

The Role of Family and Community Mythology in How Couples and Families Spend Their Spare Time

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Abstract

Introduction: *In the present article we have presented the means of representing spare time both for couples and families divided into three age groups, and taking into account the explored family and community mythologies as well as the family psycho-genealogic dynamics, that of passing on a way of enjoying spare time within a couple or a family. Through exploration and recognition of transmission methods, with regards to how the subjects spent their spare time, they succeeded in acknowledging the impact of their current life rhythm and to redefine their expectations about their spare time.*

Objectives: *The article's objective was to centre on exploring how the subjects spent their spare time, exploring the means through which the idea of spare time was passed down from generation to generation (family and community mythologies about spending freely time, in couples or with the family). At the same time we ment to pinpoint the effect perceived and experienced by the subjects pertaining to insufficient or absence of spare time.*

Methods: *In order to study the methods through which the research participants perceived spare time and time spent at work we used the qualitative research method that allows us to find out the meaning and implications of the studied phenomenon. Qualitative research of data is a branch of Interpretative Phenomenological Analysis (IPA) and offers insights on how individuals, in given contexts (spending their spare time with their partners or family) makes sense of a particular phenomenon. Thus we came up with a life-story type semi-structured interview guide which allowed the observation of relevant aspects pertaining to the studied existential dimension (spare time).*

Results: *The qualitative analysis allowed for the identification of the specific methods of spending one's spare time. We started analysing these methods based on the highlighting of family and community mythologies revolving around the link between how we spend our spare time and our jobs. The way in which individuals relate to spare time and working hours gives rise to a functional or dysfunctional life style either for the individual or for the family. By becoming aware of the way in which the individual relates to spare time (dissimilar or alike to how their parents or grandparents did) leads to the possibility of stepping out of the collective time frame (psycho-genealogical - past) and becoming entrenched in the present, based on present, personal, couples' or family development needs.*

Conclusions: *By researching the specificities of family and community mythologies centred on spending spare time (individual – belonging to each of us) with our partners or families we can identify functional or dysfunctional life styles with a great impact on family life.*

Keywords: *family mythologies, couple relationship, spare time, work, qualitative methods*

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I. Introduction

The research of couple relationships is based on already established theories of the family psychology field. When we aim at studying couple relationships and family life we can refer to the methods of constituting the couple and specific means through which family life as a whole evolves. By placing the couple's and family dynamics at the centre of the study we can then refer to the psychodynamic aspects, to the way in which the couple functions from a generational perspective. This is, therefore, the holistic perspective of approaching couples' and family psychodynamics, psychodynamics which we can ascribe to the field of psycho-genealogy (trans-generational analysis).

The psycho-genealogical approach of couples' interactions is a complex analysis of the methods of passing on the family unconscious, a veritable means of ancestors-descendants interaction diagnosis, of identifying and decrypting the messages of the family unconscious, of the methods through which it is formed and how it becomes a trans-generational script for every couple or family respectively. As two representatives of trans-generational family psychotherapy Gérard Decherf and René Kaës (2005) stated. They also take into account the trans-generational dimension and have conceived the following link classification: Couple relations (alliance); consanguinity; filiations, the mother's relations with her family of origin (the child's relations with the mother's family of origin); genealogical relations (trans-generational); the family group relations with the outside world (Decherf, Kaës, 2005). Filial links represent the foundation of trans-generational links which represents a unique project: passing on life, passion on assets as well as psychic heritage under various aspects.

At the couple level, family links are upheld and transmitted through the couple dynamics because of identity role structures specific to each partner. A new couple involves, right from the moment one chooses a partner the acceptance of the masculine of feminine identity respectively and manifesting it during the relationship through either the confirmation or the denial of the role-sex identity. In what follows we are going to concentrate on how to explain the methods of consciously transmitting co-habitation means within the couple and the family, with reference to the inter-generational transmission method. The term "generational" refers to a group of individuals belonging to the same generation, who are characterised by their historical, social and cultural

existence. By extension, the inter-generational character is created.

"The concept of "inter-generational" introduces a vectorisation between the different ages and representations of ages, thus allowing for the analysis of disruption and continuity dynamics, in the collective field as it manifests within the private life of the family" (Aurax-Jonchière, Lascu-Pop, 2008, pg. 5-7). As for the couple relationship, the inter-generational dimension is detailed through the transmission of stories scientifically named myths or family and community mythologies which have the role of sustaining family unity and preserving the important elements for all family groups.

Family memory

As Anne Muxel (2002) wrote in her book "*L'individu et mémoire familiale*" (The Individual and the Family Memory), "through his collective nature, the individual is a part of "us". Through the "us" role, the individual affiliates himself to the ensemble of family and community stories and mythologies specific to all groups." Anne Muxel explains how all the defining family elements are being transmitted, through family memory. As for our study, the role of family and community mythologies centred on ways of spending spare time, within the couple or the family stem from the types of memories mentioned by the author, namely: *the storage memory and the process memory*. The storage memory represents the inter- and trans-generational mechanism of transmitting information linked to the family history and it includes all the potential information sources pertaining to the family. The process of family memory is the process through which we are authorised or not authorised to gain access to these kinds of information and use them. According to the author, family memory serves three distinct functions, each contributing to the illustration of the way in which each individual is a part of the links defining how he or she is affiliated to their ancestors:

a) The transmission function subscribed to family history continuity and has the role of perpetuating family, individual and group particularities.

b) The function governing the relieving of past events and situations, of emotional experiences and personal experiences;

c) The reflexivity function which carries the role of offering a critical, constructive image of destiny.

At the same time, the author identifies two sub-functions of the transmission memory: *the referential function and the ritual function*.

The referential function redefines experiences

and values, thus allowing the past to co-exist with the present. Thus, the values and the myths passed on from one generation to the next represent the foundation for this type of memory.

The ritual function validates the continuity of transmitting significant events, values and myths from one generation to the next. Through this function certain key-events and memories are brought back into focus, remembered and repeated. From this point of view, they are being reactivated so as to become a permanent reference point of what has happened in the past, events that are still felt in the present by the couple or the family” (Muxel, 2002, pg. 14-40).

Myths, mythologies and family rituals

Let us return to a previous statement, namely the fact that how we spend our spare time is passed down from generation to generation through the entirety of (specific) family and community mythologies through repetitive action sequences known as family rituals.

Because of the complexity of methods of defining myths in specialised literature, both sociological as well as psychological and anthropological I am going to summarise myth and mythology definitions thus: the coherence of the myth concept is constituted by the numerous definitions regarding the identification of intersecting factors which ensure the specificity of the concept’s form. According to authors J. Fontenrose (1971), W. Doty (1986), C. Rivière (1997) and M. Coman (1985), the myth is defined by the following specific traits: it is a narrative, it is traditional, it is orally passed down, it has a specific intrigue, it is somewhat imaginary, has a metaphoric and symbolic content, which belongs to the symbolic world, it bears the imprint of the functions performed by the collective which generates it, the complex character of meaning, the privileged position held by the myth compared to other cultural forms (it is perceived as being true, revealing, exemplary, founding, etc.), the myth’s capacity to absorb cultural elements and of transforming them in new forms (Coman 2008, 25-32).

As Mihai Coman stated, myth defining implies the following dimensions:

1. The nature (shape) of expression: narrative usually transmitted orally from generation to generation – the inter-generational dimension;
2. The content: the “beginning” which resides in a historical past of our ancestors – the temporal dimension;
3. The relationship with society: the perspective of generating in society models imbued

with absolute or relative truth, carrying out functions or being associated with various rituals and ceremonies – the functional dimension which generates value-type reference points.

Thus anticipating the link between myth and society, we can refer to the functions through which myths are represented and recognised in society, functions which generate mythologies. Therefore there are specific community, mass-media mythologies, through which one can understand the myths specific to each community of micro-society. The term mythology refers directly to the ensemble of myths associated with a certain society and culture on one hand (the Greek or Scandinavian mythology) and to the concert of studies centred on this concept on the other hand (the structural, ritualistic field). Therefore, mythologies are relevant only when specifically analysed as referents to the communities they contain, thus risking to become speculations as well as redundant. Therefore, in the present book we will refer to the manifestation of collective, community and mass-media mythologies from the perspective of choosing a partner, of the role-models passed on both inter and trans-generational during a research conducted on a segment of the Romanian population” (Coman, 2008, pg. 25-42).

From a different perspective, a great figure who contributed to the defining of myths and mythology was Mircea Eliade. The author pinpoints certain essential traits of a myth such as:

1. The narrative character, through which the events of the original story are linked with an allegorical value and with the actual story which contains the original mythical elements;
2. The exemplification character: “Both real and sacred, the myth becomes exemplary and by consequence repeatable because it acts as model as well as justification for all human actions”. The moments experienced by the heroes express real life stories and their actions and behaviour becomes an example for others. Thus the story woven around the hero becomes relevant in the guise of value worthy of being emulated;
3. The etiological function: the myth presents events that took place in the inception of the world, relating how certain elements came into being, how the world became what it is today and it is thus the explanation of our ancestors’ beliefs.” (Eliade, 2008 apud Godeanu, 2011, pg. 37).

Form a trans-generational (psycho-genealogical) perspective; we could mention the description offered by authors Ferreira, Hall and

Neuburger. According to the authors “the myth is a unitary discourse which appoints to each member of the family rigid roles that can be perceived as equivalent, at the systemic level with the defence mechanisms of the individual. They are numerous and varied, specific for each family. We believe that the family myth is a representation shared by the members of the group, of the entirety of the group as well as of its relationship with the world. The myth generates functioning rules, meaning convictions about the role each must adopt within the family and which gives us clues about the myth, while it is still only involuntarily uncovered” (Hall, 1980 apud Neuburger, 2006, pg. 12-13).

In order to conclude, I’m going to refer to the role of family myths and mythologies such as “the family myth expresses the shared convictions that refer on one hand to the family members and on the other to their relationship. These convictions have to be accepted a priori despite the clear falsifications. The family myth ascribes roles and attributions to the members of the family for their mutual transactions. False or illusory, these roles or attributions are accepted by all as a sacred and taboo aspect that nobody dares examine. The mass-media mythologies represent an ensemble of existential reference points pertaining to public space behaviour. Here we are referring to success stories of some media characters who promote social standards equivalent to modernity or the evolution of the societies proper. Both family as well as mass-media mythologies generate role-sex expectations for the individual; expectations that incorporate the individual within the community or the micro-society” (Selvini Palazzoli, 1980 apud Godeanu, 2015, pg. 67-68).

Family and community mythologies which refer to the way in which spare time is being spent by the couple or the family are subscribed to a complex ensemble which Eliade simply defined as being “...*the embodiment of a way of existing in the world...*” (Eliade, 2008, pg. 16).

Myth and mythologies transmission within the family group is done through family rituals. Generically, the ritual is described as a sermon or a ceremony performed with a religious purpose or intention, irrespective of the purpose of intention being conscious or unconscious.

As Palazzoli stated (1980): “from a formal point of view we are looking at an action or a series of actions which engage all the members of the family. These actions are accompanied by verbal constructs or expressions (Palazzoli, 1980).” The family rituals can

be more easily identified than the family myths because they are being externalised through behaviour. Described by Michel Monroy, in his paper *Scènes, mythes et logique* (1989) the family ritual represents a repetitive sequence of interactions that have predictable effects. “We are talking about a repetitive sequence of interactions with predictable effects” (Monroy, 1989). The rituals have an obliging aspect, carrying the value of an order. They are rarely consciously adopted and become habits. Often times, the rituals express the family myths. One of the very important functions of the rituals is perpetuating homeostasis” (Palazzoli, 1980, Monroy, 1989 apud Godeanu, 2011, p. 42).

The present study

Studying the role of family mythological roles pertaining to various means of spending one’s spare time belongs to the wider psycho-genealogical picture that encompasses the role of the inter-generational dimension. The present study can be subscribed to the IPA (Smith & Osborn, 2003) phenomenological research field. The purpose of the present study is to explore and identify various mythologies pertaining to how couples and families spend their spare time, in order to discover the way in which it influences the couple psychodynamics.

Thus we will refer to the therapeutic practice known as “demythologising” the couple relationship through which we can escape the story of an ancestor and thus confirm our present relationships by having authentic lives and being connected to our own real needs as well as our partner’s needs. This equates to the partners leaving the story and engaging in the real time of the couple relationship, meaning “the here and now” (Godeanu, 2011, 2015, pg. 65-76). Demythologising is done through the conscious perception of the way in which partners in a couple interact. Through demythologising they can identify the impact of the stories about couple relationships, stories passed down from generation to generation. They influence the couple’s psychodynamics by disrupting the needs, expectation as well as the revealed or not revealed mutual behaviour.

II. Objectives

Exploring and identifying the typology of family myths specific to how spare time is being spent.

1. Identifying the way in which partners in a couple address the stories (mythologies) passed down by the ancestors to the descendants.
2. Identifying the impact that such myths have in the present on the couple relationship.
3. Acknowledging the rituals of couple’s and

family cohabitation and of new rituals that may express the needs, expectations and real desires of the partners.

The hypotheses we elaborated in order to reach our objectives are as follows:

1. We assume that family and community mythologies centred on ways of spending one's spare time influence the expectations, needs and desires of the couple.

2. We assume that family and community mythologies centred on ways of spending one's spare time generate relational dysfunctions for within the couple and the family.

III. Method

Design and analyses

Interpretative Phenomenological Analysis

In order to identify the means through which family mythologies centred on ways of spending one's spare time are being passed down we used the humanist, phenomenological and clinical research approaches. The present research analyses the sense and significance of the observed behaviour and phenomenon and it can be subscribed to the ensemble of qualitative psychological research (Smith, 2008).

The qualitative analysis we used for the data of our research is a discursive and significant process of reformulating, explaining or theorising a testimony, an experience or a phenomenon (Paillé, 1996, apud Mucchielli, 2002).

Qualitative psychology methods are particularly valuable for in depth understanding of participant's experience and their subjective perceptions. Interpretative Phenomenological Analysis (IPA) was developed by Jonathan Smith as a district approach in qualitative psychology research. Qualitative research is a term describing a group of methodologies dedicated to the description and interpreting of social phenomenon.

We used the observational qualitative research method because this method allows us to identify certain types of connections between the presented data as well as representing one of the most recommended methods of data presentation, without modifying the data offered by the client.

The qualitative methods used during our research were:

- Qualitative theorisation analysis (Alex Mucchielli);
- Clinical observation method (Albert Ciccone);
- Narrative research (Amia Lieblich, Rivka Tuval-Marshiach, Tamar Zilber).

Participants

The present research was done according to the qualitative procedures of data collecting which allow for the identification of the sense and significance of the studied phenomenon. The qualitative data research method is subscribed to the Interpretative Phenomenological Analysis (IPA) in order to offer insights on how students, in a given context (the meaning of the family mythologies centred on ways of spending one's spare time within a couple) make sense of a particular phenomenon.

Out of the total 200 cases we have selected 180 which we considered to be representative for the present study. From the 180, 130 were women and 50 were men.

The selection criterion of the subjects was their year of birth and the duration of their couple relationship (between 1 and 15 years), thus they were divided in:

- Group I. Adults with ages ranging from 21 to 30 and a relationship of between 1-9 years;
- Group II. Adults with ages ranging from 30 to 45 and a relationship of between 1-18 years;
- Group III. Adults with ages ranging from 45-57 and a relationship of between 1-25 years.

Material and Procedure

In order to explore the mythologies centred on how one spends their spare time we have used the "life story" semi-structured -type interview.

The "life story" semi-structured -type interview

The life story includes an active mythology that contains symbols, motives and archetypes that describe the unique and unrepeatable functioning pattern of the individual. Under this aspect, J. Campbell, 1970 identified 4 functions which life story can have in various study fields: a) psychological function; b) social function; c) mystical-religious function; d) cosmogonic-philosophical function. In accordance with the purpose of our research we will refer to the psychological function of life story.

As part of the scientific psychological research, life story can offer the researcher a better understanding of the way in which the narrator perceives himself reported to these elements. The whole psychical developing process is continuous, and it illustrates a specific dynamic structure. Remembering, modelling and sharing the life story which is formed by the individual's values, beliefs and aspirations as well as the events and experiences one goes through. During the recount of the life story we can observe the development of certain specific

attitudes or behaviours which refer to an existential reality (spare time).

Through its psychological function, “Life story helps us to identify and to belong through a better understanding of our experiences, of our feelings towards them and of what they mean to us. As part of the scientific psychological research, life story can offer the researcher a better understanding of the way in which the narrator perceives himself reported to these elements. The whole psychical developing process is continuous, and it illustrates a specific dynamic structure. Remembering, modelling and sharing the life story which is formed by the individual’s values, beliefs and aspirations as well as the events and experiences one goes through. During the recount of the life story we can observe the development of certain specific attitudes or behaviours which refer to an existential reality (the couple relationship). A very useful way of using life story is during counselling and therapy as an incipient stage in collecting the information that can be a part of anamnesis and the intervention methods subsequent to the therapeutic process (Atkinson, 2006, pp.23-27).

We have used the observational qualitative research method because this method allows for the identification of various types of connections between the presented data as well as constituting one of the most indicated means of presenting data, without modifying the data offered by the subject (client).

Justification for the use of the “life story” method in the context of spare time research.

The tool used during our research is the semi-structured interview method known as “life story” with a precise reference to how spare time is being spent. Moreover, for the interviews we came up with a schema of pointing out family and community mythologies and the way in which they interfere with the present personal needs that helps the individual in identifying the various types of myths and to allow, accompanied by therapeutic guidance to identify the pertinent connections that subsequently lead to the observation of the interference between the family and the individual needs.

We chose successive interviews that lasted on average between one hour and two and a half hours. The interviews were first person recounts and as well as texts that we labelled “Spare time – a couple’s and family perspective”. During these interviews we wanted to identify both general as well as specific aspects, motivational as well as informational, formulated in such a way as to avoid the conformity of a precise answer. We used the interview based on a

limited number of semi-structured questions meant to lead to the most pertinent answers possible.

The interview was designed to as to allow for a free conversation about the answer so as to avoid the conformity of the answer given to closed questions.

The “life story” method, based on how one spends their spare time, represents a specific qualitative means of data analysis which aims at accepting persona truth perceived from a subjective point of view and the validity of the recount. One of the important aspects is the fact that any idea or concept that in other circumstances would not have been understood was discussed and clarified with the participant.

The interview was structured in such a way as to perceive spare time as a reality of couple and family life, Thus we chose the qualitative-explicative research typology because we aimed at identifying the elements passed on through family stories that can scientifically bear the name of family or community mythologies.

The semi-structured interview

Because there is no instrument that can allow for the exploration of family and community mythologies pertaining to how one spends their spare time with one’s partner or family, we have elaborated a semi-structured interview guide. The interview guide, based on the semi-structured interview (Francois Syngly, Alain Blanchet, Anne Gotman, Jean Claude Kaufmann) is the most widely used interview technique for socio-human scientific research. The role of the one conducting the interview will be to channel the discussion towards the studied themes, asking the right questions at the right times (Nils, Rimé apud Moscovici, 2007).

The interview guide was designed to showcase general and specific aspects of the way in which one perceives spending one’s spare time within the couple or the family and the questions were addressed so as to avoid the conformity of a prescribed answer. We used an interview type based on a limited group of semi-structured questions meant to lead to the most pertinent answers available that might match the proposed dimensions. The interview was designed to as to allow for a free conversation about the answer so as to avoid the conformity of the answer given to closed questions. Moreover, the interview was designed to be flexible in order to facilitate recounting and the gathering of as much relevant information.

The semi-structured interview serves the ultimate goal: searching for motivation, the gathering of cases, the gathering of critical incidents, the gathering of stories, the gathering of the perceptions and the representations of situations, the identification

of living within a mythological time and the possibility to escape such a time. (Mucchielli, 1995). During our research, we used the following referential themes (categories) when designing the interview guide (questionnaire):

- (1). aspects pertaining to how we perceive our spare time;
- (2). the dynamics of spending spare time with the family (family of origin);
- (3). attitudes and behaviours pertaining to the way in which we spend our spare time;
- (4). Family mythologies centred on the way in which we spend our spare time;
- (5). Relational consequences;
- (6). Vision subsequent to demythologising.

Questionnaire "Spare time – a couple's and family perspective"

I. General questions

What does "spare time" mean for you?

1. What are the main memories coming to mind when you hear the term "spare time"?
2. What are the main words coming to mind when you hear the term "work"?
3. With what do you associate the term "spare time"?

II. The dynamics of spending time within the couple and with the family of origin

4. What ideas were passed down to you by your family about the concept of spending spare time?
5. How did you parents spend their spare time? What about your grandparents?
6. What were the things your parents asked you to do when you were a child?
7. How much spare time did you have during elementary school? What about high school?
8. How did your parents react when you told them you wanted some spare time?
9. List some of the activities you engaged in during your spare time in your childhood and adolescence.
10. How do you spend your spare time now?

III. Attitudes and behaviours pertaining to the way in which spare time is being spent within the couple and in the family.

11. How much spare time do you enjoy per day/week?
12. What activities do you engage in during your spare time?
13. What does "spending time for yourself" mean?
14. How do you feel when you don't have a schedule?

15. What do you do differently during the weekend compared to the rest of the week?

16. What would you give up to have more spare time?

17. With whom do you spend your spare time in the present?

IV. Family mythologies centred on the way you spend your spare time.

18. What did your family of origin use to say about "spending spare time"?

19. With what did your family of origin associate the expression "spare time"?

20. With what did your family of origin associate the word "work"?

21. What was the idea associated with work passed down through your family?

22. How did your parents/grandparents spend a typical day?

23. How do you believe that your parents/grandparents way of perceiving spare time has influenced the way in which you spend your spare time now?

V. Relational consequences

24. How content are you about your available spare time in the present?

25. How content are you with the spare time you spend with your family?

26. How do you perceive the spare time spent with your husband/wife? At the beginning of your relationship, now?

27. How do you perceive the spare time spent with your friends?

28. What do you believe is your duty towards yourselves? What about towards your family?

29. How do you believe the time spent at work influences your romantic relationship and your family?

30. How often do you talk to your partner/family about spending spare time?

31. What do you believe are the consequences of the lack of spare time for your health?

VI. Views after demythologising

32. Would you change anything about your schedule?

33. What would be the advantages of changing your current lifestyle?

34. What would be the disadvantages of changing your current lifestyle?

35. What would be your message for young people about work and spending your spare time?

IV. Results

After the qualitative data analysis we have

Subject lot	Main category (theme)	Main answers	Interpretation
I. The group of adults with ages ranging from 21 to 30 and with relationships of between 1 and 9 years.	1. Aspects pertaining to how you perceive spare time	<ul style="list-style-type: none"> - We stay at home, we don't have a particular activity; - We watch TV; - We surf the internet; - We go out for walks; - We go to the mall 	Spare time is perceived domestically, without being programmed or planned.
	2. The dynamics of spending spare time with the family	<ul style="list-style-type: none"> - We spend it alone; - We go out with our friends, either to a pub or a barbeque, or a club; - We go to our parents; - We spend it with our little one. 	Spare time is associated with activities involving the other members of the family.
	3. Attitudes and behaviours pertaining to the way in which spare time is being spent	<ul style="list-style-type: none"> - It's good to have spare time; - It's good to work during your spare time (you can finish at home what you didn't manage at work); - It's good to go out to a pub with your friends. 	Attitudes pertaining to spare time perceive it as being a recreational investment as well as an opportunity for completing job assignments.
	4. Family mythologies centred on the way in which you spend your spare time	<ul style="list-style-type: none"> - You have to study; - You have to keep perfecting yourself; - You have to spend your time with your child. 	The mythologies centred on spare time perception concentrated on spending spare time on self-improvement.
	5. Relational consequences	<ul style="list-style-type: none"> - I feel exhausted; - I feel the need for more spare time; - I feel the need for a vacation; - I only have time to spend with my partner in the evenings after the children fall asleep. 	The participants confessed their lack of spare time that affects them both on the short and the long run. This meant fatigue, exhaustion, which reduced their availability to spend their spare time on investing in their couple's intimate relations.
	6. Views after demythologising	<ul style="list-style-type: none"> - I will better organise my schedule; - I will share more of my tasks with my partner; - I will ask my parents to help me. 	We can observe an acknowledgment of the effect of lack of organising one's spare time and a clearly expressed and subsequently implemented intention of more carefully planning one's spare time.
II. The group of adults with ages ranging from 30 to 45 and with relationships of	1. Aspects pertaining to how you perceive spare time	<ul style="list-style-type: none"> - We stay at home; - We clean up; - We go shopping; - We do the homework with the children; 	Spare time is perceived domestically, without being programmed or planned. The important activities are those which were not done during the

between 1 and 18 years.		<ul style="list-style-type: none"> - We help our parents; - We watch TV; - We surf the internet; - We go out for walks; - We go to the mall. 	week. The weekend is dedicated to keep up with the domestic tasks left over from the previous week.
	2. The dynamics of spending spare time with the family	<ul style="list-style-type: none"> - We spend it alone; - We go out to a barbeque with friends; - We go to our parents; - We spend time with our children; - We also work from home; - We surf the internet. 	Spare time is associated with solitary activities (or with finishing job tasks), with the home or with the other family members.
	3. Attitudes and behaviours pertaining to the way in which spare time is being spent	<ul style="list-style-type: none"> - I don't have time to relax; - When I have spare time I get sick, I become depressed; - When I wake up and see that I don't have anything to do I turn the house upside down; - It's better to have more spare time; - It's good to work in your spare time also (you finish at home what you didn't manage at work); - It's good to go out at least at the end of the week (an hour or two); - We invite our godchildren or godparents over; - We spend time with our parents. 	The attitudes pertaining to spare time are perceived as a waste of time; time is invested as formal or informal work time, associated with inter-generationally transmitted mythologies.
	4. Family mythologies centred on the way in which you spend your spare time	<ul style="list-style-type: none"> - You have to / it's good to take care of the chores around the house; - You have to / it's good to have more money therefore to have more jobs, even in your spare time; - You have to / it's good to give your spare time to your children; - The children take up all your free time. 	The mythologies centred on spending one's spare time concentrate on investing time for obtaining income for daily life, child education and upbringing.
	5. Relational consequences	<ul style="list-style-type: none"> - I feel exhausted; - I feel the need for more spare time; - I feel de need for a vacation; - We only rarely meet with friends or relatives; - I only have time to spend with my partner in the evenings 	The participants said that the lack of spare time affects them both on the short and the long run by accumulating fatigue, becoming exhausted and even falling ill, which diminishes their availability to spend time on their intimate couple

		after the children fall asleep;	relations.
	6. Views after demythologising	<ul style="list-style-type: none"> - I will better organise my schedule, - I will share more of my tasks with my partner; - I will ask my parents to help me or I'm going to hire someone to take care of the kids; - We will schedule more outings just the two of us, without the parents or the children. 	We can observe an acknowledgment of the effect of lack of organising one's spare time and a clearly expressed and subsequently implemented intention of more carefully planning one's spare time. At the same time, the participants have realised the importance of spending spare time without the children or the parents.
III. The group of adults with ages ranging from 45 to 57 and with relationships of between 1 and 25 years.	1. Aspects pertaining to how you perceive spare time	<ul style="list-style-type: none"> - We stay at home; - We clean up; - We go shopping; - We help our parents; - We watch TV; - We walk in the park at the end of the week if we're in the mood for it and if we're not too tired; - We go to the mall, once every other week. 	Spare time is perceived domestically, without being programmed or planned. The important activities are those which were not done during the week. The weekend is associated with passive (nonactive) relaxation and less so with creative relaxation. At the same time, spare time is divided in order to keep up with the unfinished chores around the home.
	2. The dynamics of spending spare time with the family	<ul style="list-style-type: none"> - We stay at home alone; - Sometimes the godchildren or godparents come over; - We go to our parents in the countryside; - We also work from home. 	Spare time is associated with activities which sometimes involve relatives or there is a preference for solitarily spending one's spare time.
	3. Attitudes and behaviours pertaining to the way in which spare time is being spent	<ul style="list-style-type: none"> - When I have spare time I get sick, I become depressed; - When I wake up and see that I don't have anything to do I turn the house upside down; - It's not better to have more spare time; - It's good to work in your spare time as well (you finish at home what you didn't manage at work); - It's good to go out at least at the end of the week (an hour or two); - We invite our godchildren or godparents over; - We spend our time with our parents, and tend to their needs. 	The attitudes pertaining to spare time are perceived as a waste of time; time is invested as formal or informal work time, associated with inter-generationally transmitted mythologies. Time is spent by getting involved and taking care of the parents.
	4. Family	<ul style="list-style-type: none"> - Our parents used to work from 	The mythologies centred on

	<p>mythologies centred on the way in which you spend your spare time</p>	<p>dawn till dusk,</p> <ul style="list-style-type: none"> - We had to help out our parents with house chores and yard chores; - We had to take care of our little brothers, we brought each other up, the parents didn't really have time to take care of us or spare time for us; - One had to give up all your time for the household and for the children. 	<p>spending one's spare time concentrate on investing time for obtaining income for daily life, child education and upbringing, and mythologies passed down from generation to generation.</p>
	<p>5. Relational consequences</p>	<ul style="list-style-type: none"> - Exhaustion; - Falling ill periodically ; - Frequent parental arguments, tense atmosphere; - Lack of time for couple relationship interaction. 	<p>The participants said that the lack of spare time affects them both on the short and the long run by accumulating fatigue, becoming exhausted and even falling ill, which diminishes their availability to spend time on their intimate couple relations.</p>
	<p>6. Views after demythologising</p>	<ul style="list-style-type: none"> - I will better organise my schedule, - I will spend more time with my partner ; - I will share more of my tasks with my partner; - We could have given more thought for ourselves, and study other things, have hobbies; - We could better enjoy the time spent with our children and grandchildren. 	<p>We can observe an acknowledgment of the way in which spare time is spent and the participants try to concentrate on a way of changing their life style, by taking up again some abandoned activities which brought them pleasure (hobbies, sports, socialising with friends etc.). At the same time, the participants are becoming aware of the effect of lack of spare time on their life rhythm and their health.</p>

Percentage analysis of the answers according to the concrete themes (categories) and the age groups (table 2):

Participant group	Main category (theme)	Main phrases	Frequency
Group I.	(1).	- We stay at home, we don't have a particular activity;	80%
		- We watch TV;	80%
		- We surf the internet;	75%
		- We go out for walks;	30%
		- We go to the mall.	40%
	(2).	- We spend it alone;	80%
- We go out with our friends, either to a pub or a barbeque, or a club;	40%		
- We go to our parents;	45%		
- We spend it with our little one;	90%		

	(3).	<ul style="list-style-type: none"> - It's good to have spare time; - It's good to work in your spare time as well (you finish at home what you didn't manage at work); - It's good to go out to a pub with your friends. 	<p>90%</p> <p>82%</p> <p>76%</p>
	(4).	<ul style="list-style-type: none"> - You have to study; - You have to continuously self-improve; - You have to give your time to your child. 	<p>98%</p> <p>96%</p> <p>87%</p>
	(5).	<ul style="list-style-type: none"> - I feel exhausted; - I feel the need for more spare time; - I feel de need for a vacation; - I only have time to spend with my partner in the evenings after the children fall asleep. 	<p>90%</p> <p>90%</p> <p>100%</p> <p>95%</p>
	(6).	<ul style="list-style-type: none"> - I will better organise my schedule, - I will share more of my tasks with my partner; - I will ask my parents to help me or I'm going to hire someone to take care of the kids. 	<p>90%</p> <p>90%</p> <p>40%</p>
Group II.	(1)	<ul style="list-style-type: none"> - We stay at home ; - We clean up; - We go shopping; - We help the children with their homework - We help our parents; - We watch TV; - We surf the internet - We go out for walks; - We go to the mall. 	<p>80%</p> <p>100%</p> <p>100%</p> <p>95%</p> <p>63%</p> <p>20%</p> <p>55%</p> <p>20%</p> <p>20%</p>
	(2).	<ul style="list-style-type: none"> - We spend it alone; - We go out to a barbeque with friends; - We go to our parents; - We spend time with our children; - We also work from home; - We surf the internet. 	<p>80%</p> <p>52%</p> <p>76%</p> <p>90%</p> <p>78%</p> <p>80%</p>
	(3).	<ul style="list-style-type: none"> - I don't have time to relax; - When I have spare time I get sick, I become depressed; - When I wake up and see that I don't have anything to do I turn the house upside down; - It's better to have more spare time; - It's good to work in your spare time also (you finish at home what you didn't manage at work); - It's good to go out at least at the end of the week (an hour or two); - We invite our godchildren or godfathers over; - We spend time with our parents. 	<p>95%</p> <p>40%</p> <p>77%</p> <p>15%</p> <p>80%</p> <p>60%</p> <p>25%</p> <p>35%</p>
	(4).	<ul style="list-style-type: none"> - You have to / it's good to take care of the chores around the house; - You have to / it's good to have more money therefore to have more jobs, even in your spare time; - You have to / it's good to give your spare time to your children; - The children take up all your free time; 	<p>98%</p> <p>88%</p> <p>80%</p> <p>100%</p>

	(5).	<ul style="list-style-type: none"> - I feel exhausted; - I feel the need for more spare time; - I feel de need for a vacation; - We only rarely meet with friends or relatives; - I only have time to spend with my partner in the evenings after the children fall asleep. 	<p>95%</p> <p>100%</p> <p>75%</p> <p>82%</p> <p>80%</p>
	(6).	<ul style="list-style-type: none"> - I will better organise my schedule, - I will share more of my tasks with my partner; - I will ask my parents to help me or I'm going to hire someone to take care of the kids; - We will schedule more outings just the two of us, without the parents or the children. 	<p>75%</p> <p>50%</p> <p>43%</p> <p>56%</p>
Group III.	(1).	<ul style="list-style-type: none"> - We stay at home ; - We clean up; - We go shopping; - We help our parents; - We watch TV; - We walk in the park at the end of the week if we're in the mood for it and if we're not too tired; - We go to the mall, once every other week. 	<p>95%</p> <p>100%</p> <p>89%</p> <p>75%</p> <p>75%</p> <p>20%</p> <p>25%</p>
	(2).	<ul style="list-style-type: none"> - We stay at home alone; - Sometimes the godchildren or godparents come over; - We go to our parents in the countryside; - We also work from home. 	<p>95%</p> <p>25%</p> <p>75%</p> <p>85%</p>
	(3).	<ul style="list-style-type: none"> - When I have spare time I get sick, I become depressed; - When I wake up and see that I don't have anything to do I turn the house upside down; - It's not better to have more spare time; - It's good to work in your spare time as well (you finish at home what you didn't manage at work); - It's good to go out at least at the end of the week (an hour or two); - We invite our godchildren or godparents over; - We spend our time with our parents, and tend to their needs. 	<p>68%</p> <p>75%</p> <p>92%</p> <p>80%</p> <p>90%</p> <p>20%</p> <p>80%</p>
	(4).	<ul style="list-style-type: none"> - Our parents used to work from dawn till dusk, - We had to help out our parents with house chores and yard chores; - We had to take care of our little brothers, we brought each other up, the parents didn't really have time to take care of us or spare time for us; - One had to give up all your time for the household and for the children. 	<p>100%</p> <p>100%</p> <p>95%</p> <p>100%</p>
	(5).	<ul style="list-style-type: none"> - Exhaustion; - Falling ill periodically; - Frequent parental arguments, tense atmosphere; - Lack of time for couple relationship interaction. 	<p>95%</p> <p>70%</p> <p>45%</p> <p>89%</p>
	(6).	<ul style="list-style-type: none"> - I will better organise my schedule; - I will spend more time with my partner; 	<p>60%</p> <p>55%</p>

		- I will share more of my tasks with my partner;	75%
		- We could have given more thought for ourselves, and study other things, have hobbies;	58%
		- We could better enjoy the time spent with our children and grandchildren.	60%

V. Conclusions

Identifying the way in which family and community mythologies can influence the dynamics of the erotic partnership can have considerable diagnosis advantages. By making the client understand the myths and the family stories can help him discriminate between his own needs and those of his family.

The difficulties and dysfunctions generated by the non-discriminate adoption of spare time spending mythologies, more exactly the rituals, be they singular, dysfunctional or the lack of rituals that might help the couple relationship development both in general as well as intimately can offer significant diagnosis capacities that could aid in the psycho-therapeutic intervention. As we already mentioned in a previous paper, the way in which family and community myths influence the partners' dynamics can lead to need interference (Godeanu, 2005). This phenomenon of needs interference is based on what the writers of the field have dubbed family loyalty.

The interference between the need of the forbearers (expressed through mythologies) and the needs of the participants (which are based and interfere with the forbearers mythologies) lead to an unhealthy couple relationship due to the rise of expectations and unclear needs that can generate dysfunctional relationships and roles.

By using demythologising while helping the clients from a psycho-genealogical-inter-generational-experiential perspective, can profoundly contribute to the understanding of the couple relationships' psychodynamics and to a better diagnosis of couple life-style which is passed down from generation to generation and which can be the key to one's own destiny (for each of the partners).

From a point of view of the method used for the present study (the qualitative data analysis) and the general objectives of the applied research method, the holistic guidelines were set on the following time frame: from the past – the forbearers, to the present – the descendents and the projection into a realistic future (starting with the new capacities for self-observation, self-knowledge and self-correction of attitudes and conduct pertaining to how we spend our spare time within the couple and in the family) through

the discovery of life-style reconfiguration methods, with the purpose of developing behavioural patterns with an adaptive, prophylactic role.

The validation, under concrete life situations represented the test for the changes implemented by the study's participants and the sole evidence for their success, both personally as well as within their couple relationship and their family.

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