

traditional and modern roles in global trade, revolution and war are commonly ignored. It is no wonder, then, that students find it so difficult to retain more than a few unrelated pieces of information on Asia presented in these "global" textbooks.

The solution is easy to envision, but difficult to achieve. New, truly "universal," global textbooks and instruction must unite disparate storylines—East and West, first- and third-world. Rather than focusing on one dominant narrative, global studies must draw out culturally unique storylines, and use thematic topics, such as trade, colonialism and nationalism, to link them together into a more comprehensive and more easily retained unit. This is a difficult task, but the other members of this panel have developed some specific suggestions on how to achieve this goal.

A Global Perspective of the World's History

**Heidi Roupp, President
World History Association**

World history is a subject in its infancy. Yet 75% of the states have adopted world history standards and a new advanced placement (AP) course in World History will be offered in two years at the precollegiate level. More World History teachers will need to be trained. Colleges and universities indicate that World History course offerings have steadily increased. You may have noticed in the January *Perspectives* (newsletter of the American Historical Association) that the number of junior faculty job offerings in world history increased 94% from 17 in 1991-92 to 33 in 1997-1998. That percentage supports the figures the World History Association (WHA) reported last year. (304 departments responded to a world history questionnaire sent to 610 history departments listed in the American History Association Directory.) Two-thirds of the history departments responding to a WHA survey indicated that they now offer World History courses. Memberships of teachers and scholars in the WHA have increased 15% over the last year. Interest in world history is expanding world wide. The World History Association's most recent regional affiliate, organized in 1998 by Greg Melleuish at the University of Wollongong, is the WHA of Australasia.

Interest in world history continues to expand, motivated by an interest in globalization and a need to understand multiple perspectives of human history. As William McNeill recently observed, "background knowledge makes one less liable to unpleasant surprises—less likely to make serious mistakes by one's own action--and by extension, the actions of the U.S. government. I often reflected on how generally successful U.S. policy was in Europe after World War II (in part because of Western Civilization courses our leading officials had taken in their youth) as against the series of nasty surprises that the U.S. met in Asia from Korea and China to Vietnam. Why so?

Partly because our leaders knew so very little about those peoples and their past. Armed with a decent understanding of the past of each people, we are less likely to be seriously wrong in the judgements about their reaction to us and vice versa."

People teaching world history are self taught. Many are uncertain what world history is. There is no world history canon, but each year we learn more and do a better job of conceptualizing and teaching the subject. From a global perspective, world history is not Western civilization plus a chapter on China and India and another on Africa. Nor is world history a stylish parade of civilizations across the stage of time. World history transcends boundaries. Just as the study of U.S. History is not the study of the history of fifty states but a study of the national experience, world history is developing as a macro history from a global perspective. It is a study of ecosystems rather than trees or forests. The whole is greater than the sum of its parts. World history deals with large-scale themes like migrations, demography, industrialization, cross-cultural exchange, themes that impact more than one nation or region. World history is cross-disciplinary; the scholarship engages the work of linguists, economic historians, as well as anthropologists and biologists.

In such a new field adequate conceptualization of the course is critical. New conceptualizations offer the promise of exciting new World History courses like Big History, which incorporates the history of the planet and human history. Students become acquainted with histories of scale with a local to global approach to the course. For example students can study a local mine, the California gold rush and how that fits into the larger story of gold rushes and migrations in the Pacific Basin. Scholars and educators in the WHA have formed a working partnership to develop various methodologies for studying the field, on one hand, and alternating among these approaches and their results in world history classrooms, on the other.

Teaching a global perspective requires frequent student reminders of what is happening around the world through time. Approaches to world history are often overlapping and interactive rather than discrete, compartmentalized topics. By engaging students in a study of multiple perspectives, comparisons, examples of cross cultural exchange, diffusion, or syncretism, they can begin to develop their own global perspectives. Basic world history learning improves when students are able to link the past with the present. If you find yourself teaching world history for the first time or if you are refining your world history course:

(1) Compare recent world history texts such as *The Earth and Its Peoples* by Richard Bulliet et al. and Jerry Bentley's new text which will be available this June. Become acquainted with the recent scholarship. Abstracts of the approximately 100 *Journal of World History* articles are available at <http://www2.hawaii.edu/uhp/press/journals/jwh>.

(2) Consider world history as a step-by-step process. Rome wasn't built in a day. Organize your work this year to benefit next year's students. Each year select a new topic to

develop outside your area of expertise. The planning and revisions you do now will benefit all the world history students you will have in the rest of your teaching career. If several people within the department are teaching the course, it is sometimes an advantage to develop courses as a cooperative effort. Study groups help.

(3) Join the World History Association. We are dedicated to pooling and disseminating information about teaching and scholarship in world history. Send \$30.00 to Richard Rosen, Executive Director, World History Association, Department of History and Politics, Drexel University, Philadelphia, PA 19104. Members receive two issues of the *Journal of World History* and two of the *Bulletin*, newsletters, and yearly invitations to regional and

international meetings of the WHA. With ASIANetwork as our inspiration, the WHA is establishing a committee of world history educators to help others who wish to implement or revise their world history programs. We will have more information about the committee in the fall newsletter.

(4) Subscribe, at no cost, to H-World, an electronic discussion list on world history affiliated with the WHA. Set your web browser to the H-Net web site at <http://h-net.msu.edu>. Click on "discussion lists," and you will be directed to fill out a subscription form. After submitting this form, you will receive a membership form. On replying with information on the membership form you will automatically be subscribed to H-World.

Transitions and Transformation: Asian Literature Across Time and Space

The Yijing (Classic of Changes) as a Teaching Tool

Richard J. Smith, Rice University

There is probably no work in the modern world that is at once as instantly recognized and as widely misunderstood as the *Yijing* (Classic of Changes)—commonly known as the *I Ching* or *Book of Changes*. From both a Chinese and a global perspective, it is a document of extraordinary significance; yet most Westerners, and even many Chinese, have long considered the *Changes* to be a work of "awesome obscurity."

Fortunately, in recent years a wealth of Chinese, Japanese and Western scholarship has succeeded in stripping away much of the mystery of the *Yijing*, solving many long-standing textual problems and, of course, raising new and interesting questions. This brief article makes no attempt to catalogue the vast body of recent scholarship on the *Changes*, much less to review it systematically. My goal is simply to suggest how college-level teachers in different disciplines, and with different area interests, can employ the *Yijing* productively in the classroom. For this reason I will focus primarily on a few English-language works that are scholarly, readable, and readily accessible to specialists and non-specialists alike (see "Works Cited").

First a bit of background. The *Yijing* began as a primitive fortune-telling manual perhaps three thousand years ago. It developed out of the complex interaction between an unwritten oracular tradition and an elite system of divination involving both writing and a sophisticated numerology. This interaction took place primarily during the latter part of the Zhou dynasty, from about the eighth to the third centuries B.C.E.

During the following century, a number of philosophical commentaries, known collectively as the "Ten Wings" (*Shiyi*), were incorporated into the "basic text" of

this document. Thus amplified, the *Changes* came to be viewed no longer as simply a divination manual but also as a repository of profound moral and metaphysical truths—largely because the commentaries were attributed (erroneously) to Confucius (551-479 B.C.E.). Had it not been for this erroneous attribution, we may doubt whether Chinese scholars would have given the document so much careful scrutiny and searched so relentlessly for its deeper significance over the next two thousand years.

The "Ten Wings"—particularly the "Great Commentary" (*Dazhuan*) or "Commentary on the Appended Phrases" (*Xici zhuan*)—gave the *Yijing* an explicitly metaphysical and moralistic cast, one that reflected orthodox "Confucian" values as well as a correlative cosmology based on numerical and other symbolic correspondences and resonances between Heaven, Earth and Man. Another edition of the *Changes*, buried in a Han dynasty tomb at Mawangdui, Hunan, in 168 B.C. and discovered only in 1973, differs in a number of respects (see below), but its commentaries reflect these same, deeply rooted cosmological assumptions.

Joseph Needham has remarked that in contrast to Western-style "subordinative thinking," which relates classes of things through substance and emphasizes "external causation," in Chinese-style correlative thinking "conceptions are not subsumed under one another but placed side by side in a *pattern*;" and things behave in certain ways "not necessarily because of prior actions or [the] impulsions of other things," but because they resonate with other entities and forces in a complex network of associations and correspondences. This explains why the hexagrams of the *Yijing*, as well as their constituent trigrams and individual lines, were viewed as the keys to cosmic understanding in