

Teaching Materials

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Sample schedule:

Week 1: Conversion, Migration and Globalization

This week you will need to:

- WATCH: Watch Video lecture for Intro and Ch. 1.
- READ: *Migrant Conversions*: Intro and Ch. 1.
- POST: In Discussion board 1 by Thursday. Respond to at least two other students' posts by Sunday at 11:59 PM.

Week 2: Missions, Money, and Miracles

This week you will need to:

- WATCH: Video lecture for Ch. 2 and Ch. 3
- READ: Ch. 2: Monetary Conversion and Ch. 3: Religious Conversion
- POST in Discussion Board 2 by Thursday. Respond to at least two other students' posts by Sunday at 11:59 PM.

Week 3: Cosmopolitan Conversions and Epilogue

This week you will need to:

- WATCH: Two video lectures
 - Watch: The video lecture for Ch. 4 Cosmopolitan conversions (16 min)
 - Watch: Video lecture Forms of Capital and Conversions (9 min)
- READ: *Migrant Conversions*. Ch. 4: Cosmopolitan Conversions and Epilogue
- WATCH: "God Loves Uganda" film. (clips or the whole thing)
- POST: In Discussion Board 3 by Thursday. Respond to at least two other students' posts by Sunday at 11:59 PM.

Reading Questions:

Introduction: Constructing "The End":

1. The book begins in 2009 when Peruvian migrants have been told it's "the end" for them in Korea. Who said it was **the end** and why? What are people doing because they think they have to leave?
2. **Migrant Conversions and Global Plans:** What does it mean when the author says this book is about **conversion**? Find a quote from this section that illustrates why she is talking about the conversion of money, religion and the plans migrants make.
3. What does it mean that this story is a **snapshot of globalization**? What is globalization?
4. **Salsa dancing in Seoul:** When and why did Vogel get interested in this project? What was happening in Korea at that time?
5. What were some **jobs** Peruvian migrants held? Where did they live, work and hang out? What was cosmopolitan about it? What do you think they liked about it?
6. **Transnational fieldwork:** What were Vogel's **methods** of data collection? (Where did she go, who did she talk to and why?) What were the three main churches she worked with?
7. How did the nun Hermana Pilar (Sister Pilar) and the priest Padre Ignacio (Father Ignacio) help Vogel gain entry into the Peruvian community? What was that first meeting like? How do you think that influenced the rest of her fieldwork with non-Catholic migrants?
8. **The author's reception and positionality** in the field: How was she treated in Korea versus Peru and why? In what ways does an anthropologist's identity impact the data she collects? What are some of the challenges of doing fieldwork in so many places at once?

Chapter 1: Peru, South Korea, Peru...

1. This chapter opens with a story about visiting Victor and Karina's house. What happened that night?
2. How and why did Peruvians begin to travel to South Korea? What were some of the travel stories that stuck out to you and why?
3. South Korea had various plans for globalization including the **Employee Permit System** and **multiculturalism**. What were those and how did they involve foreign migrants and Koreans?
4. **Beatriz** and **Victor** live in the same town in Korea and they arrived in Korea under similar circumstances twenty years ago. Why do you think their stories were so different now? How did religion impact their stories differently?
5. Leaving Peru: Where do Peruvian migrants go and why?
6. Explain this quote: "My uncle called and said, 'Let's go to Japan!' That's how I came to Korea."
7. Why did migrants like Korea? What were some transnational spaces Vogel found in Peru and Korea? What makes a place transnational?

Chapter 2: Monetary Conversion

1. At the beginning of Ch. 2 (pg. 158 on the epub version) it says, "To provide for their families and to protect their own sense of self-worth as migrants, they needed to creatively convert their remittances into being worth more than they were." How and why is Franco doing this? What do you think his family in Peru was thinking?
2. Find examples of people in this chapter who try to convert their family members into people who are self-reliant and don't need as many economic remittances. What are some of the different ways they do this and why?
3. What is happening to the value of the won against the US dollar during this chapter? Why did that matter to Peruvians in Korea and their families at home?
4. Why do Peruvians lose money every time they try to send it home? What are the risks and why?
5. There were two stand out quotes from migrants about money in this chapter. One is "Money is ungrateful, it comes and goes" (171) and the other was "Money without a direction is a curse" (198). What do you think they meant by those quotes? The author wrote her interpretation of the significance of those quotes in the book, but do you agree with her? Can you think what else they may have meant?
6. Compare Franco, Lily and Rafael's attempts at conversion. Which were successful and which failed and why? Who (or what) did they end up converting and how?

Chapter 3: Religious Conversion

1. What were some ways that religious conversion, money, and migration had impacted the dynamics of Camila's family? How did the author's first visit to her house in Peru differ from her second?
2. On pg. 217 it says, "Conversions were a way for migrants to negotiate their place in the world and to influence the ways others saw them." Explain this quote using the experiences of one or two people in this chapter.
3. What is a **respuesta**? What types of events counted as respuestas and why? How and why did people share respuestas with others?
4. Vogel noted that a lot of people converted religions in Korea. But they did so in different ways. What does she mean by saying people experienced **new**, **rejuvenated** and **renewed** beliefs in Korea? Can you find some examples of those in chapter?
5. What was the significance of Korea for the Peruvians who converted there? Did they all see it in the same way? Do you think they would have had a different experience had they gone somewhere else, like Japan?
6. Peruvians were often treated as special members of their churches in Korea, why and how?
7. What were some similarities and differences between the experiences of Peruvian migrants in the three churches in the book: the Catholic Church, Nazarene and Friendship Ministry? What do you think accounts for the differences? How did being members of these churches impact the migrants' time in Korea and ideas about the past and future?

Chapter 4: Cosmopolitan conversions:

1. What are **cosmopolitan conversions**?
2. What does the author mean by cosmopolitanism? Why does she say these are attempts at achieving cosmopolitan **projects** rather than a **cosmopolitan identity**?
3. The author mentions that as part of cosmopolitan conversions, individuals or groups want to be recognized as having **valid cultural capital** to rightfully belong in the category of a cosmopolitan. What does she mean by that? Note: Cultural capital is what a person knows (their knowledge, skills and behavior). It is called capital because it can be spent like money to get the person something they want, including status. For example, if you have cultural capital for writing a great college essay, you know what types of stories should go in the essay, how to write well and what the admissions panel is looking for. You can spend that cultural capital to get admission.
4. What are some examples of **institutionalized** versus **embodied cultural capital**? What kinds of cultural capital do people earn through their churches in Korea? How can/do they spend it? Is it ever a burden?
5. What is the significance of **time** for achieving these cosmopolitan conversions?
6. There are various people and groups in this chapter who are trying to achieve cosmopolitan projects including Rosa and Amanda, Lucia and Jorge, Eva and Carla, Oliver and Katya, and the people at the soccer game in Dongducheon. What is the significance of danger and possibility in this story? What are the types of barriers they try to overcome and sometimes get entangled in? What is the significance of loss in their story? Does it change value over time? How are they at the intersection of other people's and groups cosmopolitan conversion projects--especially the state and different churches?

Epilogue:

This chapter summarizes the book's argument and gives updates on a few people.

1. There are communities of Peruvian migrants in at least 25 different countries around the world. What makes South Korea important to the story? What is unique and not unique about this particular migration story?
2. On pg. 325 (e-book) it says: "even deportation could not fully end these cosmopolitan conversions. That is because they are ongoing projects that constantly change direction depending on the particular configuration of barriers and opportunities that emerge as people make their way through the world. Also, the process of pursuing a cosmopolitan conversion has already made a person cosmopolitan, even if the project does not go as planned." Discuss the significance of this quote using either Jheremy's or Rafael's story.

Video Lectures:

Video lecture: Intro and Ch. 1 <https://youtu.be/c5hiMejAIX4> (29 minutes)

1. Why did Franco think his migration was successful when he wasn't making much money?
2. What is the difference between thinking of conversion as a process versus what's known as the "Pauline Paradigm"?
3. What were the author's main research sites in South Korea and Peru?
4. What was happening to the world economy and value of money over the time of the author's research?
5. What is the difference between global connections and transnational connections?

Video Lecture: Ch. 2 and 3—Monetary and Religious Conversion

<https://youtu.be/mn669r9M66U> (27 minutes)

1. What was happening to the dollar in this part of the book?
2. What are economic and social remittances?
3. What is a respuesta and the significance of the Peru-Korea context of this migration?
4. What were the three church groups and the differences between them?
5. What does the author mean by different levels of conversion including new, rejuvenated and renewed?

Video Lecture Ch. 4: <https://youtu.be/Rjkh-eKNc8E> (16 minutes)

Video Lecture: Forms of capital and conversions: <https://youtu.be/T2WYHP59c-U> (9 minutes)

1. What is cultural capital?
2. What is symbolic capital?
3. What is economic capital?
4. What is social capital?
5. Why did Bourdieu come up with these forms of capital?
6. How can a person convert between forms of capital?
7. What kinds of capital do Peruvians have in Korea?

Discussion Board Prompts:

Discussion board 1: Introduction and Chapter 1:

For this discussion board, read *Migrant Conversions* Intro and Ch. 1 and Watch: Video Lecture *Migrant Conversions* intro and ch 1

In your main post, answer the following questions:

1. **What does it mean to convert religions?** In your answer you could talk about if you ever converted or known someone who has. What does one potentially gain and lose when converting? What does the author mean when she says this book is about **conversion**? Find a quote from this section that illustrates why she is talking about the conversion of money, religion and the plans migrants make.

2. From the **introduction** answer **one** of the following questions:

- What were some **jobs** Peruvian migrants held? Where did they live, work and hang out? What was cosmopolitan about it? What do you think they liked about it and why?
- What were her **methods** of data collection? (Where did she go, who did she talk to and why, etc.). Who were the three church groups she worked with and the differences between them?
- How did the nun Hermana Pilar (Sister Pilar) and the priest Padre Ignacio (Father Ignacio) help the author gain entry into the Peruvian community? What was that first meeting like? How do you think that influenced the rest of her fieldwork with non-Catholic migrants?
- **The author's reception and positionality** in the field: How was she treated in Korea versus Peru and why? In what ways does an anthropologist's identity impact the data she collects? What are some of the challenges of doing fieldwork in so many places at once?

3. From Chapter 1: Peru, South Korea, Peru... answer **one** of the following questions:

- How and why did Peruvians begin to travel to South Korea? What were some of the travel stories that stuck out to you and why? How and why did the stories change over time?
- **Beatriz** and **Victor** live in the same town in Korea and they arrived in Korea under similar circumstances twenty years ago. Why do you think their stories were so different now? How did religion impact their stories differently?

4. **Ask a question.** This could be a question for the author or a discussion question for your classmates.

By Sunday reply to two other people.

Discussion Board 2: Migrant Conversions Ch. 2 and 3 (Money and Religion)

Before doing this week's discussion board, watch the video lecture and read Ch. 2 and Ch. 3 of *Migrant Conversions*.

Choose 1 of the following people in these chapters to introduce to us:

(From Ch. 2) Franco; Angela (changing Yen); Senora Juana (changing money); Senora Esperanza—unplugged refrigerator; Lily; Rafael; (From Ch. 3) Camila; Jheremy; Padre Ignacio; Pastor David; Paty and her sister Marisol; Miguel; Jaime; Carlos--suspenders; Ximena—2 kids, dropped me at the forum; Giselle and bf.; Stefano—musician

1. Write your person's name and a short tag line for them: Write a brief introduction about your person (include info you know about their background, and/or interesting quotes or scenes from the book with them in it). What do you think Korea means to them or how has going there changed their life? In what ways did they try to convert themselves or their family members and why? What was the significance of money and religion to these conversions (if any)? To what degree was it successful? Would you classify their conversion as new, rejuvenated or renewal? How do you think they would explain what a respuesta is? If you could ask them any question now what would it be?

2. What is the most interesting or surprising thing you read in these two chapters? This could be a scene (vignette), a person, a quote, a fact, etc. Make sure to explain why.

3. Ask a discussion question to the class related to these chapters of the book or ask a question to the author.

Main post due by Thursday, 2 replies by Sunday. In your replies you could answer the discussion question, or compare your person with theirs, ask questions, etc.

Discussion Board 3: Migrant Conversions Ch. 4 and Epilogue

Read *Migrant Conversions* Ch. 4 *Cosmopolitan Conversions* and the Epilogue, watch the two video lectures this week and a clip of the film "God Loves Uganda" and answer the following questions:

In your main post, answer the following questions:

1. What is something that most surprised you, interested you or shocked you by this week's reading or clips and why? This could be a scene, a quote, a fact, etc.

2. There are various people and groups in these chapters who are trying to achieve cosmopolitan projects including (Ch. 4) Rosa and Amanda, Lucia and Jorge, Eva and Carla, Oliver and Katya, the people at the soccer game in Dongducheon, and (in the epilogue) Jeremy and Rafael.

Choose one or two people and introduce them and discuss **what you think their cosmopolitan conversion project was and how and why they might have been doing it**. Remember a **Cosmopolitan conversion** is a project or plan individuals or groups undertake in the effort to change their lives and help them be cosmopolitan. By **cosmopolitan** the author means “to feel at home in the world” [to be comfortable with difference and have lots of skills, etc], and have “infinite ways of being” [not just be thought of as undocumented economic migrant workers], AND be recognized by others as being deserving of that new status because they have developed the right **cultural capital**. (Also note that this would be an etic analysis because no one would really refer to what they were doing as a ‘cosmopolitan conversion’ from an emic perspective)

In your answer you could address some of the following questions: What is the significance of danger and possibility in their story? What are the types of barriers they try to overcome and sometimes get entangled in? What kinds of cultural capital are they trying to accumulate and convert and does it work? What is the significance of loss in their story? How are they at the intersection of other people's and groups cosmopolitan conversion projects--especially the state and different churches? Did their conversions fail or succeed? Can conversions ever fail?

Note: **Cultural capital**: what you know—forms of knowledge, skills and education. Embodied or institutionalized

Social capital: who you know, the resources based on group membership, relationships, networks of influence and support

Symbolic capital: honors you hold in your culture, resources available to you based on honor, prestige or recognition.

3. Ask a discussion question related to cultural capital, religion and globalization, God Loves Uganda, Cosmopolitan conversions, or anything in Ch. 4 or the epilogue. Or ask a question for the author.

By Sunday: Reply to at least 2 other people.

Recommended Documentary Video:

“God Loves Uganda” (1 hour 23 minutes)

This is an award-winning documentary called "God Loves Uganda." It "is a powerful exploration of the evangelical campaign to change African culture with values imported from America's Christian Right. The film follows American and Ugandan religious leaders fighting "sexual immorality" and missionaries trying to convince Ugandans to follow Biblical law." <https://www.godlovesuganda.com/film/> (Links to an external site.)

Watch the trailer (2 min) or the whole film (1 hour 23 minutes) and think about these questions

1. In what ways is IHOP's efforts to evangelize to Uganda like a **cosmopolitan conversion project**--the desire to be at home in the world, and be recognized as people deserving of that status?
2. How are different people in this film attempting to **control globalization through religious networks and why?** Are they successful? What are the dangers of trying to do this?
3. One of the IHOP members evokes **American nationalism** as a justification for why they have to do this mission. Compare and contrast that to what the Peruvian converts talk about in *Migrant Conversions*.
4. Do you think it would surprise most Americans to learn that these hateful messages and acts in Uganda are coming from missionary groups from the US? Why or why not?

Trailer: https://youtu.be/m3_hKv4pEM4

Whole film: <https://youtu.be/HMi4OKJk1tw>