

- Q: What accounts for the *alien* quality of these voices? Here's one proposal: The Auditory-Hallucination Model (AHM).

This is what the alien quality of voices consists in: the subject confuses his introspective or imagistic experience of his own speech with a perceptual experience of someone else's speech. Thus, in verbal hallucinations we confront an instance of the general problem of distinguishing what we imagine from what we really perceive. (33–34)

The suggestion is that an imagination is mistaken for a perception. If anything has such a status, Stephens and Graham claim that this is the received view on alien voices.

- One problem for this view, however, is that subjects do not always claim to *hear* their voices.
- There is nothing unusual about inner speech. It is problematic, however, when one fails to recognize that one is generating this inner speech.
- Hallucinations are supposed to be just like perceptions, but for lacking the appropriate cause/stimulus.
- But even if the subject takes herself to be hearing a voice, we do not yet have an explanation of its *alien* quality.
- The alien quality might be explained by the absence of movement and feedback that accompany our production of public speech.

Thus, if I have a vivid, apparently auditory experience of my own inner speech, I might mistake it for a genuine auditory perception of another's speech due to lack of accompanying kinesthetic feedback. Even on the assumption that production of inner

speech does involve activity in the vocal musculature, such activity might be too subtle to create kinesthetic sensations typical of overt speech production. (40)

- Stephens and Graham express caution regarding the claim that these subjects *hear* voices.

- Reality Discrimination:

The process of tracking is complicated by the occasional need to discriminate perception-like experiences that are only in our heads from perceptions of extra-mental objects and events. (43)

One can hallucinate while recognizing that one is hallucinating (i.e., without the typical perception-based belief).