

=Clip #1m edited version

Jae:

Prof. Chung, we are really grateful to you for sharing your time with the Korean Diaspora Project team. I think it's going to be a really great and exciting time. I will ask you maybe 10 questions.

First one is: would you please talk about who you were in your early life—what people and events stand out as major impact or influences on your early life, or who was Chai-Sik Chung as a young man?

Prof. Chung:

I was born in 1930 when Korea was under Japanese colonial domination. I grew up in a 4th generation Protestant or Methodist family, and it was very rare in those days. As a rare Christian from early in school and in society I was exposed to Japanese discrimination. I spent my early childhood during Japanese colonial rule when Japanese imperialist expansion took Japan to the path of war with China and later with the United States and the Allied Forces.

So, my childhood was marked by severe difficulties not only economically but also psychologically. I still have bad memories of the hard times when I grew up in colonized Korea. Then in 1945, we were liberated from Japanese domination, which turned out to be really a

turning point in my life, because I could from this day on entertain the idea that the broad world outside is open for me to explore a new world and a career to choose. I happened to come under the influence of American Methodist missionaries who were stationed in my little mountainous hometown called Wonju. Especially it was Dr. Charles Stokes, Miss Esther Laird, and Rev. OLin Burkholder who exerted great influence on me. Through them I had a valuable chance to learn the English language and American culture. From this time on I entertained the idea of studying in America someday.

Then when I was 19, the Korean War broke out. This turned out to be a traumatic experience. I served as an interpreter for the U.S. 8th Army and I went to Methodist Theological Seminary while working as an interpreter. And after the seminary education, I served as a teacher of English and the Bible at Ewha Girls' High School. Then I studied at the Graduate School at Yonhui University, which is now called Yonsei University.

In 1957, I was fortunate enough to come to the United States to study at Harvard Divinity School, from which I earned my B.D. degree in 1959. This was followed by my doctoral study, or Ph.D. in Sociology of Religion and Social Ethics with Dr. Walter G. Muelder at Boston University Graduate School. I guess this summarizes my life before I came to the United States.

Jae:

Thank you very much. How did you choose Boston University School of Theology as your doctoral program? When did you come to Boston and what did it mean to you at that time? And what kind of expectancy did you have when it came to going abroad?

Prof. Chung:

I graduated, as I said, from Harvard Divinity School with B.D. in 1959, and I was accepted for the Ph.D. program at Harvard Graduate School of Arts and Sciences, but with no scholarship aid. In those days it was nearly impossible for a foreign student to foot the bill or even take loans out. I was in a quandary and I talked to Prof. James Luther Adams, who was a famous social ethicist; and he advised me that I could go to Boston University to study with Dr. Muelder, because he said that he had similar background with Muelder, having studied under Paul Tillich and Ernst Troeltsch together in Germany. And so I visited Walter Muelder and he strongly encouraged that I apply to the Ph.D. degree in Sociology of Religion and Social Ethics, and that's how I began to study with him.

Jae:

Thank you. What was your first impression of Boston and also Boston University and if you have vivid memories of life at the School of Theology, what are they? And how would you evaluate life at the School of Theology in terms of your own vocation and values in your life?

Prof. Chung:

Boston in the late 1950s was quite different from what it is today. But even in those days, Boston was the Mecca for American scholars and students, and I felt that I was really privileged to study in Boston. And Boston University was very open in atmosphere and very democratic and it made me feel quite at home because it was marked by a widely open diversity and atmosphere for free inquiry. And Dr. Muelder gave me quite a big leeway to study whatever I wanted.

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That was main timely point?

Prof. Chung:

Yes.

Jae: Would you please share the memories of your professors in Boston University and Harvard as well and how did they influence you while attending the schools. I think it's really kind of important memories in your life.

Prof. Chung:

Yes. Walter Muelder was like an institution even in those days. So I wouldn't spend much time elaborating about Muelder because he's a well known figure in Boston University. He was the

main attraction for me to come to Boston to study with him, especially his personalist philosophy, his respect for the universal dignity of humankind, and respect for scientific or rational discourse and learning. Those were very, very attractive features. And I studied also with Paul Deats Jr., Walter Muelder's student and the first holder of the Walter G. Muelder Professorship of Social Ethics.

Another professor that I studied with was Amiya Chakravarty, who was an Oxford-educated thinker and scholar of Asian thought. He served as a personal secretary of Rabindranath Tagore and marched in South Africa with Gandhi. And he introduced Einstein to Gandhi and Nehru and met Schweitzer and Thomas Merton. But he was not appreciated as much as his person and scholarship would command. He gave me a kind of tutorial in Asian thought and I had a very, very good working relations with him, and I really benefited from his guidance very much.

Paul Johnson was another professor who initiated the Danielsen Institute back in 1952. A psychologist, he tried to combine pastoral care with religion and psychology. So I was greatly fond of him too.

There was another professor, George Totten, in the department of Government, with whom I studied Asian politics and government. He was the one who told me forthrightly to improve my English writing. And to date, I remember him with gratitude.

At Harvard, the professor that I most closely associated with was James Luther Adams, a Unitarian social ethicist, very kind and widely learned scholar. He was very good to me. I also

enjoyed studying with famous Paul Tillich and a young assistant professor Robert N. Bellah, who later became the doyen in the sociology of religion in the world. From this date on, 1957, until he died in July of this year (2013), I have kept in close touch with him.

Another professor that I respected, although I didn't take any course with him, was Douglas Horton, who was the dean of Harvard Divinity School. Personally he was very kind to me. Also, Robert Ulich, famous Conant Professor of Educational Philosophy in the Harvard School of Education, was the one who first told me about the discipline of social ethics and encouraged me to study the discipline.

So these are the people who left long-lasting deep footprints in my mind.

Jae:

Thank you. I want to make one more question about why you chose to study social ethics. So would you please explain in more detail. As a Korean, I think you must have thought about some connections between social ethics and Korean context at the time. So would you please talk about that.

Prof. Chung:

Before I came to the United States for American study, I didn't even know that there was a discipline called social ethics. As I just mentioned, it was Prof. Ulich, at the School of Education

who first told me about this discipline and encouraged me study with figures like Paul Tillich and James Luther Adams. Later I learned that there were other towering figures such as Walter G. Muelder and John C. Bennett at Union Theological Seminary in the world of social ethics.

The reason I chose social ethics as my specialty is because I thought Korean theology and Korean church in practice were too aloof from social context and real situation of Korean society that was rapidly changing. So, I wanted to relate my theological training to the rapidly changing society, bridging the two worlds. That's how I came to study social ethics, along with sociology of religion. And also I took a course at Harvard called sociology of religion, jointly taught by Talcott Parsons and Robert Bellah, and that also strongly influenced me to study religion, ethics, and society.

Jae:

So you think that was kind of your own personal calling in academic pursuit?

Prof. Chung:

Yes.

Jae:

I want to look into more of your personal life as an international student at the time. As an international Korean student, how was it living in the 1950s and 60s? Could you describe the life in Boston at the time?

Prof. Chung:

Yes. Now there are a lot of Korean restaurants and groceries. But in those days, there wasn't any Korean grocery. The only grocery where we could find Asian products was in Chinatown. So culturally I was quite removed from my home country and it was not easy to adapt to American life. Also, Korean population was small in numbers, at the most less than 200, including students and grown-ups. So life was quite different in those days than from what it is today.

Jae:

As a student, was there some kind of student community or movement at the time?

Prof. Chung:

Yes. I served as president of New England Korean Association in 1961-62. This organization acted as a kind of agency to bring all Korean residents, not only students, together. So we used to hang around together on March 1, celebrating the anniversary of the Independence Movement. And we used to have parties, picnics, and fellowships and we knew each other closely. And there

was a very close interaction amongst students of various colleges and universities in Boston area in those days.

Jae:

By the way, what were some main concerns you guys had at the time? Of course, I think many Korean students at the time were worried about Korean situation.

Prof. Chung:

Yes. When I was a student at BU in 1960, there was the April 19th student demonstration and democratic movement. And there were a lot of other happenings in those days. But it was difficult to have access to news about Korea, and the only place where Korean news was available was at Harvard Yenching Library where we could read newspapers that arrived belatedly. That was entirely different situation in those days from what it is now.

Clip #2

Jae:

This time I want to hear from you about Korean immigrant society in Boston in the 1950s and 60s. Could you give us your reflections on the meaning of the Korean diaspora in the 1950s and 60s?

Prof. Chung:

Well, the first time I heard the name “Boston” was in 1947 when three Korean marathoners participated in the famous Boston Marathon and won the first, second, and third places. It was through this event that every Korean came to know the name Boston then. That was a big event. There were a handful of Korean residents in the late 1940s. And one family supplied famous Korean diet “kimchee” to these marathoners and it became kind of legend in Boston community.

Then in 1950s, Korean students increasingly chose to come to study in the Boston area, attending Harvard, Boston (Universtiy), Tufts, and other universities in this area. And I can readily think of some illustrious names that attended Boston universities in the early 50s.

David Taesun Park, who later became President of Yonsei University, majored in Old Testament at Boston University. Yu Tong-sik, a famous student of Korean religions, also earned his S.T.M degree at Boston University School of Theology. Kim Chul Sun, Methodist Theological Seminary professor of New Testament, was a S.T.M. recipient from BU STH, too.

And there were other illustrious names that our school produced who went back to Korea and became leading figures in Korean theological studies and ministry. Dr. Hesung Chun (Koh), who served as Director of Yale University’s Human Relations Area Files, did her Ph.D. in social

anthropology at Boston University. Dr. Chu Dong-hyeh, a competent psychologist, did her Ph.D. at BU. And professor Kwang Lim Koh, who was lecturer at the Department of Government at BU and later served as the Korean minister to the United States, did his doctorate in legal studies at Harvard. And Harvard produced many illustrious names, who later became cabinet members of the Korean government.

Between Harvard and Boston universities, a lot of Korean students were produced who later came to play leading roles in various fields of endeavor in South Korea.

Jae:

As an intellectual, you remember many Korean students who excelled as students in Boston area and then became leading citizens in Korea. But how about, average Korean people, what was their life like, how was your own life in Boston?

Prof. Chung:

As I mentioned briefly a while ago, it was very difficult for foreign students, especially Asian students, to make it in Boston area because Boston was Euro-centric, white society in those days. In terms of food to buy and access to amenities, and also in terms of people to associate with, there were very limited opportunities in those days. So it was not easy.

I'll tell you one episode that illustrates an unforgettable difficulty that we encountered. In 1960, a Korean student by the name of Kim Chae-gwan, who was a doctoral student in New Testament studies, died of complications of lung disease. And we got together and wrestled with the problem of where we should dispose his body. We were in a quandary.

Prof. Jeanette Newhall, who was then librarian at Boston University School of Theology, voluntarily offered her family plot in Saugus, MA. And so, thanks to her humanitarian kindness, we buried him there. This really left a big imprint on my mind because this is the kind of thing that is unthinkable in Confucian-culture dominated Korea. Nobody in Korea would allow a stranger to be buried in his or her family lot. And that's what she did. And I thought this was a really eloquent witness to Christian humanistic universalism in action.

Jae:

By the way, if you have, would you please share any other kind of episode or any other memories of Korean students or society?

Prof. Chung:

Korean student community was small, and everybody knew everybody else. We got together quite frequently to soothe the loneliness away from home and for a kind of group dynamics to sustain and encourage each other. And in retrospect, I think today's foreign student communities,

including Korean student community in Boston area, are much more impersonal, big, and loosely connected compared to those days when we had a real group cohesion and togetherness.

Jae:

May I ask you about, when it comes to cultural diversities and also cultural differences in the Boston area, how do you evaluate some cultural diversities or differences at that time?

Prof. Chung:

Well, during every weekend I took a train from Boston South Station to Framingham, MA, because I served a nearby congregational church as a Sunday school teacher. Every time when I appeared in the street, people stared at me because they thought I was a rare breed in those days. But now that kind of thing is unthinkable, because there are much more cultural diversity and openness in Boston area these days.

Jae:

I think that kind of thing might have been very hard for you, putting you in some kind of even depression psychologically, how could you get over that kind of hardship.

Prof. Chung:

Well, I guess in those days when we were much lonelier suffering from the burdens of life in alien land, the source of comfort that we derived from each other was close group cohesion that we found among Korean students. And so, Korean student community had much more frequent gatherings than today.

Jae:

So, I think that answer can also be related to the role of Korean church in those days.

Prof. Chung:

There was no really Korean church to speak of. From what I understand, now there are over 90 Protestant churches, small or big, in Greater Boston area. But in those days, there was a single Korean church, or better, fellowship, which met first at Robinson Chapel at Boston University Marsh Chapel, and later we met in the basement of Boston University School of Theology. And it was first organized and initiated by Dr. Tae Sun Park, who later became President of Yonsei University. And this church grew later into Boston Presbyterian Church in Brookline, which is now a 400 to 500 strong congregation. So in terms of speaking of Korean community, ours in those days was really small, a small diaspora community.

Jae: Was it lonely and hard to live in Boston area?

Prof. Chung:

I would say that it was much more difficult, psychologically, to make it the Boston area in those days. We were much better off, though, in comparison to Korean students who were scattered in many provincial areas remote from big metropolitan areas. We were much better off compared to them, but still, it was very difficult to make it in an alien land and the burdens of foreign living were, I would say, quite heavy.

Jae:

How was family life, especially women's life and also the children's?

Prof. Chung:

There were only a handful of married Korean students in those days. We couldn't afford to get married. To start with, there weren't enough female students to date and get married. And for another, they couldn't afford to have families. It was quite a different situation in those days.

Jae:

How did you get in touch with your family in Korea?

Prof. Chung:

Well, that's a good question. I made telephone calls during the first 13 years of my American life—only 3 times. When I first got married. Second, when my first son was born. Third, when I got my doctoral degree. To make an overseas telephone call, we had to call an operator and she would tell me to wait about half an hour. Then later the bell rings and to signal that the line is connected and we could talk. And it was very, very expensive to talk on the telephone with the family. So we used to correspond with the family largely through letters.

Jae:

If you have, would you please share any memories you would like to share?

Prof. Chung:

I guess many Korean students these days—especially with growing affluence—go home during winter and summer vacations. That was unthinkable. I couldn't visit Korea—go back to Korea—for 13 years, until I became an associate professor in a college in Ohio. That was the first time I could visit Korea.

Jae:

Do you have any thought or comment on Korean diaspora in Boston these days, or if you don't mind, share some of your thought for generations of people who are going to join Korean immigrant society.

Prof. Chung:

Well, I would say that they should realize how fortunate they are today because America has become a much more open and diverse society now. They should also feel grateful for the progress their mother country, Korea, has made since then. And they should realize that they are really the benefactors of these changes in history, both in Korea and the United States.

Clip #3

Jae:

I think Boston area was also known for Korean cultural studies in the 1950s and 60s. And so, would you please talk about how did it get started and how did it grow?

Prof. Chung:

Korean Studies, along with general East Asian Studies, became a tangible reality in the Boston area in the early 1950s. Of course, Japanese Studies, along with Chinese Studies, go back earlier because there was active interest in especially Japanese Studies during World War II.

But Korean Studies became a kind of reality to reckon with after the end of the Korean War in 1953. There was a Korean professor by the name of Suh Doo-soo, who taught Edward Wagner

Korean language. By the way, Prof. Wagner was the one who started formally Korean Studies at Harvard in the mid 1950s. And the Korean collection in Yenching Library was then quite small. Now, I understand it comes close to 200,000 volumes. But compared to over 800,000 volumes and 300,000 volumes of Chinese and Japanese Studies respectively, Korean collection is still relatively small.

But we came quite a way from those old days. And now, Yenching Library is the largest library of Asian collections in the Western world. So we're very fortunate to live in the Boston metropolitan area to enjoy the excellent resources for Asian Studies in America.

Now, Boston University has, I forgot the exact name, the center for East Asian Studies. It has been very active for the last several years. And Boston University has been very active in developing Asian Studies program.

In the old days, African Studies was very active in Boston University. But I bet, along with the growing importance of East Asia in world politics and society, East Asian Studies in Boston University will grow very rapidly and expand noticeably in the future.

And Harvard is a good stimulus for Boston University to make an effort to expand its Asian Studies program.

Jae:

As you told in the early 1950s the Korean population in Boston area was too small. However, somehow there were Koreans in Boston. So what were the main reasons or motivations they decided to come to the U.S.?

Prof. Chung:

Most of these Koreans who lived in the Boston area in those days were students. There were only less than half a dozen Korean families who ran grocery stores or small stores, really on small scale. So there wasn't really anything to speak of in terms of Korean community even in the 1950s and early 1960s.

Mostly students. And these students, although they were small in number and meager in their resources, were very full of themselves, I would say, and ambitious because they had a full realization that they were selected few elites who would make big dents in Korean society when they go home. So many of these students turned out to be ambitious and able ones.

Jae:

At the time in Korean society there was kind of turmoil in terms of political situation and also a kind of brisk cultural and industrial movements. And so, do you think these kinds of contexts were important to the Korean students who came to Boston, as a background?

Prof. Chung:

Yes, many of these graduates from the universities and colleges in the Boston area returned to Korea and made themselves known as leaders in various fields of endeavor. So Koreans came to associate the name Boston with center of learning or Athens of America. And so schools in Boston area became targets of preferential choice for many of these Korean students and their parents. Even today Boston is known in Korea as a Mecca of high education.

Jae:

So do you think personally that Boston has been a kind of good resources for Korean people in those days and also today.

Prof. Chung:

Yes, I would say Boston, along with New York and Los Angeles, have been known as the most famous cities to come to study and even live. But Boston area was more or less restricted to visiting scholars, students, researchers, and tourists, rather than people who came to reside here as permanent residents because many of them found it difficult to make a living in the Boston area. So we had a lot of transient Korean population in Boston area, rather than established immigrant communities like in LA, Washington DC, Atlanta, Chicago, and Los Angeles areas.

Jae:

I could notice that you have such a good relationship with your professors: Dr. Muelder and Dr. Bellah especially. So would you please share with us some good memories about them?

Prof. Chung:

Yes, as I said before, Dr. Muelder was the one who gave me a full scholarship to come to study under him. And I have developed very close relations with him in terms of mentor/student relations. And back in 1972, I believe, there was a campaign to collect money to endow a professorship in his name—Walter G. Muelder Professorship of Social Ethics. And I believe I donated a \$1,000. And it was not a small amount of money in those days. But who would have known that in 1990, decades later, I would benefit from the money that I have contributed. And Walter has been not only a kind of mentor and teacher to me, but also a kind of father figure. And I have always went to see him whenever I had major decisions to make and I have benefited from him, not only academically, but also in terms of personal life and relations.

As for Professor Robert Bellah, the first time I came to know him was in 1957-59, when I was a student at Harvard Divinity School. And I took his Sociology of Religion that he jointly taught with the famous Talcott Parsons, who was his teacher. Ever since, I became a very close friend and student of Bellah. And we have exchanged Christmas cards ever since, until last year—he died in July of this year. He was the one who invited me as a visiting scholar at Center for Japanese and Korean Studies at UC Berkeley with a grant. And also, I taught at the Department of Sociology at UC Berkeley in 1986-87 as a Koret Visiting Professor. My Bellah connection

again helped me to get the appointment. Thus, I regard him as a very good and close friend, mentor, and teacher of long standing.

Jae:

As a scholar, I think you could see how Boston area and Boston academia have been changing in terms of faculties and some other academic resources. How would you evaluate that?

Prof. Chung:

Yes, back in those days in the 1950s and 60s, both faculty members and the student population were not as diverse and open as they are today. Thanks to the growing strength of East Asian societies and strident economic development these societies—particularly China, Japan, and South Korea -- have made, we have much more increased population representing these areas in the Boston area and Boston University in particular.

Also, in terms of curriculum too, there are many courses representing the interest in these countries in Boston University and that's quite a change in retrospect. When I first came to teach at Boston University School of Theology in 1990, I created a new course called "Comparative Religious Ethics." And I was afraid that I might not be able to draw enough students in the class, but it turned out to be a very successful course that drew a lot of students.

And in retrospect that was really a great change. And also, I created a course called Religion and Society in East Asia. That was the first time I came up with that kind of course at BU. And to

date, I'm pleased that I initiated the course. I just hope that there will be somebody in the future who could teach these kinds of courses.

Jae:

Thank you. I think in the 1960s especially in the US, it was a time for huge, big moments even in US history, in terms of human rights movement and especially Boston was the core of the movement. How do you remember those days impacted Korean community?

Prof. Chung:

Well, I was teaching at Boston University School of Basic Studies, which is now called College of General Studies, back in the late 1960s. And I remember there was a big meeting in the Boston University plaza in front of Marsh Chapel in 1968. That was when Martin Luther King, Jr. was assassinated. And I remember vividly that Walter G. Muelder stood on the platform and uttered three words: "Forgive, forgive, and forgive."

Boston University is the alma mater of Martin Luther King Jr. and the legacy of King and his message of non-violent resistance – pacifist civil rights movement was born in Boston. And BU is the home of that intellectual and social legacy in America. Ever since, Boston University has been characterized as an intellectual and spiritual home of civil and human rights movements, and I am proud of the important legacy of Boston University.

Jae:

Do you think that influenced Korean society at the time?

Prof. Chung:

Well, I would say anybody who attended Boston University and studied in the Boston area couldn't escape from being touched or influenced by this kind of legacy that characterizes Boston University and the Boston area.

Jae:

This is kind of a trivial question, I think, but when you came to Boston, what was your favorite American food in Boston area?

Prof. Chung:

Well, I would say not favorite food, but most memorable food that I had nearly every weekend in church family home was Boston baked beans. And Boston, as you know, is known as Bean-town. And so it was a kind of novelty. It remains in my memory as one of the local cuisines that I remember with special memory.

Jae:

How much did you miss Korean food?

Prof. Chung:

Well, it was very difficult, as I said before, to get Asian groceries or Asian food in those days, and we had to just make do with whatever we could get. And so in terms of personal life -- in terms of material aspect of culinary life, it was not the most suitable environment to be in those days. But we could make it.

Jae:

Prof. Chung, thank you very much.

Prof. Chung:

It was a pleasure.

..... the following is the original copy.....

=Clip #1

Jae:

Prof. Chung, we are really grateful to you for sharing your time with the Korean Diaspora Project team. I think it's going to be a really great and exciting time. I will ask you maybe 10 questions.

First one is: would you please talk about who you were in your early life—what people and events stand out as major impact or influences on your early life, or who was Chai-Sik Chung as a young man?

Prof. Chung:

I was born in 1930 when Korea was under Japanese colonial domination. I grew up in a Protestant or Methodist family of 4th generation, that is very rare in those days. As a Christian from early in school and in society we were exposed to Japanese discrimination because we were rare Christians. I spent my early childhood during when Japanese imperialist expansion took Japan to the path of war with China and later the United States and the Allied Forces.

So my childhood was marked by severe difficulties in terms of not only economy but also psychologically. I still have in my memory the hard times when I grew up in colonized Korea. Then in 1945, we had liberation experience from Japanese domination, which turned out to be really a turning point because I could from this day on entertain the idea that the broad world outside is open to us in terms of exploring a new world and career that we could choose. I happen to come under the influence of American Methodist missionaries who were stationed in my little mountainous hometown called Wonju and especially from Dr. Charles Stokes? and Ms. Esther Laird?, I had exposure to learn the English language and American culture. From this time on I entertained the idea of studying in America someday.

Then when I was 19, the Korean War broke out. This turned out to be a traumatic experience. I served as an interpreter for the U.S. 8th army and I went to a Methodist theological seminary while working as an interpreter. And after the seminary education, I served as the teacher of English and the Bible at Ewha Girls' High School. Then I studied at the graduate school of now Yonsei University, it used to be called Yonhee University.

In 1957, I was fortunate enough to come to the United States and study at Harvard Divinity School, from which I earned my B.D. degree in 1959. This was followed by my doctoral study, Ph.D. in sociology and social ethics with Dr. Walter G. Muelder at Boston University. So I guess this summarizes my life before I came to the United States.

Jae:

Thank you very much. How did you choose Boston University School of Theology as your doctoral program? When did you come to Boston and what did it mean to you at that time? And what kind of expectancy did you have when it came to going abroad?

Prof. Chung:

I graduated as I said from Harvard Divinity School with B.D. in 1959 and I was accepted for a Ph.D. at Harvard graduate school but with no scholarship. In those days it was nearly impossible for a foreign student to foot the bills or even take loans out. I was in a quandary and I talked to Prof. James Luther Adams, who was a famous social ethicist and he advised me that I could go to Boston University to study with Dr. Muelder because he said he had similar background with Muelder because they studied under Paul Tillich and Ernst Troeltsch together in Germany. And so I visited Walt Muelder and he strongly encouraged that I apply to the Ph.D. degree in sociology of religion and social ethics and that's how I began to study with him.

Jae:

Thank you. What was your first impression of Boston and also Boston University and if you have vivid memories of life at the School of Theology, what are they? And how would you evaluate life at the School of Theology in terms of your own vocation and values in your life?

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open diversity and atmosphere for free inquiry. And Dr. Muelder gave me quite a big leeway to study whatever I wanted.

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Another professor that I studied with was Amiya Chakravarti, who was Oxford-educated thinker and scholar of Asian thought. He served as personal secretary of Tagore and he marched in South Africa with Gandhi and he introduced Einstein to Gandhi and Nehru and he was not quite appreciated as much as his person and scholarship would commend. But he gave me a kind of tutorial in Asian thought and I had a very, very good working relations with him and I really benefited from his guidance very much.

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Thank you. I want to make one more question about why you chose to study social ethics. So would you please explain in more detail. As a Korean, I think you must have thought about some connections between social ethics and Korean context at the time. So would you please talk about that.

Prof. Chung:

Before I came to the United States for American study, I didn't even know that there was a discipline called social ethics. As I just mentioned, Prof. Ulich, at the School of Education, was the one who first told me about this discipline and encouraged me study with figures like Paul Tillich and James Luther Adams. Later I learned that there was another towering figure, Walter G. Muelder, John C. Bennett, and famous luminaries in the world of social ethics.

The reason I chose social ethics as my specialty is because I thought Korean theology and Korean church in practice were too aloof from social context and real situation of Korean society that was rapidly changing. So I wanted to

relate my theological training to rapid society in change and bridge the two worlds and that's how I came to study social ethics, along with sociology of religion. And also I took a course called sociology of religion, jointly taught by Talcott Parsons and Robert Bellah and that also made me to get strongly interested in religion, ethics, and society.

Jae:

So you think that was kind of your own personal calling in academy as well?

Prof. Chung:

Yes.

Jae:

I want to look into more of your personal life as an international student at the time. As an international Korean student, how was it living in the 1950s and 60s? Could you describe the life in Boston at the time?

Prof. Chung:

Yes. Now there are a lot of Korean restaurants and grocery. But in those days, there wasn't any Korean grocery. The only grocery that we could find dealing with Asian products was in Chinatown. So culturally it was quite removed from my home country and it was not easy to adapt to American life. But also, Korean population was small in numbers, at the most less than 200, including students and grown-ups. So life was quite different in those days than from what it is today.

Jae:

As a student, there was some kind of student community or movement at the time?

Prof. Chung:

Yes. I served as president of New England Korean Association in 1961-62. And this organization acted as a kind of agency to bring all Korean residents, not only students, together. So we used to hang around together on March 1, celebrating the independence movement. And we used to have parties, picnics, and fellowships and we knew each other closely. And there was a very close interaction amongst students of various colleges and universities in Boston area in those days.

Jae:

By the way, what were some main concerns you guys had at the time? Of course, I think many Korean students at the time were worried about Korean situation.

Prof. Chung:

Yes. While I was a student, there was a April 19th student demonstration and democratic movements. And there were a lot of happenings in those days. And it was difficult to have access to news about Korea and the only place where we could have access to Korean news was at Harvard Yenching library where we could read newspapers that arrived belatedly. That was entirely different situation in those days from what it is now.

Clip #2

Jae:

This time I want to hear from you about Korean immigrant society in Boston in the 1950s and 60s. Could you give up your reflection on the meaning of the Korean diaspora in the 1950s and 60s?

Prof. Chung:

Well, the first time I heard the name "Boston" was in 1947 when three Korean marathoners participated in the famous Boston Marathon and won the first, second, and third place and every Korean came to know the name Boston then.

That was a big event. There were a handful of Korean residents in the late 1940s. And one family supplied famous Korean diet "kimchee" to these marathoners and it became kind of legend in Boston community.

Then in 1950s, Korean students increasingly chose to come to study in the Boston area, attending Harvard, Boston (Universtiy), Tufts, and other universities in this area. And I think of some illustrious names that attended Boston universities in the early 50s.

David Taesun Park, who became president of Yonsei University, majored in Old Testament at Boston University. Yu Dong Sik, Prof. Yu, famous student of Korean religion, also obtained his S.T.M degree at Boston University School of Theology. Kim Chul Sun, Methodist Theological Seminary professor of New Testament, was a S.T.M. recipient from BU STH.

And there were other illustrious names that our school produced who went back to Korea and became leading figures in Korean theological studies and ministry. Dr. Hesung Chun (Koh), who was active in Human Relations at Yale University, did her Ph.D. in social anthropology at Boston University. Dr. Ju Dong Hyeh?, famous psychologist, did her Ph.D. at BU. And professor Kwang Lim Koh, who later served as Korean consulate general in the United States, did his legal studies at Harvard. And Harvard produced many illustrious names who later became cabinet members of the Korean government.

Between Harvard and Boston universities, a lot of Korean students were produced who later came to play leading roles in various fields of endeavor in South Korea.

Jae:

As an intellectual, you remembered many Korean students who were really good at studying in Boston area and then became leading person in Korea. By the way, how about, as an average Korean people, how was their life, how was your life in Boston?

Prof. Chung:

As I mentioned briefly a while ago, it was very difficult for foreign students, especially Asian students, to make it in Boston area because Boston was Euro-centric, white society in those days. In terms of food to buy and access to amenities, also in terms of people to associate with, there were limited opportunities in those days. So it was not easy.

I'll tell you one episode which illustrates one of the difficulties I never forget that encountered us. In 1960, a Korean student by the name of Kim Jae Won, who was a doctoral student in New Testament studies died in the hospital of complications of lung disease. And we got together and wrestled with this problem of what we should do with his body, where should we dispose his body. We were in a quandary.

Prof. Jeanette Newhall, who was librarian at Boston University School of Theology, voluntarily offered her family plot in Saugus, MA. So thanks to her humanitarian kindness, we buried him there. This really left a big imprint on my mind because this is the kind of thing that is unthinkable in Confucian-culture dominated Korea. Nobody in Korea would allow a stranger to be buried in his or her family plot. And that's what she did. And I thought this was a really eloquent witness to Christian humanistic universalism in action.

Jae:

By the way, if you have, would you please share any other kind of episode or any other memories of Korean students or society?

Prof. Chung:

It was a smaller society, Korean student community was small, so everybody knew everybody else. We got together quite frequently to soothe the loneliness away from home and to get the kind of group dynamics to sustain each other and encourage each other. And in retrospect, I think today's foreign student communities, including Korean student community in Boston area, is much more impersonal, big, and loosely connected compared to those days when we had real group cohesion and togetherness.

Jae:

May I ask you about, when it comes to cultural diversities and also cultural differences in the Boston area, how do you evaluate some cultural diversities or differences at that time?

Prof. Chung:

Well during every weekend I took a train from Boston railway station to Framingham, MA because I came to serve a congregational church in Metro-West as a Sunday school teacher. Every time when I appeared in the street, people stared at me because they thought I was a rare breed, a rare animal in those days. But now that kind of thing is unthinkable because there's much more cultural diversity and openness in Boston life these days.

Jae:

I think that kind of thing maybe made you, putting you in some kind of even depression psychologically, how could you get over that kind of hardship.

Prof. Chung:

Well, I guess in those days when we were much lonelier and we suffered from the burdens of life in alien land, the comfort that we derived from each was close group cohesion that we found among Korean students so Korean student community had much more frequent gatherings than it is today.

Jae:

So I think that answer can be connected to the role of Korean church in those days.

Prof. Chung:

There was no really Korean churches to speak of. From what I understand, there are over 90 Protestant churches, small or big, in Greater Boston area now. But in those days, there was one single Korean church—fellowship—that met first at Robinson Chapel at Boston University Marsh Chapel, and later we met in the basement of Boston University School of Theology. And it was organized and initiated by Dr. Tae Sun Park, who later became president

of Yonsei University. And this church grew later into Boston Presbyterian Church in Brookline, which has a membership of 400/500 big. So in terms of speaking of Korean community, ours in those days was really small—small diaspora community.

Jae: Do you think, was it lonely and hard to live in Boston area?

Prof. Chung:

I would say it was much more difficult, social-psychologically to make it the Boston area in those days. We were much better off though in comparison to Korean students who were scattered in many provincial areas remote from big metropolitan areas. We were much better off compared to them, but still, it was very difficult to make it in an alien land and the burdens of alien living were, I would say, quite heavy.

Jae:

How was family life, especially women's life and also the children?

Prof. Chung:

There were only a handful of married Korean students in those days. They couldn't afford to get married. To start with, there weren't enough female students to date and get married. And another, they couldn't afford to have families. It was quite a different situation in those days.

Jae:

How did you get in touch with your family in Korea?

Prof. Chung:

Well, that's a good question. I made telephone calls during the first 13 years of my American life—only 3 times. When I first got married. Second, when my first son was born. Third, when I got my doctoral degree. To make a telephone

call, we had to call an operator and she would tell me to wait about an half an hour. Then later it rings and the line is connected and we could talk and it was very, very expensive to talk on the telephone with the family. So we used to correspond with the family largely through letters.

Jae:

If you have, would you please share any memories you would like to share?

Prof. Chung:

I guess Korean students these days—especially with affluence—go home during winter and summer vacations. That was unthinkable. I couldn't visit Korea—go back to Korea—for 13 years, until I became an associate professor in a college in Ohio. That was the first time I could visit Korea.

Jae:

Do you have any thoughts or comment on Korean diaspora in Boston these days or if you don't mind, give some of your aphorisms for generations to come in Korean immigrant society.

Prof. Chung:

Well, I would say, they should realize how fortunate they are. Because America has become much more open and diverse society now. They should also feel grateful for the progress their mother country, Korea, has made since then. And they should realize that they are really the benefactors of these changes in history, both in Korea and the United States.

Clip #3

Jae:

I think Boston area was also known for Korean cultural studies in the 1950s and 60s, so would you please talk about how did it get started and how did it grow?

Prof. Chung:

Korean Studies, along with general East Asian Studies, became a tangible reality in the Boston area in the early 1950s. Of course Japanese Studies, along with Chinese Studies, go back earlier because there was active interest in especially Japanese Studies during WWII.

But Korean Studies became a kind of reality to reckon with after the end of the Korean War in 1953. There was a Korean professor by the name of Suh Doo Soo, who taught Edward Wagner Korean language. By the way, Prof. Wagner was the one who started formally Korean Studies at Harvard in the mid 1950s. And the Korean collection in Yenching Library was then quite small. Now, I understand it comes close to 200,000 volumes. But compared to over 800,000 volumes and 300,000 volumes of Chinese and Japanese Studies, Korean collection is still small.

But we came quite a ways from those old days. And now, Yenching Library is the largest library of Asian collections in the Western world. So we're very fortunate to live in the Boston area to enjoy the resources for Asian Studies in America.

Now, Boston University has, I forgot the exact name of the center for East Asian Studies, it has been very active for the last several years. And Boston University has been very active in developing Asian Studies program.

In the old days, African Studies was very active in Boston University. But I bet, along with the growing importance of East Asia in world politics and society, East Asian Studies in Boston University will grow very rapidly and expand in the future.

And Harvard is a good stimulus for Boston University to make an effort to expand its Asian Studies program.

Jae:

As you told in the early 1950s the Korean population in Boston area was too small. However, somehow there were Koreans in Boston. So what were the main reasons or motivations they decided to come to the U.S.?

Prof. Chung:

Most of these Koreans who lived in the Boston area in those days were students. There were only less than half a dozen Korean families who ran grocery stores or who ran small stores, small scale. So there wasn't really anything to speak of in terms of Korean community even in the 1950s and early 1960s.

Mostly students. And these students, although they were small in number and meager in their resources, were very full of themselves, I would say, and ambitious because they had a full of realization that they were selected few elites who will make a big dent in Korean society when they go home. So many of these students turned out to be ambitious and able ones.

Jae:

At the time in Korean society there was kind of turmoil in terms of political situation and also a kind of cultural and industrial movement so do you think these kinds of contexts were connected to the Korean students who came to Boston, as a background?

Prof. Chung:

Yes, many of these graduates from the universities and colleges in the Boston area returned to Korea and made themselves known as leaders in various fields of endeavor. So Koreans came to associate the name Boston with center of learning or Athens of America. And so schools in Boston area became targets of preferential choice for many of these Korean students and their parents. And so even today Boston is known as a Mecca of high education in Korea.

Jae:

So do you think personally that Boston has been a kind of good nutrition for Korean people in those days and also today.

Prof. Chung:

Yes, I would say Boston, along with New York and Los Angeles have been known as the most famous cities to come to study and even live. But Boston area was more or less restricted to visiting scholars, students, researchers, and tourists, rather than people who came to reside here as permanent residents because many of them found it difficult to make a living in the Boston area. So we had a lot of transient Korean population in Boston area, rather than established immigrant communities like in LA, Washington DC, Atlanta, Chicago, and Los Angeles areas.

Jae:

I could notice that you have such a good relationship with your professors: Dr. Muelder and Dr. Bellah especially. So would you please give us some good memories about them?

Prof. Chung:

Yes, as I said before, Dr. Muelder was the one who gave me a full scholarship to come to study under him. And I have developed a very close relations with him in terms of mentor/student relations. And back in 1972, I believe, there was a campaign to collect money to endow a professorship in his name—Walter G. Muelder professorship. And I believe I donated a \$1,000. And it was not a small amount of money in those days. But who would have known that in 1990, decades later, I would benefit from the money that I have contributed. And Walter has been not only a kind of mentor and teacher to me, but also a kind of father figure. And I have always went to see him whenever I had major decisions to make and I have benefited from him, not only academically, but also in terms of personal life and relations.

As for Dr. Robert Bellah, the first time I came to know him was in 1957-59, when I was a student at Harvard Divinity School. And I took his Sociology of Religion that he jointly taught with the famous Talcott Parsons, who was his teacher. Ever since, I became a very close friend and student of Bellah. And we have exchanged Christmas cards ever since, until last year—he died in July of this year. He was the one who invited me as a paid visiting scholar at

Center for Japanese and Korean Studies at UC Berkeley and he was the one who was instrumental in arranging money and invitation for me. And also, I taught at the sociology as ??? visiting professor in 1986-87 and he was also a power and influence behind getting me appointed as a visiting professor. So I regard him as a very good and close friend, mentor and teacher of long standing.

Jae:

As a scholar, I think you could see how Boston area and Boston academia has been changing in terms of faculties and some other academic resources. How would you evaluate that?

Prof. Chung:

Yes, back in those days in the 1950s and 60s, both faculty members and the student population were not as diverse and open as they are today. Thanks to the growing strength of East Asian societies and strident economic development these societies—particularly Japan, South Korea, and China have made, we have much more increased population representing these areas in the Boston area and Boston University in particular.

Also, in terms of curriculum too, there are many courses representing the interest of these countries in Boston University and that's quite a change in retrospect. When I first came to Boston University School of Theology in 1990, the next year I created a new course called Comparative Religious Ethics. And I was afraid that I might not be able to draw enough students in the class but it turned out to be a very successful course which drew a lot of students. And that was really a great change in retrospect. And also I created a course called Religion and Society in East Asia. That was the first time I came up with that kind of course. And to date, I'm pleased that I initiated the course. I just hope that there will be somebody in the future who could teach these kinds of courses.

Jae:

Thank you. I think in the 1960s especially in the US, that time was a huge, big moment even in US history, in terms of human rights movement, especially Boston was the core of the movement. How do you think that movement could impact Korean society at the time or anything about the time?

Prof. Chung:

Well, I was teaching at Boston University School of Basic Studies, which is now called College of General Studies, back in the late 1960s. And I remember there was a big meeting in the Boston University plaza in front of Marsh Chapel. That was when I think Martin Luther King was assassinated. And I remember vividly that Walter G. Muelder stood on the platform and uttered three words: "Forgive, forgive, and forgive."

Boston University is the mother school of Martin Luther King Jr. and the legacy of King and his message of non-resistance, pacifistic, civil rights movement was born in Boston and it's home of that intellectual legacy of the movement. So from the beginning Boston University has been characterized with its strong endorsement of civil rights movement, human rights and I am proud of the fact that this is a very, very proud legacy of Boston University.

Jae:

Do you think that influenced Korean society at the time?

Prof. Chung:

Well, I would say anybody who attended Boston University and studied in the Boston area couldn't escape from being touched upon or influenced by this kind of legacy that characterizes Boston University and the Boston area.

Jae:

This is kind of a trivial question, I think, but when you came to Boston, what was your favorite American food in Boston?

Prof. Chung:

Well, I would say not favorite food, but most memorable food that I had every weekend in church family home was Boston baked beans. And Boston, as you know, is known as Beantown. And so it was a kind of novelty. It remains in my memory as one of the local cuisines that today I remember with special memory.

Jae:

How much did you miss Korean food?

Prof. Chung:

Well, it was very difficult as I said before to get Asian groceries or Asian food in those days and we had to just make do with whatever we could get by with. And so in terms of personal life, in terms of material aspect of culinary life, it was not the most easy environment to be in those days. But we could make it.

Jae:

Prof. Chung, thank you very much.

Prof. Chung:

It was a pleasure.