

Cultural Legacy and Semiotic Wisdom of Sight: Analyzing Visual Perception in Jordanian Proverbs

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Abstract

This study aims to explore the sense of sight in Jordanian proverbs. By analyzing a selection of proverbs, the research uncovers the cultural significance and the ways in which sight is used to convey social and moral messages. The findings reveal that the sense of sight transcends its literal meaning to express perception, awareness, and social responsibility. The study recommends further research into other senses in proverbs to gain a more comprehensive understanding of how sensory experiences are interwoven with cultural values. In conclusion, the research highlights the richness of Jordanian proverbs in conveying cultural messages through simple yet powerful language. It shows the importance of proverbs in preserving and transmitting wisdom across generations.

Keywords: Senses, Jordanian proverbs, sight, social responsibility, cultural values

Introduction

Proverbs are more than just sayings; they are a rich repository of wisdom and a reflection of societal values. They capture everyday experiences, beliefs, and the way people perceive their world.

Sight plays a particularly significant role in Jordanian proverbs. The sense of sight is not just about seeing; it involves how people interpret and understand the world around them. In Jordanian proverbs, sight often symbolizes insight, judgment, and perception. For example, proverbs that talk about sight might address how people view each other, how they judge situations, or how they make sense of their experiences. These sayings often use visual imagery to communicate complex ideas about life, relationships, and societal norms. Understanding sight's role in these proverbs helps to appreciate how deeply sensory experiences are intertwined with cultural expressions.

The way sight is used in Jordanian proverbs reveals much about cultural attitudes towards perception and judgment. It shows how people use visual metaphors to express their values and beliefs. For instance, proverbs that involve sight might talk about the clarity or obscurity of vision, symbolizing how clear or confused one's understanding of a situation might be. In exploring these proverbs, we delve into how Jordanian culture perceives and values sight as a sense. This exploration allows us to see how sensory experiences shape cultural narratives and societal norms. By focusing on the sense of sight, we gain insights into how cultural values are visually represented and communicated through language.

This paper aims to explore this intersection of culture and senses, highlighting how the sense of sight informs and reflects cultural attitudes in Jordanian proverbs.

Data Collection and Methodology

To explore how the sense of sight is used in Jordanian Arabic a set of proverbs with the sense of sight is collected.

The study looked for proverbs of sight-related imagery or language. The goal was to gather a selection of proverbs that illustrate how the sense of sight is employed in different contexts. Once we had a substantial collection, we translated the proverbs into English to ensure that their meanings were accurately conveyed and easily understandable. After translating the proverbs, the study analyzed them to identify common themes and patterns related to the sense of sight. This involved examining how sight is described and what it signifies in each proverb. In short, the methodology involved collecting and translating proverbs, analyzing the use of sight-related imagery, and situating these findings within the cultural context of Jordan.

Review of Related Literature

Proverbs make a prominent aspect of Arabic culture where their sources vary to include for example, religion, literature, and borrowing from other languages (Shaheed, et al.,2022). Because of the important role of proverbs in community's culture and of being important means of communication, proverbs about senses express different associative meanings which give them an essential role in life (Salim & Mehawesh, 2013; Alotaibi, 2020; Abushunar, 2021). As in any other culture, Jordanian proverbs relate to senses have connotations and semantic functions (Al-Adaileh, 2012; Hasan, et al., 2011).

Proverbs can work as boundary helps to distinguish and understand the relations between things (Al-Tamimi, 2021) and different linguistic derivations such as verbs and adjectives can be elicited from the names of senses which gives the users the opportunity to express their views and attitudes against everything around them (Mehawesh, et al., 2015) and work as linguistic and cultural means that have rhetorical and impressive function (Adeeb, 2012).

Proverbs are of importance in concentrating the meaning and expressing it clearly and accurately to achieve linguistic communication in a useful brevity. The importance of the proverbs is

embodied in supporting the language with cognitive repertoire, granting the user vocabularies and phrases enable him to extend his culture and means of expressing in a rich linguistic way.

Proverbs are stereotyped images and ideas that users of language call repeatedly whenever they need them. Senses are of different connotative, pragmatic, and symbolic meanings as what is could be positive for a certain culture could be negative in another one (Himmod, 2013; Dhayef & Hussein, 2021; Salih & Salih, 2021; Qtaishat & Al-Hyari, 2019; Romi, 2019; Al-Jarf, 2019; Al-Shawi, 2014) or even within the different groups of the one culture. Senses have psychological influence on the mentality of the human being (Fityan & Azcutia, 2017), and have cultural, and linguistic presence in people's life which gives them a role in different linguistics genera including the idiomatic expressions.

Life is an important component in the structure of proverbs in Jordanian Arabic. Popular proverbs are very meaningful that can be used everywhere to collocate with a particular situation (Qatatsheh, 2015; Al-Shraideh & El-Sharif, 2019; and Al-Harashsheh & Obeidat, 2017)

Proverbs have an important role in human communication by describing things, expressing meanings, strengthening languages' influence, and appearing as a universal character (Qtaishat & Al-Hyari, 2019). Senses reflect meanings through linguistic symbols by mirroring everything which could be visualized (Niazi et al, 2015). Life concepts are anchored in certain universals of human experience such as day and night, fire, the sun, vegetation, the sky, and the ground and that our sensations occur in our brains where their nature is probably determined to a large extent by our human biology to be able to communicate about these sensations, so we project them onto something in our shared environment (Wierzbick, 1990).

Life semantics is the means by which languages communicate the types of visual impression (Biggam, 2012). Metonymy plays a central role in sense semantics which is embodied in its presence in the derivation of color terms (Steinvall, 2002). The psychology of life is a special and profound study because we can learn from it the absolute and associative values of senses (Haller, 1969. Sense and its attributes are universally the same in spite of that their meanings can be diverse in different contexts (Ulusoy et al., 2020).

The significance of sense semantics as a culture component has complicated and various sacral systems of senses, interpretations for every nation and becomes embodiment of definite cultural values (Mazhitayeva & Kaskatayeva, 2013). The use of senses as a term throughout the Arabic

and English culture where one color may imply different meanings at the same place (Hasan et al, 2011; Mehawesh et al. 2015; Lange, 2007). Life can be considered as a cultural product in terms of its specific cultural meanings which vary across cultures (Rakhieh et al., 2014).

Jordanian Society and Popular Proverbs: Cultural Heritage and National Identity

Jordanian society is characterized by its cultural and social diversity and its culture reflects values such as hospitality, generosity, cooperation, and belonging, which reflects strong social ties and communication between members of society. In this context, proverbs are an integral part of cultural heritage, as they are considered an effective tool for transmitting social values, morals, and traditions between generations.

Proverbs contribute to strengthening social relations by guiding individuals and promoting core values in Jordanian society. These proverbs are educational and cultural tools, passed through generations and used in daily life to teach honesty, generosity, respect, and cooperation. For example, the proverb says, "Your neighbor is like your brother, if he does not see your face, he will see your back." This proverb reflects the deep values of neighborliness and cooperation between neighbors, and emphasizes the importance of good relations and continuous communication.

The proverb "One hand can't clap" reflects the importance of cooperation and teamwork to achieve success and progress. These proverbs reflect the cohesive social structure in Jordan, where cooperation and harmony are the basis of relationships between individuals.

Proverbs play an important role in preserving cultural and social heritage, as they are passed down from one generation to the next, ensuring the continuity of basic social and moral values. They are an effective means of teaching young people responsibility, respect, and cooperation, and enhance their sense of belonging to Jordanian society. Through these proverbs, the cultural identity of new generations is preserved, which strengthens social ties and communication between members of society.

These proverbs are not only linguistic tools, but also expressions of social, moral, and traditional values that maintain the cohesion between members of society. Preserving these proverbs and

passing them on between generations is not only a cultural duty, but a social duty that contributes to building a cohesive, cooperative, and strong society that expresses national identity and reflects the deep ties between members of society.

The Use of Body Parts in Popular Proverbs: Cultural Symbolism and Social Legacy

Proverbs are considered one of the most important elements of the cultural heritage of any society. One of the most prominent aspects of these proverbs is the use of body parts, such as the eye, hand, ear, and others, as symbols that reflect values, knowledge, and social ties. These uses are not merely symbolic metaphors, but expressions of human relations, social understanding, and collective wisdom, which are built on the basis of cooperation, respect, and dignity.

Body parts in proverbs are not merely visual or sensory elements, but symbolic platforms that reflect the society's vision of ethics, communication, cooperation, and mutual respect. These elements are used to embody aspects of social and spiritual life, as the hand reflects work and cooperation, the ear listens and is cautious, the foot moves and strives, and the eye sees and is aware. Thus, it can be said that these elements go beyond direct use to be symbols of concepts related to responsibility, cooperation, loyalty, and generosity.

The eye is a prominent element in this context. It is not only an organ of vision, but also a symbol of inner insight, wisdom, and deep awareness. In Arab society, the eye is used as a symbol of caution and vigilance, and signifies knowledge and understanding, and seeing things deeply and understanding them responsibly. The eye also refers to social relations and human connections, reflecting respect and loyalty, attention to others' relationships, and mutual appreciation.

Using body parts in proverbs also promotes the basic values of society, such as solidarity, cooperation, respect, and empathy. Proverbs contribute to shaping collective consciousness, as they transmit knowledge and experiences between generations, unite society around shared values, and enhance social cohesion. Through these proverbs, individuals learn social responsibility, mutual respect, and honesty, and learn how to communicate effectively with others and maintain strong social relationships.

Using parts in proverbs also reflects the interest in balancing rationality and emotion, vision and action, thinking and acting. The hand, which represents work and ability, is placed next to the eye, which represents inner vision, reflecting the required balance between insight and practical ability, between emotional vision and rational assessment of matters.

Moreover, using parts in popular proverbs reflects the interconnectedness between the individual and society, as these uses indicate the strong social relations that prevail in society. The cooperation between the eye and the hand, vision and action, reflects the social partnership and mutual respect between individuals. These relations are considered the basis for building a cohesive, cooperative society that respects basic values and seeks to achieve progress and development.

In short, it can be said that using body parts in proverbs, especially the eye, is not merely symbolic, but rather an expression of social experiences, cultural values, and societal wisdom that contribute to building strong human and social ties. Preserving and inheriting these proverbs, and employing them in education and media, contributes to strengthening belonging, cultural identity, and social cooperation, which achieves a loving, cohesive, respectful, and cooperative society that preserves basic values and strives for progress and prosperity.

Findings

Visual Temptation and Desire

The proverb "the eye that eats" العين اللي بتوكل *alean illi ibtoakil* uses metaphorical language to convey its meaning. The phrase combines the word "eye" with the verb "eats". Literally, this suggests an eye that performs the action of eating, which is not physically possible. However, this metaphorical usage is common in many languages, including Arabic, to convey a deeper, non-literal meaning. The structure of the proverb is simple yet powerful. It uses everyday words to create a vivid image, making it easily memorable and impactful. The verb "توكل" (eats) is used in the active participle form "بتوكل" (eating), which adds immediacy and continuous action to the phrase, emphasizing the ongoing nature of the concept it describes.

Culturally, this proverb reflects a tendency to use sensory experiences to communicate values and observations about life. The "eye that eats" is a metaphor for greed, desire, and the human tendency to be attracted to what is visually appealing, often leading to indulgence or overconsumption. The eyes are often seen as windows to the soul and indicators of desire. This proverb implies that visual attraction can lead to a figurative form of consumption, where what we see drives our wants and actions. It suggests a cautionary note about the power of visual temptation and the potential consequences of succumbing to it.

The cultural context of this proverb highlights the importance placed on moderation and awareness of one's desires. It serves as a reminder to be mindful of how visual stimuli can influence behavior, encouraging individuals to control their impulses and avoid being led astray by mere appearances. The linguistic and cultural dimensions of the proverb "the eye that eats" work together to convey a nuanced message. Linguistically, the metaphor is straightforward, yet it packs a cultural punch by drawing on common human experiences and observations. Culturally, it resonates deeply within Jordanian society, offering wisdom about human nature and the importance of viewing things positively.

Scooping Words with Sight

The proverb "The eye is the ladle of speech العين مغراف الحكي alean mighraf ilhaki" uses metaphorical language to draw a connection between the eye and the act of speaking. Linguistically, it juxtaposes the words "eye" (عين) and "ladle" (مغراف) with "speech" (الحكي), creating a deep image where the eye serves as a tool for scooping and delivering words.

The structure of this proverb is straightforward, using the definite article "the" (ال) to specify "eye" and "ladle," making the metaphor clear and direct. The verb "is" is implied, a common linguistic feature in Arabic proverbs, creating a concise yet impactful statement. The word "مغراف" (mighraf) is particularly evocative, as a ladle is an everyday utensil used for serving, suggesting the idea of the eye serving up speech in a tangible way. Culturally, this proverb reflects the significant role that non-verbal communication plays in Jordanian and broader Arab societies.

The eyes are seen as highly expressive and capable of conveying emotions, intentions, and messages without the need for words. This proverb suggests that the eyes can reveal as much, if not more, than spoken language. In Jordanian culture, where community and interpersonal relationships are highly valued, understanding and interpreting non-verbal cues is crucial. The proverb implies that the eyes can be a direct channel to one's thoughts and feelings, acting as a "ladle" that scoops up and presents what is in the heart and mind.

It reflects the importance of paying attention to visual signals and the idea that true communication goes beyond mere words. The metaphor of the ladle also conveys the idea of careful selection and presentation. Just as a ladle serves portions of food, the eyes can serve portions of unspoken messages, carefully chosen and presented to the observer.

The linguistic and cultural dimensions of this proverb work together to convey a profound message about communication. Linguistically, the metaphor is both clear and evocative, using everyday objects to illustrate the relationship between seeing and speaking. Culturally, it resonates deeply, reflecting the importance of non-verbal communication in Jordanian society and the belief that the eyes can reveal deeper truths than words alone.

The Blind and the Pretender

The proverb "He sees the blind and pretends to be blind" (بیشوف العمی ویتعامی bishuuf ila'ama wa bita'ama) is a powerful example of metaphorical language used to convey a moral lesson. Linguistically, the proverb uses straightforward verbs and nouns to create a strong scenario. The verb "sees" (بیشوف - bishuuf) directly contrasts with the verb "pretends to be blind" (یتعامی - bita'ama), emphasizing the contradiction between perception and action. The noun "the blind" (العمی - ila'ama) is used to denote blindness both literally and metaphorically. The use of the verb "pretends" (یتعامی - bita'ama) implies a deliberate act of ignoring or assuming ignorance.

The structure of the proverb is simple yet effective, using repetition and contrast to highlight the hypocritical behavior it describes. Culturally, this proverb is rich with meaning and reflects values and observations. The proverb criticizes those who deliberately ignore what they see, choosing to act as if they are unaware of an issue or problem. This behavior is viewed negatively,

as it suggests a lack of integrity and responsibility. In Jordanian culture, where community and social responsibility are highly valued, such behavior is frowned upon. The proverb implies a moral obligation to acknowledge and address what one sees, rather than pretending it does not exist. It highlights the importance of honesty and accountability in personal and social conduct.

The metaphor of blindness is significant in many cultures, often symbolizing ignorance, denial, or a lack of awareness. In this context, "seeing the blind" means recognizing issues, problems, or injustices, while "pretending to be blind" means choosing to ignore them. This reflects a deeper cultural critique of hypocrisy and the failure to take action when it is needed. The linguistic and cultural dimensions of the proverb "He sees the blind and pretends to be blind" work together to deliver a sharp critique of hypocritical behavior.

Culturally, it resonates with values of integrity and social responsibility, emphasizing the negative view of those who choose to ignore what they clearly see. This proverb is an excellent example of how language and culture intersect to convey complex social messages. It underscores the importance of acknowledging and addressing issues rather than ignoring them, reflecting broader cultural values about honesty and responsibility.

Through this proverb, we gain insights into Jordanian cultural attitudes towards ethical behavior and the moral duty to act upon what one perceives. In summary, the proverb "He sees the blind and pretends to be blind" uses simple yet powerful language to critique hypocritical behavior, highlighting important cultural values in Jordanian society regarding honesty, responsibility, and social awareness.

The Ripple Effect of Goodwill

The proverb "Wish good for your neighbor and you will see it in your home" (تمنى الخير لجارك بتشوفه في بيتك; itmanna ilkhear lajarak bitshufuh bidyarak) is an example of how proverbs use simple language to convey profound moral teachings. Linguistically, the proverb is structured in two balanced parts, creating a cause-and-effect relationship. The verb "wish" (تمنى - itmanna) signifies a desire or hope, indicating an intention towards someone else's well-being. "Good" (الخير - ilkhear) is a general term encompassing all positive things one might wish for another.

The word "neighbor" (جارك - jarak) specifies the subject of this goodwill, emphasizing community and social bonds. The second part, "you will see it in your home" (بتشوفه بديارك - bitshufuh bidyarak), uses the future tense verb "will see" (بتشوفه - bitshufuh) to indicate the anticipated result of the initial action. The noun "home" (ديارك - dyarak) denotes one's personal space, suggesting that good deeds towards others will result in positive outcomes for oneself.

The structure of the proverb is clear and rhythmic, making it easy to remember and recite.

Wishing good for one's neighbor reflects the cultural emphasis on altruism, empathy, and the interconnectedness of the community. It suggests that individual well-being is tied to the well-being of others, promoting a sense of collective responsibility. The concept of wishing good for others and seeing it reflected in one's own life is deeply rooted in many cultures and religions, including Islam. In Jordanian culture, this idea reinforces social harmony and the belief that positive actions and intentions create a ripple effect, benefiting both the giver and the receiver.

The proverb also implies a moral lesson about the importance of having a positive outlook and the power of goodwill. It encourages individuals to act with kindness and generosity, suggesting that such behavior will ultimately lead to a more harmonious and prosperous community. The linguistic and cultural dimensions of the proverb "Wish good for your neighbor and you will see it in your home" combine to convey a powerful message about the benefits of altruism and community spirit. Linguistically, the simple and balanced structure makes the proverb easy to understand and remember, while culturally, it resonates deeply with Jordanian values of neighborliness and collective well-being. This proverb teaches that goodwill towards others not only benefits them but also brings positive outcomes to oneself.

It shows the interconnectedness of individuals within a community and the idea that personal happiness and success are linked to the well-being of those around us. By analyzing this proverb, we gain insights into how Jordanian culture promotes social harmony and mutual support through simple yet profound expressions of wisdom.

Community Ties and Social Observation

The proverb "Your neighbor is like your brother; if he doesn't see your face, he will see your back" (جارك مثل أخوك إن ما شاف وجهك بشوف قفاك; jarak mithl akhuk in ma shaf wijkhak bishuf qafak) is a vivid expression that uses simple yet powerful imagery to convey its message. Linguistically, the proverb consists of two main clauses linked by a conditional "if" structure, creating a clear cause-and-effect relationship. The phrase "Your neighbor is like your brother" ("جارك مثل أخوك" - "jarak mithl akhuk") establishes a strong equivalence between a neighbor and a sibling, emphasizing closeness and familial bonds. The use of "like" (مثل - mithl) highlights the comparison, while "brother" (أخوك - akhuk) signifies a deep, inherent connection. The second part of the proverb, "if he doesn't see your face, he will see your back" ("إن ما شاف وجهك بشوف قفاك" - "in ma shaf wijkhak bishuf qafak"), uses vivid physical imagery. "Face" (وجهك - wijkhak) and "back" (قفاك - qafak) symbolize presence and absence, respectively. The verbs "see" (شاف - shaf) and "will see" (بشوف - bishuf) suggest observation and awareness, indicating that a neighbor will always be aware of your actions, whether directly or indirectly.

Culturally, this proverb reflects the importance of neighborly relationships in Jordanian society, as well as in broader Arab culture. Neighbors are often considered part of the extended family, and strong bonds with them are crucial for social cohesion and support. The comparison of a neighbor to a brother underscores the deep sense of responsibility, trust, and mutual care expected in these relationships. The proverb highlights the idea that one cannot hide from their neighbors; they will be aware of your presence and actions, much like a family member. This speaks to the close-knit nature of Jordanian communities, where social interactions are frequent and transparency is valued. It implies that one's behavior is always under observation, promoting accountability and integrity within the community.

Furthermore, the proverb suggests that maintaining good relationships with neighbors is essential, as they are always in close proximity and can impact one's daily life significantly. It encourages individuals to foster positive interactions and be mindful of their actions, knowing that their neighbors are always aware of their presence, whether seen face-to-face or observed from behind. The linguistic and cultural dimensions of the proverb "Your neighbor is like your brother; if he doesn't see your face, he will see your back" work together to convey a profound

message about the importance of neighborly relations and social accountability. Linguistically, the simple structure and vivid imagery make the proverb easy to understand and memorable.

This proverb confirms the cultural belief that neighbors hold a significant role in one's life, akin to family. It highlights the expectation of close, supportive relationships and the idea that one's actions are always visible within the community. By comparing a neighbor to a brother and emphasizing constant awareness, the proverb promotes the values of integrity, accountability, and the importance of maintaining harmonious relationships with those in close proximity.

Through this analysis, we gain insights into how Jordanian culture values neighborly bonds and the social expectations that come with living in a close-knit community.

Emotional Resilience Through Selective Awareness

The proverb "No eye sees, no heart grieves" (ولا عين تشوف، ولا قلب يحزن la e'an itshuf wala qalub yihzan) uses straightforward and evocative language to convey its message. Linguistically, the proverb is structured in two balanced parts, creating a clear cause-and-effect relationship. The negative particles "لا" (la) set the tone for both clauses, creating a sense of negation or absence. The phrase "No eye sees" ("لا عين تشوف" - "la e'an itshuf") combines the noun "eye" (عين - e'an) with the verb "sees" (تشوف - itshuf). This part of the proverb suggests the absence of visual perception. The second phrase, "no heart grieves" ("ولا قلب يحزن" - "wala qalub yihzan"), pairs the noun "heart" (قلب - qalub) with the verb "grieves" (يحزن - yihzan), indicating the absence of emotional pain or sorrow. The structure of the proverb is simple and parallel, with both clauses mirroring each other in form.

This symmetry emphasizes the connection between seeing and feeling, implying that if one does not witness something distressing, one will not experience grief. Culturally, this proverb reflects a common sentiment in Jordanian society, and in broader Arab culture, regarding the relationship between awareness and emotional response. It suggests that ignorance, or lack of awareness, can shield one from emotional pain. This idea is rooted in the belief that seeing or knowing about distressing events can lead to sorrow, whereas not witnessing such events can prevent emotional suffering. In Jordanian culture, where social interactions and community are significant, the

proverb may also reflect the desire to avoid unnecessary involvement in others' troubles. It implies that sometimes, it is better not to see or know about certain issues to maintain personal peace and emotional well-being.

This proverb encourages focusing on positive aspects of life and maintaining emotional distance from potentially distressing events or gossip. This aligns with a broader cultural emphasis on maintaining harmony and emotional balance within the community. The linguistic and cultural dimensions of the proverb "No eye sees, no heart grieves" work together to convey a nuanced message about the relationship between perception and emotion. Linguistically, the simple and parallel structure makes the proverb easy to understand and remember, while culturally, it resonates with the values of emotional balance and selective awareness in Jordanian society.

Discussion

Proverbs that rely on the sense of sight as a metaphor offer a unique lens through which we can examine human behavior and societal expectations. They reveal how language is deeply intertwined with cultural expressions, providing a vivid means to communicate complex ideas succinctly. For instance, while the proverb "The eye that eats" critiques greed and the impact of visual temptation, it also serves as a cautionary tale about self-discipline and the consequences of unchecked desires.

The metaphorical connection between sight and communication, as seen in "The eye is the ladle of speech," underscores the critical role of non-verbal cues in human interaction. This observation has broader implications for understanding interpersonal dynamics in societies that prioritize collective harmony. The idea that the eyes can convey deeper truths than words emphasizes the importance of authenticity and emotional intelligence in communication.

Furthermore, the moral undertones in these proverbs highlight the cultural emphasis on social responsibility and ethical conduct. The critique of hypocrisy in "He sees the blind and pretends to be blind" reflects a shared disdain for inaction in the face of evident challenges or injustices. This proverb not only condemns passive behavior but also calls for proactive engagement, illustrating a cultural expectation for individuals to contribute positively to their communities.

The principle of reciprocity, as encapsulated in "Wish good for your neighbor and you will see it in your home," extends the discussion to themes of altruism and social cohesion. This proverb embodies the interconnectedness of personal and communal prosperity, encouraging acts of kindness as a means of fostering a harmonious society. Such ideas are not exclusive to Jordanian culture but are prevalent in global philosophies and religious teachings, indicating a shared human aspiration for mutual benefit and collective progress.

In addition to their cultural resonance, these proverbs exemplify how linguistic simplicity can convey profound messages. The use of everyday language and relatable metaphors ensures accessibility and relevance across generations. This simplicity also facilitates the transmission of cultural wisdom, allowing these expressions to serve as vehicles for preserving and perpetuating societal values.

These findings have significant implications for fields such as education, cross-cultural communication, and sociolinguistics. Educators can use proverbs as tools for teaching moral lessons and fostering cultural appreciation among students. Similarly, understanding the cultural contexts of such sayings can enhance cross-cultural interactions by providing insights into the values and behaviors of a community.

In conclusion, Jordanian proverbs that incorporate the sense of sight not only enrich the linguistic landscape but also offer profound insights into cultural values and human behavior. They serve as bridges between language, culture, and ethics, highlighting the enduring relevance of traditional wisdom in navigating contemporary challenges. Through these proverbs, we gain a deeper appreciation for how sensory metaphors encapsulate universal truths while reflecting the unique identity of a culture.

Conclusion

Sight, as a sense that goes beyond its physical role, reflects a broader awareness that links physical perception with moral and social values. The way sight appears in Jordanian proverbs reflects the importance of careful observation, deep perception, and insight in shaping a society's cultural identity.

This study highlights how sight is linked to essential themes such as self-awareness, social responsibility, and strengthening community relations. The focus on concepts such as vision and appearance in Jordanian proverbs is an explicit call for transparency and moral accountability, emphasizing the importance of recognizing what one perceives and acting on it. This cultural dimension reflects an expectation that individuals remain alert and engaged with their surroundings, which enhances the spirit of cooperation and cohesion within the social fabric.

Moreover, Jordanian proverbs that use the concepts of sight reveal multiple roles of this sense in expressing life lessons and conveying moral guidance. Not only do they convey cultural wisdom passed down through generations, they also contribute to the inculcation of fundamental human values such as integrity, empathy, and maintaining good relationships with others. These proverbs demonstrate a deep cultural understanding that visual perception, and how individuals respond to it, constitute a fundamental aspect of the mutual influence between the individual and society.

Sight in Jordanian proverbs represents a rich analytical tool for a deeper understanding of human experiences in Jordanian society. It not only reveals deeply rooted cultural values, but also highlights the importance of the senses in shaping collective morals and individual behaviors. Sight in Jordanian proverbs also reflects the idea that sensory experiences carry broader references to social values and cultural norms, making the study of these proverbs a window into a deeper understanding of cultural dynamics.

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