



Article

## Considerations on Inner Speech

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**Abstract:** The article describes the formation of inner speech, its features and the functions it performs in speech activity. Inner speech is a special type of silent internal communication, and this article explores this phenomenon from psycholinguistic and philosophical perspectives. Different scientists have those different opinions about the properties of inner speech, some of which were given as examples in this article. Starting from school textbooks we have been through outer speech and its types deeply. Uzbek linguistics have conducted limited research on inner speech. But we have as yet only partially studied inner speech in monologue form. It is exactly the subject matter of inner speech that we sought to study from a strictly linguistic and psycholinguistic perspective. The reason is we when studying language and speech, must realize that these do not occur on their own in the body solely form movements of the articulatory organs, but it is mental states that ultimately are what enable them to appear.

**Keywords:** inner speech, egocentric speech, speech, external speech, communication, speaking, thinking, speech frequency, thought, tone, etc.

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### Introduction

Inner speech is human cognition-a person's internal trial, silent reflection, and a process of cognitive interactivity extending from the beginning stage of speaking ability to the end of life. A characteristic phenomenon of speech, inner speech is crucial to external word formation in a person. This is because inner speech is the process of reasoning and processing, collective speech in the external environment in human thought. It was at this moment that we then felt it correct to define what speech ontogenesis is. Ontogenesis is a widely applied concept mainly in biology: "the means for going through the process from birth (emergence) of a living being to its late-stage conditions (its end expression)" Speech ontogenesis is a concept, which means "the processes from the beginning of speech formation in humanity to the end of its life", during which time a person joins sociolinguistic processes and once again speech gradually forms. Inner speech emerges in a child since the formation of external speech begins and such is 2.5-3 years old [1]. The image of inner speech is formed in a parallel, whereas the ontogenesis of what does not become external speech. For instance, inner speech is a kind of self-communication to guide an individual's actions and attitudes where words are articulated as thoughts. The distinction from thinking is that the speech organs function in inner speech, just as they do in external speech. The movements of muscles are so inaudible that, like inner speech could not possibly be represented by the appearance of a person speaking, it's almost impossible to perceive the movement of those very muscles involved in articulation. Inner speech

stands between thought and outer speech: in it thoughts-in-thought are synthesized, sources for the outer speech are collected, edited necessary and unnecessary sentences, as well as thoughts inconsistent with various external factors and consistent with them [2]. Inner speech is a phenomenon that particularly occurs with a person within situations of high psychological stress, joy, extreme sadness, surprise and other similar stressful conditions such as appear during these stimuli. When we looked at what children do in their inner speech, we found that for children under age 6, it takes the form of egocentric speech. In adults, inner speech is more often internal (hidden, individualized) In adults inner speech is mixed with outer speech for two reasons: 1) mental stress in a person (strong anxiety, sadness, high stage of joy) 2) a mental (psychological) defect, disease. The two scenarios depicted reveal that an individual has both inner speech and outer speech intermingled. The importance of inner speech for a person, particularly in the framework of behavior regulation. But how often it is used varies from person to person. Many experiments have been carried out worldwide by psycholinguistic scientists to explore the cognitive and non-cognitive factors influencing the frequency of inner speech (Cognitive factor comprises executive functions and complex thought, while noncognitive is characteristic anxiety and impulsivity) [3].

### **Analysis Of Literature**

However, Russian linguistics was the one that studied it as a scientific research work with Vygotsky, Blonsky, Ananyev and Sokolov. They maintain that the inner speech is a speech form appearing not apart from outer speech, but as an outwardly produced word and sentence, formed by the reproduction of words and sentences via perception in order to improve influencing capacities in its writing and oral classes. This tells that inner speech is among complex processes of language and thinking, which are very closely related [4]. But we must also not lose sight of the fact that inner speech is a shell for thinking, and a bridge to outer speech. That if information about the situation is collected through thoughts in thinking we can sort them through inner speech. Inner speech, on the other hand, also serves to synthesize} Normally through inner speech thoughts produced by thinking turned into concepts, we do reasoning from those concepts and then conclude. This proves that it was thoughts about the speech heard under the influence of social speech, which first arose in our minds. It is inner speech that converts thought into ideas, opinions and now come to conclusions. We never make conclusions and judgments in outer speech. Ideas and conversations stay as inner speech. Inner Speech, according to Vygotsky [5] is the interaction of thought and word. For the inner speech process is what gets our thoughts ready to be spoken outerly: it distinguishes the necessary from the unnecessary, the right from the wrong. Inner speech, on the other hand is also one of the most essential tools for logical thinking that needs to be kept in mind at this point. It should be noted that for the proper formation of inner speech in children, exercises aimed at the development of logical thinking should be performed primarily. A person, according to S. Wandelt, decodes 84% of the information in his life through the use of inner speech. The other 16% is interpreted through repetition in writing or spoken speech [6]. When we try to memorize poetry, for example, young children repeat the text in whisper as their inner speech while memorizing poetry; when we listen to a nice song it can be repeated by us in our inner speech through two or three days even week or two. This serves for decoding. J. Piaget when addressing the problem of inner speech, unlike L. Vygotsky identifies inner speech egocentric and considers, that growing up egocentric speech (of course, it is a kind of speech that should be born inside a person: because due to lack of cognitive development this process occurs on the level external speech i.e beginning inner) completely disappears and then already formed inner voice -new reality. The researcher also notes that inner speech emerged in combination with egocentric speech [7]. J. Piaget's views, with L. Vygotsky including egocentric speech as part of inner speech are more realistic ideas. Inner speech in an individual typically occurs simultaneously with

thinking. Essentially, the difference between these two states is that inner speech enjoys some purposeful-arranged order. In imagination, the confusion of subjects and thoughts; confusion and infinity.

In his description of inner speech, psychologist A. Sechenov writes that it should not only be limitation of an internally experienced "tone" in the brain. The psychologist cites as an example of five-year-old children, this you just speak loudly when you are engaged in another kind of activity related to the game and stresses that in this case the child does not even realize that he is speaking loudly and insists that it is not his way of thinking, but rather because he is so focused on a game, things around do not take into account and mixed his inner speech with external speech. This is the reason, why the people around him and their reaction doesn't matter for that child, since he believes (and in fact does) that he is talking in inner speech. The child acts surprised when asked about this or when he hears the words said by him echoed back to himself and will point out how "genius" the interlocutor is for seeming to read his mind. Indeed, he has been misunderstanding inner and outer speech without even noticing it [8]. In fact, research indicates that our inner speech grows more complex and "sophisticated" with age. In any case, our inner speech plays the role of a "filter" for our thoughts, that is, before they go from thoughts in the head to external speech, through inner speech they are adapted to the collective situation and interlocutor into whom they are released externally; second. The linkage between language and thought is observed directly in inward speech. Langdon et al. 's research demonstrates that the phenomenology of inner speech is distinct from auditory verbal hallucinations, hence those who experience them can actually differentiate such fragments from instances of inner speech. Their hallucinations do not depend on the state of the inner speech, in other words, hallucinations are similar to voices. Moreover, "alien voices" differ from inner speech in modal and pragmatic properties (e.g., pronouns used to refer to the subject). Groups in which differences in inner speech might be anticipated are those of autism spectrum disorder (ASD) and the deaf. Given that individuals with ASD have multiple deficits in both social interaction and language, and the premise that external interpersonal speech lays the foundation for internal personal speech, one would also suspect this is similarly impaired in autism. Sometimes it feels like we are not in control of our thinking or our internal monologue. Which is not the case, because regardless of our condition, it is our brain who commands and controls what we think. Inner speech gradually transforms into an automatism in our thinking censuses and it starts to compose unconsciously [9]. But we should not assume personal communication is equivalent to personal thought processes. Unlike interpersonal communication, defined as communication that is communicated between and among two or more people, intrapersonal communications are communication with self [9:38]. There are other names for the same thing: self-talk, internal monologue, inner speech, inner experience, and so on. They all refer to nearly the same feature, that is the voice in human brain. Intrapersonal communication happens mainly in a person's inner universe, and can be external (like talking to yourself, preparing for something or memorizing certain notes or information by hearing them) or written (e.g., daily correspondence like black sea of words which are empty yet). Interpersonal communication takes place in many contexts both within work and outside of work, regardless of the medium: planning, problem-solving, conflict resolution, evaluation, reflection [10]. Though people experience it somewhat differently, inner speech is unceasing (every minute to hour).

### **Methodology**

This study is the outcome of scientific research, and used theoretical and comparative analysis, methods of empirical observation and the principle of descriptive approach. Scientific sources describing questions of inner speech and initial formation were systematically analyzed to method content. The scientific results registered in the

research process were generalized from the perspective of the function of inner speech in human cognitive activity and its role in speech activity and analyzed on the basis of logical reasoning.

### Discussion and Results

As far as social speech is concerned, any type of external discourse that can affect our psychology and the surrounding people involves external situation. Because for them to form, first the thought in the mind and then speech internal, an influence external should be there, that is social speech. When we listen to social language from the environment or look at an image, situation and similar situations with our own eyes, thoughts about this matter starts come up in the brain. When a person receives some information or perception of the image and transmitted to him event, he makes his analytical processing in the mind, reflects its attitude to this information based on their worldview, level of development and other such individuality. It is this mindset that informs our inner voice. Being able to perceive information that is heard or observed require children to have physical and verbal hearing (the ability to slightly distinguish phonemes), and visual perception. Children's understanding of oral and written instructions, the ability to write dialogues and accurately apply phrases and grammatical endings in speech to free disclosure of individual signs and specific actions of certain objects indicate the formation of inner speech at a good level. We will analyze excerpts from literary texts [11] as follows:

It took a long time for the boy to recover. He lost himself in the footsteps of the girl with the bucket, his mind and heart and whole body. "Her looks! This girl's panting slump as countless as seawater. But who would be the target of these flirtations, those glances?! That would be the lucky person to own such glances and flirtations. Oh, his forehead is salty!" the young man said, frazzled his forehead, sat skew on the saddle, and turned around [12].

In this excerpt from the story "The Boy's Girl," by B. Saytakov, the hero's feelings are conveyed through his inner speech. The first sentence explains what situation caused the inner speech to take place, such as how a boy is flirting with his crush and sees an unfamiliar girl who he likes, therefore he gets excited about it and that's why you use your initial speech. It can also be observed that outwards situations such as the cases in our social life or verbal discourses are forming internal speeches.

He hung his head and withdrew from the shambles of his brother, and began to think. "Everything he said is true. Everything is clear. We must find another way. I must look for another way. I must not give up hope. Or "I will find another way" [13]

In the above passage, the hero makes an inner speech about someone else's words, which are heard by them for another time. If we consider this exact sentence, the words of "brother" serve as the structuring basis for forming inner speech for the boy.

"Oh my God, who are these people? How come big they are coming in a group. Or is it a lawsuit or a fight?" Kudratillaboy wondered. He never even considered the idea of a settlement. He started to reflect again: "Wars and quarrels among people will never cease. Everybody is prepared to feast on one other. Thank God they came here instead of going somewhere else..." [14]

Children need to have developed physical and verbal hearing (including the ability to distinguish phonemes) in addition to visual perception in order to perceive the information heard or witnessed. They can hear and comprehend oral / written instructions, write dialogues with them; accurately use phrases and grammatical suffixes, with them they are capable to freely describe the individual signs of objects regarding their transactions. Inner speech is the realization in words of the torrent of thoughts, and serves to agitate them. As we sort, we learn how information that passes through our senses is processed with the help of inner speech. We can even say that inner speech is a kind of

imagination based on reality. Because when we visualize in our mind, even what we will never be able to achieve, but the inner speech generates specific images with the help of words and launches them into outer speech and serves a personal assessment of the situation. The first ideas about inner speech date since Plato's time [15], and describe this process as the "voice inside your head". Muscles move very subtly in inner speech. This process includes a combination of interoception (interoception (lat. (interior – internal, receptio – reception) – the reception by central nervous system of impulses arising as a result of excitation of sensory nerve endings (interoreceptors) in internal organs (heart, blood and lymph vessels, respiratory organs, digestive tract, etc.)) and hearing. Most scientists agree that the speech organs and muscles involved in physical formulation of spoken words remain relaxed during inner speech. But we deny these thoughts, for when it is inner speech also moves muscles, just very quietly and imperceptibly. Because we do not only think of thoughts in our minds, we speak. Speech, in turn, is composed of words, and words of sounds. Clearly, organs of speech and muscles are also in motion. So at this point, we found it also reasonable to express the thoughts described in our some earlier works. The distinction between inner speech and thought-imagination is also well felt in the movement of muscles, i.e. there are movements in inner speech of such muscles as serve for articulation. In thought-imagination, the muscles are at rest, i.e., inner speech does not animate the thoughts in thought.

Understanding inner speech helps to understand what the human mind is and how it works. The investigation of inner speech was initially ignored, however skepticism (Greek *skeptomai* - "to look", "to consider"), the philosophical movement that employs skepticism and weighs relatively new information, has also gained interest. One way of reflecting scientific skepticism is by expressing negative opinion on new hypothesis) This movement's representatives began to study inner speech from a philosophical standpoint. Consequently, they feel that it is relevant to examine inner speech through the lens of literature, philosophy, psychology, ethnology, physiology and other related areas. Philosophers suggest that inner speech is not a sort of speech but rather its mental manifestation. As they point out that there are for acts in inner speech, it does not need any implementation from our side and its just a condition that's happens. However, linguists argue that inner speech is a kind of speech, just like outer speech. This is because inner speech also has sound, words, syntactic connections, inference and opinions. There can be sounds produced only when there is an articulatory movement. This movement in the process of producing inner speech only happens much more slowly. In other words, philosophers appears to define running as a type of movement, and slow walking as merely a state – in this sense running is outer speech while slowly walking is inner speech. I believe we also need inner speech to enable our thoughts to evolve, process, and generate judgments and conclusions. Inner speech can be said to act as a bridge or door between our thoughts and the words we speak out into the world. Because all mentally healthy people hear inner speech. And this is dead easy to test. Now promise yourself that you will just think about nothing. And don't talk anything to yourselves and try it! Of course, you can't. Because if you think, then you have a mind, and thoughts create inward speech. This fact has also been confirmed by philosophers. With this, the views of psychologists, philosophers and linguists were united on one common point. The inner speech runs especially riot during states of depression, anxiety and excitement. In these cases, inner speech consists mostly of rhetorical questions, exclamations and guesses.

### Conclusion

So we can conclude that inner speech is not a internal product of external speech but is one of the autonomous faces of speech. Because inner speech also comes with muscle movement, and the sentences that are formed in it also follow a certain succession and have a certain form. For this, inner and outer speech also are a basis for each other, i.e.

someone's outer speech can be an issue of our inner speech. Simultaneously, our outer speech can also become an inner speech for some one. By basis, or topic for inner speech we do not necessarily mean external to speak only an image, an event or other external influence can also be the impetus for the formation of a goal inner speech. 'Inner speech,' with its primal nature, may ground and feed outer speech. In fact, the fluency of speech in a person is directly dependent on inner speech, consistency of thoughts and clarity of statement and facts-based arguments made.

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