



Extended Abstract

DOI: 10.22099/JCLS.2025.53236.2114

The Convergence of Tripartite Temporal in the Refuge of the “Home”; Reflection on the *Poetics of Space* in Hector Malot’s Novel, *In Family*

Ali Abbasi*  (Corresponding Author)

Andia Abaei 

Sara Sharifi 

Introduction

Human perception of the past in the form of "memory" or "recollection" plays a special role in the spatio-temporal continuum of the mind. Time and space constitute two stable pillars of the continuum. The fundamental question is how can the continuity of past-present-future time in the space of the home be explained by human perception? For Husserl, the phenomenology of time appears as a stable continuum that always continues. Husserl and Bachelard's phenomenological analysis of "time" and "space" leads to an abstract understanding of how the continuity between these two elements is observed. Aspects related to the perception of the three stages of time in the domestic environment are explored in Hector Malot's novel *In Family*.

* Prof of French Language and Literature, Shahid Beheshti University, Tehran, Iran.
a-abbassi@sbu.ac.ir

Article Info: Received: 2025-07-20, Accepted: 2025-10-06



COPYRIGHTS ©2026 The author(s). This is an open access article distributed under the terms of the Creative Commons Attribution (CC BY-NC 4.0), which permits unrestricted use, distribution, and reproduction in any medium, as long as the Original authors and source are cited. No permission is required from the authors or the publisher.

Discussion

Husserl's Phenomenology of Time: In Husserl's time-space continuum, time and space are subjected to phenomenology in a simultaneous and accompanying manner. This continuity is the basis of the nature of "transient phenomena" (Abdolkarim Rashidian 500). In this continuum, each "stage" has the characteristic of "irrepeatability" (Rashidian 500).

Phenomenology of the home space based on Gaston Bachelard's epistemology: The phenomenology of space is closely related to the past, because, according to Bachelard, it "realizes the phenomenology of the past" (Gaston Bachelard 15). "Home," according to Bachelard, can be an "instrument of analysis" for the human soul, because not only our memories but also our forgotten past and our "unconscious" reside in the home (Bachelard 19).

The convergence of tripartite temporal in the novel *In Family*: In the novel *In Family*, the space of the house takes on meaning both in the hut on the islet and in Perrin's grandfather's mansion. Perrin takes refuge in these "houses": "The imagination continues to work even in the most humble shelters" (Bachelard 24). Thus, it is in the shelter of the home that memory and imagination rediscover each other. The temporal continuum carrying the past-present-future is brought into order and coherence by the force of the "home" in the forms of "memory" as the past and "dream" as the future. This means that the three stages of past, present, and future together form a "transitional" whole.

Conclusion

For Perrin, the heroine of Malot's story, the past is evoked through the soothing atmosphere of her shelters and at the same time she draws a dream of the future; because "home" is the space where dreams emerge and lost memories become actualized.

Keywords: Time, Husserl's phenomenology, *Poetics of space*, home, *In Family*.

References

- Abbasi, A. (2011). *Structures of the imagination system from the perspective of Gilbert Durand: Function and methodology of imagination*. Scientific and Cultural Publications. [in Persian]
- Aghajari, J., & Sahrai, A. (2010). Explanation of the phenomenological approach and method and its results in political science. *Journal of International Relations Studies*, 3(12), 8–37. <https://sanad.iau.ir/Journal/prb/Article/1066370> [in Persian]
- Bachelard, G. (1974). *La poétique de l'espace*. Presses Universitaires de France. [in French]
- Chardon, H. (2022). De l'homme machine à l'homme social, la ville industrielle dans *Sans Famille* et *En Famille* d'Hector Malot. *Convergences Francophones*, 7(1), 14–27. [in French]

Crang, M., & Thrift, N. (2003). *Thinking space*. Routledge.

Currie, G. (2012). *Narratives and narrators* (M. Shahba, Trans.). Minouy-e Kherad Publications. [in Persian]

Danset-Leger, J. (1988). *L'enfant et les images de la littérature enfantine*. Pierre Mardaga. [in French]

Garousi, A., & Sadeghloo, T. (2021). Identifying factors affecting rural tourists' perception of environmental risk and its impact on tourist travel behavior (Case study: Villages in Torqabeh District, Binalood County). *Tourism Management Studies*, 16(55), 293–318. <https://doi.org/10.22054/tms.2021> [in Persian]

Jahedjah, A. (2012). Time analysis in children's narrative poems. *Journal of Children's Literature Studies*, 3(1), 1–18. <https://doi.org/10.22099/jcls.2012.421> [in Persian]

Kahnamouipour, J., & Khattate, N. (2023). *La critique littéraire*. SAMT. [in French]

Karimi, F., & Zaheri Abdehvand, E. (2023). Analysis of narrative temporality in Azaryazdi's rewritten stories of *Mathnavi* for children, based on Genette's and Nikolajeva's theories. *Journal of Children's Literature Studies*, 14(1), 189–218. <https://doi.org/10.22099/jcls.2022.43047.1918> [in Persian]

Karimian, F. (2009). Space and the function of imagination in the works of Jean Giono: *The King Has No Entertainment*. *Critical Language and Literary Studies*, 2(1), 87–103. https://cils.sbu.ac.ir/article_99267.html [in Persian]

Kohnen, M. (2020). *L'enfant esclave dans l'œuvre d'Hector Malot: Une figure ambivalente du roman naturaliste*. Peter Lang Éditions. [in French]

Lefebvre, T. (2007). Un personnage d'Hector Malot. *Revue d'Histoire de la Pharmacie*, 94(356), 525–526. [in French]

Le Run, J. L. (2006). L'enfant et l'espace de la maison. *Enfances & Psy*, 33(4), 27–36. [in French]

Liotard, J.-F. (1996). *Phenomenology* (A. Rashidian, Trans.). Ney Publications. [in Persian]

Malot, H. (1932). *En famille*. Éditions Ernest Flammarion. [in French]

Mollaei, R. (2017). Explaining the reality of the phenomenon and phenomenology: Based on Husserl's philosophy and its reconstruction based on Sadr al-Muta'allihin's philosophy. *Islam and Social Studies*, 4(16), 91–115. <https://doi.org/10.22081/jiss.2017.64513> [in Persian]

Najafi Afra, M., & Khalednejad, S. (2021). Phenomenological components of Avicenna's epistemology: Relying on Husserl's phenomenological foundations. *Journal of Epistemological Research*, 10(22), 7–26. https://journals.iau.ir/article_689686.html [in Persian]

Nojournian, A. (2006). Poetization of space in *One Hundred Years of Solitude*. *Research in Contemporary World Literature*, (27, Special Issue), 41–51. https://journals.ut.ac.ir/article_12424.html [in Persian]

Panahiazad, H., & Alizamani, S. (2014). Explanation and criticism of the phenomenology of religion. *Journal of Kalam Islami*, 23(90), 127–142. https://www.kalamislami.ir/article_61705.html [in Persian]

- Pincet, Y. (2002). Hector Malot, romancier de la jeunesse active et volontaire. *Revue de littérature comparée*, 304(4), 479–491. [in French]
- Pouliot, S. (2019). Hector Malot, l'écrivain instituteur. *Nouvelles Études Francophones*, 34(2), 215–218. [in French]
- Rashidian, A. (2005). *Husserl in the context of his works*. Ney Publications. [in Persian]
- Safari Sedigh, R., & Shayganfar, N. (2023). On phenomenological aspects of minimalism in the field of graphic design. *Scientific Journal of Motaleat-e Tatbighi-e Honar*, 12(24), 13–27. <http://dx.doi.org/10.61186/mth.12.24.13> [in Persian]
- Vion-Dury, J., Grassin, J. M., & Westphal, B. (2001). *Littérature et espaces*. Presses Universitaires de Limoges. [in French]
- Zahavi, D. (2013). *Husserl's phenomenology* (M. Sahebkar & I. Vaghefi, Trans.). Roozbahan Publications. [in Persian]