Introduction

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This issue of *Translocal Chinese: East Asian Perspectives* does not have a specific uniting principle, but instead offers a more varied perspective on complications faced by overseas Chinese in regions ranging from Taiwan to Spain, and in historical and current cases. Ahn's paper raises a vital argument about the ethnic policy leading to Chinese migrant workers dominating the labor force in Korea during the 1920s and 1930s. Chiang explores the return home for Taiwanese married women in Hong Kong no matter when they left for Hong Kong, whether it was as early as 1965 or as recent as 2013. Chang narrates the identity of the "in-between" position found by Shirley Geok-lin Lim, a Chinese Malaysian poet, as being different from traditional paradigms of settlement or diaspora. Madueño Hidalgo's research reveals the dark picture of a group of poor Chinese women serving as prostitutes in Spain.

The first paper in this issue is Byungil Ahn's "Cheap and Efficient? Chinese Migrant Workers and Japanese Policies in Colonial Korea, 1920s–1930s." Ahn's effort "examines how Japanese colonial policies and the foreign exchange market conditioned unskilled Chinese construction workers to dominate the Korean construction labor market during the 1920s and the 1930s." Ahn argues that Chinese construction laborers succeeded in the Korean labor market, not as a consequence of their low labor costs, but due to Japan's ethnic policy, which allowed only Koreans, "as colonial subjects, to travel and find jobs at the construction sites of mainland Japan, while Chinese laborers could only move to colonial Korea." Ahn's very cautious and logical argument makes clear "the main cause of conflicts between the two ethnic groups in colonial Korea."

The second paper, Lan-Hung Nora Chiang's "There's No Place Like Home: Taiwanese Married Women in Hong Kong," explores "patterns of return migration as a background to understand the intention among marriage migrants to return to their homeland." Another of Chiang's papers, "Cultural Adaptation of Taiwanese Female Marriage Migrants in Hong Kong," published in *TCEA*, issue 12.2, explored transborder marriages and migration from Taiwan to Hong Kong and was especially concerned with Taiwanese women's marriages to Hong

Kong men. Chiang examined the cultural adaptations of Taiwanese women in their marriages to Hong Kongers in that previous paper, and she concluded that most of the women “have also developed their careers successfully with the support of their husbands and their family,” and that “through joining various Taiwanese organizations, they have developed female friendship networks over the years.” In her contribution to the current issue, she finds “a majority of the immigrants wanted to return to Taiwan... [in the manner of] *luo ye gui gen* (落葉歸根, a falling leaf [that] finds its way to its roots)”; that is, they have a strong desire of returning to their homeland. Chiang clearly describes Taiwanese women migrants’ marriages, careers, and their impetus for returning home: “Apart from regarding Taiwan as homeland and retaining a strong sense of belonging, their desire to re-migrate to a more hospitable environment, to enjoy a better quality of life compared to that of Hong Kong, has been spelled out with narratives.” These two papers, from issues 12.2 and 13.2 respectively, are part of Chiang’s series on “Taiwanese women in Hong Kong.”

The third paper, “The Personal Is Political: Revisiting ‘English’ and ‘Homeland’ by Reading Shirley Geok-lin Lim’s Hong Kong Poetry,” comes from Joan Chiung-huei Chang. Chang first cites “the personal is political” from Carol Hanisch to emphasize how personal issues, including challenges, choices, and behaviors can inform experiences of individual persons themselves, in the context of larger historical and political structures, and allow people to seek relevant solutions to problems in their lives. Chang then takes the study of “Shirley Geok-lin Lim, a Chinese Malaysian who has become naturalized in the United States, [and who] represents an atypical diasporic prototype as she often travels from one place to another, inhabiting an “in-between” position that is different from traditional paradigms of settlement or diaspora.” Chang analyzes English usage and notions of homeland found in Shirley Lim’s poetry written in Hong Kong, with an eye toward “how her personal experience addresses political and cultural identities for people in Hong Kong.” This paper takes Hong Kong as a base for “Overseas Chinese” to rethink their positions and identity conflicts, especially from a historical and political background.

The fourth paper is “The Commodification of Chinese Women in Spain” by Teresa Madueño Hidalgo. Madueño Hidalgo engaged in participant observation in private spaces where Chinese prostitution in Madrid takes place and gained primary information sources that allow us to understand how poor Chinese women without social support are coerced into prostitution. Madueño Hidalgo investigates the life stories of Chinese prostitutes and the advertising of their sexual services in Madrid. The *TCEA* editorial board agreed to include this first-hand field study even though the author is still in the early stages of

developing the research question, theoretical structure, and methodology. The author has provided her preliminary contribution, in spite of the difficulty of entering that field, in recognition of the darker dimension sometimes faced by overseas Chinese.