only famous in the orient, but also in the western world. It takes the name of the old hag syndrome.

Function of the narrative: This narrative does not convey any function, its role is not related to frightening, or restraining behaviour. Yet, it is rather etiological and interpretative for the seizures that happen to humans while sleeping.

Gender affiliation: This narrative has both /'ljetma/a feminine label, and the “old hag syndrome”, it is gender biased since it presents the word Hag¹⁴. This latter stand for an old ugly woman, while, the word /'ljetma/has feminine attributions which refers to something evil and monstrous.

**Seventh Narrative:
The Myth of /'ljetma/
The Old Hag Syndrome
Informant Profile N°02**

Gender: Female

Physical: average weight and size, fair skinned.

Age: 40

Social category: Laywoman.

Context: public

Description of place: At her place, mountains of Dhaya, a small village in the state of SidiBel Abbas

Time: Afternoon. 14:00

Event: Public

Story Content: In the orient and especially in Algeria, this myth is partly factual, since it stands for the fact of having a /Jinn¹⁵/ bashing and pushing on the chest of the sleeping person. It sits on him, strangles him with his right hand and pulls his tongue out using his left hand, which may prevent him/her from moving. The only way to move is to recite Quranic verses, which could fire the /Jinn/ away.

It is also said that /'ljetma/only occurs to those who sleep on their backs or take so much food. The informant said: *“this psychological reaction could also be explained by religious man as the result of sleeping without saying their prayers, which are related to delivering the soul to its creator, therefore when someone sleeps without saying prayers his soul will struggle as it can't leave the body, and this will cause the person to feel this stroke.”*¹⁶

¹⁴**Hag:** noun a witch or an ugly old woman. Derivatives: haggish adjective. Origin of term: Middle English: perhaps from Old English hægtesse, hegtes, of unknown ultimate origin. Concise Oxford dictionary Eleventh Edition.

¹⁵**Jinn** (also **djinn**) noun (plural same or **jinns**) (in Arabian and Muslim mythology) an intelligent spirit able to appear in human and animal form. **Origin:** from Arabic jinni, plural jinn. Oxford English dictionary Eleventh Edition.

¹⁶ (MOT) My own Translation

If audio recording: Not recorded

If video-taped: Not recorded

If note taking: Notes were taken

Author: Collective memory

Apocrypha: Not an apocrypha. Since the author is the collective memory

Types of narration: This narrative is not classified as a myth, according to mythical classification this narrative is more about facts.

Tale: This narrative is somehow used for the sake of interpreting a phenomenon

Legend: This narrative can also be a legend

Function of the narrative: The function of this narrative is interpretative and educative.

Gender affiliation: The informant is unaware of gender elements in relation to this narrative

2.2.5 Presenting the Corpus

The corpus of section one is the collection of various informants' answers that were close to the requirements and the limitation of this work. They include the investigated items such as functions, gender and power. The additionally collected data that couldn't conform to the scope of this work were not included in the analytical part of the corpus. In this sense, the omitted information was exemplified in blurb narrations, mostly sensational etiological texts that are far from the various character and sociological components.

Profiling informants' method allowed us to gather the previous corpora and extract ideas from different informants who had different tendencies. Yet, Informants did not manage to perform objectivity while answering as they were driven by the complexity of their social contexts and ethnic backgrounds. Still, the following elements "*Report, Function of the Narrative and Gender affiliation*" project the researcher's critical standpoints. In this sense, we attempt to back up the views and the explanations of the informants and interpret their choices. These critical standpoints represent informants' various reflections when they were interviewed, and asked to give detailed definitions of the various narratives.

2.3 Orality and Mythology

The most known ritual of presenting a myth in the past was musical chanting. In relation to that, elders and storytellers travelling the land telling about the great deeds of great man who overcame dire ordeals triumphing against the odds. The famous epic of the old literature ‘*Beowulf*’¹⁷ of the Geats and his long odyssey¹⁸ who accomplished colossal tasks projects a Hero mythology through poetic lines.

‘*Beowulf*’ epic is considered as one of the oldest poems in literature along with ‘*Riddles*’, written by anonymous unknown author. These famous poems stand as the core of fables that were presented in a form of myths which are related to monsters and demons. These characters are still considered as the descendants of Cain, Son of Adam. Interestingly enough, these biblical appellations gave some of these poems religious characteristics and a considerable proportion of truth.

Oral poetry was the tool that helped spread this kind of myths, especially with the help of Griots, just like Algerian myths that were transmitted through musical poems narrating great deeds of heroes and heroines. They were also a mean for entertaining audiences in parties, weddings and fantasias. Not to forget that Algerian mythical narratives were and still used for other purposes and functions rather than just entertainments, such as restraining kids, making rituals, and of worship.

Algerian myths were and still put in an apocryphal form, and even if they are written they do not have the same plot, for that it changes according to the region. These days, narratives and folktales are perishing from our society, due to the absence of storytellers and poets who would preserve this mythological heritage inside our collective memory. The absence of elders is also the disappearance of our collective memory, and the library that would keep our literature alive.

¹⁷*Adventures of the English Literature*, Beowulf and Riddles written by anonymous

¹⁸**Odyssey:** noun (plural odysseys) a long and eventful or adventurous journey or process. Origin C19: from Odyssey, the title of a Greek epic poem attributed to Homer describing the adventures of Odysseus (Ulysses) on his journey home from Troy; via Latin from Greek Odusseia.

2.6 Gender in Mythology

Throughout the second and the third chapter of this dissertation, I shall essentially rely on Malinowski's theory, myth as a social charter as well as the model of Joseph Campbell of functions. In this sense, this work would extrapolate its impetus starting from Greek mythology. This is considered by some scholars as the bible or the genesis for creation of the universe, while others see it as a biblical antagonism consisting of sexism, injustice and immorality. In different periods but in similar words comes striking the comments of individuals who were considered as pillars of several societies to judge femininity in a subjective phallogocentric manner.

Mythologies are filled with misogynous and misandrous discourses. They could be represented and understood through vilifying famous philosophers and thinkers' quotes in various fields such as Aristotle who states: '*women lack political rationality*', where he excluded their capacity to exceed in politics. On the same line of thoughts Niche mentioned: '*women are dangerous creatures for their close nature to Gaia or mother earth*', by giving birth or creating life. While Augustine mentioned: '*women are different from man or inferior since they are not made in the image of god*'¹⁹.

Consequently, these stigmatizations contributed in creating the idea of female monsters through monstrification processes. It took place in different literary records such as Greek Mythology where gods and goddesses are given the roles of heroes/heroines and antagonists. This antagonism is seen in the role of Hera when persecuting Hercules, or Medusa who happens to be a voluptuous lady, before having mutilated into a hideous snaky monster, due to the envy of one goddess and Zeus's grudge against her. Moreover it is very clear that philosophy and mythology are linked. Their significance is embedded in the linguistic part of the literal pieces we usually come across.

Mythology reflects a social system embedded within narratives as it indicates social systems. Marriage is a ubiquitous element in most of records, with all its forms which are both reasonable and acceptable or of chaotic nature including unprepared marriages or

1. ¹⁹ These statements are extracts from Lorraine, C. 2000. *Encyclopedia of feminist theories*. New York: Routledge

affairs between siblings. This phenomenon goes beyond the barriers of endogamy into incestuous marriages, as reflected in the myth of gods having relations with females or goddesses of their kin and progeny. Shame was never part of some writers' characteristics, for some of them everything was to a certain extent allowed. These behaviours expose a veiled message which indicates that power allow people to go beyond moral and ethical canons.

Moreover, this also entails tracing back how incest marriages were forbidden, and also trace the institutions responsible of allowing or restricting this phenomenon. As a result, explaining restrictions, and seeing if they were religious, moral, or simply a social act. However, myth functions and shapes thoughts, just like religion, it sustains control and surveillance and keep Others under in the '*panoptical prism*', men and women are considered as that Other when they are a threat to the one in power or to the dominant gender, group or institution.

Greek mythology contains many stories that are related to power and gender, The Iliad and the Odyssey relates how Odysseus, the king of Ithaca wants his wife to behave. He travels across the Aegean persuaded by Poseidon, going through several affairs with other women. Moreover, he hopes of his wife Penelope to keep away from other men. Finally, he arrives and decides to disguise himself in the image of an old man by the help of the goddess Athena protector of Athens. His aim was to endeavour an investigation and test his wife's faithfulness, and see if she is worthy to remain his Queen or not

The critical standpoints of this chronicle, explains on the one hand how Homer gives the privilege to man protagonism and man patriarchy. Per contra, it uncovers the exclusion of woman's heroic roles as they are put in the corner of passive observers or supporters and classified as emotional governed objects. These narratives could neither be the result of imagination, nor made for a certain objective. Yet, this objective is either to describe a reality, or to prescribe canons which monitor the freedom of people, including women.

The Odyssey is also the story of the queen Penelope facing a number of powerful men, who tried compelling her into arranged marriage through combat. These men were challenging a queen, ripping her of her freedom, as she stands helpless, incapable of ridding of them. She is a queen, and subject to the will of man, not even law. Yet, the power of man

could actually obliterate the power of royalty and transform a queen into a normal woman incapable of defending herself.

Frazer(1890) explains the hegemonic apparatus inside mythical narratives. These apparatus is similar to Homer's decision to promote Zeus the king of Olympus and the Olympians to be the dominant power on everything abstract or concrete. These textual perpetuations resulted in Zeus robbing Athena of her wisdom as the author's sustained his sovereignty. He was given the key to Athena's wisdom, suggesting that Zeus can only surpass Athena if he swallows her mother Metis, the Titaness of the fourth day, and the planet Mercury.

Metis presided over all wisdom and knowledge denoting the source of Athena's wisdom. Zeus hereby, took over and obtained the power over abstract existence, in addition to the power of mind. As a result, women' only consolation is taken by man, and the only space which contain, thoughts, desires and feelings, where women could practice and feel some freedom is also dominated by man. It may seem odd for Metis to have been pregnant with Athena, but never mentioned as her mother. This is because the classic Greeks believed that children were generated solely from the father's sperm. The women were thought to be nothing more than a vessel for the fetus to grow in.

Since Metis was absolved of her sin in the eyes of Zeus, well before Athena's birth her role doesn't count. Hence, if man's sperm is more important than mother's womb in Greek mythology, then what is the role of woman at that time? Were they simply '*sexual beings*' as Marx's stated or simply dangerous creatures for the close link to nature as Niche stated in Gaia theory? where he stresses the point that women are dangerous creatures instead of seeing them as the source of life.

2.6.2 Gender Bias in the Algerian Mythology

Inside any mythological narrative men and women were given many roles, existing in two different realms, either mortal worlds or in an axiomatic space of powerful deities that clashed to gain power and ensure sovereignty.

Imagination granted authors and griots²⁰ the power to reconstruct and draw of some narratives a fallible setting of perfection. Yet, a parallel dimension for man and woman to both compete and coexist. This dimension depicted all aspects of life, and could not sidestep drawing an image of struggle and clash between the two genders. These characters performed what they could not do in the real life as they were granted supernatural powers and eternal life.

However, when people invoke these old narratives to the present, they invoke along them hidden messages and a certain purpose. However, this purpose is relative to the author or the invoker' agenda or background. He/she would vilify and exaggerate in picturing his/her opposite gender by all means. These tools are represented in the clichés, stereotypes and malign tropes²¹ and antagonism roles, along with biases that are ubiquitous within different texts.

Campbell (1988) asserts that women have always occupied a subservient position in society, due to man's power in different domains. It is also due to the pioneering works men wrote and sustained through times. These works are represented in the literary chronicles that include mythical tales and records which are totally biased and filled with misogynistic tropes and roles especially against women. They also deprive men and prove them to be reckless and primarily sexual creatures that are only pulled by their phallus. Admittedly, the word androcentric shows that language pioneering by man was followed by his phallus, and man's creation is limited to his libido alone.

Campbell (ibid) elucidates that mythology has part of reality as they overlap in both text and society. The common ground between them is portrayed through the attitudes and the beliefs that are extracted and observed when reflecting critically on humans' behaviours and interactions either in society or in written works. If we ponder Algerian mythical narratives critically we may denote multiple covert and hidden representations, which cannot be always observed by the reader who is distracted by the sublime nature and the adventures within the literary piece and only clear and explicit when reflecting on it critically.

²⁰**Griot:** noun a West African travelling poet, musician, and storyteller. Origin: French, earlier *guiriot*, perhaps from Portuguese *criado*. (Concise Oxford Dictionary)

²¹**Tropes:** noun a figurative or metaphorical use of a word or expression. Origin: via Latin from Greek *tropos* 'turn, way, trope', from *trepein* 'to turn'. (Concise Oxford dictionary)

However, in the Algerian context men have weaknesses and desires. They are exemplified in a discourse which is idealized and protected in their myth of *Chastity*. It is explained in how characters inside wedlock or any normal relationship act as they undergo affairs while hoping that their partners remain chaste.

In this sense, mythologies describe men's desires both in an implicit and explicit ways. Thus, individuals who are allowed to commit mistakes and go through adventures are solely males. Interestingly enough, they perpetuate a preserved and solid reputation given to them by the author or the invoker, while women are judged at the first mistake and obliged to be chaste and faithful. Surprisingly, their honour is always questioned and put under doubt and scepticism.

In the Algerian culture, men are seen as those innocent sinners with a tacit immunity, and an impermeable reputation. Sin is also related to women, it is very normal for a man to experience a relationship or an affair inside the bond of wedlock. But not for a woman, for her it is a punishable sin, a wrong deed that it can't be forgiven, once doing it she is condemned to hide it, lie about it, otherwise she won't be able to marry a man, simply because society classifies her as unworthy of him.

Ancient Algerian myths include some narratives of deities that were worshiped and idealized in the antiquity. One of these mythical goddesses we have the goddess Ishtar²², it was also called Ishtar to the Phoenicians and the Babylonians and Venus to the Arabs. Ishtar is also identified with the Syrian goddess Atargatis and even with Aphrodite. For the latter, Venus as mentioned in Israeli references was a beautiful woman who seduced kings. She also tempted the Angels Harout and Marout, who later taught magic to mankind. These characteristics dyed female divinity with malign characteristic in various plots.

The worship of Ishtar²³ diminished in the fifth century BC, it is also known that the ritual of the sacred prostitution was practiced in the Ancient Maghreb to satisfy and honour Ishtar, the goddess of pleasure. This ritual carried on during the Roman period, the

²² Ishtar (English pronunciation /'ɪʃtɑːr/; Transliteration: ^DISĪSTAR; Akkadian: 𒌷𒌆 ; Sumerian 𒊩) is the East Semitic Akkadian, Assyrian and Babylonian goddess of fertility, love, war, and sex. She is the counterpart to the Sumerian Inanna, and is the cognate for the Northwest Semitic Aramean goddess Astarte.

<http://www.thefreedictionary.com/>

²³ This information was an extract from an archeological study in the region of Tlemcen. It documented and presented the different contexts Ishtar existed.

worshippers and particularly women who practiced the sacred ritual of prostitution were called '*Ulammat*', which stands for '*Ishtar's servants*'. '*Immatashtart*' corresponds to '*maiden girls*' or virgins.²⁴

In Ancient Barbaria, men were called '*Kalbim*' which means dogs' or '*Garim*' the small cat, and later on, '*Abdastart*', which means Ishtar's servants. The title men obtained is biased, unlike women who were honoured by the worship of Ishtar, since they are the most important individuals in the ritual, the case would reverse when talking about male deities. This is an example of how men were referred to when linked to an old goddess in ancient Algeria. But what is more noticeable is that when gods are involved with worship they give status and empower individuals in accordance to gender.

Algerian myths and more particularly Mascaritan ones are a mixture of both real and unreal stories of supernatural characters that serve mostly as a way to interpret a certain number of events. These narratives were told by griots, parents who specifically used these local tales to monitor and discipline their children. For example, the myth of *Tergu*, who is a tall woman who would strangle every child walking in the street during *'lmgil'* (the napping time), particularly in summer days. Thus, children are obliged to stay at home and nap. This myth is told for the sake of protecting children from the harmful sun rays, potential predators or paedophiles. But, how can we explain the fact that this monster is a female? *Tergu* the ogress is known by her quick movement, she runs quickly so that no child would escape.

Another local narrative is the myth of *'ljetma*. It is believed that *'ljetma* is a *Jinn* who sits on a person's chest, suffocate him/her by strangling him with his right hand and pulls his tongue out using his left hand. The person would shout loudly, but none would hear him. It is believed the *Jinn* won't disappear unless the person starts reading some verses from the Quran. Frequently, this happens when sleeping. Doctors say 'that this is not a *Jinn*, but it is just a nightmare that happens when a person over consumes heavy, spicy or fatty food before sleeping. For this reason, they advise people not to eat a lot in dinner'. (Mayo: 2011).

²⁴An extract from archaeology text in the region of Tlemcen. Pagan beliefs in ancient Barbaria 2006. P5

These myths stand for hideous female monsters, or supernatural creatures with mystical powers, parents use their names to frighten kids, they are also stories kids narrate for entertainment. However, these myths have a biased nature against women, while myths with masculine nature exist to describe other functions.

Myths with female monsters are invoked for the sake of adjusting behaviour, and rarely come to talk about bliss or to describe divine rituals, except in some cases. While males' monsters names express sociological phenomena, and rarely invoked to frighten kids or to adjust behaviour. This is clear evidence that females are feared more than man, even in the abstract realm, and thus they have deep impact on individuals psyche, more particularly kids.

Myths are equipped with various sub-narratives that are somehow considered and seen as axiomatic beliefs that cannot be realized. Thus, they become corporeal when man presents them to achieve a certain aim or objective that has benefit for him. As a result, shift from an axiomatic existence into a concrete reality. Example: invoking the roles of patriots during the war of liberation.

In addition to that, women could not have the upper hand when it comes to these social actions that are male centred, this is what feminists are trying to achieve through redefining women roles in the past hoping it could change their present and shape their future, by considering them as no less or different than what men. However, everything that it cannot be realized for women inside textual discourses is doable for man. Yet, undoable for women who are mostly considered as those who cross the manly canons

The difference between objects and subjects, is that objects are living individuals with no free will, and no decision, their freedom is limited, whilst, subjects are two kinds, a free subject that is empowered by the narrator's protagonism and enthusiasm. They are also considered as subjects to the law. Yet, women are not free subjects but rather tamed, for them the pressure is doubled. Their actions and their deeds degree of correctness are related to man's thoughts of what is wrong and what is right.

Women in various periods were vilified and portrayed in different forms; therefore they were given plenty of stereotypic qualities and peripheral roles, both in real life and the

fictional one. These descriptions were the construct of the pioneers of prose and literature in general, where they wrote without valid concrete evidence, their reasons and motives were veiled with their imagination that was driven by power.

In real life women were not similar to the rest of men, to do what they say or embody their thoughts into reality, was almost impossible. To think that man could be so selfish through making women helpless is raising a serious debate. These acts are indirect messages entailing that an author could strip women from having place for their thoughts in a concrete space, which is unfair if we look at it as discriminating and deliberate hegemony over women. Since, these works were done mostly by men and any human's works no matter what their genders are, always relative to their thoughts, which make them fallible. However, what peculiar image would be designed of men if woman could have the chance to write some chronicles, and how men would be represented?

The ability to exercise power over what is abstract entails man's desire of understanding women and knowing the hidden secrets that haunt their thoughts, which could either help him get positive chance in establishing a strong relationship, or taming and keeping women's thoughts under panoptic²⁵ surveillance. This panoptes²⁶ idea suggests control and permanent surveillance for thoughts. It suggests the insecurity of man and his attempt to dominate the opposite gender in both sides, whether concrete or abstract, and change the equilibrium of power, by having full control of life.

²⁵The Panopticon is a type of institutional building designed by the English philosopher and social theorist Jeremy Bentham in the late 18th century. The concept of the design is to allow a single watchman to observe (-*opticon*) all (*pan-*) inmates of an institution without the inmates being able to tell whether or not they are being watched. Although it is physically impossible for the single watchman to observe all cells at once, the fact that the inmates cannot know when they are being watched means that all inmates must act as though they are watched at all times, effectively controlling their own behaviour constantly.

²⁶**Panoptes** (Ancient Greek: Πανόπτης; English translation: "the all-seeing") was an epithet for both Helios and Argus. Argus Panoptes was a giant with a hundred eyes. He was also the nymph Io's brother. He was thus a very effective watchman, as only a few of the eyes would sleep at a time; there were always eyes still awake. Argus was Hera's servant. His great service to the Olympic pantheon was to slay the chthonic serpent-legged monster Echidna as she slept in her cave.

2.4.2 Myth and Power

Everything we live and endure is somehow governed by rules and monitored by those who have the power of language, the ultimate source of superiority, their role could aim somehow to organize life with canons, these rules could be either religious or moral, as they determine the binary conception of what is good and what is bad.

Religion is one of the many tools that are used to organize people's life. It is always the case except when some people start using it for their own interests. However, when religion is well interpreted plainly fathomed, it is valorised and followed, but, when it is not well comprehended, as it violates the norms of justice and equality between individuals, it is considered as a biased one. For that the degree of good or bad is linked to the degree of the understanding of these faiths that could be considered as either divine dogma by some people, or fallacious anachronistic human productions recorded later as Myths (untrue meaning) by others.

Myth is often understood as an androcentric²⁷ field, for that it was men's property, and only tackled the subject of man, taking into account the adventures and the affairs of different gods as the main characters within every plot in Greek mythology. Partially, goddesses are either peripheral characters or rivals, which are living in the shadow of other females or goddesses. However, Myth did not exclude men and women, as they were linked to events in the heavens, since the destiny of both depends on adventurous events and wars, and even affairs that took place either in the heavens or on earth.

Women were not always part of rituals that are considered as a worship for god, if we consider the example of how some of these Indian tribes as stated by Mircea Eliade who mentions some of these myths which exclude and marginalise women and children. The Justification of such an act is irrational and based on a masculine authority, which considers women as inferior even when learning on myths, which are considered sacred and public property.

If we look to the previous example Eliade explains: 'this is why myth cannot be related without regard to circumstances. Among many tribes they are not recited before women and children, that is, before the uninitiated. Usually the old teachers communicate the

²⁷ Androcentric adjective focused or centered on men. it is originally from Greek, it refers to man's phallus and embody its power in all the field that are dominated by man

myths to neophytes during their period of isolation in the bush, and this forms part of their initiation. ____R. Piddington says to karadjeri: " The sacred myths that women may not know are concerned principally with cosmology and especially with the institutions and the initiation ceremonies'' (1963:10)

Once more, understanding the relationship between men and women within mythological context subjugates the scrutiny of power negotiations in oratory and prosaic discourses. However, defining discourse in fact vary according to scholars' different approaches and theories. In part, if we look to the two influential definitions of discourse we can see an overlapping at the linguistic level. Both, the formalist approach²⁸ and the functionalist approach²⁹ explain that language embedded in social interactions is a unit of language larger than a sentence. We may find that both methods help interpret most of the linguistic biased representations in terms of structure and communicative ideas. Ergo, we may understand that meaning is negotiated and modified in relation to the social context through structure and meanings.

However, Derrida's theory of '*Deconstruction*'³⁰ can be used as a literary analytical tool, as explained by the poetry and literature terminology dictionary: '*An interpretive movement in literary theory that reached its apex in the 1970s*'. The deconstruction theory is defined by Lorraine as developed by Jacques Derrida to provide critique of binary oppositions:

"These binary oppositions are oxymoronic in nature, as they create a circle of struggle, especially when these oppositions are linked to human beings; Man and woman are defined as oppositional, but one

²⁸Chomsky's competence-performance distinction led to his formal approach (study of *competence*). The formal approach focuses on the structure of the language, emphasising the deductive properties of the language system (generative rules, algorithms); looking a patterns within the linguistic elements.

²⁹The functional approach focuses on communicative properties, and the way that ideas are organized within the language, emphasising the inductive aspects of the language (rules-of-thumb, heuristics); linguistic elements are studied in terms of how they contribute to the functions of language (communication being the major one). This approach questions the autonomy of language

³⁰ Deconstruction rejects absolute interpretations, stressing ambiguities and contradictions in literature. Deconstruction grew out of the linguistic principles of De Saussure who noted that many Indo-European languages create meaning by binary opposites. Verbal oppositions such as good | evil, light | dark, male | female, rise | fall, up | down, and high | low show a human tendency common transculturally to create vocabulary as pairs of opposites, (Babylon dictionary "Literature and Poetry Terminology (Linguistics Glossary).

term is defined as primary and Self-sufficient, the other secondary and supplementary. What this definition hides is that the supposedly dominant term is constructed in relation to its opposition, so that 'man' is defined as ' non-man'

(2000:129)

This passage explains that the usage of this theory may help us understand the nature of any discourse, and the implementation of such a theory in mythological analyses, to unveil biased discourses. It determines the reasons behind invoking myths, and what functions a myth may convey, either hidden or explicit.

Religion could only be considered as a myth when individuals classify it as an outdated creed, due to scepticism and the process of 'displacement', the same happened to Greek mythology by the philosopher Xenophanes, who transformed myth into mythos, to stand for illusion. Therefore, religion is looked at as a life system per se, in some modern societies. For that, the idea of religion is shifting due to what some people see as the anachronistic nature of some of its codes, whilst others, still consider it a divine infallible faith and a life time dogma. However, it could be considered as myth for other societies who see it as different from the creed they have, and also due to ethnocentrism, by the rejection of other.

Bentham (1798) considered religion as a '*Panoptical*' hegemonic system of enslavement, that only rips individual freedom and establishes order in societies. This theory is used in philosophical interpretation of sects and religious objectives, as it was used by Michelle Foucault (1975) in his work '*discipline and punish*'. However, when dealing with philosophy, it could be a tool to control people's lives, but not as much as it affects women's freedom and rights. This is due to the bounding woman's free will to be subjects for man's authority in patriarchal societies. Thus, religion could sometimes transform into an ideology to serve the invokers agenda. Halpern argues " *Mythology is the ideology of the antique man, whilst Ideology is the mythology of the modern man*" (1994: 131)

However, obtaining power is relative to setting rules and canons by keeping the other under surveillance, and part of the panoptic lance. This is why narratives tend to show biases depicting imperfect representations of clash and cacophony between individuals, instead of

drawing picture of perfection and harmony. Since, the purpose is to obtain power in contexts, reality and text. Moreover, power in mythology is manifested through the various functions. Cosmological narratives tend to empower narratives and individuals through worship. Yet, mystical narratives project monstrification techniques, both empowering and disempowering individuals through vilification and antagonism.

Accordingly, religious creeds are a small part of mythology, since myths changed through time, by the changes that renewed and altered humans' thought. They are a construct which helps individual develop a sense of awareness of their environment. They also narrate the past and the present, since they are the colossal intersection of many fields, religion, culture and history. In this sense, myth is the synthesis of all what is related to human experiences. Jung (1929) states 'These myths are an oblique expression of what Jung calls the 'collective unconsciousness.

Jung (1929) elucidates that myths are the Barthesian codes in us, in terms of which we interpret the reality of our lives. Thus, when a writer presents myths, he/she draws the cultural symbols; he/she is able to evoke a deeper psychological response from the audience. Therefore, Myths create an alternate reality. The imagery and psychology of that reality are borrowed from our ordinary lives.

Our ideal image of perfection exists within myth in a form of a super-man or an omnipotent creature that is viewed as a perfect utopian hero, whilst women are neglected and marginalized. Myths are said to be biased, they are the progeny of a phallogocentric field which is language. Yet, this is an exception when not referring to a divine religion, still, some scholars do not distinguish between religions, as they consider them all biased.

Surprisingly, divine religions are taken as a message revealed by god when people are not sceptical about them. These religions are classified later in form of myth. Particularly, when the degree of faith is reduced and refuted by objective or subjective investigation. Thus, cast away the axiomatic belief, and bring about a new belief that is less biased or anachronistic in nature as the previous religion that is not functional with the current reality.

According to Frazer (1890) author of the *Golden Bough*³¹, it is very important to look back in history and ask questions about how and why things were made in a certain way. This, we may be able to fathom and comprehend how societies used to function and to avoid falling into the same mistakes. Societies develop into more complex entities, relatively biases within literary works also evolve finding new forms to disguise and taking a place in our lives, shift the way we think and treat each other.

A myth cannot be limited to a single truth. Some of us may try to give a definitive interpretation of a myth, but if we feel that we have reached the core of myths' meaning, we will still find difficulties to understand those meanings. For that myth is the synthesis of multiple socio-cultural components. Therefore, myth cannot be fixed to one ideology or political view, otherwise its complexity will be obliterated, and the only way to grasp its meaning it is to fathom that it is built as a unit of binary oppositions³². Claude Levi Strauss has written a great deal about it. Now, these binaries are based on some system of abstraction that in turn says something about our values and culture.

Myth for us is not the same myth for others and vice versa. It can be interpreted differently from one context to another for its fluid nature. Yet, the attempt of this paper is not to question myths nature or solve its ambiguous conundrums of whether religion constructs myth or vice versa. However, it's only to deconstruct the complex image of

³¹ *A Study in Comparative Religion* (retitled *The Golden Bough: A Study in Magic and Religion* in its second edition) is a wide-ranging, comparative study of mythology and religion, written by the Scottish anthropologist Sir James George Frazer (1854–1941). It was first published in two volumes in 1890; in three volumes in 1900; the third edition, published 1906–15, comprised twelve volumes. The work was aimed at a wide literate audience raised on tales as told in such publications as Thomas Bulfinch's *The Age of Fable, or Stories of Gods and Heroes* (1855).

Frazer offered a modernist approach to discussing religion, treating it dispassionately as a cultural phenomenon rather than from a theological perspective. The influence of *The Golden Bough* on contemporary European literature and thought was substantial

³² Binary opposition is a key concept in **structuralism**, a theory of sociology, anthropology, and linguistics that states that all elements of human culture can only be understood in relation to one another and how they function within a larger system or the overall environment. We often encounter binary oppositions in cultural studies when exploring the relationships between different groups of people, for instance: upper-class and lower-class, White and Negro, or disabled and non-disabled. On the surface, these seem like mere identifying labels, but what makes them binary opposites is the notion that they cannot coexist. It creates boundaries between groups of people and leads to prejudice and discrimination. One group may fear or consider a threat the 'opposite' group, referred to as the **other**. The use of **binary opposition in literature** is a system that authors use to explore differences between groups of individuals, such as cultural, class, or gender differences.

binaries when related to gender inequality and gender roles and biases. Particularly, Algerian mythology and its oral folk tales, riddles, and monsters' stories, which are flexible literary contexts, open for shift and editing, that is sometimes the product of some dogmatic beliefs.

Moreover, Algerian mythology is not restricted to the recent cultural and religious idols, it also includes the ancient mythology, or what Algerian worshiped before the coming of Christianity and Islam to the Maghreb, which is somehow linked to what the Romans and the Babylonians worshiped or integrated in our ancient society, these mythologies or old religious creeds was proved by the archaeological studies done by local and European experts.

2.4.3 The Male Bliss

Algerian mythology tackles different aspects of life and discusses various themes. However, the general feature of these narratives is their androcentric³³ or male centred nature, where females are portrayed in rather a subservient, submissive way depicting evil and monstrous creatures. More particularly, farmers in agricultural categorisation, give masculine names for seasons having the form of monsters-like, and preserving them from depicting bad evil monsters. Accordingly, they expose a type of 'blessed monsters' with cosmological roles. In this sense, surpassing matriarchal properties such as fertility, and linking it to males.

These monstrous labels are not only evil bringers, but rather explain the different seasons of the year in a local specific categorisation. Farmers and livestock breeders set in order to determine the right time for plowing, planting and reaping the various kinds of seeds. These local seasons with their unusual names are not similar to the global ones.

However, what is famous for the region of SidiBel Abbes, and more precisely in the town of *ḍaya* (Dhaya) is the existence of these local divisions that are created to replace the global timing in a sublime embellished way and used to facilitate the understanding of climate changes in a simplified contextual way.

³³Androcentric : adjective focused or centered on men.

This categorisation reflects the culture locals try to show and make other generations aware of. These */Mana>Zil*³⁴ or sub-seasons are not used in all the regions of Algeria, but only used in cold places and places that go through all normal four seasons E.g.: since Sahara is a hot area, its weather cannot be explained through this categorization.

Campbell (1988) explains that mythology is the power that reinforces the moral order by shaping the person to the demands of a specific geographically and historically conditioned social group. This geographical and historical group demands in this region is portrayed in the types of narratives existing in form of ideas with specific jargon. It serves certain functions that are only fathomed by a group that is limited by the geographical and historical heritages.

The method of creating new divisions of seasons is fit to the local cultural context as it represents their perception of things, with a very specific language. It is a mixture between Arabic and */Da>rija*³⁵ “Algerian Dialect”. Yet, this people thought in a way fit to their region and their understanding of things.

Interestingly enough, this kind of categorisation serves to teach and transmits a message to inheritors of the same language. It teaches them simple methods of using time in a distinguished way to foster it and make use of it. However, this legacy is fading away and only used by farmers and rarely used by their sons who seem unaware of its importance and only keeping in mind the purpose of using it.

Gender difference is one crucial element when dealing with the previous corpus, since female monsters frighten kids and help adjust their behaviour. However, male monsters are not always omen bringers; they are considered as labels of local seasons that are functioning in favour of farmers and agriculture. Still, having these distinguished names is only a way to help remember them, and provide a way to measure time and determine what must be avoided.

³⁴*/Mana>Zil*/Plural, single is */ManZil*/This concept stands for the local categorisation of seasons, they are translated as houses. There are 28 houses, and each house has 14 days. See appendix number 1

³⁵*/Darija*/: Algerian dialect.

If we consider the binary are male/female and by including the idea of monsters we may denote that mythological narratives always serve a function according to the need of the invoker. These summonses convey functions relative to the context, and these functions differ according to the model of Joseph Campbell. Yet, behaviour adjusting is included within educational functions, whereas predicting seasons and trying to know the worst and the best time of it has a relation with the Cosmological³⁶ function.

2.4.4 The Female Curse

While using an objective feminist perspective to pondering Algerian myths within the previous corpus, we may find them shadowed by gynophobic³⁷ elements, as these narratives describe different tales and events where women are considered as monsters. However, they rarely come as saviours or heroines, except for the example of *Tisilit*³⁸ or the rain's bride. The other narratives are mostly invoked to depict monsters and angry spirits, either to frighten different categories of people, or for other functions related to the context of the invoker. Therefore, if a female is depicted as a monster she is then an evil bringer unlike the other type of 'male monsters' and they rarely stand for blessed monsters or good bringers,

These myths did not exist out of nothing, they were created and developed through time to represent a cover or overt androcentric culture, to project how people thought. This misogynist nature we often see was not always intentional or deliberate, but reflected a culture both men and women forged together to fit a period of time. Interestingly enough, misandry can also take part, but if not projected or strengthened in most of the previous narratives, it was due to the power man had in the public space, what strengthened his status within his abode and suppressed biased discourses against him.

³⁶**Cosmological function:** One of the four functions of mythology, as explained by Joseph Campbell. There are four functions, Cosmological, Mystical, Sociological and Educational. It relates to divinity, spirituality and worship.

³⁷**Gynophobia:** extreme or irrational fear of women. gynophobic adjective. Concise Oxford Dictionary Eleventh Edition

³⁸**Tisilit:** a female spirit, a famous narrative in the Kabylia region, it is the representation of the rainbow. New brides are also called *tisilit*, The myth is about a woman who accepted to marry an ancient god called Anzar, with the condition of bringing prosperity and rain for land, her sacrifice were made to save her people from draught, that was the result of her rejection for Anzar's proposition, who asked her to marry him. Later, she changed her mind and accepted his offer in marriage to ascend to divine status. Her good traits are represented in the different colours of the rainbow.

However, time changes and these mythical rituals may seem anachronistic and strange, judging by the socio-cultural and religious environment we live in, and particularly when put under scrutiny. Yet, this does not reject the fact that our society has always projected similar gender tendencies that are mostly androcentric. Still, individuals may not have full awareness of these misogynist and misogynist discourses and their hidden roles and objectives.

Surprisingly, reflecting on recent feminine principle considerations as Winters (2006) we may denote the existence of many words that have pejorative meanings in English but turn out to be positive and sacred in other languages or regions. Moreover, they turned out to somehow connect to the Feminine Principle. Their meaning shift could be the advance of Indo-European peoples in places such as the Aegean, Europe, and Asia, bringing with them a patriarchal structured culture. In fact, they encountered people in these regions who worshipped mother goddess in a matrilineal³⁹ clan system.

As conquerors, these Indo-European groups proceeded to replace what they found with the structure and religion they had. The result was a restructuring of the local cultures. This included re-telling all the myths supporting matrilineal societies and demonized all aspects of the worship of the Sacred Feminine.

This also took place when Semitic peoples moved up into the Levant, The Old Testament (The Jewish Tanakh⁴⁰). Amongst the result of this displacement are the creation stories in Genesis. Particularly, the second creation story wherein Adam is created first and then Eve out of one of his ribs. Finally the serpent, a very ancient symbol of fertility, regeneration, and the wisdom of the Sacred Feminine, is portrayed as evil. This snake had a place in the Babylonians' civilisation, it was idolised as the god Esculape.⁴¹

³⁹**Matrilineal**: adjective of or based on kinship with the mother or the female line. (Concise Oxford Dictionary)

⁴⁰**The Tanakh** consists of the same books as the Christian Old Testament, although in a slightly different order and with other minor differences. The Tanakh should not be referred to as the "Old Testament" in the context of Judaism, however, as the term implies acceptance of the "New

⁴¹ MOR: my own reflections

However, '*displacement*' process in addition to positions of authority were taken away from matriarchs⁴², priestesses were deemed witches and monstified⁴³. As a result, women were told they were nothing more than an empty shell in which male sperm could be parked in order to create a child (the trilogy of Orestes⁴⁴). Accordingly, women were treated as property and sequestered, and today words and tropes like bitch, witch, chaos, abyss, and whore are completely twisted around in meaning until they are the opposite of what they originally meant.⁴⁵

2.5 Algerian Mythical Narratives

This part consists of the collection of regional myths, in addition to other famous narratives which exist in different regions such as Mascara and Kabylia region. It attempts to provide raw materials to start this endeavour of analysis.

Etiologically, Algerian myths are stories narrated sometimes by youths and used some other times by elders and parents when unable to realise objectives that could be educational, or even objectives that are related to rituals. Recent myths are used in relation to the prohibition of some human inappropriate actions, and also linked to restraining behaviours and mostly kids.

Surprisingly, instead of using reasonable tools, behaviours and language to stop or alter an action, people tended to use scary mythical narratives for their effectiveness and speed. Therefore, myths exist strongly to realise social purposes that could create change in different situations such as, behaviours, and events. They also describe images and symbols that exist in society through language, to emphasise that point we take the definition of Campbell, he states:

⁴²**Matriarch:** noun a woman who is the head of a family or tribe. □ an older woman who is powerful within a family or organization. Derivatives: matriarchate noun. Origin: from Latin mater 'mother', on the false analogy of patriarch.

⁴³**Monstrification:** The process of making a monster of a person or a thing.

⁴⁴**The Oresteia** trilogy by the ancient Greek playwright Aeschylus consists of the three linked plays "Agamemnon", "The Libation Bearers" and "The Eumenides". The trilogy as a whole, originally performed at the annual Dionysia festival in Athens in 458 BCE, where it won first prize, is considered to be Aeschylus' last authenticated, and also his greatest, work. It follows the vicissitudes of the House of Atreus, from the murder of Agamemnon by his wife Clytemnestra, to the subsequent revenge wreaked by his son Orestes and its consequences⁴

⁴⁵MOR: my own reflections

“No, myth is not a lie. A whole mythology is an organization of symbolic images and narratives, metaphorical of the possibilities of human experience and the fulfilment of a given culture at a given time.” (1985:1)

2.6 Typology of Characters

The following narratives stand for Algerian myths that are used in the region of SidiBel Abbes in rural towns, but rarely in the city. However, some other myths from other regions were included to see the analogy in terms of aetiology and character, and also to be tested using different models such as the one of Joseph Campbell.

The statements existing in this part are extracted from the previous Informant's profile, each statement is extended and detailed to explain the different mythical typology of characters.

2.6.1 The Myth of / āruse'sm/ and/ ārus'lmatar/:

There are numerous Algerian myths relative to the context they dwell, and only collectable when understood and experienced through storytelling. Therefore, we may not be able to collector recall all of them. However, we try to mention the narratives that are collected during this endeavour. Some of these myths date back to the period before Christianity as they are bound by time and space. They exist in many regions starting from the Kabylia region to the frontiers with Morocco. Accordingly, many narratives share the same culture, and tend to overlap relating to their linguistic and cultural host. This myth as an example was used to frighten kids and even adolescent to control them.

An informant explains “/ āruse'sm/ is a representation of a woman that resides in the sky, a goddess-like, or a woman notorious for her vicious super powers that could come to strike the one who keeps on watching the mirror at night, or watching him/her-self in the mirror repeatedly”

This evil spirit is known for westerners as bloody Mary, it is stated that calling her names several times before the mirror would cause in the death of the invoker.

However, in the west of Algeria, */Tisilit/* comes in the form of a different parallel narrative called */ḡu>nja /*. A Cosmological narrative has a relationship with rain just like Ishtar that takes many forms in different cultures. However, the myth of */Tisilit/* or */ārus‘Imatar/is* is also called the bride of rain and famous in both Kabylia and Chaoui regions

Tislit's⁴⁶ narrative dates back to antiquity. It is about a beautiful maiden who chose to be chaste and live a life of serenity. She stayed in isolation in the mountains playing in the moors pouring water and singing, that what helped her reach a divine status, attracting the god of wind. A pagan deity worshiped in the past with the name */AnZar/*. He chose to propose to a mortal */Tisilit/*, but she refused many times, eventually convinced. After seizing rain from her region causing them to live in draught, */Tisilit/* changed her mind and decided to marry him. This myth explains that */Tisilit/* transformed later into rainbow, its colours represent her most gracious characters and traits.

People who idealise this myth throw and scatter water before new wedded women as they leave their parents house to their husbands, as a sign of fertility, and a preparation to procreation. Yet, other people still have this pagan belief, they worship the god */AnZar/* and praise him, to provide them with wealth and give them needed rain for agriculture.

2.6.2 The Myth of */kda>wadj ‘lāmiaa/*

This narrative is not a mere mythology, but a legend sustained with historical records and nurtured by mythical characteristics. It is not at the boundaries of the western region of Algeria. Still, it is considered as a heritage of the popular collective memory as people call back this kind of narratives for entertaining purposes or taking mottos. */kda>wadj ‘lāmiaa/* is a young lady, a princess and a daughter of a Sultan with the name */Hassan kaZnadjji/*, they lived in beautiful palace in a place called */Kasbasofla/* a ghetto-like place in the Algerian culture.

This Sultan gifted his daughter with a mysterious mirror. Still */kda>wadj/* beauty was irresistible for all who see her, including herself. This made her somehow endure a kind of narcissism, her love for herself made her spend time looking at that cursed mirror, changing clothes, fixing every detail that messed up her beauty. It made her lose her sight and people

⁴⁶ This part is an extract of the informants' feedback, concerning the origin and roots of Tislit narrative.

started calling her /*kda*›*wadj* 'lāmiaa/. Later, her father gave her the castle where she lived with her niece and nephew to be named after her /*kda*›*wadj* 'lāmiaa / Castle.

One informant argues: *“This myth is not very much used nowadays, people prefer to frighten their children using the myth of / āruse’sm›/ or the bride of the heavens, for that it sounds so much gloomy and spooky. Most Kids would not believe they will become blind due to watching mirrors, but would somehow believe that a mirror is haunted by some kind of a spirit that could strike at any second”*

This narrative refers somehow to the danger of beauty, and the outcomes of arrogance. It teaches us to be humble and decent, and have a direct link to what could happen when someone is keenly attached to his/her superficial beauty.

2.6.3 The Myth of /Tergu/

One of the various famous myths that has no relation with beauty, and still used to monitor and to adjust the behaviour of kids is the myth of /Tergu/. A scary strong woman, who roams the streets during noon time and napping times /'lmgil/. This monster would strangle any child she finds in the streets.

The lady states: *“the myth of /tergu/ is not always mythical, for that we sometimes disguise in old outfit to frighten our kids and prevent them from leaving home. /Tergu/ is known for her speed and faceless expression, she would catch any kid outside during noon time and strangle him”* She adds: *“Tergu comes to kids during summer”* to prevent a sun-stroke.

The purpose of keeping this kind of myth alive is due to its restraining necessity and affectivity. Moreover, no other procedure proved to control kids and keep them home, instead of playing out in the hot sunrays that could harm them. This somehow backs up the idea that myths survive when their purpose is still alive, they are alive when man needs

them to overcome a struggle that cannot be fixed by reasonable ideas, and this invoking give it place at the present time

2.6.4 The Myth of *ħmarLi>le/* and *ħba>b/*

There are other famous myths in rural areas linked to monitoring peoples' behaviour, even though not very famous but people still use them as in absurd and ironic situations. For example, the myth of */ħmarLi>le and ħba>b/*. The first refers to the Night Donkey, while the second refers to the Fog Donkey. Both donkeys are associated with the possibility of having oneself wandering aimlessly and losing way while travelling or walking at night or day times, in addition to foggy times.

The lady explains: *“/ħmarLi>le/ is an evil spirit that comes to you as you walk and mislead you, as he takes you to different ways, it is also the feeling we get, a feeling of sudden surprise of not recognising the place we are. So when you get that feeling you should know that /ħmarLi>le/ħarbak// or that Night Donkey stroke you, thus mislead you from the right path or took you somewhere else”*

The idea of receiving a stroke is also linked to the religious beliefs that */Jinn/* may strike you and cause you to appear in a place different from the one you were at. These absurd happenings resulted in constructing the idea of */ħmarLi>le/*. This latter is not just an ordinary donkey case. But, another kind of supernatural mythical creature that may cause you change of place and complete loss of surroundings. Moreover, */ħmarħba>b/* or Fog Donkey, is just like the one of night, but instead of getting lost due to darkness, one may get lost because of fog.

An informant elucidates: *“/ħmarħba>b/ is not just an animal with flesh and blood, it is a supernatural creature that is born of Fog, it is the fog himself, as it simply pull you to different places without your awareness, change your track, the silence of fog and its beauty will emerge with your mind and cause you unawareness of the situation and the place you are walking through”*

2.6.5 The Myth of /Hmarat 'Imgi>l/

Although not very famous, /*hmarat*'*Imgi>l*/ refers to an ugly creature that walks the street in summer times and would catch any kid who is not having a nap. Still, there are plenty of narratives used by people to monitor behaviours and educate through fear and imagination. In this sense, the implementation of subjugation tools through mythical events and characters that do not exist.

2.6.6 The Myth of /*ḡunja* /

Religion and science brought enlightenments and set comprehensible explanations for phenomena that are impossible to fathom or decipher. However, since the period of the French colonisation of Algeria, some people still think and believe in their mythological rituals of pagan natures. Their ability to bring them what they want, just like /*ārus*'*Imatar*/ or the myth of /*ḡu>nja* / or /*bu>ḡanju*/ a mythical ritual people perform during hot dry seasons, for the sake of receiving water. More particularly, in rural regions or small villages, people take a puppet made of rags and strings, walk with it and chant together the following lines.

Said the informant lady
 “/ḡu>njabečetra>shayarabičemakra>sha/, or /buḡanju de>r
 ‘el āta>č ya> rabi> qawi ‘elrače>č,
 weljelbanaāetče>nawesqihaya> mula>na, welfu>l newer
 wesfa>rwesqi>h yebu ‘enwa>r/”⁴⁷

Villagers and peasants ask God to give them water to quench earth’s thirst. This chanting is a ritual performed by people as they ask God to give them water. But this narrative is different from the one of /*ārus*'*Imatar*/ that was the source of rain for people, her chaste spirit and her divinity that she gained through her meditation brought well-being to her country and her valley. The myth of /*ḡu>nja*/ is very famous, it is believed that due to this ritual, plants will be quenched and earth will be watered. Still, there is a link between the two myths in relation to the prosperity of agriculture.

⁴⁷It is translated as follows: “Bujanjajhouse of clothes, Oh god let it rain strongly, and lathyrus is thirsty, quench it, Oh lord, and broad-beans is blossoming and yellowish, make it quench, oh father of light.

In the region between Sidibel abbes, and Saida, and exactly in Marhoum, a small village, A female informant said “/ḡu>nja/ was not just a doll we make, we used to dress up the big spoon and give it a form of a doll, afterward, we go as little girls and collect /‘Smi>d/ orsemolina, as we knock on every neighbouring house, prepare it later into the famous dish /Ku>sku>s/ and feed the poor, so that God accept our offering and give us rain”

The relationship between /ḡu>nja/ and the offering for God is still a mystery that we can only explain as a local ritual that is only believed and understood by its practitioners, this ritual is the same as the one of / ārus‘Imatar/. The inclusion of such figures as rain bringers is considered by the Islamic teachings as a /Shirk/ or the creations of partners with a Godly ability or attribution. This action is also put in the box of polytheism that is far from monotheism. However, it disappeared later with the Islamic awakening and the omission of such man made beliefs, and remained present in small towns and villages.

2.6.7 The Myth of /‘lāmrya/

As kids we were always warned by our parents of a woman who comes in red or white clothes or in a kind of traditional / ḡayek⁴⁸/ knock on the doors and ask for kids. She would ask if they are behaving or being mischievous. If not well mannered, she would take them with her, and punish them. This narrative is not about a monster or a monstrous supernatural creature, but linked to those /ḡajar/ or gypsies. In academic Arabic they are called /ḡajar/⁴⁹ while, /āmr/ in the Algerian dialect, /‘lāmrya/ is the female gypsy, and /‘lāmri/ is the male one.

Bennegrouzi⁵⁰ adds that ‘/‘lāmrya/ as a common trope is also monstrified and vilified. In the Algerian community, /āmry/ or

⁴⁸ / ḡayek /: A white piece of clothes, worn by Algerian women. It represents their heritage that was worn during the colonisation period, wearing this kind of clothes reduced recently, but remains part of the Algerian legacy

⁴⁹ /ḡajar /stands for /gypsy/, these terms are used interchangeably, but Algerian gypsies are different from the worldly concept of people who roam the land and settle in different places. Gypsy (also Gipsy) noun (plural Gypsies) a member of a travelling people speaking a language (Romany) related to Hindi. They traditionally live by itinerant trade. ORIGIN C16: originally gipcyan, short for Egyptian (because Gypsies were believed to have come from Egypt). (Oxford concise dictionary eleventh edition).

⁵⁰ This statement was the result of the discussion with Bennegrouzi Fatima zohra

/lāmrya/are used to express someone's misbehaviour and rogue attitude toward others. This Term is widely used in the west of Algeria'

This narrative is partly factual and represents a woman who did exist in the past but not with the same function the invoker is using. Surprisingly, it is similar to the narrative of */Tergu/* that chases any kid found outside playing against the instructions of his/her parents. The only difference is that */lāmrya/* would knock on the door and ask for mischievous kids, whereas, */Tergu/* will only stalk those who are outside at */lmgil/* or napping time.

2.6.8 The Myth of /'ljetma/

Away from religious interpretations of this phenomenon, psychologists explain this seizure that occurs mostly at night when we are asleep. It is accompanied with the incapability to move, after a sudden awakening with a complete state of paralysis as *'The Old Hag Syndrome'*. This scientific interpretation of */'ljetma/* also has a different appellation called *'sleep paralysis'*.

However, in the orient and especially in Algeria this myth is partly factual. It stands for the fact of having a */Jinn/* bashing and pushing on the chest of the sleeper, sits on him, strangles him with his right hand and pulls his tongue out using his left hand. This situation would prevent him/her from moving or sleeping, and only cause the person to shout silently.

Interestingly enough, the only way to move is to recite Quranic verses, which could fire the */Jinn/* away. Moreover, it is also said that */'ljetma/* only occurs to those who sleep on their backs or take so much food. One informant said: *"this psychological reaction could also be explained by religious man as the result of sleeping without saying their prayers, which are related to delivering the soul to its creator, therefore when someone sleeps without saying prayers his soul will struggle as it can't leave the body, and this will cause the person to feel this fit."*

2.6.9 The Myth of /*kewa>net 'erje>l*⁵¹

This myth is about an ugly woman that roams the streets at night, hiding her reality, and appearing in the form of a beautiful maiden. In fact, it is a mutilated ugly monster that would abduct any man walking in the streets at night. She would seduce men with her beauty and take them somewhere to kill them, and only reveal her true form when away from sight. This myth is famous in the region of Mascara.

These myths that are the creation of our society, and a reflection for our way of life, these narratives are not the only ones. However, there are many other narratives summoned by people and peasants to interpret events or to attain an objective in life. Some of these myths are modified, changed, adapted to situations. Still, there are other myths recorded thanks to our collective memory, these myths stand for ancient deities, who were worshiped and idealized by people under paganism before the coming of Christianity.

2.7 Conclusion

This chapter unfolds to present two main parts. On the one hand, it represents the collection of informants' answers using the method of profiling informants. Moreover, it gives intricacies and feedbacks about different aspects such as the type of narrative, functions and gender affiliation, including the researchers' critical standpoints. On the other hand, it projects and introduces mythological characters in the '*Typology of characters*' method.

Thence, the completion of this work confronted many obstacles such as the unavailability of Griots and storytellers who might recall old records linked to myths and legends. As well as, a shortage at the level of references and resources to provide us with evidences to trace back their origins.

In this part, female and male monsters and multiple divine and dominant characters are introduced, defined, including their roles at the level of narratives and society. Yet, the focus was on showing the various functions these narratives evince. However, most of the functions were not limited to Campbell's model, as these narratives denoted the existence of

⁵¹/ /*kewa>net 'erje>l*: this label is translated as men's kidnapper or abductor.

other various functions relative to the Algerian myths alone, mainly behavioural restraining, entertainment, and cultural preservation.

It also sheds light on Algerian mythical narratives and some legends that were classified later as a myth. This transformation took the form of demythologisations, through transforming real narratives into unreal ones. For instance, the legend of *'lāmrya* that is part of our cultural and historical heritage, yet, transformed into a mythical creature that is only used for restraining kids' behaviours. Therefore, it was important to use an empirical approach to find the hidden discourses and implications of the various collected narratives.

Since mythology conveys various social realisation of human thought, we are going to move from a quantitative method into a quantitative one. This will be done without sidestepping any of the following different items such as narratives' functions, power distribution and monstrous affiliation. This chapter was the description of the corpus in addition to scrutinising how Algerians would perceive some narratives, differentiating the male bliss from the female curse in an attempt to draw a comparison and an illustration of both images in primeval and contemporary societies

The next chapter is going to use the collected data of the current corpus along with the *'typology of characters'* to conduct practical scrutiny of narratives and study how laypeople and literates perceive these different narratives. It would also uncover the different mechanisms and devices within in an attempt to separate charter mythology from the aetiology one.

Moreover, it moves from description into analysing discrepancies. It is also going to assess how binaries such as male/ female are employed in mythological narratives. Thus, the researcher would try to understand how individuals' statuses are shaped through the usage and therecreation of the aforementioned mythical narratives.

2.8 Original Statements

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“The third function of a traditional mythology is to validate and support a specific moral order that order of the society out of which that mythology arose. All mythologies come to us in the field of a certain specific culture and must speak to us through the language and symbols of that culture. In traditional mythologies, the notion is really that the moral order is organically related to or somehow of a piece with the cosmic order.

(Campbell 1988:77)

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“That’s the only way to stop someone from staring at the mirror all night long” she stated that the purpose of invoking this creature is not always to have it present; she said “Sigh. Even Though we always frighten kids with this creature, we do not always hope to have its presence real”

First narrative: // āruse’sm/⁵²

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The lady stated ‘‘/Buganja⁵³ Dar el’akash, Ya Rabi kawiel’reshresh, weljelbanaatshaana, waiskihayamolana, wel foul nawarwasfar ,iskihyabolanwar’’ it is translated as follows: “Buganjaj house of clothes, Oh god let it rain strongly, and lathyrus is thirsty, quench it oh lord, and broad-beans is blossoming and yellowish, make it quench, oh father of light.

Fourth Narrative: The Myth of /ḡunja/⁵⁴

⁵² This narrative is translated as /The Bride of Heaven/

⁵³ An ancient labelling of a doll-like, it is in fact a big-spoon, taken to different houses as people collect Semolina using it. Later, this big spoon is dressed small clothes, before making couscous, and chanting in a ritual so that the rain may fall.

⁵⁴ Translated as the rain’s bride

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The lady states *“/ħmarLi>l/ is an evil spirit that comes to you as you walk to mislead you, it takes you to different ways, it is accompanied with the feeling of sudden surprise of not recognising the place we are. So when you get that feeling you should know that /Hmar Lile/ /Darbak/ or that Night’s Donkey stroke you, thus mislead you from the right path or took you somewhere else”*

Sixth Narrative: /ħmarLi>le// ġba>b⁵⁵

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The informant said *“/ ħmarġba>b /is not just an animal with flesh and blood, it is a supernatural creature that is born of Fog, it is the fog himself, as it simply pull you to different places without your awareness, change your track, the silence of Fog and its beauty will emerge with your mind and cause you sudden loss of the situation and place you are walking through”*

Sixth Narrative: Night/Fog’s donkey

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One informant said: *“This psychological reaction could also be explained by religious man as the result of sleeping without saying their prayers, which are related to delivering the soul to its creator, therefore when someone sleeps without saying prayers his soul will struggle as it can’t leave the body, and this will cause the person to feel this fit.”*

Seventh Narrative: //‘ljetma⁵⁶

⁵⁵This narrative is translated as the Night and Fog’s donkey

⁵⁶This narrative is translated as the Old Hag Syndrome

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“Doctors say that this is not a *Jinn*, but it is just a nightmare that happens when a person over consumes heavy, spicy or fatty food before sleeping. For this reason, they advise people not to eat a lot in dinner”.

(Mayo: 2011)

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“This is why myth cannot be related without regard to circumstances. Among many tribes they are not recited before women and children, that is, before the uninitiated. Usually the old teachers communicate the myths to neophytes during their period of isolation in the bush, and this forms part of their initiation. ____R. Piddington says to karadjeri: " The sacred myths that women may not know are concerned principally with cosmology and especially with the institutions and the initiation ceremonies”

(Eliade, 1963:10)

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“These binary oppositions are oxymoronic in nature, as they create a circle of struggle, especially when these oppositions are linked to human beings; Man and woman are defined as oppositional, but one term is defined as primary and Self-sufficient, the other secondary and supplementary. What this definition hides is that the supposedly dominant term is constructed in relation to its opposition, so that 'man' is defined as ' non-man'

(Derrida, 2000:129)

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“No, myth is not a lie. A whole mythology is an organization of symbolic images and narratives, metaphorical of the possibilities of human experience and the fulfilment of a given culture at a given time.”

(Campbell 1985:1)

‘/ āruse’sm>/ is a representation of a woman that resides in the sky, a goddess-like, or a woman notorious for her vicious super powers that could come to strike the one who keeps on watching the mirror at night, or watching him/her-self in the mirror repeatedly’

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One informant argues: *‘ This myth is not very much used nowadays, people prefer to frighten their children using the myth of / āruse’sm>/ or the bride of the heavens, for that it sounds so much gloomy and spooky. Most Kids would not believe they will become blind due to watching mirrors, but would somehow believe that a mirror is haunted by some kind of a spirit that could strike at any second’*

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One informant argues: *‘This myth is not very much used nowadays, people prefer to frighten their children using the myth of / āruse’sm>/ or the bride of the heavens, for that it sounds so much gloomy and spooky. Most Kids would not believe they will become blind due to watching mirrors, but would somehow believe that a mirror is haunted by some kind of a spirit that could strike at any second’*

“the myth of /tergu/ is not always mythical, for that we sometimes disguise in old outfit to frighten our kids and prevent them from leaving home. /Tergu/ is known for her speed and faceless expression, she would catch any kid outside during noon time and strangle him” She adds: “Tergu comes to kids during summer” to prevent a sun-stroke.

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The lady explains: *‘/ħmarLi>le/ is an evil spirit that comes to you as you walk and mislead you, as he takes you to different ways, it is also the feeling we get, a feeling of sudden surprise of not recognising the place we are. So when you get that feeling you should know that/ ħmarLi>le/đarbak// or that Night Donkey stroke you, thus mislead you from the right path or took you somewhere else’*

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“In the Region between Sidibel abbes, and Saida, and exactly in Marhoum, a small village, /ḡu>ŋja/ was not just a doll we make, we used to dress up the big spoon and give it a form of a doll, afterward, we go as little girls and collect /‘Smi>d/ or semolina, as we knock on every neighbouring house, prepare it later into the famous dish /Ku>sku>s/ and feed the poor, so that God accept our offerings and give us rain”.

Benneghrouzi⁵⁷ adds that *‘/‘lāmrya/ as a common trope is also monstified and vilified. In the Algerian community, /āmry/ or /‘lāmrya/are used to express someone’s misbehaviour and rogue attitude toward others. This Term is widely used in the west of Algeria’*

⁵⁷ This statement was the result of the collective reflections with Benegrozi Fatima Zohra

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Chapter Three: Deconstructing Algerian Myths in Terms of Gender, Power and Functions.

“Myth fulfils in primitive culture an indispensable function: it expresses enhances, and codifies belief; it safeguards and enforces morality; it vouches for the efficiency of ritual and contains practical rules for guidance of man. Myth is thus a vital ingredient of human civilization; it is not an idle tale, but a hard-worked active force; it is not an intellectual explanation or an artistic imagery, but a pragmatic charter of primitive faith and moral wisdom....”

(Bronislaw, 1926: 177)

3.1 Introduction

This chapter is a shift from qualitative into quantitative endeavour. It moves out of theoretical debate and data collection, and focuses more on analysing and assessing individuals' perception of myth in society. Moreover, it scrutinises how the different narratives shape thinking while transforming the order of things in both society and text.

More importantly, this chapter investigates and applies the previous theories and approaches that are in relation to mythical studies using various strategies. More particularly, it uses a methodological¹ approach in relation to the functional approach of mythology. This was conducted to decipher large mythical features for historical collective cultural moments' and attempts to unveil and scrutinise the charter aspects of those collected

¹Methodology: Both scholars Frédéric Monneyron and Joël Thomas stress on the importance of Methodology which was also coined by Gilbert : “a theory of a whole which gathers Mythocritique and Mythanalyse” (2002:85), Methodology creates hermeneutic balance since the first explores, while the second seeks enlargement (2002:84); a literary study cannot do without exploring other interdisciplinary fields and vice versa. (2002:91)

narratives. As a result, we will attempt to and see how they affect individuals' statuses in society.

It also attempts to classify Algerian myths in terms of power, gender and functions. For this endeavour we are going to implement theoretical and practical models i.e. the use of Campbell's functional model in addition to Malinowski's Charter model. Moreover, we are going to deal with Monstrous affiliations for both females and males. The purpose of these delineations is to analyse the various aspects of power and weaknesses individuals expose in various social contexts.

Noticeably, narratives' degree of truth is relative to their invokers' repertory and their cultural background. Thus, analysing the corpus in hands is based on the inclusion of two categories, laypeople and educated. The perception of gender is received by individuals of different classes in society. Thus, dealing with it without including the variable educated/laypeople this work wouldn't be complete. Since gender difference and reception is based on multiple components including individuals' views, attitudes and knowledge.

Dealing with the previous corpus without conducting further investigation would not allow us to have approximate answers about gender perception by individuals. Thus, it requires the inclusion of a different method to assure the validity of data and answers collected. Therefore, Table questionnaires are added and distributed to different categories of informants.

3.2 Evaluation method

The methodology of this part is based on personal innovations, which in turn unfold the corpus and thus extrapolates it to different angles. The collected narratives are dealt with objectively bearing in mind various standpoints.

The corpus of the second chapter contributes to shaping and designing table questionnaires. These questionnaires are delivered to 30 informants regardless of their gender. This choice helped the researcher extrapolate and reflect on the way individuals from different social classes invoke and perceive gender inside and outside the mythical narratives.

3.2.1 Table questionnaires Method

This table is convened to contain the answers of different informants. It is delivered in two languages, Arabic and English along with definitions. The presence of the researcher is obligatory to explain and guide the informants without interfering with their results; particularly, simplifying questions for the informants and keeping neutral.

Admittedly, these tables are not delivered in one session, due to the unavailability of a suitable context. Thereby, each informant had the chance to answer the questions solely with the presence of the researcher alone. However, this allowed informants to answer without being affected by the answers of the other informants, resulting in various discrepancies of answers.

This table was delivered in a form of questionnaire for 30 informants, we classified the informants them into two categories, the first group represent the category of university-wit and educated people 15 males and females, students and researchers at the university of SidiBel abbes.

Accordingly, the second group consists of 15 laypeople both males and females, these informants were asked to tick the box wherein they see it more reasonable and serving. However, language barrier required the usage of the same model of questionnaires in the informants' mother tongue. Yet, laypeople informants could not all read which required the usage of a different tool that is direct interview, accompanied with quick notes taking.

The following tables consist of the findings of 30 person's perception of myths and how they function, by including the function of gender in the last column. Informants were required to tick next to the function they find suitable. The numerical attributes in the boxes refer to the number of "Yes" as received from the informants. While "No" or "Empty" box was not taken into account.

The informants' reception of gender aspects was stressed in this questionnaire and detailed in the table. The narrative's functions helped explaining the manner individuals

perceived gender change. It also helps laypeople and educated relate to gender difference inside and outside these various narratives.

3.3 Algerian Mythologies and Functions' Analyses

Table one and table three² represent the study of different aspects for to the most known Algerian mythical narratives. They also aim to determine the purpose of summon in relation to the context of the invoker. Informants consisting of a number of 15 were requested to answer by ticking the suitable box. These tables are constructed after the profiling informants' interviews. It refers to informants' reactions for the different narratives. The interviewer asks questions and ticks the appropriate feedback box in the table.

These tables are convened by the researcher to contain all the feedback without neglecting any part of the interview. This innovative method helps the researcher include different aspects such as functions, monstrification without excluding the informants' educational background.

Narratives' functions subjugate the existence of a comparative functional method in each table to ensure swift comparison between all narratives. Moreover, it helps the research pinpoint the various functions, gender difference, and empowerment. Thence, the researcher also includes detailed smaller tables to analyse each narrative separately. The purpose is to give more intricacies and obtain critical readings of the results.

More importantly, they give a variety of choices concerning what a narrative can provide. Informants only tick the different factors of each narrative. However, not all narrative received equal share of answering. Some narratives only receive a low proportion of evaluation especially when we assess gender change and empowerment.

² See page 135-144

Table one:

This table exposes the answers of the target population, concerning their tendencies to the different narratives in terms of power, gender, and functions; it also deals with the degree of truthfulness of narratives. This target population composed of laypeople 8 males and 7 females.

The numerical proportions represent the number of “Yes” of each informant

Functions	Adjusting behaviour	Family entertainment	Meaningless Apocrypha	Cosmological or Mystical ritual believed in	Spread ancestors' cultures	Educational Function	Degree of truthfulness	Gender Empowering femaleness	Gender Empowering maleness
Myths/Narratives	“Function”	“Function”			“Function”				
Tergu The Ogress	10	15	5	5	5	2	2	5	1
/ ārusə'sm/ Mirror's haunter	13	15	1	14	13	5	13	5	5
ħmarli>le/ǧba>b Night/fog's donkey	10	10	14	1	5	1	1	5	5
/ ārus'lmatar/ Tislit Rain's bride 'Berber'	2	14	2	14	15	1	10	5	1
/ǧu>nja/Rain's bride 'Arab'	2	14	1	15	15	1	14	4	1
/'ljetma/The old Hag Syndrome	9	1	1	13	1	1	14	1	1
ǧda>wadj' lāmiak da>wadj The blind	9	10	1	1	8	1	5	2	5
'l āmrya Female Gypsy	14	14	1	/	5	1	14	5	6
'lmaħasi>bHouses	/	/	/	10	15	14	13	1	1

Table3.1 A Model of Assessing Myths' Functions for Laypeople.

3.3.1 Gender Empowerment for Laypeople

This table is an extract of the general table. It focuses only on gender empowerment for both man and woman in relation to the usage of mythical narratives and how they empower characters.

The numerical proportions represent the number of “Yes” of each informant, and depicting their opinions. Thus, agreeing with the narrative as an empowering devise.

Gender Empowerment Myths/Legends/Apocrypha	Empowering femaleness		Empowering maleness	
	Narrative of <i>Tergu</i>	5	33%	1
Narrative of /āruse’sm>/ ‘Mirror’s haunter’	5	33%	5	33%
ħmarli>le/ħba>bNight/fog’s donkey	5	33%	5	33%
/ārus’lmatar/ Tislit ’Bride of rain’’	5	33%	1	6%
Narrative of /ġu>nja/ Bride of rain	4	26%	1	6%
Narrative of /’ljetma/ “ Old Hag Syndrome’’	1	6%	1	6%
Narrative <i>ħda>wadj</i> ‘ <i>lāmia</i> <i>ħda>wadj the blind</i>	2	13%	5	33%
‘lāmrya, Female Gypsy	5	33%	6	40%
Narrative of ‘lmaħasi>b Local distribution of seasons	1	6%	1	6%

Table 3.2: Gender Empowerment table for Laypeople

3.3.2 Empowering Femaleness

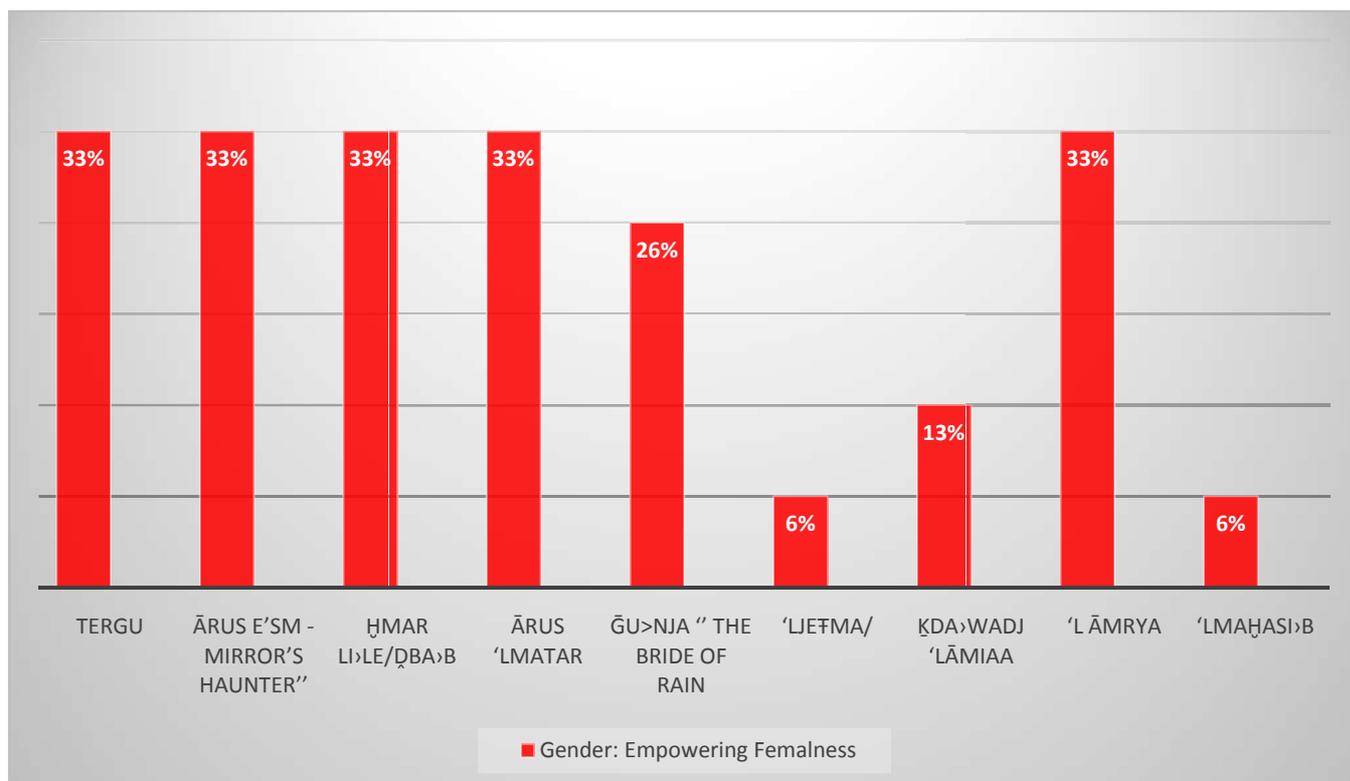


Figure 3.1 Empowering Femaleness for Laypeople

Explanation and Interpretation

This figure represents the degree of empowerment as represented in form of bar graphs. Accordingly, the degree of empowerment is relative to the bar's proportion. Still, this empowerment is only related to the perspectives of laypeople as it stands for empowering femaleness.

We may denote that cosmological narratives such as */ġu>nja/*, */ārus'lmatar/* and */ārise'sm>/* are empowering femaleness taking the percentage of 33%. They link female gender to creation and fertility. The same thing is noticed in the historical and educational narratives such as */l āmrya/* taking the percentage of 33%.

The mystical narrative of */Tergu/* and */ĥma>ri>le/Ḍba>b/* empower femaleness, because */Tergu/* stand for beautiful woman who deceit man and devour them. While, */ĥmarli>le/Ḍba>b/*

stands for a male monster, it minimizes and restricts man to his primitive nature. These two narratives took the percentage of 33%.

Narrative of /ḡu>nja/ took the percentage of 26%, while *kda>wadj* 'lāmiatook the percentage of 13%. It explains that this narrative is not very empowering femaleness. In the end, both /'lmaḡasi>b/ and /ljetma/or the 'Old Hag Syndrome' depicted a low degree of empowerment taking only 6% of the whole proportion.

We can also observe that laypeople lack any distinction in terms of function between what is mystical, cosmological or historical. Interestingly enough, a strong female spirit whether evil or good, would always strengthen females and sustain their status. This empowerment is related to our cultural collective background through evil and divine characteristics, and the belief that those female spirits are real entities.

3.3.3 Empowering Maleness

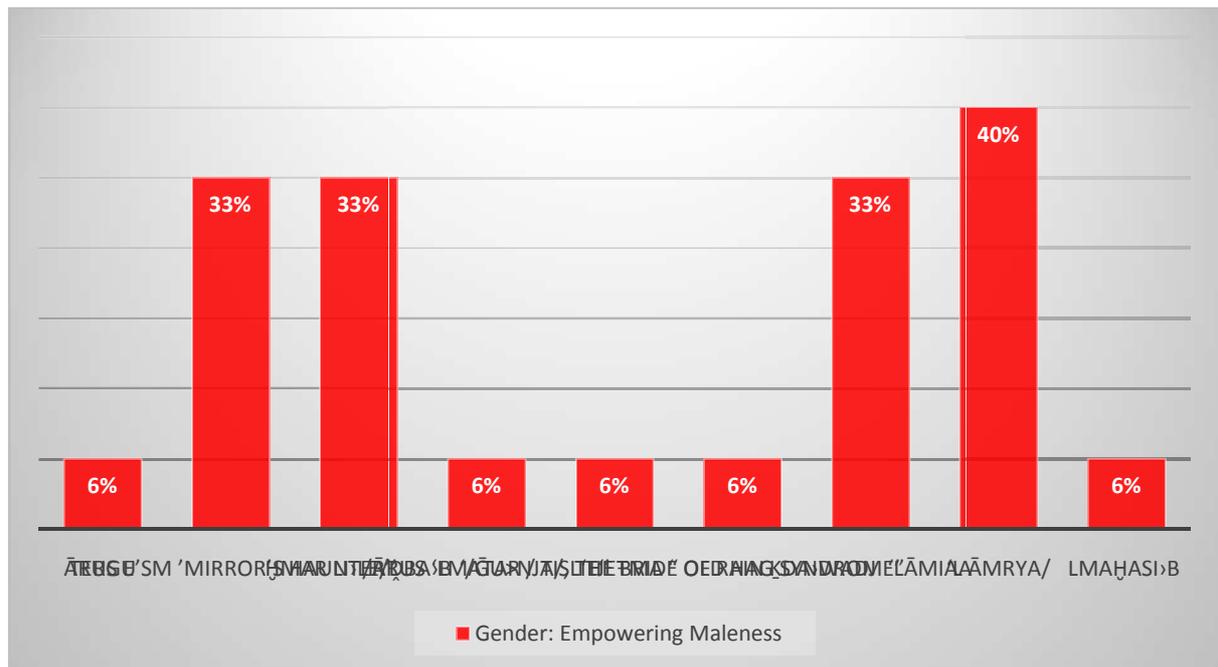


Figure 3.2 Empowering Maleness for Laypeople

Explanation and Interpretation

This figure represents the degree of empowerment as represented in the form of bar graphs. Accordingly, the degree of empowerment is relative to the bar's proportion. Still, this

empowerment is only related to the perspectives of laypeople as it stands for empowering maleness.

We may denote that cosmological narratives such as /ḡu>nja/, /ārus'lmatar/ and /āruse'sm>/ seem to empower femaleness in the previous figure. Moreover, the evil-restraining nature of narratives such as /āruse'sm>/hmarli>le/dba>b and /kda>wadj 'lāmia/ project mystical sustainment for women place through ominous portrayal. Thus, empowering maleness by 33% and reducing female bliss. Yet, /'l āmrya/ or the female gypsy empowers maleness by 40% mitigating the female character into a hideous monster, used for frightening kids and restraining their behaviour and promoting male protagonism.

However, /āruse'sm>/ by taking 33% is not that potent, since it is far from good divinity, and considered as a weakness, as it represents a type of malign 'divinity'. Therefore, it weakens femaleness and strengthens maleness. It is also depicted as a monster that dwells or haunts mirrors and cause paralysis, strokes and harm kids who keep watching mirrors. Therefore, it empowers male status instead of empowering females.

Cosmological or mystical narratives such as /'ljetma/, /ḡu>nja/ and /ārus'lmatar/ has nothing to do with male features, and link femaleness to divinity, fertility and creation, showing no male empowerment 6%. Still, /lmaḥasi>b/ narrative also takes the percentage of 6%. Hereby, this narrative has nothing to do with female narratives since it is used in agriculture and mainly by men. Still, it doesn't include any male or female tendencies, and explains the unawareness of informants of their empowering or disempowering roles.

The definition of negative and positive roles, is a double way process, and what is positive in some cases, can be negative some other times. It is related to the context and the agents of any narration. Thus, it is both empowering and disempowering in relation to the context and individuals' gender and the purpose of the invoker.

The mystical narrative of /hmarLi>le/ and /hmarqba>b/ in contrast to Figure 3.1 by a percentage of 33%, is empowering maleness and disempowering femaleness considering male shaped spirits as monsters. But, when supplanting the idea of a monster, and tagging it with 'male gender' instead of 'female' we depict a strong monster and give maleness a place amongst mystical narrations.

Accordingly, we build a strong status for man, as an omnipotent being who stands for good even when considered as a hideous monster, and this is relative to the androcentric society this narrative dwells. Thus, /kda>wadj 'lāmīaa/ is a mystical narrative that also empowers maleness in the sense that a woman is disabled and subdued through visual impairment taking 33%. However, /l'āmrya/ empowers maleness by reducing woman to a frightening creature instead of mentioning the neglected historical contributions that are depicted through the sociological function.

The role she played during the period of the French colonialism in Algeria is totally ignored by new generations, as they are unaware of the historical contribution of such a character, especially to the struggle during the period of colonisation of Algeria.

3.3.4 Narratives' Functions

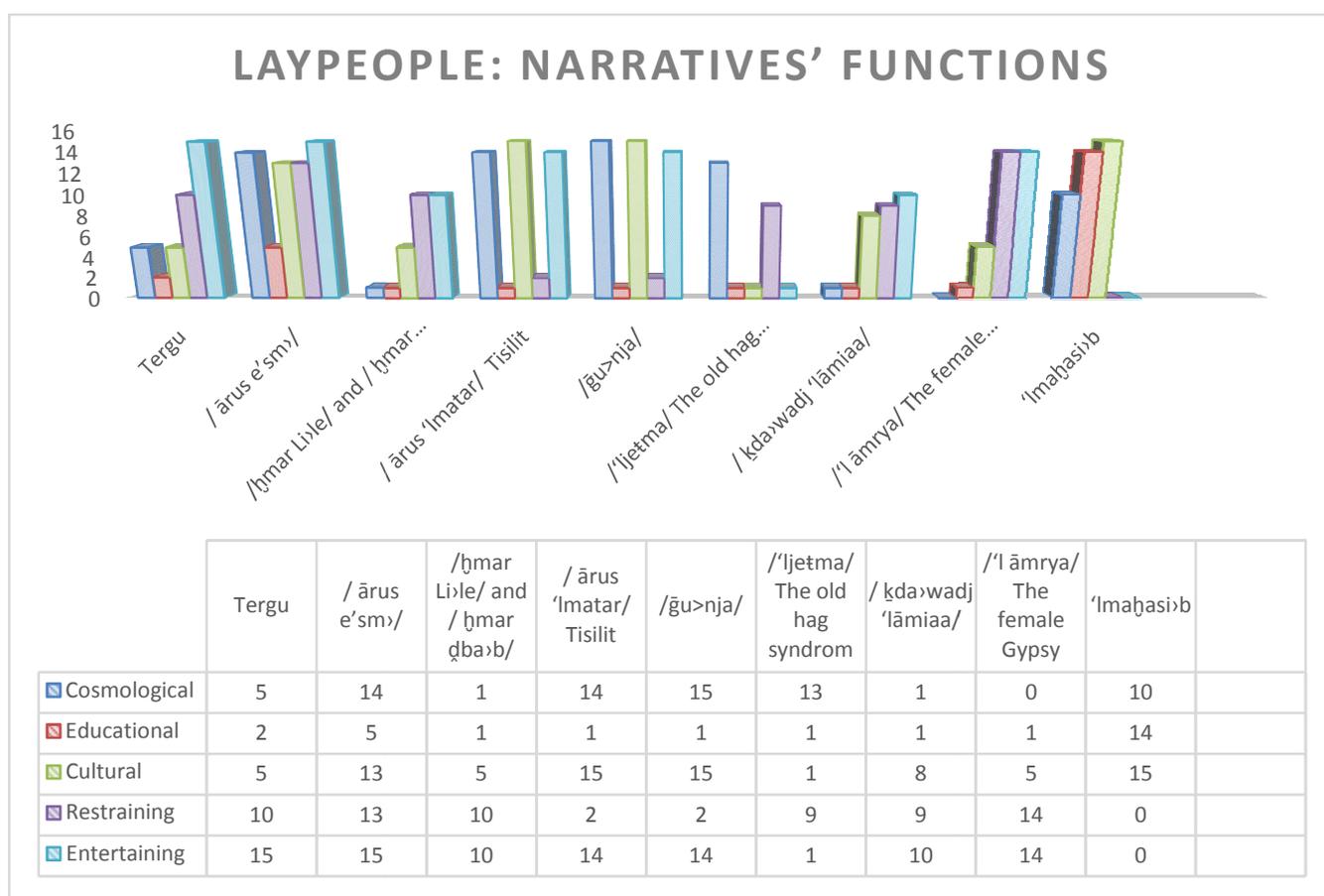


Figure 3.3 Narratives' Functions for Laypeople

Explanation and Interpretation

In addition to Joseph Campbell's functions model which consists of various dimensions for myths implementations such as "Educational, Cosmological, Mystical and Pedagogical. It is noticeable through the afore investigations that this model does not sum up the whole construction of functions for the Algerian narratives. However, it asserts our hypotheses and the idea that mythical narratives go beyond Campbell's model.

This difference in functions is due to the omnifarious usages and purposes that are in relation to each summon for the mythical narratives. Except for the mystical function, that is present with most of the mythical narratives. Thus, all functions will be pondered critically.

More importantly, through investigating and questioning laypeople about the element of function we find agreement when we relate to the axis of behavioural restraining. Yet, most myths of sociological nature are summoned for the purpose of restraining individuals' behaviour in society functioning as Didactic tools.

This function is exemplified in individuals' attempt to use the abnormal to supplant normal tools that wouldn't function as restraining or monitoring tools. Particularly, when trying to adjust the behaviour of kids through deviant ways different from the normative tools which can either harm them or be considered as ethically bad.

Interestingly enough, informants also showed in their responses a big tendency "Yes", when relating some narratives to cosmological and cultural narratives such as */lmaḥasiḇ/*. Still, laypeople were not that aware of the educational function. This explains their awareness of the cosmological functions that is linked to worship and divinity.

3.3.5 Narratives' Scale of truth

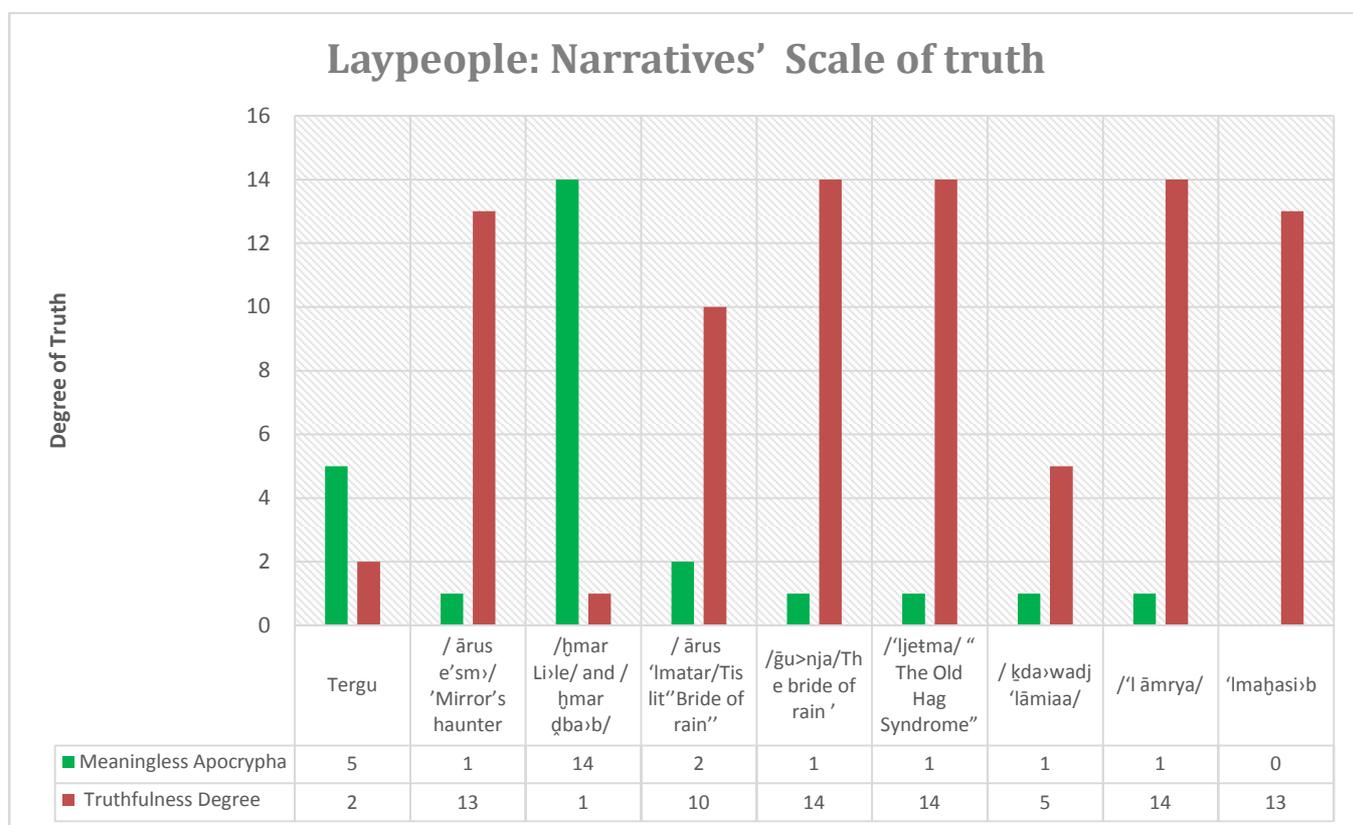


Figure 3.4 Narratives' Scale of Truth for Laypeople

Explanation and Interpretation

The researcher extracts different results through the previous informant's responses. The level of truth changes in proportions, when relating to mythical narratives. Most narratives are considered true except for /ħmarLi>le/ đba>b/“fog and night donkey” and /Tergu/. They also received a huge proportion of agreement, still, classified as meaningless apocrypha.

As a result,when dealing with the 'degree of truth' variable, not all narratives received a high percentage of agreement expect for/'lāmrya/,/'ljetma/and /ġu>nja/, they received a huge percentage of agreement classifying them as real narratives. This is explained, in their close link with the informants' reality and their personal experiences

People in rural areas believe in those narratives since they were and still are part of their reality. */ljetma/* as the explanation of difficulty of sleep or a */Jinn/* that chokes individuals while sleeping. In addition to this, rituals related to the narrative of */ḡu>nja/*, are still performed to receive rain and quench crops.

In contrast, Some Berbers have the belief that some spirits can grant farmers rain and fortune through worship. These divine spirits are labelled as */Tisilit and AnZ>ar/*. Interestingly enough, */Imaḥasi>b/* received a high proportion of truth, since they are considered as the local classification of seasons and still used in some western Algerian regions to determine and organise time for agricultures.

Table Three

This table represents the answers of what the target population thought of the different narratives in terms of power, gender, and functions, as it dealt also with the degree of truth. This target population consists of educated, 8 males and 7 females.

The numerical proportions represent the number of ‘Yes’ of each informant.

Functions	Adjusting behaviour	Family entertainment	Mere meaningless	Cosmological or Mystical	Spread ancestors	Educational	Scale of truthfulness	Gender Empowering	Gender Empowering
Myths/Narratives	‘Function’	‘Function’	Apocrypha	rituals believed in	‘cultures Function’	Function		g femaleness	g maleness
Tergu the Ogress	15	14	10	/	/	/	1	1	5
/ āruse’sm/ Mirror’s haunter	15	15	5	5	1	1	1	14	1
ħmarli>le/ħba>b Night/fog’s donkey	14	14	13	1	1	1	1	7	1
/ ārus’lmatar/ Tislit Rain’s bride ‘Berber’	/	14	2	14	15	1	10	14	1
/ġu>nja/ rain’s bride ‘Arab’	/	14	14	14	15	1	1	14	1
/’ljetma/The old Hag Syndrome	/	1	1	14	1	1	10	1	1
ħda>wadj ‘lāmia, the blind	14	10	10	1	1	1	14	1	3
’l āmrya Female Gypsy	14	14	1	/	15	13	14	14	1
’lmaħasi>bHouses	/	/	/	5	15	14	14	1	14

Table 3.3 A Model of Assessing Myths Functions for Educated Informants.

3.4 Gender Empowerment for Educated Informants

This table is an extract of the general table. It focuses only on gender empowerment for both men and women in relation to the usage of narratives and how they empower characters. The numerical proportions represent the number of “Yes” of each informant. Thus, agreeing with the narrative as an empowering device.

Next to each number or ‘Yes’ we find a parallel percentage. This percentage is an extract from the general table ‘Table one’, representing the answers of 15 informants.

Gender Empowerment	Gender	Empowering	Gender Empowering maleness	
Myths/Narratives	femaleness			
Narrative of <i>Tergu</i>	1	6%	5	33%
Narrative of / ārus ³ sm/ ‘Mirror’s haunter’	14	93%	1	6%
ħmarli>le/dba>bNight/fog’s donkey	7	46%	1	6%
/ ārus ⁴ lmatar/ Tislit ’Bride of rain’’	14	93%	1	6%
Narrative of /ġu>nja/ Bride of rain	14	93%	1	6%
Narrative of /‘ljetma/ “ Old Hag Syndrome”	1	6%	1	6%
Narrative <i>kda>wadj</i> ‘lāmia <i>kda>wadj the blind</i>	1	6%	3	20%
‘l āmrya Female Gypsy	14	93%	1	6%
Narrative of ‘Imaħasi>b Local distribution of seasons	1	6%	14	93%

Table 3.4 Gender Empowerment Table for Educated Informants

3.4.1 Empowering Femaleness

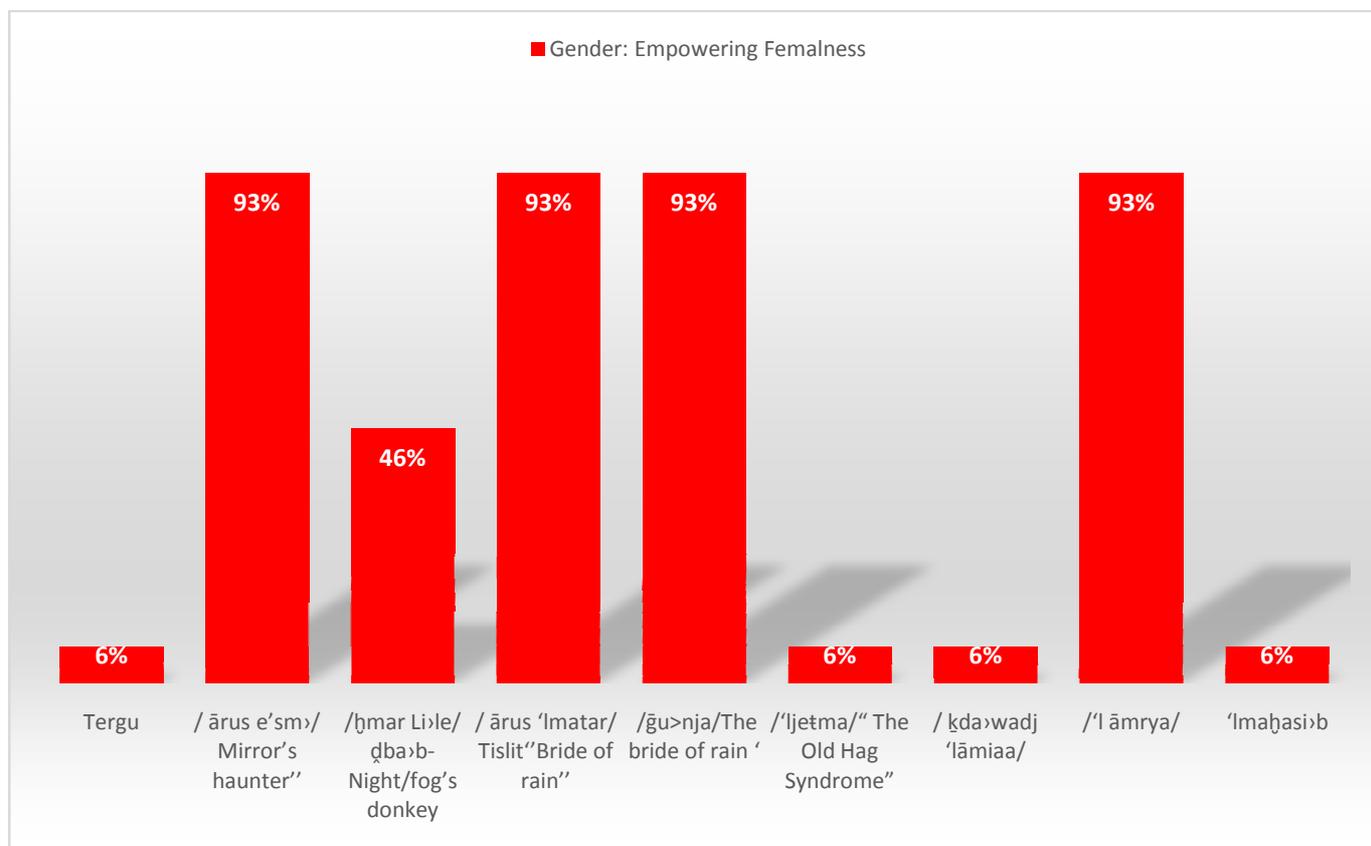


Figure 3.5 Empowering Femaleness for Educated Informants

Explanation and Interpretation

This figure represents the degree of empowerment as exposed in form of bar graphs. Accordingly, the degree of empowerment is relative to the bar's proportion. However, this empowerment is only related to the perspectives of educated and students. It stands for empowering femaleness through mythical narratives.

We may denote that cosmological or mystical narratives such as /*ārus 'Imatar*/ and /*ġu>nja*/ are considered by university wit as empowering since they ascend with femininity to the status of divinity by taking the percentage of 93%. On the one hand, mystical and historical narratives also empowers femaleness since informants are aware of the historical role of /*'lāmrya*/ by taking the percentage of 93%. Per contra, cosmological

narratives can only empower the narrative's gender without disempowering the opposite gender.

This latter depicts the female gypsy who provided our ancestors with the secrets of tattooing art, to tattoo their faces, hands and arms, and preventing the French colonisers from enslaving them. But, the literates' awareness of this aspect allowed them to give it a good proportion 93%. Still, */ħmarLi>le/-dba>b/* narratives, taking the proportion of 46% depict maleness using monstrous tropes, as they monstrificate maleness and link man to their primitive nature vis-à-vis empowering femaleness and giving them the upper hand.

The same attribute goes for mystical narratives such as */Tergu, /'ljetma/ and /kda>wadj 'lāmīaa/* as monstrified narratives taking only 6% of the general percentage. The first two narratives are related to monstrous mythical creatures with malign characteristics. Thereby, they supplant divinity and reduce femininity, depicting women as hideous monsters. However, */kda>wadj 'lāmīaa/*'s narrative stands for visual impairment, and depicts the image of a helpless female, or the female in the Attic³.

At the end, */lmaħasi>b/* do not actually affect femininity or masculinity in anyway, literates informants link them to geographical localization and weather prediction, without distorting individuals relations in society, they took the percentage of 6%

³ Female in the Attic: a literary device used to describe the place women dwell to express their grief and find security when impaired, or having their freedom taken in society.

3.4.2 Empowering Maleness

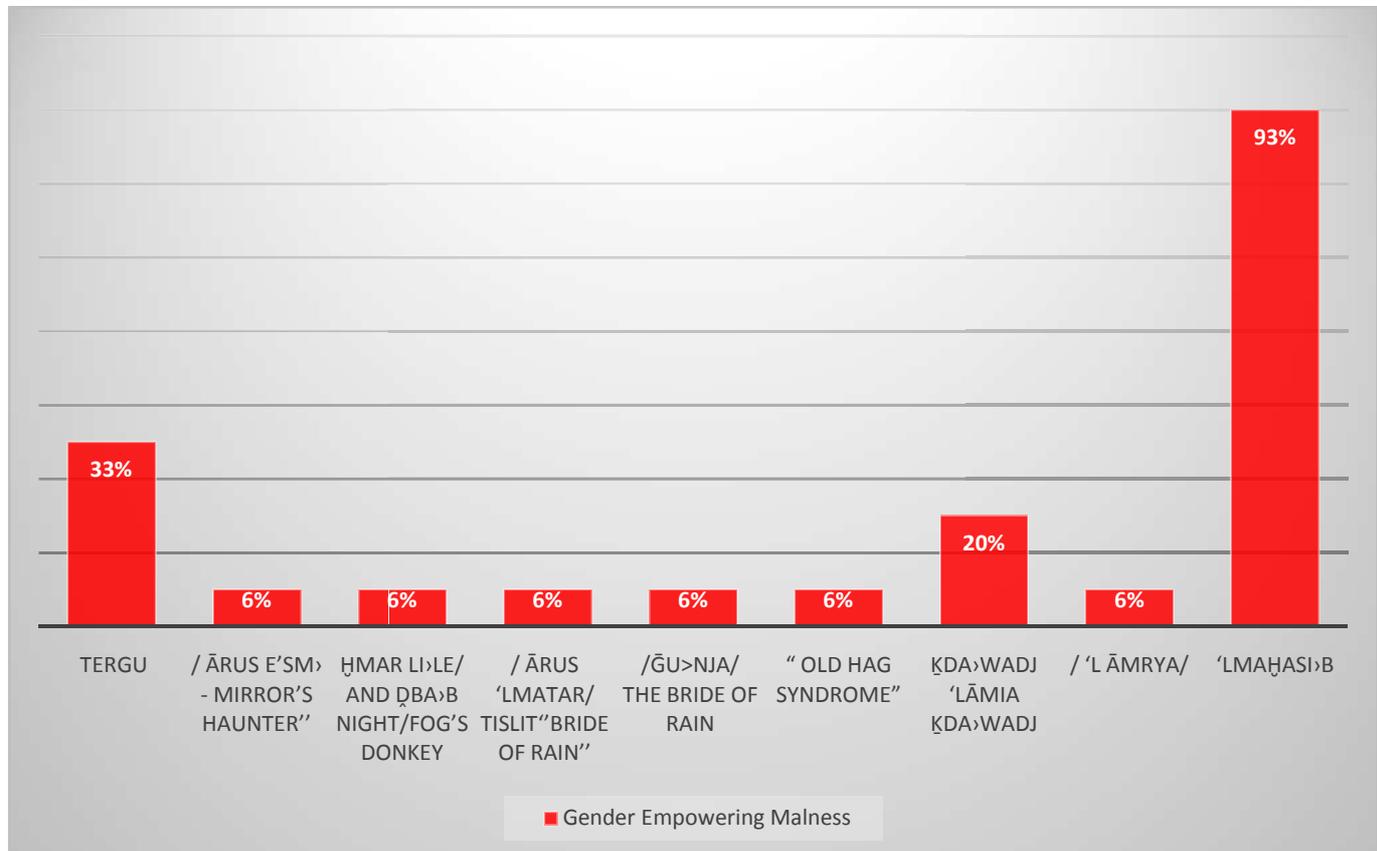


Figure 3.6 Empowering Maleness for Educated Informants

Explanation and Interpretation

This graph represents the degree of empowerment as shown in form of bar graphs. Accordingly, the degree of empowerment is relative to the bar's proportion. But, this empowerment is only related to the perspectives of educated informants as it stands for empowering maleness.

In this case, we may denote that all narratives are considered to be male disempowering taking the percentage of 6%. They build a strong link between femininity and divinity through mystical and cosmological functions. The only narrative which could empower maleness is the one of /'lmaḥasi>b/ taking 93%. It is considered as male property,

more particularly farmers. Moreover, it represents the link between man and nature, through the organisation of life and welfare.

/Tergu/ taking the percentage of 33%, and */kda>wadj 'lāmia/* 20%, do not show any empowerment for femaleness. Yet, it strengthens males' status through the malign roles they depict. They project women as either monsters or disabled creatures.

The narratives of */hmarLi>l and qba>b/* with the percentage of 6% project a mystical function. Yet, they draw a picture of imperfection. To sum up, we could not find a relationship between maleness and divinity except in an old Berber narrative. A divine spirit by the name */AnZ>ar/* was the one responsible of empowering */Tislit/* helping her ascend to the status of divinity through cosmological worship.

3.4.3 Narratives' Functions

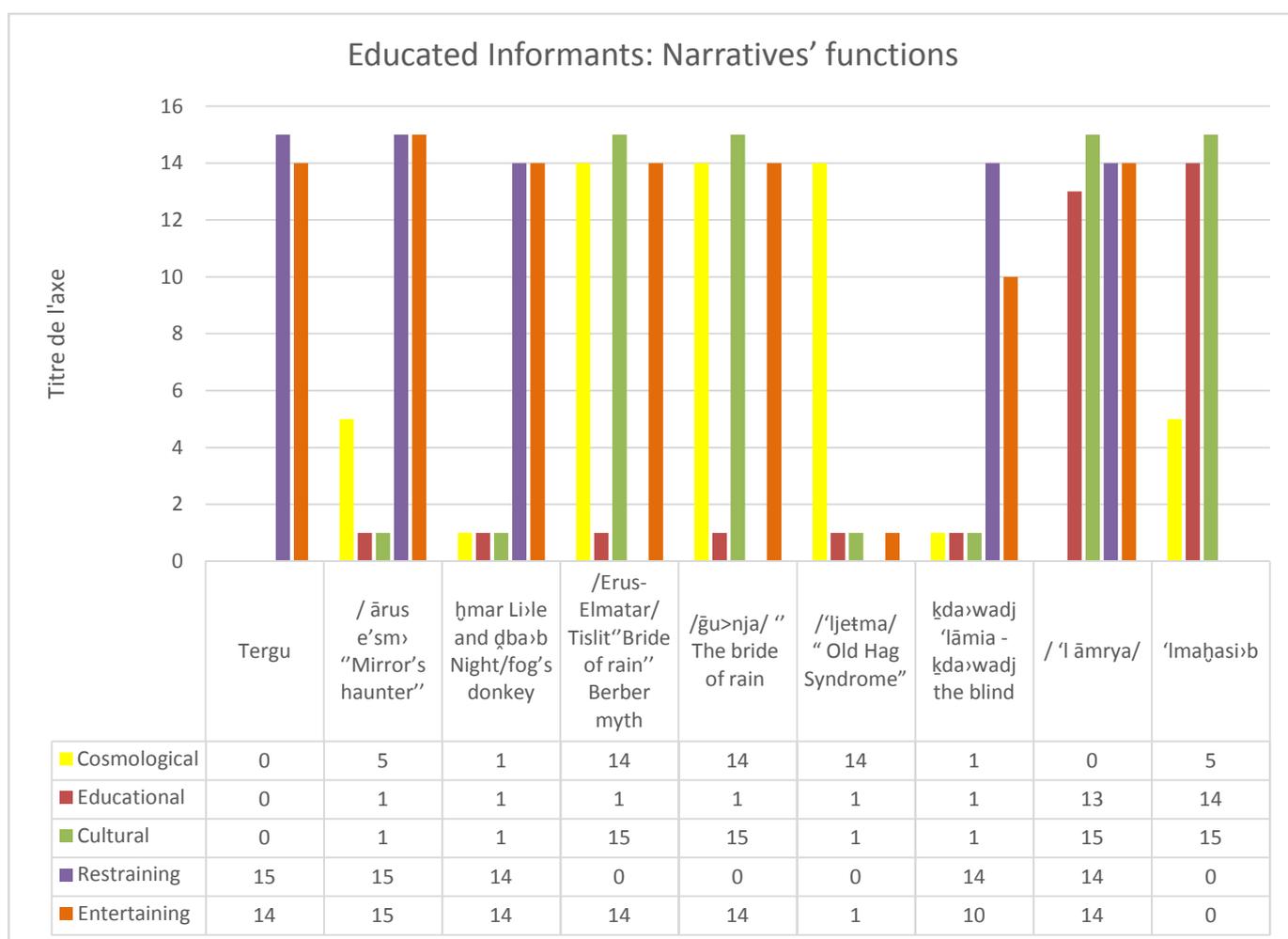


Figure 3.7 Narratives' Functions for Educated Informants

Interpretation and Explanation

Campbell's model of functions consists of the Educational, Cosmological, Mystical and Pedagogical dimensions. However, it is noticeable through afore investigations that these axe do not include the whole construction of functions for the Algerian narratives. This is due to the omnifarious types of functions existing in theAlgerian mythical narratives.

It is denotable through investigation and questioning of literatesthatthe main narratives' function isshared by all informants exemplified in'behavioural restraining' function i.e. "*Didactic function*". Most sociological myths are summoned to restrain individuals' behaviour in society, in an attempt to use the abnormal to supplant normal tools. Particularly, when trying to adjust the behaviour of kids from doing or going through deviant ways different from the normative behaviours that may not conform to the social reality.

Narratives such as /'l āmrya, Tergu, kda>wadj, and / āruse'sm>/, are invoked to adjust and monitor behaviour. Yet, the only educational narrative is the one of /'lmaḥasi>b/and/'l āmrya/. The first imbueeducationaland historical functions and the second depict historical heritage filled with mythical embellishments.

Most of these narratives project the function of entertainment.They reflect happenings or tales to amuse people in special occasions. Yet, the only narratives with cosmological functions are the ones related to worship such as /Tislit/ and /ḡu>nja/.These findings and interpretations assert our hypothesis about the differnt functions of Algerian narratives

3.4.4 Narratives' Scale of Truth

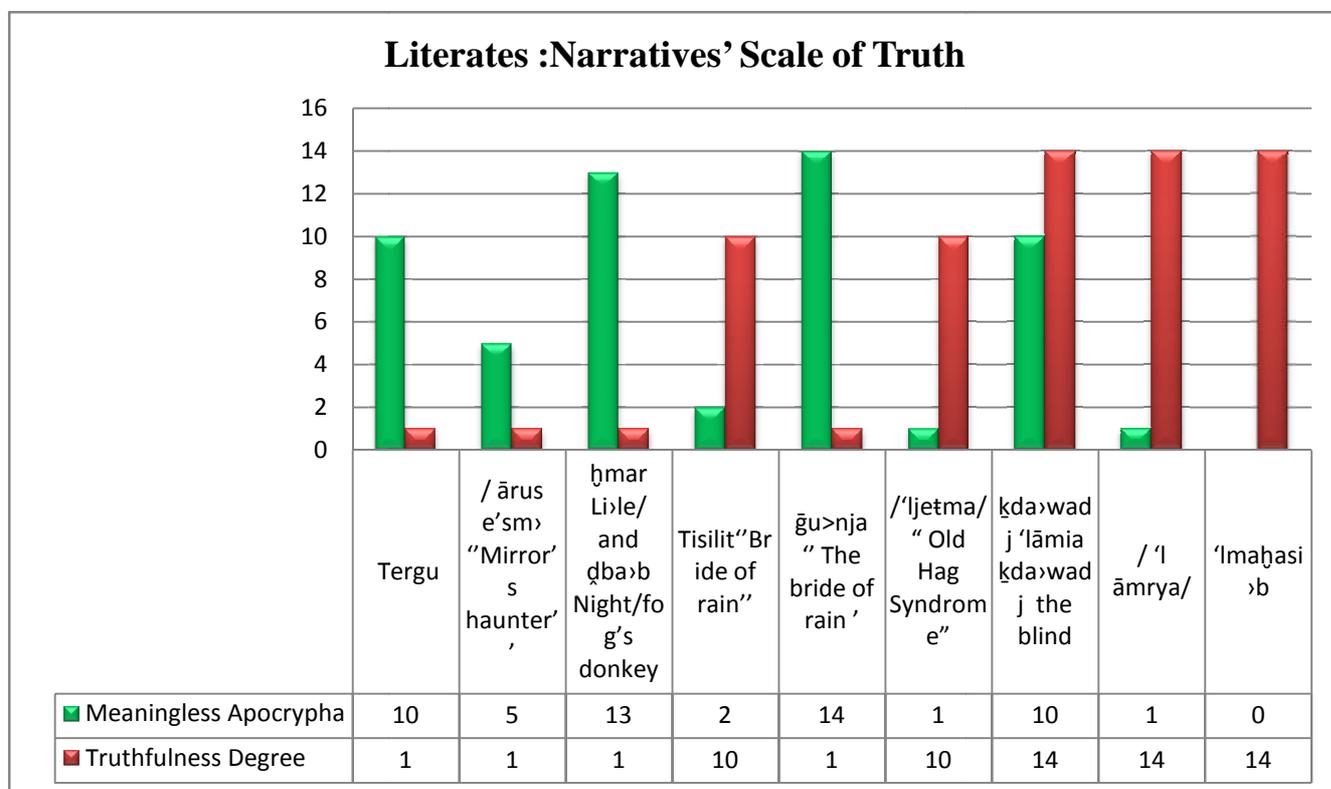


Figure 3.8 Narratives' Scale of Truthfor Educated Informants

Explanation and Interpretation

Narratives' degree of truth for educated differs according to the type of myth. Still, the perception of truth in this chart is relative to the socio-cultural background of informants. Narratives such as /'lmaḡasi>b/, /'lāmrya/ and /ḡda>wadj 'lāmia/are considered true by the informants, since /'lmaḡasi>b/ are the local categorisation of seasons, while /'lāmrya/ stands for a gypsy female who existed in the past.

/'ljetma/and/Tisilit/ received a considerable proportion of truth, since the first represents a real psychological and physical phenomenon. Although, explained in relation to the context and the background of the informant. However, /Tisilit/stands for a divine spirit, idealised and invoked during celebrations to provide fertility for women, and rain for lands.

Narratives such as */ħmarLi>le/* and */ħmarđba>b/* and */Tergu/*, were not considered true. Just like the narratives of */ġu>nja* and */āruse'sm>/*. They are also classified as meaningless apocrypha.

/kda>wadj lāmia/ is considered both as a true story and an apocrypha, Categorising this narrative as a legend may explain this controversy. On the one hand, this narrative stands for a real story about the daughter of Sultan. On the other hand, it is also considered as an apocrypha since it has no agreed written record, and the belief that one can get blind because of looking at the mirror is not that valid.

3.5 General Observation

The scale of belief for educated informants differs from the degree of belief for laypeople. This means that cultivated informants find it hard to believe in narratives that are not proven true through empiricism. However, they tend to contradict and act subjectively when talking about narratives that are related to their dogmatic belief as the narrative of */ljetma/*. This narrative is related to beliefs and a relative axiomatic dogma, since it stands for a */Jinn/* which is a believable being for some informants.

The scale of belief is also related to the context, and this */ljetma/* is still part of the social reality and the collective memory of the informants. Therefore, it received a high percentage of certainty unlike the other anachronistic narratives which are not related to their current context. In this sense, this axiomatic belief which is not extracted from religion is transformed later into a mythology when not proven by concrete empirical evidences. The process of transforming a certain belief into a mere myth is related to the consciousness of the receivers, in an attempt to simplify existence to fit with their reality.

3.6 Functional Analysis and Illustrations

According to the tables, we may denote distinct observations. First, educated informants made different choices when ticking the box related to the degree of belief. Every myth for them is anything but true since it contradicts and opposes their dogmatic beliefs. This makes it impossible for them to believe in unreasonable divinities or entities. They tend to be doubtful and uncertain with narratives they cannot interpret, or clashes with their beliefs. The interpretations of educated informants' perceptions are followed by laypeople findings interpretations:

Narrative of /Tergu/

Educated: This category of informants believes the narrative in hand is about adjusting behaviour and family entertainment. They also consider this narrative as a meaningless apocrypha since it has nothing to do with cosmological rituals. It has no educational function and is not believed as a true narrative. This narrative does not empower femaleness since it portrays women as monsters. However, it somehow empowers maleness if narrated by a male. It also gives a sense of power when knowing that femaleness stands for monsters.

Since males are considered to be the norm, females are frightening, which makes males the brains who narrate the deeds of these females. Yet, some informants see that what frightens as empowering. Even if females are presented as vilifying characters it adds to their power. In the end truth is relative and everyone interprets things from the angle he/she sees it fit.

Laypeople: Informants see this narrative as a tool to frighten kids, they agree with educated informants who believe the narrative is used to adjust behaviour. Laypeople would only see the good result which comes of it. Particularly, when frightening kids. This myth is believed to be true, even though there are no records of disappearances. Yet, laypeople informants are not aware of gender components of this narrative.

Narrative of /*āruse'sm*>/ *Mirror haunter*

Educated: They consider this narrative as a tool to affect behaviour and entertain family. It is also considered as an apocrypha by some of the informants residing at their collective memory. It is believed to have a relationship with cosmology and worship and has no educational functions. It is also believed to be an untrue narrative since it empowers femaleness through the state of divinity it reflects. Thus, reduces males' status and ascend with femaleness.

Laypeople: They are unaware of the behaviour restraining function, and put it in the simple words of fear in order to prevent kids from staring at mirrors all the time. Yet, they believe that spirits haunts mirrors, and that harm would come to their children if they are attached to magical tools, such as mirrors. They also believe in the supernatural quality of this narrative, as they see it true. Still, they are unaware of the empowering functions it gives males or females

Narrative of /*ħmarLi*le and *đba*b/

Educated: It is both behaviour restraining and entertaining narrative, most of the informants agree on the fact that it is a mere apocrypha with no reference. This apocrypha has nothing to do with cosmology and worship, and has no educational aims. It is believed to be an untrue narrative. Yet, it empowers femaleness by granting males the same malign characteristics of monsters.

Laypeople: They consider it as a mystical narrative used mostly to explain why they got lost. It is an apocrypha and has no written records. In addition to that, it is somehow believed by laypeople that are also unaware of the functions this narrative provides. Not all informants believe that this narrative empower males. Yet, others think it empowers maleness by giving males monstrous characteristics, which make them strong and frightening.

Narrative of / ārus‘ImatarTislit/

Educated: This narrative is a Berber myth that has no relationship with behaviour. It is also narrated for the sake of entertainment. Still, the degree of belief in such mystical beings is reduced for university wit. Hitherto, it is considered as an apocrypha, not to ignore the fact that it is related to cosmological worship. Some people in Kabylia region idealise this divine spirit to provide them with rain and keep their lands fertile.

This narrative may be considered as a complex belief as religion but a representation of how the informants and individuals used to pray through rituals. This myth is part of the collective memory of our ancestors as it entails stories from the antiquity about how people thought. It reflects their degree of belief in supernatural powers and divinity.

These informants are able to detect gender changes inside this narrative. It empowers the feminine gender as it valorises feminine fertility, and links worship and divinity to ritual. This ritual is embodied in providing rain and quenching thirsty ground, not to forget that the summon of this spirit is performed at wedding ceremonies by throwing coins and water in front of the newly wedded brides to ensure their fertility.

Laypeople: Some of the informants assert and confirm the existence of this female spirit that who ensures their well-being. Some of them believe it is just /*ḡu>nja*/ translated to a different language ‘Berber’ and put in a different region with different appellation, since it is part of the Algerian context. They believe this narrative exists, and that it is still used as ritual which brings wealth and good for people. Yet, they are unaware of the gender element.

Narrative /*ḡu>nja*/

Educated: This narrative is not related to the function of behaviour. Moreover, it is not invoked for sake of entertainment. It is also considered as an apocrypha since there are no written records. Literates do see this narrative as a cosmological ritual but do not believe in it as a ritual that could provide rain. This narrative is not strongly believed, yet, it is looked at as feminine empowering narrative.

Laypeople: This narrative is related to cosmology and mysticism. Since, farmers believe it brings them rain and quench their dry farms, for them it is both cosmological and mystical narrative which is a good ritual. Yet, they are unaware of gender element.

Narrative /'ljetma/

Educated: Educated informants believe this narrative has no link to behaviour. In addition to that, it is far from being a mere entertaining oral piece. Moreover, it is not an apocrypha since it is linked to a physical case having existence in multiple contexts. Psychologists classify and name it '*Old Hag Syndrome*'. I.e. it is a seizure that happens to a person who eats a lot before going to sleep.

Some religious informants believe that this /'ljetma/ is a *Jinn* who sits on someone's chest and choke him by taking his tongue out with his left hand. But, the degree of belief for university wits is too small and they explain it as mere scientific psychological reaction in the body, as they somehow deny the existence of such supernatural beings

However, this myth is neither related to ancestors' heritage, nor it stands for an educational purpose. Yet, it tackles gender, since it gives a different name for a female monster spirit or *Jinn*. The English translation for this narrative is '*the old hag syndrome*'. The word hag stands for an old lady, and this term is mostly pejorative and used to disrespect women. Thus, it classifies this narrative as having sexist and biased dimensions.

Laypeople: They believe this narrative is real, and stands for *Jinn* unlike the interpretations of psychologists. Even though, a *Jinn* is not always feminine, laypeople are not aware of this detail, because they are not equipped with the right tools to detect misogyny or misandry.

Narrative of /kda>wadj 'lāmia/

Educated: A famous narrative related to behaviour monitoring. More particularly, it prevents kids and adults from using mirrors, and aims to entertain folks and their kids since it stands for our ancestors' heritage. It narrates the story of a sultan and his daughter who became blind due to an enchanted mirror.

This narrative is not cosmological but has a relationship with gender as it shows a female in a state of weakness, and advise people not to use mirrors otherwise they would face the same fate. However, this myth is not localised in the region of Sidibel Abbes. However, it is related to capital region. Informants believe it is not true narrative since science could not prove how people get blind because of mirrors.

Laypeople: For this category, it is a story that must be told to frighten kids. Even though informants use this narrative in its functional form, they remain unaware of the behavioural function this narrative holds, and unaware of the fact that this narrative must be preserved as a cultural heritage. It is an entertaining narrative that is told from time to time in special occasions. The relationship between the daughter of the sultan and her mirror remains mystical as it dive in an ambiguous realm of superstition, laypeople are unaware of the gender aspect of this narrative.

Narrative of / 'lāmrya/

Educated: This narrative is related to the function of behaviour restraining. It is used mostly to frighten kids and keep them from going outside during nap times. Moreover, it is rarely used for entertainment but represents part of our lost culture which is portrayed in the role of gypsy women and their tattooing methods, as they helped Algerian women from falling into the hands of the French coloniser by having symbols curved on their faces.

This narratives fall in the axiom of legend, since it has historical proofs. Moreover, it is neither cosmological nor mystical. It shows women in a state of power as they are aware of ways to get rid of men's domination. Still, it sustains a bad image of the female gypsy as kidnapping. Alas, neglecting the real role of they played in the past.

Laypeople: laypeople see this narrative differently from literates. Their interpretation is due to their inexperience, as they are not equipped with analytical tools. For them, this narrative is only used for the sake of frightening kids and keeping them under control, not to have them harmed by sun during summer times. This narrative is very important for Algerians, but they tend to be forgetful to the prologue of this narrative. They are unaware of the importance of this narrative at the time of colonisation.

If we share this narrative with the new generations, they would learn something about their history. Still, people still classify this narrative as real because gypsies are out there, and informants consider this narrative to be true sociological narrative that is far from being cosmological or mystical one.

Narrative of /'Imahasi>b/

Educated: For literates, this narrative is neither behaviour related nor entertaining. However, it stands for our ancestors' cultural heritage. They are exposed in the oral literature related to farmers who use it to determine seasonal characteristics mostly related to the '*knows when to sow*'. Most of the attributes in this narrative are male centred. Moreover, what is intriguing is their relation to time through warning and predicting how seasons could be. Moreover, this narrative has a specific language exemplified in a '*Jargon*' only known to farmers.

Laypeople: This narrative is the creation of our ancestors, a traditional scientific method to predict and set the right times, related to agricultures. Interestingly enough, laypeople are unaware of the cosmological and the mystical functions, as they do not exist. For them these names are man creation to set up these *Mana>Zillor* '*Houses*'. There are 28 houses and each house has 13 days, used by laypeople. The appellation of this narrative suggests that users are unintentionally gender blind and biased, as they are unaware of their meanings. These appellations are mostly of male nature, referring to objects, animals or folk tropes.

3.7 Synthesis of Gender, Functions and Power

In addition to Campbell's traditional model of functions, we may denote other functions only specific to the Algerian narratives. These functions fall under two categories, on one hand they could be explicit such as: entertaining family, restraining or adjusting behaviour '*monitoring*'. On the other hand, predicting time, and spreading cultural heritage '*cultivating*'. Interestingly enough, there is an implicit category of functions, exemplified in

gender empowerment/ disempowerment, vilifying and monstrifying individuals by tagging males or females with malign monstrous tropes.

Mythical narratives	Functions CS ⁴	Gender Affiliation CS	Empowerment CS	Monstrification CS
<i>Narrative of Tergu</i>	Restraining	Androcentric /Misogynist	Empowering Maleness/ disempowering Femaleness	Female monster
<i>Narrative of /ārise'sm> "Mirror Haunter"</i>	Restraining/ Mystical	Gynophobic/Androcentric	Disempowering Femaleness	Female angry spirit
<i>ħmarLi>le/ and /ħmarđba>b/ Donkey of night /fog</i>	Restraining	Misandry	Empowering Femaleness / Disempowering maleness	Male angry hideous monster
<i>/ārus'lmatar/ "Tislit" Bride of rain"</i>	Cosmological/ Cultural/ mystical	Gynocentric/ philogyny	Empowering Femaleness/ empowering maleness	Female divine spirit or deity-like ascend by the help of Anzar
<i>/ġu>nja/ "The bride of rain</i>	Mystical /Cultural/	Gynocentric/ philogyny	Empowering Femaleness	Female divine puppet
<i>/'ljetma/ The old hag syndrome</i>	Mystical/ Cosmological / Educational / Restraining	Androcentric / Misogynist	Disempowering femalness	Female/Male evil spirit
<i>ġda>wadj 'lāmia</i>	Mystical / Restraining	Mysoginist	Disempowering Femaleness	Female helpless woman
<i>/ 'lāmrya/</i>	Cultural/ Educational/ Restraining	Gynocentric	Disempowering Femalness	Female gypsy woman
<i>'lmaħasi>b or Mana>Zil</i>	Cultural / Educational / Cosmological /	Mixture of Androcentric and Phallogocentric	The empowerment depends on the type of <i>Mana>Zil</i>	Regional cultural categorization specific to the region

Table 3.5: Myths' Functions, Gender affiliation and Narratives' Empowerment Degree

⁴CS : critical standpoints

Table Analysis

While answering, informants were faced with four different motifs: functions, gender affiliation, empowerment, and monster affiliation. First of all, when dealing with functions and their relation to the narratives, informants had the chance to explore the different possible functions, in an attempt to link them to the narrative in hand, in addition to the model of functions by Joseph Campbell.

Accordingly, Algerian narratives convey other functions far from the original ones, these functions, could be exemplified in restraining behaviour function, cultural functions, or even prediction function. Second, the empowerment function is relative to individuals tendencies and gender socialisation either gynocentric or androcentric views.

These gender capacities are part of each individuals shaping and drawing an image of reality, he/she wishes to possess. As a result, all narratives depict male and female point of views of what is a norm and what a deviance from that norm is. These norms are relative to the individuals and clashing between them. However, the empowerment of any narrative with male or female spirit or monsters is either powerful or weak in relation to the imagination and the desires of the invoker. We cannot determine whether a narrative is empowering or weakening, by looking at it from outside. Yet, we need to know the agenda which triggers the desires of the invoker.

Therefore, if a narrative is related to female spirits with divine status, gynocentric views see it as an empowering narrative. In this sense, androcentric opinions may clash with it, since it is female empowering and male weakening. In contrast to this, gynocentric points of views see narratives as disempowering even when they are linked to evil angry spirits. Thus, the degree of empowerment is somehow related to the degree of ‘evilness, or goodness’ within a narrative in a given context.

It is very important to focus on the gender affiliation, where narratives are classified in form of binaries androcentric/gynocentric, misogyny/misandry, or philogyny. At last, and not very different from the empowering aspects of a narrative, monster affiliation focuses on whether these narrative stand for male or female monsters. Yet, it is not the only available categorisation, as we find female and male spirits that could be divine or hideous.

Table interpretation

The action of empowerment or disempowerment is related to the degree of evilness or good related to the narrative. If a narrative such as *āruse'sm* stands for a powerful spirit residing in the sky, yet, this does not qualify it to be empowering. In this sense, a gynocentric point of view, would consider powerful creatures possessing malign traits to be disempowering and bound by their evil. However, the androcentric points of views consider them as empowering for the relative gender, and vice versa.

Moreover, these narratives represent both normal people and angry spirits or monsters, impersonating divine spirits, or divine monsters appearing with different rituals. In this sense, they can be part of omens, bringing either good or evil to people. In addition to this invokers summon them to fulfil an action such as restraining behaviour, spreading the culture, or predicting weather. Therefore, any mythological narrative serves various functions in society including the ones set by Joseph Campbell.

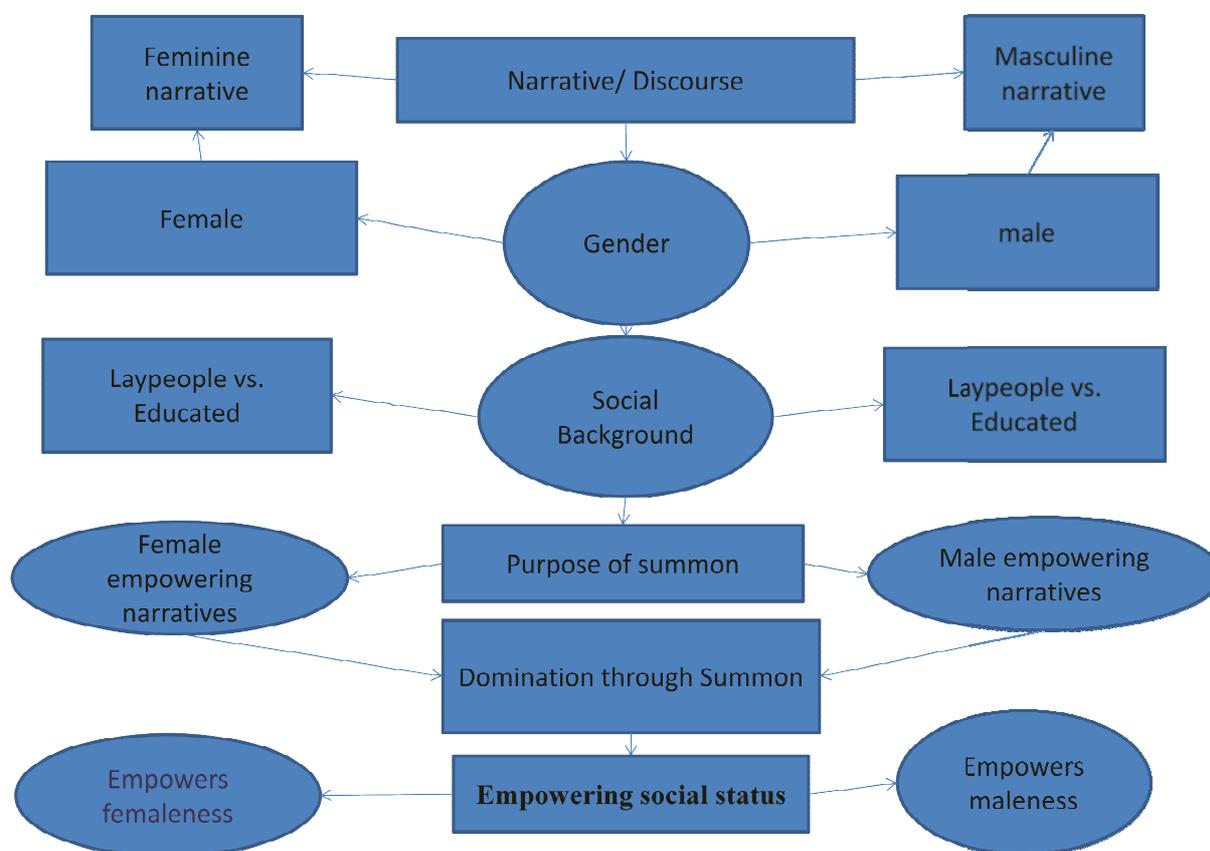


Figure 3.9 Empowerment Mechanism Through Summon

3.7.1. Tentative Empowering Process

This figure is an attempt to simplify and organise narratives' process of empowerment. It indicates and draws the steps of empowerment of maleness and femaleness. First, it mentions how empowerment is affected by the narrative's featured gender. I.e. the type of dominant gender in the narrative and the objectives embedded. It could include a powerful narrative of a female or a male supernatural creature. Yet, this creature may depict evil and exclude power. Thus, it projects less empowering affects in society since it suppresses power features by the evil characteristics it upholds.

The invoking of a feminine or a masculine narrative could be either intentional or random depending on the objective of the invoker. Thus, a male or a female invoker could summon a feminine or a masculine narrative to entertain the listeners. However, he/she could be aware of the vilification and the monstrification purposes a narrative reinforce when summoned. This summon may result in the disempowerment of a similar or an opposite gender, depending on the invoker's objectives.

These intentions and attitudes are determined by the invokers' social background. An educated invoker could be aware of the vilification and the monstrification he/she may cause after any summon. Laypeople would simply summon a narrative for the sake of entertainment without attempting to alter gender reality in society. Their attitudes are also determined by the purpose and the function of the narrative such as entertainment. However, a vilifying narrative could affect how individuals view their opposite gender through the subliminal messages they consume with each summon. These messages can be depicted in the stereotypes and the prejudices we find in society.

The invokers' awareness of the results and the objectives of any narrative may result the invoker's domination through discourse. Thus, masculine or feminine narratives can alter the reality of listeners and cause them to either accept or reject the narrative. Still, laypeople can be easily affected by this altered reality, wherein they accept and consume some of the principles of these narratives. Educated listeners or receivers can reject these principles and only use these narratives for entertainment. However, invokers are likely to achieve a certain

objective from these narratives. Interestingly enough, the repetition and summon of such narratives is a long going process that may affect reality with time.

3.8 The Sociological Differences in the Algerian Narratives

The following table was set to clarify if Algerian narratives could be either charter or etiological driven. It also deals with the degree of awareness of informants. The data collected were based on the previous work '*Profiling Informants*' and the study of Algerian myth's functions.

This helped the researcher draw the table according to the reactions of informants. In addition to that, it also gives intricacies about narratives' functions and their properties according to the model set by Joseph Campbell "Sociological, Cosmological, mystical, pedagogical, and educational".

These discrepancies are explained in the following table:

Myths	Panoptic affiliation	Charter Affiliation	Charter awareness laypeople	Charter awareness Educated	Etiology affiliation	Etiological awareness laymen	Etiological awareness Educated	Campbell's classification
Tergu	Panopticon	Charter driven	aware	Aware	Non-etiological	Unaware	Unaware	Mystical
/ ārise'sm/ Mirror's haunter	Panopticon	Charter driven	aware	Aware	non-etiological	unaware	Unaware	Cosmological, Mystical
ħmarli>le/ħ ba>b Night/fog's donkey	Non panopticon	Charter	aware	Aware	non-etiological	Unaware	Unaware	Mystical
/ ārus'Imatar / Tislit	Non-Panopticon	non-charter	/	/	Etiological	Aware	Aware	Cosmological/ Mystical
/ġu>nja/ Bride of rain	Non-panopticon	Non-charter	/	/	Etiological	Aware	Aware	Cosmological, Mystical
/'ljetma/Th e old Hag Syndrome	Non-panopticon	Charter	Aware	Aware	Etiological	Aware	Aware	Mystical
ħda>wadj 'lāmia	Panopticon	Charter	Aware	Aware	non Etiological	unaware	unaware	Mystical
'l āmrya Female Gypsy	Panopticon	Charter	Aware	Aware	Etiological	Aware	Unaware	Educational, Mystical
'Imaħasi>b	Non-panopticon	non-Charter	Unaware	Unaware	Etiological	Aware	Unaware	Cosmological, Educational, Mystical

Table 3.6The Sociological interpretation of Algerian narratives

3.8.1 Algerian Narratives Discrepancies

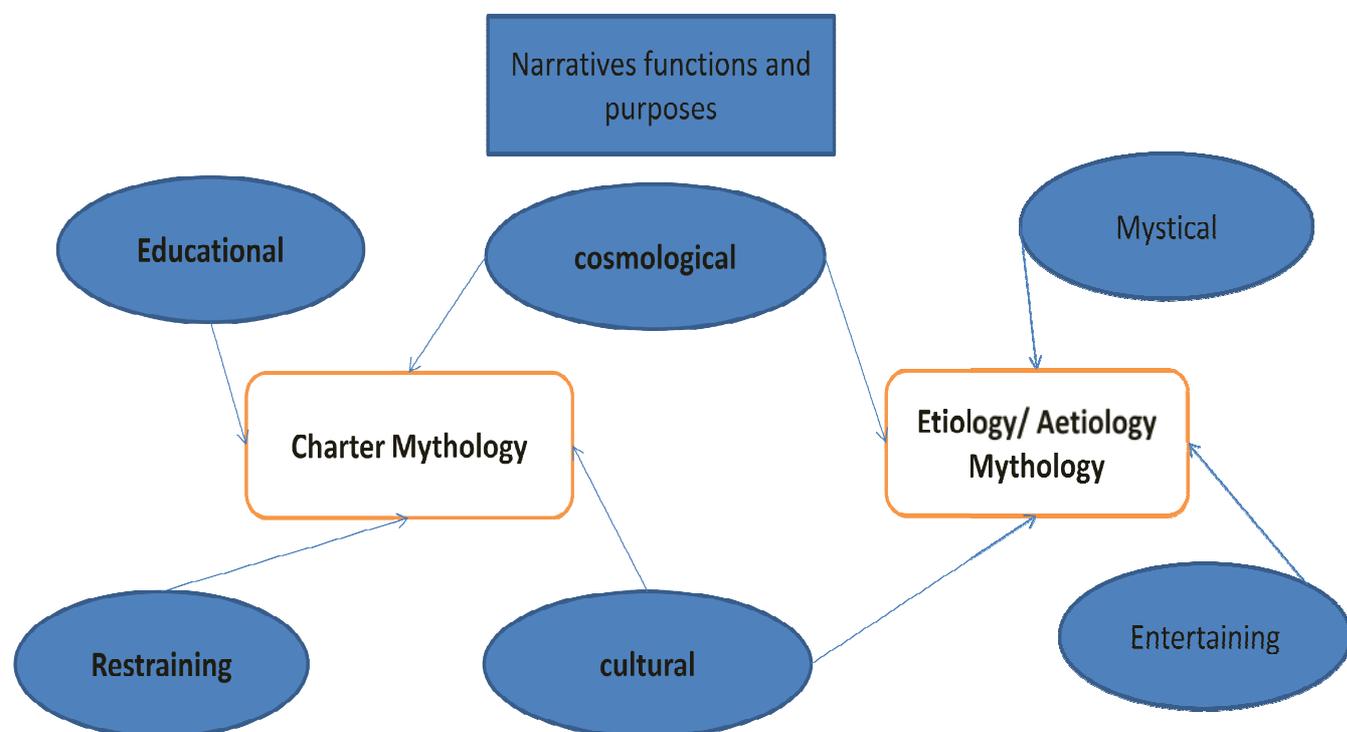
According to Campbell's fourth function, i.e. the sociological function, it is very important to shed the light on three main points that are related to myths such as, the panoptical structure, charter mechanism, and etiological affiliation. Therefore, we need to consider informants of different social class, separated by their educational competencies. This division is set in order to measure how they visualize Algerian narratives and their affiliation with power and surveillance in relation to behaviour.

In addition to that, '*Myth as a social charter*' contribute in solving many literal, anthropological, and social issues. It gives a coherent understanding of myths functions, as it went out of the circle of etiological history into more functional qualities of myths, and managed to clear out how is it related to the sociological context.

Moreover, this table contains the division of some Algerian narratives based on the model which could give explanation to purposes and sociological implementations and functions, in addition to the ones determined by Campbell such as 'Mystical, Cosmological, sociological and educative'.

Surprisingly, myths do not serve only in recording legends and narrating stories, in what we call 'Etiological mythology' but goes beyond that creating a new type of mythology exemplified in '*Charter myth*'. This latter is related to society and sociological interaction.

Figure 3.10: Functions' Intersection with Myths' Types



Classification of functions in relation to the type of mythology

3.8.2 Functional Interpretations

The interpretations of findings for the aspect of functions are analysed for both laypeople and educated as follows. The following results and discussions are the researcher's critical standpoints and visualisation of the narratives' functions following different pre-mentioned models.

The Narrative of /Tergu/

This narrative could be explained within apanopticon motif which emphasises charter functions which are related to a sociological aspect that is portrayed in restraining behaviour. Both laymen and educated informants are aware of this function and use it to frighten kids and adjust their behaviour.

However, it does not stand for etiological mythology, since it does not explain any new or old phenomenon. However, these narratives only space is the collective memory of elders and people of the region. Still, none of the informants are aware of the etiological historical background of this narrative. But according to Campbell's model this narrative has a sole supernatural or semi-mystical function.

The Narrative of /*āruse'sm*>'Mirror haunter'

This narrative has panopticon motifs which emphasises control and restraining, in relation to charter functions which are related to a sociological function that is portrayed in restraining and adjusting behaviour. Still, both laypeople and educated informants are aware of this function and use it to frighten kids and adjust their behaviour by preventing them from using mirrors at night.

However, this narrative does not refer to etiological mythology, since it does not explain any new or old phenomenon, while this narratives only cradle is the collective memory of elders and people of the region. And none of the informants are aware of the etiological historical background of this narrative. According to Campbell's model this narrative has both cosmological metaphysical properties alone.

The Narrative of /*ħmarLi*>le and *đba*>b/, Donkey of night /fog

This narrative has panopticon motifs which emphasise charter functions which are related to a sociological function that is portrayed in restraining behaviour, yet both laymen and educated informants are aware of this function and use it to frighten kids and adjust their behaviour and preventing both adults and kids from going out at night or at foggy time.

However; it does not stand for etiological mythology, since it does not explain any new or old phenomenon, while this narratives only cradle is the collective memory of elders and people of the region. Both, laymen and educated ignore the right historical aetiology of this narrative, which classifies it in as an apocrypha. But according to Campbell's model this narrative has metaphysical properties alone.

The Narrative of /*ārus‘lmatar/Tislit*/

This narrative has no panopticon motifs and does not emphasise control or surveillance. Yet, it has charter functions that are related to a sociological function portrayed in explaining a social ritual, yet both laymen and educated informants are aware of this function since it exists.

However, it expresses an etiological narrative, related to the action of narrating explaining why people undergo the ritual of praying to receive the bliss of rain. This narrative's place is the collective memory of elders and people of the region especially in the Berber regions. Both laymen and educated are aware of the historical aetiology of this narrative, which classified also as having both Cosmological and mystical properties

The Narrative of /*ḡu>nja*/

This narrative has no panoptical motifs and does not emphasise control or surveillance. Still, it has charter functions that are related to a sociological function portrayed in explaining a social ritual, yet both laymen and educated informants are aware of this function since it exists.

However, it expresses an etiological narrative, related to the action of narrating why people undergo the ritual of praying to receive the bliss of rain. This narrative's place is the collective memory of elders and people of the region. Both laymen and educated are aware of the historical aetiology of this narrative, which is classified also as having both cosmological and mystical properties

The Narrative of /*‘ljetma*/

This narrative does not reflect panopticon motifs and does not emphasise charter functions that are related to a sociological relevance i.e. restraining behaviour. But, it suggests and subjugates precautions to be taken while eating and sleeping.

Both laymen and educated informants are aware of charter function since it is exemplified in the different psychological, religious and normal opinions concerning the cause of such phenomenon on humans. However, it also expresses an etiological narrative, related to causality, the cause behind such fits while sleeping.

This narrative's place is the collective memory of elders and people of different class, from different fields. According to Campbell's model it could be classified as having metaphysical properties.

The Narrative of /*kda>wadj 'lāmia/*

This narrative is a panopticon motif which doesn't emphasise charter functions that are related to a sociological relevance that is portrayed in restraining behaviour, but suggests precautions to be taken while using mirrors.

This narrative is charter driven, yet it remains an etiological narrative related to mystical causality. But, consists one of the ambiguous narratives that can't be explained by reason, not to forget that this narrative stands for a mere story that is summoned for entertainment existing at the level of the collective memory of elders and people of different class. According to Campbell's model it could be classified as having mystical properties.

The Narrative of /*'lāmrya/*

This narrative is a panopticon motif which constitutes charter functions related to a sociological function. This function is portrayed in restraining behaviour that both laymen and educated informants know, using it to frighten kids and adjust their behaviour, preventing them from going outside at napping times, not to suffer of sun strokes during summer times.

In addition to that, it also stand for an etiological aspect related to history and why Algerian women during the French colonisation, received the help of gypsies or "*āmr*" the plural of /*'lāmrya/* to draw symbols on their faces, especially for young girls, to prevent the coloniser from enslaving them, this narratives only cradle is the collective memory of elders and people of the region. Not all of the laypeople and educated know about the correct

historical aetiology of this narrative, but according to Campbell's model this narrative has educational and panoptical properties. Still, it also has restraining properties.

The Narrative of /'Imaḥasiḅ/ManaḅZil/

This narrative is not a panopticon motif which doesn't emphasise control or surveillance. Yet, it has charter functions that are related to a sociological function portrayed in explaining seasonal changes and the relationship between farmers and livestock breeders. However, not all laypeople and educated informants are aware of this function since it exist only in some regional places that can go through different normal four seasons.

Interestingly enough, These/manaḅZil/ express an etiological narrative, related to the action of narrating how people should organise their time and have an idea about the period they are within, which gives this classification asociological and cosmological properties, and provides farmers with the right information about the weather and what it should be done, this narrative's place is the collective memory of elders especially farmers and livestock breeders. According to the model of Joseph Campbell this narrative has pedagogical, cosmological and mystical properties.

3.9Defining /'Imaḥasiḅ/ manaḅZil/

They are called *Manazil*⁵, in other words, a seasonal classification different from normal seasons, they are 28 ManZil and they differ from one region to another, farmers also call them /'Imaḥasiḅ or ḥsab/, which means counting of days and months, they were set as an alternative, in order to determine the precise time they are undergoing . These narratives are portrayed in various narratives such as educational or cultural, through the historical components they provide, and Cosmological since they are related to cosmology and the expectation of welfare

Joseph Campbell (1988) explains that "*Through this third function, mythology reinforces the moral order by shaping the person to the demands of a specific geographically and historically conditioned social group.*"

⁵See Appendix I.

However, not every individual in society is aware of this *manaZil*. The new generations are not aware of them, they have just random ideas about what these narratives used for, but unaware of the real reason behind using them.

These *maḥasiḇ* are an amalgamation of animal appellations or local dialect labels. They are used by people to vivify a certain phenomenon, which correspond the seasonal features of that *ManZil*. In Fact, there are 28 *ManZil*, each *ManZil* has 13 days, and they are different from the ordinary seasons because they are very detailed and simple, so that any farmer would know what to do, but also give normal people the chance to determine the period of time they are living.

Since we have four functions determined by Joseph Campbell, we may categorise */‘lmaḥasiḇ/* as containing different functional aspects. However, what is important is the educational function, since it teaches us about how to deal with weather, and how to be able to use a simple timing model to provide us with a succinct time planning.

Campbell explains: “The third function of a traditional mythology is to validate and support a specific moral order that order of the society out of which that mythology arose. All mythologies come to us in the field of a certain specific culture and must speak to us through the language and symbols of that culture. In traditional mythologies, the notion is really that the moral order is organically related to or somehow of a piece with the cosmic order.

(1988:77)

Alas, people are being oblivious to their heritage and living a state of denial, unable to preserve or teach this kind of seasonal qualities. Yet, the noticeable function that is inferred out of this narratives, is “Prediction” since it help and educate farmers organise their time for a better livelihood.

/‘lmaḥasiḇ/ have two main usages, on one hand related to organizing time for agriculture, to guarantee the abundance of wheat and barley, for both humans and animals, in the other hand it is very important to livestock breeders take good care of their wellbeing, and

help them survive cold times, therefore this two options are interchangeable actions done by farmers and livestock breeders that goes through bartering in order to survive.

3.10 Power Negotiations in Mythology

The perception of gender in mythology is affected by many components and agents. Some of them are visible to us while others are hidden, and they are only apparent through critical scrutiny. The research in hands contributed in drawing the following scheme and critical standpoints. It exemplifies how gender is affected and negotiated inside and outside mythology

○ Type of narratives: it could be

- **Cosmological:** Empowering males or Females according to ritual of worship, as the example of Ishtar, /ḡu>nja/, Tisili>t or Anza>r. Constructing the identity of individuals according to the type of worship, Zeus worshipers are aristocrats, Poseidon's are warriors while Athena's are wise and sages.
- **Mystical:** Monstrifying as the example of 'l āmrya, tergu,
- **Restraining:** restraining and disempowering both males and females with narratives such as /āruse'sm>/, ḡda>wadj 'lāmia, Hmar li>le/ḡba>b
- **Educational:** Demythologising like the narrative of 'lmaḡasi>b, empowering maleness, or el 'l āmrya, teaching the art of tattooing.
- **Cultural:** cultivating individuals and teaching about history, 'lāmrya, ḡda>wadj 'lāmia, /ḡu>nja, tisilit, 'lmaḡasi>b.

○ Receptors' Educational background

- **Laypeople:** The perception and detection of gender bias would be rare and unclear for laypeople.
- **Educated:** The perception of gender's difference and bias would be accurate and clearly spotted.

○ Monstrification:

- Monstrifying females to empower males (Androcentric) by narrating stories about /'lāmrya, Tergu, 'ljetma/

Chapter Three: Deconstructing Algerian Myths in terms of Gender, Power and Functions.

- Monstrifying males to empower females (Gynocentric) by narrating stories such as, Hmar li>le/ḍba>b.

○ Gender:

➤ The Invoker' gender:

- **Females**(female empowering narratives)/ when the invoker is a female she narrates female empowering narratives, with awareness, and disempowering female narratives unconsciously.
- **Males** (male empowering narratives) when the invoker is a male he narrates male empowering narratives or, female disempowering narratives.

➤ The listeners' gender:

- **Males** (disempowering narratives) when the listeners are males.They are enjoyed with female disempowering narratives related to mystique.
- **Females** (females' disempowering narratives) when the listeners are females they enjoy listening to female empowering narratives related to cosmology.

○ Invoker's intentions:

- Deliberate search of power (Explicit or implicit biased discourse) the Invokers intention could determine the type of narration either empowering or monstrifying the gender of the receptors. It could be deliberate act sustain the invoker's agenda.
- Unintentional societal purpose (Explicit neutral discourse): the invoker's intentions could be neutral when he has no hidden agenda, thus narrating neutral entertaining, and restraining narratives.

3.11 Conclusion

The scrutiny of the various mythical narratives could be delineating enough to suggest that Campbell's model would not be intricate and detailed to describe the different functions of Algerian myths. There are multiple functions related to the Algerian narratives, these functions unfold to constitute two categories, the first category of functions is an explicit one. This category is understood and perceived by all categories of society adults and youngsters. The functions within this category are exemplified in, '*Entertaining functions*', '*restraining behaviour functions*' or '*predicting time*', in addition to other cultural functions such as spreading cultural heritage '*cultivating*'.

However, there is an implicit category of functions, only visible and fathomed by critical scrutiny. These functions constitute all what is biased and manipulated in text and society. They are exemplified in Gender empowerment and disempowerment, vilification and downgrading individuals through monstrification techniques. Hence, Monstrification is explained as the action of making ugly or monstrous; or the portrayal of something or someone as monstrous, by tagging males or females with malign monstrous tropes, either empowering or weakening their statuses.

As a matter of fact, this work is only an endeavour to probe the Algerian mythological aspects and their relation with human statuses, interactions, in addition to gender relations and negotiations.

Gender and mythology could be a past binary, yet it is very important to understand the contemporary structure of gender problems. In this sense, the engine of this binary is the individuals who are responsible of either recreating myths or invoking them to shape realities in general and gender realities in particular. Thus, there is an urgent call exemplified in creating myths which could construct strong harmonic societal bonds instead of dismantling them and supplanting them with futile conflict through unbalanced new myths.

Individuals' status in society is very much affected by these narratives; they are embedded in our society to convey hidden and overt intentions. In the past worship of supernatural beings, gave these changes overt explicit form, as it decided the acquired proportion of power. It granted individuals the power of their worshiped deity, and

determined their societal status. Yet, Nowadays, a different form of perpetuating conflict exist within these narratives that are mostly used for entrainment. But, programming individuals to obtain biases and invoke it with each narrative.

Nowadays, these pagan worships disappeared by virtue of the enlightenments of science to be supplanted by a different type of narratives. These narratives come in mystical form that is hidden from laypeople' minds and generally depict different plots of monstification for different legends, apocryphas and even national figures.

Most of these narratives depict stories of creatures and supernatural monsters fulfilling actions and functions such as behavioural restraining. They are exemplified in monsters of both genders males/ females, constructed to attain a sociological objective.

Some of these narratives come in form of Apocrypha and oral tales. They are stored at the level of the collective memory, while other narratives refer to historical figures. They were demythologised to take the form of unreal character for instance, the narrative of /'lāmrya/, which stands for a real character that was monstified later through unknown motifs. Thus, transforming the real unto unreal, and adding the mystical function into the educational function. This educational function depicts the historical figures of /āmr/, which is parallel to what people label or call gypsies.

Moreover, if this narrative was transformed from a real character to a fictional one, it could confirm the possibility that other narratives went through the same process. Thus, demythologising the real, or mythologizing the unreal, like the narratives of /ḡu>nja/ and /ārus 'lmatar /. In addition to that, these cosmological narratives are taking place in reality in different areas especially through ritual and belief in the mystical power they exemplify such as providing rain. Interestingly enough, /ḡu>nja/ takes the form of a doll dressed and celebrated through feasts and chanting, wherein people hope for rain and good fortune while /tisilit/ refers to newly wedded brides. This narrative is summoned to assert fertility and good fortune.

3.12. Original statements

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“Myth fulfils in primitive culture an indispensable function: it expresses enhances, and codifies belief; it safeguards and enforces morality; it vouches for the efficiency of ritual and contains practical rules for guidance of man. Myth is thus a vital ingredient of human civilization; it is not an idle tale, but a hard-worked active force; it is not an intellectual explanation or an artistic imagery, but a pragmatic charter of primitive faith and moral wisdom....”

(Malinowski, 1926: 177)

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“Through this third function, mythology reinforces the moral order by shaping the person to the demands of a specific geographically and historically conditioned social group.”

(Campbell, 1988:04)

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“The third function of a traditional mythology is to validate and support a specific moral order that order of the society out of which that mythology arose. All mythologies come to us in the field of a certain specific culture and must speak to us through the language and symbols of that culture. In traditional mythologies, the notion is really that the moral order is organically related to or somehow of a piece with the cosmic order.

(Campbell, 1988:77)

Chapter Four: Didactical Mythology: Mythical Learning's Implications, Dimensions, and Literacy

Implications, Dimensions, and Literacy

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Chapter Four: Didactical Mythology: Mythical Learning's Implications, Dimensions, and Literacy

“The individual has to find an aspect of myth that relates to his own life. Myth basically serves four functions. The first is the mystical function....The second is a cosmological dimension ...The third one is the sociological dimension, But there is a fourth function of myth, and this is the one that I think everyone must try today to relate to -- and that is the pedagogical function, of how to live a human lifetime under any circumstances. Myths can teach you that”.

(Campbell, 1991:38-39)

4.1 Introduction

This chapter evinces a contemporary topic that is relative to the educational system and ponders an academic discourse entitled ‘*Teaching mythology*’ or ‘*Learning through mythology*’. Thus, it focuses on the possible learning implications and the various dimensions of mythology and stresses the fourth function of mythology, i.e. the ‘*Myth as Pedagogical or an Educational tool*’. As stated in Campbell’s model (1988), mythology conveys several functions such as ‘Mystical, Cosmological, sociological and Pedagogical or Educational’.

In this sense, embarking on the last function of mythology would dedicate a grandiose thesis. Therefore, all relative components that shape the overall would be discussed in this chapter to see the importance of mythical figures, narratives and histories in building learners’ knowledge and sustaining their etymological and linguistic backgrounds. Thus, we would investigate how mythology contributes in increasing learners and teachers’ literacy and cultural awareness.

Hereby, we hypothesise that mythological intricacies whether etiological or charter have great impact on the learners and teachers' learning and teaching outcomes. Therefore, I shall analyse the importance mythical narratives present to the teaching and learning process in an EFL classroom, and how they contribute in shaping our understanding of language and all the relative aspects such as Literature and culture.

Interestingly enough, most of the literary and linguistic backgrounds acquired by learners have perpetually sprung out of mythological, literal and historical narratives that are mostly derived from Greek and Latin languages. In this sense, how should we use these narratives to structure a learning strategy to utilise and ensure effective learning through Mythical narratives?

Indeed, it is very important to note that mythology protrudes various functions. Nonetheless, it is also important to understand that these functions have an important embedded educational aspect inside. Thus, mythology with all its types '*Cosmological, Mystical, Sociological*' intersect or intertwine with multiple Educational purposes, i.e. contain cultural, historical and social components that are mirrored through a linguistic apparatus.

As mentioned before, this apparatus is exemplified in the meta-linguistic mechanism. These mechanisms are explained in Cassirer's work (1946) '*Myth and language*' in addition to '*Essaissur le langage*' (1969). Moreover, we will also try to assess learners' acceptance and motivations toward the implications of mythological narratives in an EFL module. It is currently debatable, how could teachers enrich the educational context for learners. Thus, teachers may do that by fostering and nurturing their teaching materials with more attracting methods. This can only be achieved through motivating and building their learners' knowledge through the usage and willingness to learn through the implications of linguistic Greek roots and mystical characters. In addition to that, we would also see student's reactions to toward the implications of local historical figures, both myths and legends.

However, this chapter would also assess learners' reactions and awareness of the different variables, such as, Gender, functions, Monstrification techniques, as well as the objectives invoked or verbalised when summoning a narrative. These objectives would serve to build and assess learners' methods to analyse their linguistic learning process by being positive scepticism. Thus, using an analytical approach and adopting an etymological method

to decipher meanings, roots and purposes of terms they find through the different learning stages.

4.2 Didactic Transposition

Amongst the many issues faced by teachers at university is the difficulty to know their learner's needs. Moreover, teachers may use misplaced cultural contexts and methods to teach or deliver ideas and knowledge. More particularly, this lack of deliverance is accompanied with the absence of the needed materials to transmit knowledge and engrave it in learner's long and short term usage of the language. Teaching culture studies, civilizations and literature requires the use of synchronic selective subjects that answer to students needs without having the whole diachronic subjects that are mostly unnecessary and pedantic. The approach can be applied for teaching languages through vocabulary through the suggestion of more precise synchronic units that entails the origin of words through Latin and Greek roots.

Teaching the English language while providing all cultural, literal, and philosophical dimensions is necessary to hone and increase learner's knowledge. Accordingly, teaching mythology may cover all the possible dimensions of words, concepts and terms. However, if the various English modules represent separate terminologies with the similar roots, mythology symbolises the intersection and the extrapolation of this matrix of variables. In the light of this, imagine the sum of variables a learner may acquire once able to nurture that seed.

In this sense, learning about the words' meanings is not less important than learning the grammatical uses. Still, it will not suffice and cover all possible variables of words. Moreover, knowing what to teach and how to teach a language goes hand in hand as an indivisible binary, wherein the first cannot do with the latter. Thus, we cannot focus on the formalist approach of language learning and ignore the functional part. This functional part is embedded in the different intersections and fields with the target language.

On the same ground, Didactic Transposition is based on making surveys that would determine the kind of modules we need to adapt instead of focusing solely on the formalist approaches. Interestingly enough, Countries that followed planning and thorough reflections, managed to create functional approaches, fitting their reality. Therefore, Didactic Transposition is the adaptation of abstract knowledge into concrete practices i.e. the

transformation of competence into performance by providing organised selective materials for learners

This intellectual method which design modules was created by Michel Verret (1975). This concept was first introduced in teaching and particularly in mathematics by Yves Chevallard: "A knowledge designed as the knows how to teach after a group of transformations that would make it apt to take place amongst teaching subjects, i.e. A "work that" of an object to know how to teach, makes a subject of teaching is called the didactic transposition» (1991: 39). Nait Ibrahim (2005:1)

More specifically, can we produce learners who learn for the sake of grasping knowledge or simply learning to simulate a certain situation that is not related to them? However, investing in humans' intellect is one of the difficult realisations of our times. It is followed by struggle of pushing learners to the boundaries and asking them to create instead of simulate. This is the role of Didactic transposition i.e. the power to make the difference in EFL classrooms. Still, there are other different intellectual capacities to guarantee the creation of a successful learning situation. If we manage to combine mythology with these capacities, we would ensure the realization of paradigm shift.

Delivering knowledge in class is relative to teachers' learning backgrounds in addition to the module they attempt to ensure and deliver. Still, it is also relative to tentative constructions of new learning situations such as a module of whole. This attempt may hone learners' tendencies to grasp knowledge and increase their learning abilities. In any case, teachers could apply their own methods and relate to concepts and use them in their different contexts. Still, they also need to avoid falling into idiosyncrasy and opt for "*Didactic Transposition*",

Nait Ibrahim elucidates: "*Civilisation as a module inside the cursus of bachelor degree in foreign languages suffers from a flagrant absence of all didactic transposition. teaching all goes back to teaching banale things, and teaching empty things goes back to not teaching anything at all*"

(Nait, 2005:1)

In his article '*De la transposition*' Nait deals with didactic transposition adaptation while teaching the module of civilization. He exposed the shortages that are causing a deficiency in grasping knowledge, wherein students are simply taking what is given to them without any expectation of what they want to learn about.

The same process could apply to other modules, including the creation of other modules such as mythology. This module had a slight existence within the module of '*Origin of Language*' but disappeared with the new ministry reform. This reform subjugated the teaching of different materials except things which had to do with rhetoric and critical reflections.

Learners are acquiring knowledge but unable to distinguish meanings or question the possibilities of the origin and the nature of the words they come across. It is noticed through the learning experiences that most of terms and concepts we use in different modules and fields originate and spring from Latin and Greek roots of wording through the portal of mythology. In this sense, if we do not bring forward these terms' origins and meanings, we are then focusing on cohesion while ignoring coherence. E.g. in Latin beliefs and terminology, the word Purgatory refers to the limbo of tormented souls. In addition to that, the root Purge is used in academic research, as the verb Expurgate i.e. remove unnecessary written parts. Moreover, the same root is used to refer to a famous day in American cinema such as the Purge. These three examples link three different dimensions such as Theology, Education, and History.

Nait (2006) argues that social sciences and humanities teachers develop certain knowledge that does not answer all the historic periods. Therefore, it is necessary to make a horizontal and vertical selection of themes and methods that would strengthen students' understanding for the various materials. On one hand, this suggestion is a very specific method that would provide efficiency and help improve student's knowledge. On the other hand, it is in parallel to the global study that is conducted in the field of education.

Still, students in EFL classrooms may encounter challenging aspects as Alienation and Simulation which are negative barriers of the learning process. Moreover, they ought to be governed by strategies to reduce their negative effects on learning in multicultural contexts.

More particularly, with students who are unprepared to distinguish their indigenous context from a foreign one.

Naitelucidates: *“This adaptation of ‘ Savoir savant ‘ into a ‘ savoir enseigné’ is the Didactic transposition¹ which is a mathematical inheritance that in turn comes with every teaching material ‘ (2005:1)*

Alienation and Simulation are two observed educational challenges faced by learners and teachers in an EFL classroom. They tend to appear in an intercultural material or module since they expose foreign cultures and study them. Learners who are not ready to learn for the sake of acquiring knowledge, they could grasp and simulate to the foreign culture, and experience a kind of identity loss. Moreover, they would focus on contextual information while neglecting the other relative dimensions. The overall objective in here is to learn the language, and the possible variables or dimensions. However, if learners are not well guided by teachers these quests could be lost. Moreover, to ensure the positive outcome of the meaning process, teachers should transmit common intellectual capacities such as Intelligentsia and Individuation into their learners.

Didactic transposition is more effective when teachers are aware of the risk and the positive results they may achieve. A rhetorical question arose in the light of these barriers: did the Algerian ministry of education remove ‘Origin of language’ because of teachers’ lack to contain the negative effects of the cultural differences? Or is it that teachers are not equipped with the necessary tools to hone and harness their learner’s deviational tendencies? Is it due to the ethnocentric and dogmatic analogies they have against our cultural context?

4.2.1 Idiosyncratic Learning contexts

Didactic Transposition is the process of constructing knowledge, organising and delivering it with a filter to expurgate unnecessary learning materials. Therefore, it is very necessary to organise teachers’ teaching materials and realise learners’ expectations by providing synchronic subjects without overloading learners with diachronic materials. Still, some teachers may lack the necessary tools to deliver the knowledge they have acquired in

¹Created by Michel Verret (1975), this concept was first introduced in teaching and particularly in mathematics by Yves Chevallard : « a knowledge designed as the know how to teach after a group of transformations that would make it apt to take place amongst teaching subjects. A “work that”. Of an object to know how’ teach, makes a subject of teaching is called the didactic transposition» (1991: 39). Nait Ibrahim (2005:1)

earlier stages. They cover this shortage by being objective in every session, not knowing what to be taught from what to be avoided. Moreover, they may lack the necessary knowledge to relate and link the present intricacies with their past meanings and interpretations.

In this sense, teaching mythology or mythological tales does not necessarily focus on delivering religious scepticism, fairy tales, or nonsensical information. Since not all what is taught may contribute to the improvement of the learning reality. Moreover, these mythical works are human productions, they are to be analysed and studied just like any other fields, the task which is ignored in Algerian EFL classrooms. Moreover, these myths include sharing cultural, philosophical, and linguistic knowledge of all times. More importantly, they bring forward sociological notions and etymological interpretations of concepts. These themes develop the semantic awareness of learners, and help them acquire and grasp various knowledge components at the same time. Still, these themes must be organised with a specific filter to present the right themes that serves the learning reality.

Learning about mythology is another way to learn about ancient cultural components and comparing them to the actual cultural components. Thus, including Algerian mythology in an EFL Classroom would not only tell learners about myths, map and analyse them. However, it would allow them to compare and relate to their identity. More importantly, develop an intelligenstic learning situation.

Nait Ibrahim states that: *“The Algerian social or cultural context of the foreign culture learning process is not the Western original context of the production process of the target culture. The cultural context of the educational process has then never been neutral, embedded with the collective psychology of its people (The Algerian native culture) as well as the individuals interpretation of thee cultures (the idiosyncratic integration and effectuation of those native cultures).*

(Nait Ibrahim 2005a:11)

Surprisingly, teachers and learners would sometimes undergo learning processes, unaware of their difference from some foreign cultures. The main issue is that teachers would use learning materials to teach without explaining the cultural dimensions. In addition to

that, most students would be indoctrinated to value the foreign culture, without valorising their native one unaware of their individuation.

Alienation and simulation are supposed barriers of learning foreign languages. They need to be governed by strategies to reduce their negative effects in a multicultural learning context. More particularly, in EFL classrooms with students who are unprepared to distinguish their origin reality from a foreign one. This could result in a failure at the level of elite production. Moreover, it may lead into the disappearance of intellectual decision makers, or the complete absence of intelligent learners and teachers.

4.3 Mythology's Didactical Dimensions and Literacy

The intersection between mythology and other fields such as history, literature and language, entails the existence of a strong relationship at the level of thoughts. Western universities use mythical narratives in their curricula due to their importance in motivating and shaping learners socio-cultural and linguistic backgrounds. They also used them, in an attempt to learn from the past and shape their present. We here quote Halpern (1961) who states that mythology is the ideology of the Antique man, while Ideology is the mythology of the modern one".

Since the antiquity, Western schools of thought, including universities have included mythological studies and monsters literature in their curricula. They understood the importance of historical and etymological concepts in enriching their learning methods and developing their language studies.

According to the Encyclopaedia of English literature, if we reflect on the literal dimensions in one poem, we may find it linked to mythical narratives, such as '*Beowulf and Riddles*', which are the most ancient poems in English history. Even though, no one could tell of the Author of such great pieces as they remain anonymous. Yet, learning and studying these types of literature is a privilege that learners cannot progress without.

The story of Beowulf is introduced in form of verses, where the protagonist undergoes different heroic tasks of protagonism and antagonism. This story is related to a monster who is the progeny of Lilith, the mother of vampires as mentioned in the bible of Vampires. In

theology, she was known as the first wife for Adam. Accordingly, the genesis of antagonism resulted from Lilith has theological assumptions.

This narrative somehow entails the relationship between the two binaries 'male/Female' and include how a female transformed into the source of evil, and the mother of monsters through monstrification process. The name Lilith in Akkadian is 'lilitu' meaning 'of the night' and the name of a demon in ancient Assyrian myths. In Jewish tradition she was Adam's first wife². She is depicted in very contexts including when she spoke the divine name and gained colossal power that she became an angel.

Moreover, she was considered as the rebellious creature who refused intercourse with Adam, and mainly refused that Adam be on top of her while intercourse. This myth was refuted later by Islamic verses where most of scholars denied the existence of such a creature, which is presumed to be there before Eve, it is also presumed that she was created, but not out of Adam's limb and this is why she rebelled against him.

The significance of such readings is their ability to intertwine history with theology and literature. As we progress reading, we will be able to learn different themes from different dimensions at the same time. Moreover, the analytical approach we develop would open the doors of gender, literal and mythological criticism of the various themes in the same mythical piece. Accordingly, a single myth would entail plenty of different intersections from different fields that would accelerate and enhance our ability to develop our knowledge.

The behavioural features of this mythical character were the sole reason of her banishment and outcast. However, she is found later in different contexts as the source of all evil depicting another story similar to Pandora's Box³. However, in Beowulf's story she was given the role of Grendel's mother, son of Cain. She is cast as the epitome of the evil seductress who works in league with Satan to torment and destroy Adam's offspring. And that is what happened in the Beowulf's story.

² Babylonian Talmud (3rd to 5th centuries CE). The character is generally thought to derive in part from a historically far earlier class of female demons (*lilitu*) in Mesopotamian religion, found in cuneiform texts of Sumer, Akkad, Assyria, and Babylonia. The only reference of Lilith in the Bible is in Isaiah 34:14 though Lilith has been systematically removed from the Bible

³ From Pandora in Greek mythology, who was sent to earth with a jar or box of evils and contrary to instructions opened it, letting out all the evils to infect the earth; hope alone remained.

To fashion evils, that field of hell.
Grendel this monster grim was called.
On kin of Cain was the killing avenged
bysovrán God for slaughtered Abel.
Ill fared his feud, and far was he driven,
for the slaughter's sake, from sight of men.
Of Cain awoke all that woful breed⁴,

(Beowulf, by Anonymous)

Some controversial literal issues exist with the occurrence of characters such as Lilith and Cain⁵. Since Lilith was the Mother of Cain, but never mentioned in the Original text of the poem. Yet, many mythologists and scholars refer to her in attempt to explain, men's torment and suffering. They even tend to forget that Grendel⁶ is the son of Cain and his wife Lilin '*Lilim*', Lilith's daughter.

In the visual scenes or the movies, and even in prosaic texts, we would always see this female figure undergoing a state of infinite joy and pleasure when tormenting the human race. But, Grendel as a male monster, is the type of character who is filled with guilt and agony, whenever killing a human soul.

Beowulf, as the protagonist of this story managed to destroy Grendel. Yet, he fell for Lilith's temptations and just before finishing his final task, he was baffled by her beauty, and compelled into having an intercourse with her. This outcome caused him to be the father of a second imaginary beast, a Dragon. This monster was the doing of Beowulf and his last task before he dies was to destroy it. Indeed, Beowulf managed to slay the dragon, but the female accursed tempter who caused all these events still lived.

⁴The Anglo-Saxon epic poem *Beowulf* (AD 700–1000)

⁵In Abrahamic religions **Cain and Abel** were two of the sons of Adam and Eve. Cain was a crop farmer, and Abel was a shepherd. When they sacrificed to God, He favored Abel's sacrifice over Cain's. Later, Cain killed Abel, committing the first murder. God expelled Cain, but lightened his punishment after Cain complained that his original punishment was too difficult to bear. Cain was the first person born, and Abel was the first to die

⁶**Grendel** is one of three protagonists in the Anglo-Saxon epic poem *Beowulf* (AD 700–1000). Grendel is usually depicted as a monster or a giant. In the poem, Grendel is feared by all but Beowulf, who slew him at the end.

Teaching literature or mythology is a way to contemplate the variety of historical, literal and religious discourses. It opens the door for research and the learning of the various historical and mythical characters. Moreover, it gives the reader the possibility to look at the different conflictual discourses amongst a number of binaries. These binaries are exemplified in the relationship between individuals such as males/ females, and the powers of 'Evil' and 'Good', and the different mythological characters, such as, monsters, angels.

The awareness readers acquire when dealing with such narratives would allow them to see beyond a simple text of literature into aspects such as history, mythology and religion. It grants them the ability and the necessary tools to classify what is valid from what is apocryphal. Moreover, they would acquire the ability to see beyond shallow reading, and know how to analyze the discourse. It would also allow learners to know the different functions mythologies convey.

Dealing with monsters literature or mythology, does not necessarily mean the discussion upon monsters and animals solely. Moreover, it invites us to think and ponder hybrid individuals with monstrous attributions and animalistic nature. Thus, we would try to understand writers' motives and objectives, and reasons for choosing the monstrous trope or attribute. Finally, we would fathom his/her previous motives, in a way to understand his/ her future objectives. These motives could be religious, political, historical, and it could also be covert motives, only related to the author's or the invokers' personal agenda. In this case, it could refer to 'Power' and how to acquire it in the public and private spaces.

Algerian mythologies rarely take part in the learning procedures. They are only observed and narrated for the sake of entertainment. But never pondered critically and presented in a class. The objective from presenting them would be a way to motivate learners to study social relations, and see the motives of using such narratives, and their origins.

Interestingly enough, the use of mythology for teaching and learning purposes in classroom would only be possible if teachers are aware of their importance and their historical, etymological, linguistic and social contributions. Only then, teachers would be able to transmit the message and know how to push students to see beyond mere texts and oral verses. In the light of this, we would try to see learners' reactions and attitudes toward the implication of mythical narratives, both worldly and local in an EFL Classroom

4.4 Methodology

This part is a shift from theory to practice. Thus, it unfolds briefly to assess teachers and students' perspectives and attitudes towards using mythological narratives in an EFL classroom.

We also opt to see the reactions of learners when adding a module such as Monsters literature, or World mythology, which could also include Algerian mythology.

It aims to give a concrete feedback on how students are going to behave when confronting a mythology module. However, we would try to run a case study to assess the reaction of learners at a minimized local context.

4.4.1 Purpose of the study

The main objective of this study is to assess and evaluate teachers and learner's attitudes toward teaching and learning while studying mythology. We would also attempt to see learner's understanding of the different messages conveyed by a mythological module.

In this sense, a number of questions are presented and explained to our target population. Throughout this chapter, we would try to see how learners and teachers valorise or devalorise the usage of mythical narratives in learning teaching situations.

We would also attempt to see the propositions and the choices learners and teachers suggest on what mythology serves, and the knowledge it may cover. This knowledge is exemplified in the historical, linguistic, and literal subjects mythology extrapolates and sustains for learners and teachers.

We would also see the degree of motivations learning mythology provides when fused with other intersectional topics or modules, such as' Gender studies, Language History, Literature, and so on

4.4.2 Target Population

This quantitative part consists of two target population composed of 15 teachers selected randomly from three different universities, Djilali Liabess (S.B.A) and Abdelhamid Ibn Badis (Mostaganem) and Oran.

The first target population consists of 15 teachers both fulltime and part time at the English department. They are presented with a questionnaire to evaluate and assess their understanding of the mythological studies, contributions and motivations.

However, the second target population consists of 15 learners selected randomly from the university of Abdel hamid Ibn Badis (Mostaganem) and Djilali Liabess University (S.B.A) and Oran.

This random choice in both cases was deliberately taken to obtain a natural and spontaneous view of the learning reality, and collect enough data in these three universities.

4.4.3 Challenges and Limitations

Due to time constraints and teachers hesitation to answer for unknown reasons, the following results do not accurately represent the general perception of Algerian learners and teachers. Still, they stand for a limited target population, and a succinct number of questionnaires.

The choice of questions was limited to the investigated components only. Moreover, it is a starting point for further studies, and detailed intricacies will be following in the near future.

The results and the interpretation of learner's and teachers' choices would be the critical standpoints of the researcher alone. It would also include the analysis of the data, based on some models.

4.5. Discussion and Interpretation of the participants' Feedback

The following figures represent various results, for different questions. They are depicted in the answers of 15 teachers and 15 students. Most figures consist of both results compared together to elucidate and facilitate understanding of mythological involvements in EFL classroom.

They contain learners and teachers feedback to a number of questions relative to the implication of mythology in an EFL Classroom. They also protrude the researcher critical standpoints and interpretations of the results.

For the category of teachers, we chose intentionally to ask doctoral candidates in the field of gender studies, and attempt to see their awareness of some gender issues in mythical narratives. The number of informants was 6 doctoral candidates with 7 teachers in random expertise.

- **Figure 4.1** Learners and Teachers' consideration of World Mythologies



Interpretation and reflections

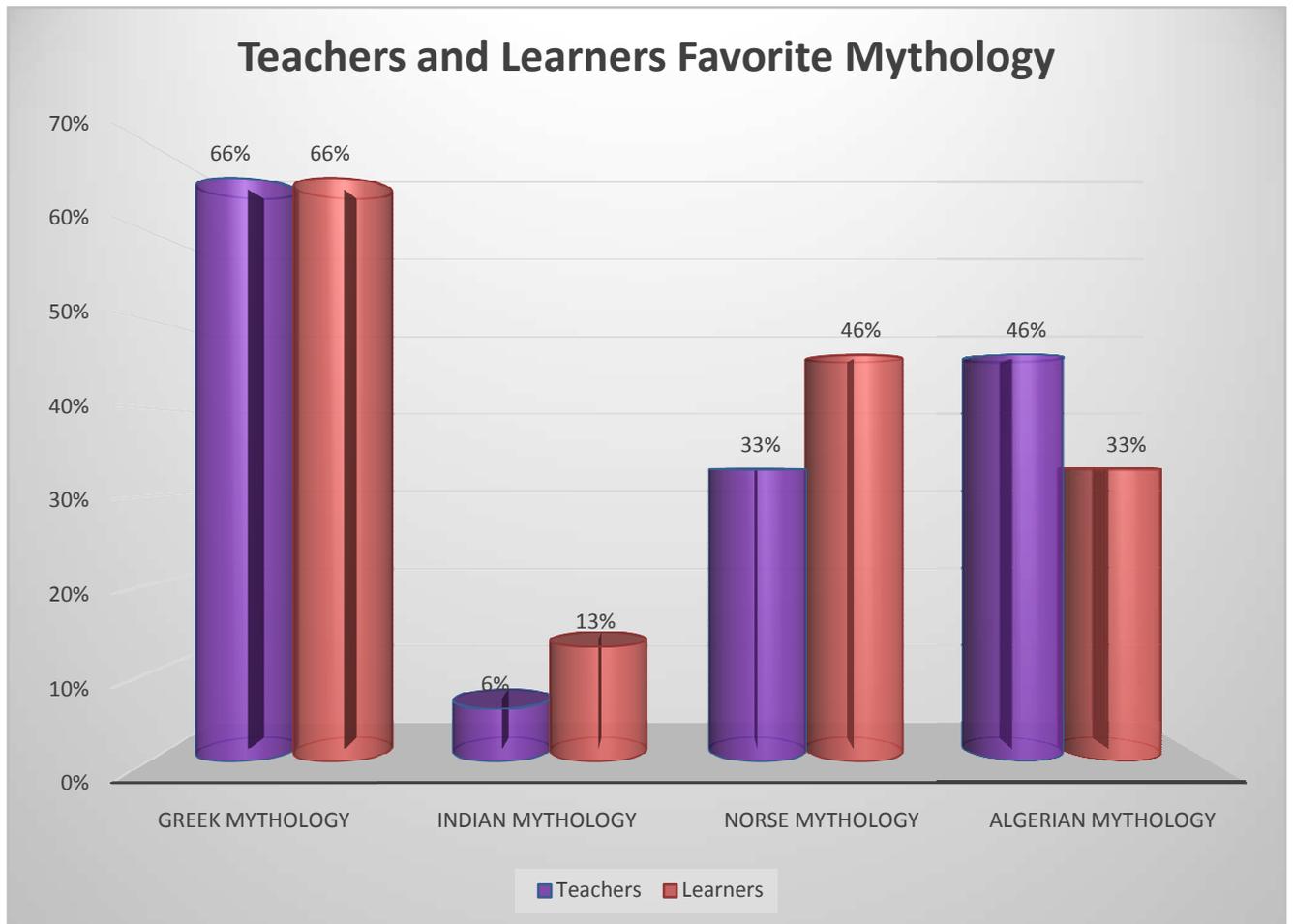
This question is introduced to see learners and teachers' attitudes toward world mythologies as a literary theme. It is also asked in attempt to understand whether Algerian learners valorize world mythologies and assess their interest in such themes.

The bar graph in this part explains both, learners and teachers reactions and valorization degree for world mythologies. As a result, we managed to teachers' feedback was very positive depicting 86% agreement showing that most of the informants liked and valorized World mythologies. And only 13% of the informants showed a dislike for this subject. This dislike is interpreted in teacher's reliance on modern ways to learn and acquire the language, while ignoring ancient chronicles of mythology.

Learner's reactions were not very different. Yet, 53% of the informants do like world mythologies, and a percentage of 46% did not like world mythology. This dislike is interpreted in the anachronistic and ancient nature of mythologies. They consider myths to be part of past having no place or existence in the present.

The reason whysome teachers liked world mythology is their understanding of the importance of this literary and historical field in contributing to an EFL classroom. However, learners also like world mythologies for very normal reasons, and for the sublime images they present in contemporary cinema. Still, they do not have full grasp or fathom the importance of such subject in shaping and improving their learning processes.

• **Figure 4.2 Learners and Teachers Mythological Choices**



Interpretation and reflections

When we asked learners and teachers about their favorite type of world mythologies, they showed many differences while answering. Some of their choices were relative to the subjects they focused on at university. Yet, some other choices were based on general reasons in reference to what narratives affected them the most.

For both teachers and learners, Greek mythology received the highest percentage of votes, rating it at the top of all worldly mythologies and taking the percentage of 66%. This rating is relative to the affects Greek mythology and its language in shaping the linguistic landscape and the different usages of Greek terms in reference to literature, History and Philosophy.

For the Indian mythology type, both teachers and learners refrained from voting for it. Accordingly, teachers gave it 6% while learners gave it 13%. Interestingly enough, teacher's rating is very accurate, since we do not use such mythology to refer to important historical

events. And never use Indian terminologies or cosmological interpretations in relation to our actual reality.

However, learner's rating is a bit subjective, and explains randomness in voting. Herby, most of the learners only know few things about Indian mythology, and do not receive any information on this type of mythology. This rating could be explained on the indirect effects of Bollywood movies.

Norse mythology rating was quite surprising, as learners and teachers chose to give it an acceptable rating. Teachers' rating was around 33% while learners' rating was around 46%. This proportion explains the awareness of both learners and teachers of Norse mythology.

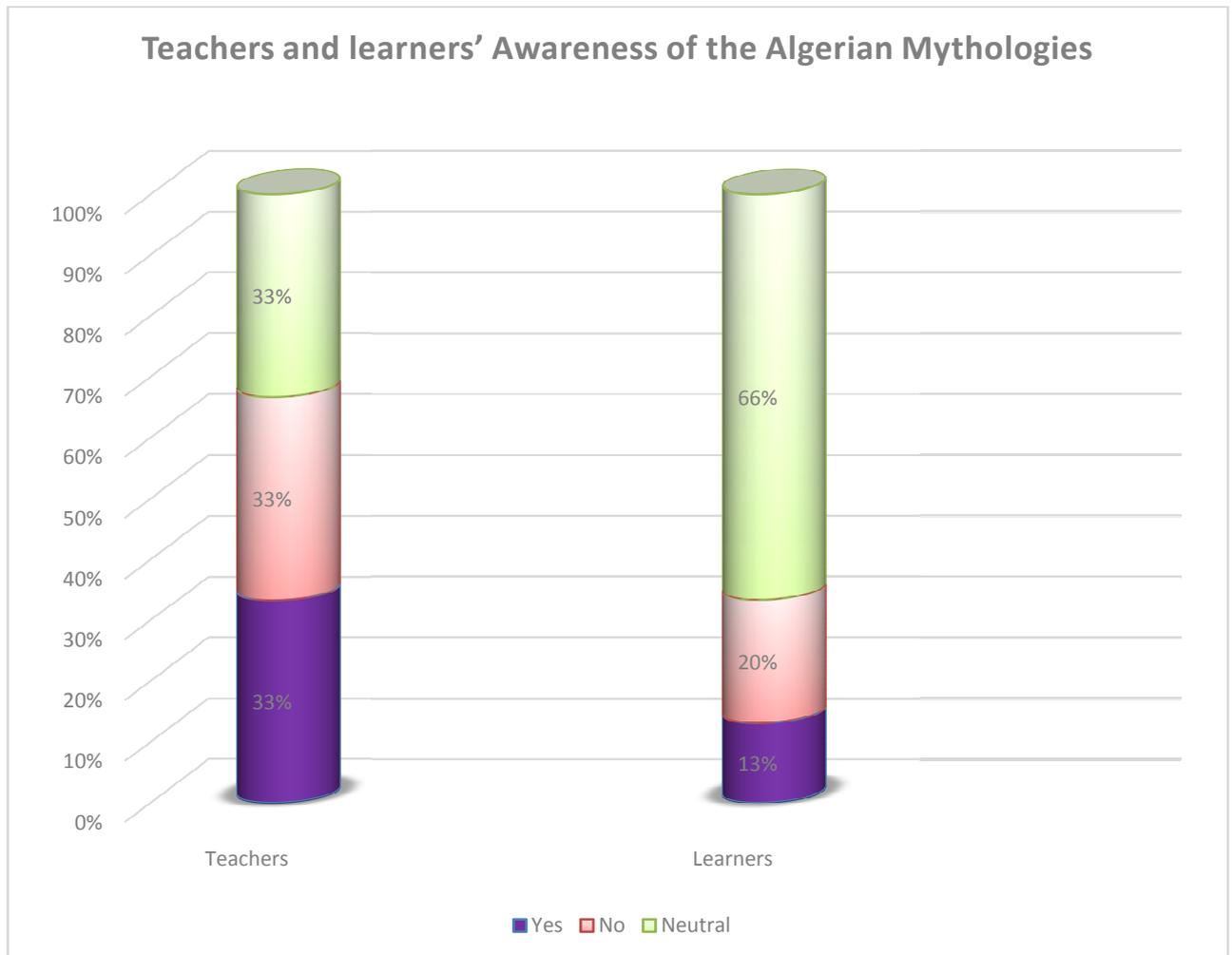
The knowledge learners develop towards a certain mythology, is sustained by the direct contact with this mythology in both, class and via the visual pieces such as films. Norse mythology competes with Greek mythology in cinema and tries to surpass it. In addition to the, Norse mythology along with the Vikings affected the English language and has more impact nowadays through cinema.

The Vikings '*Norse*' culture also contributed in shaping the linguistic framework for the English language. They were amongst of the first invaders who affected England and its history, starting from Northumbria and led by Ragnar Lothbrok who spread pagan belief to England.

Last and not least, Algerian mythology was not ignored by the informants and received a great deal of appreciation through the rating. Teachers' feedback was around 46% while learners' rating was around 33%. In this sense, we understand that learners and teachers know the existence of Algerian narrative, an amalgamation of legends and myths, dwelling our society and stored at our collective memory.

If learners and teachers accept the existence of such mythology, we should then know how to use these mythological narratives, sustain them, and try to valorize and share them, through learning. Moreover, we may even attempt to foster and encourage the teaching of Algerian Berber- Arabic narratives and challenge world mythologies.

- **Figure 4.3 Teachers and learners' Awareness of the Algerian Mythologies**



Interpretation and reflections

This graph is the verbalization of learners and teachers awareness for the existence of Algerian narratives. We asked learners and teachers to rate their acceptance for the existence of Algerian narratives.

Teachers' rating for the existence of Algerian mythology was balanced, as 33% was the same proportion for all variables, 33% of the informants agreed on the existence of Algerian mythologies and 33% of the other informant refused to accept the existence of Algerian mythologies.

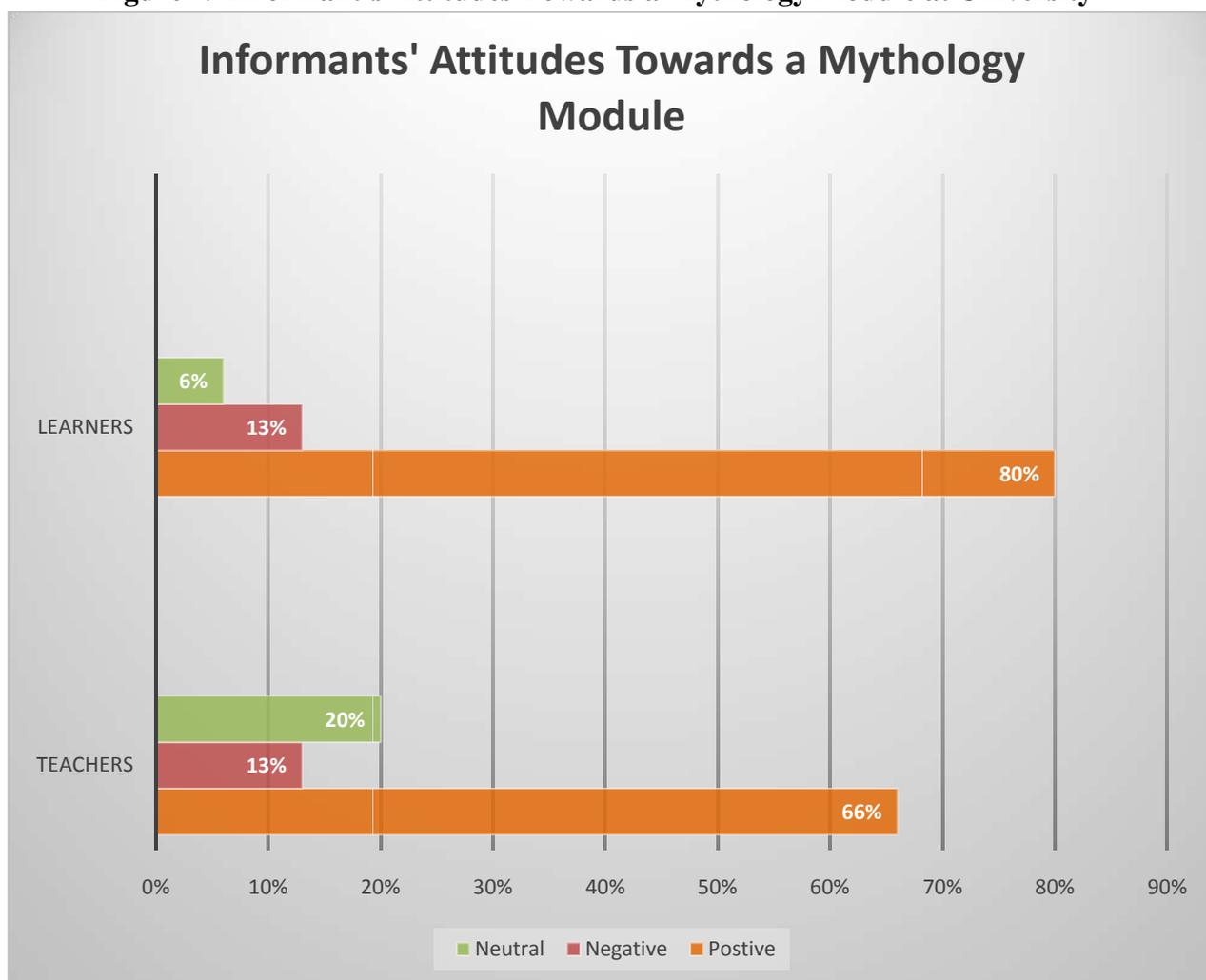
This neutrality is explained as the Algerian learning contexts that are far from their host culture. This denial could be a refusal of the existence of mythology equal to what is taught and taken from the west. Moreover, it explains some teachers' refusal of the existence of a mythology equal to the Greek, Norse, and Indian mythology.

The third category of teachers taking the percentage of 33% remained neutral and showed no reaction, neither accepting, nor denying the existence of an Algerian mythology.

For the learners' category, rating was a bit different. In this sense, a small proportion of informants taking the percentage of 13% were in favor for the existence of an Algerian mythology. While 20% were against the existence of such Mythology.

However, 60% of the informants remained neutral, neither accepting nor denying. This denial may explain learners' ability to accept the existence of such mythology, if explained and clarified for them.

• **Figure 4.4** Informant's Attitudes Towards a Mythology Module at University



Interpretation and reflections

This question was asked to assess learner and teacher's attitudes towards a Mythology module. It shows a mutual positive consensus between teachers and learners while rating the

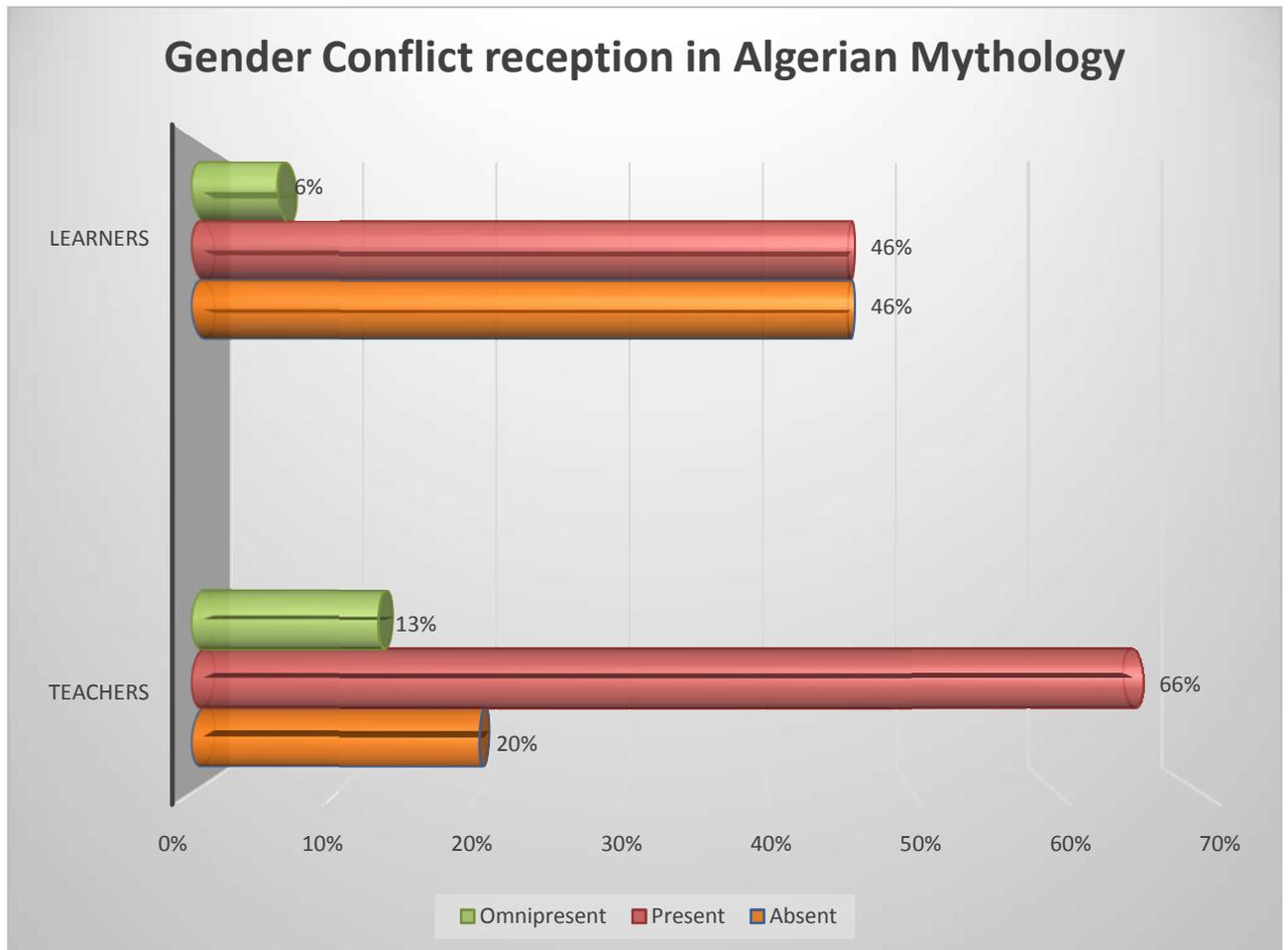
existence of such module. Teachers rating was around 66% while, 80% of the learners accepted the implication of such modules.

This rating explains the informants' awareness of the importance of such a module in the learning process. This is explained in the close relationship between learning languages and the mythological figures and histories of the different culture.

However, 13% was the mutual rating between teachers and learners, suggesting the positive effects of such module. On the one hand, this negative attitude can be explained as the learners and teachers indulgence in a separate didactical modules that has nothing to do with mythology and literature. Per contra, it could be explained in the learners' passion for other fields of study away from mythological prosaic subjects.

Twenty percent, 20% of the teachers remained neutral, while 6% of learners chose neutrality vis-à-vis the existence of such module. This could be explained in the learners and teachers interest in other fields, yet not denying the importance of such a module in shaping and enriching the learning reality.

• **Figure 4.5 The Perception of Gender Conflict in Mythology**



Interpretation and reflections

Our attempt to acquire learners and teacher's awareness of gender conflict in mythology was one of the reasons we used questionnaires. It was necessary to introduce mythology and its types in the previous questions. In order to be able to ask and assess the informants' awareness of gender conflict or bias in mythological narratives.

Moreover, for this category some of the informants were profiled as doctoral candidates in the field of gender studies. Their rating was in favor for the existence of gender conflict in mythological narratives, giving it the proportion of 66%.

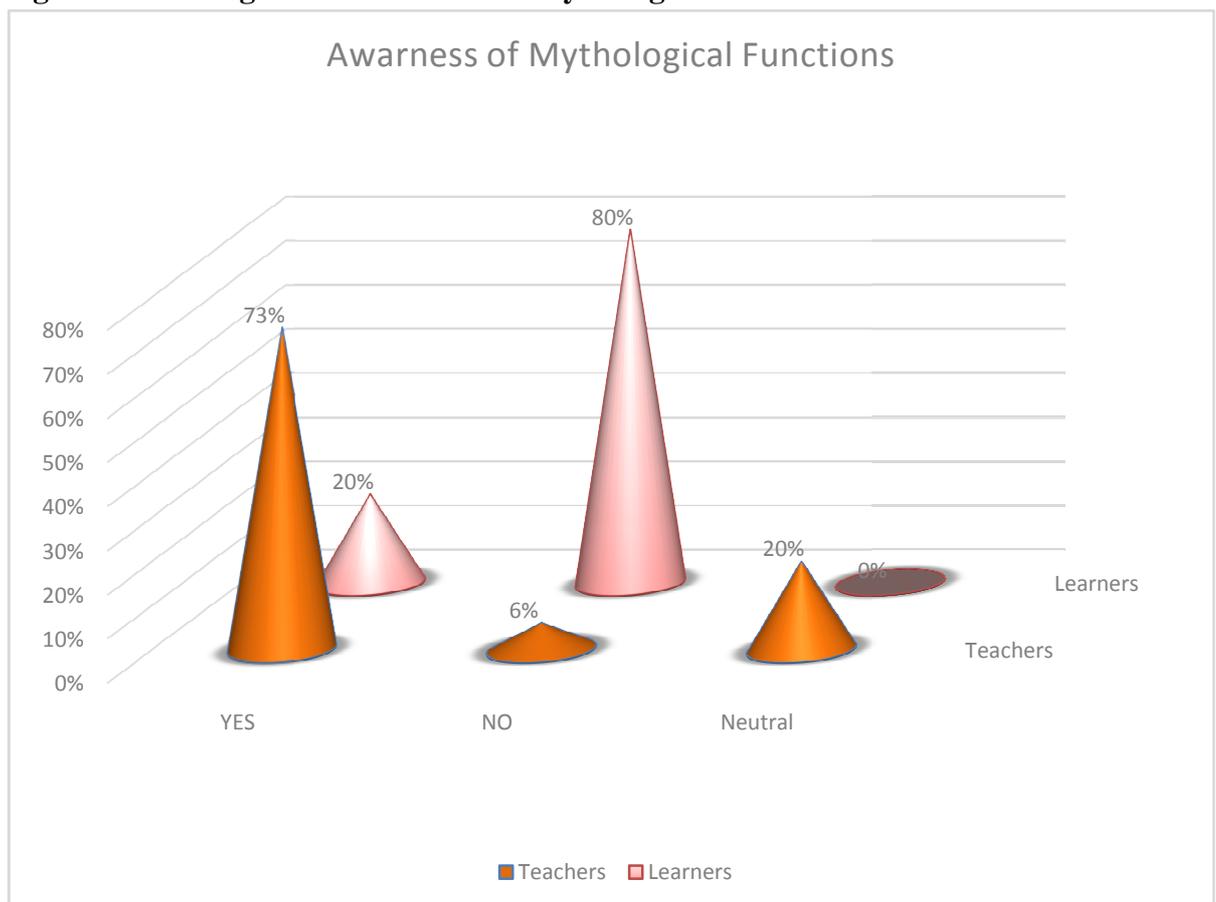
This rating explains teachers' awareness of the conflict at the level of gender in mythical narratives and validates the existence of sociological changes inside and outside the text. However, 20% of the teachers choose to deny the existence of such changes and confirm the absence of gender conflict in mythology.

This can be explained in their unawareness of the narratives’ discourse. It could also be explained in their ignorance of the gender mechanisms, since they are not equipped of gender studies methods to detect conflict. However, 13% was the proportion that confirmed the omnipresence of gender conflict in mythological narratives.

Surprisingly, for the category of learners learner’s who were in favor for the existence of such conflictual discourses in mythology was around 46%, this rating was not surprising, since learners these days are very much aware of gender studies and its dimensions. Moreover 6% rating confirmed the omnipresence of such discourses in mythological narratives.

However, 46% was the proportion denying the existence of such discourse in mythology. This could be explained in the learners’ inability to detect such discourses and analyze them, or their expertise in other fields that is not related to analyzing discourse or gender studies.

• **Figure 4.6**The Degree of Awareness of Mythological Functions



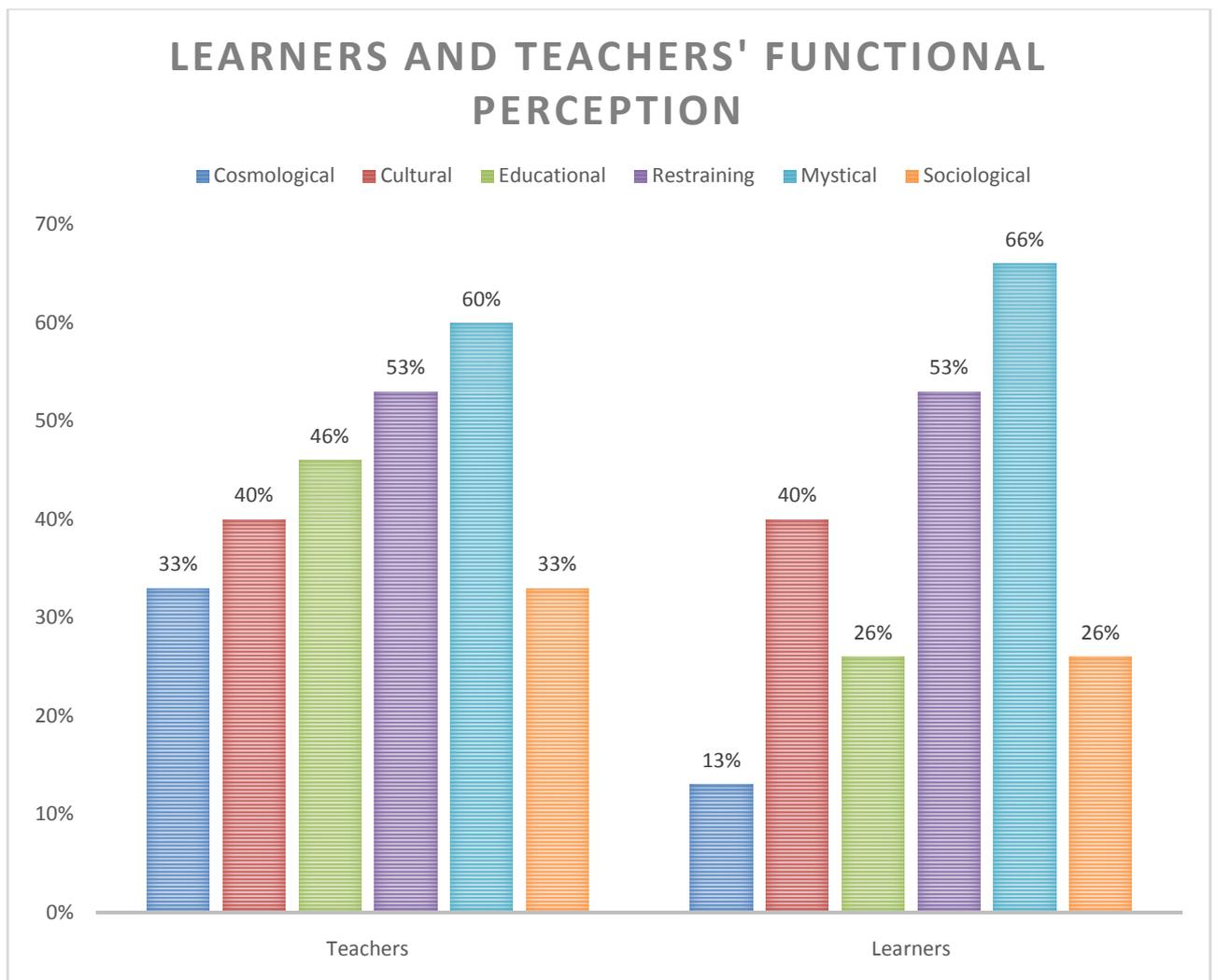
Interpretation and reflections

The objective of this question was to understand the informants' awareness of the various functions myths create. In addition to that, it attempts to reflect and assess the informants' awareness of the purposes these narratives convey when summoned.

The first category of teachers showed a significant awareness of the mythological functions of mythology taking the proportion of 73%, while 20% of the informants remained neutral, not mentioning whether they know or ignore the various functions. However, 6% of the informants said that they don't know about the functions

For the category of learners, 80% was the percentage of those who ignored the different functions of mythology. While 20% was the proportion depicting learners who knew about the functions of mythology.

• **Figure4.7 Mythological Functions' Perception.**



Interpretation and reflection

In this part, we asked learners and teachers to choose amongst the functions they see close to what a mythology exposes or serves. As a result, the classification of functions in the questionnaires allowed us to draw the previous bar graph, where many intricacies are exposed.

Both learners and teachers rated mythology to possess a mystical function. Teachers rated it by 60% while learners 66%. This explains the idea both informants have when pondering mythology, considering it to be a mystical subject relative to worship, as it is related to metaphysical and ominous or good occurrences. This mysticism is the fact that most mythologies entail supernatural and unordinary events of imaginary, divine or monstrous hideous creatures.

Surprisingly, the proportion of the '*restraining function*' was equal for both informants taking the percentage of 53%. Yet, when the informants responded and chose this function, they may have thought about Algerian narratives and their usages. Since parents always summon these narratives to restrain and monitor kids' behaviours inside the house during hot, cold or harmful times of the year.

Both teachers and learners showed the same proportion 40%, in consideration for the '*cultural function*' or the cultural dimension of mythology, since mythologies are based on cultural experiences and human relations, as they could be the cultural residue of previous civilisations. In this sense, learners and teachers are totally aware of this function. Since culture is the main aspect for creating any mythology. Thus, mythologies can not exist if not nurtured and created in without human interactions, and group experiences.

For the category of teachers, the sociological and the cosmological functions were not very clear and they only received the proportion 13%. However, the cosmological function of mythology is considered by many to be related to worship, but Muslims do not always refer to cosmological realities as part of mythologies.

For them, mythology is something imaginary, while cosmology is an axiomatic dimension for an actual divine superpower. Moreover, religion for them is a whole infallible

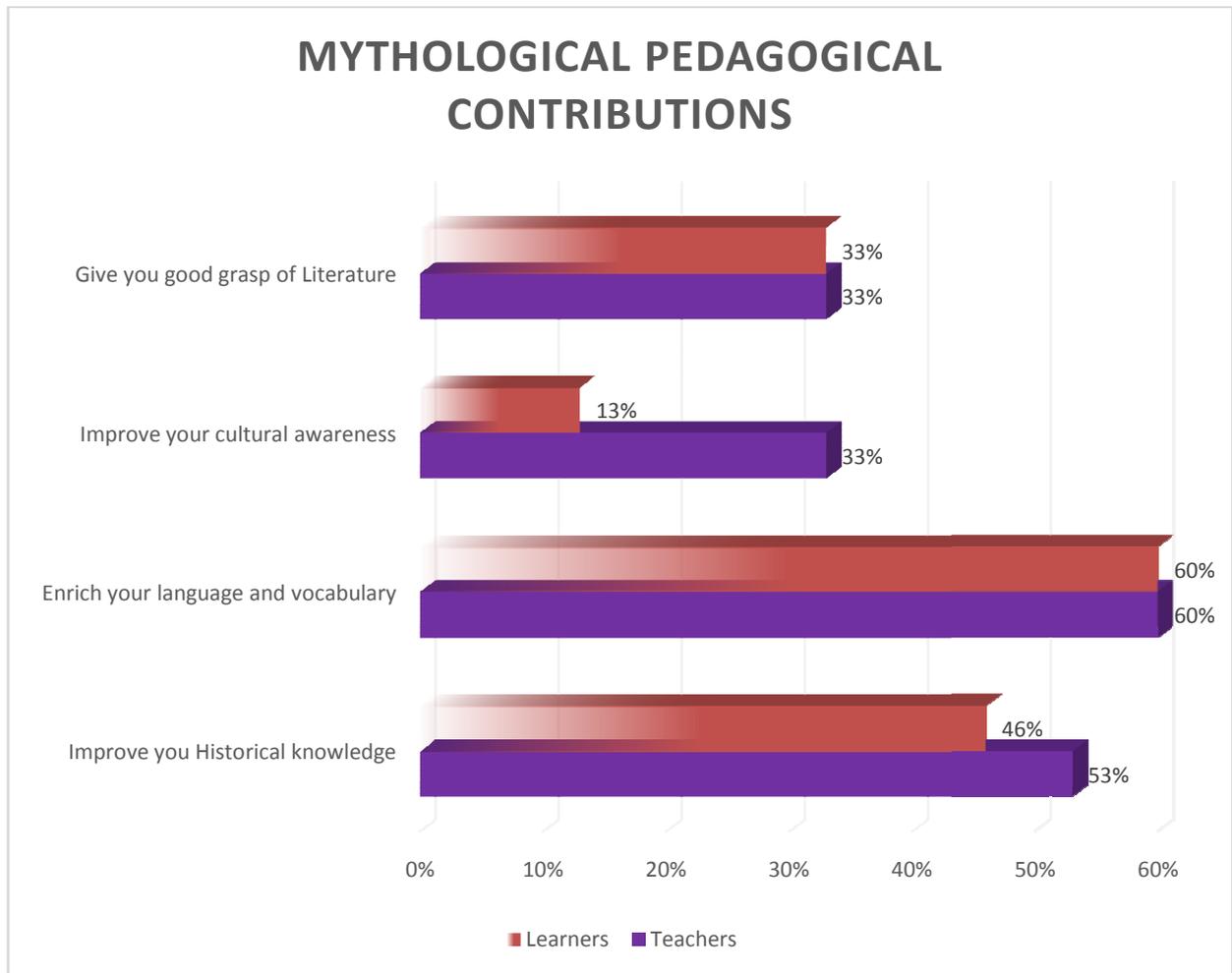
dogma that is far away from myth. This dogma is an axiomatic belief that is empowered by practice.

However, the sociological function that is related to gender and other societal relationships, is not that clear for teachers. They were unable to find the link between sociology and mythology. This link is only detected and understood with special tools, such as discourse analysis and detailed analytical approaches.

As regards to the educational function of mythology, teachers did not hesitate in choosing this functions. It is the most important functions for both learners and teachers, and since mythology, teaches, educates and cultivate they had to stress that most important aspect of mythology. However learners, were not aware of the importance of such a function giving it the proportion of 26%.

The sociological function did not receive a huge rating, as learners and teachers seem to ignore its significance and utilisations. Their inability to detect the sociological function can be explained in their lack of the necessary tools to decipher mythological functions. Thus, Teachers' rating was 33% while learners 26%, and the only reason teachers had high percentage is their ability to understand the sociological dimensions in literature and other fields.

- **Figure 4.8 Mythological Pedagogical Contributions**



Implications and reflections

This graph was the representation of suggested pedagogical and didactical contributions of mythology. The researchers suggested a number of what could be improved after the implication of mythical narratives. Surprisingly, both categories of informants participated with an unexpected rating.

On the one hand, literary enrichments through mythological narratives have great presence in EFL classroom, both informants showed positive rating, as teachers rated it in 46%. In this sense, the role of mythologies in enriching their literary background and helping them inform and sustain their learner's literacy is of great importance. On the other hand, both learners and teachers show awareness of the mythical contributions in teaching literature rating it about 33%.

To enquire if mythology is able to raise teachers and learners cultural awareness, we asked the informants to rate the role of mythology in shaping their cultural awareness. As a result, teachers in a rate of 33% expressed the role of mythologies in shaping their cultural understanding and awareness. Accordingly, EFL classrooms consist of the module of cultural studies that presents learners and teachers with an alternative method, to study and deal with contemporary cultures as well as prehistoric societies' culture.

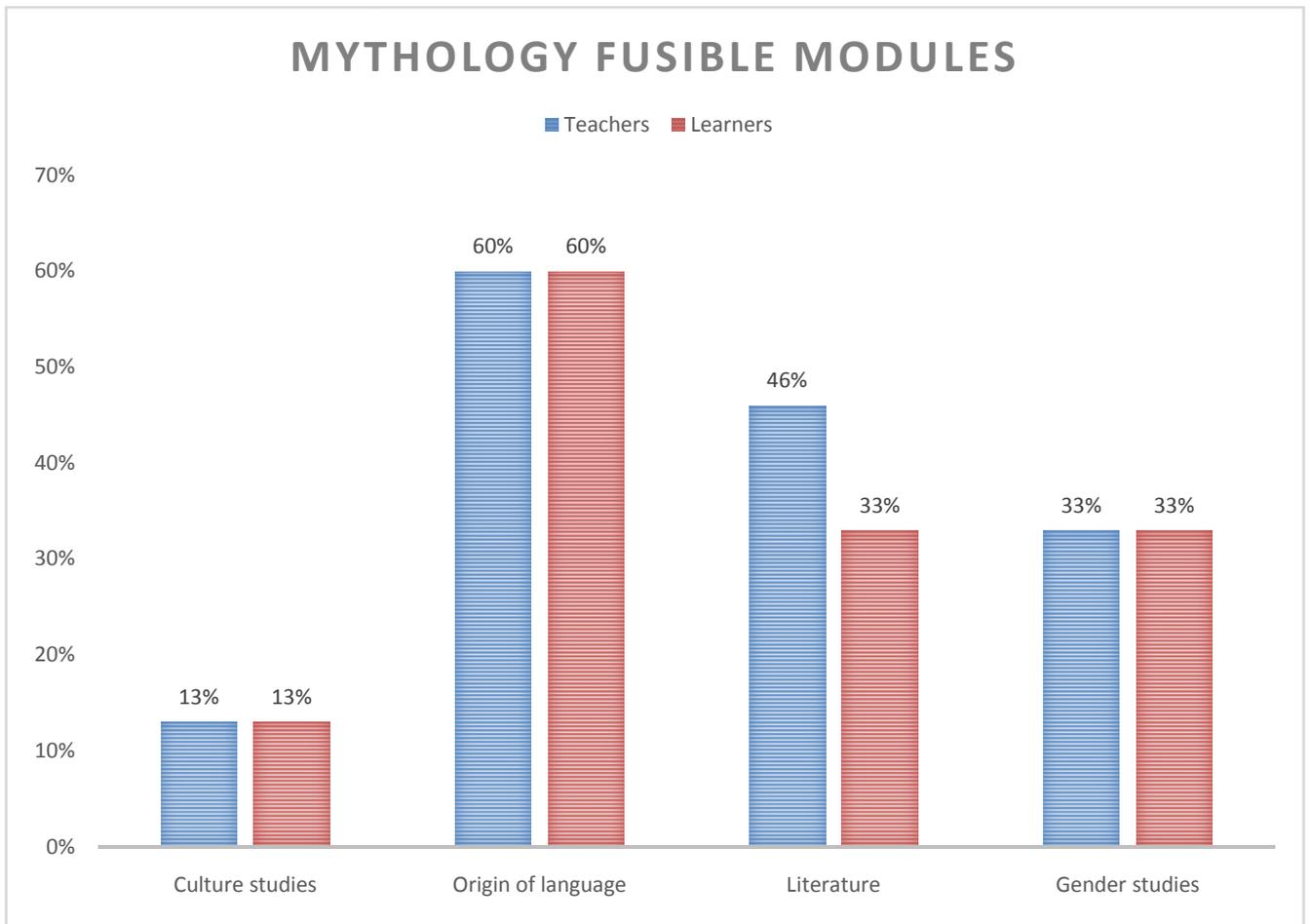
However, a smaller rating was shown by learners 13%. This rating explains learners' opinions suggesting their independence from mythological cultural teachings as it doesn't contribute in shaping their cultural awareness, due to the existence of an alternative module such as cultural studies.

However, the participation of mythology in enriching teachers and learners linguistic background was somehow grandiose and beyond positive, as both teachers and learners rated it at 60%. Thus, if mythology failed to fulfill some learning aspects, it still managed to contribute in helping learners build their linguistic background and learn new vocabulary through the different terminologies and concepts it introduces and presents. Just like literature, mythology is an indispensable subject in EFL classroom, a topic teacher cannot do without, and need to stimulate and motivate their learners.

Teachers and learners showed a mutual unexpected agreement about the historical contribution of mythology, through the various historical events and characters it exposes. Teachers giving it 55% while learners 46%. Having said that, the ability to tell and teach learners about the historical events, origin of things, and narrate historical happenings is one of the positive characteristics of mythology. This positive attribute is exposed in the informants' choice.

Therefore, mythology may have not fulfilled and sufficed the teaching of cultural subjects, since cultures are not limited to antiquity and prehistoric societies. But, managed to improve and sustain other learning subjects relative to language and history. Thus, these rates prove that by adapting mythology in an EFL class, many learning shortages would disappear. Accordingly, learning the English language would increase, through the learning of roots and meaning of concepts. Moreover, the learning environment would be boosted by the motivation learners would find in the stupendous mythical characters and histories they face.

• **Figure 4.9 Mythology’s Fusible Modules**



Implications and reflections

To pin point where mythology can be employed, the researcher had to ask the informants about the type of modules we need to fuse with mythological studies. However, the percentages differ according to the subject and the attributes mythology would add to.

For culture studies, both informants rated it at 13% as they did not see the importance mythology would add to learning cultures and bridging gaps. This choice is very reasonable since, culture studies are not only related to antiquity. Yet, it includes the modern ones and how to cooperate and live with the other through third place cultures and other contemporary mainstream methods.

Surprisingly, the ‘*Origin of language*’ is a module that dealt with ‘*Science de langage*’. However, it was removed from the curricula in all Algerian universities. Accordingly, when we asked the informants about the importance of mythology in teaching them new concepts,

terminologies, they rated it at 60%. This rating explains the importance of mythology in an EFL classroom.

The same importance goes for learning literature, teachers rating it at 46%, while learners 33%, and allowed us to see teachers' awareness of the relationship between mythology and literature. However, students may not be able to see that importance, since they are still in the learning process or the learning phase.

Interestingly enough, in the field of gender studies, most of the researchers only undergo contemporary issues in relation to gender. They would also undergo and ponder issues of the recent century focusing on waves of feminism and women's status in society. As a result, teachers and learners may have ignored the relationship between gender and mythology since they have no idea about how gender is constructed in mythology. They also lack the necessary tools to analyze and understand gender issues and their discourse. As a result, the informants did not see the importance of fusing gender and mythology, and only rated it at 13%.

4.6 Whya Mythology Unit is Important

Scholars such as Campbell and Cassirer suggested that experts and educators should focus on using mythology in relation to their fields of expertise. On the one hand, Campbell (1988) as a mythologist spoke about the macro-level of mythology, and talked about the various functions mythologies convey, what allowed him to draw his classical model of functions. Per contra, Cassirer (1946) talked about the micro level of mythology and wrote great deal of how language and mythology intertwine. Interestingly enough, both views and studies overlap at the functional dimension of mythology.

Campbell (ibid) explained the educational or the pedagogical as the compulsory dimension that everyone must try today to relate to -- and that is the pedagogical side of mythology. Thus, it is focuses on how to live a human lifetime under any circumstances, canons, and use mythologies to understand and learn life's changes.

Teaching Mythology in EFL Classroom may give AlgerianEnglishlearners the ability to understand the 'Other', learn about him/her, and bridge the gap between their both cultures,

native and foreign. It won't only be a way to facilitate understanding, but also a means to overcome obstacles and sustain cooperation.

Moreover, learning mythologies of ancient civilizations, would improve the linguistic understanding, through origin of languages, and the grasp of Latin and Greek roots. Particularly, Greek roots⁷ that constitute a huge amount of the English language. It is not doubtful, that the English language took a lot from Greek roots and Greek language. This would help learners pinpoint the origin of terms, and combine them to form new words, and improve their vocabulary in relation the various ancient meaning with the contemporary ones.

Dealing with mythology is not very different from analyzing language. However, if language focuses on '*langue*' and '*Parole*', mythology as a metaphysical phenomenon, shifts from a linguistic entity, into a paralinguistic one, i.e. a Meta-linguistic device shaped by time and controlled by the invoker or the author. In his book '*Myth and language*' Cassirer (1946) cleared out how language functions within myth. He exposes that myth is a language or something beyond it, and stresses the fact that if myth is to be analysed, a linguistic approach must be included.

Interestingly enough, using mythology in class would not only help learn and acquire language. However, learners would travel in time and bridge the contemporary meaning of the word they acquired with what was seen before. Let us mention an example of words and meanings, when dealing with language, gender and power in an EFL classroom. I was confronted with the word '*Panoptic*'. If we define the prefix '*Pan*' we would understand that '*Pan*' is a Greek root and it stands for '*All*', just like '*Omni*', which is also the Latin root for '*All*'. Optics is derived from the Greek root Optikosi.e. '*Vision*' or '*seen*'. If we combine both words we would have the word Panoptic, which would mean '*All-seeing*'.

Surprisingly, the usage of such word was not clear, as the meaning lacked the etymological sense. It only made sense, after further studies and research. When linked to Panoptes Argus⁸, the Greek mythical monster, who guards Hera's gardens. Thus, teaching

⁷ See Appendix VI Source : reference.yourdictionary.com/resources/roots-english-words-greek-mythology.html

⁸ Argus Panoptes or Argos was a hundred-eyed giant in Greek mythology. He was a giant, the son of Arestor, whose name "Panoptes" meant "the all-seeing one". He was a servant of Hera; one of the tasks that were given to him was to slay the fearsome monster Echidna, wife of Typhon, which he successfully completed. However, his main task, at Hera's request, was to guard Io, a nymph that Zeus was involved with. Zeus, in his efforts to

mythology in an EFL Classroom is inevitable. Moreover, there is always a mythical side embedded under various terms and vocabularies. This side exists in form of, covert "*grammar*" of experience that is away from mere random concepts and only understood in their historical and suitable synchronic context.

Hereby, these implicit thoughts would only surface if teachers use the historical and the mythical figures that contributed in shaping them. This use is necessary in order to explain it and make it more logical to be related to a personal repertoire or the '*learning context*', and summoned from the public repertoire or the historical collective memory.

According to Cassirer (Ibid), both language and myth date back to antiquity, as they are prehistoric phenomena with unknown exact date. However, there are many reasons for regarding them as twin tools. The intuition about nature and man reflected in the oldest verbal roots, and the processes by which language probably grew up are the same elementary intuitions and the same processes which are expressed in the development of myths".

Cassirer (Ibid) elucidates explains that myth is something conditioned and negotiated by the agency of language. Therefore, language cannot be studied without considering mythology. If ever that happens, the learning process won't be complete, and learners would fail in grasping the whole meaning of language. Accordingly, Ernst stresses on the fact that the absence would result in the production an inherent weakness of language. Since, all linguistic denotation, attributions, tropes and concepts are essentially ambiguous and in this ambiguity is what we call 'paronymia'⁹ of words that construct the source of all myth.

Levi Strauss (1955:431) views myth, as linguistics subject. He explains some of its peculiarities including the meaning of mythological concepts. In this sense, he argues that if there is a meaning to be found in mythology, this cannot reside in the isolated elements which enter into the composition of a myth, but only in the way those elements are combined".

approach Io, told Hermes to disguise himself as a shepherd and make Argus go to sleep. As soon as he fell asleep, Hermes killed him with a stone.

⁹paronym 'parənim noun Linguistics a word which is a derivative of another and has a related meaning 'wisdom' is a paronym of 'wise' ■ a word formed by adaptation of a foreign word. Contrasted with **heteronym** (New oxford dictionary of English).

Moreover, Levi Strauss (ibid) views myth as part of language, something semantically structured. He explains mythical concepts as having timely characteristics that are empowered due to the mythical complexity. Accordingly, he puts myth in the same category of language and asserts that "Although myth belongs to the same category as language... language in myth unveils specific properties".

Those properties are only to be found above the ordinary linguistic level. I.e. they exhibit more complex features beside those which are to be found in any kind of linguistic expression. In this sense, this peculiarity and semantic characteristics we find in mythology could be exploited in an EFL classroom in a time learners reach the apex of understanding for ordinary concepts. Thus, using concepts that have mythical and historical attributions would only increase learners' understanding terms allowing them to manipulate and use terms they way they see fit.

Interestingly enough, Levi Strauss (ibid) classifies constituent units in both myth and language and explains the differences between them. Therefore, myth like the rest of language, is made up of constituent units, these constituent units presuppose the constituent units present in language when analyzed on other levels, namely, phonemes, morphemes, and semantemes.

Nevertheless, they are called '*gross units*' and differ in the same way as they themselves differ from morphemes and phonemes. They are manipulated with time and belong to a higher order, a more complex one. For this reason, we will call them gross constituent units, or the original units that from words also known as roots.

Moreover, Cassirer (Ibid) explains the words of Muller who states that language in mythology uncovers specific purposes and exposes various characteristics. These characteristics cannot be explained by simple linguistics form as they go beyond any precedent linguistic level by including a prehistoric semantic. Thus, instead of having just constituent units, it possesses '*Gross Constituent units*' related to time and shaped tagged with roots and shaped with original meaning.

In the field of linguistics, while dealing with the dichotomy of *langue* and *parole*, '*Langue*' changes, while '*Parole*' stays the same. However in myth, both *langue* and *parole*

are kept, preserved to convey a social purpose when a myth is invoked, added to that myth goes beyond having a normal linguistic level into possessing a more sophisticated system of signs and words.

4.7 Learning Challenges and Recommendations

There are various challenges in multicultural learning contexts. The most important ones are linked to the aspects and the mechanisms. They are either created intentionally or unconsciously by learners and teachers. In any case, these challenges ought to be tamed or controlled to realise a successful learning results.

One of these various challenges and attitudes is exemplified in Alienation. This behaviour is an individual behaviour performed by learners either deliberately or with unawareness. It occurs in an EFL classroom with learners dealing with different cultural materials or modules including mythology. It also takes place with learners who consume unfiltered knowledge online, while absorbing a huge sum of information that may alienate them from their native cultural heritages. Thus, creating a sense of alienation in the absence of the antidote i.e. Individuation

4.7.1 Alienation

Alienation and simulation are two negative aspects confronted when learning foreign languages in multicultural contexts. Hence, they are of negative outcomes that must be governed by strategies to reduce their effects. More particularly, in EFL classrooms with learners who are unprepared to distinguish their native reality from a foreign one.

In intercultural contexts, the connection of learners with the alien learning contexts would keep them dependent to the other. Moreover, as learners develop their thoughts of a foreign context within their native context, they also develop a sense of belonging to that foreign context. They hone and develop a sense of Alienation, giving credits to the '*Other*' and disavowing the efforts and the heritage of their native culture.

According to Mann (2001), alienation is caused by a unprepared teaching-learning processes. The learner is largely removed from the content to be learned. As a result, the

individual's opinion is devalued and reliance on personal perception is dismissed as unscientific. Frosh(1991) argues that the very ethos of universities and colleges alienates students by excessive focus on utilitarianism, instrumentalism, measurable performance indicators, and standardized competencies

The interference between foreign culture and the host one would create a sort of alienation in the mind of learners. Moreover, it will not only affect learners who are dealing with foreign languages in a multicultural context, but all learners doing different subjects.

Thence, if alienation is not governed to construct what Kramsh (1991) calls a hybrid third culture, it would create a clash between the two different contexts, the one where learners live, and the one they study. In most cases, it would absorb learners by creating a belonging to the 'Other's' culture

This kind of alienation is similar to football fans in different regions of the Algerian ground. They are attached to football clubs at different countries, creating inside them a sense of belonging. They project their emotions and thrill through their shouts and cheers such as 'we won today' this whole schizophrenic divisible performance separates supporters from their identity and creates a bridge, helping them become the 'others'.

In his article 'De la transposition' Nait Ibrahim sees contact with other cultures as a positive if tamed and monitored. He expresses this alienation in a different way "this was the result of pondering the behaviours of learners in the course of Civilization" (Quoted in Nait-Ibrahim, 2005:2) He argues: "This contact with the **other**, even at the virtual level or to a reduced space such as a classroom, offers them new perspectives and new ways of perceiving, In contrast or analogy, their own cultures and society, this provides them with new intellectual tools that would help them build their own criticizing oneself" "Critique de soi" and surmount obstacles and other cultural and ideological inhibitors"

(Nait, 2005:2)

Another type of alienation is the contact with others in both virtual and real time projection would also be helpful. However, this contact may create an alienation from ones cultures, extracting from this 'critique de soi' a different reality exemplified in a 'An alienation de soi'. Thus, learning foreign cultures could only empower learning and protect

identity when governed by aspects such as '*Individuation*' i.e. knowing one's identity as much as valorizing it

It is very important to understand the gravity of such attitudes as well as knowing how to bridge gaps and develop a society that is not merely functioning on the surface while idle in-depth. But, to develop a social reality, thriving from within and reaching all the streams. This could not happen, unless we build an aware citizen who is able to distinguish right from wrong, and able to see the world away from ethnocentric and self-interest angles.

This citizen could be the result of a divisible functioning circle, able to correct glitches at any levels, preventing errors from flooding and destroying the whole apparatus. This apparatus is a collection of different studies and innovations that are improved within the same society, and not only imported. This would help learners patch their identity with their own reality and find stability. In turn, their actions and decisions won't be reckless, but rather forged on a collective benefit. Thus, create a stable society away from simulacrum ones and only relative to their actual reality.

4.7.2 Intelligentsia

The process of Intelligentsia is represented in what Henry Giroux (1988) explained as "*Intelligentsia¹⁰ résistante*" the ability to think out of interested rational and political ideas, and the ability to have an objective vision and not hierarchical cultures capable of perceiving in a critical way political and cultural questions after identifying contradictions of one's own society and finding answers. In the absence of this Intelligentsia, Giroux states: '*The dominant culture will continue to reproduce its most devastating effects in the most effective way*' (Giroux et al., 1994)

In this sense, teachers and learners need to grasp the very core of Intelligentsia to distinguish themselves from contemporary "*Dominant cultures*". This grasp would help them thrive and understand the importance of various ancient and contemporary cultures we find

¹⁰**Intelligentsia** noun [treated as singular or plural] intellectuals or highly educated people, regarded as possessing culture and political influence. ORIGIN early 20th cent.: from Russian intelligentsiya, from Polish inteligencja, from Latin intelligentia (see **intelligence**). Oxford Dictionary eleventh edition.

everywhere. In addition to that, it would give them a variety of choices and dimensions wherein they could learn and take knowledge without limiting themselves to the dominant culture alone.

The English language is the property of historical etymological and linguistic changes that are all mirrored through mythological narratives. These narratives should be used, extended and studied in various literal, linguistic and cultural contexts, as well as contemporary fields such as Gender studies.

The use of Intelligentsia would help us fathom that learning a language is not relative to the dominant culture we tend to refer to everywhere. However, it is through the multiple historical, literal and mythical components we are able to use and include inside the different modules we present to our learners.

4.7.3 Individuation

The purpose of individuation is not to promote difference and dominance discourses and create conflict, but rather ensure self-dependence. However, it is used to sustain our ability to develop a sense of belonging and self-awareness. It is also a concept of making the best of something to transform the learning situation. More importantly, it is the use and the implementation of personal methods to enrich a learning situation.

Jung (1921) defines Individuation as a presumable realisation of our distinct existence to be able to plan and set purposes we never managed to accomplish, i.e. plan and set objectives that would help us on our quest for our “*true selves*”(Jung called it *Individuation*).

Jung recognizes the importance he placed on individuation: “*The concept of individuation plays a large role in our psychology. In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual... as a being distinct from the general, collective psychology. Individuation, therefore, is a process of differentiation... having for its goal the development of the individual personality.*

(1921:33)

Jung amplified his definition in a series of essays, describing *'Individuation'* as the process by which a person becomes a psychological *'in-dividual'* that is a separate, indivisible unity or *'whole'*. This *'in-dividual'* is needed for learners in order to shape their *'critique de soi'* and be able to scrutinise their context and find solutions.

This person can be a teacher who plans, organise and improve new learning situations. He/ she could present innovations and shift the learning situation by implementing new methods. These methods could give knowledge a formal and structural shape that is comprehensible and consumable by learners. The purpose of these innovations is to ensure of the grasp of the different dimensions and the intersection of one field, word or story using his/ her personal innovations but keeping away from idiosyncratic situations.

Noticeably, any interference from experts coming from different cultures would not be effective, since those experts are only aware of their own context. They have their own individuation and less awareness about the hindrances in a foreign context. Therefore, if experts are from different context *'French intervene'* they would not be able to fathom the Algerian reality. They would not create successful innovative learning materials, unless they consider learners to possess a French Individuation i.e. neglecting their *'Algerian Individuation'*.

Jung (1945) suggests that *'Intelligentsia'* could realise better fulfilment of the collective qualities of humans. More particularly developing the consciousness out of the original state of *identity*.... by creating a large sense of identity extending the sphere of consciousness to form a more complex consciousness called conscious psychological life i.e. cosmopolitan identity.

4.8 Recommendations and Implementations

This chapter contains some of the different implications and usages mythology requires and provides to become an effective part of the learning teaching processes. Interestingly enough, we confirm the hypothesis that mythology protrudes various functions, as seen in the previous chapters. Still, using myth in class subjugates the use of intellectual methods to govern and monitor the learning process. These methods would help learners acquire knowledge while relating to their socio-cultural inheritance.

Thence, this asserts the hypothesis of the different usages of mythology in different subjects in relation to planning modules. As far as education is concerned, mythology intersects with various modules, such as 'Literature, Language studies, and Gender studies'.

Mythology intersects with all educational fields in one way or another. It is an omnipresent element and a necessary didactic approach. Moreover, the importance of mythology in the learning process, subjugates the researcher's consideration of its benefits and motivations. In this sense we are going to mention the different motivations and benefits mythology may present in an EFL Classroom.

Both of the mythical literature and etymological concepts intersect with the majority of the English modules such as, 'Literature, Origin of language, civilisations, and even Gender studies'. However, they are not that explicit as many teachers and learners would not be able to detect their existence and usages. In this sense, they would be clearer if teachers cite and mark the historical, literal or conflictual dimension of mythology inside the modules they teach.

Gender studies and discourse analysis are very important in the analysis of the various literal and societal discourses. The usage of '*Gender studies*' subjugates the usage of either DA '*discourse analyses*' or FCDA '*Feminist critical discourse analyses*'. Thus, mythology as similar to literal pieces includes many sexist discourses that need to be debunked.

The dismantling of such discourses would allow us deconstruct the various sexist discourses and use them to reconstruct a mainstream reality. Accordingly, learners would also understand the hidden ideologies that encourage textual cacophony.

These textual cacophonies may disrupt and alter the societal one. The only way to reduce their effects is to create and construct a more peaceful or mainstream discourse to encourage harmony and reduce conflict. Literature or literary genre as a module is the field where mythological figures such as monsters, divinity and heroic characters meet to draw a plot of clash and peace. These figures are the formulation of binary oppositions existing in prosaic and oratory discourses.

Herby, teachers are responsible in clearing out the different binary oppositions for learners to be able to understand and analyse the different discourses and their nature. It is also important to explain how these binary oppositions cooperate or clash. Moreover, The implementation of mythology in teaching would increase learners' motivation and wondering about the different literary discourses. It would motivate them to explore the depth of literature through extensive reading.

Reading mythology would increase learners' curiosity to read more and extrapolate their search for knowledge from normal reading into extensive complex one. Thus, they would read about the different intersections and wording meanings. In this sense, various literary concepts, characters and dimensions would be uncovered for both learners and teachers. This would increase classroom cooperation and learners ability to understand literature and mythology.

For many experts, mythology may not teach us about contemporary culture since it only focuses on antediluvian and antiquity. It seems very far and of anachronistic nature from the current reality. However, it teaches us about cultural relativism and how every society and culture had their unique and special way of life. Cultural relativism would teach us why a myth for us is the reality of others, these realities and mythologies are relative to the ancient religious beliefs, dogmas, and ideologies.

Myths would also teach us about the 'dos' and the 'dont's' of many civilisations, they would teach us about permissible and forbidden matters and activities. For a foreign agent, it may seem oppression and restraining others' freedom. But, for the native people it would seem very normal and a way of life respected by all individuals.

The use of mythologies in culture studies would also explain relativity between multiple contexts and times. Thus, when pondering sacred and profane in contemporary society, we would summon and compare them to narratives of what is profane and what is sacred on ancient societies. The same matter Eliade (1955) talked about in his book the '*The sacred and the profane*', narrating why red Indians or shamans prevent women from attending sacred rituals. This restraining would explain their fear from women having or receiving the power that is given to males by ancient spirits.

The linguistic acquisition through mythical narratives was always presented indirectly, and not exhaustively. It was not enough regarding the historical relevance and the linguistic semantic dimensions, whether synchronically or diachronically. Thus, the linguistic and literal contributions of mythology would only be clear if teachers presented historical and linguistic evidences about meanings and how they shifted from antiquity to our present.

Learners would be motivated and feel more curious to know about the first usage of words, and how they lasted till our present day. This would be a push factor, and a means to use such attributes developed by learners to engrave the love of reading and investigation. More particularly, learners would acquire the ability and the desire to find etymological meanings and roots in mythological narratives.

4.9A Critical Reading of Mythology

To analyze literature scholars and researchers cannot do without pondering antiquity by looking at the most opulent or ostentatious parts of literature, depicted in mythology. These chronicles depict both covert and overt conflicts. They protrude from mere narratives and oratory verses to explain human's psyche and their hidden yearns, objectives and fears.

By looking at the *Iliad and the Odyssey* one may notice the various conflictual discourses of misanthropy, misandry, and misogyny. These chronicles if ever denied or rejected are fuelled with hatred discourses and phobic scenes. Most of these phobias are mitigated and rendered through different methods used by Authors such as Homer.

Pagan deities such as Zeus, Athena, and Poseidon are maybe considered mere fiction. Yet, they reflected a social hegemony extrapolated from society to text. On the same ground, Humans' intellect, desires and objectives is considered as the ink to assure the realization of such panoptical discourse of conflict. This conflict is long perpetrated since Hesiod's book of *Agony*, where Zeus was first mentioned to depict similar social mechanisms simulated and protruded from ancient societies to text.

If these deities were ever a reality they won't have envy, jealousy, hatred and other utopian divine attributes that are humane. However, they would exalt and ascend to other

degrees away from mere social acts. Thus, what is portrayed as conflict is only relative to humans in a different context where authors embellish and adorn to amuse their readers.

Gender conflict takes many forms according to the context. Moreover, text is a way to express those yearns and desires. However, these tendencies can not be detected unless specific tools are used, including FCDA or Feminist Critical discourse analysis. This method is used to study and ponder female male relation in both text and society and analyse how social relations are manipulated, shaped and constructed.

FCDA as a critical tool aspires to deconstruct and analyze not only text but all that is related to humans such as binary oppositions and bias. However, using it requires the implication of intersactional other methods that would give you mastery of the field you attempt to decipher and scrutinize.

In this work, we sum up that the ability to understand and ponder any literal or linguistic phenomena, not only subjugates the scrutiny of the subject's surface but tackle them thoroughly. Moreover, understanding mythology requires the mastery and the understanding of myth's types, objectives, in addition to the various analytical approaches such as *Mythocritiques and Mythodology*.

Moreover, to deal with gender and power in mythology we need not too focus only on charter mythology that is only restricted to worldly myths as noted in Malinowski's works. However, we need to deal with Aetiological mythology and legends as described in Algerian mythology. More importantly, we need to focus on the various functions of myths such as Cosmological, Mystical sociological and educational. Notably, we should also consider that Algerian myths do not serve Campbell's model alone but go beyond it into, behavioral, cultural, and monitoring functions.

4.10 Conclusion

This chapter is an outline to explore the use of mythology and learn the different educational aspects such as language, culture, history and even literature. It contains a modest investigation of mythological implications in EFL classroom. Moreover, it asserts the educational function of mythology.

Mythology in general intersects with many subjects and fields of study. Teachers may not understand the origin some of the literary narratives they teach in class and only teach what they have idiosyncratically. Idiosyncrasy would always prevail in a class empty of historical and etymological interpretations. Learners and teachers would not see the different dimensions and trace back histories in some of the literary topics.

The linguistic part of language is omnipresent in mythological and literal discourses. The different Greek appellations, names and characters are exhaustively present when studying or dealing with language. Roots in form of prefixes or suffixes are always present but, not always known or understood by English teachers. This is why we need to make the link between them in history of language, or when dealing with etymological interpretations, in addition to philosophy itself.

Finally, the usage of mythology in EFL class would raise teachers and learners' curiosity and motivations to use the past and understand the present. It would expand their English language learning procedures, and give them the ability to understand societal relationships, interplays and clashes. To conclude, this chapter is a starting point of a greater project about the usages of mythology in enriching the linguistic, historical and etymological knowledge.

4.11 Original Statements

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“The individual has to find an aspect of myth that relates to his own life. Myth basically serves four functions. The first is the mystical function....The second is a cosmological dimension ...The third one is the sociological dimension, But there is a fourth function of myth, and this is the one that I think everyone must try today to relate to -- and that is the pedagogical function, of how to live a human lifetime under any circumstances. Myths can teach you that”.

(Campbell, 1991:38-39)

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“Civilisation as a module inside the cursus of bachelor degree in foreign languages suffers from a flagrant absence of all didactic transposition. teaching all goes back to teaching banale things, and teaching empty things goes back to not teaching anything at all”

(Nait, 2005:1)

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“This adaptation of ‘ Savoir savant ‘ into a ‘ savoir enseigné’ is the Didactic transposition¹¹ which is a mathematical inheritance that in turn comes with every teaching material ‘

(Nait, 2005:1)

¹¹Created by Michel Verret (1975), this concept was first introduced in teaching and particularly in mathematics by Yves Chevallard : « a knowledge designed as the know how to teach after a group of transformations that would make it apt to take place amongst teaching subjects. A “work that”. Of an object to know how’ teach, makes a subject of teaching is called the didactic transposition» (1991: 39). Nait Ibrahim (2005:1)

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“The Algerian social or cultural context of the foreign culture learning process is not the Western original context of the production process of the target culture. The cultural context of the educational process has then never been neutral, embedded with the collective psychology of its people (The Algerian native culture) as well as the individuals interpretation of thee cultures (the idiosyncratic integration and effectuation of those native cultures).

(Nait, 2005a:11)

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*To fashion evils, that field of hell.
Grendel this monster grim was called.
On kin of Cain was the killing avenged
bysovrán God for slaughtered Abel.
Ill fared his feud, and far was he driven,
for the slaughter's sake, from sight of men.
Of Cain awoke all that woful breed¹²,*

(Beowulf, by Anonymous)

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He argues: *“This contact with the **other**, even at the virtual level or to a reduced space such as a classroom, offers them new perspectives and new ways of perceiving, In contrast or analogy, their own cultures and society, this provides them with new intellectual tools that would help them build their own criticizing*

¹²The Anglo-Saxon epic poem *Beowulf* (AD 700–1000)

oneself "Critique de soi" and surmount obstacles and other cultural and ideological inhibitors"

(Nait, 2005:2)

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"The concept of individuation plays a large role in our psychology. In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual... as a being distinct from the general, collective psychology. Individuation, therefore, is a process of differentiation... having for its goal the development of the individual personality.

(Jung, 1921:33)

General Conclusion

Mythologists consider Classical Mythology as an approach to mythical studies, while others use this concept to describe worldly and local narratives either related to dogmatic beliefs or to the imaginary part of life. However, mythology relates and evinces to facts and imagination, societal and prosaic relative to our lives. Accordingly, to ponder mythology we need a variety of tools and theories, both contemporary and ancient to deal with all sides of mythology. Thus, the understanding of mythology entails intersections and amalgamations between past present and even future. It also includes the use of societal analytical tools along with textual analytical methods, only then, things would be clear. These approaches may relate to myths' dimensions, usages, and functions. They include, Campbell's model of functions, Charter myth and 'Mythodology' with both 'Mythocritique and Mythanalyse'.

To fathom mythology one needs to include the repertoire, background, tendencies, and aims of the invokers. These plural bodies constitute and shape the way we ponder a given narratives. We may also include different agents such as time, purpose of the narrative, and characters' usable settings. Interestingly enough, Algerian narratives are not very different from the worldly mythology. In this sense, summoning these narratives may expose different functions and social goals, combined with the invokers' desires and aims.

Worldly myths in general are cosmological or mystical narratives exposing aetiological and societal discourses. They generally narrate creation of the universe along with various absurdities and wonders in various cultural contexts. Even though, Algerian mythologies are not as famous as the ancient Greek, Egyptian and Nord mythologies. Still, they reflect social mechanisms and realizations which imbue them with societal changes, and denoting charter variations such as '*Restraining behavior*' or other '*didactic functions*' both behavioral and educational.

Indeed, mythology is a linguistic apparatus which combines past with present. Yet, it goes beyond the normal set of language. This set is defined as the paralinguistic or the meta-linguistic dimension. Thus, combine both ancient fictitious narratives and realities to take place in our present day. The link between past and present is a static event myths convey with each summon.

Gender studies as a linguistic device ponders multiple real, fictional and oral discourses in various contexts. In addition to that, mythology is an amalgamation of these multiple dimensions wherein scholars always attempted to deal with gender roles and power. However, Algerian mythology indeed constitutes and constructs a complex corpus of clash and gender roles. This work aims at unveiling part of these mechanisms and bringing them to the light. Moreover, it attempts to expose and facilitate how myths' discourse is manipulated, negotiated, and reconstructed.

The scrutiny of mythological narratives in general requires the use of various approaches and theories. Indeed, the first need is to know how to deconstruct and understand the nature of mythical narratives, but more importantly, to be able to distinguish between the various types of mythologies such as Aetiology and charter. Next, it is necessary to choose the purpose of study and decide the appropriate method to dismantle its components. Thence, the scope of study can be narrowed down as we focus on the most suitable samples and a selected appropriate context.

In this work, the use of '*Mythodology*' on the macro level of analyses is very important, which is a combination of mythanalyse and mythocrtique. Still, for the micro side of this work the researcher decided to use Bronislaw's approach '*myth as a social charter*', in addition to the Campbell's models of functions. The attempt was also to separate between Aetiological and Charter myths. However, it was necessary to separate between the target population and the mapped narratives by using '*Informants' profiles*' and '*The typology of Characters*' methods.

Through the analytical part of the third chapter, it is clear that gender bias in mythology is related to the narratives' functions. In this sense, cosmological narratives empower individuals and sustain their position in society through worship and ritual. The Mystical narratives monstrify and vilify both characters within narratives and the receptors '*listeners*' of the narratives. Mystical narration may also explain the hidden intentions of the invokers who are seeking to gain power through demoting the opposite gender i.e. '*the listeners' gender*'. They all have sociological functions embedded in the discourse they protrude. This discourse functions as a mirror to either empower or disempower an individual or a reality.

Algerian mythologies are filled with misogynous and misandry discourses. Although put their unintentionally or deliberately, they contribute in shaping a certain reality of bias for the invoker's sake, either biased against the characters inside or outside the narrative, i.e. their gender and social status. As a result, these stigmatizations may shape and sustain concepts such as female monsters or male monsters. These tropes are the progeny of monstrification processes constructed by different agents inside and outside mythological narratives.

Monstrification technique may take place in different literary records such as Greek mythology, where gods and goddesses are given the roles of antagonists and rivalry. This antagonism is depicted in the role of Hera when persecuting Hercules, or Medusa who dwelled as a voluptuous lady, before having mutilated into a hideous snaky monster, due to the envy of one goddess and Zeus's grudge against her. Moreover it is very clear that philosophy and mythology are linked, embedded and extrapolated in the linguistic and literal pieces we usually come across.

In this concluding part, we would either assert or refute the previous hypotheses and questions basing our inferring on the collected data of this work. In this sense, through the collection and the typology of characters in the second chapter, we come to realise that Algerian narratives can be considered more as a Charter realisation which helps organise and restrain individual's behaviours. Yet, there are other narratives which depict educational and mystical functions concerned with pagan beliefs. Still, they can also be related to Cosmological beliefs and worship.

More importantly, after to the scrutiny of the various narratives, we infer to the fact that Algerian myths go beyond Campbell's model of functions, as they construct other local functions exemplified in didactic functions such as *'Restraining behaviour'*. Thus, they extend to a different variety of functions depicting individuals' interplays inside and outside these narratives vis-à-vis their gender.

Campbell (1968) manages to ponder mythologies critically, by giving myths various functions such as cosmological, mystical, sociological and pedagogical. However, when dealing with Algerian mythology, we were able to notice the insufficiency of this model. Particularly, when describing the different functions of the Algerian mythology.

Campbell's model (1986) is only limited to a variety of myths that were exemplified in Greek, Norse and Indian. Admittedly, Algerian narratives have the same functions as Campbell's model, in addition to other functions such as 'behavioral restraining, culture spreading, and more importantly statuses shaping'.

Algerian myths add various functions used by the invoker '*author*' such as Entertaining, Restraining or '*Behaviour adjusting/Monitoring*'. There are other functions such as Predicting time; in addition to cultural functions such as teaching '*Cultivating*', i.e. teaching about the historical and the ancient heritage. Finally, the collected myths may function as an educational tool and a means to teach people about past legacies and historical events. Moreover, gender and power relations may create a form of interplays. They may affect the way males and females view each other, and construct a sense of power and status. As a result, they set the rules of who is dominant and who is subservient in society.

Through the analyses of our data, we managed to realise that the invokers' awareness of the various vilifications and monstification is relative to various aspects, such as, their educational background, and their cultural and religious repertoire. The last two elements are crucial determinants of the considerations the invokers have for the opposite gender.

As a result, some invokers are aware of misogynous and the misandrous characteristics in various narratives. However, not all narratives refer to the female curse, and the male bliss. Since curse and bliss are used interchangeably to conform to the invokers gender. Still, they are ignored when the purpose is to restrain behaviour rather than alter or empower a situation.

The purpose of invoking myths is not always domination through oral discourse. However, myths serve various functions and purposes. These narratives may socialize individuals through acculturation and enculturation processes depending on the private and public contexts, shifting their current reality. Therefore, individuals may be gender blind to various narratives, and ignore the fact that these narratives are shaping their reality, and altering the way they see each and treat each other.

To sum up, mythology is not an etiological entity alone, but a charter engine, that alters, reconstructs and shapes realities. It could either empower or weaken individuals according to the summoning purposes. It is the residue of humans' interactions and reality set

through the intersection of different fields and binaries of the past and present. Moreover, it shapes our reality and constructs individual's views of each other, and thus it is very important to find new myths that would bring about balance and harmony, and reduce conflict. Since mythology is not only about nations and great wars. Yet, it could affect even individuals in the same society, country, or even home.

Even if Malinowski's ignored myths' aetiological effects and changes in society, he managed to clear out how charter myths cause change in society, by finding the link of these narratives with the social reality. However, charter myths are not solely responsible in shaping individuals' social reality in addition to gender relations. In this sense, we managed to see the aetiology contributions in changing the social statuses through mystical and cosmological discourses. Thus, Aetiology just like charter mythology contains various discourses of clash and bias.

Mainstreaming and revisiting the various local narratives would contribute in excluding and expurgating the harmful discourses of chaos and cacophony, and sustain the elements of harmony. Thus, ensure the existence of peaceful and unbiased discourses away from vilification, monstrifications, and prejudice.

Ultimately, Campbell (1986) refers to the educational mythology without considering education as a myth. The fourth chapter conglomerate on how to implement mythology in an EFL classroom. Moreover, it suggests and assesses the possible modules that may intersect with mythology. Thus, it explains how to enhance EFL learning through the various multiple contexts mythologies convey. Therefore, one of the main questions we tried to answer is how can we implement mythology to enhance education methods? More particularly, how can mythology protrude language learning through the various methods, dimensions and narratives it exposes?

Throughout the fourth chapter of this dissertation, it was noticeable that mythology in general and myths in specific can be used to learn various aspects of literature, history, language and even ideologies. More specifically, mythology can be implemented to enhance and protrude a hidden side of language, philosophy, and culture.

In Algeria, using mythology and monsters literature is somehow neglected and considered as an obsolete heritage of learning. It could be also classified as an anachronistic theme. Interestingly, teachers only focus on learning language and vocabulary and only focusing on modern ways to grasp knowledge. They may ignore the core of what constitutes

knowledge and concepts, i.e. the history of words, meanings and variables that developed through time.

Interestingly enough, mythology intersects with many subjects and fields of study. Accordingly, it is up to the teacher to know how to relate to the various mythical aspects of the language in use. Still, it cannot be used with all types of modules. Some of the concepts used in culture studies and literature may have strange root that are used out of context. However, they can actually give them a clear idea about these words if they manage to pinpoint their historical and mythical relevance and avoid '*Idiosyncrasy*'. Idiosyncrasy would sometimes prevail without the teachers' ability to provide etymological and historical interpretations. E.g. the word Panoptic is buzzword of what we call controlling the other. It is used by scholars to denoted and explain notions of power. However, if a teacher does not realise that Panoptic is derived from the root Panoptes Argus, It may not be clear how this word existed and came to use. This Panoptes is a Greek monster with hundred eyes who watches over Hera's gardens.

Thence, the different Greek appellations, names and characters are exhaustively present when studying or dealing with language studies. Moreover, roots in form of prefixes or suffixes are always present. Yet, when not explained and interpreted etymologically, it would all be in vain. Thus, mythology in an EFL classroom is a way to facilitate understanding meanings and concepts and link past terminologies to our present day.

Finally, the various analyses of mythologies project various educational, etymological, linguistic and literal dimensions. Teachers and learners should know how to use the right part of mythology and relate to the context in use. Moreover, they need to create an atmosphere of variety to sidestep monotony and reduce idiosyncrasy with succinct information about the theme in hands. For language studies, learners may use technology and modern methods to learn and comprehend a large amount of words. The use of technology is very beneficial, but when learners knows words' different variables and contexts, using them and memorising them would not be difficult. Moreover, they would know how to relate to past event, words and narratives and link them to their actual life of learning and teaching, in order to achieve paradigm shift and positive learning situations.

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1. APPENDIX I List of ‘Imaḥasi

<i>N°</i>	<i>‘Imaḥasi</i> b <i>list</i>	<i>Starting and ending date</i>	<i>Distinguishing features</i>	<i>Translations</i>
01	Dabeḥ	05 January -18 January	La kalb yanbaḥ la nar tasbaḥ	Neither dogs bark, nor fire last through the night. It indicates the long freezing night. (MOT)
02	Boḡlaā	18 January-31 January	Sma taḡlaā w ‘ard tablaā	Sky is raining and earth is quenching. (MOT)
03	Saād ‘sāoḡd	31 january-13 february	‘lma yajri f ‘lāoḡd, Taḡroj fiḡh ‘lhaya wa’l ganfoḡd w tZanzan nahla f ‘lāoḡd	Water runs on the branches, both snakes and hedgehogs come out to the surface, while bees buzz on branches. (MOT)
04	Saād ‘lḡibya	13february-26 february	Haja ma tabka mḡabya	Nothing remains hidden. Time for slithering creatures to appear. (MOT)
05	Fark awal	26 february -09 march	/	
06	Fark thani	09 march- 22 march	/	
07	El botin	22- march-05 april	/	
08	Nath	05 april- 18 april	la tafraḡč b ‘lḡarfaḡn w ‘ljadyaḡn hata yfoḡt Nath w nisaḡn	You won’t be delighted to see lambs and sheep ‘livestocks’ until Nath and Nisaḡn are over.(MOT)
09	Batn ‘lḡot	18 april -01 Mai	Skini wala nmoḡt -	water me, Otherwise I shall die, the ground is thirsty and begging for water.(MOT)
10	Nisaḡn	01 Mai -14 Mai	la tafraḡč b ‘lḡarfaḡn w ‘ljadyaḡn hata yfoḡt Nath w nisaḡn	You won’t be delighted to see lambs and sheep ‘livestocks’ until Nath and Nisaḡn are over.(MOT)
11	Soriya	14 Mai -27 Mai	/	/
12	ḡouriya	27 Mai-09 June	/	/
13	Saād el falaḡ	09 June-22 June	It stands for the time farmers start harvesting and gathering seeds.	/

14	Saād ‘di>f	22 June-05 July	When earth gift farmers generously, it is their turn to show generosity for their guests.	/
15	ānsra	05 July -18 July	/	/
16	Tabaā ‘lānsra	18 July-31 July	/	/
17	Sahd ‘smayam	31 July-14 August	These days are very hot “sahd” means heat	/
18	Tabaā ‘smayam	14 August-26 August	These days are very cold, they follow the hot days	/
19	ḵarfiya	26August-09 September	/	/
20	Tabaā ‘lḵarfiya	09September-22september	/	/
21	Bard ‘lhindiya	22 september-05 October	A certain kind of fruit is ready for harvest at this time	/
22	‘lki>l	05 October-18 october	/	/
23	ḥlo>l ‘l ḥart	18 october-31 October	The time farmers start plowing lands	/
24	Tabaā ḥlo>l ‘l ḥart	31 October-14 November	Farmers can still plow their lands during this Manzil.	/
25	‘ljabha	14November-26November	/	/
26	‘čawla	26November-09December	Li bḡa qamh ‘laāwla yaharto> f čawla	who yearns the flour for scarce times, he must plow it in čawla times
27	‘naāi>m	09December-22december-	/	/
28	‘lbalda	22 december	Bard ‘lbalda yo>sal hata l ‘lkabda, f ‘lbalda twali el āako>za jalda w ‘lāro>sa qarda	The cold of ‘lbalda reaches the kidney, in ‘lbalda time the walking wand becomes a flesh, and the bride becomes a monkey “ Very cold times”.(MOT)

2. APPENDIXII

The collection of data for various myths from different informants using the method of profiling informants

Informant Profile N°01 For literates

Gender:

Physical:

Age:

Social category

Context:

Description of place

Time:

Event:

Story Content

If audio recording

If video-taped

If note taking

Author:

Apocrypha:

Types of narration

Tale

Legend

Report:

Function of the narrative:

Gender affiliation:

Informant Profile N°01 For laypeople

Gender:

Physical:

Age:

Social category

Context:

Description of place:

Time:

Event:

Story Content:

If audio recording:

If video-taped:

If note taking:

Author:

Apocrypha:

Types of narration

Tale

Legend

Report:

Function of the narrative:

Gender affiliation:

3. APPENDIXIII: Table Questionnaire In Arabic

- استبيان فيما يخص ماهية الخرافة الجزائرية و مدى تأثيرها في الوسط الجزائري
مقدمة : بعض الخرافات الجزائرية هي مجموعة نصوص تروى على شكل قصص شفوية خاصة عند اجتماع العائلة ، البعض يرويها من اجل التأثير في الصغار و جعلهم اكثر تحكما مما يروضهم و يجعلهم يخافون عند تذكر اسماء لوحوش او اشباح او ارواح تسكن شيئا ما والبعض الاخر يستعملها لأهداف اخرى ، كل خرافة او قصة لها وظيفة معينة تستوفيها حسب شرح عالم الميثولوجيا المشهور جوزف كامبل
من بين الخرافات الاتية حاول تحديد اكثرها انتشارا في الوسط الجزائري الفولكلوري بالإجابة بنعم او لا

الوظيفة الخرافات	ضبط السلوك الاطفال	استمتاع عائلي	مجرد مزاح عابر لا هدف له	وظيفة سماوية يعتقد بها البعض	وظيفة تعليمية	نشر التراث و ثقافة الاسلاف	درجة الصحة و القرب من الواقع او من الدين اجب بصحيح / خطأ
خرافة ترقو							
خرافة العمرية							
خرافة عروس أسماء " التي تسكن المرءة"							
خرافة خداج العمية							
خرافة حمار الليل/الضباب							
خرافة امازيغية "تيسليت" او عروس المطر							
خرافة الغنجة او الغونجة خرافة عربية لعروس المطر							
خرافة الجدمة علماء النفس يعتبرونها مجرد حالة نفسية لكن ما رأيك انت							

هل يمكنك ان تصف في بعض الاسطر اللغة التي استعملت لبناء الخرافات بالمثل و كيف تفسر ذلك و هل لها بعد تاريخي او فولكلوري :

.....

.....

.....

.....

.....

هناك نوع آخر من التقسيمات في الفصول و التي يعتبرها البعض مجرد خرافات وتسميات و يسمونها ب " المحاسيب" يستعملها بعض الفلاحين لتحديد الوقت الملائم للفلاحة و تجنب الاوقات السيئة

هل لديك فكرة : نعم لا

اين تصنف هاته الفئة من التصنيفات و التي تمثل جزءا من تراث مناطق الغرب الجزائري : خرافة / اسطورة / ابوكريفا(كتابات مشكوك في صحتها)

هاته مجموعة من المحاسيب، المطلوب منك وضع علامة "ايكس" بجانب النص الذي سبق و سمعته :

سعد السعود : كواي الجلود، الماء يجري مع العود

سعد الخبية: حاجة ما تبقى مخبية(الهوايش)

بولع: السماء تخلع و الارض تبلع

بطن الحوت : سقيني ولا نموت

النطح و النيسان : لا تفرحش بالجديان و الخرفان حتى يفوت النطح و النيسان

لن كنت تعرف محاسيب اخرى هلا ذكرتها :

ان لم يكن لديك اي معلومة حاول ان تذكر اي ملاحظة بخصوص الخرافات في الصفحة السابقة و هل تعتبرها كذلك ام تعتبرها مجرد قصص فلكلورية شعبية قد اندثرت

4.APPENDIX IV: questionnaires Table in English

Table: A model for Assessing Myths' Functions for Laypeople.

Functions	Adjusting behaviour "Function"	Family entertainment "Function"	Meaningless Apocrypha	Cosmological ritual believed in	Spread ancestors' cultures "Function"	Educational Function	Degree of truth	Gender Empowering femaleness	Gender Empowering maleness
Myths/Narratives									
Tergu	10	15	5	5	5	2	2	5	1
/ ārus e'sm>/ Mirror's haunter	13	15	1	14	13	5	13	5	5
ħmar li>le/ḏba>b Night/fog's donkey	10	10	14	1	5	1	1	5	5
/ ārus 'Imatar/ TislitRain's bride	2	14	2	14	15	1	10	5	1
/ḡu>nja/ Bride of rain	2	14	1	15	15	1	14	4	1
/'ljetma/The old Hag Syndrome	9	1	1	13	1	1	14	1	1
ḵda>wadj 'lāmia ḵda>wadj the blind	9	10	1	1	8	1	5	2	5
'l āmrya Female Gypsy	14	14	1	/	5	1	14	5	6
'Imaħasi>b	/	/	/	10	15	14	13	1	1

Table 2: A Model for Assessing Myths Functions for literates and autodidacts.

Functions	Adjusting behaviour 'Function	Family entertainment "Function"	Mere meaningless Apocrypha	Cosmological rituals believed in	Spread ancestors' cultures Function'	Educational Function	Degree of truth	Gender Empowering femaleness	Gender Empowering maleness
Mythical Narratives									
Tergu	15	14	10	/	/	/	1	1	5
/ ārus e'sm/ Mirror's haunter	15	15	5	5	1	1	1	15	1
ḥmar li>le/ḍba>b Night/fog's donkey	14	14	13	1	1	1	1	7	1
/ ārus 'lmatar/ Tislit Rain's bride	/	14	2	14	15	1	10	14	1
/ḡu>nja/ Bride of rain	/	14	14	1	15	1	1	14	1
/'ljetma/The old Hag Syndrome	/	1	1	14	1	1	10	1	1
ḵda>wadj 'lāmia ḵda>wadj the blind	14	10	10	1	1	1	14	1	3
'l āmrya Female Gypsy	14	14	1	/	15	13	14	14	1
'Imaḥasi>b	/	/	/	5	15	14	14	1	14

5. APPENDIX V QUESTIONNAIRES

Learners and Teachers Questionnaires

This questionnaire was given for 15 students and learners in order to assess their reactions and see their considerations for the various mythological pieces.

The participants are required to tick the answers they find suitable to them, and ask the Interviewer about any ambiguities while answering.

If the questions are unclear participants have the freedom to either answer or to refrain from answering.

- Do you like world Mythology?

Valorised

Devalorised

- What mythology do you like more?

Greek

Norse

Indian

Algerian

- Have you heard about Algerian mythology before?

Yes

No

- How would you react if introduced to a Mythology module at university?

Positive

Negative

Neutral

- How do you rate gender conflict in mythology?

Small

Big

Omnipresent

- Are you aware of the different functions of mythology?

Yes

No

Neutral

- Tick the functions you think mythology provides

Cosmological

Educational

Mystical

Sociological

Restraining

Cultural

- Do you think mythological narratives can?

Improve you Historical knowledge

Enrich your language and vocabulary

Improve your cultural awareness

Give you good grasp in Literature

- What modules should we fuse with mythology?

Culture studies

Origin of language

Literature

Gender studies

6. Appendix VI

Common Greek Root Words in English Today

- Arch – chief
- Auto – referring to the self
- Biblio – anything pertaining to a book
- Bios – life or living things in general
- Cosmos – order or world
- Cracy – any type of government entity
- Demos - pertaining people
- Derma - referring to the skin
- Ethnos – race or nation
- Gastro – pertaining to the stomach
- Geo – pertaining to the earth
- Hydro – pertaining to water
- Hypno – pertaining to sleep
- Isos – equal, alike or identical
- Kilo - thousand
- Lithos – referring to stone
- Logos – word or study
- Mania – pertaining to madness
- Mega – large or powerful
- Monos – pertaining to one
- Neuron – pertaining to the nerve
- Nomos – law or science
- Octo - eight
- Pan – pertaining to all or every
- Phobia – fear or dread of something
- Phone – referring to sound or speaking
- Psycho – pertaining to the soul or the mind
- Scopos – to spy, watch or see
- Static –causing to stand
- Tele – referring to something far off
- Therapy – pertaining to curing

- Thermo – pertaining to heat
- Thesis – a position or opinion
- Zoon – pertaining to animals

English Words from Greek Gods

Many English words have Greek roots and a lot of them come straight from the names of

- Ares (god of war) > battle (to fight)
- Atlas (a Titan who was condemned to carry the heavens upon his shoulders) > atlas (book of maps)
- Clotho (the youngest of the Three Fates who spun the thread of life) > cloth (material made by weaving)
- Chronos (keeper of time) > chronology (events in order of time)
- Erôs (god of love and sexual desire) > erotic (sexual in nature)
- Hypnos (god of sleep) > hypnosis (a sleep-like state of consciousness)
- Hêlios (god of the sun and guardian of oaths) > heliotrope (plant that turns towards the sun)
- Khaos (the nothingness from which all sprang) > chaos (confusion, disorder)
- Muses (goddesses of the inspiration of literature, science and the arts) > musical (of or like music)
- Narcissus (a very vain god who fell in love with his own reflection) > narcissism (extreme love of self)
- Nectar (drink of the gods) > nectar, nectarine (fruit juice or sweet plant secretion)
- Nymph (beautiful maidens, lesser deities who cared for plants and animals) > nymph (beautiful woman)
- Ôkeanos (God of the river Oceanus, the source of all the Earth's fresh-water) > ocean (large body of water)
- Typhon (father of all monsters) > typhoon (huge rotating tropical storm)
- Zephyrus (god of the west wind) > zephyr (gentle west wind)

Ancient Greek Words

Many English words are derived from ancient Greek words. Here is a short list of some of them. The Greek word is listed first; the English root word is second, followed by the definition:

- Angeion > angio - vessel
- Bios > bio - life

- Dekā > deka - ten
- Energeia > energeia - energy
- Gigas > gigant - huge, enormous
- Glossis > gloss - tongue
- Hippos > hipp(o) - horse
- Kūdos > kūd - glory, fame
- Logos > logo - thought, word
- Metro > metr - to measure
- Neuron > neur(o) - nerve, sinew
- Petra > petra - rock
- Phōnē > phōnē - voice
- Pseudo > pseud(o) - false
- Thermos > therm - hot
- Toxicon > toxic - poison
- Zōnē > zōn - belt

ملخص

في العصر الحديث أصبحت العديد من الجامعات العربية و الأمريكية منشغلة بالدراسات الأدبية و الاجتماعية و التي يوفرها فرع جديد من فروع اللسانيات الاجتماعية، و هو دراسة النوع أو دراسة العلاقات الإنسانية التي تجمع الرجل و المرأة في المجتمعات، لكن قلما ينشغل الباحثون و المفكرون في البحثي العلمي و الأدبي المعمق لمواضيع أدبية قديمة كالخرافات و الأساطير اليونانية، أو خرافات الفايكينغ و غيرهم من الحضارات السابقة، في هذا العمل قام الباحث بالقيام بتحليل أدبي متعلق بالخرافات الجزائرية منشأها و كيفية تأثيرها على الفرد، حيث استعملت (طريقة جمع المعلومات و تصنيف الخرافات) هاته المعلومات سمحت بالقيام بإنشاء جداول تحوي معلومات متعددة تشمل وظيفية الخرافة ، نوع التأثير على الأفراد، في الجزء الرابع و الأخير قمنا بدراسة كيفية إدراج الخرافات كوسيلة تعليمية و نوع الأبعاد التي يمكن أن تدرج فيها ما دفعنا إلى استعمال استبيان للأساتذة و الطلبة في أقسام الماجستير و الدكتوراه بجامعة مختلفة، هاته المعلومات سمحت بتحليل و معرفة المواد التي تسمح باستعمال الخرافات و كيفية تطوير اللغة باستعمال ابعاد تاريخية و اتمولوجية

كلمات مفتاحية: لغة، الخرافة الجزائرية ، اتمولوجيا، دراسة النوع

Summary

In the contemporary Era, a lot of Arabic and American universities spend time studying literary and sociological phenomena, using a new field of Sociolinguistics, i.e. Gender studies. It aims at studying and analysing the multiple relations and discourses between males and females in society. However, scholars rarely ponder ancient literary themes such as myths and legends, such as the Greek, Nordic. In this work we started local mythological study of the Ancient and contemporary Algerian myths, how it was created and how it affects individuals. We used methods such as (Profiling informants and typology of characters). The collected data allowed us to form tables in the third chapter and study myths aspects thoroughly. In the fourth chapter, we attempted to study how to fuse myth as a didactical educational theme. Thus, we used questionnaires for both 'teachers' and 'PhD/ masters learners' in different universities. These data allowed us to analyse and pinpoint the modules that can be fused with mythology, including how to improve the English language learning using etymological and historical dimensions.

Keywords: Gender studies, Language, Algerian Myths, Etymology, Discourse

Résumé

Dans l'ère contemporaine, beaucoup d'universités arabes et américaines passent du temps à étudier les phénomènes littéraires et sociologiques, en utilisant un nouveau domaine de la sociolinguistique, c'est-à-dire les études de genre. Ce domaine vise à étudier et à analyser les relations et discours entre les hommes et les femmes dans la société. Cependant, les penseurs littéraires et scientifiques méditent rarement aux thèmes littéraires anciens tels que mythes et légendes, des grecs et nordique. Dans ce travail, nous avons commencé l'étude mythologique locale des mythes algériens anciens et contemporains, comment elle a été créée et comment elle affecte les individus. Nous avons utilisé des méthodes telles que (Profilage des informant et la typologie des caractères). Les données recueillies nous ont permis de former des tableaux dans le troisième chapitre et d'étudier les aspects des mythes profondément. Dans le quatrième chapitre, nous avons tenté d'étudier comment fusionner le mythe en tant que thème pédagogique didactique. Ainsi, nous avons utilisé des questionnaires pour les «enseignants» et les «doctorants Doctorants/ masterant» dans différentes universités. Ces données nous ont permis d'analyser et d'identifier les modules qui peuvent être fusionnés avec la mythologie, y compris comment améliorer l'apprentissage de langue anglaise en utilisant des dimensions étymologiques et historiques.

Mots clés : Langue, Mythes algériens, Etude du genre, Etymologie, discours.