

Jesuit Higher Education: A Journal

Volume 9 | Number 1

Article 10

11-15-2019

One Country, Two Systems, Three Faces: Creighton's Travel Course to Hong Kong, Shenzhen, Guangzhou, and Macau

Andy Gustafson

Creighton University, agu10010@creighton.edu

Keith Olson

Creighton University, kao92319@creighton.edu

John Wingender

Creighton University, jrw36777@creighton.edu

Follow this and additional works at: <https://epublications.regis.edu/jhe>



Part of the [Bilingual, Multilingual, and Multicultural Education Commons](#), [International and Comparative Education Commons](#), and the [International Business Commons](#)

Recommended Citation

Gustafson, Andy; Olson, Keith; and Wingender, John (2019) "One Country, Two Systems, Three Faces: Creighton's Travel Course to Hong Kong, Shenzhen, Guangzhou, and Macau," *Jesuit Higher Education: A Journal*: Vol. 9 : No. 1 , Article 10.

Available at: <https://epublications.regis.edu/jhe/vol9/iss1/10>

This Praxis is brought to you for free and open access by ePublications at Regis University. It has been accepted for inclusion in *Jesuit Higher Education: A Journal* by an authorized administrator of ePublications at Regis University. For more information, please contact epublications@regis.edu.

One Country, Two Systems, Three Faces: Creighton's Travel Course to Hong Kong, Shenzhen, Guangzhou, and Macau

Andy Gustafson
Professor
Creighton University
agu10010@creighton.edu

Keith Olson
Assistant Professor
Creighton University
kao92319@creighton.edu

John Wingender
Professor
Creighton University
jrw36777@creighton.edu

Abstract

Jesuits have a long history in Southern China. In 1582, Matteo Ricci arrived in Macau as one of the first Jesuit missionaries to China, where he worked until his death in 1610. While there, he mastered the Chinese language and gained the trust of the emperor.¹ The Heider College of Business at Creighton University has offered a “Pearl River Delta” travel course to Southern China (where the Pearl River meets the ocean) since 2015. As an international business course, the class helps students understand cross-cultural differences — especially in business practices. As we strive to nurture our students as agents of change who practice business with a real concern for the persons involved, and to exercise responsible citizenship in a global world we have developed this class to help students really understand those who seem quite foreign to them—in Hong Kong, in Southern China, and Macau.² As Bethany Kilcrease has recently written, “Students must...better understand existing social, political and religious conditions around the world if they are to have the knowledge necessary to successfully negotiate and appreciate diverse contemporary environments.”³ We approach the experiences the students see through a prism of Jesuit understanding, knowing that we are trying to educate men and women for others. What this means concretely is, expressing care for each person we encounter, with a special concern for the poor and justice, wanting to bring our business practices in line with our values as a unified self, helping the students develop as agents of change who will attempt to bring about the common good of God for others in the world.

Introduction

In Creighton's travel course to southern China, students visit Hong Kong, Shenzhen, Guangzhou and Macau. These locations are frequently well known to students from the front page stories about the Hong Kong conflict with mainland China (and for any unaware, our pre-travel meetings help fill them in on the details). The Heider College of Business has provided this travel course to South China five times since 2015. This educational experience for both undergraduate and MBA students was specifically designed to provide students with the opportunity

to become familiar with and appreciate the many different forms of the faces of China, particularly by focusing on business practices.⁴

Southern China is quite different than it was when Matteo Ricci, the Italian Jesuit priest and missionary, came to this part of the world in 1582 to found the Jesuit China missions. When he arrived to Macau, a prominent outpost of the Portuguese empire at the time, he was determined to learn about the Chinese language and culture and adopt it as he could. Ricci's sensitivity to Chinese culture was fruitful in bridging east and west and cross-cultural understanding, and several

prominent Chinese officials converted to Catholicism because of his work. Ricci gained favor by providing his services to the Chinese, especially his knowledge of astronomy and calendar science. He also created a Portuguese-Chinese dictionary and the first European-style world map in Chinese.⁵

Ricci dressed as the Chinese and was the first westerner to be invited into the Forbidden City. Ricci was a master at learning Chinese culture and used that knowledge to help the Chinese to understand Christianity. For example, when he realized that Chinese culture was woven with Confucian values he used the concepts of Confucianism to explain Christianity, and even aligned himself with the elite Chinese teachers of Confucianism.⁶ In all his efforts, he was a model visitor and voyager who always sought to understand the Chinese culture, to respect it, and to see in it the work and hand of God.

Ricci exemplifies the basic distinguishing features of Jesuit Education outlined by the International Commission's *Characteristics of Jesuit Education*.⁷ Six of the 28 characteristics seem especially relevant for business education according to Massey and Lee, and relevant when considering Matteo Ricci:⁸

- Insists on individual care and concern for each person: Ricci was skilled at concerning himself with others, especially the Chinese who he worked with.
- Assists in total formation of each individual within the human community: Ricci's leadership was seen by his superior Alessandro Valignano, who appointed him as Major Superior of the mission in China.
- Is Value-oriented: Ricci, despite seeking favor with the Chinese, was not afraid to criticize the widespread prostitution he saw in Beijing, and he demonstrated the alignment between Christian and Confucian values.
- Pursues excellence in its work of formation: Ricci's excellent knowledge of astronomy and other sciences, as well as his grasp of Chinese language and culture is what drew the Chinese to him.

- Relies on a spirit of community: Ricci always sought to find parallels and congruencies between western Christianity and the Chinese culture. He gave up many western ways (of dress, language, habit) in order to accommodate the Chinese culture in which he lived.
- Encourages life-long openness to growth: Throughout his life, Ricci was always learning more about Chinese culture, and finding new insights and learning.

Ricci is a great exemplar for our students who today confront the future of the globalized economy when they come to this region of the world, as China has big plans to turn the Guandong-Hong Kong and Macau area into a megacity of 50 million people and increase the regional GDP to \$4.62 trillion by 2030. It would surpass Tokyo, New York and San Francisco to become the world's #1 economic area. This dream of China's involves trying to bring together western-thinking Hongkongers and more traditional mainland China.⁹ Given the rise of China and the current trade war between the U.S. and China, providing our students with a deep and sympathetic understanding of Chinese culture and mindset is more important than ever. And of course, the current conflict in Hong Kong between Hong Kong citizens and China also makes traveling there timely.

We have developed this class to help students really understand another culture by travelling to Hong Kong, South China, and Macau. As Bethany Kilcrease has recently written, "Students must...better understand existing social, political and religious conditions around the world if they are to have the knowledge necessary to successfully negotiate and appreciate diverse contemporary environments."¹⁰ As we meet with various business people, local leaders and entrepreneurs, the students experience cultural differences and both notice and respect those distinctions. Through this course, we strive to nurture our students as agents of change who practice business with a real concern for the persons involved, and to exercise responsible citizenship in a global world.¹¹ We approach the students' experiences through a prism of Jesuit understanding—knowing that we are trying to

educate men and women for others, with care for each person we encounter and a special concern for the poor and for justice, wanting to bring our business practices in line with our values as a unified self, and with a vision of attempting to bring about the common good of God for others in the world.¹²

The vision of Jesuit education has been outlined in *Ignatian Pedagogy: A Practical Approach* in five components: context, experience, evaluation, reflection and action.¹³ Our course is certainly experiential in that the travel throughout Southern China is the most important basic element of the course. As such, students learn not merely cognitively, but affectively as well. As Duminuco puts it, these experiences help the students “to taste internally” what China is really like.¹⁴ Few of our students have been to China previously, and many have not been abroad very much. We are sensitive to that context they are coming from, and we do what we can ahead of time to help them understand the culture they will encounter through readings and videos exploring unique economic and cultural aspects of Hong Kong, Macau and Guangzhou. Students maintain a journal throughout the travel course as well which helps them reflect on their experiences and evaluate them. The action which we hope students take in light of the learning experience of this course is that they become the sort of men and women who try to understand and sympathetically encounter others who may seem foreign to them. In our opinion, this attitude of openness to others is one of the most important features of travel courses like this one.

Jesuit education encourages an affirmation of the world, dialogue across cultures, an openness to growth and reflection, and a willingness to critically analyze institutional structures in light of Catholic-Jesuit values.¹⁵ As students learn to understand and relate to other cultures, they reflect on what they experience. It follows that they wrestle with concerns about justice and fairness in Hong Kong and Macau where locals are struggling with the new influence and financial impact of China on their cultures and way of life. We critically reflect on how the economic aspirations and transformations of mainland China on Hong Kong, Macau, and even Shenzhen and Guangzhou are affecting the people who live

in these locations. This basic Jesuit foundation or prism provides students with a value perspective from which to make sense of their experiences.¹⁶ From a Jesuit perspective at least, business isn't simply about making money; it is about people and the common good. And good Jesuit business education isn't simply a matter of teaching excellent technical and analytical skills; it is about thinking about the people who are involved and affected by business.¹⁷ This backdrop of framing the experiences students have makes our encounters and experiences more thoroughly Jesuit.

While the Jesuit understanding of the world and self is our prism, our entry-point to these cultures is business. With regard to Jesuits and business, Robert Spitzer, S.J. has recently written, “Jesuits are not against free markets, private property, microeconomic and macroeconomic analysis, or the application of these tenets within the socio-economic milieu, for they actively contributed to their development”; it makes sense, then, for our Jesuit business schools to provide travel courses that provide students opportunities to learn about business in international contexts, with a particular concern for Jesuit values.¹⁸ Through the context of business activities and pursuits, and as students see the differences between these different cultures, as well as the similarities, they become more able to sympathize with perspectives quite different than their own and see the humanity of many far away from their normal setting. This travel course provides an immersive experience and confrontation with the otherness of many foreign settings which provides opportunities for students to learn at a spiritual, intellectual, affective, and behavioral level. Our goal is that students will be impacted to a “full growth of the person which leads to action...that is suffused with the spirit and presence of Jesus Christ, the Son of God, the Man-for-Others.”¹⁹ Business, being a universal human activity, is a very useful window or bridge for understanding another culture. Business, it might be said, has perhaps opened more doors between our culture and Asia than even Matteo Ricci did.

To understand Southern China, Chinese business, and the Chinese people who live there, we need to understand their history. In particular, to understand the three faces of Hong Kong,

Guangzhou, and Macau we do pre-trip readings and assignments, and meet three to four times prior to our travel (see Appendix II). Having a clear historical understanding of the cultures we visit better enables students to have thoughtful entries in their daily reflective journals which are an essential assignment in the course. It is far too easy in a travel course, as in everyday life, to simply jump from one event to the next with no thoughtful reflection. The journaling helps students to slow down and reflect. It also helps the students develop an understanding of and sympathy with the Chinese perspective, as well as that of the Hongkongers and Macauans they meet.

The (Very) Brief Historical Context

Upon the 1912 Qing dynasty collapse, China suffered decades of extraordinary turmoil in the 20th century. In this same century, the Sino-Japanese War followed by the Chinese Civil War decimated much of China. The establishment of the People's Republic of China on October 1, 1949 offered no relief as millions more perished during the bedlam of the Great Leap Forward and the Cultural Revolution as China tried to transform itself into a productive Communist society.²⁰ In the midst of this turmoil, both Hong Kong and Macau provided some respite from the Chinese revolution as holdover colonial regions controlled by Britain and Portugal, respectively.

The areas we visit have faced dramatic transition in the last 40 years. The "Open Door" policy of China in 1978 initiated by Deng Xiaoping was the beginning of radical changes in Chinese society and the region. In 1997 Britain handed over control of Hong Kong to China, and in 1999 Portugal handed over control of Macau.²¹ Both Hong Kong and Macau continue to have some autonomy, while now being part of China. This arrangement is referred to as "one country, two systems." However, Macau and Hong Kong are quite distinct from each other as well as from the Chinese mainland, so they really present three distinct faces of China to students. Chinese culture is rich, ancient, and all-encompassing. Existing for thousands of years, this culture has permeated all areas of life and has evolved with diversity and variety.²² Elements of customs and traditions vary greatly between regions, provinces, and cities. It is

the different faces of China that add flavor to its philosophies, virtues, etiquettes, and traditions.

Origin of the Course

As with most travel courses, getting this course off the ground took some risk and entrepreneurial skill. Andrew Gustafson went to the dean of the business school, proposing to create a course for students going to Hong Kong, Guangzhou, and Macau, and asked only for airfare to go explore those areas so he could come back with a full-blown proposal and itinerary. The dean, also an entrepreneur, agreed. Gustafson had been in Macau and Hong Kong for conferences, had for years been offering a travel course to Las Vegas, and was very familiar with Macau and its gaming culture. He envisioned that there would be three foci to the course: Hong Kong would provide students an understanding of finance, since Hong Kong is a global financial hub along with London and New York. Guangzhou and Shenzhen, as one of the centers of innovation and technology with companies like Huawei and Tencent, and being the area where the concept of "made in China" developed, would help students understand this extraordinarily important manufacturing area of China. Finally, Macau, with its business focus being on gambling and tourism, would provide a very different set of business experiences for students to understand.

The course developed organically, which has helped students to relate to some of our visits in a special way. We started with obvious near-Nebraska connections to that region of the world. Gustafson found that Daktronics from South Dakota, a company which makes scoreboards in the United States, made many of the neon lights in Macau, and they have a company office in Macau. He found that Valmont, a company from Omaha, has a factory not far from Guangzhou. He reached out to the Nebraska Beef Council, knowing that Nebraska beef was quite popular in Macau, Hong Kong, and China generally. We reached out to Werner transportation, a nationwide transportation/trucking company headquartered here in Omaha, once we discovered that they have a sister company in Shenzhen that worked from a major port. Finally, we talked to the Omaha Chamber of Commerce, which put Gustafson in touch with a Chinese businessman,

Chairman Wang, who had visited Omaha many times and had many contacts in the Guangzhou area. The Chamber also connected him to the South China Chamber of Commerce in Guangzhou. Joining Gustafson to create and lead the class were colleagues John Wingender in Creighton's Economics and Finance Department, who had previously led groups to China and who had also taught MBA courses for many years in Beijing to Chinese students at Peking University as a visiting professor, and Keith Olson, also in Economics and Finance, who lived in Hong Kong for 12 years managing investment funds.

The Course Progression: Preparation, Experience, Reflection

Jesuit education follows a progression of pre-reflection, experience, and then post-reflection, or as Newton puts it, objectives, activities, and then evaluation.²³ To enable the students to more fruitfully understand their upcoming experiences, we meet three to four times in the fall before departure. Here we begin to help them prepare for the upcoming experience, and give them concepts and trends to look for in the travel experience. As mentioned, we have a series of assignments, including multiple informative videos, and a few book and article reviews designed to help them understand both the cultural, historic, political and economic context of the region (see Appendix II). This is essential to help students "hit the ground running" when we arrive and also to inform their questions as we interact with various experts. Throughout the class we require them to journal their reflections about their experiences. This helps them slow down to think about what they are experiencing.

Hong Kong: Britain meets Southern California in China

We have students start their three-city adventure in Hong Kong in part because, while appearing very foreign to the students, Hong Kong has the British and American influences which make it seem not quite so foreign. As a first stop, it allows students to gradually ease into Chinese culture. By the time students have been to Guangzhou and Macau, they frequently comment that returning to Hong Kong feels like "coming home" to a comfortable place again. Many people speak

English, it is easy to find Starbucks, pizza, and beer, and generally the British influence makes it feel a bit European. Its status as a British Crown colony lasted for 156 years, ending July 1, 1997. During that time, Hong Kong was flooded by waves of immigrants escaping the disarray and upheaval of mainland China throughout the 20th century.²⁴ The British afforded Hong Kong the opportunity to absorb mass immigration and ultimately strengthened its unique Chinese/western independent culture and lifestyle.

Along with New York and London, Hong Kong remains one of the central hubs of finance and commerce in the world, which is very interesting for our business students. It has long been a gateway center to and from the mainland Chinese markets. The students experience the technology differences as a contrast in social values and relative openness of Chinese society. An important cultural difference which stands out to students is the difference in openness of culture: Hong Kong provides an open access to the Internet, including Facebook, Google, Snapchat, and other social media not allowed on the mainland internet. Hongkongers avoid the use of Chinese social media except when necessary for business, using electronic devices dedicated for mainland use only because they do not want to be on the radar of the mainland Chinese government. The websites Weibo, WeChat, Baidu, and Alibaba have sprung up in mainland China with the protection of the government and have become the mainstay of communication. The Chinese government, with the construction of its "Great Firewall" to regulate the Internet, has created a separate Internet ecosystem.²⁵ Students experience this personally when they install WeChat prior to entering the mainland in order to communicate with members of the travel group and to make friends while in the mainland.

Hong Kong has one of the highest population densities in the world. Students frequently comment in their journals about how crowded streets and subways are in Hong Kong and Guangzhou both. Students are quite surprised at the smallness of apartments in Hong Kong, particularly in light of the costs. Given the small size of most apartments, and the fact that some share a kitchen down the hall, eating out is the norm. The drinking culture in Hong Kong is

comparable to the drinking habits of the British, and students find it interesting when they learn that the pubs are the only businesses that are open during typhoons.

One of the most significant British influences that defines an important difference between Hong Kong and the mainland is the structure of government and the legal system. Presentations by and discussions with lawyers, successful entrepreneurs in finance and real estate, and accountants familiar with both systems help students understand the unique British aspects of law and business here. The British influence is evident through the principle of “one country, two systems,” ensuring (at least until recently) that the capitalist economic system of Hong Kong continues to thrive. But the centralized Beijing government has begun to exert more intervention in the political and even economic freedoms of Hong Kong. Although its “freedom rating” has gone down recently, Hong Kong continues to be regarded as one of the world’s freest economies, with a service economy representing approximately 93 percent of the city-state’s gross domestic product (GDP).²⁶

Students soon come to realize that Hong Kong and Macau residents, who had until fairly recently been used to the western effects of colonial rule, feel that the People’s Republic of China (PRC) is gaining more and more influence over their freedoms, particularly their political liberties. We are frequently told by Hongkongers that they feel (right or wrong) that mainland Chinese act superior, and do not appreciate their customs such as waiting in a line, or speaking quietly or politely (whether this is an accurate representation of western culture is another issue). In our frequent encounters with business leaders in mainland China, on the other hand, they frequently say that the Hong Kong residents do not appreciate their Chinese culture as they should or respect the government as they ought. Many of the expatriates who work in Hong Kong and Macau have told us that things have changed for the worse with regard to freedoms and will never go back to what they were, as the Chinese insist more and more that executive jobs in the casinos be given to Chinese not to Europeans, and the Chinese government plays a stronger role in the local affairs of these two cities. Through hearing

these stories, students are able to understand and appreciate both sides of the conflict of perspectives between the mainland Chinese and the former colonies of Macau and Hong Kong.

Shenzhen and Guangzhou: The Origin of “Made in China”

Crossing the border from Hong Kong to mainland China into the southern province of Guangdong (Shenzhen, Guangzhou, and Zhuhai) is always an eye-opening experience for the students. One student wrote that almost right way, the sky got grayer and more polluted as they entered China. More importantly, students start to see the contrast of different Chinese cultures. Gone are the amenities of Hong Kong. Taking advantage of another foundation of Chinese culture, *guanxi* or “social network,” we visit logistic businesses, manufacturing firms, an eastern Chinese traditional hospital, and other places.²⁷ A truly different face of China begins to emerge, motivating students to encounter the cities of Shenzhen and Guangzhou.

When students are in this part of the world they experience massive cities of commerce. Hong Kong’s stock exchange ranks #6 and just across the border Shenzhen’s ranks #8 of the world’s biggest stock-exchanges by market capitalization. In terms of the world’s busiest container harbors, Shenzhen holds rank #3, Hong Kong ranks #5, followed by Guangzhou which ranks #7. Students are amazed at the speed at which this transformation has happened as they hear about the history of these places. Having grown from a tiny fishing village to a metropolis with over 9 million people in just over 30 years, Shenzhen is a major technology hub with lots of uber-modern skyscrapers, an extensive subway system, and companies like Huawei, Tencent, and BYD electric cars. Students observe the magnitude of Chinese projects as they cross into the mainland and find this amazingly huge metro area of over 12 million citizens where almost nothing present has existed for longer than 20 years. It is breathtaking.

With over 9 million inhabitants, Guangzhou is an industrial and financial hub, where we visit manufacturing facilities for Weber grills, most dishwashers made for US markets, and a wide

variety of other interesting production facilities, as well as a glistening new city center newly created in just the last few years. While Shenzhen is impressive for its relatively recent growth and newness, Guangzhou is impressive to students for its rich history of over 2,200 years. Formerly known as Canton, it has long been a significant naval location as the Silk Road came to Guangzhou via the Pearl River and its mainland location across the border from Hong Kong. The local language is Cantonese, which is spoken by most people in Southern China (while Mandarin is spoken in the north of China). Students realize that even China itself is not monolithic—there are northern and southern differences within China. Guangzhou has the nicknames Rice City, City of Rams, and City of the Five Rams. We visit the Five Rams statue with students. These names come from ancient stories about Taoist cultural heroes who rode into town on rams (Five Immortals) introducing rice cultivation to the area. Guangzhou is a long way from Beijing, the capital of China. Its location has played a role in its history.

The students begin to pick up on subtle Chinese concerns. For example, while visiting places and businesses in Guangzhou, we often heard of the advantage of being far away from Beijing. There is a Chinese proverb: *Tian gāo, huángdì yuǎn*, which can be translated as “Heaven is high and the emperor is far away.” It was explained to us that if you were close to the capital, you might be close to great power, and those who govern could easily see if you were following orders. But far away from the capital, you might not respond so quickly, if at all, to central government dictates. Students see a clear example of this at the East-West Hospital. While the central government has attempted to shut down traditional medicine in an effort to modernize (and westernize) Chinese medicine, the East-West Hospital we visit practices acupuncture and “cupping” (using hot cups to draw out ailments). There are herbal medicines in the pharmacy and the hospital has continued to teach and practice eastern medicine longer than any other hospital in China. Some of the students describe this hospital as “dirty” and say they are glad they have modern hospitals in the United States. But it is interesting to hear about some of the traditional herbal and medical

techniques, which appear to have positive effects in many cases.²⁸

In business education, students are frequently taught business theories without context or a historical understanding. South China provides an opportunity to see the realized effects of a transformative market economy in an area from just the last 35-40 years. Students find this fascinating. Guangzhou was one of the first areas in China to be opened for western foreign development. Deng Xiaoping, as the leader of the PRC and the Chinese government, initiated its policy of economic reform and allowed Hong Kong to invest in the Guangzhou area in 1978. In 1979, Deng Xiaoping coined the name “special zones.” Four special zones were officially established, including Guangzhou. In 1984, China further opened Guangzhou and 13 other coastal cities to overseas investment and extended the Guangzhou Special Economic Zone (SEZ) to the Pearl River Delta area. SEZs are foreign trade-oriented areas which integrate science, industry, and innovation with trade in developing the foreign-oriented economy, generating foreign exchanges through exporting products and importing advanced technologies, and accelerating inland economic development. Our finance and economics students see how foreign firms benefit from lower tax rates, reduced regulations, and special managerial systems. We get an up-close view of the Pearl River Delta commerce when we visit the Yantian Port area of the Shenzhen Port, established in March 1998, and now the third largest container port in the world. The students constantly comment on is the enormity of the ports, cities, and projects that they encounter. It is awe-inspiring, and it provides them a new respect for the Chinese.

It is important to add that there has perhaps been no more important export from the China Pearl River Delta mainland than children adopted by foreigners. With the one-child policy prevalent in China from 1979-2015, many children were given up for adoption. Most all adoptions of southern China passed through Guangzhou and the White Swan Hotel. We have incorporated visits to the hotel and to an orphanage as part of our student learning trip. One of the most powerful reflections on these visits was by a Creighton student who was herself adopted from China to the United

States. She spoke of what a unique experience it was to be in the land where she was born as an outsider of sorts. Describing the long flight from Chicago to Hong Kong she wrote, "It was one of the longest flights that I have ever been on, well that I could remember. The last time I was on this long of a flight was when my parents were bringing me back to the states. At fourteen months old, I was adopted from an orphanage in Nanchang, China, and I could not be more ecstatic to be in my home country. I felt at ease. This was my first time being back since my adoption." Most American students have a difficult time understanding the logic of the one-child policy, but they love being with the children at the orphanage.

Students frequently observe that the Chinese mindset incorporates long-term thinking, as opposed to American mindset, which often focuses on the more immediate concerns. For example, the President of the South China American Chamber of Commerce, Mr. Harley, came to China over 30 years ago from Philadelphia. He did very well in business as China first opened up to the west. He related an interesting story to us that showed him how different Chinese thinking is from western thinking. One morning at breakfast he was discussing Taiwan with his wife, who is Chinese. Often there is discussion in China about the reunification of Taiwan with China. However, Taiwan is very opposed to this ever since they rejected the Communists in the 1940s. Harley said to his wife, "it's too late for there to ever be reunification between China and Taiwan" but she said, "no, it is too early," revealing a very different long-term mindset typical of Chinese culture which has existed for thousands of years. In America, we want results yesterday and we think in terms of quarters. The Chinese think in terms of decades and even centuries or millennia. This is perhaps one of the most important differences students are surprised by as they encounter China.

Even our hotels were chosen for the student immersion experience. In Guangzhou, there are two hotels where we have stayed. In both cases we chose them because they were not hotels where westerners tend to go, so students could be more immersed in the culture. Our hotels are upscale hotels where Chinese stay; we see very few

Americans in our hotels, typically. One had a very authentic Chinese restaurant that serves pigeon, a local favorite dish in Guangzhou. It was across the street from a park, where the elderly would exercise each morning in groups. The other hotel was in the center of a bustling business area. Both hotels were very nice, but not a place to escape the reality of the Chinese experience, which was fully available at all times. When students walked out the front door they were confronted with the reality of the overwhelmingly crowded Chinese streets, wall-to-wall with people. But when they find that Chinese want to get their picture with them, and sometimes treat them like celebrities, students start to enjoy the crowds.

Macau: Vegas of East Asia

Finally, we end up in Macau, the former Portuguese colony turned over to the Chinese in 1999 which has transformed into the gaming hub of Asia. It provides yet another cultural experience for students. Tiny in comparison, with just over a half million inhabitants, the city is part old Macau with open-air markets filled with ethnic Chinese, many whose families came here years ago escaping Communist China, and the other part of Macau is brand new casinos for tourists.

In general, the Macau people tend to be quieter and more subdued than many of the mainland Chinese who visit, and less westernized than their Hong Kong counterparts. Students quickly learn that Macanese also have some resentment towards the wealthy Chinese mainlanders and other foreigners who have come in to buy housing and have thereby driven up prices for real estate, making it nearly impossible for young Macanese to afford housing.²⁹ Many Macanese tell us that their children will not be able to afford to continue to live in Macau, and in fact the Chinese government has started to build lower cost housing in a special province of China adjacent to Macau close enough so that residents can still work in Macau. There are special rules to try to give Macanese preference for jobs in casinos, but it still remains difficult for casinos to find long-term employees.³⁰

Macau has a strong Jesuit history, beginning with Fr. Matteo Ricci who arrived in 1582 to begin his missionary work in China. Upon the invitation of

the Emperor, he was the first European to enter the Forbidden City in 1601. He was well-respected by the Chinese for his knowledge of astronomy and other sciences. We visited the Catholic university in Macau, St. Joseph's University, which also has a seminary.

Macau provides the students with some interesting insights into Chinese culture through comparing and contrasting Chinese gaming culture to the Vegas gaming culture. While in Vegas there are bars throughout the casino, in Macau, there may be bars but they are not very busy. What are busy are the tea carts, which go throughout the casino to ensure that all the patrons have tea. Chinese tend to be serious about their gambling; they are in it to win money, they do not want to disrupt the correct *feng shui*, and they certainly don't want to cloud their judgment with alcohol.³¹ As opposed to American casinos where there is a party atmosphere and you frequently hear winners cheering in revelry, in Macau when someone wins, they quietly collect their winnings in a cool-headed manner. While in Las Vegas they now make more money from the shows and entertainment, restaurants, bars and hotel rooms, in Macau shows and alcohol are not developed markets for the casinos as generators of revenue. Finally, the Chinese gamblers tend to pay extraordinary attention to luck and *feng shui*.³² We visited the "gaming lab" at the University of Macao where Dr. Desmond Lam, an expert in Chinese gambling habits and Professor in Integrated Resort and Tourism Management teaches. In his book *Chopsticks and Gambling*, Dr. Lam claims that Chinese consider luck, *feng shui*, and fate to be as important if not more important than knowledge even in matters of business.³³ Additionally, he points out that the social aspect of gambling is also highly valued, as exemplified by Chinese general attraction to table games where one interacts with others rather than solitary slots. Chinese certainly like table games more than slot machines, as is evidenced by that fact that in Las Vegas there are 35 slot machines for each table (35:1 ratio), while in Macau the ratio is 3:1. Slots make up only 4.4% of total gross revenue for Macau casinos.³⁴ While traditional attitudes towards gambling have been negative, that has changed recently, as evidenced by the dramatic increase in the Chinese lottery, made up of welfare lottery and sports lottery, which is run by the state

and has grown to be the second largest lottery in the world with sales climbing to 16.5 Billion in the first quarter of 2018.³⁵

Student Impressions and Impact

Being a Jesuit-inspired course, we raise issues of social justice in line with Jesuit Catholic values and social teaching of the Catholic tradition.³⁶ In Hong Kong, we discuss the concerns of homeless people, visit an orphanage (mentioned above), and discuss the impact of the dramatic rise in housing costs for long-standing locals in Hong Kong and Macau due to the recent influx of "wealthy Chinese money" into the economy, making it virtually impossible for young families to afford housing.³⁷ In Guangzhou students visit factories and see the workers who manufacture products that the students might own. In many cases the students are pleasantly surprised by the good working conditions and modern lifestyles of the workers.

A central value of Jesuits has always been to seek to understand different cultures on their own terms, and that is what we try to show the students.³⁸ Another lesson students learn is that doing business in China definitely requires investing in personal connections in Chinese culture to build trust. When Americans do business, they might go out for lunch with a client but the point is to do business. Often Americans who first attempt to do business in China are too quick and do not understand the customs expected. Always it is expected that one share a meal and perhaps a number of drinks with a person to get to know them a bit, before you trust them enough to do business with them. So Chinese business involves a lot of eating and drinking. When Professor Andy Gustafson first went to China, Chairman Wang arranged a meal with an old college friend of his who is now a high-level executive at BYD, an electric car company, to provide the opportunity to ask if Creighton might visit BYD. Chairman Wang, his translator, and Andy had a big meal with this executive at a private dining room at a hotel. Many Chinese foods were brought out, and Andy tried everything, using his chopsticks. At one point in the meal the executive told Andy through the translator that he was quite impressed with his handling of chopsticks and willingness to try

Chinese foods. Knowing that Warren Buffett had visited BYD numerous times because Buffett's company owns a 9% stake in the company, Andy asked if Buffett used chopsticks well. The executive scowled and said "Buffett doesn't use chopsticks or eat Chinese food. Only milkshakes and hamburgers!" through the translator. At the end of the long and delicious meal, the translator said to Andy, "Ok, it's time" to which Andy said, "time for what?" and she said, "To ask him if Creighton can come to BYD." So, Andy asked, and the executive was pleased to offer Creighton opportunity to visit. All of the faculty on this trip have had many meals with Chairman Wang and different colleagues and business partners he knows. This has been of great benefit to Creighton, but it is also something which benefits Chairman Wang, and his colleagues. We often tell the students that the reason they get to visit BYD is because Professor Andy worked to improve his use of chopsticks. This is an important lesson for them to learn: that making efforts to join the culture you are visiting can provide a real openness to you as a visitor. Matteo Ricci, who is still known for adopting Chinese style, dress, and language, knew this as well.³⁹

Students also start to realize that as the economy has improved, the plight of workers has improved as well. It seems that with economic power comes courage to make more demands. Chinese workers were for years known for being fairly subdued—grateful for work which paid better than their previous agrarian work. But students find out from speakers and articles that has radically changed since the 1980s. We constantly point out to students that many of the low-paying jobs which first left the United States for China have now moved on to Vietnam, Bangladesh, and even Ethiopia, because the average wage for Chinese workers has increased as their economy has grown. And workers have higher expectations than before, which has at times caused headaches and uncharted territory for employers. Strikes are more and more common.⁴⁰ One of our more interesting speakers is a lawyer who works with Chinese mainland companies to help them learn how to deal with striking workers. He related a memorable story to us in which some Hong Kong businessmen who owned a factory went up to their factory in mainland to announce that they had sold the factory. They stood on stage and

announced that in weeks the factory would close, but as of that day they would no longer need the kitchen staff to cook meals for the workers or the security staff to stand guard. At this, the workers were quite upset, having been given no notice, and the fired workers rushed the stage attacking the owners, who had to run for their lives back to their cars. In other cases, workers have held hostage owners who announced layoffs or a sale. Our friend the lawyer gives consulting advice to these manufacturers, particularly as they have faced more strikes in recent years in the Shenzhen and Guangzhou areas. As economic power has increased, so have demands by these workers for more basic rights and dignity.

Another important lesson students learn from experiencing an alternate global perspective is that the lower paying jobs which initially went to China from the United States in the 1980s and 90s after NAFTA have now been outsourced to Bangladesh and Ethiopia. Frequently, that the United States' "job loss" occurred is all the students have heard about. But through our class they see the dramatic positive impact of those jobs having helped the Chinese. This experience provides the opportunity for them to think about things more globally, and to think about the common good more globally as well (rather than from just an American-centric perspective).

To make sure that students are thoughtfully reflecting on their experiences, there are a series of assignments aimed to both help the student reflect on their experiences and learning, and to help us assess whether or not they have gained an understanding of the importance and context of China, both economically and historically in the present world. First, because we want the students to encounter the trip with a proper contextual understanding so that they can more fully understand the experience, the pre-travel assignments give the students some history, context, and perspective. Some of the readings are on the history of the Guangdong region, others on local customs, and some on contemporary business trends (see Appendix II). Second, to help students pay attention to experiences and reflect on them during the two-week trip, students write in a journal. We emphasize that we want them to use the journal to reflect, not simply to recount, their responses to each day's events. Finally, to

help them bring their experiences together around a core theme, we assign a final paper of 10-15 pages written on an issue which arose in the course experience. Typical topics include: the effects of China's crackdown on government corruption on Macau's gambling market in 2014-present; differences in business ethics and values between China and the west; life in the factory cities of Guangdong; how China is dealing with pollution in Guangdong province; the transformation of Guangzhou 1980-present; or Hongkongers' attitudes towards mainlanders. These papers help the students to understand what they experienced by providing a focused evaluation of a particular socio-cultural concern or issue they noticed through their travel experience.

Of course, the most important practice for helping the students reflect is our regular practice of asking them daily questions after each speaker or visit such as "what was the most surprising thing about the visit we just had?" or "how was it different than you expected it might be?" By perpetually asking students to reflect on the course experiences, they see those experiences not as part of a tour around China, but as opportunities for insights into another culture.

Through our pre-reading, students learn about some of the more difficult living conditions Chinese workers have faced, including the rash of suicides at Foxconn in 2010. While conditions are still not great in some of these places, students are encouraged to realize that wages are increasing for workers in South China, where average hourly wage is almost \$3.60 per hour, a 64% increase from 2011-2016.⁴¹ While there was a job loss in the United States when jobs moved to China, now hundreds of millions of Chinese have benefited financially, their wages have achieved levels comparable to South Africa or Portugal. The lower paying jobs are moving to countries like Bangladesh and Ethiopia.⁴² This is a revelation to the students, because they realize that job losses in the United States led to all of these economic improvements on the other side of the globe.

Students see a lot of similarities and differences when they visit these three interesting areas. On the one hand, visiting China seems like a visit to a different world. In many cases students react somewhat instinctively. For example, they may comment that they find China dirty, the non-

western hospital seems unsanitary, the air is polluted, the streets are too crowded, some are frustrated that the dinners take so long, they feel alienated by the lack of English speakers, and they frequently miss products from home which they can't find overseas, such as when one student commented that "getting to eat pizza after more than a week made it taste so delicious." But at the same time many students find the foreignness of the experiences invigorating and refreshing—they go ahead and try to eat chicken's feet, they try to learn some Chinese words, they use WeChat to make friends with Chinese we meet and start to communicate regularly with them throughout the trip and after returning to the U.S.

One fact that directly confronts students is globalization—they find that there is plenty of home in China. We always remind them that they don't need to overpack because much of what they use and wear on a daily basis is made in the very region we are visiting—the home of Made-in-China.com. For example, Proctor and Gamble provides nearly 80% of the shampoo in China, so it won't be hard to find shampoo. There are McDonalds, but they will have different foods like red bean ice cream sundaes (with red beans!) as well as the expected Big Mac. 7-Elevens exist, but do not expect Slurpees. Pizza Hut will serve a kind of pizza, but also has pancake breakfasts. Of course, some of the students are grateful that the Starbucks have virtually the same coffee and bagels as Omaha, Detroit or Phoenix. Others do all they can to avoid food they could have back in the United States. We even have considered making it a part of the class that students come with nothing but the clothes they are wearing, and purchase everything they need in Hong Kong just to demonstrate that most everything they buy in the United States is available and perhaps made in China. But the point is that globalization and its effects are quite evident in the places we visit.

What is also surprising to students is how the Chinese are ahead of the United States in many respects, and how that the Chinese value security over personal privacy. At Huawei we watched demonstrations of how their city-wide monitoring systems can help locate a crime perpetrator within less than 10 minutes, leading to arrest. Our students, being western, are concerned about the breach of privacy such measures entail. But they

come to see that the Chinese value security and order and are willing to give up some freedom and privacy for that security. The KFCs now have face-recognition software that identifies you, provides a menu of your favorite items (without the bother of your least favorites), and allows you to pay by entering a code which is matched to your identity via facial recognition. Without money or a card or a wallet, just your face and the code, you can get exactly the meal you want at KFC.⁴³ Although these practices may bring safety and convenience, they are unnerving to many of our students, and it raises basic questions about freedom and dignity of the individual, as well as significant pragmatic and ethical questions about artificial intelligence.

Conclusion: Takeaways

As mentioned before, we approach the experiences of this class through a prism of Jesuit understanding. In terms of the aforementioned five-fold method of Ignatian Pedagogy, this course aims to provide context for the experience and learning by requiring pre-reading and talking with those who understand Chinese culture before they even go there. The experience of the course is the largest component of our course, because the entire class is oriented around the two-week experience in Hong Kong, Southern China and Macau. The evaluation and reflection on the experiences comes not only through the journal, but in daily discussions both formal and informal where students are able to share their personal takeaways and surprises with each other and the professors. Finally, proper Jesuit pedagogy leads to action. It seems that the class does help students grow in their being men and women for others, and insofar as it enables them to navigate foreign contexts in a more sympathetic way, it enables them to be more effective agents of change. They are better able to understand other perspectives and see those who are foreign to them as persons more easily.

Most of the student reflections relate stories of at first feeling uncomfortable with the practices they experience simply because they are new. But eventually they come to love many things about the Chinese way of doing things, and unique Chinese sensibilities or habits, such as eating in communion around the spin-top tables where we

share the meal together, or the formal habits which can seem onerous at first but eventually they find to be beneficial. This broadening of the students' understanding of cultural and global differences is an essential part of their being able to more fully become men and women for others who are truly other from themselves.

The students' concept of the dignity of the individual is challenged by the Chinese embrace of so many technologies which go far beyond typical American technologies in their invasiveness into the private sphere. The Chinese desire to protect the peace of the community is held more highly than personal privacy. While American culture may not allow privacy intrusions despite the fact that they might better protect society as a whole, the Chinese tend to side with the protection of society over the rights of individual privacy.

One of the Jesuit charisms is *Cura personalis*, and one way this is achieved is by helping students to be open to those who are quite foreign to themselves.⁴⁴ By the end of the course, students frequently express admiration for some Chinese practices, and feel that the Chinese are a good model to emulate in some respects. For example, one student wrote that "I do respect and plan on implementing some of the more helpful aspects of what I have learned such as finding different ways to create and use green energy technologies, to weigh the benefits and repercussions of changing an established practice, and to continuously find different ways to improve." One of our recent students wrote their final paper on how the Chinese, contrary to widely held popular opinion in the United States, are substantially ahead of the United States in terms of trying to develop more environmentally sustainable practices. They came to this realization after they observed that the entire city of Shenzhen only allows electric vehicles as taxis and public busses. The resilience of the Chinese and their willingness to change and adapt, as well as the use of green technologies, provides a challenging model for students. Being able to be critical of American ways of doing things in light of Chinese practices shows a degree of critical discernment.

Another Jesuit-related goal for our course is to help students see business practices as having potential to transform the world for better,

helping our students see how they can be agents of change through business itself. Students frequently comment on the net positive effects of financial growth in China. One student shared that from what they had seen in the travel course, it seemed to them that the rise of commercial growth in China has helped to increase social mobility, making it more socially equitable which has led to a greater degree of freethinking.

Raising questions of justice and equity with regard to housing and wealth distribution, we help the students nurture a special concern for justice and the poor. More importantly as they see all the jobs and wealth created in China since the 1980s, this course helps them see what sometimes hurts the United States (loss of jobs) may in fact be a great benefit in another part of the world. This brings them to a broader understanding of justice, concern for the poor, and the truly global common good, helping them to step out of an “America first” mindset.

Finally, there is a degree of humility which students must accept when they realize that China more likely than not will overtake the United States as the #1 economic power within the next decade. China is ahead of the United States technologically in many respects, and through the class, students’ beliefs in American superiority are challenged.

This exposure to foreign cultures and ways of being helps expand the thinking of our students, helping them to more fully appreciate others who are quite different. At the same time, they are also enabled to see that these very different people and cultures are still fully human, and they can see in their Chinese counterparts hopes, dreams, aspirations, desires, and feelings that are all too familiar because of their shared humanity. They begin to understand the importance of respecting another culture, and learn to be willing to participate in practices and ways of communicating and social exchange which may be different than what they are used to. In this sense, at least, they are encouraged to follow the path of Matteo Ricci who was adept at adopting aspects of the culture so as to build a bridge to the people here. The Pearl River Delta course has proven to be a very powerful learning experience for our students. Although ambitious, it has over time

developed a rhythm of its own and each time there are new insights and experiences for students and faculty alike.

We hope that the students are better able to see how they can be a unified self, doing business abroad while maintaining a vision that realizes the common good of God for others in the world. This course helps them to affirm the world, to understand and dialogue across cultures, to have an openness to growth and reflection, and to lead to a process of critically analyzing institutional structures. We are glad we started this travel course, and we look forward to seeing how it evolves. We are quite happy to assist with any colleagues from sister schools considering a travel course in this part of the world (or any part of the world—the structure of our course is certainly transferable).⁴⁵ HJE

**Appendix I: Bibliography for Students and Faculty
to Understand Culture, History, and Business in China**

- Al, Stefan, ed. *Factory Towns of South China: An Illustrated Guidebook*. Vol. 1. Hong Kong: Hong Kong University Press, 2012.
- Blackwell, Andrew. "In Search of Sad Coal Man: E-waste, Coal, and Other Treasures of China." In *Visit Sunny Chernobyl: And Other Adventures in the World's Most Polluted Places*, 205-246. New York: Random House, 2012.
- Bosker, Bianca. "Original copies." *Architectural Mimicry in Contemporary China*. University of Hawaii Press, 2013.
- Cheng, Tjije. *Sociology of Gambling in China*. Reading, UK: Paths International Ltd, 2010.
- Dik, F. *The Tragedy of Liberation: A History of the Chinese Revolution 1945-1957*. New York: Bloomsbury Publishing USA, 2015.
- Economy, Elizabeth C. *The River Runs Black: The Environmental Challenge to China's Future*. Ithaca, NY: Cornell University Press, 2011.
- Enright, Michael J., Edith E. Scott, and Ka-mun Chang. *Regional Powerhouse: The Greater Pearl River Delta and the Rise of China*. Chichester, UK: Wiley, 2005.
- Fallows, James. *Postcards from Tomorrow Square: Reports from China*. New York: Vintage, 2009.
- Fenby, Jonathan. *Will China Dominate the 21st Century?* Hoboken, NJ: John Wiley & Sons, 2017.
- Guidi, Chen, and Wu Chuntao. *Will the Boat Sink the Water? The Life of China's Peasants*. New York: Public Affairs, 2007.
- Hao, Zhidong. *Macau History and Society*. Hong Kong: Hong Kong University Press, 2011.
- Harney, Alexandra. *The China Price: The True Cost of Chinese Competitive Advantage*. New York: Penguin, 2008.
- Huang, Yasheng. *Capitalism with Chinese Characteristics: Entrepreneurship and the State*. Cambridge, UK: Cambridge University Press, 2008.
- Ikels, Charlotte. *The Return of the God of Wealth: The Transition to a Market Economy in Urban China*. Redwood City, CA: Stanford University Press, 1996.
- Kissinger, Henry. *On China*. New York: Penguin Press, 2011.
- Lardy, Nicholas R., and Arvind Subramanian. *Sustaining China's Economic Growth after the Global Financial Crisis*. Washington D.C.: Peterson Institute, 2011.
- McGregor, James. *One Billion Customers: Lessons from the Front Lines of Doing Business in China*. New York: Simon and Schuster, 2007.
- McGregor, Richard. *The Party: The Secret World of China's Communist Rulers*. London: Penguin UK, 2010.
- Midler, Paul. *Poorly Made in China: An Insider's Account of the China Production Game*. Hoboken, NJ: John Wiley & Sons, 2010.
- Naughton, Barry. *Transitions and Growth*. Cambridge, MA: Massachusetts Institute of Technology Press, 2007.
- Ng, Jason Y. *Hong Kong State of Mind: 37 Views of City That Doesn't Blink*. Hong Kong: Blacksmith Books, 2014.
- Ng, Jason Y. *No City for Slow Men: Hong Kong's Quirks and Quandaries Laid Bare*. Hong Kong: Blacksmith Books, 2014.
- Ostrowski, Pierre, and Gwen Penner. *It's All Chinese to Me: An Overview of Culture & Etiquette in China*. North Clarendon, VT: Tuttle Publishing, 2011.
- Pai, Hsiao-Hung. "Factory of the World: Recession in Guangdong." In *Scattered Sand: The Story of China's Rural Migrants*. Brooklyn, NY: Verso Books, 2012.
- Pan, Philip P. *Out of Mao's Shadow: The Struggle for the Soul of a New China*. New York: Simon and Schuster, 2008.
- Rein, Shaun. *The End of Cheap China: Economic and Cultural Trends That Will Disrupt the World*. Hoboken, NJ: John Wiley & Sons, 2012.

- Smith, Mike. *In the City of Dragons*. Windsor, ON: Windsor, 2014.
- Studwell, Joe. *Asian Godfathers: Money and Power in Hong Kong and South East Asia*. London: Profile Books, 2010.
- Studwell, Joe. *How Asia Works: Success and Failure in the World's Most Dynamic Region*. New York: Grove Press, 2013.
- Timmerman, Kelsey. *Where Am I Wearing? A Global Tour to the Countries, Factories, and People That Make Our Clothes*. Hoboken, NJ: John Wiley & Sons, 2012.
- Tsai, Kellee S. *Capitalism without Democracy: The Private Sector in Contemporary China*. Ithaca, NY: Cornell University Press, 2007.
- Vogel, Ezra F. *Deng Xiaoping and the Transformation of China*. Boston: Belknap Press of Harvard University Press, 2011.
- Walter, Carl, and Fraser Howie. *Red Capitalism: The Fragile Financial Foundation of China's Extraordinary Rise*. Hoboken, NJ: John Wiley & Sons, 2012.
- Wasserstrom, Jeffrey N., and Maura Elizabeth Cunningham. *China in the 21st Century: What Everyone Needs to Know*. Oxford, UK: Oxford University Press, 2018.
- Yeh, Anthony G. O., and Jiang Xu, eds. *China's Pan-Pearl River Delta: Regional Cooperation and Development*. Vol. 1. Hong Kong: Hong Kong University Press, 2010.
- Zheng, Tiantian. *Red Lights: The Lives of Sex Workers in Postsocialist China*. Minneapolis: University of Minnesota Press, 2009.

Appendix II: Course Pre-Reading and Assignments

1 [Martin Jacques: The Rise of China TED Talk Part 1](#)

- a. When may China's economy catch up with US?
- b. How much larger may China's economy be than US in 2050?
- c. Why does Jacques think China will have such a huge impact on the world?
- d. Does Modernization = Westernization? Why/not?
- e. What 2 dynasties made up China early on?
- f. How many people live in China?
- g. Is China centralized?
- h. What is the most important value for China's civilization state?
- i. How is race important to Chinese self-conception?
- j. How is Chinese view of state different than our typical western view of the state?
- k. What does the grand canal or great wall tell us about the China State?

2. ["Counting the Cost—Hong Kong: The future of Asia's financial Hub"](#) Al Jazeera (first 12 min):

- a. Why don't some Hongkongers feel unity with China?
- b. How big is the HK stock exchange?
- c. What percent of the HK economy is service based?
- d. How many visitors came to HK in 2011?
- e. Public sector is what % of HK economy?
- f. Why won't HK be marginalized (according to Tsang)?
- g. Does Tsang think the one country 2 systems project is working?

3. ["Betting on Macau—Counting the Cost"](#)

"Al Jazeera (first 17 min):

- a. In 2013 what kind of growth did Macau have?
- b. What are some of the casinos in Macau?
- c. What are junket operators, and why do they have a bad reputation among some?
- d. Does Ed Tracy think the VIP/Junket operations are essential for his casino success?
- e. What percent of Macau's economy is based on gambling?

- f. Why does Francis Lui from Galaxy think that there is plenty of room for gaming growth?

4. Read *Will China Dominate the 21st Century?* by Jonathan Fenby (129 pages). Then do a 2-3 page response to it, sharing at least three key insights you got from the book which helped you understand China better.

5. President Xi Jinping readings: These are three talks by President XI Jinping—the first, just after he was elected, the second about Hong Kong, the third, an overview of his speech at the Five Year People's Congress in fall 2017 where he was reelected for a second term.

- ["The People's Wish for a Good Life is Our Goal" November 15, 2012](#)

Q1: How does Jinping see China's role in the world?

- ["One Country, Two Systems: How China Rules Hong Kong" July 1, 2017](#)

Q2: What is Jinping's approach to Hong Kong?

- ["Xi Jinping at Chinese Congress calls on Party to Strengthen Its Grip On China" Washington Post, Oct 2017.](#)

Q3: This was Jinping's speech where he wanted to cast his rule in the mold of Mao, the great Chinese communist ruler and revolutionary. How does Jinping see China to be a world leader, 5 years later than the earlier 2012 video talk above?

6. Watch [Guangdong Globalization in the Pearl River Delta](#)

7. Read *The End of Cheap China* ([Links to an external site](#)), by Shaun Rein. Write a 2-3 page response/review of this book, again providing at least three key insights about China that you took away from this book.

8. Read Chapter 3, "The Economic Development of the Pearl River Delta Region" from *Regional Powerhouse: The Greater Pearl River Delta and the Rise*

of China and respond to the following question online in 1-2 pages: Question: What are the key cities in the Guangdong province, and what sorts of industry are common in this area?

9. Read Chapter 1, “China, Its Regions, and the Greater Pearl River Delta” from *Regional Powerhouse: The Greater Pearl River Delta and the Rise of China* and respond to the following question online in 1-2 pages: Why has the development of the Pearl River Delta region been so important for China in the last 35 years?

10. Read “1 Hour China” and in your response paper write about at least 1 key insight you got from each of the 6 stories about business in China.

11. Read one of the books on the list of books on China found on the [website here](#), or if you have an alternate book you are interested to read, check with professor Gustafson for approval. Review should be four pages, providing a number of key takeaways you learned from the book.

12. *Chopsticks and Gambling* Book review/response. This is a book about the unique aspects of Chinese views of gambling. For your book review/response, please write a one-page summary of chapters 1-5, a short summary of chapter 6, and then a 1-2 page response to what you have read, sharing insights or interesting new concepts which you learned in the book about Chinese culture and attitudes towards gambling.

13. *Wolf Warrior II* (2017) film response: This film was a sensation in China and abroad in 2017. It is a film which displays a growing trend in Chinese cinema, which emphasizes China’s global power and ability to protect its interests abroad (in this case, in Africa). Explain four or five interesting characteristics of the film, comparing and contrasting it to American films like *Die Hard* or other such American action movies (Who are the heroes in this film? How are Americans portrayed? etc.) in 1500-2000 words.

Notes

¹ Ronnie Po-chia Hsia, *Matteo Ricci and the Catholic Mission to China, 1583–1610: A Short History with Documents* (Indianapolis: Hackett Publishing, 2016).

² Peter-Hans Kolvenbach, S.J., “Characteristics of Our Education” (1989), accessed March 20, 2020, <https://kolvenbach.jesuitgeneral.org/en/archive?view=archive&id=6>.

³ Bethany Kilcrease, “Working for the Common Good through Worldview Encounters: An Application in Teaching the Reformation at Catholic Colleges,” *Journal of Catholic Higher Education* 37, no. 2 (2018): 220.

⁴ The concept of “face” is the foundation of the Chinese culture. Although no one definition of face is able to properly articulate all of its subtle distinctions, its broad meaning can be translated as dignity, prestige, social standing, honor, and respect (as in: “he was trying to save face”). “Lu Xun, one of China’s most influential writers of the 20th century once described ‘face’ as the ‘guiding principle of the Chinese mind’. ‘Face’, he remarked is ‘a word we [Chinese] hear often and understand intuitively, so we don’t think too much about it’” (see Aris Teon, “The Concept of Face in Chinese Culture and the Difference Between Mianzi and Lian,” *Greater China Journal*, February 25, 2017, accessed March 25, 2020, <https://china-journal.org/2017/02/25/the-concept-of-face-in-chinese-culture-and-the-difference-between-mianzi-and-lian/>).

⁵ Michele Ruggieri, S.J. and Matteo Ricci, S.J., *Dicionário Português-Chinês : 葡汉辞典 (Pu-Han ci dian): Portuguese-Chinese Dictionary*, edited by John W. Witek (Lisboa: Biblioteca Nacional, 2001); Tang Kaijian and Zhou Xiaolei, “Four Issues in the Dissemination of Matteo Ricci’s World Map during the Ming Dynasty,” *Studies in the History of Natural Sciences* 34, no. 3 (2015): 294-315.

⁶ Zvi Ben-Dor Benite, “‘Western Gods Meet in the East’: Shapes and Contexts of the Muslim-Jesuit Dialogue in Early Modern China,” *Journal of the Economic and Social History of the Orient* 55, no. 2/3 (2012): 517-546.

⁷ International Commission on the Apostolate of Jesuit Education (ICAJE), “The Characteristics of Jesuit Education” (1986), accessed March 25, 2020, http://www.sjweb.info/documents/education/characteristics_en.pdf.

⁸ Dawn W. Massey and Joan Lee (Van Hise), “Applying the Ignatian Pedagogical Paradigm to the Creation of an Accounting Ethics Course,” *Journal of Business Ethics* 96, no. 3, 453-465.

⁹ “China Plans World-Leading Bay Area Covering Guangdong, HK, Macao,” *China Daily*, July 12, 2017, accessed March 25, 2020, https://www.chinadaily.com.cn/business/2017-07/12/content_30083921.htm.

¹⁰ Kilcrease, “Working for the Common Good,” 220.

¹¹ Kolvenbach, “Characteristics of Our Education.”

¹² For an explanation of the six Jesuit values please see this helpful document on Creighton’s website, accessed March 25, 2020,

https://www.creighton.edu/fileadmin/user/StudentServices/SLIC/LEAD_Center/Jesuit_Values_PDF.pdf.

¹³ International Commission on the Apostolate of Jesuit Education (ICAJE), *Ignatian Pedagogy A Practical Approach* (1993), accessed March 25, 2020,

[http://jesuitinstitute.org/Resources/Ignatian%20Pedagogy%20\(JI%20Edition%202013\).pdf](http://jesuitinstitute.org/Resources/Ignatian%20Pedagogy%20(JI%20Edition%202013).pdf).

¹⁴ Vincent J. Duminuco, ed., *The Jesuit Ratio Studiorum of 1599: 400th Anniversary Perspectives* (New York: Fordham University Press 2000), 294.

¹⁵ ICAJE, “The Characteristics of Jesuit Education.”

¹⁶ T. Oldenski and D. Carlson, “Introduction. Yearnings of the Heart: Education, Postmodernism, and Spirituality” in *Educational Yearnings: The Journey of the Spirit and Democratic Education*, eds. T. Oldenski and D. Carlson, (New York: Peter Lang 2002): 1-9.

¹⁷ Robert Spitzer, S.J., “Four Themes of Jesuit Education” *Journal of Jesuit Business Education*, 4 (2013): 1-23.

¹⁸ Robert Spitzer, S.J., “Catholic Social Teaching and Pope Francis on Free Markets and Sustainability” *Journal of Jesuit Business Education*, 10 (2019): 1-16.

¹⁹ ICAJE, “The Characteristics of Jesuit Education.”

²⁰ Madeleine Zelin and Lillian M. Li, *Fighting Famine in North China: State, Market, and Environmental Decline, 1690s–1990s* (Stanford, CA.: Stanford University Press, 2007); and Kathryn Edgerton-Tarpley, *Tears from Iron: Cultural Responses to Famine in Nineteenth-Century China* (Berkeley and Los Angeles: University of California Press, 2008).

²¹ For an interesting history on the handover of Hong Kong, see Jonathan Dimbleby’s *The Last Governor: Chris Patten and the Handover of Hong Kong* (Barnsley, South Yorkshire, UK: Pen and Sword History, 2017). For a history of Macau’s handover and its effects, see Jean Berlie, *The Chinese of Macau a Decade after the Handover* (Hong Kong: Proverse, 2015).

²² W. Scott Morton and Charlton M. Lewis, *China: Its History and Culture* (New York: McGraw-Hill Education, 2004).

²³ Robert R. Newton, “Reflections on the Educational Principles of the Spiritual Exercises,” rev.ed. (1994), accessed March 25, 2020, <https://www.saintpeters.edu/jesuit-identity/files/2012/08/SpEx-Pedegogy.pdf>.

²⁴ Gary G. Hamilton, ed., *Cosmopolitan Capitalists: Hong Kong and the Chinese Diaspora at the End of the Twentieth Century* (Seattle: University of Washington Press, 2001).

²⁵ Harsh Tancja and Angela Xiao Wu, “Does the Great Firewall Really Isolate the Chinese? Integrating Access Blockage with Cultural Factors to Explain Web User Behavior,” *The Information Society* 30, no. 5 (2014): 297-309.

²⁶ A great resource for understanding the economic information on Hong Kong is found at the HKTDC (Hong Kong Trade Development Corporation) Research website, which provides updated statistics: <http://hong-kong-economy-research.hktdc.com/business-news/article/Market-Environment/Economic-and-Trade-Information-on-Hong-Kong/etihk/en/1/1X000000/1X09OVUL.htm>.

²⁷ For a thoughtful analysis of the concept of *guanxi*, see Anthony Goh and Matthew Sullivan’s “The Most Misunderstood Business Concept in China,” *Business Insider*, February 24, 2011, accessed March 25, 2020, <https://www.businessinsider.com/the-most-misunderstood-business-concept-in-china-2011-2>.

²⁸ Peter Gwin, “How Ancient Chinese Remedies Are Changing Modern Medicine,” *National Geographic*, January 2019, accessed on March 25, 2020, <https://www.nationalgeographic.com/magazine/2019/01/ancient-chinese-remedies-changing-modern-medicine/>.

²⁹ “Residential Property Prices Up 7.5% Last Year,” *Macau Daily Times*, February 28, 2019, accessed March 25, 2020, <https://macaudailytimes.com.mo/residential-property-prices-up-7-5-percent-last-year.html>.

³⁰ Luciana Leitao, “The Casino City Where Staff Keep Disappearing,” *BBC News* online, January 21, 2016, accessed March 25, 2020, <https://www.bbc.com/news/business-35351416>.

³¹ For a thorough explanation of Feng Shui, see “Feng Shui: The Wind and Water” from the web page for Daniel J. Meissner, Marquette University, accessed March 25, 2020, <https://academic.mu.edu/meissnerd/samson.html>.

³² “Chinese Popular Gambling Superstitions” *Vents Magazine*, December 6, 2018, accessed March 25, 2020, <https://ventsmagazine.com/2018/12/06/chinese-popular-gambling-superstitions/>.

³³ Desmond Lam, *Chopsticks and Gambling* (New York: Routledge, 2017), 89.

³⁴ Lam, *Chopsticks*, 25.

³⁵ August Rick, “The World’s Second Largest Lottery—In China—Is Set to Become Even Bigger,” *Forbes*, May 30, 2018, accessed March 25, 2020, <https://www.forbes.com/sites/augustrick/2018/05/30/the-worlds-second-largest-lottery-in-china-is-set-to-become-even-bigger/#6a3297a96355>.

³⁶ For more on the centrality of justice in Jesuit higher education, please see: James E. Hug, “Educating for Justice,” *America*, May 20, 2000, 16–19; Peter-Hans Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice in American Jesuit Higher Education,” (address presented at the Commitment to Justice in Jesuit Higher Education Conference, Santa Clara University, Santa Clara, CA, October 6, 2000), accessed March 25, 2020, http://www.sjweb.info/documents/phk/2000santa_clara_en.pdf; Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican City, Italy: Libreria Editrice Vaticana, 2004), accessed March 25, 2020,

http://www.vatican.va/roman_curia/pontifical_councils/just_peace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html.

³⁷ Sandy Li, “Hong Kong Home Prices Scale New Peak, 20 Years After 1997 Record,” *South China Morning Post*, June 30, 2017, accessed March 25, 2020, <https://www.scmp.com/property/hong-kong-china/article/2094340/hong-kong-home-prices-scale-new-peak-20-years-after-1997>.

³⁸ George W. Traub, S.J., “The Principle Underlying the Early Jesuit Mission—and the School Jesuit Mission Today, Introduction” in *A Jesuit Education Reader*, ed. George W. Traub, S.J. (Chicago: Loyola University Press, 2008): 2-5.

³⁹ Ronnie Po-chia Hsia, *A Jesuit in the Forbidden City: Matteo Ricci 1552-1610* (Oxford University Press, 2012).

⁴⁰ James Griffiths, “China on Strike,” *CNN* online, March 23, 2016, accessed March 25, 2020, <https://www.cnn.com/2016/03/28/asia/china-strike-worker-protest-trade-union/index.html>.

⁴¹ See Brian Merchant, “Life and Death in Apple’s Forbidden City,” *The Observer*, June 18, 2017, accessed on March 27, 2020, <https://www.theguardian.com/technology/2017/jun/18/fox>

<conn-life-death-forbidden-city-longhua-suicide-apple-iphone-brian-merchant-one-device-extract>; Kelvin Lau, “China’s Rising Wages Reach a Critical Milestone,” *Standard Chartered*, June 19, 2013, accessed March 25, 2020, <https://www.sc.com/en/trade-beyond-borders/chinas-rising-wages-reach-critical-milestone/>.

⁴² Bill Donahue, “China Is Turning Ethiopia into a Giant Fast-Fashion Factory,” *Bloomberg Businessweek*, March 2, 2018.

⁴³ Amy Hawkins, “KFC China Is Using Facial Recognition Tech to Serve Customers—But Are They Buying It?” *The Guardian*, January 11, 2017, accessed on March 27, 2020, <https://www.theguardian.com/technology/2017/jan/11/china-beijing-first-smart-restaurant-kfc-facial-recognition>.

⁴⁴ *Cura personalis* simply Latin for “care for the whole person,” and it essentially entails respect for all that makes up a person in their entirety. For more on *cura personalis* please see Andy Otto’s short essay “Cura Personalis” at the IgnatianSpirituality.com website, accessed March 25, 2020, <https://www.ignatianspirituality.com/cura-personalis/>.

⁴⁵ The authors would like to gratefully thank the editors and reviewers for their very helpful comments and suggestions, which have made this article much better than its original form.