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Journey Through Time

Description:

For our case study, we decided to observe and discuss the journey of myths. We were interested in how myths originated and how they spread between societies and from generation to generation whether it be through horizontal or vertical transmissions.

Myths are stories told to others by individuals or groups of people. Myths are usually held in high regard within the society and culture from which they emerged, which is usually early history. Creating tales that children and communities hear throughout their lives growing up, gives these hidden, rooted messages within these myths significance, making people more likely to follow whatever path these tales are creating. Myths can teach moral lessons or encourage proper behavior. Myths were originally rooted in religious beliefs and symbolism.

Myths usually present themselves as authoritative, factual, or based on ordinary experiences. Authoritative myths were created to be a system because authoritative content drives societies to behave and live a life that is normative to their region. 'Factual' variations of myths were created because myths were developed in the early history of our civilization when humans did not understand anything. Due to this, we held various 'factual' beliefs that later turned to become mythological beliefs that rain would not come because the gods were mad at

our society for misbehaving. Ordinary myths are myths that were created simply to explain basic things regarding life and the patterns or circle of life.

Diversity:

Myths are stories told by individuals or groups of people to others that depict various explanations for occurrences; these stories may contain supernatural personas. Your parents or grandparents might have told you these myths at times to scare you into staying away from something or get you to listen to them.

Does the myth of El Chupacabra or La Llorona ring a bell? Some of us were warned that if we didn't behave, La Llorona would come after us. For those who do not know about La Llorona, which translates to "The Weeping Woman," she is typically dressed in white, crying, and looking for her children. La Llorona's origins are linked to Mexico. El Chupacabra is described as a creature that suckers the blood from its prey, which is mostly animals; this myth originated in Puerto Rico.

Another myth that many Hispanic kids were told was about El Cucuy. El Cucuy is a creature that can be traced to Mexico. El Cucuy is described as a hideous creature that is covered in hair and is also deformed. Think of it as the Mexican version of what some of us know as the bogeyman. The overall story that many were told about El Cucuy is that it tends to go after naughty children. The myth of El Cucuy would be used by parents and grandparents to ensure that their children behaved, and if they did not, El Cucuy would come and get them as they slept.

Making sure children are obedient is something that these myths have in common. These are just a few examples of how these and other myths have managed to stay alive for so long.

They have been passed down from generation to generation, spreading through families and friends. When the day comes, you and I might even recount these myths to our children.

Keep in mind that these myths have been around for decades. Details can differ from location to location. An example of that would be the myth of La Llorona; a version of her story is that she was enraged that her husband had been unfaithful to her, so she decided to drown her kids in a river. After realizing that she had killed her kids, she cried out for them before eventually drowning herself. It is said that La Llorona was condemned to look for her children. Another version was that she had a lover and wished to escape with him. Her kids and her husband were standing in the way of her happiness, so she decided to drown her kids. A different version says that her children were misbehaving, and as punishment, she took them down to the river and drowned them. La Llorona is said to go after children who misbehave or who are outside alone.

These Hispanic myths are not the only ones that have been passed down. In Greek culture, there is the myth of the evil eye. It is said that when someone is covetous of you, their negative energy can be transferred to you, resulting in bad luck. As a result of this myth, people nowadays use "evil eye" jewelry, which is said to protect them from the covetousness of others. The evil eye jewelry can be labeled as a cultural artifact since it informs us about a part of Greek culture.

All these myths can be described as cultural practices. Cultural practices are described as habits and/or combined frameworks of either behavior or interaction. As previously stated, these myths were used as a way to get the children to be on their best behavior, or "La Llorona or El Cucuyo" will come to get you. Language also plays an important part in culture since the

meaning of some words can be altered when translated. This could also lead to different versions of said myths. There are times when something cannot be directly translated because the language into which it is being translated does not have certain words.

D-Cog Analysis:

There is a lot of information within the whole target system that involves how a myth gets passed down from generation to generation. A myth generally starts with a story that is portrayed to have happened generations before the present and, of course, gets switched up and told a different way depending on things like location, culture, language, and technology all around the world. Because of this, a single myth can be told a hundred different ways.

Using language as an example, there are so many languages, and each language explains a sequence of events very differently. So telling a myth in one language can mean something completely different in someone else's language, leading the myth to be switched up across different languages. It all starts with a myth being created in earlier times, then it spreads differently based on beliefs and cultures over time. It can spread through communication, whether verbally, through virtual technology, or through objects.

Information about how a myth is passed down through generations allows cognitive activity to be distributed over space, time, and representational media. It's very apparent that cognitive activity is easily distributed over time because the myth is kept alive from generation to generation. A myth can simply stay alive in many ways, like a parent sharing it with their child, the child sharing it with their child, and so on. This allows people to keep a myth going because they are sharing it with younger people, who will share it as they grow older. But what happens if someone breaks the cycle and decides not to share the myth? There are artifacts that

also allow a myth to stay alive over time. Using the La Llorona movie as an example, the movie possesses very important points of the La Llorona myth, and a movie will always be around longer than the people in our generation. So in case, somebody breaks that cycle of passing down a myth, there are also objects that can keep the myth alive and distributed over time.

Cognitive activity involving a myth is also distributed over space, very similar to how it is distributed over time. While a myth is getting passed down through generations, it's also being shared all around the world at the same time. The distribution of cognitive activity with the myth over space, on the other hand, is moderately dependent on the time the myth is shared. In modern times like now, technology is really favored, so it makes it easy for information to spread around the world faster.

As mentioned earlier, the La Llorona movie portrays people acting in events that are believed to have happened with La Llorona, and this movie can be streamed all over the world, sharing the myth. As well as social media, there are so many popular social media platforms used by people to interact with others all around the world. Information about a myth can be spread by being posted, googled, and shared all around the world when using social media, and in just a few minutes.

The system view within this system differs from the personal view because, with the personal view, there's so much to realize about how a myth is actually getting passed down from generation to generation. The system view would be a myth being told all around the world, being passed down from time to time, and changing as cultures and beliefs change. However, the personal view would get more in-depth because the system is seen through an individual's eyes rather than the rest of the world. The personal view would be a person hearing about the myth,

and it can be a little confusing because they can hear it from a parent but be told about the myth differently from perhaps a sibling or friend. Then, this person would share the myth but also express their ideas and beliefs about what they think about it is. In my opinion, the task is to continue the cycle of the myth being passed down after hearing about it. With the system as a whole, the myth is well-known as everyone continues to share their knowledge about it, so the task is already done.

Reproduction:

Every culture has a variety of myths that have been created mainly by ancestors. People learn the myths of their culture from family members, friends, social media, etc. Social media is a good way to spread a myth because it'll always be on the internet, which will allow other people, even people of different cultures, to learn about the myth. It is also a good way for people to get more information on a specific myth.

As we get older, we're the ones who spread the myths to younger generations, which keeps the stories going. I believe that younger people usually go to their grandparents when they're curious about a certain myth. It is important to make sure that the younger generations know the myths so that they won't be forgotten.

Horizontal transmission occurs when the myth is passed on to members of the same generation. For example, if I learn about a myth and pass it on to my sister or brother, that's a horizontal transmission. Sometimes, older siblings use myths as a way to scare you. This spreads the myth, and now you might share the story with a friend, or you might do what your older sibling did to you and scare your younger sibling with that same story. Vertical transmission is

when the myth is passed on by someone who was not born in the same generation as you, like your mother, grandmother, uncle, etc.

Vygotskian internalization expresses the idea that when people interact with others, they incorporate the ideas that they hear into their own lives. We take in new ideas that others share with us, which can alter the way we think and lead us to spread those ideas to other people. This is a cycle of ideas that are being spread because when we learn something new and share it with someone else, they might also share it with others, which creates a cycle of an idea being spread continuously. We can see this when we share a myth with someone else whether it be through horizontal or through vertical transmission. Myths have been spread for countless years and will continue to be spread since we are always interacting with people. Someone might hear about a myth on social media and think that it is very interesting, so they tell someone else about it. Also, if someone asks you if you know about a specific myth in your culture and you have never heard about it, you might want to ask an older family member to tell you the story.

Every human being is born very immature and needs to depend on an older person for everything, such as getting bathed, changed, fed, etc. If you tell an infant a myth, they will not understand anything that you're saying or remember it. When you share a myth with an infant, you cannot expect them to spread the story so that it is not forgotten, as you would expect from a teenager or adult. An infant cannot understand a myth you tell them until they grow up and develop language. Once they're able to talk and understand what you're saying, they will be able to share myths with others or feel curious about certain myths and do research on them.

When people first hear about a myth and it catches their attention, they might want to learn more about it and explore different sources of information, such as articles, videos, family members, etc.

Origin:

The first recorded use of myths was in 1850. Myths were created to be authoritative or to become an explanation for natural and supernatural phenomena earlier civilizations could not understand. Earlier civilizations did not have the knowledge prevalent in our current society, so they created myths based on experiences they believed to be correlated with one another. For example, a child who might have been told an authoritative folktale might believe there is no rain because they have not behaved because this is what they have been told and made to believe. They correlated a relationship with their natural world and their religious or moral beliefs due to the innate biases that have been hard-wired into their brains.

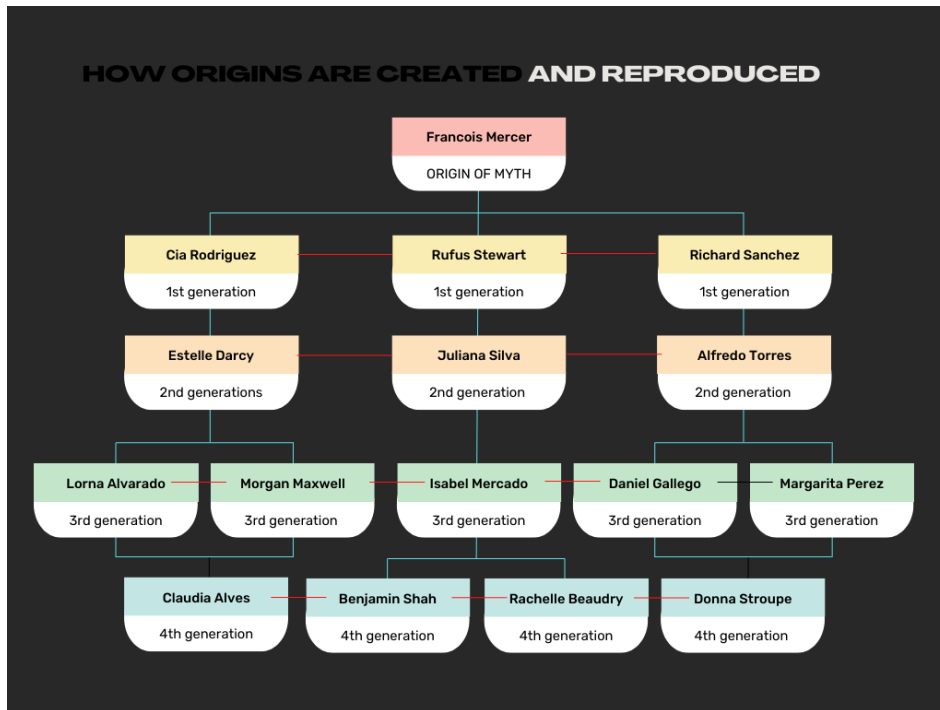
We can also attribute some innate biases cultures and societies might have due to myths' origins and their evolution. Myths have influenced us to behave a certain way and live a way with a certain lifestyle or religion. Because of this, we tend to exclude those who might have not grown up with the same myths and then in turn have developed different behavior from what we know to be the norm.

Myths also aided the older generations in teaching their younger generations important moral behaviors prevalent in their culture or general society. Myths might have formed to be the way they currently are due to societal pressures to come up with ways to teach children how to be good human beings and abide by social norms, or else a supernatural entity such as "*El Cucuy*" will come and get you. They were forced to come up with solutions to get children under

control. Myths could help parents meet societal pressures to have their children uphold their beliefs and values. Myths originally became what they were due to being spread through word of mouth, which would then spread between different generations, families, and cultures.

Myths are horizontally transmitted when children who have been told these myths then share them with other children, siblings, and acquaintances. When the younger generations share the myths they have learned from the older generations, this is horizontal transmission at work. Myths are vertically transmitted when they are passed from older generations to younger generations; those younger generations who were told these myths will then one day become the older generation and will continue the cycle by telling the new generation the myths they were once told.

However, myths have evolved culturally as a result of technological advancements. Instead of myths only being spread by word of mouth, we are now able to communicate virtually and share our stories with many people outside of our immediate community, culture, country, etc. Myths told to educate children are typically told by parents or elders to children in order to teach them an important lesson or moral that is definitive in their society.



The diagram depicts how myths are reproduced by different generations and cultures through horizontal (red line) and vertical (blue line) transmissions.

Myths were originally related to their religion through mythology, but we see now that another way this system has changed is that now some myths are not known as religious stories but instead are fictional, which causes people to no longer associate them with religion but instead with fiction. Myths' cultural significance has also changed over time because, although they might have been considered sacred or prevalent in one culture, they are now widespread throughout countries where they didn't originate or have any significance. For example, La Llorona is a myth that is a prominent piece of Mexican culture. It is told in various versions and is rooted in different lessons, but either way, it is told that it holds cultural significance to those who hear and tell it in Mexico. However, now, due to technological advances and different cultures coming together, this system is changing. A myth that is culturally significant for one country can be used solely for entertainment purposes in another country, such as the United

States, which transformed the La Llorona myth into a culturally insignificant horror film for entertainment purposes.