

Foreword

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The 1987 Joyce Symposium was the first international scholarly convention I have ever attended. I was a graduate student then and was as shy as I was curious. Except Vincent Cheng who was a Chinese American, I was the only Asian present. I remember Fritz Senn approaching me to ask where I came from and take a picture of me. I came back to Miami and then to Venice for the next two Joyce Symposia and enjoyed my Asian solitude. After a lapse of many years of unattended conferences, however, I came to Dublin in 2004 for the Bloomsday Centennial Symposium and was surprised to find a good number of East Asian participants. Actually, I myself was one of the six Korean Joyceans who attended the symposium. The marked Asian presence was certainly a visible measure of the global dimension of resonant Joyce industry.

The Bloomsday Centennial inspired Korean Joyceans greatly. The James Joyce Society of Korea, which was then navigating with Professor Kiljoong Kim at the helm, aspired to celebrate the Bloomsday anniversary with a sense of prospect and purpose. They had a clearly-defined goal to organize an international Joyce conference and produce out of its results the first series of the international issues of JJSK's journal to be published every second year from then on. The JJSK believed that they were potentially supported by the general intellectual energy of

Joyce scholarship in Korea and other East Asian countries. In November, JJSK thus held the "2004 International Conference on James Joyce and the Humanities" in Seoul National University, the first of its kind convened in this region, and based on its achievements brought out its first international English issue of *James Joyce Journal*. Both the conference and the journal were considered quite successful.

On November 4, 2006, JJSK held its second International Joyce Conference at Soongsil University in Seoul. As JJSK has pretty much attended to the significance of Joyce scholarship in East Asia and sounded the prospect of local community of scholars and readers, it was quite natural that the Conference came to bear the topical theme, "East-Asian Reception of James Joyce." Established scholars from China, Japan, Taiwan, and Korea got together to present papers about diverse local issues in Joyce studies as they are related to their own cultural or national backgrounds.

The titles of papers read in the Conference were as follows in the order of presentation: "Reading Joyce in This Other Word/World: A Plain Reader's Example" (Kiljoong Kim); "Indirect Influence of *Finnegans Wake* Found in a Japanese Novel" (Kyoko Miyata); "James Joyce in China" (Liu Xiangyu); "Glocalization: James Joyce in Taiwan" (Kunliang Chuang); "'United States of Asia': A Postcolonial Reception of James Joyce and Japan" (Eishiro Ito); "Odyssean Journey: Search for James Joyce in Korea." There was a special lecture by Professor Kevin O'Rourke, "Bridging Cultures." The discussants were Seokmoo Choi, Gilyoung Oh, Seunghye Sohn, Taeun Min, Ihnkey Lee, and Inyeoung Song and the whole procedure of the Conference was moderated by Jongil Yi and Kiheon Nam.

Some of the papers were concerned with the evolution of Joyce studies and translation. Others were more focused on the topics of comparative literature like the issues of reception or influence or comparison with local authors. Personally, I was happy to learn about some of the relatively less known facts. For example, works by Joyce were introduced to Japan in remarkably early years. *A Portrait of the Artist as a Young Man* was introduced in 1918, two years after its first publication and *Ulysses* in 1922, the same year of its first publication. Generally speaking, it is true that the more energetic phase of Joyce scholarship in East Asia

had to wait until the 1980s. It is enlightening, however, to learn that Joyce was known to this part of the world so instantaneously.

Adopting and adapting Joyce in East-Asian cultural and literary context may risk the authenticity of understanding Joyce considering the difficulties of the author's verbal and cultural facades. On the other hand, there could be common terms of human fundamentals enhancing appreciative power beyond native culture. Both Kiljoong Kim and Chuang concern themselves marginally with the issue of validity and authenticity in Asian readership of Joyce. What are the terms with which the Asian reader copes with Joyce with his alien backgrounds? How are we justified with our understanding and appreciation? Despite everything, it seems to me there are some qualities in Joyce that attract communication beyond difficulties, beyond verbal and cultural barriers. At least, two such qualities may be pointed out.

The first one is the international nature of the writer. Living as an exile, Joyce regarded himself as a cosmopolitan. His world view and his process of writing crossed many national boundaries and it is no coincidence that *Finnegans Wake* contains so many different languages. Though he never ceased to return to Dublin in his imagination, Joyce continuously criticized blind patriotism and prejudice from his internationalist perspective. The reader may learn to communicate internationally via the author. The second quality, related to the first one, is the "openness" that is characteristic of works by Joyce. His works resist being fixed as the oeuvre. Chuang's article demonstrates that this issue has been discussed seriously and extensively in the Taiwanese Joycean circle. The special feature of Joyce's texts as generative nucleus surely enlivens Asian readers who are no native speakers of English.

The present second international issue of *James Joyce Journal* contains thirteen articles in all—six Conference papers and seven additional ones. The six Conference papers largely carried an informative account of the history and conditions of the reception of Joyce in East Asian countries as I have mentioned it earlier without going into any detail. At this juncture, let me briefly adumbrate the main tenets of each individual paper and article carried in this journal. Liu and Chuang specifically

make a survey of the progress of Joycean scholarship in China and Taiwan supported by the list of published articles in time. In the case of Korea, Professor Chong-keon Kim gave a brief survey of the evolution of Joyce studies. Professor Ihnkey Lee's article in the 2004 international issue of *James Joyce Journal* should be a good reading supplementing Kim's paper and analyzing the trend of Joyce scholarship in Korea. Both Miyata and Ito deal with the Joyce studies in Japan with depth. Chong-keon Kim and Kyoko Miyata address the issue of translation with reference to their own cases. Miyata is the second Japanese translator of *Finnegans Wake*, and Kim translated into Korean all major works of Joyce including *Finnegans Wake*.

Both Kyoko Miyata and Kiljoong Kim discuss local writers but with different perspectives. While Miyata examines how Joyce's works, especially *A Portrait of the Artist as a Young Man* and *Finnegans Wake*, inspired some Japanese writers from the perspective of literary techniques, Kiljoong Kim examines some characteristic aspects of temper and style in a series of selective Korean authors that have aesthetic affinity with comparable aspects of Joyce. He draws upon examples of *pansori*, Kim Satkat, and Kim Chiha among others.

In his special lecture, "Bridging Cultures," Kevin O'Rourke talked about classic Korean poetry from a comparative point of view. His mixture of scholarship and appreciation was delightful as well as insightful. As Professor Emeritus of Kyunghee University, he recently produced a fine translation of ancient Korean poetry.

Eishiro Ito goes beyond his useful discussion of Japanese elements in the works of Joyce ranging from Buddhist thoughts to the statistics of Japanese motifs in *Finnegans Wake*; he connects the potential of Joyce reading community to the vision of real peace and understanding that would counter the falsified ideology of the "Commonwealth of Great Asia" prescribed by colonial Japan in the past. If we as Asian aliens can read Joyce bravely, we can perhaps penetrate the cultural and geopolitical dynamics of this region with all its uneven memories of the past and build a friendly community of more enlightened readers.

The topics of the individual articles outside conference are diverse. In his article "A Family-Systems View of Father Flynn's Paralysis in 'The Sisters,'" Sang-Wook

Kim offers a fresh view on paralysis focusing on the disease of the family rather than that of society. Kyung-sook Kim's "Paralysis and Nostalgic Memory in 'Eveline'" considers Eveline's trauma from the social perspective exploring the uncertain boundary between personal memory and historical consciousness. Hee-Whan Yun's "An Existence in the Third Person: Mr. Duffy's Case" gives an insight to Mr. Duffy's character and the dilemma he faces. Ihnkey Lee's "A Bloomesque Belief of Life: From Punishment-Ridden Societies to 'the Other World'" attempts to examine the aspects of the punishment ingrained in the Irish society and "the other world" as an outlet from the punishment-ridden societies. In "The Stolen Thing: Stephen's Paradoxical Imaginings of the Nation in *Ulysses*," Kyeong-Kyu Im discusses Joyce-Stephen's "ambivalent relation" with Ireland. In addition to Joyce papers, we have two articles on Virginia Woolf. One written by Heon-joo Sohn is "A Journey into the 'Undiscovered Countries': Virginia Woolf's Illness and Creativity." Referring freely to Kristeva's critical theory, she explores Woolf's analogy between her experience of illness and her writing practice in *A Room of One's Own* and other autobiographical writings. The other written by Inyeoung Song is "Revaluation of Feeling in *Mrs. Dalloway*: Beyond Proportion and Conversion." She explores through *Mrs. Dalloway* the way Virginia Woolf considers the predicaments of reason-dominated society and how she searches for its redemptive way among the faculties of feeling.

Finally, I'd like to extend some words of acknowledgement. A number of colleagues and friends supported JJSK's efforts to make "The 2006 International Joyce Conference" happen and proceed smoothly. My predecessor Professor Kiljoong Kim collaborated with me closely in every stage of our international event. I appreciate his selflessness and fine judgments. Professor Kiheon Nam, my secretary general, and Professor Ihnkey Lee, who has been in charge of editorial duty for publication for many years, were always ready to assist with unsurpassed devotion. President Hyo-Gae Lee of Soongsil University, the venue of our conference, supported JJSK's efforts with rare generosity which included a solid sponsorship and a graceful official luncheon. Irish Ambassador to Korea, Mr. Conor

Murphy and Mrs. Lilian Murphy, who are great Joyce lovers themselves, showed an example of Irish hospitality by hosting a wonderful reception for all who came to the Conference. I here extend my deep gratitude to all these people, to other friends of JJSK not cited here, and one more time, to all paper-readers and contributors of articles. We have perhaps taken one step closer to "the prospect of creating a meaningful community of readers in East Asia and beyond" to borrow from a wistful colleague of mine who were with us. Thank you all.

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