

*Exploring the Notion and the Phenomenon of Voice: An Approach to Language as a Vivid, Material, and Accomplished Form*

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The notion of voice is central to what can be called dialogical psychology, where internal positions of the Self can be endowed with a voice. These internal voices may be in a dialogue with each other, each telling their own story from their own point of view. This concept of Self as a dynamic multiplicity of I-positions explicitly refers to Bakhtin's notion of polyphony, developed by Bakhtin in analyzing Dostoevsky's work. Here, a voice belongs to a certain perspective, and it is the very characteristic of human consciousness to be in dialogical relationships with other consciousnesses. Thus every thought is an answer, belonging to a continuous dialogue. This further hints at Bakhtin's notion of language which is also dialogical insofar as every utterance is an answer in the „continuous chain of utterances“. Hence, with dialogical psychology and with Bakhtin, a dialogical approach to language and to thinking and to the very nature of Self is given, which could further be differentiated with Bakhtin's precursors (and friends): the linguist Yakubinskij (who is related to the Humboldt tradition), and the philosopher, musician and linguist Voloshinov. Related to both is Vygotskij, who applies these ideas about language to his concept of inner speech. Taking these historical and modern theories and ideas about thinking and speaking as a starting point, a psycholinguistical perspective is developed on the notion and on the phenomenon of voice. Voice is seen as a concrete, auditive-vocal event, as a meaningful materiality existing within processuality, happening between subjects. Five key concepts are used to describe the phenomenon: indexicality, body, and intonation point to voice as a product of development; imitation and internalization point to voice in development. Regarding development in detail, voice is defined in regard to its role in internalization as the very mechanism allowing the movement from outside to inside between two persons. Eventually, voice leads to a notion of language form, which – as accomplished and vivid - is opposed to the linguistic form, which virtualizes language until it is indiscernible.