

Title: “A Philosophical Study of Intercultural Learning Through *Translatability* and *Foreignization*.”

Research Overview: Philosophical problems surrounding intercultural learning through the themes of translatability and foreignization are addressed in this research. To do so, the inquiry draws on motivations for culture definition, arguments for the possibility and impossibility of linguistic and cultural translation within sites of multilingualism, and what practices of foreignization potentially enable intercultural learning.

Purpose of Study: The research is divided into three sections each responding to a question: One, *the general problem to address is what grounds intercultural learning*. To do so, the research focuses firstly on the question around culture definition. Philosophers and cultural studies scholars (Lenard 2020; Rampley 2005; Haslanger 2017) have inquired into the problem of what culture is, and the purposes of culture definition. The study identifies various aims for culture definition through challenges surrounding what norms, values and practices define a culture, who counts as a member of a culture, what rights and obligations result from culture membership, what does it mean to treat culture as an evaluative property, and how can cultural sets of meanings can go wrong. This collection of challenges posed to culture definition are studied here as general challenges for the intercultural component of learning.

Based on the breath of the problems surrounding the ontology of what culture is, one thematic resource is drawn on to weigh on intercultural learning: the possibility of linguistic and cultural translation in multilingual/cultural contexts analyzed in translation and critical theory studies (Hermans 2009; Butler 2020). In particular, the epistemological problem to discuss in the second section of the research is: *What linguistic and cultural conditions ground the possibility and/or impossibility of translation as instances of intercultural learning?*

Finally, to mediate the ontological discussion around culture definition challenges for intercultural learning, and the epistemological discussion around translatability as an instance of intercultural learning, the concept of *foreignization* or the encounter with the foreign as interaction developed in translation studies (Venuti 1995; Laera 2016) leads to the final question of the research: *Can intercultural learning be comprehended as a phenomenon of foreignization?*

Research Methods: The methodology that the research paper follows to analyze philosophical, cultural studies, translation studies and critical theory references is based on: Lani Watson's (2020) view on *good questioning*, Charles Cross & Floris Roelofsen's (2022) characterization of *kinds of questions* in addition to the *critical approach*, *fallacy approach* and *forms of reasoning* characterized by William Hughes, Jonathan Lavery and Katheryn Doran (2010) as critical thinking and theory methodologies.

Results and Discussion: The discussion of the research results is divided into three parts. The following summarizes their key points.

One, philosopher P.T. Lenard (2020) examines a collection of problems surrounding various attempts to define culture as an encompassing group, culture as social formation, culture as dialogue and culture as identity. Cultural studies scholar M. Rampley (2005) addresses problems surrounding the attempts to individuate genuine culture or the processes involved in the cultivation of the individual and social groups as an evaluative property. Philosopher S. Haslanger (2017) has inquired into the epistemic and political challenges surrounding problematic cultural sets of social meanings that shape and direct how we think and act. The first part of the discussion focuses on understanding the intercultural component of learning as responding to different challenges to culture definition.

Two, translation studies scholar T. Hermans (2009) reflects on the meaning of the term "translation" based on three models: translation as a hermeneutical form of understanding, the universalist view that considers differences between languages to be surface phenomena only, and the monadist view that posits individual languages embodying and imposing different conceptualizations of the world. Philosopher J. Butler (2020) has provided arguments for the epistemic and political values of multilingualism that brings together different histories and cultures, and different ways of understanding the social world. The second part of the discussion attends to instances of intercultural learning that result from epistemic contexts of multilingualism that acknowledge linguistic and cultural conditions for translation.

And *three*, translation studies scholars M. Laera (2016) through the research of L. Venuti (1995) argues for translations not making a text familiar or transparent to the audience for the sake of a sense of otherness to be preserved, recognized and appreciated in the experience of the work. To connect the ontological and epistemological problems of the first and second research sections, the

concept of *foreignization* is discussed as a possible ground for intercultural learning. By considering frameworks where translation is viewed as a domesticating practice where a foreign text is turned into a familiar entity that the reader can have access to, an ontological and epistemic challenge to address for intercultural learning is to how to preserve and honor linguistic and cultural differences.

Keywords (maximum five): Intercultural Learning, Culture Definition, Translatability, Multilingualism, Foreignization.