



The Role of Language in Expressing Individual Emotions and Consolidating Collective Identity

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Abstract:

This paper aims to examine the reflections of individual experience within the linguistic system, considering language as a channel through which the cognitive and emotional characteristics of the speaker are manifested. It also investigates how these reflections interact with pragmatic and semantic structures, and the role they play in producing expressive patterns that contribute to strengthening cohesion within the community. Furthermore, it highlights language's exceptional capacity to preserve the culture of a nation from deterioration.

The study concludes that analyzing the manifestations of this interaction provides insight into the mechanisms through which collective identity is constructed, by enabling individuals to align their linguistic expressions with the prevailing system of values and norms, thereby supporting the symbolic continuity of society.

Introduction:

Language constitutes a domain in which human experiences intersect and are transformed into meanings that can be communicated and exchanged. Its function is not limited to the transmission of information; rather, it extends to organizing social relations and guiding understanding within the community. From this perspective, the analysis of language use acquires scientific significance because it reveals the ways in which meaning is constructed in context and demonstrates how communicative demands interact with the emotional and cognitive dimensions embedded in human experience. Consequently, language emerges as a space in which the speaker's attitudes are articulated and through which their vision of the world is represented.

This issue is closely related to the presence of emotion in language use, as an internal dimension that influences the speaker's choices in shaping discourse and determining the degree of self-presence within it. Emotion is not merely an isolated psychological state; rather, it is realized through discourse patterns, particularly in the manner of presenting viewpoints, regulating



semantic rhythm, and organizing transitions between ideas, thereby endowing speech with a character that embodies a subjective experience capable of social assimilation.

The significance of studying emotion lies in considering it a cognitive and affective dimension that exerts a direct influence on the speaker's selection of expressive means and the formulation of positions, whether through the tone of discourse, the intensity of emotional expression, or the manner in which situations are represented. Language not only reveals what occurs within the individual, but also transforms these manifestations into signs. Once these features enter the sphere of interaction, they cease to be purely individual characteristics and become meaningful indicators that are intelligible within the community, making them capable of being consolidated through use and repetition.

The importance of examining the impact of this interaction stems from its connection to the very essence of collective identity, as linguistic practices contribute to establishing the symbolic boundaries that distinguish a community and define who belongs to it. Through the regularity of expressive styles and the repeated use of evaluative and preferential forms, language helps construct a shared perception of reality and reinforces a system of values and norms that determines what is acceptable and what is rejected.

Accordingly, this study seeks to clarify the relationship between the presence of emotional experience in discourse and its social functions, leading to a deeper understanding of the mechanisms through which identity is maintained and renewed through everyday communication.

- **Language as a Human Phenomenon**

Language represents a human horizon that transcends its function as a mere means of communication, becoming a field through which individual emotions are manifested and the characteristics of the community are shaped. It reveals the way human beings understand and express the world, while providing internal experiences with a symbolic form that can be interpreted within social and cultural contexts. Through patterns of expression and modes of discourse, the image of the self is constructed, and the features of identity are embodied. Thus, emotional meaning interacts with the collective structure in the production of discourse that bears the imprint of human experience.

While language carries the uniqueness of individual experience, it is simultaneously influenced by the heritage, values, and perceptions of society. In this way, it grants individual emotions a broader scope within a social framework that provides them with meaning and determines their direction. Therefore, the study of the relationship between individual sentiment and collective identity does not stop at the level of words alone; rather, it extends to the semantic relationships and cultural interactions that lie beyond them. These dimensions reveal language as a mirror of humanity and a living record of human belonging and representation in the world.

The term language in the Arabic intellectual tradition is used to denote the meaning of tongue or speech. This is reflected in the Divine statement: "in a clear Arabic tongue"¹ (Qur'an 26:195). There is no doubt that the preposition (in/with) here indicates association, while tongue signifies

¹ Qur'an, Surat al-Shu'arā' (The Poets), Verse 195.



language; that is, the Qur'an was revealed in association with a clear Arabic language, meaning that it came in the Arabic language². Likewise, Allah says: "And we did not send any messenger except with the tongue of his people"³ (Qur'an 14:4). Here, the expression refers to a messenger who speaks the language of his people, that is, the language of those to whom he was sent among communities sharing the same linguistic system, whether he was raised among them or not. It has also been interpreted as referring to the language of the people to whom he belonged and among whom he was sent.⁴

Accordingly, the expression "speaking with the tongue of his people" carries an active communicative meaning, namely the act of speaking as a means of conveying a message, rather than merely describing a personal state. From the perspective of semantic and rhetorical linguistics, the notion of tongue is understood as a channel of communication that generates intelligibility by connecting discourse to recipients possessing a specific linguistic competence within a shared social environment.

Interpretation at this level may be approached through two complementary perspectives. The first focuses on communicative practice within a common linguistic sphere shared by closely related groups, where language is understood as a collectively circulated medium of knowledge. The second emphasizes the linguistic affiliation of both the sender and the recipients, where language is viewed as a marker of belonging and the primary source of mutual understanding. The resulting interpretation is that the intended meaning or, in the Qur'anic context, the manifestation of eloquence and inimitability is realized through ensuring that the message reaches its audience by adapting the linguistic medium to the conditions of comprehension, while recognizing that the expression may legitimately accommodate both interpretive possibilities depending on how the referent of tongue is defined.

Language is the foremost instrument through which human consciousness is realized, as it constitutes a symbolic system that regulates the ways individuals think and enables them to express their inner experiences as well as the knowledge and social relationships they acquire. Through language, meanings are formed and significations are articulated. Language is "the activity of the human spirit and the instrument through which ideas are created."⁵ Through it, individual experience is transformed into intelligible speech that can be shared and circulated within society. At the same time, language translates a community's values and worldview into linguistic structures and expressive forms. Thus, language appears as a field in which the self-encounters reality: it gives voice to the emotions and inner experiences of the individual while reconstructing their meanings within shared frameworks recognized and validated by the community.

² Muhammad al-Tahir Ibn Ashur, *Al-Tahrir wa al-Tanwir (The Liberation and Enlightenment)*, Tunisian Publishing House, Vol. 19, p. 190.

³ Qur'an, Surat Ibrahim, Verse 4.

⁴ Al-Alusi, Abu al-Fadl Shihab al-Din al-Sayyid Mahmud al-Alusi al-Baghdadi, *Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Azim wa al-Sab' al-Mathani (The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Oft-Repeated Verses)*, Arab Heritage Revival House, Beirut, Vol. 13, p. 184.

⁵ A. V. Chicherin, *Ideas and Style: A Study of the Novelistic Art and Its Language*, trans. Hayat Sharara, Dar al-Shu'un al-Thaqafiyya al-'Amma, Baghdad, p. 19.



As defined by classical Arab linguists, language consists of “sounds through which every people express their purposes.”⁶ Accordingly, language does not remain confined to the individual mind; rather, it contributes to the construction of common understandings that enable a community to produce and exchange meaning. Its primary function is communication and transmission, while simultaneously embodying the distinctive manner in which each community expresses itself. The significance of language is therefore determined by the extent to which it is connected to human purposes and to the reality that the community seeks to represent and communicate.

- **The Necessity of the Individual’s Social Belonging**

In sociological and anthropological approaches, the human being is regarded as a subject that cannot be studied in isolation from the network of relationships within which he exists. The features of his personality and his ways of perceiving the world are shaped within a continuously evolving social context. Consequently, many analyses seek to identify manifestations of the tendency toward collective life, considering it a prerequisite for the production of meaning, the exchange of experience, and the establishment of organized forms of interaction. Within this framework, a number of determinants emerge that explain how bonds are formed within groups, foremost among them linguistic communication as a central mechanism for constructing norms and circulating values.

As one scholar states, “Man is driven toward society and toward collective communal life, which reveals itself ... The needs of society govern all human relations, and collective communal life historically precedes the individual life of human beings. Throughout the history of human civilization, all ways of life that have emerged have been founded upon collective communal life.”⁷ This reality is manifested through many factors, such as language. Human beings are not understood as entirely independent entities; rather, they are experiences produced within a social context imposed by the nature of communal living.

The expression “driven toward society” refers to a structural inclination that transcends immediate individual desire, whereby integration into the group becomes part of the conditions for the formation of identity and consciousness. Likewise, the phrase “driven toward collective communal life” affirms that society is not merely a space in which individuals coexist; rather, it is a mode of life within which relationships are established and meanings are reformulated. Collective communal life reveals itself through various forms of interaction and mutual expectation, as individuals tend to adopt specific roles and internalize rules that regulate their behavior.

Within this context, the function of society lies in providing the individual with a framework through which to interpret the world and regulate his relations with others. Accordingly, the tendency toward communal life does not emerge incidentally; rather, it constitutes an organizational and symbolic necessity that ensures the continuity of the group and supports its

⁶ Ibn Jinni (Abu al-Fath Uthman ibn Jinni), *Al-Khasa'is*, ed. Muhammad Ali al-Najjar, *Al-Maktaba al-'Ilmiyya*, Vol. 1, p. 33.

⁷ Alfred Adler, *Human Nature*, trans. Adel Naguib Bishra, Supreme Council of Culture, Cairo, 1st ed., 2005, p. 40.



cohesion. Society also produces the human being through systems of communication, norms, and symbols that make communal living possible and sustainable.

From a sociological perspective, human beings are driven to integrate into the group, not merely as a transient impulse or a personal choice, but as a structural tendency manifested in the way human experience is formed within communal life. Collective life is not understood simply as the spatial coexistence of individuals; rather, it is a system of relationships from which social roles and behavioral norms emerge, making the individual part of a semantic network that interprets the world and regulates expectations within the group.

This dynamic unfolds through multiple interrelated factors that do not operate independently but rather work together to produce an organized pattern of coexistence and to provide frameworks that enable people to understand one another, coordinate their actions, and establish recurring patterns of interaction that, over time, become traditions or institutions. Within this context, language assumes a pivotal role as both a tool of thought and a means of communication. It not only conveys meaning but also enables the group to formulate shared values, exchange experiences, and reproduce culture. Consequently, language becomes a mechanism for consolidating bonds among individuals and ensuring the continuity of communication, thereby sustaining society and preserving its cohesion across generations.

As has been noted, “Language acquisition is considered part of the child’s socialization process, through which the child receives patterns of thought and behavior from the members of the group who are responsible for shaping, molding, and modifying his conduct. Socialization means that the child acquires daily experiences through his relationships with the family group, the school group, and the group of playmates and friends.”⁸

The acquisition of language is thus embedded within the process of the child’s socialization, through which he learns patterns of thinking and behavior by interacting within the various groups to which he belongs. Daily relationships within the family, the school, and the peer group contribute to the gradual formation of behavior and consequently influence the way the child learns about life and communicates with others.

- **Manifestations of Individual Feeling in Language**

Language constitutes a fertile domain through which the individual's personality is revealed as the product of psychological, cognitive, and cultural factors that interact continuously. Accordingly, the significance of language is not limited to the neutral transmission of meaning; rather, it extends to the representation of the speaker’s emotions and orientations through the choice of words, the tone of expression, the construction of syntactic forms, and the accompanying discursive patterns that reflect an individual style of thinking and interpretation. Language is viewed both as a reflection of the individual's internal processes and as a social system carrying constraints and norms that confer a particular form upon emotional expression. This is because language is “a necessary condition for the individual's thought, even in complete isolation, since the concept is formed only through the word, and genuine thinking is impossible

⁸ Mahmoud Al-Sayyid Abu Al-Nil, *Social Psychology: Arab and Global Perspectives*, Anglo Egyptian Bookshop, Cairo, 5th ed., 2009, p. 416.



without the concept. In reality, however, language develops only within the community. This is not merely because man is part of the whole to which he belongs his tribe, his people, and humanity nor solely because of the need for mutual understanding as a condition for collective action, but also because man cannot understand himself except by perceiving the effect of his words on others and their understanding of them.”⁹

Accordingly, this discussion seeks to trace the manner in which the individual’s identity and psychological characteristics are manifested in language, thereby enabling an understanding of the relationship between the components of personality, on the one hand, and the emotional coloring of speech, on the other. Language, as a cognitive medium, establishes a connection between the individual and the surrounding environment and contributes effectively to guiding him toward his society and his interaction within it.

It has long “extended its roots into the deepest layers of individual consciousness, and from there derives its strength to open itself upon the lips of human beings.”¹⁰

Language is thus an extension of the deepest layers of individual consciousness. From within the individual’s inner feelings arise the motivations for expression and the primary forms of sensation; yet these soon transcend the limits of subjective experience to embrace communicative openness with members of society. In this sense, the function of language is continually renewed: it begins in the depths of the psyche and extends into the human sphere through verbal interaction, which enables meanings to circulate among communities of speakers.

Language is not merely a channel that conveys truth as it is; rather, it is a cognitive act operating within thought itself, re-examining meaning and uncovering its hidden dimensions. Through this act, ideas are formed and integrated, so that truth becomes not a fixed given but the outcome of the process of signification produced by language. Thus, language remains an activity of the human spirit and an instrument for the formation of thought, insofar as it possesses the capacity to create meaning rather than merely display it. Language does not simply transmit what already exists; it contributes to revealing what has not yet been fully realized and provides the spirit with a means through which to articulate its inner worlds in forms that are accessible to sharing and understanding. It is “not merely a means of expressing an already established truth as much as it is a means of discovering an unknown truth.”¹¹

Language is therefore a cognitive practice no less significant than the practice of thought itself. It does not merely relate speech to existing truths; rather, it generates signification and activates the possibilities of meaning within the structure of consciousness. Hence, speech becomes an act that participates in the production of truth rather than simply transmitting it. The “unknown truth” may be understood as that which lies beyond the immediate and apparent, and which language is capable of bringing forth when it disentangles suggestions and expands the modes

⁹ Alexander Afanasyevich Potebnya, *Thought and Language*, trans. Tahsin Razzaq Aziz, Ibn al-Nadim Publishing and Distribution, Algeria, 1st ed., 2021, p. 58.

¹⁰ Joseph Vendryes, *Language*, trans. Abdel Hamid Al-Dawakhli and Mohamed Al-Qassas, introduction by Fatima Khalil, National Center for Translation, Cairo, p. 10.

¹¹ Alexander Afanasyevich Potebnya, *Thought and Language*, p. 60.



of thinking. For this reason, language is viewed as an activity of the human spirit and an instrument for the formation of ideas, through which meanings are shaped and inner worlds are constituted in forms capable of expression, understanding, and communication.

The individual's personality is a relatively stable pattern of ways of thinking, feeling, and behaving that characterizes his response to different situations. It is not a single fixed trait but rather a configuration that recurs throughout life, developing over time through the interaction of biological predispositions and temperament from childhood with methods of upbringing and early relationships that provide the child with either security or tension and teach him how to express himself. The influence of the environment subsequently increases through school, peers, culture, and values, whereby perceptions of the self and of others are formed, becoming rooted in interaction with the world and tested through modes of expressing it.

Within this framework, language emerges as a vital domain in which the features of the self are manifested. It does not merely convey ideas as they are; rather, it works to shape, organize, and endow them with the individual's distinctive tone through the selection of words, the construction of linguistic forms, and the coloring of meaning by the speaker's experiences and emotions. Consequently, language assumes a formative role, contributing to the delineation of personality and revealing its components in a form that can be read and understood. As has been stated, "the human self is formed in language."¹² Language grants the individual, in every context, an opportunity to reproduce the self within a shared network of meanings.

In this way, language becomes the medium through which personality is formed and realized in its diverse manifestations. Language is not a neutral vessel for what emanates from the self; rather, it is an active mediator in its formation. When the individual engages in the use of language as a tool of communication and knowledge, the network of his feelings and emotions becomes apparent in his choice of words, the rhythm of his expressions, and the degree of his attentiveness to meaning. The self is constituted through the continuous interaction between what the individual internally harbors and the forms of expression made available by the linguistic system. Thus, the features of emotion take shape and feelings are transformed into meanings shared by the community. In this sense, language becomes an intermediary link between what exists within and what is spoken, granting the individual the ability to represent and articulate emotions in forms of meaning that are intelligible to others. In other words, language constructs the self and provides it with a symbolic structure that develops alongside the experiences of its bearer.

Speech in everyday life is not a fixed activity that is identical for everyone; rather, it varies according to the communicative situations experienced by the individual. Whenever the nature of the situation in which a person participates changes in terms of purposes, circumstances, and relationships, the manner in which language is employed changes accordingly. "Hence emerges the importance of distinguishing between language as a social system that embodies

¹² Hammou El-Hadj Dahbia, *Enunciative Linguistics and the Pragmatics of Discourse*, Al-Amal Publishing House, Tizi Ouzou, 1st ed., p. 133.



characteristics shared by members of a community and its use by the individual as a personal practice that varies according to persons and the contexts in which language is employed.”

As has been noted, “The same individual participates in the process of speech in the situations of everyday life, and as the speech situations experienced by the individual vary, so too does his participation in the use of language. Here, the researcher finds it necessary to distinguish between language as a social phenomenon and its individual use, since the latter differs according to individuals and according to the speech situations in

which they use language.”¹³ Language, therefore, is not a stereotyped practice performed by the individual in the same manner at all times and places. Rather, the individual's participation in it is shaped by the type of speech situation and by the communicative needs, roles, and relationships that it entails. This perspective also supports a highly significant methodological distinction between language as a social phenomenon that derives its rules and functions from the community and the individual's use of that language as a practice that differs from one person to another and from one communicative context to another.

In this sense, language should not be viewed solely from its structural and social dimensions; it must also be examined within its interactional framework, which is linked to the speaker's behavior and intentions within the situations of everyday life.

- **Manifestations of Emotional Sensibility in Language as a Reflection of Society**

Language is regarded as a connecting link between systems of thought and the structures of civilization, and as one of the most significant issues that attract scholarly interest due to its intellectual richness and the methodological intersections it creates across multiple levels of analysis. This relationship is not limited to language being a vessel for codifying meanings; rather, it extends to representing human nature itself. Human beings are distinguished by their ability to construct organized patterns of thought, and language serves as one of the primary mechanisms through which such thought is embodied and structured. Consequently, the course of human civilization is not reflected in a single manifestation but is mirrored through language as a record of accumulated human experience. This experience is expressed in both speech and writing, and is also manifested in signs and symbols whose essential function is ultimately translated into words, perceptions, and concepts. In this sense, language does not merely convey ideas; it also expresses intentions and emotions and enables their circulation among individuals. This has led some scholars to view linguistic inadequacy as an indicator of a society's level of development, since the degree to which experience is consolidated and accumulated finds its outlet within the linguistic system. Language thus becomes a witness to the knowledge, emotions, and awareness formed within society, and a sign of its anticipated development. Accordingly, it has been argued that:

The subject of language and its relationship to thought and civilization is among the most intriguing, yet at the same time most difficult and demanding, of topics. Nevertheless, it remains one of the closest to the human self, as it directly concerns human nature and the very essence of human existence.

¹³ Mahmoud Fahmy Hijazi, *An Introduction to Linguistics*, Dar Qibaa, Cairo, p. 12.



This is because human beings are the only creatures endowed with the capacity for organized thought, and because the story of human civilization is reflected in nothing as clearly as it is in human language. Indeed, some scholars have gone so far as to claim that any deficiency observed within a society constitutes clear evidence of that society's lagging behind in the course of civilization. Accumulated human experience is reflected in language and finds expression through it, whether in ordinary speech, conventional writing, or even drawings and inscriptions, since all of these are ultimately translated into words, perceptions, and concepts, expressing the ideas and emotions they embody and communicating them to others."¹⁴

Language constitutes a cognitive domain in which the dimensions of thought and civilization intersect, not merely because it serves as a tool of communication, but because it carries the accumulated legacy of human experience and translates its intellectual and emotional contents. This perspective is founded upon the premise that organized thinking is a distinctive human capacity, and that language provides the medium through which meaning is preserved and transmitted across generations. The more concepts become structured and expression expands, the greater a society's ability to comprehend itself and its world. Language therefore functions as a meaningful indicator of the maturity of social and intellectual experience. Any societal deficiency or civilizational decline is fundamentally linked to limitations in linguistic capacities, for accumulated experience inevitably leaves its imprint on linguistic structures and forms of expression.

The relationship between human beings and their culture and civilization represents one of the most central issues in the humanities, as it reveals the role of the human agent as both the preserver of the meanings and norms he acquires and the producer of developments that enrich the structure of society. The connection between such development and the religious and social conceptions upon which individuals base their understanding also constitutes an interpretive framework that explains how knowledge and values are formed and directed, thereby contributing to the construction of a civilizational continuity that does not merely rely on inheritance but generates qualitative additions in accordance with the system of meanings in which people believe. Hence, the importance of addressing this principle within a scientific approach that links the spiritual dimension to the social structure and uncovers the mechanisms of cultural transformation as an integrated process mediated by human conviction and worldview. Through language, "human beings have been able to preserve their culture and civilization, contribute to them, and develop them in light Of the religious and social conception in which they believe."¹⁵

From this perspective, the relationship between human beings and their culture may be understood as a dynamic one that is not confined to preservation or reproduction, but is embodied in a continuous process of revitalization, enrichment, reconstruction, and reformulation. The endeavor to preserve culture and civilization is an act that ensures the continuity of collective identity and the stability of society's frameworks of meaning.

¹⁴Mahmoud Abu Zayd, *Language in Culture and Society*, Dar Al-Kitab, p. 150.

¹⁵Ahmed Madkour, Rushdi Ahmed Tu'aymah, and Iman Ahmed Huraydi, *The Reference Guide to Methods of Teaching Arabic to Speakers of Other Languages*, Dar Al-Fikr Al-Arabi, 1st ed. (2010), p. 47.



Furthermore, the process of development is linked to the religious and social conception embraced by the individual, which makes culture an interactive product of the normative values upheld by the community and the everyday practices of human beings. These convictions generate a tendency to reinterpret inherited traditions and assimilate change without losing their roots. Culture, therefore, is not merely a symbolic repository; rather, it is a living structure nourished by intellectual and social conceptions that provide human beings with the means to organize their experience and produce qualitative contributions within their civilizational environment.

If language is a precise symbolic system that enables the mind to represent ideas, preserve them, and transmit them across time, then its absence would not merely mean the loss of a means of communication; it would directly affect the very structure of knowledge and the mechanisms of learning and understanding. Without the capacity for linguistic encoding, it becomes impossible to organize experiences and assign them abstract meanings in a manner that ensures the accumulation of knowledge. Opportunities for acquiring skills through systematic explanation would consequently diminish, giving way instead to limited forms of learning based on trial and error. Moreover, the absence of language would weaken the possibility of recording events, narrating them, and ensuring their transmission, thereby preventing the preservation of the past and the utilization of its lessons in the present. Furthermore, if thinking, as suggested by certain psychological approaches, is linked to internal processes of dialogue or semantic processing in linguistic form, then the loss of language would also affect the individual's ability to organize thoughts and monitor their outcomes. From a social perspective, language appears to be a prerequisite for regulating cooperation, establishing norms, and transmitting patterns of behavior that generate culture and civilization, since every form of collective planning, interpretation, or transfer of experience relies upon a shareable symbolic medium. Accordingly, the collapse of the linguistic function would lead to the disintegration of systems of communication, learning, and collective memory, reducing society to primitive forms of social existence that lack the conditions necessary for civilizational development. As has been stated:

“Without language, there would be neither writing nor any systematic, organized, and continuous means of communication and exchange capable of transmitting abstract ideas with such precision.

This would impose severe limitations on the possibilities of learning, forcing us ultimately to learn through trial and error and through observing and imitating the behavior and actions of others, just as other animals do. Consequently, the whole of human history would disappear, for there would be no accurate and concise means of recording events, narrating them, and transmitting them across time. There would be no means of reviving the past, reproducing former experiences, and communicating them to others, nor even of conveying our personal thoughts and subjective opinions. It is also possible that we would become incapable of thinking altogether if we accept the view of psychologists who maintain that thought itself is bound to language and that the process of thinking is essentially a form of inner speech or self-dialogue. Likewise, all forms of cooperative activity within society, however simple, would vanish, as



some sociologists affirm, since there would be no means of formulating plans for such activity, explaining them, or communicating them to others. Most importantly, without language, society would possess no means of ensuring the continuity of social behavior transmitted through education and necessary for the creation of culture and civilization. This would mean that human society would resemble communities of higher apes, which are unable to attain the level reached by human beings because they lack language and civilization.”¹⁶

The development of human society in the domains of learning, history, thought, and cooperative action is therefore closely tied to the existence of language. Language constitutes a cognitive prerequisite for the construction of the edifice of culture. When language is removed, individuals’ ability to encode experience and transmit it accurately declines, resulting in a shift from guided learning based on accumulated signs and texts to limited forms of learning dependent upon direct observation and repetitive practice, which are slower and more costly. The function of historical documentation also diminishes, since the transmission of events and the preservation of experiences depend not only on individual memory but also on symbolic systems capable of condensing and preserving meaning across generations, thereby enabling the accumulation rather than the dissipation of knowledge. The impact extends further to the mental level itself, as some psychological literature assumes that thought is inseparable from the structure of language and that the processing of ideas fundamentally takes the form of an internal dialogue through which meaning is organized before being expressed externally. Thus, the decline of language does not merely weaken communication; it also undermines collective planning and the coordination of roles upon which any cooperative endeavor depends, since cooperation requires tools for explaining intentions, coordinating actions, and transmitting them. The absence of language ultimately leads to a society deprived of the mechanisms necessary for cultural continuity,

Making it impossible to preserve behavioral patterns acquired through education. As a result, the trajectory of cognitive and social development becomes constrained, resembling the limitations of groups incapable of transforming experience into a symbolic heritage that transcends time and is transmitted from one generation to the next.

Conclusion

The issue of the impact of language on the expression of individual emotions and the consolidation of group identity highlights that language is not merely a neutral vessel for conveying meaning; rather, it is a field in which emotions, feelings, and subjective impressions interact with the social structures that define individuals within their communities. This paper has demonstrated that the presence of individual feeling is realized through various linguistic patterns, beginning with the selection of emotionally charged vocabulary, passing through degrees of emphasis, mitigation, and evaluation, and extending to stylistic devices that reveal the speaker’s attitude toward the subject of discourse or toward the addressee.

The study has also shown that these manifestations do not remain confined within the boundaries of the self. Through use and context, they are transformed into semantic and

¹⁶ Mahmoud Abu Zayd, *Language in Culture and Society*, Dar Al-Kitab, p. 154.



behavioral indicators that contribute to constructing the image of the group and reinforcing its symbolic norms. Through the repeated use of particular emotional expressions in similar social situations, these expressions acquire a cultural function, gradually becoming signs that members of the group recognize and circulate as representations of their distinctive way of perceiving and interacting with the world. Consequently, the consolidation of group identity is achieved not only through grammatical or lexical rules, but also through the ways in which these rules are activated within expressive contexts in which individuals convey their emotions, and through the subsequent reformulation of these emotions within a social network that transforms emotional meaning into collective meaning.

Accordingly, the study has shown that individual feeling, despite its subjective nature, cannot be separated from collective needs. Identity is formed through a continuous interaction between what the individual expresses and what the community accepts, reproduces, and reinterprets. This process grants the community symbolic continuity while providing individuals with a sense of belonging and meaning. It can therefore be argued that the study of emotion in language contributes to a deeper understanding of the mechanisms of social identity and opens further research perspectives concerning the ways in which emotions move from the level of personal expression to that of socially meaningful signs, thereby helping to clarify the complex relationship between the individual and the community within language.

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