

Narrating Bion and further Narrating Bion, on and on

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ABSTRACT addressing the section Reading Bion

In both clinical and forensic therapy practice, the usual category settings of psychological and psychiatric practice are increasingly reaching their limits: Both fields of research are primarily systematizing sciences that use empirical surveys to design disorder models, from which treatment methods are then logically (empirically) derived. Whereupon forensic work, for example, degenerates into a game: on the one side are the investigators with their findings and methodological suggestions; on the other are the perpetrators of violence, who have long since learned to juggle with these methods and know what one should or should not say in a specific narcissism therapy, for example. It is therefore important to pause and start all over again - and to start with the one thing we always have to start with: *language*.

Not only the *Vienna Circle* with its linguistic-analytical heirs or French deconstruction with Jacques Derrida as its main figure are known to have introduced a *linguistic turn* into philosophy and beyond; Wilfred R. Bion also attempted such a turn for psychoanalysis - at least to some extent. For example, when a distinction is made between structured alpha and unstructured beta elements and the *grid* outlines a development towards - complex - symbolic thinking: Then ultimately a rudimentary *semiotization of psychoanalysis* is realized, which can be expanded and radicalized.

The human being then becomes conceivable as a *semiotic event* or, to use Derrida's term, as a *scene of writing* in which simple *signal structures* such as baby cries are faced with the *difficult transformation to symbolic representations* (as every statement-sentence is), which in turn requires a very specific semiotic field for this transformation to succeed *well enough*.

What is otherwise referred to as *psyche* then becomes the effects or immanence of certain semiotic sign references to one another (feelings, for example); and what is otherwise to as disorder can be characterized as *an unsuccessful relationship between signnar* (i.e. signal structures or simply signal-signs) and *grammar* (i.e. representation structures or simply statement-signs). Practical experience shows that only three relationship problems (signnar overgrows grammar; signnar dominates grammar; signnar ruins grammar) are sufficient to frame the known disorders.

This model of a further developed and radicalized Bion is of immense practical importance for therapeutic work. According to this model, it is not a matter of working on narcissism or the like, but of achieving the competence of *genuine storytelling*. Where the relationship signnar and grammar is, as it were, in balance, people understand how to represent; that is, how to *truly represent*, which begins with *qualia* or *qualities* ("There was a strange tension in me ") and develops via *iconization* and *indexing*, i.e. via the basic semiotic acts, up to *differentiated symbol formations*

("Today I understand that this tension came from the Father and") is "written up". *Genuine narration* is therefore the *measure* and it is the goal to be achieved in therapy. And its absence is at the same time the indicator that something is still missing and that the other person is still dominated by his shouting and his *pressure*, i.e. by his signality and its early linguistic and even more so *scenic formations*; either in the sense of an *overgrowth*, *domination* or *destruction* of the mature grammatical representational structures.

Ultimately, however, this model is also interesting for a reason intrinsic to Bion: it sheds light on the *narrator* and *writer* Bion, who began to appear with *A Memoir of the Future*. Because the semiotization of his thinking makes it clear that Bion always a New Narrative as psychoanalysis (and vice versa) in mind, which he himself began to feel his way towards with the Memoirs.

The aim of the lecture is to present and discuss this model, this transformation.