



October 2024

Australia-China Friendship Society

Victorian Branch (Inc).ABN 39 746 574 225

Newsletter

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NOTICE OF ANNUAL GENERAL MEETING OF AUSTRALIA-CHINA FRIENDSHIP SOCIETY VICTORIAN BRANCH INC.

Notice is given that the Annual General Meeting of the Australia-China Friendship Society, Victorian Branch Incorporated will be held on:

6:00pm, Thursday 21 November 2024

At 4th Floor, Ross House, 247 Flinders Lane, Melbourne

Door Entry Code is 2518

The Ordinary Business of the Meeting will be to confirm the Minutes of the last AGM, to receive the financial and other reports for the last financial year and to elect the Officers and Committee Members of the Society.

ACFS Victorian Branch NOMINATION FORM 2024/2025 (Please check inside of this newsletter) All financial Members of the Society are eligible to nominate for the Office of - President, Vice President, (2 positions), Treasurer, Secretary and ordinary Committee Members (up to 6 positions). Nominations must be in writing and must be signed by the candidate. If the number of nominations exceeds the number of vacancies, a ballot will be held at the Annual General Meeting.

**It has been 73 years since the establishment of
the Australia China Friendship Society &
52 years of Diplomatic relations with the Peoples Republic of China**

Let's celebrate

Red Emperor Restaurant, 131 Lt. Bourke St, Melbourne 3000

Wednesday 13 November 2024, 6:30pm

Dress Business Attire

Still only \$85.00/person, \$65 Concession

Inquiries: secretary@acfs-vic.org 0405 287 484

Bookings: <https://www.trybooking.com/events/landing/1305663>

President's Report

As the year hurtles toward its end, at least in the Western calendar, an opportunity exists to reflect on the events that our Society has carried out in the past several months. After all, our AGM was held in January and, at the time of writing, that was only ten months ago.

This has been a year of revival and consolidation for the Society. We are finally beginning to get new members and, in particular, younger members who are interested in China and wish to make their own informed decision about that country and its society, rather than being spoon-fed conventional wisdom from a mass media which, as always, never makes explicit its own biases or who they are reporting for.

Further, the Society is holding regular events. Apart from our Annual General Meeting in January, there was the meeting with the new Consul-General in Melbourne, Fang Xinwen. Our sale of the goods donated by Ken Smith is under way. Our website has been built and is ready for deployment. Our Society also had the honour being recognised at the dinner of related community groups commemorating the 75th anniversary of the founding of the People's Republic of China, which is discussed in this newsletter.

Most recently, we had an outing to Bendigo, a town with a very rich Chinese community and history. There we met members of the Bendigo Chinese Association who were kind, helpful, and informative. The trip was so enjoyable I am encouraging our Society to make it an annual event. I can only hope when members of the Bendigo Association visit Melbourne we can offer them equivalent hospitality!

In addition, we also have our annual dinner, our annual general meeting, and an concert in the works.

On a much grander scale, it must be said that relations between Australia and China have improved this year as well. It is a really a matter of common sense such improved relations exist; after all China is Australia's largest trading partner both for imports and exports, and that volume is inevitably going to grow in the future. Further, with visa-free travel available to China, and with inexpensive fares, now is perhaps on of the most opportune moments to visit China.

This year has certainly been one of consolidation and modest growth for the Society. In the coming year, I believe we will see a significant expansion in our activities. The Society certainly has a history to be proud of, but it is of the utmost importance that we provide a future of equal significance. That will be our goal in 2025.

Lev Lafayette

President, Australia-China Friendship Society (Victorian branch)

The Nine-Dash Line and the South China Sea:

A Historical Reality Ignored by Colonial Powers' Warmongering Lies

The South China Sea has long been a flashpoint in global geopolitics, a vast expanse of ocean rich in resources and rife with territorial disputes. At the heart of these disputes is China's historic claim to the region, symbolized by the "nine-dash line." Critics, particularly from Western and former colonial powers, dismiss China's claims as baseless, while actively promoting the narrative of aggressive expansionism. However, the evidence suggests that the nine-dash line and China's historic sovereignty over the South China Sea are rooted in fact, and that the counter-narrative is driven by colonial-era warmongering disguised as modern diplomacy.

China's nine-dash line dates back to the early 20th century, when the Chinese government, under the leadership of the legendary President Sun Yet Sen, first published maps that outlined the boundaries of its claims in the South China Sea. Yet, China's presence in and sovereignty over these waters predates these maps by centuries. Historical documents from as early as the Han Dynasty (206 BCE–220 CE) describe Chinese navigation and governance over the Xisha and Nansha (Paracel and Spratly) Islands, which are now at the centre of the dispute. Chinese fishermen have fished in these waters for generations, and ancient Chinese maps, some dating back over a thousand years, depict the islands within China's territory.

The historical reality of Chinese claims was even acknowledged by international powers. During the 1940s, after World War II, the Republic of China (ROC) officially reaffirmed its territorial claims over the South China Sea islands, based on historical rights. The famous 1947 map created by the ROC, which included the nine-dash line, was recognized by countries including the United States, and no significant challenge was raised against it at the time.

What followed in the years after was not a legitimate questioning of China's historical claims but a calculated attempt to undermine them, driven by colonial and post-colonial interests. After World War II, the power dynamics in the region shifted, with former colonial powers and emerging global players like the United States and Britain seeking to maintain their influence over critical maritime routes. The South China Sea, rich in oil, natural gas, and vital for global shipping routes, became a pawn in the larger game of global domination.

It was during this period that Western powers, having themselves previously carved out empires across Asia, began to reject China's claims and instead backed rival claimants like Vietnam and the Philippines. This rejection wasn't rooted in a reappraisal of historical facts, but in strategic interests, particularly aimed at curbing the rise of China and ensuring Western control over valuable sea lanes.

Former colonial powers, particularly those in Southeast Asia, saw an opportunity to diminish China's influence and promote their own strategic and economic interests by fostering regional disputes. They capitalized on post-colonial power vacuums and built alliances with nations that had overlapping claims, pitting them against China.

The narrative that China's nine-dash line is a recent fabrication of aggressive expansion is part of a broader strategy of warmongering. By painting China as a belligerent actor seeking to dominate the region, former colonial powers and their allies justify military interventions, arms sales, and the maintenance of naval bases throughout the Pacific. The portrayal of China as a threat has become a cornerstone of Western foreign policy, enabling a constant military presence under the guise of "freedom of navigation."

What is breathtaking, however, is not China's historical claim, but the hypocrisy of these former colonial powers, who spent centuries exploiting Asia and now preach about the rule of international law. These same powers, whose colonial adventures carved artificial borders across Asia, Africa, and the Middle East, now argue that China's boundaries—deeply rooted in history—are illegitimate. It's a narrative designed to justify their continued interference in the region, which serves both economic interests and the containment of China's rise.

Much of the Western argument against the nine-dash line is based on modern interpretations of international law, particularly the United Nations Convention on the Law of the Sea (UNCLOS). However, it is important to recognize that many of these principles were created after China had already established its historical claims, without fully considering those ancient rights. Moreover, UNCLOS itself has been applied selectively; the United States, for example, has refused to ratify it yet frequently uses it as a legal basis to challenge Chinese claims.

The irony here is profound: former colonial powers invoke modern legal frameworks that they themselves often disregard, while ignoring the undeniable historical evidence that predates modern international law.

The disputes over the South China Sea will not be resolved by ignoring history or by using international law selectively to favour certain interests. Instead, a balanced approach that acknowledges China's historical role in the region and seeks peaceful negotiation is the only way forward. The legacy of colonial manipulation and the lies that have been perpetuated for decades must be called out for what they are: a continuation of imperialist interference in Asia.

China's nine-dash line is not an invention of modern-day expansionism; it is a reflection of the country's long-standing historical ties to the region. It's time for former colonial powers to respect that history and stop using it as a pretext for their own strategic games.

Please consider that the narrative of warmongering and fabricated lies against China's nine-dash line is an extension of the colonial mindset that once dominated Asia. By dismissing historical facts and promoting conflict, former colonial powers continue to undermine peace and stability in the region. The nine-dash line and China's sovereignty over the South China Sea are historical realities, and any resolution to the dispute must start with an honest acknowledgment of that truth.

L.W. Hartnett

Chinese National Day

Lev Lafayette

October 1st, 2024, Melbourne, Australia

On October 1st, 1949 the People's Republic of China was proclaimed, making this year the 75th anniversary of its founding. It followed decades of civil war, the invasion from Imperial Japan, several internal conflicts involving regional warlords, and over a hundred years of being subservient through unequal treaties imposed by Western powers. To establish a central government under such circumstances was an impressive achievement in its own right. As Mao Zedong said at the Chinese People's Political Consultative Conference several days before the proclamation, "The Chinese people have stood up ... Ours will no longer be a nation subject to insult and humiliation".

Following a century of foreign invasion and civil wars, the land and its people had been ravaged. The importance of land reform, the rebuilding of industry, health care (e.g., the "barefoot doctors" in rural regions), education (illiteracy was reduced from 80% to 7% by 1976), and significant improvements towards the emancipation of women in a culture of entrenched misogyny (e.g., outlawing forced marriage and concubinage), were all steps in rebuilding the country. There were of course many difficult challenges; the Korean War, the Great Leap Forward, and the Cultural Revolution all came with great, even enormous, costs. But the principle of an "iron rice bowl", where sustenance, housing, education, and health-care remained the priority, with ultimate success. As the respected academic journal "Population Studies" has bluntly stated in a comprehensive article of the early decades: "China's growth in life expectancy at birth from 35-40 years in 1949 to 65.5 years in 1980 is among the most rapid sustained increases in documented global history".

Still a developing country, the decades that followed saw China transition to a mixed economy where central planning was still dominant for national infrastructure projects, but market reforms became increasingly prevalent for commodities. This started with the Household Responsibility System in rural areas, and developed in urban regions with small business in retail and employee-owned cooperatives in production, along with state-owned enterprises and encouraging foreign investment. This diversity is what is meant by a "socialist market economy" with "Chinese characteristics", which provides a model for countries transitioning from a largely rural and agricultural developing economy to a modern urban, industrialised, and developed economy. From 1979 until 2010, China's average annual GDP growth was 9.91%, reaching an extraordinarily high of 15.2% in 1984. In the process China, according to the values of the World Bank, has abolished extreme poverty; affecting over 90% of the population in 1980 to abolition by 2020. In 2010, China overtook Japan as the world's second-largest economy by nominal GDP, before overtaking the United States in 2016 as the world's largest economy by GDP (PPP). China's GDP per capita (PPP) increased from \$1,093 (1991) to \$21,482 (2022), according to the World Bank. The World Bank also notes that, in the same period, life expectancy increased from 68 years to 78 years, surpassing the United States.

The 21st century CE, is increasingly China's century. Through actions like the Belt-and-Road Initiative, China has engaged in a global infrastructure development strategy concentrating on developing countries, providing a substantial improvement to world GDP (\$7.1 trillion per annum by 2040 according to the UK's Centre for Economics and Business Research) and primarily affecting those people that need it most. In addition, China has also constitutionally-enshrined the principles of eco-civilization: "The construction of ecological civilization is a millennial plan for the sustainable development of the Chinese nation" of which the "two mountains theory", i.e., "Green waters and green mountains are [as valuable as] mountains of gold and silver" (Lǜ shuǐ qīngshān jiùshì jīnshān yínshān) applies. China's emissions of greenhouse gases has peaked six years earlier than planned, and it is now the world's largest producer of renewable energy, with growth continuing. China is heading towards the path of an being the international leader in trade, in production, and in environmental protection.

The Australia-China Friendship Society (Victoria) welcomes these developments. We have long stood for acceptance and respectful acknowledgements of differences between Australia and China, whilst steadfastly promoting cultural exchange and friendship between Chinese and Australian people. We have provided bridges for people to cross between the two cultures based on mutual respect and understanding. We have done so even when it was unpopular and, indeed, well before the Australian government showed the courage to even

recognise the People's Republic of China. Over the last 75 years it is indeed quite clear China has indeed stood up and has taken substantial steps to ensuring peace and development in this world. The ACFS, at the very least and more than far too many others, both recognises and celebrates these impressive achievements.

CULTURAL NOTES:

Lia Cross- committee member and cultural scout

Dear members, I hope you were able to attend the two events described below. If you didn't, not to worry, there are more good things to come! Here are some upcoming events for you to note:

1. "Chinese Art Song Recital "by baritone Liao Changyong at MRC on Saturday, November 16th, 7:30pm.
2. "Made in China 2.0," a play, at The Show Room (Arts Centre), on Thursday, November 14th, at 8:00pm.
3. Talks: by ex- ambassador to China Geoff Raby at Asia Centre, Melbourne University, on Monday, November 18th, at 5:30pm, launching his latest book on China. Registration required.
4. Dr. Trevor Hay, also discussing his latest publication, at Chinese Museum, on Saturday, November 23rd, at 1:30 pm. You must book for this so look at Museum website.

And lastly, "Asiatopa", a feast of all things artistic by Asian countries, will be returning in 2025 at Arts Centre. Keep your eyes open for announcements!

Two recent, Chinese artistic events are described below.

First, "The Tan Dun concert "featuring the man himself, as conductor and composer.

What a talent! No wonder he is the UNESCO Goodwill Ambassador! To quote the MSO concert program description of his achievements:

"Tan Dun has made an indelible mark on the world's music scene with a creative repertoire that spans the boundaries of classical music, multimedia performance, and Eastern and Western traditions." His list of accolades is too long to mention! This particular program showcased two Beethoven pieces "The Creatures of Prometheus - Overture ", and an abridged version of "Symphony No.9- Ode to Joy". Brilliant!

Then, two of his own compositions:

" Hero Concerto for Violin", performed impressively by Qingdao born Lu Siqing. What a virtuoso! He plays on a 1734, ex Guarneri violin loaned to him by collector Mr. J Zhou.

His accolades are most impressive but perhaps the most important, and formative ones are: the fact that he "was invited by Yehudi Menuhin to study at his school in London at the age of 11." And was the first Asian to win First Prize at Italy's Paganini International Violin Competition. Enough said!

The next piece was a choral one called " Choral Concerto:9", by Tan Dun, especially commissioned by the MSO. A difficult piece to describe as it contained intricate percussion sounds, mixed with lyrics, chants, plus non- word sounds, or "empty" words as Tan Dun describes them , sung masterfully by the MSO Chorus.

It contained three movements described as: i Nine"; ii Wine; iii Time.

Tan Dun used inspiration from ancient Chinese writers including words by Chinese philosophers Lao Zi and Zhuang Zi, and the poetry of Qu Yuan and Li Bai. For those of us with a knowledge of Chinese poetry the name of Li Bai and the piece "ii- Wine" , should ring a bell!

This was a first class concert and deserved a large audience than it got.

Secondly, we were treated to a fabulous night of Chinese ancient and more contemporary Opera by The Chinese National Opera and Dance Drama Theatre at the MRC.

The program, too long to describe, contained traditional pieces from "The White- Haired Girl", plus less traditional pieces, all beautifully performed by the troupe of tenors, sopranos and baritones, in solo, duet, quintet, and ensemble pieces.

Official photographer Tower Liu took some photos of the event. See below.



“The White- Haired Girl”: The Tyingthe Red Ribbin

ACFS TRIP TO TIBET, 2024

Five members of the Australia China Friendship Society had the opportunity to visit Tibet during the end of August and early September.

Xi’an and Xining

The adventure started with a touchdown in Guangzhou then a transfer flight to Xi’an, capital of the Shaanxi province and historical start-point of the Silk Road. The initial stop was at the Bell Tower Hotel in the centre of the city. As the name implies, was across the road from the Ming Dynasty Bell Tower, a mere 650 years old. The eponymous bell itself is about twice that age, originating in the Tang dynasty. Down the road from was its sister building, the Drum Tower, also from the same period and perhaps not surprisingly includes many drums (“morning bell and evening drum” is the traditional saying), including the Wentian drum which is the largest drum in the world. The Tower’s visit also included an excellent Tang-dynasty themed musical performance. Both locations contain many artifacts and museum pieces and are accompanied by superb architecture, “architecture is the magnificent music of civilization” concluded one piece.

The next leg of the journey involved a train trip to Xining, the capital of the Qinghai province, a very mixed place with Han Chinese, Tibetan, and Mongolian populations, and Buddhist, Daoist, and Islamic places of worship are all prevalent. The group visited the large Kumbum Buddhist Monastery with its numerous temples, the Daoist-Buddhist Tulou Temple of Beishan,



which provided superb views of the city, and finally the Dongguan Mosque. Kumbum is one of the most important monasteries in China, and where the Gelug (“yellow hat”) school of Tibetan Buddhism was founded.

From Xining the group departed on a long train trip to Lhasa, taking over twenty hours. Much of the landscape in the initial hours was desert with some sandstone mountains. Various sources of power generation is evident here, including some enormous wind farms.

Lhasa

Arriving at Lhasa, capital of the Tibet Autonomous Region, the group checked in to the Kyichi Hotel (aka Jiqu Fandian). Located near the Lhasa old town the hotel features comfort, an excellent style, and very pleasant



dining courtyard. Lhasa, following a massive increase in Tibetan annual economic growth over the past thirty years, is a surprisingly modern bustling city as there has been enormous expenditure on infrastructure in recent decades, with commensurate increases in disposable income. The permanent population of the region of 3.5 million is at least 80% ethnic Tibetan (by language), although it does receive over fifty million domestic tourists last year.

The area does have some truly impressive cultural centres; on our second day we visited the Drepung Monastery and then the Sera Monastery, both home to monks of the Gelug sect. The former monastery is the largest of its sort, whilst the latter is renowned for the theatrical “debating monks”, which is more for show rather than an expression of serious differences. The following day was a visit to the massive Potala Palace, the historical seat of the Tibetan government and the local Jokhang Temple and finally, today, the Ganden Monastery and the “caves” (really nooks with small buildings attached) Drak Yerpa.

Qomolangma (aka Mount Everest)

Leaving Lhasa, the next stop for the adventure was the beautiful Yamdrok Lake whose spectacular range of colours are a function of depth, sunlight, and location. Locals parade their yaks, mastiffs, and goats in decoration

for photo opportunities with a small fee from tourists. Along the journey, there was also had the opportunity to visit Karola Glacier another place of great natural beauty, but also tinged with sadness on account of how far in retreat this glacier is. Eventually, we made our way to Gyantse, staying at the Yu Thou Hotel. The following day, the group visited the nearby Palcho Monastery, notable as a site where three Buddhist sects co-exist and the large Kumbum Stupa. Taking to the road, we also stopped at the Sakya Monastery, home of the Sakyapa sect and over 80,000 thousand items in its library. This was all en route to the city of Lhaze, where we stayed at an Ibis Hotel.

Finally, the group took incredible winding road of Gawu La Mountain pass to Tashizom, a small town that is rapidly being converted to the epicentre of departures to Qomolangma's "Base Camp 0". As for the famous mountain itself, it really is quite stunning. Arriving in early autumn the surrounding peaks of the Himalayas, impressive as they are, are quite barren (and more so than usual), yet to accumulate their autumn and winter snow. Qomolangma and some other nearby peaks (Makalu, Lhotse, Cho Oyu, Shishapangma) tower above those nearby and stand out starkly for still being snow-capped. but it is Qomolangma in particular, with its pyramid-shaped peak from the north face, that is breathtaking (and not just because altitude sickness and oxygen deprivation is real). But the sense and visceral realisation that this is the top of the world is not something that is easy to express in words, but more something that has to be experienced.

Shigatse to Guangzhou

The last leg of the trip China started with a long drive to Shigatse, Tibet's second-largest city, a visit to the Tashilhunpo Monastery and staying at the Shiga Yangcha Grand Hotel. The following day the group travelled from Shigatse to Lhasa by car, and then by plane to Chongqing, and eventually to Guangzhou (Canton), staying at the Chaoman Hotel located in the old town, overlooking the famous Pedestrian Street and near the arts and crafts district.

The following day the group made their way around the surroundings, spending time at the Art Museum of Cantonese Opera, which included a live performance among the gardens. The evening was topped off with a pleasant canal cruise.

For the final day, the group visited the Cheng Family Academy and Folk Arts Museum, an extraordinary building dating back from the days of the Imperial exams and now dedicated to historical and continuing arts and craft. From there the next visit was Sun Yat Sen's Memorial and Gardens. Revered as the founder of modern China for organising the revolution against the Qing dynasty and establishing the Chinese Republic, one rather suspects that Sun Yat Sen would give a lot of approval of how China is developing.

The Difference between Chinese and Western Society (中西文化比较)

This month's article is quite lengthy so I will split in half and hold the remainder over until our next newsletter.

This article is also based on a series of lectures I gave to my Chinese students studying business at HuaShang University in Guang Zhou. So, let's begin with another overarching statement. Britannica suggests there several ideas are implicit in the notion of social structure and as humans' social relationships are regular and continuous in nature. Our social life is not random, it is in fact divided into groups with, positions and institutions that can be both interdependent and or interrelated. Third, individual choices are shaped by the environment in which we live and as a result all but governed by society as a whole. Social structure hierarchies were prevalent in most parts of the world. Unfortunately, in some cases social structures are forced upon the majority by the imbalance of power between conflicting group interests.

China also practiced a social hierarchical structure in its societies that were divided into classes and can be classified into four major categories: Shi, Nong, Gong and Shang.

The Shi were scholars and officials and held the highest status in Chinese social hierarchy, they:

- Wore silk robes as an identification of status
- Had the rights to ride in chariots, carry weapons and command battles
- Were well educated to serve in various job roles such as advisors, clerks, and overseers

- Performed various civil functions
- People of this group sat examinations to enter various government positions
- Entered into governments of various levels such as district, provincial and federal levels

The Nong were farmers and peasants.

- Nong played a vital role in the rise of the China's civilisation
- The food and labours produced sustained the whole society
- Therefore, they were considered valuable members of society
- They held the second highest rank in the Chinese social hierarchy
- They also provided services to the nobles and provided revenue to the country

The Gong consisted of skilled craft workers.

- They were higher in position than the merchants
- They worked in either the government sectors or private sectors
- Many also worked on their own businesses
- They were involved in various types of jobs producing textiles, pottery and worked in various architectural works. They were valued because of their skills

The Shang were merchants. As we have already seen western culture dates back as far as ancient Greece and ancient Rome.

- This was the lowest in the Chinese social hierarchy because they didn't produce anything and gained profit from others
- They were comprised of shopkeepers, bankers and traders
- They lived in towns and provided goods and services to the landowners
- Were not allowed to carry weapons
- The superior members of the Chinese hierarchy believed that the government officials must not be concerned with money. Thus, it didn't allow them to do government jobs

Western culture dates back as far as ancient Greece and ancient Rome. From there cultures moved apart but not so much that the basic social structures differed. Most western cultures had a structure that consisted of a ruler or similar at the very apex of society, followed by the priests or government officials, then traders and merchants, artisans and craftsmen, then the peasants and finally the slaves. Certain characteristics emerged from this ancient social stratification, e.g., the hereditary nature of occupations and status as well as tradition in Roman times it was enshrined in law.

Agricultural workers and 'Serfs'

- The basic agricultural work unit in the ancient world was the family
- In some regions where the state owned the land farms were allocated by family
- When large farming estates were formed during the Roman Empire the structure of rural society was not affected, as the owners commonly left cultivation to peasants who were their tenants
- Work within the family farm unit often was divided along sexual lines:
 - a. the men commonly bore chief responsibility for such seasonal tasks as plowing, sowing, tilling and harvesting
 - b. the women cared for children, prepared food and made clothing

Craftsmen provided economic growth, sophistication of taste, and enlarged markets ultimately creating a sort of mass production

- Here large workshops were dedicated to the production of a single item
- These workshops, however, never achieved the size of a small modern factory; a building in which a dozen persons worked was considered a large factory

Medieval farming and craft work were social divisions, or class structure, in the medieval world and reflected a division of labour.

- The noble class essentially contributed to the organisation of work
- They controlled the land, basic to production in this agrarian society
- They alone possessed the wealth to;

- a. purchase the products of artisans
- b. buy goods brought from a distance
- c. acquire the weapons and armour made by metallurgists
- d. they constructed castles and fortresses
- The Lords (Nobles) also decided in accordance with the prevailing custom how the farm work should be organised

The craft Guilds mostly residing in towns and in contrast to the land-bound serfs, townspeople were free.

- Some engaged in commerce and formed groups known as merchant guilds (an association of craftsmen or merchants formed for mutual aid and protection and for the furtherance of their professional interest)
- The majority were small merchant-craftsmen, organised in craft guilds as masters (of highest accomplishment and status), journeymen (at a middle level), and apprentices (beginners)
- The master was typically many things at once:
 - a. a skilled workman himself
 - b. a foreman, supervising journeymen and apprentices
 - c. an employer
 - d. a buyer of raw or semi-finished materials
 - e. and a seller of finished products

Next newsletter I will discuss modern society and the new world order.

Ian Parker

ACFS VICTORIAN BRANCH INC.

NAME OF NOMINEE:

POSITION: *President, Vice President, Treasurer, Secretary, Ordinary Committee Member (circle one only)*

SIGNATURE OF NOMINEE:

CONTACT DETAILS: Tel:

Mobile:

Email:

This nomination form must be delivered to:

The Secretary, ACFS Vic Branch, Ross House,
4 Floor 247 Flinders Lane, Melbourne 3000

OR email: secretary@acfs-vic.org no later than seven (7) days before the date fixed for the AGM. All nominees are required to enclose a brief written introduction about themselves, (maximum 150 words) with the nomination form. In the event of an election, the introduction will be circulated to Members.

[If you have any queries, please contact Edith Wilson on 0405 287 484.](#)

THE AUSTRALIA-CHINA FRIENDSHIP SOCIETY'S AIMS

Cultivate friendly relations with the people of China by fostering the study of China's history, language, culture, social and political structure.

Promote mutual understanding through friendly exchanges between the people of China and Australia. Strengthening ties with travel, the exchange of ideas, information and trade between the two countries.

To seek to clarify misunderstandings between the peoples of China and Australia, which may arise from the misrepresentation of information.

THE ACFS VICTORIAN BRANCH

PRESIDENT: Lev Lafayette
VICE PRESIDENT: Tower Liu
SECRETARY: Edith Wilson
TREASURER: Ian Parker
COMMITTEE: Lia Cross, Joe Montero, James Doery

We are always looking for interesting stories and articles to share with our members. Any members who have great stories to tell please contact ACFS office or e-mail to secretary@acfs-vic.org

ACFS (VICTORIA) Inc. A0038007M ABN NO. 39 746 574 225

MEMBERSHIP APPLICATION FORM

Family Name (Mr/Mrs/Ms) Given Names

Address P/code.....

Phone Email

VICTORIAN MEMBERSHIP RATES

Family \$40.00 Single \$30.00 Concession \$15.00 Corporate on Application

I/We support the Society's aims:Signature/s

I/We enclose the sum of \$.....for my/our membership subscription.

Pay directly into the ACFS Victoria Branch Account, Commonwealth Bank

BSB: 063-019, Account number: 10040625

Please put your name in the subject line & email REFERENCE to secretary@acfs-vic.org

You may send cheques to the Treasurer at the ACFS office address YOUR DONATION
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Promoting Friendship and Understanding Between the Australian and Chinese People