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Date: August 29, 2011
To: Class of 2015 International Students
From: Kathy Evertz, Ph.D., Director, Carleton Writing Center and the Academic Support Center
Subject: Introduction to American Academic Writing

Welcome to Carleton! We are excited to meet and work with you in the years ahead. During new international student orientation, we will join you for a half-day workshop that is designed to introduce you to some basic strategies for writing in the American academic setting.

Before you come to Carleton, we want you to:

1. **write** a one-page essay about the best or worst teacher you have ever had (your essay may be handwritten or printed from a computer, and it does not need to be polished or perfect!)
2. **read** the pages provided from the following academic journal articles (please note: *do not read* the sections that have an “X” through them; pay special attention to the sections that have brackets drawn next to them):
 - a. “‘Fire your proofreader!’ Grammar correction in the writing classroom,” by Sang-Kheun Shin
 - b. “The Corpus of English as Lingua Franca in Academic Settings,” by Anna Mauanen
 - c. “English as a global language and the question of nation-building education in Bangladesh,” by Syeda Rumnaz Imam
 - d. “Writing travels: power, knowledge and ritual on the English East India Company’s early voyages,” by Miles Ogborn
 - e. “Class and Cosmopolitan Striving: Mothers’ Management of English Education in South Korea,” by So Jin Park and Nancy Abelmann
 - f. “Chinese Englishes: from Canton jargon to global English,” by Kingsley Bolton
3. **think about and prepare to discuss** how each of these articles sets up an argument:
 - a. What do the first few paragraphs of each of the articles (that is, the “introduction”) have in common?
 - b. What intellectual work do these introductions perform? That is, what is their purpose? (Yes, the introductions introduce the arguments, but *how* are they introducing their arguments?)

At the workshop, you will:

1. **share** your one-page essay with others in a small group
2. **discuss** in small groups and the large group your responses to the questions under #3 above
3. **learn** a helpful strategy for setting up an argumentative paper, a genre of writing that Carleton faculty frequently assign

We have designed the workshop to engage actively all students. We want it to be lively, interesting, and informative! If you have any questions, don’t hesitate to email me at kevertz@carleton.edu. I will be away from my office during July and the first half of August, but I will reply to you as soon as I can. I look forward to meeting all of you and introducing you to Renata Fitzpatrick, Assistant Director of the Writing Center and Coordinator of Second Language Writing, who joins us this fall.

'Fire your proofreader!' Grammar correction in the writing classroom

Sang-Keun Shin

This article critically reviews the usefulness of grammar correction in second language writing instruction through the eyes of five second-language writers. It first examines the validity of four teaching principles that appear to influence how writing instructors approach error correction in classrooms and concludes with discussions as to why grammar correction is necessary for second-language writers.

Introduction

'This is just completely different worlds, this engineering and English.' The claim that language courses tailored to students' needs will increase their motivation and facilitate their learning is hardly a new claim. This response from a second language (L2) student writer in Leki and Carson (1997), however, powerfully reminds us how difficult it is to decipher precisely what student needs are and how to best go about meeting those needs.

Student writers' academic needs have been explored through two main avenues of research. One line of research has investigated the range and nature of writing tasks assigned by university instructors in a wide variety of subject areas (for example, Zhu 2004). Other studies have explored discipline-specific discourse through genre analysis (for example, Kanoksilapatham 2005). Numerous studies and projects have been devoted to helping students write in English in their discipline like economists, engineers, etc. Yet we know very little about how they actually write and what their precise writing needs really are. This is perhaps a result of 'the gap in the reporting of research focused on students' work but not including the students' voices' (Leki 2001: 18).

Recent debate on the usefulness of grammar correction does not appear to be an exception. Since Truscott (1996) claimed that grammar correction is ineffective and can even be harmful, grammar correction in writing classes has become a topic of heightened interest to L2 writing teachers. Truscott's rather radical stance against the value of error correction has led to a heated discussion (for example, Ferris 1999), and the debate is far from settled. Interestingly, however, students' voices with respect to grammar correction have seldom been heard. To understand the value of grammar correction, we need to listen to our students and consider their needs in deciding if, when, and how to provide error feedback and correction to student writers (Ferris op. cit.).


BRIEF REPORTS AND SUMMARIES

TESOL Quarterly invites readers to submit short reports and updates on their work. These summaries may address any areas of interest to *Quarterly* readers.

Edited by **SUSAN CONRAD**
Portland State University

The Corpus of English as Lingua Franca in Academic Settings

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■ The English language has established itself as the global lingua franca, that is, a vehicular language spoken by people who do not share a native language. This unprecedented spread of one originally ethnic language can be traced to British colonialism and later to the economic and political power of the United States, but the origins have ceased to be the prime motivation for the continued spread of the language. Most of its use today is by nonnative speakers (NNSs), and the number of people speaking it as a foreign or second language has surpassed the number of its native speakers (NSs) (about 80% of speakers of English are estimated to be bilingual users; see Crystal, 1997). As a consequence, voices in the English teaching profession and among scholars in the field (see, e.g., Kachru, 1996; Knapp, 2002; McArthur, 2001; Rampton, 1990; Seidlhofer, 2000; Widdowson, 1994) have questioned the NS's status as the most relevant model for teaching English and have called for the development of models for international speakers that are more appropriate to the changed role of English.

In view of the growing recognition of the widespread use of English, it is surprising that English as a lingua franca (ELF) has been little described as a language form. Native or established world varieties of English (corresponding to the inner and outer circles of Kachru, 1985, but excluding the expanding circle) have attracted scholarly attention

even among corpus studies (e.g., as in the International Corpus of English), and so has learner English (e.g., Granger, 1998), but only a very small body of empirical research (notably, work by Jenkins, 2000; Knapp, 1987; Meierkord, 1998, 2000; papers in Knapp & Meierkord, 2002) has taken ELF into its focus. This variety of English therefore merits attention as an object of serious research. In this report I present the outlines of a project at the English department of Tampere University, Finland, that purports to explore one variety of lingua franca English, namely, academic speaking.

Findings on advanced learners' use (as reported in, e.g., Altenberg & Granger, 2002) provide useful hypotheses for ELF; so, for example, if sophisticated learners underuse delexical forms of frequent verbs, as Altenberg and Granger suggest, it is a reasonable prediction that speakers of lingua franca English resort to similar strategies. However, the angle of the research is quite different: Instead of seeing this underuse as a problem merely because it deviates from comparable NS use, such features, if typical, are regarded as acceptable characteristics of the variety unless there is evidence that they lead to misunderstandings and communicative dysfluencies in ELF discourse. In addition, L2 speakers who manage important parts of their lives using ELF fluently are not construed as learners as if they were on the way toward the (unattainable) goal of nativeness.

THE NEED FOR AN ELF CORPUS

Investigating ELF serves three kinds of research interests: theoretical, descriptive, and application oriented. My focus here is on the applications, but I first briefly discuss theoretical and descriptive interests.

Theoretical Interest

The theoretical interest in ELF arises from the special nature of English as a contact language, or vehicular language—in a broad sense, a new variety that emerges in situations where interlocutors do not share an L1. However, unlike most contact languages that have been widely studied, ELF is usually a language that both communicating parties have been formally taught at some point. Communicators thus tend to share some—albeit diverse—educational background in English. ELF can therefore be expected to display interference features that are due to variable learning and can be likened to contact-induced changes in any language, even though the contact is not between two particular languages but between English and a wide variety of others. As, for example, Thomason (2001, p. 75) points out, imperfect learning tends to cause structural or phonological rather than lexical changes in the target

English as a global language and the question of nation-building education in Bangladesh

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The national language Bangla (Bengali), which is spoken by 98% of the people, is foundational to the nation of Bangladesh as a nation. Language played a crucial role in the struggle for independence from Pakistan which was finally successful in 1971. The medium of instruction in state-provided basic education is Bangla. Nevertheless, as in the colonial period a significant part of the elite is educated in English medium schools and subject to British-determined curriculum and assessment. English medium private education carries the highest prestige, and the private sector is dominant in secondary education. The role of English is now being enhanced by globalization, which threatens a cultural recolonization of Bangladesh, and by World Bank strategies designed to promote the private school sector. The article discusses these problems and explores elements of a language policy that might be able to enhance both Bangla literacy and competence in English.

Introduction

English is considered as a *global language* and thus both the west and the east have become equally busy promoting this language. However, it is the time for the non-English-speaking developing countries to think seriously about who is being most benefited in this language promotion. Why are millions of dollars being invested in language programmes like English Language Teaching (ELT) and Teaching of English to Speakers of Other Languages (TESOL)? Is it just for the sake of development? What has English language to do with development? Why does one need to adopt someone else's language/identity in order to achieve '*development*'? Is it not possible to develop within one's own language and identity? Roger Bowers, one of the senior officers of the British Council mentions, 'we have ... a vested interest in

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maintaining the roles of English as a language, and of British ELT as a trade and a profession' (Bowers, 1995, cited in Kachru, 1997, p. 100). Thus it is high time for the non-English-speaking developing countries to ask questions like whose political, economic and cultural interests are being served through this language promotion mission and what measures can be taken to balance the situation?

Countries like Singapore, Malaysia, India and Sri Lanka, are far ahead in the promotion of English language education since English is considered as an 'institutionalized additional language' (Kachru, 1997, p. 5). However, although these countries have been quite successful in promoting English language, there has been always an ongoing debate regarding the role of English language. As Kachru (1997) argues, 'In India... there is a continued agonizing and schizophrenic debate about the status of English and its role in the region' (p. 3). In fact both the left and the right wings took an anti-English stand in different regions of India at different periods. In West Bengal there is a huge ongoing debate on the grade at which English should be introduced at school—grade 1 or grade 3? Sonnatag (2000) mentions 'English remains a potent and ideologically laden issue in India' (p. 148). She added that in recent years English language controversy has been one of the major issues in Indian elections (Sonnatag, 2000). Moreover, in Sri Lanka, the role of English language education is a topic of great controversy as well. Sivatomby (1990, quoted in Suresh, 2000), a Professor of Tamil acknowledges that two different linguistic and cultural identities exist in the community—one derives from Hinduism and the Tamil language and another from English education and secular thinking. In Sri Lanka, 'international schools' have continued to provide high status education since the colonial period, and the size and importance of that school sector is growing rapidly. Expansion of these international schools is viewed by a larger number of people as a 'repeat of the colonial period, serving a similar function, i.e. contribution to the creation and maintenance of a privileged strata in society whose values, interests and aspirations as well as ideologies are pro-western, not Sri Lankan' (Gamage, 2002, p. 2). Bangladesh, being a new country and having its origin in the glorious 1952 language movement, is comparatively new in this English language promotion race. However, due to the recent craze of so-called concepts like *development* and *globalization*, Bangladesh is not that far behind either. The Bangladesh government has become more serious in promoting the English language in recent times with the aim of coping better with the rest of the world (*The Daily Observer*, 2002). However, the point here is before jumping into any decisions regarding English language education a country should first make a decision regarding the extent to which English language is needed for that particular nation and what can be done to safeguard the country's own interest. The article thus focuses on the situation of Bangladesh with regard to English language education and explores elements of a language policy.

Language and the foundation of Bangladesh

Bangladesh is a nation of 133.4 million people,¹ determined by its origins in India, by religion (Bangladesh is 83% Muslim), by British colonization, by inclusion in

Writing travels: power, knowledge and ritual on the English East India Company's early voyages

Miles Ogborn


Most discussions of the relationships between 'the East', 'the West' and writing have, following Edward Said, involved interpreting the representations of people and places within travel writing, novels and other literary forms. This paper argues that this restricted engagement with practices of reading and writing limits the ways in which the relationships between people involved in the global geographies constructed since the fifteenth century can be understood. Through presenting a detailed discussion of the role of royal letters within the voyages of the English East India Company in the early seventeenth century, it argues that an analysis of 'how writing travels' which concentrates on the production, carriage and use of texts as material objects can foreground the active and collective making of global geographies as a contested enterprise involving multiple agents in a variety of sites. This paper presents writing as a global cultural practice and traces its place in the making of an early modern trading network.

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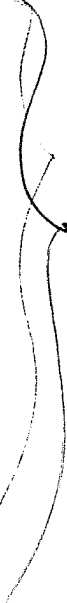
Introduction: writing, East and West



In March 1608, shortly before he sailed in the *Ascension*, a bundle of manuscript texts in different hands and distinct styles, on diverse kinds of paper and parchment, and appended with various seals and signatures, was delivered to Alexander Sharpeigh by the committees of the English East India Company. Carrying this set of writings was vital to the success of the trading venture he was leading, the Company's fourth voyage to the Red Sea, India and the Indonesian archipelago. It included Sharpeigh's commissions from King and Company, a dozen letters from James I to 'Princes in the Indies', sailing directions, an invoice for his cargo and a list of weights and scales (Birdwood and Foster 1893, 264).¹ The ways in which these documents were part of a geography of early

modern globalisation which involved the tense compact between merchants and monarch in England, the passage of ships across the seas, and the relationships formed or not formed in the Indian Ocean between European and Asian traders, mariners and rulers, can serve to extend notions of the connections between writing, 'East' and 'West' beyond the conventional questions of representation and power.

There is a strong consensus on how 'the West', 'the East' and writing are connected. Edward Said's *Orientalism* (1978) stands at the beginning of a series of works that have sought to understand the ways in which 'the West' has textually represented 'the East', and in doing so produced both itself and 'the Orient' within the relations of power and knowledge that structure imperialism and colonialism. Said's book, both as literary criticism



and as a postcolonial political statement, has prompted a range of extensions, revisions and critiques. Many of these have accepted his basic premise and aimed to extend it by revising his depiction of Orientalism as a single, monolithic discourse in several ways: differentiating Orientalism by nation, gender and genre; questioning the applicability of the term to periods before and after the nineteenth century; and recovering a history of writings about and travels to Europe that, along with the delineation of other writings and struggles, has argued for a subaltern voice and agency that Said seemed to deny (Lowe 1991; Mackenzie 1995; Teltscher 1995; Grewal 1996; Burton 1998; Ghose 1998; Parker 1999).

Together with other recent work on writing and imperialism, this has meant a crucial politicization and differentiation of modes of representation of people and places. Their arguments have revolutionized historical and literary scholarship, and usefully complicated understandings of the relations of power and knowledge within the so-called 'expansion of Europe'. Each text is now read to reveal the anxieties of Europeans at home and abroad as well as their exertion of authority, an ambivalence that undermines the binary of colonizer and colonized. Each text is now questioned in the light of other texts to reveal its partialities and positionings (Suleri 1992; Bhabha 1994; Roy 1998; Duncan and Gregory 1999). However, this work remains wedded to understanding the relationships between 'the West', 'the East' and writing by giving primacy to the interpretation of the forms of representation of people and places contained within texts (and, increasingly, visual images; see Nochlin 1991; Lewis 1996). This limits the ways in which it is possible to understand the relationships between Europe and other parts of the world from the fifteenth century onwards. It gives primacy to the power of the images and meanings of 'the East' constructed by authors and interpreted by readers over other forms of power and practice within which writing and its representations are involved (Aravamudan 1999; Rajan 1999). Even when questioning notions of authorship, it significantly limits the ways people other than Europeans are understood: they appear as an anxiety within the text due to their unrepresentability; through their mimicry of imperial forms of representation; or, in some cases, as authors themselves, thus reinforcing the power to represent people, places and events as the crucial form of power.

Extending the range of forms and practices of writing and reading that are considered can insist from the outset on the differentiation and construction of more or less unstable forms of power and knowledge, and on the recognition of agents beyond those of the imperial powers (Bayly 1996). These positions have eventually been established by considering how people, places and histories are represented. However, instead of coming at these issues obliquely through the fragmentary and ambivalent images and interpretations in Western travel writing, memoirs and novels, ways of understanding writing can be found that foreground these questions within the active making of a new global geography in the early modern period.

The argument here is that most attention has been devoted to understanding travellers' cultural baggage and not enough to what is in their luggage. In contrast, within the history of science the production of knowledge is increasingly understood by paying close attention to the constitutive role of objects, instruments and modes of transport in the making of knowledge about the world (Shapin 1994; Miller and Reill 1996; Sorrenson 1996; Lux and Cook 1998; Driver 2001). This has also meant beginning to consider the materiality of texts as involved in the constitution of relations of knowledge and power (Johns 1998). It is productive, therefore, to interpret not only 'travel writing' but also 'how writing travels': considering writings of various sorts as material objects and endeavouring to understand how and why they move around the world. This would mean attending to their different modes of 'travel' in terms of the social relations that are constituted around and through these inscriptions as they are made, made mobile, transferred, and make the world (Thomas 1991; Wolff 1993). If all this sounds like these texts are being fetishized, then I hope to show that that is part of their history too.

More specifically, in terms of the English East India Company's voyages in the early seventeenth century, the argument is that following writings such as those given to Alexander Sharpeigh as they travel can be used to show the active and problematic construction of a particular mode of global connection. This was a 'revolutionary departure from the current commercial practices', an integrated trading network operating between London, the Levant, India and the East Indies, and made up of differentiated forms of power,

Class and Cosmopolitan Striving: Mothers' Management of English Education in South Korea

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Abstract

This article considers the practical and symbolic value of English in South Korea. We argue that English works as an index of South Korea's and South Koreans' cosmopolitan striving in the global order. We assert, however, that the values of English diverge across the class spectrum. We thus examine the life of English and cosmopolitanism through the narratives of three mothers with distinct class positions on their management of their children's English after-school education. We consider the mothers' interest in and commitment to their children's—and in some cases their own—English education as an inter-generational gendered project. We examine the ways in which mothers' management of this after-school English education speaks to their own class mobility (or maintenance) and cosmopolitan strivings. The article asserts that English works simultaneously as both a local and global sign, and that nationalism and cosmopolitanism are not contradictory. [South Korea, class, mobility, English language, education, cosmopolitanism]

English has long been a class marker in South Korea: namely, knowledge of and comfort with English has been a sign of educational opportunity, and for some of the experience of travel or study abroad and of contact with foreigners in South Korea. Echoing many scholars, we appreciate “English” as an “ideological vehicle” because it has value that exceeds its practical use (Francis and Ryan 1998:27; see also Kachru 1982 and Olivio 2003). This said, however, the practical mastery of English is an increasingly valuable commodity throughout the world. As David Crystal (2003:4, 6) and others have powerfully asserted, it is arguably the world’s first “global language,” a language used by more people than any other language and one with a “special role that is recognized in every country.” South Korea offers a case of the ascendance of English not as a first language (e.g., the United States, India), but as a powerful foreign language.¹ Indeed in South Korea today there is a veritable English language mania.² The size of the English education market in South Korea, for example, is estimated at over 4 trillion won per year (about \$3,333 million) and the expenditures on English study abroad adds an additional trillion won (about \$833 million).³ Furthermore, by 1997 already 70% of children in Seoul were participating in the English education market.⁴

In this paper we consider the practical and symbolic value of English in South Korea. We are particularly interested in its symbolic value as an index of South Korea’s and South Koreans’ cosmopolitan striving in the global order. We call particular attention to English as a sign and site of cosmopolitan yearning because this aspect of “English” can be obscured by the more obvious instrumentalities of English learning and mastery. By cosmopolitan striving, we refer to the desire to become “citizen[s] capable of living at home in the world.” (Anagnost 2000:412). Thus the project of English in South Korea today speaks simultaneously to the escalating global power of English; to its class value (i.e., mobility); and to cosmopolitan striving. We examine these projects through the narratives of three mothers on their management of their children’s English after-school education.

The ethnographic data in this article is drawn from Park’s two years of ethnographic research on mothers’ management of their elementary school children’s participation in South Korea’s burgeoning private after-school education market (*sakyoyuk sijang*). The English private after-school education market (*yŏngŏ sakyoyuk sijang*) for young children has been booming since the mid-1990s, especially after it was announced in 1995 that English would become an elementary school subject. This English after-school market for children offers a highly stratified and diversified menu in terms of both format and price. English

Chinese Englishes: from Canton jargon to global English

KINGSLEY BOLTON*

ABSTRACT: This paper argues that one approach to the notion of 'Chinese Englishes' may involve the critical re-examination of a rich history of cultural and linguistic contact and language learning and teaching that runs from the early seventeenth century to the present. From a period of 'first contact' in 1637, this history includes the era of Chinese pidgin English from the mid-eighteenth century to the recent past, the impact of missionary schools and universities, Nationalist initiatives before 1949, and the Open Door policies of the last two decades. It also involves the consideration of the recent popularity of Li Yang, a celebrity English teacher, whose method of 'Crazy English' has recently been marketed to millions of followers throughout the PRC. Li Yang's message of 'Make money internationally' serves to remind us that 'pidgin' English (typically glossed as 'business' English) arose during an earlier but no less crucial era of world trade and globalisation.

ENGLISH IN CHINA AND CHINESE ENGLISHES

Recent sociolinguistic work by a number of scholars has argued in favour of the recognition of Hong Kong English as an autonomous variety on a par with such other Asian Englishes as Indian English, Singapore English and Philippine English. The argument that such a variety now deserves recognition is based on a number of criteria, including the existence of a recognisable accent of English, a distinct lexicon, creative writing, reference works and the existence of a particular historical tradition that has contributed to the formation of the variety (Bolton, 2000a, 2000b). Within mainland China related debates are now in progress with reference to processes of the 'nativisation' of English in the Chinese context as well as the appropriateness of such terms as 'China English', 'Chinese English' to describe localised varieties of English in China (Kirkpatrick and Xu, this issue). Elsewhere, I have suggested that English in Hong Kong has a forgotten past, 'a sociolinguistic history', that links it, historically and developmentally, to the very beginnings of the cultural and linguistic contact between English speakers and Chinese in South China, especially Macau and Canton (Guangzhou) from the early seventeenth century onwards (Bolton, in press). In this paper, I attempt to show that similar links may be made between China's forgotten past(s), forgotten Englishes, and the dynamics of English in the People's Republic of China (PRC) today.

Currently it seems that a knowledge of the English language is spreading rapidly throughout the PRC. With the nation's accession to the World Trade Organization (WTO) and the Olympic Games scheduled for Beijing in 2008, the popularity of English seems to have reached a new peak with government policy-makers, educationalists, and the Chinese public. A recent news article from Shanghai reported on a sustained campaign to promote English throughout the city involving 'English days' for schools and self-study courses for police, restaurant staff and taxi-drivers:

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At many Shanghai schools, Wednesday is English day. Dormitories wake up to broadcasts of recorded English news and stories. All day, students make their own radio shows, study math, search the Internet, and watch movies – in English. They sing the Back Street Boys and Jennifer Lopez songs in class, and view “Sesame Street” after school on Shanghai TV . . . In addition to English day in schools, they’ve passed out English tapes and books to other sectors of society likely to encounter English-speaking visitors, such as taxi-drivers. (Johnson, 2001: 7)

The article also claims that ‘Shanghai’s accent on English skills also reflects a longer-term desire to overtake the rival Hong Kong Special Administrative Region (HKSAR) as a Chinese, and Asian financial hub’, and speculates that ‘Shanghai’s economy was on track to equal Hong Kong’s in 15 years, if present growth rates continue’. The broad economic picture now seems to show the PRC is out-performing most other Asian and western economies, with an official economic growth rate of around 7 per cent. Evidently, in the minds of many inside China, English seems inextricably linked to the nation’s continued economic growth. When Deng Xiao-ping emerged as China’s leader in the aftermath of the Cultural Revolution, the government adopted an ‘Open Door’ policy towards the West that brought with it a renewed interest in the learning of foreign languages, particularly English (see Adamson, Lam, this issue).

Precise figures on the remarkable spread of English now underway in the PRC are hard to come by, but some statistics are available. These indicate a dramatic and rapid spread of English throughout China in the last 40 years or so. For example, in 1957, at the height of Russian’s popularity in schools, it is estimated that there were only 850 secondary-school English teachers in the whole country. By 2000, this figure had astonishingly risen to about 500,000, and from last year the government is planning to extend the teaching of English language to all primary schools. Current estimates of the numbers of English speakers in China have recently put the figure at over 200 million and rising, with 50 million secondary schoolchildren now studying the language (Zhao and Campbell, 1995; Adamson, Forthcoming). The claim that English has a ‘forgotten past’ in mainland China may be illustrated with reference to a range of sources dealing with the teaching of English in China, including a not untypical paper from 1996, which discusses the ‘initial stage’ of the history of English teaching thus:

The earliest school offering English courses was set up in 1862, called *Jing Shi Tong Wen Guan* (the Imperial Foreign Language Institute). It was not until 1903 that English courses were commonly given in institutions of higher education and middle schools. (Sun, 1996: 36)

While it is indeed true that the *Tongwen Guan* played an important role in English-language teaching in the late nineteenth century (see Adamson, Lam this issue), such a view ignores much of the early history of English in China, which included the first contact with English maritime traders in the 1630s as well as the ‘pidgin English’ era of the Canton trade of 1720–1839, and early efforts at teaching English in missionary schools in South China. In fact, an examination of the historical record clearly suggests that the first schools to teach English in China were established in Macau in the late 1830s, shortly before the First Opium War.

FIRST CONTACT – PETER MUNDY IN MACAU (1637)

The very first contact between English speakers and Chinese of which we have an extended record occurred in 1637, when an expedition of four ships under the command of