



**Talal Abu-Ghazaleh – Confucius Institute**

**TAG-Confucius Newsletter** | Issue 44 - January 2020

### **Talal Abu Ghazaleh-Confucius Institute:**

The Institute was established in September 2008 to introduce the Chinese language and culture, as well as achieving a greater mutual understanding between the Arab and Chinese cultures. This unique initiative is based on the cooperation agreement between TAG-Org and Confucius Institute in China. The Institute has been named after the great intellectual, mentor and philosopher, Confucius, whose ideas had influenced China and other regions around the world for over 2,000 years.

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**TAG-Confucius Institute is the first institute accredited by the Chinese Government to teach Chinese language in Jordan.**

**TAG-Confucius Institute is holding a new course to teach the basics of the Chinese language for beginners:**

- A. Threshold Level for Adults: starting 03/02/2020**  
Schedule: Monday and Wednesday from 6:00 – 8:00 pm
- B. Threshold Level for Adult: starting 03/02/2020- Day Course**  
Schedule: Monday and Wednesday from 10:00am – 12:00pm
- C. Threshold Level for Kids : starting 1\2\2020**  
Schedule of the course: Saturday from 3:00- 4:30 pm  
And Tuesday from 3:00-4:30 pm

**\*All Chinese language teachers are from China specialized in teaching Chinese language for foreigners and accredited by the Confucius Institute in China.**



### **Talal Abu-Ghazaleh Confucius Institute Celebrates Chinese New Year and Spring Festival**



AMMAN – Under the patronage of HE Dr. Talal Abu-Ghazaleh, founder and chairman of Talal Abu-Ghazaleh Global (TAG.Global), the Talal Abu-Ghazaleh Confucius Institute (TAG-Confucius) organized a ceremony to celebrate the Chinese New Year and Spring Festival at Talal Abu-Ghazaleh Knowledge Forum headquarters.

The ceremony commenced with the national anthems of the People's Republic of China and the Hashemite Kingdom of Jordan in the presence of a large number of members of the Chinese community in the Kingdom, representatives of media outlets and interested people.

During his opening speech, Dr. Abu-Ghazaleh stressed the depth of Chinese-Jordanian relations, stating that culture is one of the most important factors that introduces heritage and brings peoples closer.

Meanwhile, Dr. Abu-Ghazaleh reviewed some of the activities conducted by TAG-Confucius as a part of its role in disseminating the Chinese culture and language, pointing out that TAG-Confucius is the first institute to be acknowledged by the Chinese government in Jordan to teach Chinese language and culture.



“Our belief and confidence in the significance and impact of the Chinese culture, civilization and technology was the main driver to be one of the leading international corporations to have branches in China. Therefore, TAG.Global opened three full-capacity operating offices in Beijing, Shanghai and Hong Kong’ in addition to two representative offices in Guangzhou and Chengdu to offer our world-class professional and educational services,” Dr. Abu-Ghazaleh said.

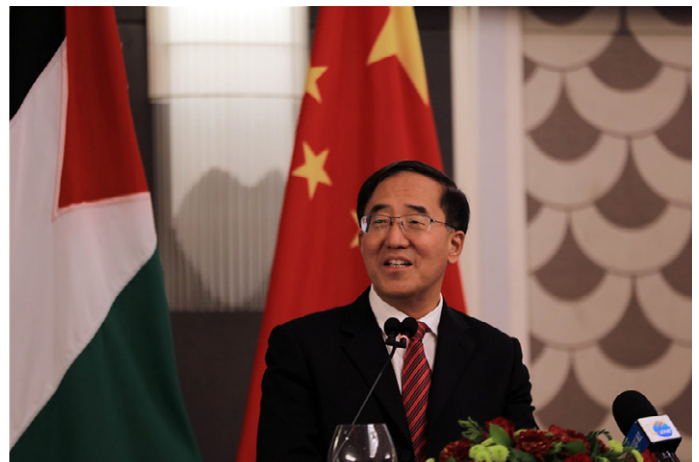
Furthermore, Dr. Abu-Ghazaleh referred to the recently signed memorandum of understanding signed by TAG.Global at the Ministry of Industry, Trade and Supply to establish the first Jordanian-Arab factory to design and manufacture high-tech devices including laptops, tablets and smartphones at competitive prices under the name of Talal Abu-Ghazaleh benefiting from the Chinese expertise in this domain.

During the ceremony, students and teachers of the Institute presented colorful artistic performances portraying the Chinese heritage as well as movements and techniques of the Tai chi (also taiji), a Chinese spiritual and physical activity which is widely practiced by the Chinese people.

The event also concluded with a dinner offering various dishes from the Chinese cuisine.



### **TAG-Confucius Institute Participate in 2020 Spring Festival Celebration Held by Chinese Embassy in Jordan**



On January 16, Chinese embassy in Jordan held the 2020 Spring Festival celebration and Xinjiang human rights development and progress pictures exhibition at Amman Regis Hotel. More than 200 representatives of overseas Chinese, Chinese-funded enterprises, Chinese teachers and students, and the embassy staff gathered to celebrate Chinese New Year of rat. Chinese Director of TAG-Confucius Institute Dr. Yang Songfang and the teachers attended the event.

Chinese ambassador H.E. Mr. Pan Weifang delivered a speech with great passion for the New Year. He extended sincere greetings and wishes to all the guests and compatriots in Jordan. He talked about the development process and the remarkable achievements that the new China has made since its founding in 1949. He also introduced the comprehensive cooperation and prospects between China and Jordan/Arab countries under the framework of the Belt and Road initiative. He hoped that Chinese people can work together with Jordanians to make new contributions to China-Jordan friendship and cooperation. At the same time, Ambassador Mr. Pan reminded everyone of paying attention to safety during work, study and life, and emphasized that the embassy is willing to provide considerate services as always to safeguard the legitimate rights and interests of overseas Chinese in Jordan.

There was also a picture exhibition on the development and progress of human rights in Xinjiang, China, showing the tremendous achievements of Xinjiang's social economy and human rights under the strong leadership of the Chinese President H.E. Mr. Xi Jinping as the core. The freedom of religious belief is guaranteed in accordance with the law, and the excellent traditional culture of ethnic minorities is protected and carried forward. The picture exhibition also showed that in the face of the serious threat of violent terrorism and religious extremism, Xinjiang has maximized the protection of citizen's basic human rights from violent terrorism and religious extremism through a variety of methods, including making efforts to improve people's livelihood, strengthen legal publicity and education, and set up vocational skill education and training centers in accordance with the law to provide assistance and education.

The guests praised the great achievements of new China in the past 70 years since its founding, spoke highly of the achievements of Xinjiang's development and human rights cause, and the results of anti-terrorism and de-extremism, thanked the embassy for its care and help to the overseas Chinese. They shared their friendship and wished the great motherland prosperity and the people happiness and well-being.

The representatives of Chinese-funded enterprises, teachers and overseas students also performed songs, poetry recitation, Taiji Boxing and the others. TAG-CI teacher Mr. Wan Zhuan sang a song to express his love to the motherland and won warm applause from the present guests. The event was full of festive atmosphere.



## **Chinese Marriage**



Traditional Chinese marriage, as opposed to marriage in modern China, is a ceremonial ritual within Chinese societies that involve a union between spouses, sometimes established by pre-arrangement between families. Within Chinese culture, romantic love and monogamy was the norm for most citizens.

### **Confucian view of marriage**

To the Confucians, marriage is of important significance both in the family and in society. In the perspective of family, marriage can bring families of different surnames (different clans) together, and continue the family life of the concerned clans. Therefore, only the benefits and demerits of the clans, instead of the individual couples, are concerned in a marriage. Socially, a married couple is the basic unit of the population; sometimes marriages can affect the country's political stability

and international relations (especially to certain foreign tribes like Mongolians, Manchus, Huns, and Turks); thus marriage can be related to politics.

From the point of view of Confucian philosophy, one of the purposes of marriage is the cultivation of virtue.

The Chinese have seen that marriage should be founded on love since the concept of monogamy is rooted in their mindset.

### **Traditional marriage rituals**

Chinese marriage became a custom between 402 and 221 BC. Despite China's long history and many different geographical areas, there are essentially six rituals, generally known as the three letters and six etiquettes.

Unfortunately for some traditional families, the wife's mother cannot go to her son-in-law's family until one year (according to the Chinese lunar calendar or Chinese Lunar New Year) after the wedding has elapsed. However, during this one year the daughter can go back at any time.

### **Six etiquettes:**

1. Proposal: After an unmarried boy's parents found a potential daughter-in-law, they located a matchmaker whose job was to assuage the conflict of interests and general embarrassments when discussing the possibility of marriage on the part of two families largely unknown to each other. Marriages were chosen based upon the needs of reproduction and honor, as well as the need of the father and husband.
2. Birthdates: If the selected girl and her parents did not object to the proposal, the matchmaker would match the birthdates literally: «the 8 cyclic characters for year, month, day and hour of birth of a man, which determine his fate») in which suan ming (Chinese fortune telling) is used to predict the future of that couple-to-be. If the result of suan ming was good, they then would go to the next step, submitting bride price.
3. Bridewealth (betrothal gifts): At this point the bridegroom's family arranged for the matchmaker to present a bride price (betrothal gifts), including the betrothal letter, to the bride's family.
4. Wedding gifts: The groom's family would then send an elaborate array of food, cakes, and religious items to the bride's family.
5. Arranging the wedding: Before the wedding ceremony, two families would arrange a wedding day according to Chinese tung shing. Selecting an auspicious day to assure a good future for the couple is as important as
6. Avoiding what is believed to be an unlucky day. In some cases there may be no auspicious dates and the couple will have to review their potential date range.
7. Wedding ceremony: The final ritual would be the actual wedding ceremony where bride and groom become a married couple, which consists of many elaborate parts (see below):
  - Wedding procession: Before the meeting party's arrival, the bride would be helped by a respectable old woman to tie up her hair with colorful cotton threads. She would wear a red skirt because the Chinese believed red symbolised happiness. When the party arrived, the bride must cry with her mother to symbolize her reluctance to leave home. She would



then be led or carried by her elder brother to the sedan. From here, the wedding procession from the bride's home to the groom's home consists of a traditional band, the bride's sedan, the maids of honor's sedans (if there are maids of honor), and bride's dowry in the forms other than money. The most common dowries included scissors like two butterflies never separating, rulers indicating acres of fields, and vases for peace and wealth.

- Welcoming the bride: The wedding procession of the bride's family stops at the door of the groom's home. In the meeting party the groom would meet a series of difficulties intentionally set in his path. Only after coping with these could he pass to see his wife-to-be.
- Actual wedding ceremonies: On the arrival of the sedan at the wedding place, there would be music and firecrackers. The bride would be led along the red carpet in a festive atmosphere. The groom, also in a red gown, would kowtow three times to worship the heaven, parents and spouse. Equivalent to exchanging vows in the west, the couple would pay respect to the Jade Emperor, the patron family deities (or patron buddhas and bodhisattvas), paying respect to deceased ancestors, the bride and groom's parents and other elders, and paying respect to each other.
- Then, the new couple would go to their bridal chamber and guests would be treated to a feast.
- Wedding banquets In Chinese society, the wedding banquet is known as xǐ-jǐu (喜酒, lit. joyful wine), and is sometimes far more important than the actual wedding itself. There are ceremonies such as the bride presenting wines or tea to parents, spouse, and guests. In modern weddings, the bride generally picks red (following Chinese tradition) or white (more Western) for the wedding, but most will wear the red traditional garment for their formal wedding banquet. Traditionally, the groom is not responsible for the cost of the wedding invitation sweet treats (often pastries), the banquet invitations, and the wedding itself. Wedding banquets are elaborate and consist usually of 5-10 courses, with ingredients such as shark fin, abalone, lobster, squab, sea cucumber, swift nests or fish roe in soup or as decoration on top of a dish to symbolize fertility, and local delicacies. Traditionally, the father of the bride is responsible for the wedding banquet hosted on the bride's side and the alcohol consumed during both banquets. The wedding banquets are two separate banquets: the primary banquet is hosted once at the bride's side, the second banquet (smaller banquet) at the groom's side. the bride and groom (such as grandparents and uncles). It is also to ensure the relative While the wedding itself is often based on the couple's choices, the wedding banquets are a gesture of thanks and appreciation, to those that have raised on each side meet the relatives on the other side. Thus out of respect for the elders, wedding banquets are usually done formally and
- Traditionally, which the older generation is thought to be more comfortable with. On the night of the wedding day, there was a custom in some places for relatives or friends to banter the newlyweds. Though this seemed a little noisy, both of them dropped shyness and got familiar with each other. On the third day of the marriage, the new couple would go back to the bride's parents' home. They would be received with also a dinner party including relatives.

[https://en.wikipedia.org/wiki/Confucian\\_view\\_of\\_marriage](https://en.wikipedia.org/wiki/Confucian_view_of_marriage)

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