

Gender Socialization in Creation Myths

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Abstract—The creation stories vary in different peoples and cultural groups; however, it is noteworthy to investigate the common representation of the man and the woman in these creation myths. This research theorizes that men and women in the legends of the origin of human beings, through their plots and archetypes, reveal the gender socialization across nations. This is supported by the theories of gender schema, formalism, archetypal, mimesis, and feminism in the analytical approach toward delving into the creation of man stories, focusing on their structural and archetypal dimensions.

Specifically, it analyses the following: (1) the plot structuration of the creation of man myths; (2) the archetypal image of men and women in the stories and their signification; and (3) the gender socialization in the creation myths.

The method of research used in this study is discourse analysis of the ten creation myths from representative regions of the world: Greece's *Prometheus' Creation of Man*, Israel's *Adam and Eve*, Korea's *Dan Gun Legend*, Ethiopia's *Story of Wak*, Australia's *Punji's Creation of Man*, India's *Kausitaki Brahmana Myth*, New Zealand's *Rangi and Papa*, the Philippines' *Malakas and Maganda*, Zimbabwe's *Wahungwe*, and Wisconsin's *The Menominee and Manabush*.

The results of the discourse analysis are these findings: (1) the creation myths reveal that man is the primary being created for a purpose while woman is created as secondary or supplementary and is created for man; (2) the archetypes of male legendary characters are god-like and powerful while female legendary characters are made out of man, from man or by man; (3) the common signification of men's superiority and the women's inferiority in reflects the gender socialization depiction in the myths.

Hence, the assumption has been proved as the conclusion of the study: the creation of man stories, as evidenced by their plots and archetypes, are agents of gender socialization.

Index Terms—Culture, feminism, gender roles, gender schema, masculinism or masculism, origin of man, sociology.

I. INTRODUCTION

The differences in gender roles have become controversial for years. Gender roles as defined by the World Health Organization (WHO) are "socially constructed roles, behaviors, activities and attributes that a given society considers appropriate for men and women" [1]. Since centuries past, men have been expected to be strong and to fend for their families. In prehistoric time, men were thought to carry firewood, slaughter wild beasts, and craft devices. On the other hand, the weaker women were left at home to paint on the cave walls, cook food and take care of the children [2]. Stereotyping gender roles has also been adopted by different cultures - men must act strong, while women are allowed to be expressive. Men engage in jobs

such as construction, defense/military, or any "tough" careers; while women involve in the "softer" jobs such as teaching, counseling, and doing secretarial jobs [3].

The idea of gender equality is moderately novel. Women had been treated as the lesser gender and had been prohibited to participate in public undertakings, especially in politics, career, and education. At the end of the sixteenth century, movements to challenge this school of thought began to spring [4].

Many have fought for the equality of the gender expectations and sociology. In a diverse culture of the peoples of the globe, most culture exhibits a communal belief on gender roles. Some would say the biological aspects have contributed in the gender roles [5]; others would not agree [6]. Others strongly contend that there is a difference between sex and gender - that sex is physiologically-related, while gender is culturally-defined [7].

The process by which gender roles are learned is through gender socialization [8]. Gender socialization is caused by the following: family, peer, education, and mass media [8]. Oral literary traditions, as art, may have also influenced gender socialization.

This is supported by Bem's Gender Schema theory which asserts that cultural associations to gender are influenced by schemata or networks [9]. A thread to that mat of gender role is the oral literary tradition told to children. This study, therefore, investigates the gender socialization among the creation myths told around the globe.

II. OBJECTIVES

The main objective of this literary study is to investigate the gender socialization present in the representative creation myths of the world. This specifically identifies the plot structure of the creation myths; determines the archetypal images of the male and female legendary characters; analyzes the significations of these characters; and discusses the gender socialization based on the previously mentioned variables.

This research assumes that the creation of man stories, through their plot structures and archetypes, signify the universality of the gender socialization. This is mainly supported by gender schema theory which states that data linked with gender is chiefly transferred through society in schemata which is formed by chains of knowledge that let easier assimilation of some information than others [9]. Another noteworthy theory is Jung's collective unconscious theory which asserts that myths, through their archetypes, reveal the psyche of a group [10]. In this manner, the view of gender roles among the people is reflected in their oral tales.

III. RESEARCH METHODOLOGY

A. Method Used

This literary research utilizes the discourse analysis of literary texts. This is a qualitative method that explains cultural phenomenon in a group of people through the investigation of oral literary traditions.

B. Sources of Data

There are ten (10) stories taken from online sources: Greece's *Prometheus' Creation of Man*, Israel's *Adam and Eve*, Korea's *Dan Gun Legend*, Ethiopia's *Story of Wak*, Australia's *Punjil's Creation of Man*, India's *Kausitaki Brahmana Myth*, New Zealand's *Rangi and Papa*, the Philippines' *Malakas and Maganda*, Zimbabwe's *Wahungwe*, and Wisconsin's *The Menominee and Manabush*.

These tales come from continents such as Asia, Europe, Africa, America, Australia or Oceania.

C. Data-Gathering Procedure

Four stages are followed in the processing of data toward the completion of this study: the plot structuration of the creation of man myths (phase one), the analysis of archetypal image and signification of men and women in the stories (phase two), and the investigation on the creation myths' gender socialization (phase three).

Plot structuration of the creation myths (phase one) involves the tabulation of the flow of the stories: their beginning, middle, and ending. The study of the plot follows formalism which is a literary theory that objectively studies a piece of literature. This means that other aspects for study, such as the author, the realities, or the reader's thoughts are not studied. This solely considers the study of the text- the plot, the theme, the character, the point-of-view and the style [11]. Aristotle's plot structure includes the beginning, the middle, and the ending. The beginning introduces the character and the setting. This also includes the glimpse of the conflict or the rising action. The middle includes the conflict and the climax. The ending shows the resolution to the problem [12].

The analysis of the archetypal image and signification of the men and women in the stories (phase two) is supported by the claims of archetypal theory and mimetic theory in the analysis of literature. Jung's archetypal theory asserts that the collective unconscious of a group is revealed in mythological symbols which are called "archetypes" found in the myths or legends [13]. The interpretation of these archetypes as signifiers of the reality (signifieds) is supported by the mimetic literary theory. The art form, which is the creation story, is analyzed on how it models or represents reality [14].

Finally, the gender socialization revealed in the plot, archetypes, and signified realities, is discussed in phase three. It contains in-depth analysis of how creation myths affect how gender is perceived as to role or behavior. According to Jung's archetypal theory, a newborn does not come out with a "tabula rasa" or a blank slate but is designed to acquire archetypal image or pattern. Children tend to appreciate mythical stories since they have not experienced much of reality. Therefore, if archetypes mirror gender roles and expectation, children may be molded with

these, which they will act accordingly until their adulthood [15].

IV. FINDINGS

Phase One: Plot Structuration of the Creation of Man Myths

The ten creation myths in various regions of the world are presented in a tabular form (Table I).

TABLE I: PLOT STRUCTURE OF CREATION MYTHS

CREATION OF MAN MYTHS	PLOT STRUCTURATION		
	BEGINNING	MIDDLE	ENDING
Greece's <i>Prometheus' Creation of Man</i>	Prometheus, with Athena's help, shaped man from clay and fire. The man was formed that like of the gods.	Prometheus favored men over Zeus, that there were times, he disobeyed Zeus.	With Zeus command, the first woman, Pandora, was created. Pandora was the tool for men's destruction.
Israel's <i>Adam and Eve</i>	God created man after He finished creating the heaven and the earth.	The man worked to make everything in the Garden of Eden in order.	God thought that it was not good for the man to be alone. He created a woman out of the man's rib.
Korea's <i>Dan Gun Legend</i>	Hwan-ung, a god, was sent to the East of the Earth.	He settled at Tae Bak Mountain where he saw a tiger and a bear praying to be a woman.	The bear endured the test so it could finally become a woman. She became the first woman, and her offspring is Dan Gun, the first man who proliferated Korean race.
Ethiopia's <i>Story of Wak</i>	Wak, the creator god, told man to create his own coffin. He locked him in the coffin.	After, he made mountains out of fire, he unlocked the coffin- the man jumped out alive.	Man was not satisfied living solitarily, so Wak took some of his blood. The blood transformed into a woman whom the man married.
Australia's <i>Punjil's Creation of Man</i>	Punjil, the great creator, made two men from clay.	He breathed into the men, and they became alive.	Punjil had control over the waters, and using his hook, he took two women from a muddy pool. These women became the companions of the men.
India's <i>Kausitaki Brahmana Myth</i>	The god, Prajapati, gives himself the power to reproduce.	Prajapati had a daughter to whom he made love with by transforming himself as a stag, and his daughter the doe.	Prajapati was punished because of the act; he was struck by an arrow, and his seeds became lake.
New Zealand's <i>Rangi and Papa</i>	Rangi (the Sky Father) and Papa (the Earth Mother) were a	They had all-male children. Tāne (a son) tried to separate	Rangi and Papa were separated, and light came. However, Tāne

	couple who were locked in a tight embrace.	his parents to fulfil their parents' wish for a light.	thought of creating a woman since he thought something was missing. He created the woman out of clay and breathed life in her.
Philippines' <i>Malakas and Maganda</i>	Bathala (God), sent a bird into the world after he created everything.	The bird heard tapping from a bamboo, and pecked on it. "Malakas" (which means handsome) came out of it.	The bird and Malakas took out the woman, "Maganda" (which means Beautiful).
Zimbabwe's <i>Wahungwe</i>	Maori created the first man, Mwuetsi, who became the moon.	After a while Mwuetsi complained of loneliness, so Maori sent him a woman, Massassi (the morning star), to keep him company for two years.	At the end of two years Maori took Massassi away. Mwuetsi wept for eight years, at which time Maori sent him another woman.
Wisconsin's <i>The Menominee and Manabush</i>	Kish ä Manido, the Good Spirit, took the Bear in the Menominee River where it changed its form. The bear became the first male human.	The Bear became lonely so he called the Eagle to join him as human. They called on the Beaver to join their tribe.	The Beaver became the first female human being.

In the beginning, all of the gods in the creation myths have thought of creating human beings. In the escalation of the story to the middle part, the gods have created the male species first. These male species are given forms like that of the gods who created them. Some of the male legendary characters are given tasks to do, such as making the world in order (Israel's Adam), building a coffin (Ethiopia's Wak), or separating one's parents (New Zealand's Tāne). In the middle toward the end, women are created. These female species come from men: Israel's Eve who is formed out of man's rib and Ethiopia's first unnamed woman who is created out of the blood of the man. Moreover, women are created through or by man: Australia's first two women are taken by the man out of the muddy pool; India's Prajapati's daughter is produced by her father; New Zealand's first woman is created by the male out of clay. In addition, women are created for men: Israel's Adam is given a woman because God thinks it is not good for him to be alone; Ethiopia's Wak is not contented to live solitarily, so the woman is created; Australia's Punjil thinks that women are to be companions of men; India's Parajapati transforms his daughter into a doe so he could have sex with him; New Zealand's Tāne thinks "something is missing" so he created the woman; Zimbabwe's Mwuetsi, the first man, complains of loneliness, so the woman is given to him; and Wisconsin's bear becomes the man, and the beaver is called out to become a woman so she could join them. Moreover, a woman is made to destroy the men is found in Greece's Prometheus story.

Phase Two: Archetypal Image of the Male and Female

Legendary Characters and their Signification

The archetypal image is the signifier and the putting of signification is the signified of that signifier. The signifier is the symbol or image while the signified is the meaning or the reality of the symbol or image. The female and male legendary characters are therefore the archetypes or signifiers.

From the ten creation myths, common images and significations are clustered,

Table I presents the archetypal image and signification of the legendary characters.

Among those male characters are: Adam, Dan Gun, Malakas, the Bear, and the Eagle. The female signifiers are Pandora, Eve, the Bear, Maganda, and the Beaver.

The male characters in the creation myths are summarized in the following signifieds: God-like/creator, powerful, and strong. On the other hand, the female legendary characters are signified with: come from man, created by man, created for man's pleasure/companionship/sex, are beautiful but small and weak.

TABLE II: THE ARCHETYPAL IMAGE AND SIGNIFICATION

Creation Stories	Archetypal Image and Signification	
	Male	Female
1. Greece's <i>Prometheus' Creation of Man</i>	God-like	(Pandora) Destroyer of the Males
2. Israel's <i>Adam and Eve</i>	(Adam) God's Assistant	(Eve) Created for Man (for companionship); Comes from Man
3. Korea's <i>Dan Gun Legend</i>	(Dan Gun) founder of the Korean Kingdom	(Bear) Used to be an Animal that prayed to be a woman
4. Ethiopia's <i>Story of Wak</i>	(Wak) God's Assistant	Comes from Man; Created for Man (for companionship)
5. Australia's <i>Punjil's Creation of Man</i>	God-Made	From Men, and for Man (for companionship)
6. India's <i>Kausitaki Brahmana Myth</i>	(Prajapati) Self-sufficient; Omnipotent	From men; Created for Sex
7. New Zealand's <i>Rangi and Papa</i>	(Tāne) Powerful/clever	Created by man
8. Philippines' <i>Malakas and Maganda</i>	(Malakas) Strong	(Maganda) Beautiful
9. Zimbabwe's <i>Wahungwe</i>	(Mwuetsi) Polygamous	(Massassi) Created for Man's Pleasure
10. Wisconsin's <i>The Menominee and Manabush</i>	(Bear and Eagle) Huge and Powerful	(Beaver) Small and Weak

Although movements have been done to remove the image of men as the more powerful in politics, in education, in economics, and in other areas, men have still dominance over women in most cases. In Nigeria, men occupy 90 percent of the political positions [16]. In a study from Yale, it shows that women have become more educated but have lower salaries than men [17]. Although women supposedly have advantage over men in terms of education, women have remained behind in employment opportunities, salary, trade possessions, and politics. This system of gender discrimination means that the social roles provided for each gender results in the constraints among women [17].

With regard to power, history reveals that warfare used to be left for men. Only men are to be considered warriors. In a kingdom or a nation, those who have conquered or have done great exploits are hailed to be rulers of the land. Thereby, men, who are the only ones given the authority to

battle and to defeat enemies, become dominant rulers of a land.

Moreover, there have been laws limiting women's rights such as in England's Married Women's Property Act (until 1882) which asserts that a married woman's property is her husband's property. Up until 1965, married women in France need the consent of their husbands in transacting bank accounts or selling properties. Since women could not truly own properties, they could not embrace the capitalist advantage in the economy [18].

With these facts around the globe, the creation myths' gender bias is consistent with the claim of men's superiority, ergo women's inferiority.

Phase Three: Gender Socialization in the Creation Myths

According to Jung, the archetypes revealed in art reflect the "collective psyche" of a group of people. The unconscious part of a person's mind is expressed through art, like the tales of the people. Based on these premises, these creation myths, therefore, spring from the psychology of men and women on their gender roles or attitudes. At the same time, these creation stories retold by many generations will have influenced the perception of gender attitudes.

There is a disparity between the role of men and women in these representative creation stories: men seem to be the better creations, while women simply spring for, by, and through men. On the other hand, men are the first created with some purpose and can stand alone. Men have attributes that are god-like- in form and in power. In contrast, women seem to be weak and do not have some sole purpose if not for men.

Inequality in the view between men and women exists today. In Zimbabwe's *Wahungwe* myth, it is acceptable for the man (Mwuetsi) to accommodate more than one woman for himself; but for the woman, Massassi, she is a mere subject to be offered to the man, and if her service is no longer needed, she is snatched away from the man she once attended. According to a study, "double standard" among women is still present, especially toward premarital sex. If a man practices premarital sex, the society "understands". This is not so with a woman; she is going to be "judged" [19].

From the salient differences in gender roles and attitudes revealed in the creation stories, the telling of these creation myths to children may convey values and beliefs on gender roles and attitudes – the process of gender socialization.

V. CONCLUSION

Based on the findings, the following is concluded: these creation myths expressed gender roles that put men into the light while putting women as the weaker or inferior gender. These oral tales may be responsible for some attitude the society has on men and women. It is therefore recommended to teach these creation myths in the academe with an accountability to have in mind that women are to be respected as men's equal, and that women are worth more than being treated as merely men's property.

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