

Part 7

Industry



I. DIVISION OF INDUSTRY



- Described in the nine standard rules of governance:
 - *“By inducing all classes of artisans to come into the country, wealth is made sufficient.”*
--- Book of Rites, Doctrine of the Mean
- In the process of production, agriculture comes naturally before industry, but human power has absolute control over industry, hence its efficiency.



I.1 Governmental sectors of industry

- In ancient times, there were six treasuries to store products of Land, of Wood, of Waters, of Grass, and Manufactured Articles and Mineral Commodities.
 - Reading: *Excerpts from Book of Rites, Summary of the rules of propriety*
- These are taxes paid in-kind in terms of raw material, and stored in the government warehouses



- Six imperial factories with the following types of work by sourcing from the six imperial treasuries:



- Six industries in the Zhou dynasty, which each divided into subdivisions:

- Reading: *Excerpts from Rites of Zhou, Dong Gong record of industry*



I.2 Society-driven evolution of industries

- Ancient Chinese recognised the evolution of civilisation and the development of industry, and that the division of labour should be in harmony with it.
 - *“In the Yu dynasty, the government promoted the industry of pottery; in the Xia, that of masonry; in the Yin, that of carpentry; and in the Zhou, that of carriage-making.”*
- *Rites of Zhou, Dong Gong record of industry*



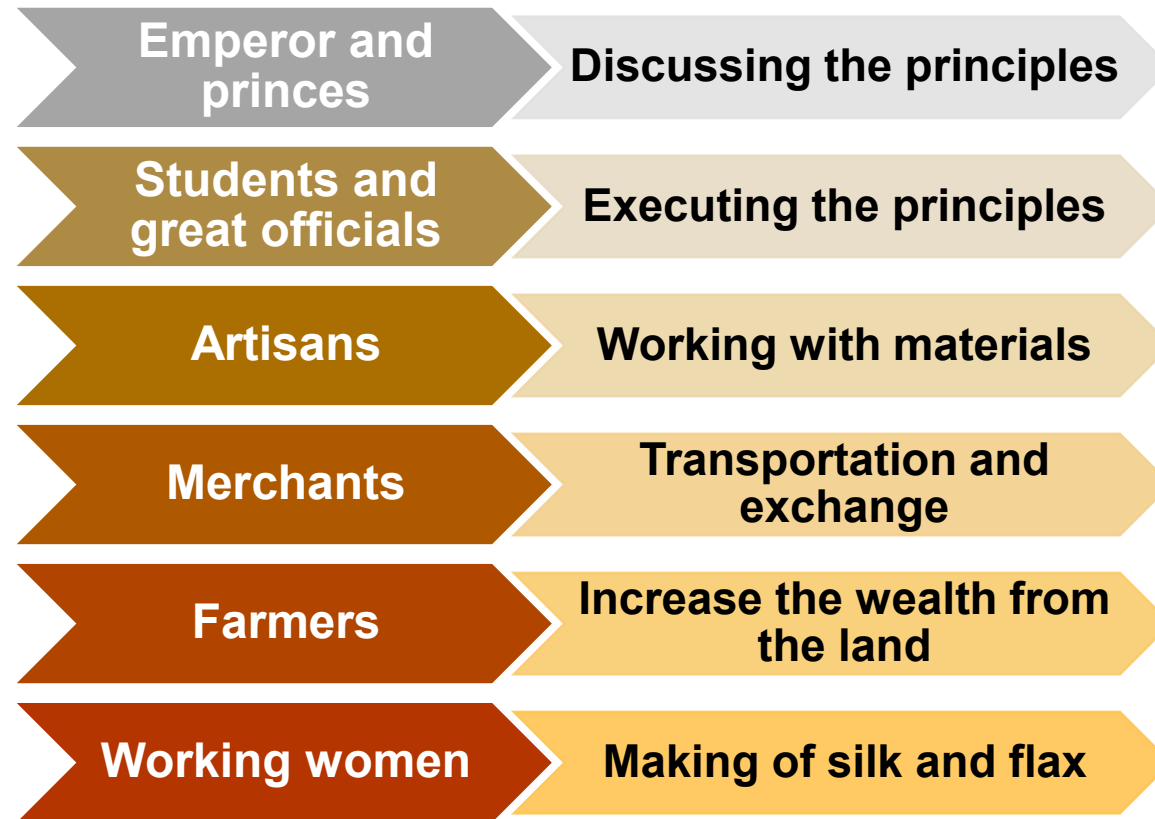
- This way, government promotion is important in directing industry in the right direction.
- Industry development must be in harmony with people's needs.



II. POSITION OF ARTISANS



- The position of the artisans is just as important as other occupations



- Reading: *Excepts from Rites of Zhou, Dong Gong record of industry*



- The way that Confucians describe the various occupations shows the principle of **industrial democracy**.



All of them are in the labouring class, and no one is personally higher than any other.



- The above diagram classifies working women with the emperor, showing economic independence from men and equal political rights, in bearing the function of the state.
- All occupations are productive.
- At the beginning of the excerpts, it mentions that “*a state has six functions, and the ‘hundred artisans’ take up one of them*”, indicating the prominent importance of industry.



III. HEREDITARY & SPECIALISATION



III.1 Specialisation system

- The different crafts are hereditary
- “After the sage has ***invented*** a thing, the expert generation after generation ***transmits*** it and ***holds*** it — ***this is called an industry.***”

--- Rites of Zhou, Dong Gong record of industry



- The essence of heredity is specialisation in skills.
- The secret of the industry is not written out; the artisans usually get their special training from their fathers. Hence, the craft becomes hereditary. This is not a caste system, but it necessarily comes about through specialisation of industry, family education, and transmission of skills.



- Hereditary ≠ exclusion of outsiders.
- From the industry's perspective, hereditary means training for anyone who wishes to specialise in a particular industry.
- There is a “master of workmen (工師)” presiding over each sector, responsible for
 - Inspection of material
 - Supervision of work
 - Testing of finished product
 - **Educating workers**



- *“A master-workman, in teaching others, uses the **compass and square**, and his pupils do the same.”*

--- Mencius, Gao Zi ii



III.2 Essence of specialised learning

- In the traditional Chinese culture, a secret to succeed, in any type of work, is “**learning from one master**”.
- Here are two options for you
 - Learning from various teachers
 - Learning from one teacher
- Which one is more beneficial?



- In ancient China, a student did not change his teacher until he had mastered all the teachings from his current teacher.
 - For example, a carpenter does not change teachers, nor graduate and open his own shop, until his work is almost as good as that of the current master.
 - In Buddhism, the disciple does not leave his master or change his practice until he achieves enlightenment.
 - But why?



- In Buddhist terms, the process of specialisation-to-wisdom is called Precepts (戒)→Meditation (定)→Wisdom (慧).
- In the *Great Learning*, it says:
 - *“When a person has concentration (定), he can be still (靜). When he is still, he can be at peace (安). When he is at peace, he can reflect (慮). Upon reflection, he can obtain what he wants (得).”*



Acquire true
wisdom (根本智)



Acquire applicable
wisdom (后得智)

- Learn from ONE master
- Specialised in ONE sector (practice) for a long period

- Diversified learning



- *“A master-workman, in teaching others, uses the compass and square, and his pupils do the same.”*
- The “compass and square” means the foundation, the true wisdom. After the foundation is firmly established, one can improve one’s skill through diversified learning.
- This is the law of learning in all subjects.



- This principle was put into industry practice in ancient China:
 - *“All who professed particular arts for the service of their superiors, were not allowed to practise any other thing, or to change their offices”*
- *Book of Rites, Royal regulation*

