



Editorial

In the 35th issue of *Critical Language and Literary Studies*, *CLLS*, the journal positions itself as both mirror and compass: reflecting the current preoccupations of scholars in linguistics, literary studies, translation, education and beyond, and offering pointers toward emerging questions that demand sustained attention. By providing a substantial portion of its research in English alongside articles in Persian, the journal also broadens its horizons of readability and extends the reach of Iranian scholarship to a wider audience, helping bridge communities of inquiry across languages. I look forward to seeing future issues further develop these threads — to see more studies that link structure with experience, that integrate theory with ethical concerns, and that explore how globalizing forces, local literatures, technological change, and pedagogical needs all co-shape the evolving landscapes of language and literature.

Opening the issue, the articles written in English chart multiple areas of inquiry. At the head of the English-language section this time lies a gem: a licensed reprint of Lennard J. Davis's chapter "The Problem of Representing the Poor" from his 2024 book *Poor Things: How Those with Money Depict Those without It*, published by Duke University Press. In this chapter, Davis explores what he calls "representational inequality", and invites us to consider how exo-writers (those not of poverty) have dominated depictions of the poor, how these distortions shape public imagination, and how perhaps only endo-writers (those who are or have been poor) or transclass writers (those who have changed in class position) can begin to represent poverty with nuance, agency, and accountability. Davis's work sets an important tone for this issue: it reminds us that what gets written, who writes it, and how it is read are all sociocultural acts bound up with the distribution of power. Next, we have Baleghizadeh and Fadaei examining EFL teachers' perceptions of task-based language teaching, and reminding us that theories of pedagogy must correspond with teacher beliefs and classroom realities. Banitalebi and Hamidi probe the rare phenomenon of "replication infrequency" as seen from editors in applied linguistics, calling attention to the epistemological and publishing pressures that shape what kinds of findings circulate. Mirdehghan Farashah's essay dwells more squarely in language structure, as with the study of differential subject and object marking (DSM, DOM) and "tripartite-like alignment" in Tati, Taleshi, and Kurmanji Kurdish, which shows how features such as animacy, definiteness, topicality, and external contact (with Persian, Turkish, Azerbaijani) work together to produce complex marking systems. On literary and philosophical explorations, Bahmanpour's essay examines the metaphor of the "dead mother" in Jean Rhys's *Wide Sargasso Sea*, exposing maternal absence not only as psychological lack but as metaphorical space where colonial histories, gender, and memory converge; in their essay, Keramat and Asadi Amjad investigate the soul's ascent and phenomenological unfolding in Emerson and Tymieniecka, situating transcendence and light against abyss and ontology, pushing readers to reconsider spiritual, aesthetic, and philosophical being; and finally, the interpreting of code-switching in Iranian presidential speeches broadcast on PressTV by Ameri and Eslami reveals the real-time dilemmas of media interpreters navigating ideology, religion, rhetorical tradition, and multilingual strategy, especially when translating Arabic quotations without always having Persian equivalents, or when choosing omission, borrowing, or English functional equivalents.

The Farsi articles, nonetheless, turn these currents in new directions, anchoring them in memory studies, psychoanalysis, cultural poetics, and pedagogical scholarship. Among those, Nejhadmohammad and Jabbari explore how voluntary and involuntary memory shape identity in Patrick Modiano's *Missing Person*, showing how memory operates in tension: what one wishes to remember, what resurfaces unbidden, and how identity is sculpted in the interstices. Shadman and Khoshsalighe investigate the "habitus" of prominent Iranian literary translators — their backgrounds, practices, orientations — to understand how translation is not only about linguistic transfer but also about social position, aesthetic taste, ethics, and cultural mediation. Rezvantab and Nasrabadi offer a psychological reading of *Fear* by Gabriel Chevalier through Freud's theory of Eros and Thanatos, placing the primal drives of life and death at the heart of narrative discomfort and emotional conflict. Dousti Zadeh and Golestaneh engage in a pedagogical-technological study that considers digital educational assistants (driven by artificial intelligence) in the teaching of German as a foreign language: what opportunities they open, and what challenges and ethical questions they pose. Finally, Almasieh's essay reflects on proverbs in Chinese culture and literature, using educational values embedded in those proverbs to examine cross-cultural perspectives on morality, pedagogy, and cultural self-understanding.

Taken together, the issue promises more than a collage of separate studies: it maps a terrain in flux, where issues of identity, memory, pedagogical practice, multilingualism, ideology, literary form, and technology intersect. The juxtaposition of articles on case-marking in lesser-studied Iranian languages with reflections on translation habitus and educational tools indicates both depth and reach: the issue is deeply attentive to the specificity of linguistic, literary, and educational culture, but also richly comparative and theoretically fresh. It offers both micro-analyses of structure and symbol, and macro-reflections on practice and ideology.

Looking ahead, this issue seems to pose several challenges for the coming volumes. First, there is a clear invitation for more work on under-resourced, less studied language varieties, especially those under contact pressure, to document and theorize variation and change. Second, the rise of AI and digital assistants in language education suggests that the intersection of technology, pedagogy, and ethics will become increasingly central. And finally, the literary and psychological pieces remind us that memory, trauma, identity, and metaphor remain indispensable lenses, especially when texts traverse national, colonial, linguistic, or historical borderlands. They shape analytical kaleidoscopes that register academic continuity and cultural vivacity projected through language.

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