



Neotenic Subjectivity of the Speaker and its Evolution of the Worldview in Language *in fieri**

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If we agree with W. von Humboldt that any language influences on the worldview of its own, it seems clear that appropriating a new language influences our perception and the way we describe it. Learning a new language would therefore make it possible to broaden or deepen in a certain way the subjectivity of the speaker and subjective unity, while increasing the signs in the discourse of discursive subjectivity. But how is this subjectivity modified by the learning of another language? If this deduction seems to make sense, the existence in the speech act, perceptible only in the utterances, seems difficult to identify. Therefore, we analyze the relation between language and cognition which allows us to situate the subject not only in the immanence of the language, but also in cognition. This approach will also allow us to take a fresh look at the subjectivity of a speaker while learning another language, and also to determine the different stages of his / her appropriation of the language *in fieri*.

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The difference that the language aspects *in fieri* presents, the presence of the speaker as existence of the speech (Prince, 2003) in his discourse, perception of the world, and relations established between the two linguistic systems make it possible to highlight the relations between the speaker and his language *in fieri*. The analysis of the process of passage from one language to another makes it possible to delineate more finely the subjective unity of the speaker, showing what remains from one language to another, and what is only related to the spoken language. Therefore, this is the same subjectivity that interests us in this article, but enriched by a new language, the use of which is initially uneasy for the speaker, which pushes the latter in its entrenchments and forces it to reveal itself more.

Subjectivity in its reflexive dimension is still in the process of being constituted, and makes it possible to perceive what, before the return to itself, defines the subject. It would seem that self-consciousness in the very moment when it takes place precedes self-consciousness inserted into a wider temporality encompassing past, present and future than in the externality (above all spatial) of the subject. Samir Bajrić considers that the human being would be eternal from the linguistic and psycholinguistic points of view. The idea of "neoteny" is opposed to the idea of perfection: the subject is not a finite being, but infinitely perfectible. (Rezapour, 2016: 45) Proof is the inevitable discrepancy between our ability to understand and our capacity for expression. One is always inferior: a speaker sits in front of television and follows a live football match. He will understand each comment in every detail; but if he cuts the sound and tries to comment, the exercise will be very difficult.

The world as it appears in the statements in language *in fieri* seems to evolve out of the course of learning towards a refinement of the conceptual division: the generic terms are gradually replaced by precise terms, and the speaker acquires this, which gives the world a conceptual "thickness". At the same time, the subject acquires a linguistic "thickness": it has been found in statements in language *in fieri* that the world is described in all its objectivity, *i.e.* in all its externality. By saying only what he sees with the few linguistic means at his disposal, the speaker *in fieri* does not seem to have perceived it. It seems that the learning of a new language brings the speaker back to a learning situation of subjectivity through that of the conceptual division of the world.

The last theoretical contribution of this study is the conception of a subject on two levels: we distinguished the deep subjective uniqueness and the subjective unity modeled by the language. The first level, which can be considered as the core of the subject, is not fundamentally modified, but the learning of a new language can complete this

"subjective core" that is the uniqueness of the subject, while the "Surface subjectivity" can evolve from the language *in fieri*. The evolution of the deep subjective unity seems to us to be the hardest to acquire, but also the most significant one of the real mastery of a new language *in fieri* become language *in esse*.

Keywords— Language *in fieri*, linguistic neoteny, subjective unity, discursive unity, cognition, speaker

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