

OTDK PAPER

**(POST)COLONIAL DISCOURSES:
IMPLIED DOMINANCE SHAPES COMMUNICATION**

GKE256

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INTRODUCTION

This paper focuses on colonial discourse, more specifically on its origins and possible consequences in communication in the context of higher education. Based on empirical data collection, our investigation examines the validity and applicability of the previous research outcomes in the Hungarian context.

According to the online Cambridge Dictionary (no date, no page), the word “colonial” always relates to a period of colonialism or a colony. With that said, *colonial discourse*, or simply *colonial vocabulary* in this question, means the body of words used by colonizing countries to refer to their colonies, creating and adapting terms for anything considered unknown and strange. With that in mind, our research question is *does colonial discourse continue to shape contemporary communication and how does that happen?* To answer it, we seek to explore the foundation of colonial speech, exposing the problems surrounding its usage. The relevance of this matter concentrates in the fact that the conscious avoidance of colonial language and discourse can facilitate a more empathic approach to cultural understanding and enforcement of values of humanism in education and communication, as affirm Shohamy (2006) “language may be viewed as a moral fabric woven from what people choose to share through speech, movement, and silence” (cited by Chapman, 2013 p.119).

After going through literature concerning the historical context behind colonial history and postcolonial theory, we present the results of our research. To investigate the influence of colonial discourse on present-day communication, we conducted two focus group discussions with Budapest Business University (BBU) students and proposed an online questionnaire to the professors, all concerning contributors’ perceptions on colonial narrative and language usage. Our findings suggest that the legacy of colonial vocabulary and discourse is still alive. It is present in our narratives, reinforcing power dynamics and perpetuating stereotypes. In the end we explore the outcomes of our research in the sense of their meaning to the contemporary world.

It is of extreme relevance to say that by carrying out this research in the university environment, the authors do not have the intention to point out or even to make the slightest hint to any inaccuracy in language usage among the BBU environment. The location was simply the most accessible resource for us to investigate the matter and later connect it to a bigger and systematic picture of our society. The intention was rather to test the awareness of the BBU community regarding the issue and to open a discussion and support our university to further

develop its strategies for inclusive student mobility. We are also aware that regarding the questionnaire method, it is not the best option to provide ready-made options of answers, but in the aspiration of increasing the chances of actually being responded, we decided to alleviate the question sheet by doing so.

1. WHAT COLONIAL DISCOURSE COMMUNICATES

Colonial discourse is a concept that refers to the linguistic and rhetorical strategies used by colonial powers to subjugate, control, and dominate colonized peoples. According to Diniz, it refers to writing from five hundred years to modern times, spanning European mercantile expansion (Diniz, 1996, p. 126). That is to say, it encapsulates the power dynamics, symbolism, and linguistic tactics employed by imperial entities to assert their authority and perpetuate the narrative of colonial superiority over the colonized. "Colonialist discourse, the verbal expression of the West's will and right to power, has turned out to be one of the most effective weapons of conquest and dominance." (Charles, 1995, p. 135). Ernst Cassirer's work in "Language and Myth" (1946, p. 7) helps us understand how language constructs and perpetuates myths. In the context of colonial discourse, language is a powerful tool for creating and reinforcing the myths of European superiority. It was not solely through physical means that the colonizers established their dominance — language was also utilized as a means to frame their actions as morally defensible, justify the subjugation of indigenous populations, and assert authority.

“(...) colonization, in short, involved epistemic as well as physical violence. The introduction of the idea that colonialism operated not only as a form of military rule but also simultaneously as a discourse of domination was the achievement of Edward Said” (Young, 2016, p. 383)

Chrisman and Williams explore in their book "Colonial Discourse and Post-colonial Theory" (1993, p. 154-155) the historical and intellectual origins of colonial discourse, which can be traced back to colonial expansion and the establishment of empires. They argue that it emerges from the intersections of imperial ambitions, racial prejudices, and the need to legitimize colonial rule. This is evident in historical documents such as the 'Personal narrative of the first voyage of Columbus to America', where one can observe the use of religious language to justify colonization:

It appears to me, that the people are ingenious, and would be good servants; and I am of opinion that they would very readily become Christians, as they appear to have no religion. They very quickly learn such words as are spoken to them. If it pleases our Lord, I intend at my return to carry home six of them to your Highnesses, that they may learn our language. (Columbus, 1492, p. 36)

Frantz Fanon, in "Black Skin, White Masks," dissects the psychological and linguistic dimensions of colonialism. He explores how the language imposed by colonial powers leads to the internalization of a sense of inferiority among colonized individuals (Fanon, 1952, p. 9). Fanon's work exemplifies the origins of colonial discourse in the psyches of both colonizers and the colonized. It shows how colonial language constructs racial hierarchies, creates self-hatred, and perpetuates the colonial power dynamic. This psychological dimension of colonial discourse is reflected in the narratives of Christopher Columbus in his "Personal Narrative of the first voyage of Columbus to America," where he and his crew perceived themselves as culturally superior to the indigenous peoples they encountered, exemplifying colonial discourse.

Colonizers used terms like "savage," "uncivilized," and "barbaric" to depict indigenous cultures as inferior and in need of European enlightenment. For example, colonial writings often portrayed colonized peoples as exotic "others," reinforcing the notion of the "civilized" colonizers versus the "uncivilized" colonized. As Said points out:

The Orient was almost a European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences (...) The Orient is not only adjacent to Europe; it is also the place of Europe's greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the Other (Said, 1979, p. 1)

2. APPLIED MEDIA LITERACY

Applied media literacy involves the ability to decode, criticize, and challenge the representations and narratives presented in various forms of media, including print, digital, film, and broadcast media (Gaines, 2010, p. 22). This critical approach empowers individuals to

question the authenticity and fairness of the messages conveyed and to discern the underlying ideologies and power structures attached to media content. When applied to the context of colonial discourse in media, this skill set becomes a tool for uncovering and addressing instances of biased, misleading, or harmful portrayals.

Language and framing are key components of colonial discourse. Applied media literacy enables individuals to scrutinize the choice of words, phrases, and narratives used in media content. By paying attention to how indigenous cultures and societies are described and portrayed, people can see the hidden biases and perspectives that may align with colonial viewpoints.

3. RELATED CONCEPTS

3.1. Evolutionism

During the European Enlightenment, the idea of rationally studying external cultures emerged, and so says Dr. James Barham in his article in the Academic Influence website: “[it took] thinkers such as Jean-Jacques Rousseau and John Locke to view the study of other cultures as properly in the domain of rational study and examination...” (Barham, 2023, no page). Consequently, several theories about human societies started to rise, and the science of Anthropology gained form. One of the main theories during the 19th century was Unilinear Evolutionism. To understand it, we can start with one simple sentence:

By the late 1800s, American anthropologist Lewis H. Morgan, writing in the anthropology journal *Ancient Society*, would proclaim European civilization as the pinnacle of an evolutionary or scientifically identifiable process of cultural progress (Barham, 2023, no page).

Morgan’s idea is that all different societies, regardless of the region of the world, would go through certain stages of development until it reached its climax -a model just like European society was in. According to him, society had progressed from savagery -hunting and gathering- to barbarism, which would be settled agriculture, and then finally emerged to civilization (The Editors of Encyclopaedia Britannica, 2023, no page). These different stages were categorized by technological inventions. Morgan divided them as: the use of fire, archery and pottery belonging to the savagery stage, the domestication of animals and irrigation agriculture to the

barbarism stage and finally, associated the invention of a phonetic alphabet and literary registration to civilization (Castro, 2016, p. 14-16). Not only were technological innovations related to the division of stages, but so was the intellectual capacity. According to Brad D. Hume (2011, p. 111) in his article about evolutionism, Morgan “considered them [the primitives] mentally and morally undeveloped, and he tied their improvements not simply to learning and discipline but to human heredity”. That is to say that even though societies considered as “savage” would eventually progress into barbarism and civilization, the reason for that would not be their own mental capability, but the notion that it was nevertheless bound to happen. In the same period, Edward Burnett Tylor, English Anthropologist, also attested that one of the functions of Anthropology is to establish a sort of scale of civilization (Laraia, 2001, p. 14). Moreover, he is known for having coined the term “culture”, although not with the same contemporary meaning. To him, the concept of culture was not related to the current pluralist and relativist perception, but instead connected to the idea of civilization, carrying a sense of hierarchy (Castro, 2005, p. 8). In his book *Cultural Evolutionism*, Celso Castro (2005, p. 15) states that the rhythm of evolution varied for different human societies because of environmental influences, although all of them headed to the same final stop, and also quotes Tylor when he said that Europeans could find several material between inhabitants of Greenland and Maori communities to reformulate the frame of their primitive ancestors.

It is important to mention that the 19th century is the period when Charles Darwin’s book *On The Origins of Species* was published, and it opened ways for a scientific breakthrough. It had as much influence in Social Sciences as it did in Natural Sciences, the relationship between Darwin’s book and the Unilinear Evolution theory is direct, as attests Roque de Barros Laraia:

To understand Tylor [and Morgan], it is necessary to comprehend the period that he lived in and his intellectual background. His book was produced in the years that Europe suffered the impact of *On The Origins of Species*, by Charles Darwin, and that the emerging anthropology was dominated by the strict perspective of unilinear evolutionism (Laraia, 2001, p.14. Translated by author)

Not only the Darwinian theory, but also Comte’s Positivism had influence on Tylor’s theory, in the sense that Positivism as well implied that humanity would go through stages; starting at religious belief and ending in science and technology as the societies evolve (Barham, 2023, no page). These theses are interconnected by one single idea which stands for the core of the similarities: progress. Thanks to the Enlightenment, all these proposed theories had the explicit

idea that the human species is supposed to reach a breaking point of development, which again, in this case, would be the European civilization.

In this sense, the problematic of these ideas is that if there is an apex of societies, the one which is a model, it immediately means -and withal it is explicitly proposed- that the stages before are intellectually and universally inferior. Not only were the overall ideas irrigated with a tone of diminishing other societies, but also the vocabulary itself. Some of these words are still used in the contemporary world, such as “indian” “tribe” and “eskimo” and even the idea of “savage”, that is by definition, according to the online Cambridge Dictionary, “extremely violent, wild, or frightening” (Cambridge Dictionary, no date, no page). The problematic around these words is that they designate a category of people that was considered so different and with such inferior form of life that the need to create a separate vocabulary emerged. As stated in the article *Slaved Language*, the term indian was used “with the meaning of pre-modern man, late, naive and lazy” (Carboni and Maestri, 2003, p.10. Translated by author), and in addition, multiple other words started from the same premise. Here it is possible to distinguish another conception, ethnocentrism.

3.2. Ethnocentrism

The term “ethnocentrism” was coined by Polish scholar Ludwig Gumplowicz in 1879. According to the article *Ethnocentrism and Prejudice*, by Boris Bizumic (2015, p. 168), Gumplowicz definition was “a belief that one’s own ethnic group is more important, superior, and better than any other group”. It is acceptable to say that ethnocentrism can be a general tendency of the human being, since all our perceptions are at first, based on our accumulated knowledge so far. It is also true to say that 19th and 20th century sociological studies considered it to be a part of the evolutionary instinct of the human species (Bizumic, 2015, p. 170). These ideas can relate a lot with the Unilinear Evolution theory in the sense that both were trying to prove that diverse human groups had inherited differences and that they would affect their way of life.

Not much time later, as already mentioned, several other theorists began to debunk these evolutionary approaches, such as Franz Boas when he started to wonder, as Castro (2005, p. 17) defends that it was necessary to ask if each apparently similar characteristic between peoples had not have developed individually or if it had not have been transmitted from

community to community by diffusion. Following Boas, several theses emerged and started to consider the particularity of each studied community and leave aside the idea of human unity.

Even though these theories began to appear in the 1800s, it is just a matter of conceptualization. It is possible to observe practical examples in several different moments and periods of human history. Bizumic (2015, p. 168) states “As phenomena, both ethnocentrism and prejudice have been observed and discussed since Ancient times”. Yet, not only the two mentioned cases, but more specifically the three different, but tightly related concepts of ethnocentrism, evolutionism and eurocentrism can be observed several times throughout history.

3.3. Eurocentrism

To begin with, as attests Juanita Sundburg (2009, p. 638):

eurocentrism is more than banal ethnocentric prejudice, however, as it is intimately tied to and indeed constituted in the violence and asymmetry of colonial and imperial encounters. Eurocentrism is what makes this violence not only possible, but also acceptable or justifiable.

Thus, not only Eurocentrism has its roots directly connected to the colonization of America, but it still stands for the current tone behind our globalized world.

What is termed globalization is the culmination of a process that began with the constitution of America and colonial/modern Eurocentered capitalism as a new global power. One of the fundamental axes of this model of power is the social classification of the world's population around the idea of race, a mental construction that expresses the basic experience of colonial domination and pervades the more important dimensions of global power, including its specific rationality: Eurocentrism (Quijano, 2000, p. 533).

Here Quijano expresses that the notion of race was fabricated as a biological differentiation and used as a pretext to create a relationship of exploitation with the so-called New World, regarding that the different “race” encountered there was inferior. From this period on, the population of America, and later, the world, was divided into different races, which were the basis for the established relations of domination and power (Quijano, 2000, p. 533, 534). It is also observable

the origin of racism in this sense, especially because “unpaid labor, slavery, was assigned exclusively to the ‘black’ population brought from Africa.” (Quijano, 2000, p. 539). This means that European colonizers not only created the concept of racial differentiation based on the premise of inferiority for the non-white people, but also based their relationships of conquest, domination and exploitation on it. Moreover, these relationships did not stay in the past, considering that this division of phenotypic characteristics is still in vogue in contemporary times as well as it is still the base of discrimination to these days. Again, the heritage of colonial relations is undeniable, and it is not difficult to find different examples of eurocentric behavior.

4. RESEARCH METHODOLOGY

The data collection of our research was made by using two different methods: focus groups and online questionnaire. We conducted two focus groups with Budapest Business University (BBU) students, and the online questionnaire was responded to by professors from the university. Our aim was to observe the differences and similarities between the understanding of BBU regulars regarding topics connected to colonial discourses.

4.1. Focus groups

In order to collect not only perceptions, but also experiences from the participants, we established two different focus groups. Both were audio recorded, so that we could access the completion of the answers and obtain better understood results. Despite that, we preserved the identity of all participants and will not mention any name throughout the results. The total number of participants was sixteen and all of them were undergraduate students between the ages of 18 and 26. Each of the groups was asked the same questions and was given the same insights to discuss about. There were twelve questions in total. It is also important to note that all inquiries were discussed regarding the international environment, as in meeting people from around the globe while living in Hungary. The areas explored in both focus groups were stereotypes of home country, media portrayal of home country, understanding of colonial language and colonial legacy on the world. In this regard, we divided the groups into: Focus Group A and Focus Group B.

4.1.1. Focus Group A

With this focus group we intended to investigate the perceptions and experiences of students coming from dominated countries. Thus, the entering criteria was that the students had come from countries that were once colonized or dominated by another country, or even from a country that is currently under domination or colonization. The discussion counted on ten participants in total, who came from: South Africa, Mexico, Jordan, Brazil, Pakistan, Georgia, Vietnam, Palestine, Sierra Leone, and Chile.

4.1.2. Focus Group B

Our intent with this group was to compare the results with Focus Group A, since our idea from the beginning was to spot the contrasts within the understanding of the students with different backgrounds. The entering criteria for this group was that the students had to come from countries who once had or still have colonies, or from countries with a current dominating relationship with another country. Unfortunately, it was quite difficult to find students meeting these criteria who were available or willing to participate, thus we counted on six participants. There were two students from The Netherlands and four students from Germany.

4.1.3. Questionnaire

The purpose of this questionnaire was to investigate the perspective of the topic from a different angle; regarding the viewpoint of another generation inserted in the position of educators. We defined that the questionnaire was going to be sent to the email addresses of the professors related to the area of Social Sciences. For that, the Budapest Business University website was accessed and explored in order to find the email addresses. In total, we sent a hundred and eight emails, which translated into twenty-three answers. The software used to formulate the questionnaire was Google Forms. It is important to mention that the email addresses were not collected during the research, therefore the identities of all contributors were preserved in total anonymity. In total, we asked eighteen questions, which were divided into two kinds: multiple choice questions and open questions. For the multiple-choice questions, we provided some historical facts and events, and the options of answers consisted in groups of words which the participants had to select the one they found most connected to the inquiry. It was possible to

select more than one option for the answer, since people do not always have one single strict understanding about a subject, and our desire was that participants expressed all the words they found related to the suggested event. The reason these questions were elaborated as multiple choice is that we intended to increase our chances of collecting answers, since not everybody feels comfortable when responding to a questionnaire. The open questions were focused on different parts of the globe -Asia, South America, Africa, Europe- and how participants perceive them in the world. Here the aim was to collect honest impressions regarding these regions. There were also two additional questions about the acknowledgement of colonial language and its frequency.

5. RESEARCH RESULTS

Throughout the two focus groups discussions, participants were asked the same twelve questions and were given equal incentive to respond to our suggestions. In spite of this fact, it was possible to note through the recordings that the discussion of Focus Group A lasted one hour and forty minutes, whilst Focus Group B discussion lasted no longer than thirty minutes. Even considering that Focus Group B was short by four people compared to A, it was noticeable that Focus Group A performed with a more enthusiastic and interested behavior when answering our inquiries. A further discrepancy was visible regarding the content of the responses. When questioned about stereotypes concerning their home country, on the one hand, Focus Group A presented an extensive list of misconceptions and on the other hand, some of Focus Group B participants could not formulate a single stereotype to mention. A similar occurrence was observed when the participants were questioned about media portrayal of their home country. Again, Focus Group A was able to come up with a more significant number of replies, whilst Focus Group B, even though presented answers, did it in a low amount.

In order to dive into further detail, from this point on, the results will be presented in a division of four categories taking into consideration each focus group separately. The categories are Stereotypes of home country, Media portrayal of home country, Understanding of colonial language and Colonial legacy on the world. Practical examples will also be given for a better understanding of the responses.

5.1. Focus Group A

5.1.1. Stereotypes of home country

The most outstanding response regarding stereotypes of the participants' countries was that constantly people have never heard of the country before, or do not know where the country is, or even, mistake the country for another one. It was the case with our participants from Chile, Pakistan, and Georgia. The question posed was: *Can you share a stereotype about your country that you would like to debunk or change?* The student from Chile attested that it is frequent that people do not know what country Chile is, nor where it is located. He also mentioned hearing a joke using a word play with Chile and "chili", the pepper. The participant from Pakistan shared that usually the first impression when talking to someone new is that he is from India, which is next to Pakistan, but still, two separated countries. The participant from Georgia brought up that there are always three options when she presents herself to someone new: (1) people think about the United States of America's state Georgia; (2) people have never heard about the country before; (3) people think it is in Russia.

Another repetition noticed in the participants' answers was that participants observed the tendency of people to anticipate that only black people live in certain countries. The participant from South Africa stated that people often refuse to believe that there are white people not only living, but that are native from the country. Also, the participant from Mexico assured us that people tend not to believe that she is from Mexico because she is white. Other related preconceptions about Mexico were mentioned, such as the image of "the hot Latina" in the participant's words, as if such image would represent every woman from the country. Following the topic of women stereotypes, we had a similar answer from the Vietnamese participant, that affirmed the existence of the idea that Southeast Asian girls are considered an easy target, sexually speaking. Not only that, but she also mentioned having been asked if she had ever eaten a dog, as this is a common preconception associated with southeast Asian countries and in her words, it has already been "condemned and abolished". Our participant from Sierra Leone expressed his frustration by saying:

We've moved, we are growing [...] so each time I talk to somebody and they talk about Ebola [the disease], or the civil war, I have to correct them, tell them about the

beauty of my country, and how it is interesting to visit right now. It is not in history books, you have to go and see for yourself (Focus Group A, 19:10).

The participant from Palestine shared that her country is constantly associated with terrorism, especially with the current media coverage, and that is a highly extremist way of thinking. Other than that, it was also mentioned that another occurrence is that people assume everyone from Palestine is Islamic, which according to her, is also not true. Regarding the stereotypes about Brazil, the student attested that people tend to immediately associate the country with the happiness of carnival festival and with the Amazonian Rainforest, but other than that, he made a strong consideration which provoked several comments supporting his statement:

A thing that is observable in Europe is the European centered vision as the center of capitalism, of life and development [...] is like they see themselves as the centered, so they don't need to know more about the other ones in the world. Because if they are the center, other people need to know about them, so they just feel the need to know about themselves and how they work (Focus Group A, 26:10).

5.1.2. Media Portrayal of home country

For this matter, we posed the question of how the participants see their countries being portrayed by the media. We could observe one relevant pattern, which was that several countries are portrayed as dangerous. This is the case of Brazil, as the participant mentioned it being shown as a beautiful place, with focus on Rio de Janeiro -that has gorgeous beaches- but there is always the counterpoint of the media stating that people must be careful because of the danger and the favelas. This issue was also noted by the participant from Mexico, who observes that mostly in Hollywood movies, the country is shown with the shallow perception of drug dealers and cartels being predominant. The Palestinian participant noticed a shift regarding the acknowledgement of her country, provoked by media:

Before, whenever I said I was from Palestine, people would mix it up and think it was Pakistan, but now, because the media is portraying us as the devils, whenever I say I'm from Palestine they give me weird looks because they think all of us are terrorists, which is not true (Focus Group A, 16:35).

The student from South Africa attested that oftentimes, his country is also presented as a highly dangerous place filled with crime, in his words. As well as Pakistan is associated with danger and mostly, terrorism, with sensational made-up stories, as the participant mentions. Vietnam is also portrayed with inaccuracy, but in the economic aspect, as the student mentions “in my perception the economy is booming in the last decades, [...] but the west still think of us as a somewhat sick cousin of China” (Focus Group A, 32:00).

As a counterpoint, the participant from Sierra Leone noticed a positive change of concept in the media regarding his country. According to him, there is an attempt to construct a better image for the world, by showing the country as a good tourist destination, with several natural beauties, being a good place to visit.

Overall, there was a noticeable consensus in the group: it is hard to trust the media. According to our observations, this especially applies to students coming from Asian Countries, since their responses oftentimes attested sensational stories and high western bias.

5.1.3. Understanding of colonial language

For this topic, the discussion was proposed in a different way. Several pieces of paper were displayed on the table, each of them containing vocabulary that could be associated or not with colonization. The words were as follows: mutual understanding, trade, progress, conflict, invasion of territories, colonial oppression, cultural fusion, slavery, violence, exploitation, cultural exchange, modernization, negotiation, imperialism, progress, diplomacy. We asked the participants to separate the words they thought were related to the historical event of colonization.

Related words: conflict, invasion of territories, colonial oppression, cultural fusion, slavery, violence, imperialism, exploitation. The participants shared equal ideas of organizing the majority of the words, except the word “conflict”. There was a disagreement regarding the word at first, because some students understood the concept of conflict as a dispute between equal parts, which in this sense would not be true, since the subject is colonialism, and it involves a relationship of exploitation. After further discussion, the participants came to the conclusion that the colonial heritage such as dividing the country generated contemporary conflicts, especially in African countries. Also, they discussed how several economic issues derive from the colonial period.

Not related words: mutual understanding, trade, progress, cultural exchange, modernization, diplomacy, negotiation. The students argued that words such as “trade”, “negotiation” and “mutual understanding” are ways to try to alleviate the event of the colonial period, since, in their words, it had nothing to do with a fair relationship.

Moreover, the participants started to come up with extra words and considerations they thought would be fitting for the subject. The student from Mexico stated that her school did not explore any further historic topic than European history, which contributes to a narrowed viewpoint of the world. The other suggested words were decimation of native people, imposed culture, dissociation of native language, culture death, cultural eradication, culture appropriation, subjugation, segregation, racism, culture appropriation, and fetichizing of Asian girls. The participant from Sierra Leone also mentioned that western people go to African countries and complain that things are not the way they want it to be, without taking into consideration that every place has its own proper culture, and related this fact with western way of thinking.

We repeated the same activity of word display, but the second time, using a practical example. The statement was “The Brazilian flag still carries the Portuguese Royal Family’s colors”, and the words displayed were pride, roots, implicit domination, scars, belonging colonial heritage, homage, community. The participants were, once again, asked to separate the words they thought related to the statement and the result is as follows: implicit domination, scars, colonial heritage. This shows that the students traced back the event to the colonial period and recognize that this was an imposed and implicit way of showing domination towards the colony.

Not related words: pride, homage, community, roots, belonging. The participants immediately discarded every word containing a sense of fair partnership, such as community and belonging, as well as they did with the words suggesting some sense of gratification for having such slight hints of colonization in a national symbol, for instance “homage”.

Also, the student from Mexico made an observation regarding the usage of words when referring to historical facts. She mentioned that the expression “discovery” of America is not well addressed, because America already existed before Spain arrived there, it is not as if it did not exist or did not already have inhabitants.

5.1.4. Colonial legacy on the world

Regarding this subject, we asked the participants how they perceived the effects of the forced subjugation of their countries. The exact question was: “How do you think the fact that your country was once under the domination of others affected its economy, and overall, its life?”. It was possible to observe a certain pattern in the responses, in the sense that six out of ten participants alleged that their countries still go through economic difficulties as a retroactive response to the colonial period. For instance, the student from Vietnam attested that the structures built by France in the colonial period, lost their purpose when the colonial period ended, because it was built with the specific purpose of serving the colonial state. The students from South Africa, Sierra Leone, Pakistan, and Brazil agreed with the statement, and the group concluded that this situation left former colonies with a long-lasting lingering dependence on their colonizers. The student from Pakistan addressed that as in: “they [the colonizers] helped us establish the best structures for the economy, but after they left, the economy collapsed”. The participants agreed that the reason for that was the lack of direction once the countries were not colonies anymore; the structures were there, but their use was for the colonizers and not the colony. Another point regarding the economy, the students from South Africa, Vietnam, Pakistan, Mexico, and Brazil affirmed the existence of an immense economic gap between the wealthy and the poor in their countries, which was seen by the group again as the consequences of a post-colony helplessness. In addition, the Georgian student mentioned that there was a strong language domination by Russia in her country, which made them have a conflicting relationship with their own heritage.

Our last question on the subject was related to graphic representation of the globe. We presented to the participants different pictures of the world map, but in very different perspectives. *Figures 1-6* illustrate our question.

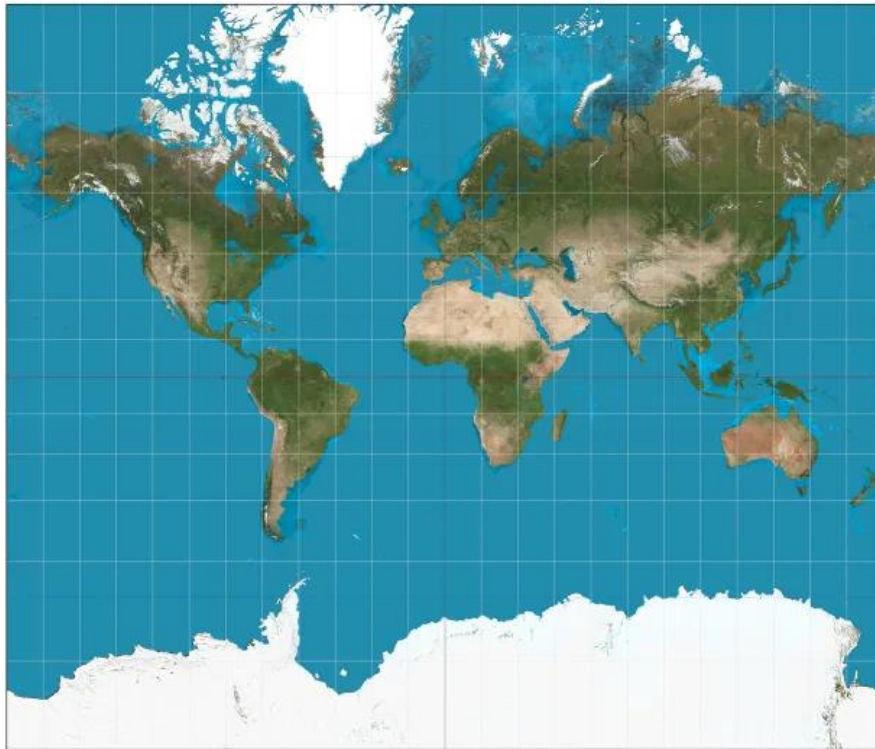


Figure 1: Option A

Source: Domestika Website, no date.

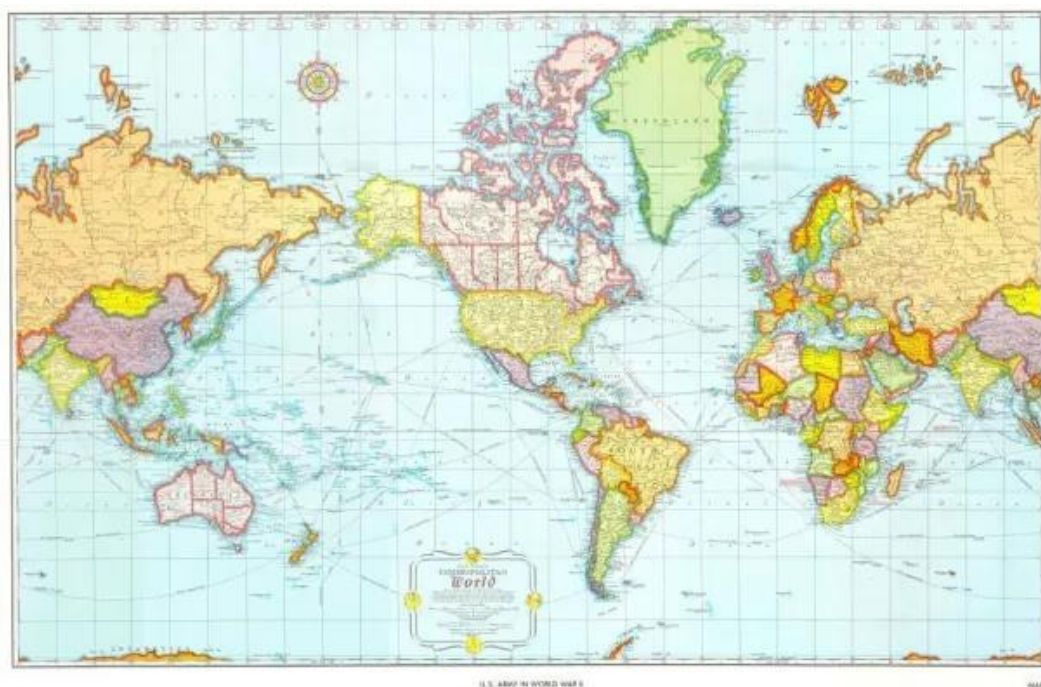


Figure 2: Option B

Source: Domestika Website, no date.

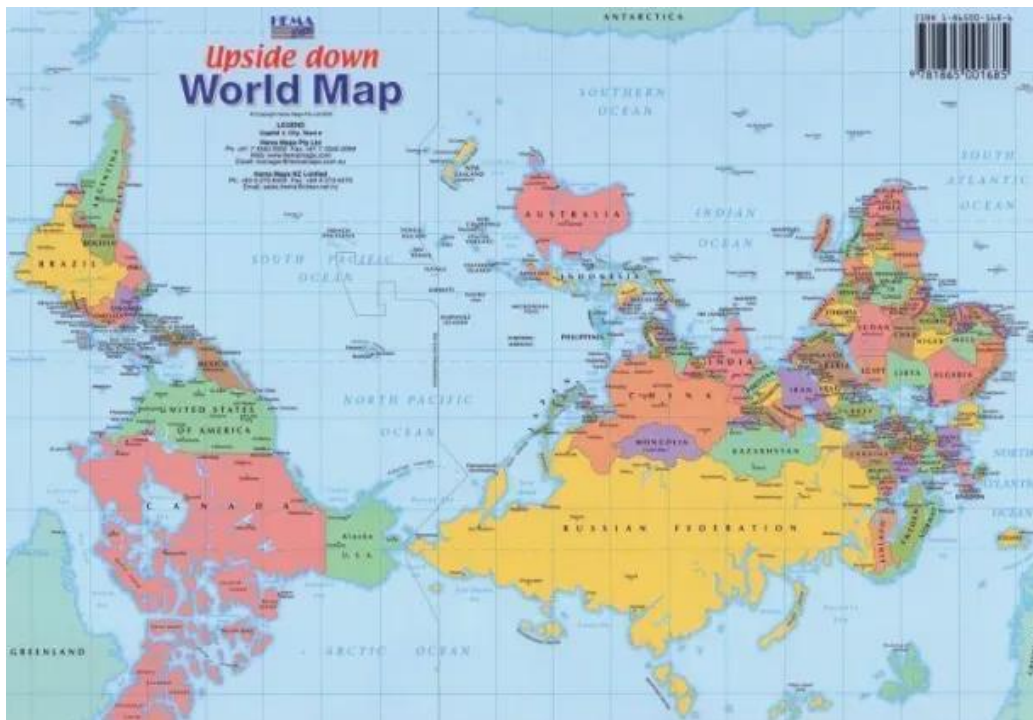


Figure 3: Option C

Source: Domestika Website, no date.



Figure 4: Option D

Source: Domestika Website, no date.

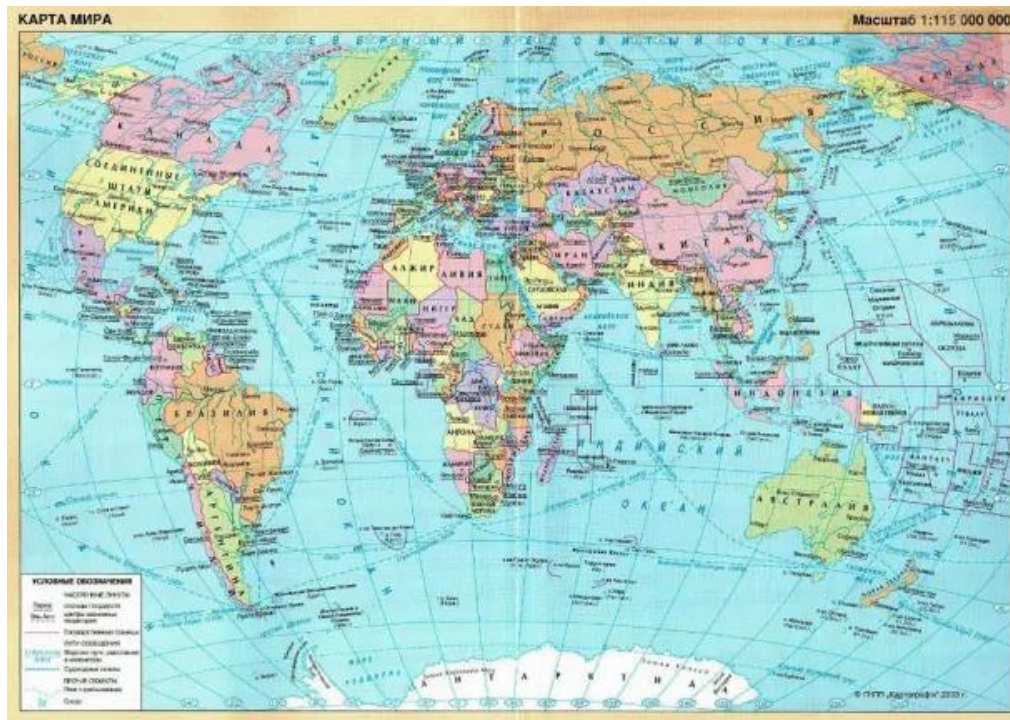


Figure 5: *Option E*

Source: Domestika Website, no date.

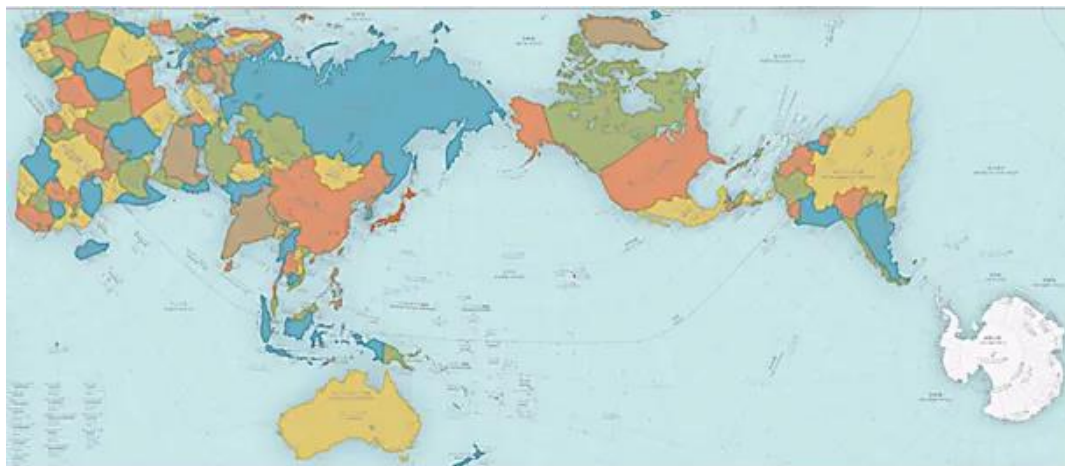


Figure 6: *Option F*

Source: Domestika Website, no date.

There was some reluctance when choosing or not a map. Some participants were tempted to choose option E (Figure 5) or F (Figure 6), alleging they represented the globe better in terms of sizes. But after some consideration, the participants chose none of the options. The reason is, according to them, that each map represents a different way of perceiving the world, and there is no wrong choice in this regard.

To close up, the students from South Africa, Palestine, Vietnam, Jordan, and Pakistan shared that they have had unpleasant experiences for being a foreigner in Europe. The situations included cases of explicit and implicit racism. The participants perceived it as a consequence of not only the eurocentric dominant viewpoint, but also of the subjugation of countries and different peoples during the colonial period. We asked if that had happened in other countries than Hungary, and the answer was that it happened more frequently in Hungary, because all of them live here, but that it had also happened in other countries.

5.2. Focus Group B

5.2.1. Stereotypes of Home Country

In the second focus group, participants were also asked to share stereotypes about their home countries that they would like to debunk or change. Interestingly, two students from the Netherlands left their response sheets blank, suggesting that they may not have encountered significant stereotypes associated with their country or are not bothered by them, considering that when questioned, they agreed by saying that “they are all kind of true”. In contrast, students from Germany had more to share. One student mentioned stereotypes such as being cold, sometimes racist, and not too friendly or welcoming. Another German student listed several stereotypes, including "we are all Nazis," "we love beer," "we are always on time," and "we are very cold." The third German student provided a more positive stereotype, mentioning that people often assume that Germans have a lot of money. The fourth and final German student shared some recurring stereotypes such as "Germans are cold," "unfriendly," and "have no humor."

5.2.2. Media Portrayal of Home Country

In the second question, we explored how the participants perceived the portrayal of their home countries in the media. While Focus Group A extensively discussed the pervasive nature of media-driven stereotypes and their impact on their respective countries, the second group offered fewer insights. Nevertheless, one particular theme emerged from a German student. She

highlighted the media's tendency, particularly in films, to depict Germans as Bavarians who wear *lederhosen*, showcasing a typical image linked to a specific region and clothing choice.

5.2.3. Understanding of Colonial Language

For this theme, we adopted a distinct approach, applying the same method used in the first focus group to delve into the participants' understanding of colonial language. This method involved presenting a series of small papers containing terms associated with colonization and requesting the participants to categorize these words based on their relevance to the historical context of colonization. The terms provided were the same: mutual understanding, trade, progress, conflict, invasion of territories, colonial oppression, cultural fusion, slavery, violence, exploitation, cultural exchange, modernization, negotiation, imperialism, progress, and diplomacy. The participants were tasked with organizing these words into related and unrelated categories.

Related words: colonial oppression, trade, exploitation, cultural exchange, invasion of territories, conflict, violence, slavery, and imperialism were the words students collectively agreed on associating with colonization.

Not related words: progress, negotiation, modernization, mutual understanding, cultural fusion, and diplomacy were collectively deemed as unrelated to the context of colonization.

After this, we conducted a similar activity, this time using a practical example: "The Brazilian flag still carries the Portuguese Royal Family's colors." The associated words were presented as pride, roots, implicit domination, scars, belonging, colonial heritage, homage, and community. The participants were asked to distinguish the words they considered relevant to this statement.

Related words: the participants identified implicit domination, pride, scars, and colonial heritage as related terms.

Not related words: words such as homage, community, roots, and belonging were collectively deemed as not relevant to the statement. These words were associated with a sense of cultural identity, which the participants felt were incongruous with the historical context of the statement.

5.2.4. Colonial Legacy on the World

The central question posed was: *How do you think the fact that your country once dominated other countries affected the economy and its overall life?* Participants from Germany voiced a shared concern about the lack of comprehensive education regarding their country's colonial history. They emphasized that while they receive substantial education on subjects such as World War I and World War II, there is a noticeable absence of information about Germany's colonial past and the wealth accrued through colonization. The students noted that their awareness of this aspect of history primarily comes from external sources such as documentaries, and they lamented that many people in their country remain unaware of these historical facts. Both the German and Dutch students recognized that their countries' colonial history provided a head start in terms of economic development and wealth, suggesting a connection between past colonial activities and present prosperity. Participants from the Netherlands also noted that in their country's history, the period of colonial expansion is often referred to as the "golden age of trades", and that their country's prime minister publicly apologized for the historical actions of colonization and slavery, offering reparations to the families affected by these past injustices.

In response to the question *Why are most European countries considered developed, and how did they obtain such good economic resources?* a student from Germany emphasized the historical pattern of unequal wealth distribution and the exploitation of resources, both during colonial times and continuing through large multinational companies, highlighting the enduring impact of historical resource exploitation on the economic development of European countries.

When presented with the images in *Figure 1-6* (indicated on pages 12-15) it was collectively noted that the primary distinction between the maps was the choice of the central focus. One student pointed out the prevalence of maps with Europe at the center, while another participant interjected, suggesting that in various other continents, a similar practice might be observed, wherein their own continent is positioned at the focal point of the map.

Overall, the responses from Focus Group B underscore the importance of historical education, the economic advantages gained from colonialism, acknowledgment and reconciliation efforts in some countries, and the recognition of resource exploitation as contributing factors to the economic development of European countries.

5.3. Questionnaire

We received a total of twenty-three answers to our questionnaire. The results will be presented in three separate categories: Perception of colonial legacy, Historical events, Perception about countries worldwide and Perception about colonial language.

5.3.1. Colonial legacy on the world

The initial question posed was: *Why are most European countries considered developed / how were countries able to have such economic resources?* Participants were given the opportunity to select the groups of words they deemed most fitting for addressing the question. The terms "Geographical location, trades, and well-civilized society" emerged as the most popular choices, selected a total of 17 times out of 23. This was followed by "expertise, technique, and logistics," chosen 12 times, and "invasion of territories, imperialism, and exploitation," which received 8 selections.

In response to the second question, *why are developing or undeveloped countries categorized as so?* the most commonly selected option was "External influence, imperialism, colonialism," chosen 15 times. This was followed by "Internal conflicts, wars, savagery, lack of cooperation," which received 11 selections, and "Corruption, bad management, disorganization," chosen 6 times.

5.3.2. Historical events

These questions were asked by introducing a historical fact and proposing for the participants to select the group or groups of words which they found most connected to the statement. For a better display, the results will be organized in *Table 1*. Below, there are the historical events related to their respective numbers.

1. The total population of Brazil is 214.3 million of which 1.7 million are indigenous people.
2. The Brazilian flag still carries the Portuguese Royal Family's colors.

3. On 12 of October of 1492, Christopher Columbus' fleet first arrived in the Americas, in the piece of land now named Turk's Island, opening the way for new European incomes.
4. Indian Independence Act: The division of British India into independent nations, India, Pakistan and Bangladesh, in 1947.
5. Algerian War Independence: The conflict between the Algerian National Liberation Front (FLN) and France.
6. The Dutch first arrived in South Africa in 1652, and later, in 1806 the British took its land until 1961.
7. Laos was a French protectorate from the 19th to the 20th century.

Table 1: Results of historical events questions.

Event	Group of words	Frequency
1	Decimation, catechization, territory take-over	15
	Immigration, voluntary exit, indigenous diaspora	7
	Natural processes, civilization, culture abdication	4
2	Belonging, roots, community	12
	Scars, implicit domination, colonial heritage	10
	Showing respect, pride, homage	5
3	Oppression, conquest, domination, exploitation	16
	Discovery, expansion, civilization, progress	12
	Encounter, exchange, cooperation, understanding	1
4	Independence, nation-building, self-determination, progress;	16
	Communal violence, displacement, conflict, forced immigration;	9
	Negotiation, diplomacy, peaceful coexistence, mutual understanding.	1
5	Liberation, independence, nation-building;	14
	Colonial oppression, resistance, violence;	12
	Negotiation, diplomacy, compromise, mutual understanding	0
6	Domination, exploitation, oppression, imperialism;	19
	Trade, settlement, development, modernization;	6
	Cooperation, development, adaptation, mutual understanding.	0
7	Struggle for independence, external intervention, struggle for independence.	18
	Cultural fusion, modernization of East, development, progress;	5

Source: own questionnaire data.

5.3.3. Perception of countries worldwide

In this part of the questionnaire, participants were asked to give an honest answer within 3 words about what terms they thought about first when taking determined countries into consideration.

When you think about African countries, what comes to your head first? Define in 2-3 words. For this question, the most repeated word was “poverty”, appearing ten times. Despite that, other related terms such as “water scarcity”, “needs” and “drought” were cited as well. That is to say that the most associated idea regarding African countries is economic deprivation and scarcity of essential resources. Other than that, the second most linked idea with the African continent was related to a disputation atmosphere, which can be confirmed by the eight times words such as “conflict”, “divided” and even “violence” were mentioned. This not only proves Africa is oftentimes associated with a conflicting environment, but also connects the continent with a threatening image. Within the same spectrum, words related to colonialism, oppression and slavery were referred to seven times, which demonstrates people tend to be very aware of the history of colonization in the continent and generally connect it to this idea. Other than that, “natural resources” was referred to twice, which does not connect it directly to colonialism, but unquestionably is linked to it in a certain level. The concepts of beautiful nature and culture diversity both appeared six times. This shows that even though several words are reporting negative sides of African countries, good images are also associated, though in a lower number of times. Under the same subject, words related to potential for development were mentioned four times, which does not represent a huge number, but it is still relevant.

When you think about South American countries, what do you think? Define in 2-3 words. The most associated idea regarding this question, with eight references to it, was culture. The mentions of the word “football”, and even the idea of “nice people” -which were observed three times each- can also be associated with the range that the word *culture* elucidates. It is interesting to note that one of the answers alludes to the fact that South American countries have “cultural ties with Spain and Portugal”, but does not have any comment on colonialism, which appeared only three times. The second most linked concept, with a total of seven

mentions, was the idea that South America is a dangerous place with events of crime in general and also political and organized crime. In the sequence, there were two other often associated concepts, which appeared five times each. One of them is -as well as in the question about African countries- poverty. The other most linked idea was regarding nature, with mentions of the Amazon Rainforest or solely beautiful and diverse nature in general. At last, it is important to note that connections with indigenous peoples and cultures were made three times, and in two of them the word “indian” was used to address it.

When you think about European countries, what do you think? Define in 2-3 words. To this question, there was a particular response that stood out the most and it was the idea of cultural diversity within European countries. It appeared fourteen times, which is more than any other answer in this part of the entire questionnaire. Although the participants connected the cultural aspect with diversity most of the times, the geographic aspect was also mentioned as varied and rich twice. Words related to development were also commonly answered (seven times), such as “modernization”, “innovation” and even the word “development” itself. This perception intensifies especially when terms such as “wealthy” and “economic power” were referred to three times. This shows that the two most associated aspects with the European continent are cultural diversity and growth. Moreover, other somewhat connected ideas also took part in the answers, such as “well-being” which can be connected to development and also security and peace. An interesting outcome was the contradiction of two different answers. While one response mentioned that Europe has a “plenteous past, decaying future”, another cited “a burdened history of wars, ethnic cleansings, now - peaceful cooperation...”. This was not only noticeable in these particular two responses, but in the totality of them. Five answers in total represented the perception of a distanced and egoistic atmosphere in Europe -concepts connected to social problems as one of the answers mentions- whilst three other replies revealed a sense of “hegemony” and “integration”, in the words of the participants. The perception of a Western dominance was also shown in the replies. Not in a particularly relevant number, since it was mentioned only twice, but even so, the participants who addressed it were incisive, suggesting that there is some kind of historical Western glory, compared to “Central European frustrations” in the words of the participant.

What is the first thing that comes to your head when you think about Asian countries? Define in 2-3 words. Here, the most frequent idea associated with Asia was quick development and innovation, appearing eleven times. Other words -cited five times- regarding a strong economy also took part in this matter. Although the question was posed regarding the entire continent, some of the words related to economy and growth were directly associated with

China. Within this spectrum, there were also mentions about high-technology innovation. Although the majority of economic perceptions were about growth, some participants noticed an existing gap between the wealthy and the poor in the region, which was touched upon twice. Also, participants also mentioned twice a “qualified labor force”, whilst another answer regarded the exploitation of labor. The second most mentioned aspect was the overpopulation in Asian countries, which was oftentimes referred to as “crowd”. Another frequently associated concept was the highlight of a cultural strength in the continent, cited seven times, from which, five were connected to an ancient heritage idea. There were also allusions to “sex slaves” in the words of the participant and prostitution as well, appearing once each. Regarding the vocabulary of the participants, the word “exotic” appeared twice.

What did European expansion bring to the world? Define in 2-3 words. Words related to colonialism, exploitation and suffering were the most salient in response to this question, appearing thirteen times. It shows that colonial history is an inevitable subject for the participants when it comes to European legacy. This was followed by terms connected to culture as the second most cited idea -appearing eleven times- in which the majority of them were referring to Europe as responsible for spreading new habits worldwide, as one participant mentioned “cultural exchange”. This is related to the concept of globalization, which was mentioned five times. Globalization is connected to the idea of Europe being a diffuser of not only cultural habits, but also economic habits. This is suggested by the participants seven times, as they mentioned “economic power” and “development” also deriving from European expansion. One single answer well summarized what the results of this question showed; the participant responded: “positive things (e.g. cultural exchange, economic development, technological advancements) and also negative things (e.g. destruction of indigenous cultures, exploitation of communities. This response makes a counterpoint between two different aspects of European expansion, which was observable in the totality of answers. It puts on one side the development, technology, and globalization and in the other, the exploitation, colonialism and disruption brought with it.

5.3.4. Colonial language as communication

Our last two questions for the participants were about their perceptions on the usage of colonial language, in which they were given examples to better understand the inquiry. This was a

question to be answered on a scale from one to five, as shown in *Figure 7*. One represented “There is no use of such vocabulary” and five represented “It is frequently used”.

17. To what extent do you think the use of words such as "indian" instead of "indigenous", "tribe" instead of "community", "civilized", "uncivilized", o...savage" still influences the contemporary discourse?
23 respostas

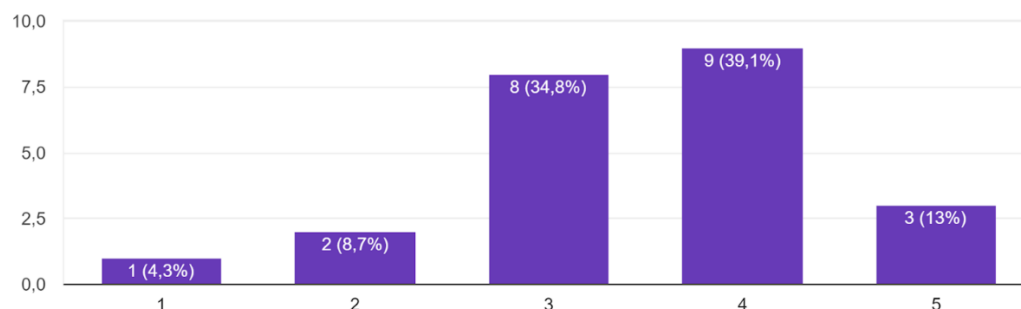


Figure 7: Question 17 results.

Source: Own questionnaire data, generated automatically by Google Forms.

Only three participants marked the options which mean that there is little use or no use at all of such vocabulary. Eight participants were neutral in regard to this, which is to say that the notion of this vocabulary is not a current subject of perception. Twelve participants affirmed to perceive colonial vocabulary to be present in contemporary discourse. The succeeding question inquired about where the participants perceive this vocabulary the most, if perceived at all.

Regarding question 17, where are these words used the most? (e.g. school, media, work...) The most salient responses regarded media, mentioned nine times, private interpersonal conversations, mentioned four times and work, mentioned three times. Regarding the personal conversations, participants alleged that the majority of people do not perceive the offensive meaning behind these words, so they use them in their everyday lives. Overall, these results show that people not only observe that this type of vocabulary is used but are also able to identify that the media is where it appears the most.

6. EVALUATION

The outstanding finding of this research was that participants from Focus Group A, all coming from former dominated and/or colonized countries tend to have a much wider and profound

perception of what colonial heritage actually means in contemporary times. Throughout the two focus groups, we could observe that students who have lived in once colonized environments can see with clarity the consequences of colonialism in their countries or even personal lives. Whether it is related to social and economic aspects, for instance, a still recovering economy or to the existing gap between the wealthy and powerful and the poor areas of each colonized country. In relation to that, it was also possible to notice that the participants of Focus Group A were highly more engaged in the discussion, which can be explained simply by the fact that they had several more examples to share, especially about the stereotypes and media portrayals aspects.

It is worth noting that the stereotypes mentioned by Focus Group B were shared with not half with the weight as did the ones shared by Focus Group A. Oftentimes, participants of Focus Group A have been associated with terrorism, war, poverty and have been seen as a threat, with the strong and constant contribution of the media to build these kinds of preconceptions. Whilst participants of Focus Group B mentioned being seen as “cold”, or not welcoming, and also associated with being racist towards other origins. The relatively limited responses in Focus Group B hint at varying levels of awareness and interaction with media stereotypes among different groups of students. It is worth noting that the lighter engagement with stereotypes in this group does not diminish the significance of the media's role in shaping perceptions of national identity.

Although participants of both focus groups did not seem to differ in the majority of the questions related to colonial legacy, Focus Group B tended to use and select words which seemed to alleviate the negative weight of colonization. Two different concepts are worth mentioning in relation to the alleviating vocabulary: cultural *fusion* and cultural *exchange*. According to the online Collins Dictionary, the word *fusion* means that something is created out of two combining factors, while the word *exchange* means when two parties give each other something at the same time (Collins Online Dictionary, no date, no page). With that said, the word *exchange* implies a meaning of making a trade or deal, which is why Focus Group A thought the word *fusion* to be more appropriate to the question of merging the cultures from the colonizers and the native peoples of each country. According to the participants, the word *fusion* implies that one culture -the native's one- disappeared into another (the colonizers' one).

Regarding the questionnaire, even though the results revealed a relevant perception about the colonial legacy on the world, the opened questions showed how Europe is repeatedly more associated with the ideas of culture, culture diffusion and economic development. While the question about the reasons for categorizing countries as undeveloped showed awareness about

the issues and consequences of colonialism, -which was also shown on the open question about european expansion- participants do not seem to always directly associate colonialism and imperialism with the European growth and rapid development. In regard to that,

this ‘disappearing act’ of Africa’s place in the very construction of a European community is representative of the larger historical amnesia that continues to reproduce Africa’s ‘underdevelopment’ from an ahis-torical perspective. This historical amnesia is co-constitutive of how the EU imagines itself as a global actor and power; ‘by forgetting [its] colonial past and successfully entrenching the myth of its own “virgin birth” (Nicolaïdis, 2008, cited in Fisher Onar and Nicolaïdis, 2013 p. 292).

Also, Sabaratnam adds “European countries were able to generate wealth, industrialisation and development through the exploitation of the resources and people of their former colonies” (Sabaratnam, 2011 p. 787-788). It was noticed as well that even though African and South American countries are associated with cultural diversity, there seems to be a strong link between peoples' imaginary of these countries with poverty and dangerousness.

Through the questionnaire, we could observe that not only did participants observe colonial discourse/language being used in informal conversations, at work and mainly in the media, but it was noticeable that even the participants used this type of language in the responses. The definition of colonality can be seen as the

classification of people in terms of the colonality of power and gender, but also the process of active reduction of people, the dehumanization that fits them for the classification, the process of subjectification, the attempt to turn the colonized into less than human beings. (Lugones, 2010, p. 745, cited in Boonzaier, 2017 p. 472).

Examples are “exotic” as in referring to Asian countries, “indian” as in relation to indigenous communities and even reducing the whole first perception of African countries to the race classification of “black people” in the words of two participants. As Chimamanda Adichie addressed in her ted talk, “And the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story” (TED, 2009, 00:13:14).

7. CONCLUSION

The insights gained from Focus Group A, Focus Group B, and the questionnaire with professors shed light on how stereotypes, media portrayals, understanding of colonial language, and the colonial legacy on the world impact perceptions and experiences. In Focus Group A, participants expressed their frustration with media-driven stereotypes and the negative portrayals of their home countries. They emphasized the need for a more accurate and nuanced representation of their countries in the media. The discussion on colonial language revealed the participants' awareness of the ongoing impact of colonization on contemporary communication and discourse. They recognized the importance of contextualizing historical events and terms related to colonization. In Focus Group B, participants discussed stereotypes and media portrayals, with a specific focus on German stereotypes. This group provided additional perspectives on how regional stereotypes can shape perceptions of a country. The questionnaire with professors added an important dimension to the discussion. When it comes to the perception of colonial legacy, participants expressed a range of views. While some associated colonialism with concepts like "decimation," "territory take-over," and "oppression," others linked it to "belonging," "roots," and "community." These divergent responses highlight the complexity of the topic and the varied perspectives people hold. The perceptions about countries worldwide revealed intriguing stereotypes and associations. African countries were frequently linked to terms like "poverty" and "conflict," while South American countries were associated with "culture" and "danger." European countries, on the other hand, were primarily related to "cultural diversity" and "development." Meanwhile, Asian countries were characterized by "quick development" and "cultural strength." These associations reflect a mix of positive and negative stereotypes, underlining the diversity in perceptions of different regions. This combination of stereotypes, media portrayals and different perceptions are inevitably elements of communication, in the sense that all of them, conscious or not, carry messages that are shared to our society.

Finally, participants' perceptions of colonial language usage indicated that the majority of them perceived colonial vocabulary to be present in contemporary discourse, primarily in media and personal conversations. This suggests that while some individuals may not intend to use offensive language, they may inadvertently employ colonial terminology in their daily interactions. The fact that colonial language remains prevalent in the media highlights the importance of raising awareness and promoting more conscious language choices. Language-wise, the term postcolonial does not imply much posteriority in its sense, since there is still too

much of the contemporary communication connected to colonial discourse, language, and diminishing media portrayals about colonized countries, which are all tied to the Eurocentric vision. Eurocentered viewpoint still prevails, not necessarily in a way that erases the colonial period, but in a way that emphasizes European triumph over the consequences and lingering effects that it had on colonized countries.

Nonetheless, we hope the research findings will open a discussion regarding how communication is affected by colonial discourse and facilitate the dialogue within the BBU community about the issue.

8. SUMMARY

“...to the high hill the captain named it - the Monte Pascoal and to the land- A Terra da Vera Cruz” (De Caminha, 1500, p. 1. Translated by author). This is an excerpt from the Letter of Pero Vaz de Caminha, written to Manuel I of Portugal, describing the first impressions of the so-called New World, when the Great Navigations first arrived in the territory of Brazil. This represents the kind of speech used: strong, assertive and with a sense of domination even in the first minutes of contact to the “just found” land. Even though this is seemingly an innocent piece of discourse, it did not stop there. Such implied domination allowed colonizers to formulate terms for anything considered unknown or strange. The question here is whether this colonial vocabulary truly belongs to the past or if its influence still lingers in contemporary communication, more specifically, in the context of Budapest Business University students and professors. For our research, we led two focus groups; one with students coming from former or current colonies or countries that have been under domination of others and one with students coming from countries that have had or still have colonies. As a complement, we also conducted an online questionnaire with the professors from the university. Our aim is to have a better understanding about the presence of contemporary colonial discourse and find how Budapest Business University students and professors perceive it according to their background context, such as nationality.

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APPENDIX

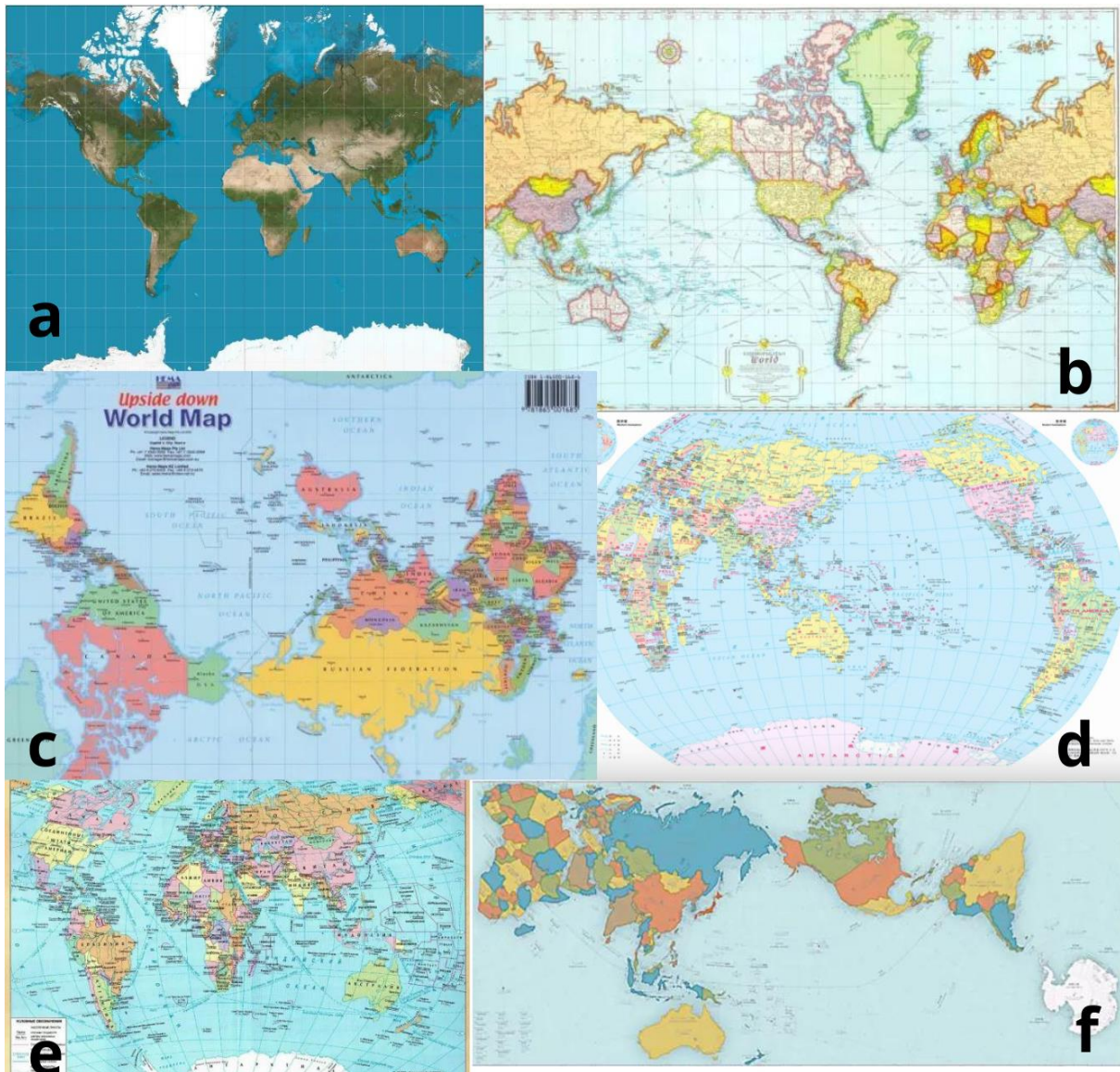
Focus Groups Questions

1. For the first question, we asked students from both focus groups: *What kind of strange/uncomfortable situation have you experienced being a foreigner?*
2. The second question was: *When you say your nationality, have people ever reacted in a weird way?* We asked the students to hold between one to five fingers up and, in case of a positive answer, we asked them to share examples.
3. For the third inquiry, we handed blank sheets of paper to the students and asked them to write down stereotypes about their countries that they would like to debunk or change.
4. The fourth question was: *In the classroom, do you feel like some professors have misconceptions about the situation of your countries?* We then asked the students to hold between one to five fingers up and, in case of a positive answer, we asked them to share examples.
5. The fifth question was: *How do you think the media portrays your country and its history? Does it reflect your own experiences and perspectives?*
6. *When you think about colonization of countries or domination, what words come to your head?* For this question, we provided the students with several pieces of paper with the words: mutual understanding, trade, progress, conflict, invasion of territories, colonial oppression, cultural fusion, slavery, violence, exploitation, cultural exchange, modernization, negotiation, imperialism, progress, and diplomacy. Then, we asked them to rearrange those pieces of paper in two categories: words that could be associated with the historical process of colonization and words that could not.
7. For this question, we presented the statement: *The 12 of October is a National Holiday in Spain as "Day of Hispanity", which celebrates the arrival of Christopher Columbus in the Americas.* Then we asked: *do you think that such holidays are important? Why?*
8. For this question, we presented the following statement to the participants: *The Brazilian flag still carries the Portuguese Royal Family's colors.* We provided pieces of paper with the words: pride, roots, implicit domination, scars, belonging colonial heritage, homage, and community. Subsequently, we asked them to once again rearrange the words in two categories: related and unrelated to the statement.
9. Specific questions:
 - a. How do you think the fact that your country was once under the domination of others affected its economy, and overall, its life? (Focus Group A)
 - b. How do you think the fact that your country once dominated others affected its economy, and overall, its life? (Focus Group B)
10. Why are most European countries considered developed / how were countries able to have such good economic resources?
11. For the final question, we showed students visual representations of the globe (Figure 1-6) and asked what their thoughts were on these different ways of depicting the world.

Questionnaire sheet

- 1) Why are most European countries considered developed / how were countries able to have such good economic resources?
 - a) Geographical location, trades, well-civilized society;
 - b) Expertise, technic, logistics;

- c) Invasion of territories, imperialism.
- 2) Why are developing or undeveloped countries categorized as so?
 - a) Internal conflicts, wars, savagery, lack of cooperation;
 - b) External influence, imperialism, colonialism;
 - a) Corruption, bad management, disorganization.
- 3) The total population of Brazil is 214,3 million, of which 1,7 million are indigenous people.
 - a) Decimation, catechization, territory take-over;
 - b) Natural processes, civilization, culture abdication;
 - c) Immigration, voluntary exit, indigenous diaspora.
- 4) The Brazilian flag still carries the Portuguese Royal Family's colors.
 - a) Scars, implicit domination, colonial heritage;
 - b) Belonging, roots, community;
 - c) Showing respect, pride, homage.
- 5) On 12 of October of 1492, Christopher Columbus' fleet first arrived in The Americas, in the piece of land now named Turk's Island, opening the way for new European incomes.
 - a) Discovery, expansion, civilization, progress;
 - b) Oppression, conquest, domination, exploitation;
 - c) Encounter, exchange, cooperation, understanding.
- 6) Indian Independence Act: The division of British India into independent nations, India, Pakistan and Bangladesh, in 1947.
 - a) Independence, nation-building, self-determination, progress;
 - b) Communal violence, displacement, conflict, forced immigration;
 - c) Negotiation, diplomacy, peaceful coexistence, mutual understanding.
- 7) Algerian War of Independence: The conflict between the Algerian National Liberation Front (FLN) and France.
 - a) Colonial oppression, resistance, violence;
 - b) Liberation, independence, nation-building;
 - c) Negotiation, diplomacy, compromise, mutual understanding.
- 8) The Dutch first arrived in South Africa in 1652, and later on, in 1806 the British took its land until 1961.
 - a) Domination, exploitation, oppression, imperialism;
 - b) Trade, settlement, development, modernization;
 - c) Cooperation, development, adaptation, mutual understanding.
- 9) Laos was a French protectorate from the 19th to the 20th century.
 - a) Cultural fusion, modernization of East, development, progress;
 - b) Cultural exchange, cooperation, mutual understanding;
 - c) Struggle for independence, external intervention, struggle for independence.
- 10) Regarding the pictures shown below, do you think there is a correct way of graphically representing the world? Please explain why.



Source: Domestika Website (<https://www.domestika.org/pt/blog/6612-5-mapas-e-5-visoes-bem-diferentes-do-mundo>), slightly changed by authors)

- 11) The 12 of October is a National Holiday in Spain as “Day of Hispanity”, which celebrates the arrival of Christopher Columbus in the Americas. Do you think that such holidays are important? Why?
- 12) When you think about African countries, what comes to your head first? Define within 5 words.
- 13) When you think about South American countries, what do you think? Define within 5 words.
- 14) When you think about European countries, what do you think? Define within 5 words.
- 15) What is the first thing that comes to your head when you think about Asian countries? Define within 5 words.
- 16) What did European Expansion bring to the world?
- 17) To what extent do you think the use of words such as “indian” instead of “indigenous”, “tribe” instead of “community”, “civilized” and “uncivilized” or “savage” still influences modern discourse in your region? (1-5)
- 18) Regarding question 17, where are these words used the most? (e.g. school, media, work...)