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ORIGINAL

Marriage Practice: A Comparative Analysis between Chinese and Ethiopian People

Prácticas matrimoniales: Un análisis comparativo entre chinos y etíopes

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ABSTRACT

Marriage has been crucial to maintaining human reproduction, social progress, and cultural continuity. Countries have distinctive wedding traditions that reflect social life, morals, religion, values, sexual consciousness, and national psychology's development trends. The article evaluates and compares the variations between Chinese and Ethiopian wedding cultures from the perspectives of traditional values, religion, and wedding processes to understand the variances and similarities of marriage cultures in the process of cultural globalization. The approach adopted in this study is an integrative or narrative review which enables us to capture the practice of marriage culture in Ethiopian and Chinese people. The article revealed that Chinese and Ethiopian marriage practice is similar in terms of pride price, Wedding Ring, wedding banquet, wedding gift, and Wedding ceremony, but have different practice in dressing clothes color and Marriage Sense. But, the impact of cultural globalization is melting both countries' wedding traditions into Western style.

Keywords: China; Culture; Ethiopia; Marriage; Marriage Practice.

RESUMEN

El matrimonio ha sido crucial para mantener la reproducción humana, el progreso social y la continuidad cultural. Los países tienen tradiciones nupciales distintivas que reflejan la vida social, la moral, la religión, los valores, la conciencia sexual y las tendencias de desarrollo de la psicología nacional. El artículo evalúa y compara las variaciones entre las culturas nupciales china y etíope desde las perspectivas de los valores tradicionales, la religión y los procesos nupciales para comprender las variaciones y similitudes de las culturas nupciales en el proceso de globalización cultural. El enfoque adoptado en este estudio es una revisión integradora o narrativa que permite captar la práctica de la cultura matrimonial en etíopes y chinos. El artículo reveló que las prácticas matrimoniales chinas y etíopes son similares en cuanto al precio del orgullo, el anillo de boda, el banquete nupcial, el regalo de boda y la ceremonia nupcial, pero tienen prácticas diferentes en cuanto al color de la ropa de vestir y el sentido del matrimonio. Sin embargo, el impacto de la globalización cultural está transformando las tradiciones matrimoniales de ambos países en un estilo occidental.

Palabras clave: China; Cultura; Etiopía; Matrimonio; Práctica Matrimonial.

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INTRODUCTION

With the globalization of the social economy and the increasingly frequent cultural exchanges between countries, there has always been communication between states in every international relation. Currently, globalization is constantly increasing, influencing changing cultural patterns and even irreversible. In addition, there is happening a mutual penetration of various trends in art and their exchange. Globalization is accelerating the integration of nations into the global system. It contributes to the expansion of cultural ties between the peoples of different countries. Globalization contributes to the exchange of cultural values which is Globalization of culture - is accelerating the integration of the nations in the world system with the development of modern means of transport and economic relations, and the formation of transnational corporations and the global market, thanks to the people of the media. Marriage culture integration is among the others in the era of globalization. Marriage has been crucial to human reproduction, social advancement, and cultural continuity from antiquity to the present. Different societies have developed unique wedding cultures and traditions that reflect the social life, morals, religious beliefs, sexual awareness, and national psychological development trends of those societies. It is a human-made accumulation of cultural and spiritual treasures. Different cultures have gone through a process of clashing and integrating as a result of the global economy's continued growth and the acceleration of globalization. When it comes to their wedding ceremony, people have more options, whether it be Western or Eastern, traditional or modern. The profound values associated with wedding customs cannot be overlooked, regardless of the style they select. This article assesses the Ethiopian and Chinese people's marriage practices comparatively.

The approach adopted in this study is an integrative or narrative review which enables us to capture the practice of marriage culture in Ethiopian and Chinese people. Because an integrative or narrative review approach is advised when the goal of the review is to critically evaluate a large body of research on a particular issue, it has been used in this study's literature review.[1] An integrative review is a special review technique that offers a more thorough grasp of a given phenomenon or issue by summarizing prior empirical or theoretical material.[2] An Integrative Literature Review (ILR) enables the researcher to go beyond the analysis and synthesis of primary research findings by providing fresh viewpoints and condensed information about a certain topic. Primary research studies and other sources of information, such as opinions, discussion papers, and policy documents, are also allowed to be included in ILR.[3] Hence, the approach adopted in this study is an integrative or narrative review since it allows a broader understanding of a particular phenomenon.[4] The researcher critically analyzes and examines the literature and evidence about the practice of marriage culture in Ethiopia and China and its practice in a comparative way. Because the integrative or narrative review approach enables one to summarize various types of evidence, it provides a broader, more inclusive view of phenomena.[5] Researchers may use keywords to search articles and books relevant to the study.[6] Due to this, the researcher purposively selects articles and books from website search engines by using keywords like wedding and marriage culture in Ethiopia and China. The researcher reads abstracts first and makes selections and then reads full-text articles later, before making the final selection to use an article. The researcher carefully monitored the data abstraction during the review process to ensure quality and reliability. During the review of wedding and marriage culture in Ethiopia and China, the researcher uses the integrative review method of analysis. Hence, section one of the article deals with an introduction, methodological approach of the study, and development (values of marriage customs in Chinese and Ethiopian Communities), discussion, and result (the similarities and differences between the Ethiopian and the Chinese people's marriage practices), Section two covers the conclusion and section three is a reference.

DEVELOPMENT

Values of Marriage Customs in Chinese and Ethiopian Communities

A stable marriage and family are always built on traditional morals and religious principles. The country was the growth of a family, and the family was a microcosm of the nation. The state is the foundation of the world, the family is the foundation of the state, and the cultivation of oneself is the foundation of the family.[7] The country is well managed when the clan is in harmony. There will be peace all around the country when it is well-run.[8] Two families come together in a marriage. Serving the ancestral temple and maintaining the paternal clan's familial line are among its duties. As a result, everyone values marriage highly.[9] In other words, marriage is more about the future of a whole family than it is just an individual issue. It takes on the crucial task of human reproduction, rearing the offspring to be sacrificed at the temple of the ancestors.

In China, Confucianism, Taoism, and Buddhism have exerted great influences on social life, political practices, economic activities, literary works, arts, and education. In this regard, Confucianists say that "When the self is cultivated, the clan is harmonized.[10] The founder of Taoism, Lao Tzu (Laozi) says that "*Tao created the One, the One produced the Two, the Two produced the Three, and the Three produced all things. All things carry the Yin (female) and embrace the Yang (male). Harmony is achieved through the interaction of these prime energies"*.[11] Human reproduction is dependent on marriage. Marriage is a holy thing, which results from the interaction of Yin and Yang in nature, without which the world will cease to exist. People believed marriages were planned by heaven, and happy marriages were the matches made in heaven.

In Ethiopian nations, Christianity is the most significant and dominant religion. The religion and believers of it regard marriage as a state established and decreed by God for the lifetime partnership between one man in the role of husband and one woman in the role of wife. They view it as the most private aspect of human interaction, a divine gift, and a revered institution. According to Genesis 2(18-24) of the Bible, God created Adam, a man in his own image. Noticing that the man is too lonely, the Lord God created a woman for his companionship. "It is not good that the man should be alone; I will make him a helper as his partner." Lord God caused a deep sleep to fall upon the man. While the man slept Lord God took one of his ribs and made it into a woman Eve, and brought her to the man. Then the man said, "This, at last, is bone of my bones and flesh of my flesh; she shall be called Woman because she was taken out of Man." A man must therefore renounce his parents in favor of his wife, with whom he will

eventually become one flesh. Marriage should be based on shared love and respect because that is at the core of God's creation. Just as they serve God, husband, and wife should value and respect one another, and marriage is crucial to human reproduction and the advancement of civilization.

RESULT AND DISCUSSION

Similarities and Differences between the Chinese and Ethiopian People's Marriage Practice

China and Ethiopia which have had a diplomatic relationship since 1970 are cooperating in economic, political, and cultural affairs. This relationship opens opportunities to share different attributes. Because of this, both states have similar cultural practices. Among other one marriage. Marriage is regarded as the traditional way of establishing and merging families in both countries. The essential purpose of marriage in both countries is to establish a new family unit—a new set of potential parents and children even though the duties, nature, and rituals of marriage may alter between the two countries. As a result, the process of starting a family-which is called marriage- varies from place to place and from society to society.

Similarities in Marriage Custom

Bride Price

The bride price is described as the money paid by the groom to the family of the woman, he wants to marry their daughter. Sometimes it could be in the form of property, or other forms of wealth. Pride price has symbolic meaning. It is considered compensation for the bride's parents. It is also perceived as a means for a groom to show his appreciation to the bride's parents for raising her, associated with a fund for the wedding of a couple, or to prove that the groom is in a financial position to manage a family. Amalo says that *"groom or groom's parents should pay value to bride and bride's parents for their bringing up valuable wife and allowed for his marriage… also show groom's economic capacity to take care for her"*.[12] The payment of the bride price has an association with the parents of the bride for their investment in bringing up a valuable daughter. After marriage, she would serve the parents of her husband and her children would be recognized through the father's descendants. Rather than being left with empty hands after tired bringing up, it is better to have something), because the parents of the bride paid a lot to raise their daughter by clothing, feeding, educating and taking health care, and so on.

In Ethiopia, the bride price is an amount of money or property, which is paid by the groom or his parents to a bride's parents at marriage. It has a symbolic meaning and is practiced in Ethiopia. According to Fafchamps, & Quisumbing, "Men pay a bride price to show love from their heart. In Ethiopia marriage questions first come from a man but not from a woman. Currently in cities boys invite tea-coffee or food for their girlfriends while requesting sexual relations. they cover invitation costs. It is to show that they love them and share what they have. This indicates that the bride price serves as a means to convince a woman for marriage that the husband shows he wants her from his heart".[13] A bride price is one of the means to convince the bride to marry and a means for a groom to show his hearty feeling of love toward the bride. In addition, it is paid to show the value of a woman. If a girl marries without payment to her parents, she is considered as not wanted by others. Her value is very low and after marriage, she feels inferior among her colleagues. To avoid such kind of discomfort, the groom expected to pay a bride price for her parents. However, Nowadays the amount of bride-price is out of the range of cultural scope.

In China, a Betrothal gift is a tradition where the groom-to-be pays a "bride price" to the woman's family to demonstrate his sincerity and wealth, while also compensating them for raising a daughter in a country that has long favored sons.[14] As attitudes have changed, the bride price is being met with increased public opposition. Many educated Chinese, especially those in urban areas, are inclined to view it as a patriarchal vestige that treats women like property that is being sold to another home. The practice has also lost favor among poor farmers who must set up several years' worth of money or go into debt to get married in rural areas where it is more prevalent.[15] But, in China, the bride price is going up and becoming a thing of great concern to men who are considering marrying. This poses a big impedance to low-income earner family who wants their son to get married since it sometimes stops them from getting married.[16]

Wedding Ring

In different states, wearing wedding bands on the left ring finger is common. in Ethiopia, men and women wear wedding bands on their left ring fingers. The band moves to the left middle finger when the man or woman seeks a spouse. (Sometimes this happens in the event of a spouse's death and the widow/widower is looking to remarry. Other times, it happens when a spouse leaves the area and severs the relationship with the one left behind.) If you're a widow or widower with no intention of remarrying, the band remains on your left ring finger. Ethiopians have worn engagement rings for a very long time because they consider them to be a sign of respect, love, and loyalty. Ethiopians have been exchanging rings for millennia to symbolize the beginning of a lifetime relationship. The rings are often made of gold and frequently have exquisite designs, reflecting the significant value placed on aesthetics and creativity in the culture. Ethiopians still exchange rings as a way to show their love and devotion to one another, and engagement rings are still very common among Ethiopians today.[17]

Engagement rings used to be frequently constructed of less expensive materials like bone and wood. Then, lucky designs like an ankh or a cross were added to the rings. This represented the desire for happiness and wealth to result from the couple's union. These days, rings are frequently fashioned of gold and occasionally contain diamonds. The rings frequently have elaborate patterns and symbols that symbolize the couple's loyalty and love for one another.[18] In Ethiopia nowadays, engagement rings are regarded as a status symbol and a representation of a couple's devotion. A formal ceremony known as a betrothal is used to present them, during which the couple exchanges rings and swears their undying love and devotion to one another. The rings are viewed as a

representation of promise and hope.[19]

Traditional Chinese culture does not involve engagement rings in the proposal. For the older generation, a wedding band was not necessary. But in modern China, women expect a large diamond ring from their suitor. Many people have wedding rings in China. But the proportion is not high. Traditionally, boys here don't wear rings. But more and more young guests will choose rings when wedding. Diamond rings become their first choice.[20] Chinese have wedding rings on their finger next to their pinky finger because the ring finger represents the spouse. According to Chinese culture, each finger represents the current, past, and future generations of you and your family. The thumb is a symbol for your parents, the index finger for your siblings, the middle finger for you, the ring finger for your spouse, and the pinky is a symbol for your kids. According to Chinese philosophy, your relationship with your partner is unshakeable, and wearing a wedding band on your ring finger symbolizes an everlasting partnership.[21]

When getting married, both Chinese and Ethiopian people wear rings. The constant flow of love symbolized by the wedding ring is portrayed as a circle to signify that it lasts forever. Marriage utilizing a ring is a fantastic representation of how love is eternally a thing of "for better or worse" traveling endlessly in circles. In the view of some, the ring is important because it fosters matrimonial unity during both happy and sorrowful times.

Wedding Banquet or Ceremonial Foods

Most foods enjoyed at Ethiopian weddings are usually spicy and largely consist of meats and vegetables. Chicken, lamb, beef, and the main course are eaten with *enjera* (Ethiopia's sourdough flatbread). Traditionally, the beef was eaten raw, however, modern Ethiopians prefer to have their meats cooked. Pork is not typically seen at an Ethiopian wedding. The coffee ceremony is a traditional ritual performed on special occasions. Green coffee beans are roasted over a fire and then ground with a mortar and pestle. The powder is then placed in a black pot called a *jebena*, and water is added. After brewing, the coffee is served with *kolo* (whole-grain barley). *Tej* (honey wine), may also be served during a wedding. *Tej* is flavored with *gesho* (buckthorn) plant leaves and twigs and poured from a tube-shaped flask.

A Chinese wedding banquet is a great way to incorporate your culture into your special day. Food is a simple method to celebrate parents and elderly relatives who might prefer Chinese cuisine to more traditional Western party foods, including traditional Chinese weddings. The names, colors, and flavors of many of the meals that are customarily served at Chinese wedding banquets are chosen to represent hopes for happiness, long life, or fertility. Chinese wedding feasts often have eight or nine dishes. Serving eight or nine dishes is thought to bring the newlyweds luck and a long life.[22]

The couple's relatives usually displayed their wealth and generosity at the wedding supper. It's a chance to connect with loved ones near and far and to celebrate your relationship today. The opportunity to wish the new couple well as they start their life together is another benefit of Chinese wedding banquets. You can use a variety of symbols at your banquet, including colors, lucky numbers, and homophones (words that sound like other fortunate phrases).[23]

The bride's and the groom's parents typically hosted separate feasts for their respective families and friends. You may undoubtedly anticipate seeing a lot of their friends on the guest list if your parents are paying for the dinner or the entire wedding, and even if they aren't. But keep in mind that today marks the start of your marriage, and you are welcome to celebrate with your loved ones. To make the appropriate plans, inquire with your banquet site about the maximum capacity and cost per person.[23]

Hence in both Ethiopian and Chinese traditional banquets, guests come together for a full meal which they have together and drink wine, beer, and various other beverages as the case may be. Also served are nuts, fruits, and desserts. In both people's traditions, wedding banquets serve as a symbol of thanksgiving and appreciation to the parents of the newly married couple.

Wedding ceremony

The groom sends the elders (*Shimagle*), who then request a partnership between the parties, to start the wedding procedure. The elders talk about the dowry and confirm that the putative bride and groom are not related by looking back at least seven generations to determine their lineage. Families start making plans for the church or mosque ceremony once the dowry has been decided upon and it has been determined that the prospective bride and groom are unrelated. The bride and groom gather at the groom's home early the morning of the wedding and travel to the bride's parent's home to begin the wedding ceremony. The bride gets ready and waits for the groom to arrive at the home of the bride's parents. The bride's family and friends gravely block the entrance to the house as the groom and his wedding party arrive. To get them to enter the house so that the groom can take the bride with him, the groom must either serenade or bribe them. In addition, the best man holds perfumes and sprays them throughout the bride's family home. After this ceremony, the groom picks up his bride, and they, along with the procession, go to the church/mosque to accept their wedding vows.

The wedding ceremony (the how) depends on the couple's denomination, whether they are Orthodox, Catholic, or Protestant. The processional will vary based on the couple's religious background. All family members and guests are dressed in their best Habesha attire and are seated, waiting for the bridal party to enter.[24] The groom and his party enter the church first, followed by the bride and her parents. As soon as the bride enters, everyone rises and greets her. The priest or pastor leads the ceremony with the exchange of rings, vows, and unity candles. For example, if the groom and bride are orthodox Christians who keep their chastity until their marriage, their marriage ceremony, and prying special, priests put on their head crowns and the community cherished respected adoration for them. Once the bride and groom are officially married, family and friends greet them outside of the church and celebrate their union with singing.[24]

The wedding procession travels to the park or garden after the religious ceremony, where lunch is provided to the guests. After the ceremony, visitors are typically sent to the reception while they snap pictures. Several traditional dances are performed at the

reception, depending on the ethnic community the family belongs to. Ethiopian weddings typically feature live music, Ethiopian food, and a morning-long celebration. The elders sit at the hall's exit to conclude the wedding ceremony, and the bride and groom exit the room while making a wedding bow and kissing the elders' knees. This usually marks the end of the first day of an Ethiopian wedding.

The ceremony is a fairly modest part of the wedding day in traditional Chinese marriages. After exchanging vows and signing the necessary documents, the couple attends a private ceremony where they stand at the family altar and pay their respects to nature, family members who have passed on, and deities. When the couple bows to one another, the ceremony is over. Modern Chinese wedding ceremonies are usually intimate and more formal celebrations that focus on the couple's legal union. Few people attend the event, which is held at a courtroom or government building. Traditionally, a prayer comes after the wedding ceremony. Since Chinese weddings consist of so many different elements, it's common for couples to choose to get married merely in a courthouse and forego the official ceremony in favor of only a celebration.[25]

Hence, Both Chinese and Ethiopian wedding ceremonies take place in front of people who have the power to lead the ceremony i.e., the Chinese wedding takes place in a courtroom and the Ethiopian wedding takes place in a courtroom, religious institution, and in front of elders.

Wedding Gifts

It is a tradition for the groom and his family members to bring various presents to the bride including the wedding dress and jewelry before the wedding. Other people present may chip in and offer presents as well. It is also tradition for the groom's parents to organize the evening dinner. Other people also give their gifts to the bride usually clothes and furniture, after which everyone presents and has dinner. In China, red envelopes containing cash are typically given to the happy couple by guests as wedding presents. The Chinese word for the red envelope, is *"hong bao"* or *"li shi,"* which symbolizes "good fortune," Because it enables the newlyweds to pay for the wedding expenses and start building their new life together, the stuffed red envelope is the most typical and practical Chinese wedding present. Before giving it as a wedding gift, it's crucial to pick the ideal red envelope design because, in Chinese culture, red envelopes are used on numerous occasions, including New Year, weddings, and birthdays. Designs for red wedding envelopes typically feature a "double happiness" sign or a Chinese wedding saying that denotes a lasting union. Neutral red envelope designs with the Chinese character showing "blessing" are a safe choice that can also be used as a gift on most Chinese celebratory occasions.

Hence, between the Ethiopians and the Chinese, it is a common custom for the groom to present gifts to the bride›s family. By coming, the groom is letting the bride's parents and siblings know that he thinks highly of the bride (their daughter and sister) and that he thinks highly of them as well. Some of the presents are given in advance and some on the day of the wedding ceremony.

Differences in Marriage Custom

Wedding Dress Color: White Wedding vs Red Wedding

In Ethiopia, wearing traditional clothing is common at weddings. For brides, white is the most popular color for their wedding dress. The fabric used can range from cotton to silk, with intricate embroidery or beadwork adorning the neckline and sleeves. Brides often wear headpieces adorned with jewels, as well as long earrings and necklaces made of gold or silver. Grooms typically wear a traditional suit known as a "*gabi*" which consists of an ankle-length robe with wide sleeves and a sash around the waist. The *gabi* is usually made from fine fabrics such as cotton or wool in white, cream, or beige shades. Grooms also wear turbans on their heads decorated with colorful beads and feathers that match their outfits.

Guests attending Ethiopian weddings are expected to dress modestly but elegantly in bright colors such as reds, blues, greens, yellows, purples, and oranges depending on the occasion. Women may choose to wear dresses made from lightweight fabrics like chiffon while men will opt for suits tailored from heavier materials like linen or velvet. Accessories such as shawls or scarves add an extra touch of sophistication to any outfit. Traditional Ethiopian wedding attire has vibrant colors, intricate designs, and unique fabrics, which makes that special day to remember.

Traditionally, brides are known to wear white bridal gowns on their wedding day, but in Chinese weddings, red is the tone of that special day. In traditional Chinese culture, the wedding dress of the bride is red. Today many people wear white wedding gowns like Westerners, but other ritual objects and some other bride's wedding clothes are still red. A red color is a symbol of auspiciousness and prosperity in Chinese culture, so the wedding room is decorated with red like a bright red "happiness" character is pasted on the wall, the door, and other objects. Red is also a traditionally lucky hue in Chinese culture, denoting excitement and festivity. It is frequently utilized during celebrations and special occasions like weddings. Since the Ming Dynasty, more than 650 years ago, wearing red bridal gowns has been a wedding custom in China. To commemorate the joy and happiness of the marriage, the bride in Chinese tradition dons a red wedding gown, such as a *Qun Kwa or a cheongsam*, on the big day. Traditionally, the bride born of a rich family would wear a phoenix coronet and robes of rank on the wedding day. The groom usually wears a red long gown and a mandarin jacket with a silk flower on his breast. Brides born of ordinary families would wear red clothes and a pair of red shoes.

While wedding dress in China is commonly red, many Ethiopian people tend to choose a white wedding gown, they must put on something red like red flowers. Furthermore, the white wedding gown is the most popular dress for brides in a church wedding in Ethiopia.

Wedding Spirit: Quiet and Romantic vs joyful and Jubilant Atmosphere

The ambiance at an Ethiopian wedding ceremony is solemn, peaceful, and romantic. In the church, the groom and his attendants

stand with the priest, facing the audience. Hymns and spiritual songs signal the entrance of the bride's attendants, a wedding party of bridesmaids, maid of honor, flower girls, and ring boy. Young flower girls scatter flower petals from their baskets along the bride's path to decorate them. The strewn flowers stand for abundance and fertility. The bride, accompanied by her father, traditionally enters the church last. The bride and groom will make their wedding vows, promising to love each other "for better, for worse: for richer, for poorer; in sickness and in health; to love and to cherish, till death, we do part, according to God's holy law…" Most wedding vows are taken from traditional religious ceremonies. There is also an important double-ring ceremony. To represent their enduring love, the bride and groom exchange rings. The bride will throw her wedding bouquet over her shoulder to the single women outside the church following the ceremony. It's thought that whoever catches it might end up as the next bride. The term "month of honey" refers to the honeymoon that the newlyweds will take after the reception.

Chinese weddings are celebrated in a joyous atmosphere. On the wedding day, the groom rides a large horse in front of the bridal sedan and the escorting team to meet the bride while sporting a large red silk flower on his chest. The procession is accompanied by musicians who play lucky music the entire time. Along the route, people also play firecrackers. Before the groom enters the room and leaves with the bride, the bride's family and friends will play a variety of tricks on him at the bride's house. The bride's parents would throw a bowl of water and rice into the air as the bridal sedan pulled away. They interpret this to mean that their daughter has been married off and will never be fired or sent packing like a glass of water. They also wish her a prosperous future. The tradition of not turning around dictates that the wedding procession take a different path to the residence of the groom. Along the journey, happy music and fireworks displays continue. The newlyweds had to cross a saddle to get to the groom's house to find security for the rest of their lives. In certain cultures, the groom must carry the bride and step over a small brazier that is burning to ward off evil spirits and pray for a happy marriage and family. At the wedding hall, the new couple will *Bai Tang*. They bow first to the heavens and the earth in thanksgiving for their blessings, then to their parents in appreciation for their upbringing, and last to one another out of respect and love for one another. Visitors and friends will throw a variety of lucky items to the newlyweds seated on the bed in the nuptial chamber, including peanuts, yellow beans, grains, pine, and melon seeds, among others. These indicate fertility; the more catches the couple makes, the more kids they will have. In addition, jokes and practical jokes will be used to taunt the bride. This tradition aims to expel the evil spirit and make the wedding more joyful.

CONCLUSION

The research found that both Chinese and Ethiopian wedding practices share common characteristics, especially the modern ones, even though Chinese weddings are more complex and sophisticated but jubilant, and Ethiopian weddings are simple but sacred and romantic. This was discovered through a comparison of Chinese and Ethiopian wedding culture from the perspectives of traditional values, religion, and wedding processes. Different cultures interact and integrate more frequently as a result of growing globalization. Under the influence of globalization, some Chinese choose Western white weddings though many people still favor Chinese traditional red weddings. Some may even combine Chinese style with the Western style, *Bai Tang* in a white wedding gown and black suit. Likewise, though there are people deeply interested in traditional wedding culture, Ethiopians began to wear Western wedding clothes. Because of this, nowadays, there are more and more transnational marriages. But, despite the many apparent differences between Chinese and Ethiopian wedding culture, the two types of wedding are same in the essence, marking a new stage of one's life and showing people's high regard for marriage. Intercultural relations through globalization in both countries share common attributes of wedding culture.

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