

Appendix A: Umphien Mai introductory statement

Hello. I am _____. I am doing some research on a project about communications in the refugee camp. The project is being sponsored by Ohio University in the United States.

The principle researcher for this project is Lisa Brooten, who is now living in Mae Sot. Lisa used to live with the Karen from 1989 to 1992. First she lived in Huaykaloke camp, where she taught in Kaw Moo Rah High School, and later in Pwe Baw Lu, where she taught at the Karen Teacher Training College (KTTC). She is now doing this research as part of her doctoral dissertation (Ph.D. degree). We are trying to learn about the communications situation for the Karen refugees. We want to learn who has access to what kinds of communications technologies and what kinds of information, and what kinds of technologies or information the refugees want or need.

We would really appreciate your help with this research. The interview will take approximately one hour. We will not ask you for any identifying information, and your name will never be used.

If you agree to participate, you have several other rights:

- your participation is voluntary
- you are free to refuse to answer any question at any time
- you are free to stop the interview at any time

The information from this interview may be included in the final research report, but your name will never be recorded or used in any way, and no other identifying characteristics will be included in this report.

Will you agree to participate?

Appendix B: Umphien Mai interview protocol

Introduction read and agreed to: Yes _____

Date:

Time at start of interview: _____ Time at end of interview: _____

1) Person's sex:

2) Age (or approximation)

3) Ethnic background of mother:

Ethnic background of father:

Person's self-identified ethnic background:

4) Residence pattern: (identify whether each place is a small, medium or large place, a village, town, camp, or rural area)

born in _____	lived there until _____	description _____
_____	until _____	_____
_____	until _____	_____
_____	until _____	_____
_____	until _____	_____
_____	until _____	_____

How long have you been a refugee?

5) birthplace of mother (describe it):

birthplace of father (describe it):

Place for any comments (continue on the back of this sheet):

6) Birth order (circle one): 1st 2nd 3rd 4th 5th 6th Other: _____

7) Brothers:

present age _____ now lives in _____ (describe) _____
 present age _____ now lives in _____ (describe) _____
 present age _____ now lives in _____ (describe) _____
 present age _____ now lives in _____ (describe) _____
 present age _____ now lives in _____ (describe) _____

8) Sisters:

present age _____ now lives in _____ (describe) _____
 present age _____ now lives in _____ (describe) _____
 present age _____ now lives in _____ (describe) _____
 present age _____ now lives in _____ (describe) _____
 present age _____ now lives in _____ (describe) _____

9) Parents:

mother's age _____ OR died in what year _____ your age then _____
 father's age _____ OR died in what year _____ your age then _____

mother's occupation _____

father's occupation _____

10) marital status: single ___ married ___ divorced ___ widowed ___ remarried ___

ethnicity of spouse _____

11) respondent's education – highest level:

(emphasis/specialty, if any):

[can he/she read and write?]

12) occupations held (from previous to current or most recently held):

13) children (ages and gender):

(if children have died, ask for reasons if it is possible to do so with sensitivity)

age _____ gender _____ now living where? _____

age _____ gender _____ now living where? _____

age _____ gender _____ now living where? _____

age _____ gender _____ now living where? _____

age _____ gender _____ now living where? _____

14) religion:

How often do you worship?

15) What things that you own are most important to you? (please list about 5 or so)

Why are they important to you?

16) How do you find out about what happens in the camp?

How about what happens in Bangkok?

In the border areas?

In Rangoon?

In the rural areas of Burma?

17) Journals/magazines/newspapers

Do you ever read journals, magazines or newspapers?

(If not) Why not? (if appropriate:) How do you feel about not being able to read them?

(If so) Which ones can you get?

Where do you get them? (Ex: from whom?)

How often do you read them? (be as specific as possible)

Do you have any examples here that you can show me?

Which are your favorites? Why?

Can you give me an example of an article or journal you have read recently that was unusual or especially memorable?

How did you feel about that?

How would you feel if you couldn't read these journals/magazines/newspapers?

18) Radio

Do you have a radio? (If so, can I see it?)

Do you ever listen to the radio somewhere else (besides at home)? Where?

(If no radio access) How do you feel about not being able to listen?

(If listens) How often do you listen? (be as specific as possible)

Does anyone else in your house listen? If so, how often?

What stations/programs do you listen to?

Which are your favorites? Why?

How would you feel if you couldn't listen to the radio?

Can you give me an example of a program that you heard recently that was unusual or especially memorable? What was it about?

How did you feel about it?

19) TV/videos/movies

Do you ever watch TV? Videos? Movies? Where?

What kinds of shows are your favorites? Why?

How would you feel if you couldn't ever watch these shows?

Can you give me an example of a show you saw recently that was unusual or especially memorable? Tell me about it.

How did you feel about it?

20) Telephone

Do you now or did you in the past have access to a telephone? (If so) Where?

What about e-mail or the Internet?

(If not) How do you feel about not having access?

(If so) How often did/do you use it? (be specific)

Who do/did you receive calls from?

(If e-mail or Internet) Who do you send or receive messages from?

What do you use the Internet for?

Are/were there any limitations on your use of these technologies?

How would you feel if you didn't have access to the telephone/e-mail/Internet?

21) What kinds of information do you want or need that you cannot get?

How do you think you could get this information?

22) Is there anything you want to say that we haven't asked you about, or you want to say more about?

Appendix C: Introductory statement for open-ended interviews

My name is Lisa Brooten, and this interview is part of the research for my doctoral dissertation in international telecommunications, which is sponsored by Ohio University in the United States. The research examines the use of communications among various groups working for change in Burma. If you agree to do this interview, I need to inform you of your rights during the interview. First of all, the interview is entirely voluntary. If you want to stop at any time during the interview, we can stop. Also, if there's anything I ask you that you don't want to answer, or you can't answer for whatever reason, you can just tell me. Okay?

(If the respondent says yes) We also need to figure out the best way to identify you. You can use your name or a pseudonym, or you can remain anonymous. We can also use a mixture of methods, so that if you decide to use your name, but then there's some part of the interview that you want to remain off the record, or for which you feel more comfortable remaining anonymous, then you can just tell me. If a sensitive topic comes up, for example, and you don't want to be quoted, just tell me. As long as you tell me on the tape, then when I make the transcript I'll know not to use that part. So what would you like to do?

(Respondent answers)

I also need to know how to identify your group association. Would you like to use the name of your organization?

(If so, make sure to get the name of the association(s) the person is affiliated with, the person's official title within the organization(s), and the proper spelling in English of the person's name)

BROOTEN, LISA B. Ph.D. March 2003.
International Telecommunications

Global Communications, Local Conceptions: Human Rights and the Politics of Communication Among the Burmese Opposition-in-Exile (416 pp.)

Director of Dissertation: Drew O. McDaniel

This study examines the impact of new information technologies (NITs) on the Burmese opposition movement-in-exile based in Thailand. The intent of the research is to determine whether NITs, primarily computers and the Internet, are helping to reduce, maintain, or intensify ethnic conflict within the movement. The study explores implications for political mobilization by examining what groups within the movement have access to which technologies, and how these groups understand and use global media and the discourses they produce. The research is a multi-sited ethnography conceived within the epistemological framework of standpoint theory, providing an empirically grounded exploration of the Burmese opposition movement in both its local and global contexts. It employs participant observation, in-depth interviews and discourse analysis to examine the impact of global communications at the local level. The work begins with an historical examination of the development of the modern state in Burma, which provides the context for exploring how militarization, gender and ethnicity have affected the development of nationalisms and conflict defined largely as “ethnic” in nature. This is followed by a discussion of how the history and current state of communications both inside and outside Burma constrain attitudes toward the possible uses of communications technologies and media among the opposition-in-exile. An overview of opposition media investigates the degree to which these media have opened

a space for dialogue between groups. Interviews with opposition activists and refugees from Burma demonstrate how the Burmese regime's militaristic values are both perpetuated and countered within the opposition movement itself. The research finds that the introduction of NITs and patterns of foreign funding have reinforced existing hierarchies within the opposition movement. Finally, this study demonstrates how the "local" reinvents the "global" through the use of a global discourse of human rights which acts subtly but powerfully to shape social conventions within the movement. This results in an unstated hierarchy of human rights that perpetuates the inequitable gender and ethnic composition of the opposition political groups and the hierarchy of access and use of technologies among these groups.

Approved: _____

Signature of Director