

**P1 interview transcript (9<sup>th</sup> May 2019, at his house)**

1. JC: Hello P1
2. P1: Hello Jacopo
3. JC So, just to talk about what we are going to be doing now, we're gonna kind of go
4. through your notes first
5. P1: Yes
6. JC: And then we have a look at some of them a bit more details and then we just talk
7. about bits connected to what you watched and other things hopefully
8. P1: OK
9. JC: So, hopefully, as I said I won't take more than 1 hour, I really hope so. So, thanks very
10. much again for doing this, I really appreciate it.
11. P1: No problem
12. JC: We are not gonna really touch much on the first section, the *general viewing* bits,
13. because I guess that's more kind of to find out how people watch this kind of stuff
14. P1: Yeah
15. JC: But the first thing that kind of interested me is the kind of documentary that you
16. chose
17. P1: Yes
18. JC: It's like, you know, you, you wrote that, you know, it's "intrigued and to learn.
19. Inspiration to travel"
20. P1: Yeah
21. JC: erm, and your interest I guess. Was is a lot with travelling that was this documentary,
22. did you find or did you think it was going to be more about travelling and less about
23. other things
24. P1: erm, no not really. So, through travel I was quite interested in Myanmar, or Burma,
25. somewhere I went to to get visa renewal and there was always this mystery and intrigue
26. JC: so, you've been there?
27. P1: yes, well I've only crossed the border...
28. JC: or at least just to get...
29. P1: to renew my visa for Thailand for another 30 days. Yeah, it's always somewhere that
30. has been like, I think I've mentioned before, behind closed doors. We don't know much
31. about Burma, they don't know much about us. Or that's the perception. So yeah, it was a
32. lot about travel but also the political situation, which resulted in the Rohingya crisis they
33. are currently
34. JC: so, that's somewhere you would like to go as well [at some point
35. P1: [Yeah definitely, yeah I kind of wish I

Commented [CJ(1): Instrumental motivation (from questionnaire)

Commented [CJ(2): Prior contextual knowledge

Commented [CJ(3): Prior contextual knowledge

Commented [CJ(4): Instrumental motivation

36. had gone there earlier, whilst it was more off the beaten track. I'd like to travel there  
37. now, but, I think, you see, like North Korea, you see, there's areas you... tourists can  
38. travel to

39. JC: Yeah

40. P1: Yeah, so I'd love to go there

Commented [CJ(5): Instrumental motivation

41. JC: So, when you kind of went over the border, was there already [unclear] also that kind  
42. of dictatorship or

43. P1: No, that was under the military, it was back in 2002, 2003. But Thai [tourists?],

44. obviously people stayed in Thailand longer than they're entitled to, that's quite frequent.

45. So I just needed to extend my visa so that I could stay longer without a...

46. JC: Yeah

47. [dog comes in and we joke for a few seconds about it]

48. JC: OK, so you were interested already in Burma

49. P1: Yeah

50. JC: But you say you'd kind of heard about this programme in particular from [friends?

51. P1: [Yeah, I

52. watched a Simon Reeve's documentary on Russia ages ago, I was talking with a friend

Commented [CJ(6): Generic expectations

53. and he recommended that I'd go back... 'cos I watched the most current one because it

54. happened to be on TV, at the time I was watching TV, so talked about with a friend and

55. he was like "Oh, you should watch more of these series" and just flicking through it I saw

56. the one on Burma. It appealed the most to me at the time, as somewhere I had a

57. previous interest in

Commented [CJ(7): Instrumental motivation

58. JC: Cool, so you didn't really speak about this particular programme with your fr.. with

59. somebody else before watching it

60. P1: We did talk about there being one on Burma but we didn't specifically go into the

61. details. We were just talking about the sort of areas he'd covered and visited, he'd

62. done series on Africa, I think about South America, etc.

Commented [CJ(8): Generic expectations

63. JC: Cool

64. P1: We did touch a tiny bit on it, but, you know, just generalisations, just for a little bit, so

Commented [CJ(9): Prior discursive knowledge

65. JC: Yeah. So, although before watching it, you kind of hadn't had an idea that they would

66. talk about the Rohi.. I struggle to pronounce, the Rohingya [/ga/]

67. P1: Rohingya [/dja/]

68. JC: Rohingya [/dja/] crisis

69. P1: I think that's how you pronounce it. Yeah I did. I saw... because it was quite

70. contemporary, I knew that was a recent crisis or issue, I did expect him to touch upon it a

Commented [CJ(10): Prior specific knowledge

71. bit. I didn't think the focus was gonna be mainly on [that

Commented [CJ(11): Generic expectations (not met)

72. JC: [alright, OK

73. P1: Because what I didn't know before was that it was an episode in a larger series about  
74. Burma. So, this specific one was mainly about Rohingya and, the sort of political, religious  
75. divide currently

Commented [CJ(12)]: *Generic expectations*

76. JC: so, this guy, this Simon Reeve, I know nothing about this guy. Is this the kind of stuff  
77. that he normally does? So, is it normally fairly political [this felt to me like quite political  
78. sort of

79. P1: [yeah, I think it's more like compassionate

80. to the country]

Commented [CJ(13)]: *Preferred reading/ generic expectations*

81. JC: alright

82. P1: so, it's less of... he's not going in from a... it's not like a tourist programme, travel

83. holiday

Commented [CJ(14)]: *Generic expectations*

84. JC: yeah, I definitely didn't have that feeling

85. P1: he's not trying to sell, he's trying to give people a real insight into what is going on in

86. that country at the time or, probably, enlighten people on what the current situation is.

87. So, I wouldn't say he's overtly political, but he's just honest, and it's more genuine

88. insight, it's not just glazing over the tough issues

Commented [CJ(15)]: *Preferred reading*

89. JC: and have you actually watched the second part already?

90. P1: No, I haven't,

91. JC: No, are you going to?

92. P1: Yeah, I didn't wanna conflate the two... but I'll definitely be [watching the rest

93. JC: [definitely watch it

94. P1: yes, because he's just touched upon part of that country and the history and I'd like to

95. move onto the next bit, where he talks a lot more about the military and their reign

96. JC: yeah, indeed. OK, so that's what you were kind of expecting then, talking about "an

97. oppressive government and previous rulers"

Commented [CJ(16)]: *Prior specific knowledge (from questionnaire)*

98. P1: yeah, so like the colonial

Commented [CJ(17)]: *Content expectations (not met)*

99. JC: were you expecting that as well, then?

100. P1: yeah, I thought that would be touched upon because, obviously, my understanding of

101. the current situation is all related to the history of the country and yes, so I did

Commented [CJ(18)]: *Prior knowledge*

102. JC: so, you were aware about that before, like, that it was part of the British empire?

103. P1: yeah, yeah because at school I was quite interested in the colonial empire, Rudyard

Commented [CJ(19)]: *Ideology/ prior knowledge – check out this example textbook [https://issuu.com/15brauerm/docs/the\\_british\\_empire\\_and\\_the\\_conquest\\_of\\_burma](https://issuu.com/15brauerm/docs/the_british_empire_and_the_conquest_of_burma) (accessed on 11th June 2019)*

104. Kipling and all those references relate back to Burma

105. JC: Ah OK, so it would be, like, back to school days, I mean your knowledge about all of

106. this

107. P1: So, yeah, about the empire. That always interested me, not in a... not like I'm mad on

108. the British empire but as a kid I was like "oh, that's quite cool about the British empire, it

109. stretches across the world", before you learn about the travesty of the empire. So, yeah,

Commented [CJ(20)]: *Ideology (aware of the "travesty")*

110. it's always been... those countries have always been something very interesting and their

111. current political situation or economical/financial, just what those countries are like now

112. JC: yeah. and between that kind of times, like school time and now that you've watched

113. this documentary, how else did you hear about Burma or kind got to know bits about

114. Burma

115. P1: erm, I guess maybe I learned about Burma when I travelled to Southeast Asia when I

116. was younger and it's on the triangle, you know, with Cambodia, Thailand and Vietnam, I

117. think. So, it's very much in reach of all those countries, but it's something I couldn't travel

118. into. So, that planted a little bit of seed for my knowledge of that place.

119. JC: so, did you read bits or [on the internet

120. P1: [erm, what since?

121. JC: yeah, or..

122. P1: in the news, it's quite relevant. I've always often wondered about the difference

123. between Myanmar and Burma. I was never really sure of the...

124. JC: Which comes up as well, doesn't it?

125. P1: Yeah, he does. He mentions... I didn't really know, should I be saying Burma? should I

126. be saying Myanmar? which is... which would they approve of?

127. JC: Yeah, that was quite interesting actually

128. P1: Yeah, because I didn't realise it was... I thought that was a name they had before

129. Burma, before the colonies, but it turns out that's the name the military choo... or the

130. militia chose without a referendum

131. JC: Was it called Burma during the British empire then?

132. P1: Yes. So, for what I've read previously, I think Burma somehow related back to the

133. Belgian language, but through our British colonial reign, yeah. I think Burmea or Burmese

134. and they called it Burma from that range

135. JC: it is a cat, isn't it?

136. P1: yeah

137. JC: Burmese cat

138. P1: wondered what that was from

139. JC: and then, what does it say there [looking at handwriting on the questionnaire]

140. P1: "now borders are more open, people are more liberated"

141. JC: OK, so again, that was something that you sort of expected to see, knowing what the

142. sort of contextual [circumstances

143. P1: [yeah, as a preconception, I thought, right, obviously, borders are open,

144. there's a gateway of information and opportunity coming in and out of the country

145. JC: and did the documentary seem to kind of confirm that?

146. P1: No. [inaudible 09:46], really, but it's only based on this episode. My initial thoughts

Commented [CJ(21): Instrumental motivation/ ideology

Commented [CJ(22): Prior knowledge

Commented [CJ(23): Prior knowledge

Commented [CJ(24): ideology

Commented [CJ(25): Prior knowledge + evidential effects

Commented [CJ(26): Prior knowledge

Commented [CJ(27): Ideology and content expectations (from questionnaire)

147. were some of the cities...can't remember what the capital was called, [Lancan?] but it  
 148. seems like the cities, there they have the benefits  
 149. JC: Yangon, where they were in?  
 150. P1: Yes, where they filmed, there they have the benefits of having open border there,  
 151. financial districts, etc., industries. But it didn't really seem throughout the country they  
 152. benefit from that liberation  
 153. JC: So, then you watched it. Was it an easy watch?  
 154. P1: Yeah, I enjoyed it thoroughly  
 155. JC: Was it like... did you just watch it from the beginning to the end or was it interrupted?  
 156. P1: Near enough, I think I did have a one toilet break, just slashed through  
 157. JC: a physiological break  
 158. P1: had to stretch out a couple of time because I was getting cramp, but that's old age.  
 159. But yeah, I could have watched it straight through and I thought it was really engaging, I  
 160. don't know if it's aimed at people like me, but yeah, it pulled me in  
 161. JC: that's cool. And, I mean, when you put down some words and phrases to describe  
 162. impressions and feelings, you put "sympathy to the cause of the Rohingya"  
 163. P1: Yeah, definitely  
 164. JC: erm "shocked at the scale of the issue and how it is not a recent issue"  
 165. P1: completely. I thought it began last year, basically. I didn't know that this is been going  
 166. on for decades and they had sort of lived in apartheid in a different area of Burma. Yeah,  
 167. I was quite mind blown to know, I thought why didn't we know this previously? Why  
 168. have I got no prior knowledge of this?  
 169. JC: So, you reckon you can kind of call it apartheid as in..  
 170. P1: Yeah, that's one... He said in effect it is like, yeah, apartheid they were living. This is  
 171. where they live, they don't interact beyond that and that seemed to be fine. But clearly it  
 172. wasn't because people had been moved into this refugee camp since the '70s I think he  
 173. mentions. Yeah, so the Muslims, who are the Rohingya Muslims, they don't interact with  
 174. the rest of the country, they don't go into the, I don't know, the other districts, they  
 175. don't... they live within their region and not beyond that. That's how I interpreted it  
 176. JC: and yes, "surprised by the existence of militant Buddhists monks"  
 177. P1: yeah, that was, you know, you always think as Buddhism as like completely peaceful  
 178. faith, at one with everything. When you're thinking of reincarnation and it's something  
 179. that can go... a faith that can go hand in hand with any sort of religion, you don't think of  
 180. it as a... yeah, you don't think of wars that have been started by Buddhism like you do  
 181. with Christianity or Islam and various others. So, I was shocked by that, I just thought  
 182. they were peaceful people. In my mind I didn't think about them as politically active, I  
 183. guess. I thought they were separate to that, although, as I said, in Tibet they've had their

Commented [CJ(28)]: ideology

Commented [CJ(29)]: preferred reading

Commented [CJ(30)]: appreciation of semiosis

Commented [CJ(31)]: appreciation of semiosis

Commented [CJ(32)]: Very interesting comment from the semiotic point of view

Commented [CJ(33)]: Ideology (from questionnaire)

Commented [CJ(34)]: Ideology (from questionnaire) – also compare with SR (lines 685-686)

Commented [CJ(35)]: Prior knowledge

Commented [CJ(36)]: Evidential effects + preferred reading (including ideology of the programme)

Commented [CJ(37)]: Preferred reading + ideology

Commented [CJ(38)]: Compare with SR (lines 367-368)

184. struggles there but it was mainly peaceful protests for what I remember

185. JC: I guess it was sort of the other way around, I mean Buddhism is probably like a

186. [inaudible]

187. P1: yeah, exactly they were persecuted by the Chinese government for their faith

188. JC: sure. And “disappointed that liberation progress doesn’t appear to have happened

189. beyond the city”. Ah, OK

190. P1: Yeah, we touched upon that earlier. I thought that everything... everyone would be

191. benefitting from the reopening of the border. It doesn’t look like the transparent

192. exchange of information in the country, it doesn’t look any different to what it probably

193. looked like in the ‘30s, ‘40s, ‘50s. Not that they desire change but, the travel, the roads, I

194. guess, the trains. As you saw, the train system is dilapidated. You thought that now that

195. there is additional tourism and income, companies from outside, the Burmese would be

196. developing that infrastructure. It didn’t really appear happening

197. JC: yeah, he also made a joke, didn’t he, about the railway being the same vintage as...

198. sorry, the trains being the same vintage as the railway lines

199. P1: Yes, I do remember that joke but I can’t remember exactly how he’s worded it

200. JC: yeah

201. P1: I’ve been on trains like that in Africa. The railway Nairobi to Mombasa is still the old

202. train I travelled, like, when I was a child in the 1980s, still diesel, engines have not been

203. updated at all. It’s crazy

204. JC: actually, I mean you have travelled quite a bit, in that sense. I mean how, sort of,

205. genuine did it feel, watching that?

206. P1: erm

207. JC: I mean, what was your impression of the guy actually travelling around. Did it feel like

208. a fairly genuine representation of what it would be like or was he [

209. P1: [yeah, I thought it was

210. genuine because of the subjects he was talking with. He wasn’t talking to people involved

211. in tourism or media for the... or marketing for Burma. He was talking to, generally,

212. people who are involved in either conflict or who were affected by the regime and the

213. opening of the borders

214. JC: sure. And then this last bit, “amazed by the existence of By..”

215. P1: oh, Bagan. That crazy city that looked like Angkor Wat

216. JC: Ah, the one with the temples. Sorry, yeah, yeah, I couldn’t remember the name

217. P1: Something like 2,000 temples. Yeah, because I thought Angkor Wat was the most

218. amazing thing and then it turns out this... the scale of Bagan, however it is pronounced,

219. the size of Bristol, just 2,000 temples

220. JC: yeah, yeah, he says it’s about the size of Bristol

**Commented [CJ(39):** Prior specific knowledge about Buddhism (compare with SR, line 332)

**Commented [CJ(40):** This is an ideological parallel that is very interesting: one of the senior monks in the documentary seems to refer more to the fact that the Muslims want to keep all the land and that it is dangerous to walk around, rather than there being an actual clash of religions. Although one of the monks also frames it a bit like that, when he says that Muslims are like catfish and that out of all the other religions, the Muslims are the trouble-maker.

**Commented [CJ(41):** ideology

**Commented [CJ(42):** preferred reading

**Commented [CJ(43):** ideology

**Commented [CJ(44):** prior specific knowledge + value judgement (also in line with preferred reading about Burma’s trains)

**Commented [CJ(45):** preferred reading

221. P1: Wow, madness. And I've never ever heard of that and you think it would be on... one  
222. of the natural wonders of the world really. You know, with the pyramids, Angkor Wat is in  
223. the same scale as that. Although you don't want it ruined by tourism but you think more  
224. people... you think I'd know about it or at least would have heard  
225. JC: True, why do you think it never made it big? Kind of, tourist-wise  
226. P1: Country wasn't as open as much. The volume of people hasn't been there. It's not  
227. easy to get there. Convenience, travelling to there is not... you would have to buy proper  
228. visas and like, yeah, a myriad of reasons (3) If you think, sorry, just like on a big scale  
229. people have been travelling to the surrounding countries since the '60s, '70s, so the word  
230. trickles back. Whereas people had to sneak in, really, or they were part of an older  
231. generation who lived there, and were part of the expats or yeah, or they just... I can't  
232. think of any other reasons, but..  
233. JC: yeah, obviously it must have been more difficult to just get in and getting it out, as  
234. you said, to the outside world  
235. P1: Yeah, I'm sure it will be spoiled soon, once people start travelling in mass. I wanna get  
236. there  
237. JC: True. So, the programme met your expectations, by the sound of it  
238. P1: Yeah, I thought it was fascinating  
239. JC: and, this is what we kind of said earlier about "Simon Reeve gives the subjects the  
240. opportunity to be heard"  
241. P1: yeah, like, I think that he was... he was trying to expose a [shale?]. He didn't  
242. necessarily have a pre-assigned agenda, other than to let people be heard. That's what I  
243. think  
244. JC: Cool. Does it look like he kind of changes his mind a bit about things during the course  
245. of the programme or  
246. P1: Yeah, I think  
247. JC: does he look surprised by anything, do you think?  
248. P1: Yeah, I think he sounds like troubled when he talks to the jihadis. Like, you can see  
249. there's a conflict in him of what they're doing is clearly wrong, but if you're in that  
250. situation, you might be driven to do a similar... to a similar thing  
251. JC: Yeah, I think he said that somewhere, didn't he  
252. P1: Yeah, and... yeah you just see he's emotional when he met up with someone... that  
253. lady who he met in his previous documentary, she smuggled them into the Chin area  
254. JC: Cheery  
255. P1: Yeah, yeah, that village. Because there were genuine emotions, there's a human  
256. element to his contact with these people at an emotional level  
257. JC: Yeah, I mean you can see he is very interested in the area, not just because he's gone

Commented [CJ(46)]: appreciation of semiosis

Commented [CJ(47)]: preferred reading

Commented [CJ(48)]: preferred reading, connection with the host

Commented [CJ(49)]: preferred reading, connection with the host

Commented [CJ(50)]: preferred reading, connection with the host

258. there to shoot, if you like, but because he actually...

259. P1: I think he's just trying to get to the heart of the place, not so much an issue, but the  
260. heart of the place, the current contemporary climate there. And, also, when there's... in a  
261. country that's quite dominated with, like, right-wing media, he's trying to say "actually  
262. people doing this... this is why they're doing this". So, it's not just like "oh, I'm gonna join  
263. jihadis who have gone radical"

264. JC: which country are you talking about?

265. P1: I'm saying in the UK, so, from all our media, if you think about the BBC turning  
266. everything is "oh, they must be [inaudible]". Not right wing in the extreme, but when  
267. people talk about Muslims, perhaps, Islam, people talk about extremists. They don't ever  
268. look at what happened to them before, it's like "these people have done these terrible  
269. crimes", not why they've been pushed to that extreme. So he's uncovering that a bit

270. JC: What did you make of him wearing a keffiyeh?

271. P1: Keffiyeh?

272. JC: sometimes, in some of the...

273. P1: yeah, what that thing that goes... to be honest I just found that a bit annoying, 'cos

274. I've just seen so many travellers. Is that the...

275. JC: that's like

276. P1: the scarf?

277. JC: that's a typical sort of Muslim scarf, actually. That's the kind of... the sign of, I don't  
278. know, Palestinians, you know

279. P1: OK, no, I didn't relate it to that at all. I just thought like, a checked scarf that people  
280. use to keep dust off themselves. I didn't... actually I didn't think about

281. JC: I think, I'm not... I'll have to check it, but I thought... growing up in Italy, I think that  
282. there was this thing that if you are pro-Palestinian you may wear like [what they wear.

283. Yeah

284. P1: [like a sign. Yeah, now you

285. mention this. I thought that was... like even in Cambodia they have, like... they all wear

286. head scarves on their bikes. Lots of travellers come back and they've all got these big. No

287. I didn't know that

288. JC: No, as I said, I'm not even sure. To be checked that one [laughs]

289. P1: [laughs]

290. JC: erm... OK, you "learned a lot about the country" which is... which is... 'cos I mean, did

291. that also spark a little bit of interest to find out more, somehow, about the country.

292. Apart from... you said you'd want to visit it

293. P1: yeah, so

294. JC: about the history and all that sort of stuff

Commented [CJ(51)]: preferred reading, connection with the host

Commented [CJ(52)]: preferred reading, connection with the host



295. P1: yeah, very off of that I was thinking “ah, I’ll watch the next episode”. It’s going into  
 296. that... erm... I think he’s gonna talk to militants or people who have worked under the  
 297. military regime. I only stopped because I had other things to do, but it’s definitely on my  
 298. radar to learn more about... and I think that during the programme, I said I didn’t really  
 299. stop, but, I guess, I actually did, to google things  
 300. JC: Ah, alright OK, cool  
 301. P1: So, I stopped, I went on to Bagan, Wikipedia, I went on to that... I googled the refugee  
 302. site that... just, you know, to have bit more information. ‘Cos I’d never heard of it, I  
 303. thought “actually, wait a minute”. So, yeah, I did... I didn’t have that many breaks, or I  
 304. wasn’t interrupted by a conversation, but I was sort of checking as of when and what. I  
 305. don’t know if that’s a curse, but I’m on my phone but... if I’m watching a movie or  
 306. documentary and I would often find myself just stopping it and... or sometimes missing  
 307. some of the content, because I’m double-checking it and finding out about specific points  
 308. they’ve raised. So, yeah, I did stop in that sense  
 309. JC: Alright, fair enough (4) “enjoyed the human”  
 310. P1: “human focus”  
 311. JC: ah, yeah, “of the documentary”  
 312. P1: Yeah  
 313. JC: Ah, OK  
 314. P1: So, it wasn’t just about the country, about the beauty of, I don’t know, these fantastic  
 315. temples. It looked at... it looked beyond that and at the human element of the story of  
 316. that country  
 317. JC: Last question: “was there anything that you found particularly interesting, surprising,  
 318. unusual, troubling” and so on and so forth? Erm... so, yeah “perceived Buddhism as  
 319. peaceful”  
 320. P1: Yeah  
 321. JC: erm... you “didn’t expect these militant [monks”  
 322. P1: [no, that was... I talked about it a few times at  
 323. work, like “Oh, I didn’t know there’s militant monks”. I thought they only existing in,  
 324. like, comics”  
 325. JC: What did people at work say about that?  
 326. P1: Oh, I thought they were just being polite, listening to that. Don’t think they were  
 327. really interested [laughs]  
 328. JC: [laughs]  
 329. P1: “alright B., shut up, we haven’t watched that”  
 330. JC: Have you actually spoken to anyone who has watched this, now? After watching it  
 331. P1: No after, but I’m going to meet up with my friend this weekend, so I’m sure we’ll get

**Commented [CJ(53):** having watched the second episode, I know this is not the case. What is interesting is that you would kind of expect that if somebody wants to provide a less unbiased representation of a country and their issues (by asking all the different parties involved their perspective). The only other party really interviewed in either episodes are the senior monks of MaBaTha, who, being pretty extremist, nicely validate SR’s narrative

**Commented [CJ(54):** cognitive state/ filter levels

**Commented [CJ(55):** preferred reading

332. onto that topic

333. JC: nice

334. P1: because, yeah, he is an interes... he is into travel and the political side of countries as

335. well, so, we'll focus on that, have a little chat about that

Commented [CJ(56): ideological formation

336. JC: yeah, that's something... I mean, you did kind of "tick" that you talk about this stuff

337. with friends and...

338. P1: Yeah, undoubtedly if the situation arises "oh, yeah, I watched that" and just engage.

339. Yeah, 'cos I'm big fan of these documentaries [inaudible]

340. JC: do you think that you've... moving away from this one in particular, but do you think

341. that talking about documentaries or things you might have watched or somebody else

342. might have watched... do you think that that is one way in which you may learn bits

343. about the world or not really?

344. P1: Oh, yeah, definitely. Conversation with friends, just a normal chat would sometimes

345. spark an interest. So, if it is something that I may have touched myself before and they

346. tell me a little bit more, and it really captures my attention. I'll be like "ah", so I'm gonna

347. make the effort to go out and watch a documentary or I might read a book, it depends to

348. what extent... I might even just go on, like, YouTube, watch a brief video about it, or like I

349. said earlier, just Wikipedia, just... yeah, if it's... normally, if there is a human element to it,

350. which I didn't know about, I'm probably gonna, like, look a little bit further. Yeah, 'cos I

351. studied history, so I'm always quite interested in... If you tell me "this is happening now",

352. I'd be like "ah, why is it happening?", I'm like [inaudible]. Yeah, next time I'll talk about...

Commented [CJ(57): I would be interesting to follow-up and see whether P1 has gone to find out more about the complex history at the root of the Rohingya crisis – it did take me days though, so I would find it really hard to believe that he did

353. you often talk about TV or radio to even colleagues or friends, it's an easy chat, to family.

354. So it'll be something that pops up, 'cos that's something that stuck in my mind about a

355. country or something.

Commented [CJ(58): knowledge/ ideology formation

356. JC: And something else that you found... I mean you've kind of half-talked about it "the

357. scale of the displacement and size of the refugee camp"

358. P1: Yeah. Yeah, that for me... I thought sort of Africa, like Rwanda. I don't know, like

359. Ethiopia, those areas, I thought that's where the real displacement happened. I didn't

360. think it happened in this little, sort of small corner of Asia at all, but... I thought I would

361. have heard about it, I didn't know that these many people could be displaced from one

362. tiny part of the country and the fact that it was like a city was pretty mind-blowing to me

Commented [CJ(59): preferred reading

363. JC: and what do you think it's going to happen in the second part?

364. P1: the second part... he's gonna talk to the military, from what I have known of him

365. previously, he might have some confrontation, even in terms of challenging what they

366. say, not physical confrontation, you'd be mad. Yeah, but I think he'll definitely be just

367. finding out what they thought of it, preconceptions that a lot of the people just say like

368. "it was just a job for me. I was just trying to keep my job. I was worried for my family. I

369. was just doing what I'm paid to do". Yeah, I think he'll just along that line. And, I think  
 370. there was a bit in this episode where he shows some... the donations of a lot of these ex-  
 371. military made to... to, like, gaudy temples, stuff, as a way of expressing [inaudible  
 372. because I say something], yeah exactly, or recompenses, and like confession. Yeah, so,  
 373. I'm certainly looking forward to it because I didn't realise, I thought it was a one-off. It's  
 374. actually part 6.  
 375. JC: Oh, 6, is it? I thought it was just 2  
 376. P1: No, I think it's like a Burma series so, there's a lot more to delve into, finding... to  
 377. move beyond just that grease issue and possibly to move beyond the political and then  
 378. he might show you more about the geography of the country or, like, you know, fun  
 379. parts of their culture that always existed, I don't know... but I do think he is... he's worth  
 380. watching because he's insightful, you feel like you're learning something real and not just  
 381. being repeated something that you read elsewhere. I don't feel there's like an agenda  
 382. "oh, this is a cool place to travel, this is nice". It's that... the human story  
 383. JC: sure. So, even, like, when you were kind of looking at bits on Wikipedia and stuff, did  
 384. the information seem to [match somehow or did you find some sort of...  
 385. P1: [yeah. yeah it did tie with... yeah, it tied in. If I was looking... fact-check.  
 386. I wanted to know "was it that size, the refugee camp?"  
 387. JC: ah, alright  
 388. P1: I can't remember the specific numbers but it did fit in. I was like, "it couldn't", I was  
 389. like "it couldn't have possibly been happening since this time" and it was and, I just...  
 390. JC: So, were you checking him out?  
 391. P1: Yeah, yeah. So, in a way it's a bit of information overload, 'cos if I find myself in that  
 392. small, you know, I should just be focussing on that documentary, I'm doing all my little  
 393. research at the time and then that's sort of taking away from some of the documentary.  
 394. I'm missing other points because I'm looking into this. 'Cos there was a few times I was  
 395. "actually, I didn't catch that. Maybe I should go back and watch it", but I decided I didn't,  
 396. I just thought "oh, that couldn't be. I can find out about that again or it'll crop up in the  
 397. conversation"  
 398. JC: and how would you position him? I mean, what would you say is his kind of position  
 399. with regard to the democracy in Burma?  
 400. P1: erm  
 401. JC: what did he think of this democratic era Burma is living?  
 402. P1: I think that, probably, he was frustrated on the part of the Burmese people.  
 403. Frustrated that... I can't... I don't know her name, the democratic leader or saviour of  
 404. Burma, Aung Suu Kyi or something like that, but I think there was real... yeah, he was  
 405. disappointed that she wasn't being more proactive in making it stop. Sorry, what's the

**Commented [CJ(60):** content/ generic expectations – again, having seen the second episode, nothing like this happens

**Commented [CJ(61):** Interesting use of the same adjective as SR uses (line 273)

**Commented [CJ(62):** content/ generic expectations

**Commented [CJ(63):** preferred reading

**Commented [CJ(64):** cognitive state/ filter levels

**Commented [CJ(65):** preferred reading

406. question again? I forgot

407. JC: Yeah, what do you think was his sort of... what did he think, do you think, about the

408. whole situation?

409. P1: I think he thought some of it was just mad, that they had this sort of mystics. Yeah,

410. that was another weird thing, where Buddhism and Mysticism sort of melded together. I

411. think he seemed quite cheerily baffled by it, but that sort of made me think of sincere, it

412. wasn't like a professional and this is sort of like keeping it a little bit... a bit like "what is

413. this?". So, which made it feel more authentic, I think

414. JC: So, if you had to sort of briefly summarise the themes that were in that first episode,

415. what would they be, do you think?

416. P1: I think it's pretty heavy on the Rohingya, not the current crisis as it was... not on the

417. contemporary crisis as it was in the years it's filmed, but a bit of background into how it's

418. got to this. But then, actually, that's bullshit, because he was talking very much about the

419. refugees. I think he... yeah, like he's talked a lot about the human element. He was

420. talking very much about not just as a crisis, but what's happened to people, how they've

421. been displace... displaced, the crimes that were being committed. 'Cos if you hear it on

422. the news, it's just like a blanket 'Rohingya crisis deepens' or 'worsens'. And that's the

423. headlines, you might not necessarily watch beyond that and it's... it's good to delve... I'm

424. glad that someone delved further for me, if you know what I mean [laughs]. Beyond the

425. headline

426. JC: Cool. Anything else that you wanna kind of comment on about the actual

427. documentary?

428. P1: I think, possibly, like Simon Reeve... I've only watched a few of what he's done before,

429. but he's regarded quite highly. Again, like Wikipedias and stuff, what age he was when he

430. started and that sort of thing. I think it's quite refreshing to have like a peer, someone of

431. a similar age going out doing these quite interesting things. If you think of, like... it's no

432. disrespect to Michael Palin or anybody that's done it before, but they seem like another

433. generation, like David Attenborough, like an old gene... they've been doing it for decades

434. and then to have someone else coming. It's mainly carrying on the work they were doing

435. in a more contemporary... an age group I can relate to. Because I feel like very much that

436. me and him are... you know, like... he's not far from my age, we've been interested in the

437. same stuff as children, there is a relatability to him. Erm... yep... and yeah I can't think... I

438. kind of lost my line of thought

439. JC: No, no, I think that's quite nicely put actually. Cool. And then, just... finally, you've

440. kind of mentioned a little about it and... how did you feel like... you said, like, he was

441. interested in the human side of things and spoke to... they didn't speak to the marketing

442. people or basically spoke to more varied... I mean, how did you feel the, sort of

**Commented [CJ(66)]:** Compare same word used by SR (line 236)

**Commented [CJ(67)]:** preferred reading

**Commented [CJ(68)]:** preferred reading – it's quite interesting that, contrary to what I thought and read on some "pro-Burma" outlets, P1's perception was that media are talking about it, but in fairly "cold" terms. I guess also seeing images and listening to witnesses has a greater impact

**Commented [CJ(69)]:** generic expectations, but also connection with the host

443. representation of the locals, if you like, was in the documentary. Did it seem fair,

444. exaggerated or...

445. P1: The way I think is probably quite authentic, 'cos he wasn't... so, if it was someone he

Commented [CJ(70)]: preferred reading

446. knew previously, he spoke to her about a life she was living in that community under the

447. previous regime and then, he met up again, present time, and you could see how her life

448. had changed. They met at her house, they went out together, I think, [around and then

449. JC:

[yeah, for a walk and

450. tea or something

451. P1: yeah, so he's found like he's meet at real grassroots level. Erm, the portrayal of the

Commented [CJ(71)]: preferred reading

452. main characters [it catches

453. JC: [I mean, you've been on... not in Burma, but you've been into neighbouring

454. countries. Did it all seem kind of as you remembered, in terms of faces and situations

455. P1: Yes, this is... when I was... when I googled it, I was like "oh, which border did I cross?"

456. So that looked quite like a different time, I don't think that border is used anymore by

457. the government. They've cracked down on the... how many times you can get a visa

458. within 6 months, or renew a visa for free without getting a tourism visa. Yeah, kind of...

459. kind of looked a bit like what I had seen, but much more rural...erm, say the train, like, to

460. draw a parallel again, I haven't got a train in India and I would imagine trains would be

461. like that in India, but I can very much relate to the train in Kenya, where the British were

462. very concerned in having these great rail networks across the country and they slowly

463. just deteriorated. They still act as the main vein throughout the country in some areas,

Commented [CJ(72)]: preferred reading

464. but they are just a dilated version, and probably at the time they were used... a very

465. different type of person used them. Erm.. yeah, so I'm getting carried away talking about

466. it and I've confused myself again. Yeah, I thought it was a good representation of the

467. people, like, if I think when he joins the jihadis, I think they sounded like I'd... this is... I

468. don't wanna talk down on them... they sounded frustrated, which I could... you can

469. understand why they've gone into what they did. But also, in some way smartened, I

Commented [CJ(73)]: preferred reading

470. don't know if that's because of the translation or because it's just of a rural way of life

471. JC: sorry, who are you talking about?

472. P1: so, the two characters he met that had been involved in like a raid, they've been shot

473. JC: right, the actual... the jihadis sort of [

474. P1: [yeah, there was a sort of like naivety to them, but

475. you can see that their actions were borne of that... of their situation. Yeah, I was quite

476. interested in the guy who basically had grown up within that camp, the refugee camp, 26

477. years and not knowing a life outside. I don't think... I don't think he necessarily had a

478. specific agenda or point he was trying to get across, so there's a lot of information I've

479. got from different people, which impacted my view of Burma. I don't feel like he's "this is

480. the point I wanna get across and this is... we are only going to take snapshots of this  
481. person's conversation here, and that conversation. Something to fit my story, my  
482. narrative". I don't think it was like that. It may have not just sold on him because he's  
483. about my age, everyone is into travelling... you see "yeah, he's cool". I don't know he  
484. could be... he could be one of their puppets for [  
485. JC: [laughs] one of whose puppets, the western puppets?  
486. P1: one of Burma's Western puppets  
487. JC: cool. OK, so just kind of moving onto more sort of like general questions just to kind  
488. of finish it off. I think it's probably gonna be another 15 minutes or so  
489. P1: yeah  
490. JC: Obviously, as you said, you've travelled a lot. [BJ must be putting a face up here] Well,  
491. you've travelled quite a bit  
492. P1: I'd like to travel more  
493. JC: Would like to travel more. What sort of places would you like to travel to?  
494. P1: Obviously everyone wants to go a bit further afield, off the beaten track, so places  
495. which are a bit more challenging, sunny, stuff that's outside, not my comfort zone, but  
496. stuff I haven't experienced probably. So, I've only recently started travelling more in  
497. Europe. Before I thought "It'll be much more different if I go to Asia or if I go to Africa".  
498. These places are just mind-boggling different, I had the best time there, but even the  
499. places nearer, like going to Italy, pockets of things that didn't exist... I didn't know  
500. existed, are vastly different from here even though they are only so far away. So, best  
501. travellers' experience, to get off the beaten track, maybe to escape like our... where we  
502. live. Yeah, definitely escapism, but yeah, we are in the rat race, obviously I would say  
503. with quotation marks, but to escape from that, to go even slower or just different, but no  
504. so different that I feel threatened. So, it's walking that fine line between... OK, so, this  
505. town is cool to me, but maybe this part of Asia where I've never been before, maybe I'm  
506. a bit more apprehensive about going there. But, generally, yeah  
507. JC: and how was your... what's your approach when you go with the locals, with different  
508. cultures?  
509. P1: Erm, I try, I guess, to integrate myself, I try and talk. I'm not just there to meet other  
510. travellers. Whereas, I know lots of people travel and you meet lots of travelling mate  
511. who travel in circles. I quite like to meet people who actually live there. Not that I get a  
512. great deal... I don't know, not that I get loads of information from them, but, again, it's an  
513. insight to them, so maybe I speak to the guy in the café a bit longer than I, like, normally  
514. would at home or, you know, I might spend time speaking with, like, a market trader,  
515. which I wouldn't necessarily do at home. And I'm not going out there looking for groups  
516. of travellers to meet, if you know what I mean, just wanna get by my own business and

Commented [CJ(74)]: preferred reading

Commented [CJ(75)]: potential resistance to preferred reading (evidence of critical filter on)

Commented [CJ(76)]: ideology

Commented [CJ(77)]: ideology, hints to capitalistic society and its rules

Commented [CJ(78)]: intercultural inclinations when abroad

Commented [CJ(79)]: abroad vs. at home intercultural behaviours

517. maybe have some personal interactions with people, but not... yeah, 'cos it's all... yeah, I  
518. wanna interact with the local people, I wanna get a taste for what they go for. I'm not  
519. gonna get the real taste, because I'm not going anywhere wildly crazy, like, probably  
520. tourism... probably where I'm going there is a tourism market built around it, so they will  
521. be probably involved or benefit from tourism a bit, but to me is like a deceit that I have  
522. engaged with a Thai person, I've engaged with... not for... not for like my benefit, I guess,  
523. it's just for your growth or just to show that you can mix with other cultures

**Commented [CJ(80):** awareness of power relations and how these can impact on intercultural relations

524. JC: I mean, how do you normally, when it comes to cultural differences, would you  
525. normally... what's your normal reaction, do you sort of... does it...  
526. P1: erm, I take it with a pinch of salt. To be honest... yeah, I don't know, I'm not... how do  
527. you mean?

528. JC: I mean, do you sort of embrace it without even thinking about it or do you resist to it  
529. because you think "oh, that's a bit weird", or do you feel like "oh, that's crazy, but I'll try  
530. it"

531. P1: Yeah, in my head I'm probably like "yeah, that's a bit weird, but I'll try it", if this is  
532. what they do. Maybe I would be more self-conscious because you always feel like, in the

**Commented [CJ(81):** intercultural inclinations when abroad

533. UK, not... people are very much more repressed about their emotions, so when people  
534. are a lot more open, you find yourself a bit like "oh, I don't know what to do", but then  
535. you've just got to go along with it and like, adapt. When he travelled... he has travelled  
536. for business a lot, worked with people in various countries, so he's... he was really open  
537. to it, he wasn't shy, but he'd just get involved. So you want to try and capture a bit of  
538. that because...

**Commented [CJ(82):** interesting relating on inclinations to the host's

539. JC: and do you get a lot of kind of different cultures exposure here in the UK

540. P1: erm, no. Probably, not so much at the moment because of where I work and people I  
541. work with, but from, like, school was quite multicultural, yeah like, big. In Swindon there  
542. is a big Polish community, a fairly big Muslim community so I had... you had that... other

543. [unclear], other big... erm, there are some big African communities in parts of the city,  
544. which is quite a lot vibrant for, like, shops and so on. So, it's just being exposed from  
545. living in the city, really, where you're all in the same space together. Erm, I don't really go  
546. out of my way, probably, to embrace or experience as much as I can, but those people

**Commented [CJ(83):** previous vs. current intercultural experiences in the UK

547. who practise them, like, my friends, you know, it's just like any other person, I might not  
548. be exposed to them as much as, like, a white old lady at work [laughs]... yeah

**Commented [CJ(84):** intercultural inclinations when in the UK

549. JC: I mean, apart from this little Italian fella, have you got any other sort of friends or  
550. acquaintances that you... that are not Brits

551. P1: Yeah, yeah, but not necessarily so much here, in this part of the country, because I  
552. moved here at a later age, when I'm socialising less. So, in my immediate circle here,  
553. yeah, of course there's you, the Italian, I've ticked that one off the box, and then, yeah,

554. I've got, you know, like a... it's not like a brag or anything, but I've got, like, gay friends,  
555. black friends, Asian friends, a whole diverse selection of friends, but I had... that's partly  
556. from uni, partly from living in cities where there is a big melting pot of cultures, I think,  
557. like Bristol is a prime example of that. Erm, yeah

558. JC: cool. And can you recall any positive kind of intercultural experiences, either here or  
559. abroad? Something that stuck in your mind, that you thought "that's very nice"

560. P1: Erm

561. JC: and perhaps something bad, as well, that's happened

562. P1: Erm, I can't really... there's loads of good things, they weren't massive... massive

563. things, but, like, for example my parents had Indian friends, my friend [Aisha] who was

564. more their friend [unclear], we went to their parent's wedding and there was a big

565. Hindu, Hindi sort of...

566. JC: Was it in the UK?

567. P1: In the UK. And this was pretty crazy, that seemed like a lot of fun. [unclear] in Kenya,

568. loads of... like we... my dad used to go to church, to various churches to give talks, crazy,

569. like, happy clapping. Churches like Pentecost or churches were people, like, tried to grab

570. my hair, 'cos I was the different person in that crowd, they were all singing and waving.

571. Yeah, loads of like, really like... some joyous moments. Erm, I guess it's like in... I don't

572. know, yes there is negatives, but there's no more negatives than... they could have

573. happened... I can't really think of any negatives, but I'm sure negative things have

574. happened at school... not at school, but at like... sometimes there were, like, various, like,

575. gangs of youths, it'd be like different gangs... like I could... I don't know... I can't really

576. think about anything that's impacted me

577. JC: fair enough. You know, it doesn't... you don't have to have some negatives

578. P1: yeah

579. JC: that's cool

580. P1: I'm sure this is like a bias of mine, trying not to think of anything, trying, you know, to

581. double bluff, like I don't wanna... "yeah, I'm cool, I'm, like, liberal. Yeah, I've got no..." I

582. don't know, school was full of, like, erm... yeah, things, and... you had loads of... yeah, I

583. don't know, growing up I had no problem with it. Let's see... oh yeah, I got mugged once

584. in Swindon, on my way back from uni. I don't know where the people were from, and it's

585. not like a racial slur, but they were black people. Erm, but then I've been mugged by,

586. like, white people as well, so maybe that's just like a Swindon thing [laughs]

587. JC: right. And moving onto something like slightly different, but connected to what we

588. watched, politics and that sort of thing. Obviously, you've watched the Burmese kind of

589. situation. Do you follow British politics much? Do you find it interesting?

590. P1: Yeah, I am interested in it. I follow from a distance, I'm not active. I like to keep an

**Commented [CJ(85)]:** not sure about how many friends he P1 actually has that would fall in any of these categories, but within the football group we regularly meet for games there are what I would call acquaintances that fall within some of the categories he mentions (namely black and Asian – I'm not sure of the sexual inclinations of each player in the group, but most of them seem to be in heterosexual relationships)

**Commented [CJ(86)]:** interesting identity remark



591. open view. I'm probably more aware of it on a national level than at local level

592. JC: Alright, OK. Any reasons for that?

593. P1: I don't know, it's like commitment. I just haven't...

594. JC: No, the reason why you are interested more in the national level rather than...

595. P1: I think you have to delve a bit further to find out about it, locally. So, it's broadcast on

596. the news on various channels, you can catch up with the national politics, but to find out

597. about the local politics, you have to delve into a number of shitty little local papers or I'd

598. have to attend council meetings. But, the older I get, and the more... this is the first time I

599. have owned a home, the first time I've got roots here... the more, like, encourage or

600. inclined I feel to actually learn more about my politics, like, locally. Erm..

601. JC: and for the national ones, how do you sort of find out about them. I mean, how do

602. you sort of make your opinion, if you like

603. P1: just, I watch probably... so, opinions would be judged, maybe, on what my friends are

604. sharing, whether that's the Huffington Post or various sources they get their information,

605. 'cos I regard them highly...

606. JC: Oh, this is like... sharing what, like [on WhatsApp]

607. P1: [on social media, maybe, like... I mean it could be via

608. a conversation, but I don't live in close proximity to all of my friends, so they might share

609. a source on social media, whether that'd be Facebook or Twitter. Then I'll be inclined to

610. read it, because I trust what they are showing me or what they are sharing is something

611. that I also feel the same about or interested in; we don't necessarily agree about

612. everything. In general, I'd probably check the Guardian and the BBC News website,

613. they're my two main things, but also the... Twitter is like a quick exchange of information

614. now, erm...

615. JC: you're on Twitter

616. P1: I'm on Twitter. I don't necessarily go on there first hand, again people would tell me

617. and then I'd go on Twitter to find these things. Erm... yeah, there's... it's a fine balance,

618. isn't it? You find yourself weighing things up, you have to present with something, but

619. then you find yourself looking at other comparable things. I look at two sources, listen to

620. three friends and then I may form my own opinion

621. JC: fair enough

622. P1: I do look at other news resources but, predominantly, I'd just read the Guardian and,

623. yeah, the BBC news website or catch up on news. Erm... yeah and locally I hear that

624. through friends, now I've more engaged with it

625. [BJ's partner comes in and we have a quick chat]

626. JC: Erm, what about, sort of... kind of Britain and British society. What is it that you kind

627. of like or not like so much?

**Commented [CJ(87):** easier access to "information" seems related to higher interest

**Commented [CJ(88):** discursive representations used to form political opinions; also ideological positioning, allegedly between "impartial" (the BBC) and centre-left (the Guardian and the Huffington Post)

**Commented [CJ(89):** cognitive processes involved in forming an opinion (compare also with checking SR up on Google regarding some of the information in the documentary)

628. P1: Erm, I kind of like the feel... so, this is like talking through tainted... tainted glasses.  
629. You feel like it is inclusive, very accepting and it's like a hotbed of different cultures  
630. coming together and I, like I said, like, at school there was various people of different  
631. creeds, races, backgrounds and you feel like, it's like they give a little bit of something to  
632. create something better. It's like, in the most Bohemian parts of the city you would get  
633. food from this part of the country, they might be selling coffee from this part of the  
634. country. There is a whole load of influences, which make it a greater, more interesting  
635. place. But then, delve a little bit further... I keep using the word "delve" a lot [laughs]...  
636. looking into it a bit further, I am starting like "ah, maybe it's not quite so inclusive as I  
637. thought". And you see, like, more and more it seems to be... it seems to be a diverging  
638. of...  
639. JC: what kind of things recently have made you... not recently, what kind of things have  
640. made you think that maybe it's not as inclusive as you  
641. P1: you just hear about factions of, like, communities being more separate, not engaging  
642. with each other. Erm... there just seems to be a bigger degree of separation, or maybe  
643. that's just what I've read, and feel like there's one... that people are just sticking to their  
644. own, if there's such a term  
645. JC: do you feel that? I mean do you experience that as well?  
646. P1: I don't think...  
647. JC: you mentioned about perceptions or...  
648. P1: it doesn't impact me day to day because, at the moment I go to work, play football  
649. occasionally, I might go into town, Ramsgate isn't particularly multicultural. So, no I don't  
650. really see day to day, like, but I do just... just it feels like there's an atmosphere... this  
651. probably I've just picked up from the news, just feels like... but people... this inclusive sort  
652. of community, or this... I can't remember... integration, the more you read about it, the  
653. less integrated really seems. You think... erm, maybe an example of this, something like...  
654. if you look at [name of local area], if you look at numbers, probably a high percentage  
655. from, say, I don't know, for example Romania... erm, a high proportion of Romanians live  
656. in that part of the area, but then if you go into [name of local area], you notice that that  
657. population is probably mainly down two or three streets and then the rest... obviously  
658. they walk around, but they're living in, not ghettos, but they're living in areas they've  
659. been pushed to, they can afford to... so, if you look at the numbers, they seem very  
660. integrated into the community, but if you actually walk in there you see that this is  
661. mainly in this small area  
662. JC: and, same sort of question, but from an international point, are you interested in that  
663. as well?  
664. P1: Yeah, but...

**Commented [CJ(90):** positives of British society related to  
interculturality

**Commented [CJ(91):** very interestingly, the negative is the  
negation of the positive

665. JC: are there any... sorry finish that off

666. P1: yeah, I was gonna say, I am, but it's... it's like living in your own bubble, it's hard  
667. sometimes to have the energy to look beyond. So, if something is a headline about some  
668. people around the world, then I'll read about it, but if it's not a headline, then I'm not  
669. necessarily gonna know, unless, again, I hear about something through social media or a  
670. chat with a friend and then I might look into it a bit further. Well, yeah I would, because  
671. obviously I'm interested in this, but it's not top of... not on my radar all the time,  
672. because... yeah, because I don't... if I'm only reading a couple of sources, I'm not really  
673. international

674. JC: and are there any specific areas that you are more interested in than others?

675. P1: So, I guess, like, China... what do you mean, like [geographical?]

676. JC: [yeah, geographical areas]

677. P1: China, yeah, their growth. Erm, but as world power. It's always quite interesting to  
678. see, erm, the battle between them and America, I guess, like, for trades, which is very  
679. current, with Huawei, to see the impact. I guess, it's looking at those things, at what  
680. impact they would have here at home, how does that impact our relations. But also just,  
681. yeah, general knowledge and just intrigue. I don't want... I don't pay as much attention to  
682. global issues as I probably should. They're on my radar, I know about the big ones but...  
683. and if I'm gonna travel somewhere, then I'll research more into it but, yeah, I guess  
684. through like the papers it seems just... a lot of the stuff is all doom and gloom and it's a  
685. lot of economic news you're being fed, not really... yeah, if I'm gonna read the news... if  
686. something is gonna pop up in headlines, something around the globe, it's gonna be  
687. 'nuclear disaster', 'environmental disaster', erm, a genocide, a human tragedy, stats on  
688. news or like a financial issue. Yeah, generally, you only hear about their real new... you  
689. hear about their news, the global news... so news for Africa would be news if it impacts  
690. us or something so huge that you can't ignore it. You're not really finding out more about  
691. the country through the news. I don't know, it'd be very different from what I know  
692. through the headlines here, from what would be reported on Al-Jazeera or local news  
693. out there

694. JC: and what do you think about the relationship between Britain and some of these

695. countries, like... China, you mentioned earlier

696. P1: Yeah, I think, erm...

697. JC: In general, how do you think Britain is sort of perceived?

698. P1: Erm, at the moment it's a bit like a spoiled child

699. JC: [laughs]

700. P1: who chose to drop out of Europe demanding a lot. I don't know, it feels like selfish,

701. isolated. Erm... I don't know, also it seems like quite a nice bunch and then they're like

**Commented [CJ(92):** *awareness of the power of media with regard to agenda setting*

**Commented [CJ(93):** *interestingly, very aware of biases in the "news" but this same argument was not made for the documentary (i.e. what would the Myanmar media say about the Rohingya crisis?)*

702. "the Americans are the bad guys". It feels like now, there's like the spoiled English person  
703. with their own little, like, tantrum "I want this, I want that, blablabla". They're thinking  
704. that you're like a big little man, you know. [little man disorder] We're only a tiny little  
705. country, we are not manufacturing a lot, there's no economic power, there's no any sort  
706. of power. Crying far away around and demanding this and that. I don't know, I'd be  
707. interested to know what other people thought really

**Commented [CJ(94):** *about the perception of Britain abroad (own answer, no prompts)*

708. JC: what do you think, just, again because it was part of the documentary, they say a bit  
709. about the colonial past and how that was an ex-colony. I mean, do you think there's any  
710. sort of, I don't know, bad feelings...

711. P1: animosity?

712. JC: yeah, animosity. Or do you think that is now pretty past? As... as a traveller

713. P1: yeah, my general experience, as, obviously... for example the British empire had a

714. huge impact on three quarters of the world, or what have you, but, since that time

715. they've messed with other countries, other regimes have gone in, ultimately worse, or

716. more recent, but it distracts from that. So, like when I lived in Kenya, no one was bitter

717. about British people. They were more bitter about their current political climate or like

718. the Kikuyu, like the genocide... that's not Kikuyu, but the various tribal fighting there. You

719. think like, India suffered a lot after just for poor managing. Burma, they had the militants

720. coming and messed with the country. There's lots of like examples of like... when I was in

721. Poland, for example, they were... I was speaking to them about the Germans, because

722. they'd gone to [unclear] and taken over, they conquered Poland. But they didn't give a

723. shit about Poland, they were pissed off with Russians. I think... I think, because perhaps

724. the British empire brought in some Western ideas, or innovations to other parts of the

725. world, they see that and there's... I don't know, but who am I talking to? Like people on...

726. like I'm on holiday or I'm going to places where tourists go, they're not gonna say like

727. "ah, you dickhead, you English"

728. JC: oh, I see OK. You think that...

729. P1: I can't be reading too much into that

730. JC: The direct interactions you had maybe were slightly biased towards you because

731. you're bringing the money

732. P1: exactly, they don't want to necessarily be rude, but... yeah. And I also think, like... I

733. don't know... yeah, that's about it [laughs]

734. JC: cool. And actually, unless you want to add anything else off your own back about, you

735. know, the discussion we've just had or the documentary or anything, I think I've pretty

736. much gone through what I wanted to go through

737. P1: yeah, I'm pretty cool, but I think the things I was hoping to get out of the

738. documentary are the things that I got. There's that sort of intrigue, so I've learned a bit

**Commented [CJ(95):** *perception of colonial Britain (prompted)*

**Commented [CJ(96):** *ideological positioning on the British empire, but also awareness of power relations within the tourism industry*

739. about the country and I will learn a little bit more about it. I think I have been given  
740. quite an honest insight but... I don't know that, but it's like it's wanting to feel that you're  
741. getting a genuine, authentic insight or story, or being told the truth. And that's what  
742. I feel like I got from that |  
743. JC: cool, fair enough  
744. P1: and that's the meaning of everything, to get to the truth  
745. JC: to get to the truth. And on that note we can stop at one hour and twenty seconds

**Commented [CJ(97):** *summary and preferred reading, although with a little hint of scepticism*