DIRECTIONS TOWARD A “HAPPY PLACE”: METAPHOR IN CONVERSATIONAL DISCOURSE

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Thesis Prepared for the Degree of

MASTER OF ARTS

UNIVERSITY OF NORTH TEXAS

December 2011

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This paper aims to show how people use and understand metaphorical language in conversational discourse. Specifically, I examine how metaphorical language has the potential to be either effective or ineffective in its usage, and how they are bound to the contextual environment of the conversation. This particular setting is a conversation between a researcher and a participant involved in a therapeutic program. Metaphorical language is shown to be helpful for understanding difficult subjects; however, I found most metaphorical occurrences ineffective in meaning-making. Often these ineffective metaphors are elaborated or repeated throughout the discourse event, creating problems with cohesion and understanding. Metaphor use in conversation is an effective rhetorical tool for creating meaning, but it is also a problematic device when it comes to aligning participants' conversational goal.
ACKNOWLEDGEMENTS

I have had the pleasure of attending a wonderful school in pursuit of my master's degree in linguistics. Thank you to the University of North Texas Linguistics Circle, in particular Christina Wasson, Willem de Reuse, and Nicolas Lester. Thank you to Rosalia Dutra for looking over my transcripts with me and offering wonderful advice. I'd also like to thank Carol Moder from Oklahoma State University for providing literature and insights into metaphor use in discourse analysis. As well, I'd like to thank Lynne Cameron of the Open University for her advice on how I might look at my transcripts and interpret them.

Special thanks to Elaine Wittgen-Lyles of the University of Kentucky for providing the audio, literature and data which made this thesis possible.

Much gratitude goes to my committee, Haj Ross and Sadaf Munshi, for taking time out of their busy schedules to help me finish this paper. Extra special thanks go to Shobhana Chelliah, the head of my committee, for spending so much time with me and offering so much great advice that goes far beyond just this paper.
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CHAPTER 1

INTRODUCTION

Metaphor, by its very nature, is an interpretative process. Metaphorical language allows speakers to impress upon their fellow communicators a spectrum of imaginative concepts that may yield numerous possibilities for meaning making. Akin to the indeterminate amount of lexical choices a speaker experiences every day, metaphor allows extra sensory and experiential elements of meaning to be incorporated into communication. Conceptual metaphor theorists have, for decades, claimed that metaphor is not only used for decorative purposes, but that it is also a fundamental part of our abilities as humans to understand and communicate about the world that we live in. Until very recently, most metaphor research has been done in the form of introspective analysis, where a researcher ‘creates’ possible linguistic representations of conceptual metaphors. While this method has proven quite effective from a theoretical standpoint, those concerned with understanding how metaphor is used in natural language by actual speakers need to observe the actual environment of natural language: conversation.

As I show throughout this thesis, metaphor analysis in conversational discourse provides new insights into how metaphor is used and developed across a discourse event. In particular, I want to focus on the effectiveness and
ineffectiveness of certain metaphorical deployments in the context of a highly emotional discourse topic. Likewise, I want to demonstrate how metaphorical meaning is negotiated between speakers who maintain different points of view. Metaphors, like all lexical decisions, come with some context dependency, and to understand why these decisions are made we must observe these decisions in action.

In this thesis, I explain the data I have researched and the methods employed in the transcription of the data. I also explain my methods for coding metaphorical terms, as well as provide explanation for how I deal with the difficulties and decisions that come with this particular type of analysis. Finally, I analyze sections of the discourse which provide evidence for the prevalence of metaphorical language in communication as it pertains to the difficulties of meaning-making. I have not read any literature on these difficulties and negotiations between speakers and hearers, so I hope this thesis provides a new wrinkle in the vast field of metaphor research.
CHAPTER 2

LITERATURE REVIEW

2.1 Cognitive Linguistics

Following the emergence of modern cognitive science in general, cognitive linguistics (CL) became “concerned with investigating the relationship between language, the mind and socio-physical experience” (Evans 2007: preface). One of the central tenants of CL is the ‘usage-based approach’ (Langacker 1987) which provides methods for understanding how grammatical, pragmatic and lexical comprehension occurs, and how all of the linguistic attributes are stored in the minds of speakers/hearers (Schmid & Handl 2010). A usage-based approach, therefore, takes the focus off of what could be said by speakers, and in turn focuses on what actually is said by speakers. In advancing the usage-based approach, Langacker (1987) contrasts cognitive grammar with that of the generative grammarians. “Generative grammarians” he says “have always operated with an archetypal conception of language as a system of general rules, and have therefore not accommodated irregular and idiosyncratic phenomena in a natural or convincing manner; there has been a tendency to ignore these phenomena in the quest for generalizations” (46). In summary
Schmidt and Handl (2011) emphasize that cognitive linguistics promotes the point that our linguistic behavior is directly affected by our perceptions and the world we experience by the perceptual abilities.

Language in actual use, unlike language manufactured on paper by scholars, furthers our understanding of how and why, and under what circumstances we communicate in the way that we do. Talmy (2002), widely considered one of the pioneers of the cognitive tradition, has provided us with numerous articles exemplifying various complex areas of the human conceptual system and how that system relates language to human experience. In the case of proximity, for instance, he explicates our choice for certain linguistic units over others based upon the geometric properties of the space being experienced.

One example he gives contrasts the following two sentences (Talmy 2002: 183)

A) The bike is near the house.

B) The house is near the bike.

While the first sentence is completely acceptable to all speakers of English, the second would almost never be uttered. This is because sentence A) makes the nonsymmetric specification that the house is to be used as a fixed reference point by which to characterize the bike’s location…[t]hese nonsymmetric role assignments conform to the exigencies of the familiar world, where in fact houses have locations more permanent than bikes and are larger landmarks. (Talmy 2002: 183)

This is just one of many examples he uses to show how language is explicity linked to how we experience and structure space in cognition. Perhaps
it might be restated in different terms: how we use language and create meaning is a direct consequence of how we experience and schematize space.

Cognitive linguists have dealt with a wide-range of issues through the past few decades, from prototype theory (Rosch 1978; Lakoff 1987), to etymology and language change (Sweetser 1990; Evans 2003), to mental spaces theory (Fauconnier 1997; Fauconnier & Turner 2002). All of these positions have been very important to the progress and advancement of CL, but of particular importance to this research is the creation and advancement of conceptual metaphor theory.

2.2 Conceptual Metaphor Theory

In 1980, Lakoff and Johnson released their seminal work *Metaphors We Live By*. Throughout this work, Lakoff and Johnson posited an unanticipated and highly original view of language processing and use. Metaphors are not just examples of creative mental processing to be used by poets and other creative writers. Following Reddy's (1979) example of the ‘conduit metaphor’, Lakoff and Johnson provide a series of numerous examples providing the insight that we actually use metaphor much of the time in our everyday experiences of speaking and listening. Perhaps one of the most famous examples of this point is the conceptual metaphor LOVE IS A JOURNEY (Lakoff 1993). The capitalized phrase, a convention in conceptual metaphor theory (CMT), describes the higher-order concept from which the linguistic metaphors derive. LOVE is in the position of the Target domain, and JOURNEY is in the position of the Source
domain. In CMT, the Target domain represents one domain of experience, and the Source domain represents another quite different domain of experience. In the following set of linguistic examples, we see that love is being understood in terms of a journey.

“Look how far we’ve come. It’s been a long, bumpy road. We can’t turn back now. We’re at a crossroads” (Lakoff 1993: 206).

As Lakoff explains, “[t]he lovers are travelers on a journey together, with their common life goals seen as destinations to be reached” (1993:206). The cross-domain mapping links the lovers to travelers, the relationship to the vehicle in which they’re traveling, and the common goals of the lovers correspond to their common route and common destination on the journey.

In CMT, conceptual metaphor is understood to be different from the linguistic expressions which it produces. The conceptual metaphor is the mental topic which gives rise to the linguistic propositions. Within the cognitive linguistic literature on metaphor theory, numerous examples of conceptual metaphor have been posited, exemplifying common occurrences of experiential knowledge. It is experience, after all, which allows us to map these domains onto one another. One example of this experiential nature of conceptual metaphor is MORE IS UP and its opposite LESS IS DOWN, which are considered orientational metaphors (Lakoff & Johnson 1980; Kovecses 2002). These metaphors “have to do with basic human spatial orientations” (Kovecses 2002:35). If we imagine a glass being filled with wine, the level of the liquid rises as the container as more wine
is poured. Thus, MORE IS UP. This coincides with the linguistic instantiations ‘speak up’ or ‘lower your voice’. Volume is understood as either going up or down, just like the liquid. Johnson (2007) draws the conclusion that all understanding is observable as a consequence of human experience, a notion called ‘embodiment’ which is used throughout the conceptual metaphor literature. As Kovecses states, “(t)he ‘embodiment’ of meaning is perhaps the central idea of the cognitive linguistic view of metaphor and indeed of the cognitive linguistic view of meaning” (2002:16).

One final example from the conceptual metaphor literature is the image-schema metaphor. Image-schema metaphors differ from the previously mentioned conceptual metaphors in that instead of basic elements of knowledge being transferred from one another, like love and journeys, these metaphors “map relatively little from source to target...metaphors of this kind have source domains that have skeletal image-schemas” (Kovecses 2002:37). These schemata are derived from our basic experiences with the physical world. Take for example the metaphorical extension of the image schema ‘motion’: He just ‘went’ crazy. These types of metaphors are similar to the aforementioned orientational metaphors, and in fact can be seen as the basis for many other metaphorical concepts. Kovesces (2002) points to the motion image schema as being an underlying concept in metaphors concerning journeys. This basic-level cognitive processing and its linguistic instantiations further show the importance of metaphor in language use. Not only do the words themselves hold meaning
via their semantic value, they are also inextricably tied up with the meanings of our embodied experience; of how our everyday experiences provide meaning to the linguistic units we utter. Further, much metaphor has become so conventionalized in our everyday speech that we don't even recognize we're using figurative language.

The study of metaphor no longer belongs solely to the academic realms of poetics (e.g. Aristotle 2003), critical literary theory (e.g. Culler 1993; Eco 1986), or the philosophy of language (e.g. Searle 1994; see Leezenberg 2001 for an overview of metaphorical theory throughout history). Jakobson (1987) who studied a wide range of linguistic phenomena, saw the necessity of discussing metaphor not just in terms of its production of novel examples, but also in terms of its neurological status. His metaphoric and metonymic poles were of great importance in describing the effects of aphasia in affected people. “Metaphor is alien to the similarity disorder, and metonymy to the contiguity disorder” (Jakobson 1987: 109). This is all to say that metaphor's importance in an ever-growing list of diverse disciplines should not at all be surprising. We now turn to metaphor in discourse analysis.

2.3 Discourse Approaches to Metaphor

The purpose of this thesis is to illustrate the importance of metaphor in discourse, but I would be remiss if I were to claim that metaphor research in discourse is a new discipline. For instance, two important articles have contributed to our understanding of the relevance of metaphorical use in
psychotherapeutic sessions. Pollio and Barlow (1975) set out to examine the significance and frequency of use of figurative language in a single psychotherapy session. The reason for their study is to show that metaphorical language is not just the product of literary thinking. “[P]oetic thinking is no more the exclusive domain of poets and the literati than rational, goal-directed thinking is the exclusive domain of the problem-solver” (Pollio & Barlow 1975: 236). In their study, Pollio and Barlow observed the transcripts of a patient-therapist dialogue for figurative language use. One very important idea they note early on in their methodology section regards deciding what is metaphorical language and what is not. They make the distinction between ‘frozen’ metaphor and ‘novel’ metaphor. I bring this up here because deciding what is to be considered metaphorical and what is not has been one of the greatest challenges to metaphor scholars. This is because ‘frozen’, or in the CMT literature, conventionalized or dead metaphors, occur so often in everyday speech, some disagreement as to whether they truly are metaphorical has been raised. Kovecses (2002) explains this issue by invoking the scale of conventionality, whereby the more entrenched the metaphor is in language, the more it is considered conventional. This means an expression such as “she is bursting with joy” (Pollio & Barlow, 1975:238), as conventional as it seems, is still metaphorical from a cognitive view-point, and is merely an account of the overall usage of these types of expressions in a speech community. Pollio and Barlow only consider figurative language those expressions which their three
trained raters ultimately agreed upon. We must keep in mind, CMT had not yet been established to provide a guideline for metaphorical understanding.

Pollio and Barlow ultimately came to the conclusion that “figurative language plays a significant role in the psychotherapy process” (1975: 252). This determination followed from their qualitative evaluation of ‘bursts’ of figurative language: where and how frequently this language occurred. In their study, they determined that the figurative language occurred in three ‘acts’, which involve “a relatively slow starting segment which was followed by a rapid burst of metaphoric and interpretive activity, and which concluded with a temporarily successful resolution of the presenting problems” (Pollio & Barlow 1975: 253). While it is no surprise that the researchers found metaphorical language use to be important, based on the observations and postulations of CMT in recent years, the innovation of this theory and the ingenuity of its interdisciplinary nature has provided new areas of research for current studies. Of central importance to the present study is how metaphor processing aids in psycho-therapeutic sessions. “[T]he therapist first encourages general discussion of the problem, then focuses...on setting up the problem, and finally helps the patient move out of the metaphor into a more realistic resolution of the problem” (Pollio & Barlow 1975: 253).

Ferrara (1990) also finds therapeutic discourse to be an important area of study concerning metaphorical use. She gives two reasons as to why a discourse approach to metaphor is needed in order to establish meaning. One is
that metaphorical use is not static, and once a metaphorical expression is deployed it does not just go away. “Even long after utterance of a metaphor, new reverberations can be felt, new connections can be seen” (Ferrara 1990: 116). The second consideration offered is that interpretation is contextually dependent. The speakers, situation, and prior discourse are all relevant in interpreting figurative expressions. Ritchie (2004) echoes this idea with the example MY WIFE IS AN ANCHOR, where the entailments of the word ‘anchor’ could either mean ‘a steadying force’, as an anchor might be to a boat when sailors are on shore-leave, or, it might entail a feeling of being stuck. MY WIFE IS AN ANCHOR remains ambiguous without being situated in a specific context. Thus Ferrara cites the need for a discourse approach to metaphor.

Like Pollio and Barlow (1975) before her, Ferrara believes that “metaphor is a discourse strategy that enables people to talk about...troubling and important aspects of life” (Ferrara, 1990: 125), and that this strategy is a useful way of communication between therapists and clients. Ferrara reaches this conclusion after laying out four ways in which metaphors may be received in psychotherapeutic sessions. These four ways are

1. Comprehension without comment
2. Misunderstanding, failure to comprehend or get the point
3. Ratification by comment, repetition, or use of associated word in later discourse
4. Extending the metaphor jointly, corroborating by helping to construct a
chain of collocational cohesion (Ferrara 1990: 117)

Of particular interest for this paper’s concern are the last two strategies. The example Ferrara cites is a dialogue between a patient, Lana, and her therapist, Ralph. At one point during the conversation, Lana says “There is an insanity tidal wave coming,” and several minutes later, Ralph ratifies that metaphor by referring back to it, saying “It, the tidal wave, it just grows bigger and bigger and bigger. It keeps growing” (Ferrara 1990: 121). Ralph understands Lana’s feeling of being overpowered at times by a force out of her control. The repetition that Ralph deploys allows him to connect to Lana’s feelings, as well as allowing Lana to feel understood. Ferrara explains repetition more specifically in this discourse setting, showing how it functions as a device between therapist and client to gain common ground and confirm the social interaction as “a search for insight or self-understanding” (1994: 66).

The joint construction of extended metaphor is a very important device when examining a large piece of discourse. Ferrara (1990: 122-124) shows how this process unfolds during the course of 80 lines of speech. In this example, Howard is the client, and Judy is the therapist. Early on, Howard uses the conventionalized metaphor “down the road”, quickly repeated by Judy’s “Look down the road.” This adjacency pair marks the beginning of a metaphor that will be repeated and eventually elaborated upon and extended throughout the remaining discourse event. For example, “down the road” evolves into “floating down the river, floating, drifting” as Howard tries to make his feeling more
specific, while Judy picks up on this theme with “in a canoe?” to Howard’s response “a great ole big barge, on a great old big river.” Other phrases are mentioned, “falling off the edge”, “the falls that are down there”, “down the river” that further describe Howard's feelings, both from his point of view, as well as how Judy might be interpreting them. This study is an exemplar of how the “interactional rather than static nature of metaphor advances our understanding of the many social uses of metaphor and illustrates the poetics of everyday language” (Ferrara 1990: 125).

Over the last decade, many scholars have researched the use of metaphor in several different discourse settings. For example, (Cameron & Stelma 2004; Cameron & Deignan 2006; Cameron 2007; Cameron et al. 2009) looked at reconciliation discourse between an IRA bomber and victim who lost her father due to the bombings. Ritchie (2010) looked at metaphor in narrative amongst speakers in informal conversational settings. College lectures were also studied by Corts and Pollio (1999) and Low, Littlemore and Koester (2008). Each of these articles are building on the single idea that metaphor is best understood in the context of actual use, as opposed to being extracted from the text and viewed as an independent entity. As well, how these metaphors come to be in naturally occurring speech is of utmost importance. Corts and Pollio (1999) revisit Pollio and Barlow (1975) to again observe bursts of figurative language and how they spread out over a series of lectures. Low, Littlemore, and Koester (2008), and Cameron and Stelma (2004) also look at the spread of
bursts and clusters. Cameron and Deignan (2003) set out to observe the use of tuning devices, which are expressions akin to hedges, which regularly occur around metaphorical expressions. Cameron (2007) and Cameron and Deignan (2006) argue in favor of metaphor in use in juxtaposition to CMT, and try to find a middle ground between the two different, yet inextricably linked theories. Finally, Cameron and colleagues (2009) lay out the guidelines and methodologies for analyzing metaphor in discourse, illustrating the step-by-step process they used in their study of the reconciliation discourse. Many of these steps are revealed and explained in my methodology section. In conclusion, the discourse approach to metaphor analysis is not a new field of research, but it is a burgeoning field of research full of details as unique as each individual discourse event. While cognitive linguistics, and in particular conceptual metaphor theory, brought the study of metaphor as a cognitive process into view, a discourse approach has revived the importance of the usage-based model.

From this point on, in order to maintain continuity and to stay in line with the discourse approach to metaphor, I refer to Target domains as Topics, and Source domains as Vehicles. These terms are used interchangeably throughout the various literature, so a decision to chose one has to be made.

2.4 Discourse Analysis and Conversation Analysis

Since the purpose of this thesis is to further contribute to the marriage of conversation (CA) and discourse analysis (DA) with cognitive linguistics, it is important to note some key features of CA and DA that will prove relevant to the
analysis described below. It should first be mentioned that CA is ultimately concerned with the idea of talk-in-interaction (Schegloff 1997). This, simply, is the evaluation of discourse as it unfolds amongst speakers and the organizational features which it exhibits. Speakers interact in a systematic way, and these systematic properties of speech reveal themselves in the form of turn-taking (Sacks, Schegloff, and Jefferson 1974), agreement and contiguity (Sacks 2010), and numerous other conversational maneuvers, such as openings, closings, repairs, and topic changes (Crystal 1997). Furthermore, Schegloff (1999) points out that the majority of societal institutions rely on talk-in-interaction and their relevant speech-exchange systems, which involve a great variety of communicative events. These diverse events range from the law-driven language of our judicial system, to the language of professors in a class-room, all the way to casual conversations between friends. And while these different practices are composed of different features (Schegloff 1999), each collaboration can be viewed in terms of the system because the method of analysis is a “formal apparatus which is itself context free” (Sacks, Schegloff, and Jefferson 1974: 699). That is to say, all discourse events are representative of a social reality, and because of that relation, adhere to some fundamental structure which can be analyzed with the proper methods.

Perhaps the most important feature of conversation is the fact that it is a goal-directed process. Speakers must have a similar goal in mind in order to successfully achieve communication. This is to say, speakers share a similar
goal and use certain strategies in order to achieve meaningful communication. This is a fundamental concept of Grice's cooperative principle, which claims that a conversation need only be those ideas which apply to the “accepted purpose or direction of the talk exchange” (1975:45) in which the participants are engaged at that particular moment. This agreed upon direction, or goal, creates cohesion, which is necessary in order for people to make sense of one another. If I'm talking to Sam about the weather, and he is thinking about tonight’s football game, chances are our conversation will be lacking cohesion. Cohesion can be achieved in many ways, through many discourse strategies, not the least of which is agreeing on the same topic (Halliday & Hasan 1976). Another example is the production and understanding by interlocutors of given information (Chafe 1976), in the form of pronominalized words like 'it', which allow speakers to flow effortlessly through conversation without the redeployment of specific ideas. This prevents the halting of particular flows of thought and speech. Repetition is another device important to the cohesion of conversation. Tannen lists several examples of the function of repetition, some of which are “repetition as participatory listenership”, “repetition as participation”, and “humor” (2010: 68-72). Ferrara (1994) also shows the importance of repetition in therapeutic discourse as a strategic device for signaling agreement or indirectly requesting elaboration of what has been said. These types of cohesion are important for speakers who want to achieve their conversational goals.
Of particular interest to the purpose of this thesis is the idea of repetition as re-imagined by Cameron (2008). This concerns the re-deployment and development of metaphorical vehicle terms in conversation in order to shift or extend the topic domain, respectively. In vehicle re-deployment, the same or semantically similar words or phrases are re-used, though in reference to a distinctly different topic than that which was previously understood. This type of repetition differs from that of Tannen (2010) in that the majority of her examples occurred in the structure of adjacency pairs, while the repetition of vehicle re-deployment may occur anywhere within a discourse event. It should be noted, however, that the importance of the re-deployed vehicle, whether or not it is understood, depends on the strength of the vehicle itself. Highly conventional terms may not be picked up, no matter what degree of metaphoricity the speaker intends. ‘Seeing’ (e.g. KNOWING IS SEEING, via conceptual metaphor theory) may or may not be understood as a repeated metaphorical vehicle because of its highly conventional nature and frequency. ‘Journey’, in the context of LIFE IS A JOURNEY (via CMT), however, may be re-deployed and understood as LOVE IS A JOURNEY, depending on the context of the conversation. In fact, ‘Journey’ might be re-deployed as ‘Travels’, adhering to a similar semantic notion and cognitive mapping, yet shaping a different meaning in the scope of the topic. Cohesion, then, is created and maintained not necessarily by exact repetition, but also by semantic connections.

Vehicle development is another device which makes use of repetition in
creating cohesion. Through vehicle development, speakers elaborate on the topic domain by developing the vehicle terms to that it most closely resembles the intended meaning. The vehicle term, then, is relexicalized within the same domain (Cameron 2008). This type of repetition, too, differs from the previously mentioned devices in that while it is repeating an idea or concept, it does not necessarily repeat exact words or phrases, though this is also possible in the development of a topic (see Cameron 2008: 53-54).

All of these cohesive devices will prove to be important when looking at the actual transcribed conversation. This is because, at a fundamental level, cohesion is a necessary element in communication and meaning-making. Without cohesion, there would be no flow, no connection between the ideas of the speakers, and thus communication would be chaotic.
CHAPTER 3

DATA AND METHODS

3.1 Metaphor Identification and Coding

Recent literature on cognitive aspects of metaphor have raised questions claiming that CMT is incorrect in asserting that linguistic metaphors are merely a secondary aspect of higher order cognitive concepts. Baldauf (2003) shows how the vehicle domain JOURNEY can be tied to one of many topic domains (e.g. CAREER, PROGRESS, THE PASSING OF TIME), and therefore there is no evidence to prove that the concepts themselves are a priori responsible for the activation of the JOURNEY metaphor. The linguistic metaphor is not necessarily tied to the higher-order concept, but instead may be tied to an abstract concept at a deeper experiential level.

It is for these reasons that I do not attempt to defend nor deny the cognitive structure of metaphor as laid out by the cognitive tradition, but instead approach metaphor identification as both a mix of higher-order systematic concepts and as context dependent instantiations. Therefore, using the standard method of capitalization as proposed in the cognitive metaphor literature, it does not seem unreasonable to identify LOVE IS A JOURNEY, for example, as
opposed to fleshing out a more abstract, primary concept. One such example of a primary metaphor is LINEAR SCALES ARE PATHS, and a coinciding linguistic metaphor would be “John’s intelligence goes way beyond Bill’s” (Lakoff & Johnson 1999: 51). This type of metaphor certainly occurs very often in English, yet from an analytical point of view, it does not tell us much about the overall situation. Primary metaphors don’t allow as much contextual detail as needed for understanding how meaning is made and negotiated. Likewise, such abstract concepts as image-schemas and orientational metaphors are also identified because their primary structuring from a subjective, experiential sense, is important to understanding those topic domains which are in contextual proximity. These too are written as capitalized propositions when the topic domain is clear and simply as a capitalized word when the vehicle domain is not specifically associated with a topic domain term. Likewise, falling in line with the discourse dynamics approach to metaphor (Cameron et al. 2009), I code ‘systematic metaphor’ in all capital letters. A ‘systematic metaphor’ is the “dynamic collection of connected linguistic metaphors” (Cameron et al. 2009: 78). For example, one intonation unit, which, simply, is a single line in a transcript, might employ a metaphorical vehicle associated with a PATH/JOURNEY, and the next line might elaborate on this concept by adding an obstacle, which itself might be metaphorically understood. So, as taken from the analysis to follow, a systematic metaphor might emerge in the form of A CHALLENGE IS AN OBSTACLE ON A PATH/JOURNEY TO BE OVERCOME. This method of
identification allows us to analyze the construction of a metaphor over a larger chunk of discourse rather than in isolation. This in turn helps us understand the meaning of the instantiation with more detail as we follow the trajectory across the text.

Metaphor identification yields numerous difficulties and decisions which must be dealt with; namely, what constitutes a metaphor? Ultimately, the analyst must decide, both based on intuition and familiarity with the text, which words or terms appear foreign to the over-all context. In many cases, these words or terms are embedded in plainly literal language. As well, many metaphorical words and terms are highly conventional in the language, in this case, English. Careful consideration of many elements is absolutely necessary. For instance, many prepositions, it has been argued, have metaphorical meanings as well as more literal meanings (e.g. Lindstromberg 1998). The analyst must look at the context in which the preposition is being used to decide if it’s metaphorical or not. In my analysis, for example, I found ‘through’ and ‘into’ to be used metaphorically often, because they are usually used in a context in which some metaphorical entity is being understood as a container or conduit by which the speaker purports to move ‘through’ or ‘into’. Also, this movement appears to me to tie into a larger topic domain.

Usually, there are no clear-cut boundaries between the vehicle term and its topic domain, a problem which must be viewed in a heuristic manner. Vehicle terms must be traced throughout the immediate discourse context in order to find
the possible topic. Many times the topic will only be seen as pronominal anaphora, so again, familiarity with the text is necessary. For example, the term 'it' might be used in reference to a previously deployed metaphorical term, therefore further embedding the metaphorical conceptualization into the on-going flow of the conversation.

Another issue that arises is whether or not to identify verb-particle constructions as metaphorical, which are highly conventionalized in English. I chose to identify these only when the verb seemed to have a metaphorical meaning in the context. For example, I code the term 'filled out' as metaphorical because it was used in the context of someone answering questions in a questionnaire. 'Point out', on the other hand, when used in the context where someone 'points someone out' to another person, I would not code as metaphorical, because the 'out' portion does not invoke an image of a container with something traveling out of it. Again, each individual might have different opinions about what is metaphorical and what is not. It is a hermeneutic process.

Other conventional metaphors which must be considered come in the forms of verbs and adjectives. For instance, I consider the adjectival terms 'positive' and 'negative' to be metaphorical because they adhere to the VERTICALITY image-schema, where UP-DOWN orientations can be used to describe feelings and emotions (i.e. He's feeling very down today). 'Positive' and 'negative' then, are spatially oriented PATHS mapped onto a person's emotional well-being. Verbs, as mentioned above in their phrasal context, are also
metaphorical when the agent or object involved are not literal. If 'my mind runs into a wall', then 'runs' is metaphorical. Ultimately, words and terms can be considered metaphorical if the context provides evidence that this is so.

All metaphorical vehicles in this analysis, from this point on, are underlined. This includes, amongst the previously mentioned decisions, idiomatic expressions. I code these because, though while their meaning cannot be parsed out semantically, they still have a meaning understood in a cultural-context which differs from their linguistic instantiation.

3.2 Data

The audio used in this analysis was provided by Dr. Elaine Wittenberg-Lyles, a communications researcher and professor at the University of Kentucky. The audio was taken from a program called ADAPT, which is a model for problem solving designed to aid hospice caregivers. ADAPT stands for: Attitude, Defining the problem and setting realistic goals, Being creative and generating alternative solutions, Predicting the consequences and developing a solution plan, and Trying out your solution plan and determining if it works (Nezu, Nezu, & D’Zurilla 2006:1). Members of the ADAPT research team are generally nurses who provide the hospice caregivers with training to improve their problem solving skills.

This audio was taken from a conversation between an ADAPT researcher and a hospice caregiver on November 25, 2009. This conversation represented the second meeting between the two participants. The first meeting was a face-
to-face session on November 20 to familiarize the caregiver with the workings of the videophones, which is the medium used in the subsequent meetings. However, in the meeting I've transcribed, the videophone is not used because the participants initially forgot to turn it on, and then, because of computer errors, they could not get it to work. The study as a whole consisted of a total of five meetings, spanning from November 20 to December 17.

The hospice caregiver is a 60 year old female who is married/has a partner, and is a full-time dialysis nurse. The hospice patient in question is her father, a 94 year old widower who lives in an adult family home, and who has end stage congestive heart failure. The purpose of this second meeting was to go over the 'Attitude’ and ‘Defining the problem’ portions of the ADAPT acronym. This audio also highlights the problem the caregiver has with her father; he wants to commit suicide, which is legally permissible in his state. She is torn between fulfilling his wish and letting him die naturally. This legal suicide will be referred to later as ‘death with dignity’ or the ‘initiative 1000’, both of which refer to the legislative act.

3.3 Transcription Methods

My transcription was done, for the most part, following the broad transcription method laid out by Du Bois and colleagues (1993). First, all lines are transcribed into intonation units (IUs), which are a series of words followed by a pause or break in verbalization. These units are considered by Chafe (1994) to represent a correspondence between thought and speech in a
communicative event. That is, each IU represents the immediate thought production of a speaker. This seems to have an important implication when observing the meaning-making process.

I dictate untimed long pauses as “...”, and short pauses as “..”. I also transcribe truncation, which involves a speaker either not finishing a word: “-”, or not finishing a full intonation unit: “--”. Overlapping speech is also included with the use of brackets “[ ]” aligning the adjacent IUs; however, I do not indicate interruptions in these instances, though the main speaker at the time of overlap is the first of the adjacency pairs. Any reported speech is marked with <VOX>, and any undecipherable words are marked as <X>. The transcription is broad in the sense that many possible transcription conventions are left out. While I do indicate pauses, truncations, and overlapping speech, I do not indicate any accents, tone, or pitch direction, because I do not feel they are relevant to the present analysis. External features that do not involve the actual speech of the participants are placed in { }. These include such things as the phone ringing and computer noises.

The complete transcription, including the key of symbols used, can be found in the Appendix section of this paper.
CHAPTER 4

ANALYSIS

Psycho-therapeutic language has been studied from various vantage points. Pollio and Barlow (1975) examined the clusters of metaphorical occurrences in a single therapeutic session. Ferrara (1990) examined how metaphor was constructed and extended in four separate sessions. Tay (2010) examines the methodologies of metaphor use as discourse strategies. Tay (2011) also examines the concept THERAPY IS A JOURNEY, looking at the many different ways in which the JOURNEY metaphor is constructed and understood in different frameworks. The JOURNEY metaphor is very relevant in this particular analysis because of its frequent occurrence. And while this discourse event is not a psycho-therapeutic session in the strictest terms, it is a session designed to help a person achieve well-being. JOURNEY metaphors have a fixed place in any discourse which aims to lead someone to a better “state of mind”. Wittenberg-Lyles, Goldsmith, and Ragan (2011) write about illness journeys as if they are matter-of-fact in palliative care. The metaphor is never explored in the article, it is just understood as a way people understand and communicate about their situations. These types of metaphor are not the
only substantial metaphors developed in the present analysis, but they do have a
dominant nature in regards to how successful or unsuccessful certain
methodological approaches are.

Examining the emergence and flow of metaphors in a discourse event is
the goal of this thesis, as well as the observation of successful and unsuccessful
metaphorical development. Tracking certain metaphors will allow us to
understand the goals of the speakers involved, and whether or not those goals
are achieved. Some metaphor has the potential to halt the goal-directed process
by creating confusion, or by being inappropriate or irrelevant to the contextual
topic. This analysis is a tripartite process. First, we see how the ADAPT
researcher creates metaphorical concepts based on the literature she is
communicating to the hospice caregiver. Second, we see how the hospice
caregiver picks up on these metaphorical uses and redefines them to explain her
stand point. And third, we see how these different meanings are negotiated
between the speakers in order to achieve their common goals. I consider these
common goals to be the alleviation of bad thoughts and feelings on the part of
the caregiver. It can be debated whether this is possible or not. It can also be
debated how closely each speaker's goals align. Often, it is obvious both
speakers are approaching the conversation from very different perspectives;
however, both want the best possible outcome for the situation, and I feel that
this is the underlying goal.
4.1 Problem-Solving Inventory

At the beginning of the text, the ADAPT researcher, from here on referred to as R, talks about a questionnaire she had given to the hospice caregiver, C, during their first meeting. This questionnaire, called the Problem-Solving Inventory (PSI), is designed to show the participants how positive or negative their attitudes are about their own problem-solving skills and to measure their problem-solving style. The 25 questions on the PSI are actually statements, based on a scale of one to five, with five being the most representative of the participant's thoughts about themselves, and one being the least “true.” A couple examples of the types of statements on the PSI are as follows:

1. I feel afraid when I have an important problem to solve.

2. When making decisions, I think carefully about my many options.

The results the participant's self-evaluation is input into a database, and levels of a person's problem-solving abilities are measured based on the varying degrees of positive and negative thoughts toward each statement. These measurements are determined by five different factors: personal assessment of problem-solving skills, be it positive or negative, how rational a person is, how impulsive a person is, and whether or not that person has an avoidance style.

In revealing the results of the PSI to C, R says that C is both positive and negative regarding self-confidence in her problem-solving skills, and that both were mid-range high, which means that some problems she is confident solving, and others she is not. For instance, R explains that the PSI results show that C's
self-assessment for how positive and self confident she feels is identical to how
negative she feels about her own problem-solving skills. As I explained in
section 2.0, ‘positive’ and ‘negative’ should be considered metaphorical because
of their VERTICALITY image-schema. R even calls the PSI “the scales” on line
9, which evokes an idea of UP and DOWN; if we imagine a set of scales or
balances, the heavier object causes the lighter object to move up while the
heavier one is moving down. Lakoff and Turner (1989: 25) describe the basic
metaphor DIFFICULTIES ARE BURDENS as they are linguistically expressed as
one’s difficulties being understood as objects which weigh a person down. Even
if the image of the ‘scales/balances’ isn't evoked, the scalarity of a number line,
for instance, with its ‘positive’ and ‘negative’ entailments, represent the metaphor
MORE IS UP, as a positive progression along a path. Either way, the ‘positive’
and ‘negative’ metaphors are extremely important in evoking the kinds of ideas R
wishes to elicit from C; namely that the ‘positive’ direction is the good direction.

We see the metaphorical instance “picturing a positive outcome” (Nezu,
Nezu, & D’Zurilla 2006: 2) in the ADAPT literature, furthering the idea that we
should strive to JOURNEY towards the ‘positive’; that is, a ‘positive’ JOURNEY is
a JOURNEY without bearing any weight or burden. The idea of ‘picturing’ this
concept will be elaborated by R in the next section.

4.2 Visualization

Extract1.
55. R: but of course this is .. one,
56. you know,
57. snap shot.
In Extract 1, on line 57, R develops the metaphor “snap shot” to describe the results of the questionnaire to C. R employs “snap shot” to assure C that the results of the questionnaire are only as deep as the surface of a photograph, and that the results only capture a static instance of time as opposed to the whole dynamic of the situation. Stasis, however, is the concept picked up on here by C, even though R uses the metaphor to promote its opposite meaning. C asks, on line 72 “do you think it's because of issue at hand that I .. I kind of isolated this,” in reference to her dad's wish to implement assisted suicide. The idiom “issue at hand,” coupled with the word “isolated” reflect the “snap shot” concept. R picks up this re-deployment on line 78 where she says that C may “feel in a
quandary.” This idiomatic usage also promotes the feeling of stasis; the feeling of being stuck or trapped.

It seems the “snap shot” metaphor also involves a throw-away nature. Defining the larger problem of C’s father wanting to commit suicide as a “snap shot,” R evokes a sense of trivialization of the horrendous fact that C is facing. So does the metaphorical use of “quandary.” A quandary does not evoke a sense of a pressing matter, such as we see here with the suicide, but instead glosses over the fact that C is in a dire position with potentially devastating results. In either sense, “snap shot” is a quickly fleeting moment of time that need not be focused upon, but instead should be allowed to pass by without further thought.

Extract 2.
195. R: if you have a positive attitude about a- a realistically optimistic,
196. I should say,
197. attitude about meeting life’s challenges,
198. you’re probably going to be better .. at meeting life’s challenges,
199. just by adopting a more positive orientation.
200. and one of the first things that this methodology asks us to .. take you through or to suggest to you,
201. this is --
202. now we’re on page twenty-eight --
203. is um,
204. a little visualization ... idea.
205. and .. most people,
206. and probably nurses .. would be right in there,
207. have learned about,
208. you know,
209. the power of kind of visualizing a --
210. you know,
211. to be sort of cliched .. a happy place.
212. you know,
213. um,
214. peaceful times and,
215. you know,
216. it’s a big part of
217. um .. uh- --
218. pain management,
Page 2 of the ADAPT literature presents the A ttitude portion of ADAPT’s philosophy (Nezu, Nezu, & D’Zurilla 2006). Under the subheading “Overcoming Poor Self-Confidence: Visualizing Success,” the literature suggests that one can become more confident by “picturing a positive outcome (Nezu, Nezu, & D’Zurilla 2006).” On line 195 in Extract 2, R says “positive attitude” and repairs it, saying “a realistically optimistic, I should say...attitude.” The shift from “positive” to “realistically optimistic” attempts to move away from the abstraction, GOOD IS UP, towards a less metaphorical understanding, positing a sense of realistic structure to the communication. This idea is developed by R on line 197 when she employs the linguistic metaphor “meeting life’s challenges,” stating that challenges will be easier to solve if a “positive attitude” is adopted. Challenges become physical entities to be “met.” The metaphor is repeated again on line 198. As the ADAPT literature states, the visualization of an improved future will help people in their problem-solving abilities.

“Most people can learn to visualize...[t]his is not to suggest that visualizing a solution to a problem will solve it. However, people who can successfully visualize an improved future or a problem solved are more likely to be motivated to persevere in their problem-solving efforts.” (Nezu, Nezu, & D’Zurilla 2006: 2)

This “visualizing” of that improved future evokes the UNDERSTANDING IS SEEING VICE VERSA metaphor, but also sets up R’s metaphor “a happy
place,” a name given to that improved future, which in turn begins the JOURNEY metaphor.

Extract 3.

226. R: visualizing a time goi- --
227. kinda of daydreaming into the future to visualize when you have met a challenge,
228. when you have solved a problem (7:37)--> (16:03)
229. R: well um,
230. we were talking about,
231. uh,
232. … visualizing your successful .. tackling of a problem and solving it.
233. so this .. little step of visualizing asks you to not try and think about the steps that you had to take to get somewhere to solve a problem,
234. .. but to actually just go to that time in the future .. when the problem is solved to your satisfaction.
235. … and to kind of think about
236. C: the happy place
237. R: the happy place right,

Starting on line 226, R begins to create a series of complex metaphors to explain how to get to the “happy place.” She starts with “visualizing a time, daydreaming into the future to visualize when you have met a challenge.” “Visualizing a time,” evokes a two-fold metaphor, UNDERSTANDING IS SEEING and TIME IS AN OBJECT. “Daydreaming into the future” creates a FUTURE IS A BOUND REGION metaphor, as well as THE FUTURE IS A SPECIFIC PLACE metaphor, as this is the “place where” a challenge is “met.” The particularity of the future being a specific place again evokes a static sense, as if the future is waiting to be occupied by one event. Going to “that time” in the future tells C the preferred destination. The preposition “into” also gives the sense of motion, which again evokes the JOURNEY metaphor, as does the repetition once again of “meeting life’s challenges” in the form of “met a challenge.” Lines 233 to 237 continue this metaphorical construction of a journey to a goal. On 233, R says
“visualizing your successful...tackling of a problem and solving it,” again evoking the SEEING vehicle. This time, instead of “meeting” a challenge, the problem is “tackled.” CHALLENGES/PROBLEMS ARE OBSTICLES TO BE OVERCOME ON A JOURNEY is the furthest development, where the overt physical term “tackle” implies plowing through something with force. The “realistic” image is continually shaped so that an actual physical embodiment of these concepts can be envisioned. The verb “tackle” can also be seen as a vehicle to personify PROBLEMS ARE PEOPLE. Much like a football player taking down a ball-carrier, C is being told by R to “tackle” that problem which is in her way, and that problem is ultimately the situation her father embodies.

Inside the JOURNEY metaphor, between lines 233 and 234, we see a conceptual addendum. The JOURNEY is absolutely the preferred manner by which one arrives at their goal; however, whether or not the preferred goal is achieved is dependent upon the way the JOURNEY is traversed.

Extract 4
245. R: and like I say,
246. it does ask you to not think about how you got there,
247. … but to just think about being there.
248. … and I think the idea is that --
249. um,
250. you know,
251. to try that on and kind of experience success actually kind of helps you open up kind of creative pathways to solving your problem,
252. because if you’re truly visualizing what it’s going to feel like to have solved that problem,
253. you’re helping to kind of define ...in a subtle way how to get there,
254. you know,
255. um,
256. and .. it also increases your uh positive attitude about it,
257. because you think,
258. <VOX OK I can get there VOX>.
259. so I’m not sure,
260. um,
if you,

uh,

are still thinking --

it sounds like you are still thinking that you'd like to talk about --

uh,

kinda work through your dads,

.. um,

... desire to use the death with dignity .. law.

and so this would ask you to kind of go to the future when you know that challenge to you .. is solved.

R creates a dichotomy for C to consider while journeying to her goal. It’s not the “steps” that one should think about, but simply being in that place in the future. The ADAPT literature does not overtly state this dichotomy, but does say that “through visualization, people can learn to become more optimistic (Nezu, Nezu, & D’Zurilla 2006: 2). Implied is the notion that such optimism comes from being “there,” not necessarily from the experience one gains from traversing the path to the goal.

Extract 4 shows the delineation of “steps” from the JOURNEY itself. In 246, R states that “it,” the literature, does not ask you to think about how you arrived there, but instead to simply imagine what it’s like to be there. The JOURNEY metaphor is re-developed now, and requires that, in order to reach the “happy place,” one must just go there. There is still a PATH schema attached to “go,” but no longer is a JOURNEY, with all of it’s steps and stops necessary. It is not the JOURNEY that is important. The “happy place” is simply where C should be.
4.3 C's Negotiation

The metaphorical vehicle “get there” is repeated often in Extract 5. C is trying to make sense of a JOURNEY that requires no steps. She says, on line 278, “I don't know how to get there from here,” and on lines 281/282 she reiterates “how do I get to the place .. that I've resolved something I haven't resolved yet and it's done?” The JOURNEY metaphor stops being productive at this point, because those entailments which make something resemble a journey are gone. All C knows are the “steps” she's taking to get the end result of her situation, or the “ultimate end” where her father isn't “around” anymore. Not only is the JOURNEY itself problematic, the “happy place” is not a feasible concept to C.

Extract 5.

275. C: they try to walk you through these exercises,
276. and --
277. .. so I tried to do that,
278. and it's like I don't know how to get there from here.
279. R: yeah.
280. C: every- --
281. .. it's like how do I get to the place .. that I've resolved something haven't
282. [resolved yet and it's done]
283. R: [um hmm]
284. C: I mean I know .. I know the ultimate end is dad won't be around,
285. and I'll have all the good memories of him,
286. cause you know we always bury the bad ones,
287. R: well,
288. and maybe that's it,
289. [maybe that’s the happy place you know is that]
290. C: [that that and]
291. R [you know um uh you know.. it's over]
292. C: [yeah]
293. R: um,
294. so maybe that is it,
295. and I think that's- that what you just said,
296. <VOX I don't know how I got there VOX>,
297. um,
298. is uh,
299. part of why they don’t want you to think about how you get there,
300. <X which is X> to say,
301. you know,
302. .. if dad's gonna die,
303. .. um,
304. you know,
305. that would be the point of the future.. where this dilemma was solved,
306. so uh,
307. you may be right that's .. that's the happy place,
308. you know
309. without kind of thinking through why yet,
310. but anyway that’s the visualization.
311. C: that's the beginning to that.

R realizes this sudden break in understanding and tries to renegotiate the meaning of the “happy place” with C, saying that perhaps the “happy place” is simply knowing that the situation is over. In lines 296 through 307, R tries to adjust the JOURNEY metaphor, again stressing that it is not about “how you get there” but about just being there, thus focusing on the INSTANTANEOUS ARRIVAL IN THE FUTURE IS THE PREFERRED JOURNEY metaphor. “They don’t want you to think about how you get there...,” “if dad’s gonna die,” “that would be the point of the future.. where this dilemma was solved,” and “you may be right that’s-- that’s the happy place,” “without kind of thinking through why yet.” These series of lines maintain R’s stance that it is possible to simply arrive at a point in the future where everything is solved. The “steps” on the JOURNEY are the only meaningful symbols she has in achieving her goal. But the re-deployment of “happy place” on line 307 is problematic, because C did not agree that the end is the “happy place.” The end is the moment when her father dies.
4.4 Healthy Thinking Rules

Page 3 of the ADAPT literature focuses on certain prescribed “rules to live by” (Nezu, Nezu, & D’Zurilla 2006), rules which promote maintaining a positive problem solving attitude. Extract 6 shows the departure from the prior topic of the “happy place,” turning the conversation instead towards the first healthy thinking rule: “How I think affects the way I feel (ibid.).” In the literature, it is stated that problems are not the cause for negative feelings, but instead it is the way a person thinks which affects how they feel. The verb “leads” is used here to show how thoughts lead feelings. The following lines show how R picks up on this metaphorical word and develops it.

Extract 6.
334. R: the point is if you,
335.         um,
336.         can choose to interpret or think about situations differently it actually will cause you to feel different.
337.         I mean sometimes you can't con- --
338.         really kind of control your feelings,
339.         but you can,
340.         um,
341.         choose to think differently .. about something,
342.         and the feelings will follow.
343.         And .. um,
344.         ... there --
345.         one of the sort of sub-points here is,
346.         you know,
347.         the healthy rational thinking rules means that you focus on facts and not make assumptions that may in themselves be based on feelings.
348.         um,
349.         but that if you sort of think through something .. it may result in different feelings about it.

During this section, most of the metaphorical instantiations are used to sort “positive” and “negative” thinking into clearly delineated categories. Here, thinking is “positive,” and “feeling” is only positive if it happens as the result of
“positive” thinking. Starting on line 337, R says that you can't “control your feelings” but that you can “choose to think differently... about something, and the feelings will follow.” The verb “follow” does three things in this context. First, it revives the JOURNEY metaphor. Second, it reifies both thinking and feeling as PEOPLE MOVING ALONG A PATH. And third, it creates the sense that feelings are subordinate to thoughts, instantiating the “positive/negative” dichotomy. Line 349 continues on this point: “if you sort of think through something.. it may result in different feelings about it.” The use of “through” further cements the re-deployment of the JOURNEY metaphor.

Extract 7.
397. I can think of problems as challenges and not as threats.
398. Um,
399. and that's more for people who kind of tend to go through life with sort of a score card... about who won or who lost a particular round,
400. rather than focusing on what you've learned about a situation,

R provides us with another complex metaphorical instantiation in Extract 7, starting on line 397. “I can think of problems as challenges and not as threats.” The metaphorical mapping here is evident. PROBLEMS ARE CHALLENGES and PROBLEMS ARE (NOT) THREATS. She continues on line 399, saying “that's more for people who kind of tend to go through life with sort of a score card...about who won or lost a particular round, rather than focusing on what you've learned about a situation.” Again we have the JOURNEY metaphor, though this time it is paired up with two other metaphors. “Score card,” “won or lost” a “round” are boxing metaphors. LIFE IS A BOXING MATCH, which could be elaborated further to include the thoughts versus emotions dichotomy. Boxing
is a brutally physical sport which may be considered quite savage, meaning based on animal instincts as opposed to rational thought. If you're not “focusing on what you've learned,” again an UNDERSTANDING IS SEEING VICE VERSA metaphor, where “learned” is a clear indication of thinking, then you're living life by the basest instincts.

Extract 8.
410. .. a .. little list of sort of positive self statements that you can use to battle your negative self talk,
411. and um,
412. I don't know --
413. it --
414. you know,
415. you did sort of score kind of high on that negative scale,

An interesting contradiction to this metaphor, however, occurs in Extract 8, on line 410, where R says “positive self statements that you can use to battle your negative self talk.” Boxers clearly battle each other, yet this was obviously the non-preferred way to live. Perhaps NEGATIVE SELF TALK IS AN OPPONENT IN BATTLE, and POSITIVE SELF STATEMENTS ARE WEAPONS TO USE IN BATTLE. On page 4, the line “keeping the conflict alive” gives a sort of personification to “conflict,” which makes the BOXING metaphor a very clever instantiation. Concerning the contradictory language, the following paragraph on page 4 points to the possibility that the conflicting terms are not a mistake by R, but an interpretation of the literature. It is mentioned that “positive self-talk” is a method to combat negative thinking. They are unrelated topics, but their rhetorical effects are similar in that they evoke a WAR/BATTLE metaphor. One is preferred, and the other is not.
4.5 Defining the Problem

Defining the problem and setting realistic goals is the second step in the ADAPT literature (Nezu, Nezu, & D’Zurilla 2006). This section is found on page 5. We see the main idea of this section is based upon “[s]eeking available facts about a problem,” and how it will “help you choose an appropriate solution later in the problem solving process” (Nezu, Nezu, & D’Zurilla 2006: 5). Here, we again see the word “realistic,” which is asking the reader to imagine a hypothetical existence and understand it as if it were real.

Extract 9.

554. R: and are you thinking you still do wanna … talk through the assisted suicide issue,
555. or is there other things?
556. C: oh yeah.
557. R: yeah.
558. C: you know,
559. it’s actually the one that’s weighing the most heavily,
560. and that I just can’t --
561. I mean honestly most of the time I can sit down and do my plus minus lists and figure out what would be the best way to go,
562. cause like,
563. you know,
564. like we all know nothing--
565. there are no right answers
566. R: yeah
567. C: @ but it’s a matter of this one,
568. it’s like --
569. there’s just --
570. it’s so multi-factorial,
571. I just can’t get a grip on it.
572. if I --
573. if --
574. if --
575. I mean I know it’s legal if I help him through it,
576. cause this is his want --
577. this is what he wants.
578. he keeps asking about it.
579. I set up the appointment.
580. I keep thinking in my mind,
581. well maybe he’ll just go before,
582. this whole thing will resolve itself.
583. Avoidance.
584. R: well...
Starting on line 554, we see another major shift in the discourse. C becomes the primary speaker, and the subject of assisted suicide becomes the overt main topic. It has always been the main topic, but until this moment, the issue has been skirted around. Obviously, this is the main concern of C because her father wants her to help him kill himself. Up to this point, words like “challenges,” “situations,” and “problems” have been used in a somewhat general way by R. Now, we get a large chunk of discourse expressing emotionally charged language. This happens despite R’s earlier explanation of the ADAPT methodologies which promote rationality as the preferred process over negative emotion. On 559, C says “it's actually the one that's weighing the most heavily,” with “it” being the topic of assisted suicide. Based on the context we can say that assisted suicide is the source of sadness or stress on C. We can then say that SADNESS IS A HEAVY OBJECT, or SADNESS IS DOWN, since we know that when something is heavy, gravity is pulling it down towards the ground. This also relates to the VERTICALITY schema of “positive” and “negative” in that BAD IS DOWN and GOOD IS UP.
The next 30 lines return us to the JOURNEY and “happy place” metaphors, though this time, C explains that the advice given earlier, about instantly arriving at the happy place, does not work for her. On line 561, she says “most of the time I can sit down and do my plus/minus lists and figure out what would be the best way to go.” Line 571, however, shows that this is not one of those easy situations: “I just can't get a grip on it.” This would be an linguistic example of CONTROL IS HOLDING SOMETHING, such as a person who tries to “handle” or “take hold” of a difficult situation, where the situation is an actual object that needs to be restrained. In lines 586-587, she says “down the road, how am I gonna feel?”, and in lines 592-593, she says “am I going to all of a sudden look back and think, what did I do?” It seems she has imagined being at R’s “happy place,” but now she worries about “looking back” from the future, or from “down the road,” and thinking she made a mistake. I interpret this as meaning she feels she needs to understand each “step” on her journey to the end of this problem. If she immediately arrives at the end of the problem, she might question whether or not the path to the solution was the best one.

4.6 Roles

On line 772, R deploys a new linguistic metaphor which will be used a few more times throughout the discourse. She says “...and you know we've been talking about your.. role in this.” This shifts the conversation away from the father's troubles and places C back in the forefront. The idea of “role” is mentioned again on line 821: “...are you most uncomfortable with the role you'd
have to play in this.” This seems reminiscent of Shakespeare's “All the world's a stage,” a masterful metaphor that still shows up in everyday language.

Extract 10.
837. C: I guess the way they provide the medication is in pill form, um,
838. so you have to take these 100 Seconal capsules,
839. and take it out,
840. and I guess the way it was described,
841. it's this tightly packed in there,
842. so you have to take a toothpick,
843. and get it all out,
844. and then you mix it up,
845. and then you hand it to the person,
846. .. so this .. this visual,
847. I mean I --
848. I tried to visualize myself doing it,
849. sitting at a table,
850. taking apart.
851. I'm even .. I'm even --
852. I'm doing the anxiety thing now.
853. R: yeah .. yeah.
854. C: It's like taking it all out,
855. and ... and presenting it to him,
856. it's like,
857. you know,
858. I .. I --
859. I mean his dying part,
860. it's not --
861. I accept that that's what he wants.
862. I understand his quality of life issues.
863. I myself would not want to live... the way that he's doing now.
864. R: yeah.
865. C: honestly,
866. at this point --
867. R: yeah.
868. C: but it's my role in it,
869. it's that I .. I --
870. and it's like I get to this point,
871. and I can't deal with it,
872. C begins to explain her “role,” and again explains herself from the standpoint that she is following the ADAPT methodologies mentioned earlier.

Lines 841-850 are C explaining in detail the method of giving drugs to a person
who is trying to end their life. She is very vivid and literal, and on line 853 says, “I tried to visualize myself doing it,” from which she continues to describe her “visualizing” the assisted suicide of her father. Again, we see that the visualization technique is not effective for her. Her repetition of the word “visualize” used with the word “tried” is to show R the same thing.

Extract 11.
904. R: if there was somebody else who could take him to the physician,
905. empty out with the toothpick all of the little Seconal tablets,
906. .. would you --
907. C: would I --
908. R: would it be OK with you that he was doing this?
909. C: yes.
910. R: It would?
911. C: yes.
912. R: OK.
913. C: yeah,
914. honestly I just --
915. I ... I just feel like an accomplice.
916. R: OK.
917. C: even though I know it's legal,
918. but it's like --
919. R: yeah.
920. C: it --
921. I --
922. I'm driving the getaway car type X
923. R: yeah,
924. well,
925. and that's,
926. you know,
927. an important piece of defining this problem,
928. it's not so much him using this law and ending his life,
929. it's your role in it,
930. it sounds like,
931. that's a problem.
932. C: It does sound like that,
933. doesn't it?
934. R: yeah it does.

The “role” metaphor is continued on line 877, where C refers to her father playing “his dying part,” saying that she accepts the fact that he wants to die because he is so miserable, but again restates, on line 886, “but it's my role in it.”
Lines 888-889: “and it's like I get to this point, and I can't deal with it.” Further definition of how she feels about her “role” appears in a very interesting metaphor on line 922: “I just feel like an accomplice,” and again on line 929: “I'm driving the getaway car type X.” She has extended the “role” metaphor to what seems to me to be a bank heist metaphor, something similar to what one might see in a movie. The use of the metaphor “accomplice” transforms into a getaway driver scenario, because, I believe, “role” has become metonymic for “role I play.” And if the verb play is still situated in the mind of the speaker, it would make sense that a movie scenario might be quickly accessed.

Extract 12.
1520. C: the things I can't get through .. the visualization of --
1521. R: yeah,
1522. but then thinking through,
1523. OK .. if you get to that point,
1524. what do you do,
1525. you know,
1526. but it is you're balancing his hope,
1527. and his knowledge,
1528. that you're proceeding forward,
1529. and you're making the appointments,
1530. and you're kinda moving along toward this,
1531. you feel like he needs to feel like that's happening,

Final thoughts about C's visualization are illustrated in Extract 12. She “can't get through” certain ideas surrounding her dilemma, and the “visualization” of the troubling scene where she would be the one killing her father is too much for her to imagine. R continues to promote the JOURNEY with terms like “proceeding forward,” “moving along towards this,” and “happening,” though here they are used to express the hospice patient's wants and needs. C is negotiating her role in this situation. She is, to use my own idiomatic phrase, stuck between
a rock and a hard place. This idea is portrayed by R on line 1526, when she says “you're balancing his hope, and his knowledge.” The concept of balance is somewhat different than the many “positive” and “negative” metaphors we have seen throughout the discourse. C is stuck in the “balance,” and this idea may be further understood as the “snapshot” metaphor from section 3.1. “Balance” is a static term, and “knowledge” and “hope,” or “rational” and “emotion,” are hung from the hands of C much like Lady Liberty holds her scales. The JOURNEY metaphor has effectively stalled, because not only can C not instantaneously travel to the “happy place,” she doesn’t know what her “happy place” is.

Furthermore, the “happy place” might only be a concept in the mind of R, based on her understanding of the ADAPT literature, which has no substantial basis in the reality of C’s current situation. ADAPT is designed to generalize peoples’ issues as hospice caregivers, but as has been stated numerous times, every person is in a unique situation which cannot simply be generalized. The “happy place” is an idealistic imagery coming from a person who, as far as we know, has never been in the situation that C is in. R is invoking a metaphor that may have absolutely no experiential ties to C, and while her intentions are very likely good, R’s inability to frame the obvious facts about C’s situation with her father creates a chasm between the speakers’ mutual attempt at understanding. The “happy place” is that chasm.

4.7 Agreement

Extract 13.
1669. R: yeah,
1670. well this is a big one.
1671. C: whatever I can --
1672. R: this is a really really big dilemma.
1673. C: yep,
1674. I think so.
1675. R: you've got --
1676. like I say I don't think it gets much bigger than this,
1677. so um --
1678. C: it's a permanent one,
1679. I mean,
1680. of most of the things you can change,
1681. or --
1682. that --
1683. this --
1684. this isn't one
1685. R: right .. right .. right

Examination of the remaining discourse will find mostly literal language. I believe this is because the two speakers have expressed and defined their situations to one another, and each have come to understand the position one another is in. The majority of the metaphors that continue to occur are PATH/JOURNEY metaphors in the form of phrases like "go through this," “take some steps," at that point," etc. These metaphors seem to represent a negotiated attitude by both speakers. “Steps” are good, and “at that point” is a realistic ending for the situation. However, both begin to think in the present as opposed to imagining some place in the future. Their agreement on their common goal can be seen in the last several lines, illustrated in Extract 13. R says, on line 1670 “well this is a big one,” and on 1672: “this is a really really big dilemma,” and on 1676: “I don't think it gets much bigger than this.” C replies on lines 1678: “it's a permanent one,” and on 1680: “of most of the things you can change,” and finally on 1684: “this isn't one.” R concludes with total agreement: “right.. right.. right...” This final chunk of discourse makes obvious that neither
speaker knows how to get past the enormity of the situation with which C is facing. Their conversation concludes with the agreement that assisting someone in suicide, even if it's legal, poses an extremely difficult dilemma. Fortunately, these speaker's have three more meetings to continue their negotiations and hopefully find a method that works for both; for R to find the best way to frame the concepts of the literature she is teaching, and for C to then understand the best path to take towards her finding the “happy place.”
CHAPTER 5

DISCUSSION

This paper has shown that people do use and understand metaphorical instantiations with ease in conversation situations. This is in line with much of the literature that has been written about both conceptual metaphor processing and metaphor use in discourse. I have also shown that while these metaphors are easily processed, they are not always the preferred metaphorical instantiation. Sometimes, speakers and hearers do not have the same standpoint or opinion about a particular topic, thus certain metaphors will not correspond to an ideal meaning. We have seen how C does not recognize the same value in the JOURNEY metaphor that R verbalizes, and this misunderstanding ultimately leads to difficulties in R portraying her “happy place” as the ideal conclusion to the difficult situation which C is in.

We also saw other metaphorical instantiations which have the potential to cause difficulties in meaning-making. For instance, we saw how R created a metaphor about going through life with a score card, inciting a BOXING metaphor, and explaining that this is the wrong way to life. However, corresponding to the next section in the ADAPT literature, she explains how on
must “battle” their own negativity. While we don't see a negative response from C concerning this contradiction, we do see that such contradictions of metaphorical deployment have the potential to be problematic.

Agreement between speakers is ultimately the concern in communicative events. In this particular discourse, we see that as the metaphorical language subsides, such agreement becomes easier. This is not to say that metaphors are the main deterrent between these speakers, but it goes to show that if speakers don't interpret such metaphorical instances in agreement, it may be best to abandon those metaphors. The “happy place” was one such metaphor that failed to exact R’s idea. ROLE metaphors, however, appear to be successful ways in which both speakers could talk about a situation. This type of negotiation shows that metaphorical instantiations can in fact be very productive in meaning-making. Communication ultimately depends on the contextual understanding of all participants involved in the discourse event.

It would have been very beneficial to this particular analysis if I could have observed all of the communicative events that transpired between these two speakers. I would be very curious to see if any of these metaphors are revisited, or if perhaps they are modified to create more concert between how each understands them. As well, it would be very interesting to see what kinds of new metaphors are deployed and how they may interact with the previously used metaphors. Does the overall discourse, all of the meetings between the two
speakers, ultimately lead C to the “happy place,” and would she know it if she got there? It all depends on what that means to her.
APPENDIX

TRANSCRIPTS
**Transcription Key**

<table>
<thead>
<tr>
<th>Description</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>Untimed Long Pauses</td>
<td>…</td>
</tr>
<tr>
<td>Short Pauses</td>
<td>..</td>
</tr>
<tr>
<td>Truncated Word</td>
<td>-</td>
</tr>
<tr>
<td>Truncated Intonation Unit</td>
<td>--</td>
</tr>
<tr>
<td>Overlapping Speech</td>
<td>[ ]</td>
</tr>
<tr>
<td>Reported Speech</td>
<td>&lt;VOX&gt;</td>
</tr>
<tr>
<td>Undecipherable Word(s)</td>
<td>&lt;X&gt;</td>
</tr>
<tr>
<td>External Noises</td>
<td>{ }</td>
</tr>
</tbody>
</table>
R: I'm with,
2. um,
3. S one fifty two today,
4. it's November twenty fifth,
5. .. um,
6. the day before thanksgiving two thousand nine,
7. .. and we were --
8. she's finished the scales,
9. and we were just about to talk about attitudes and defining problems.
10. So .. Susan,
11. um,
12. last week I had you .. fill out,
13. when I was at your house,
14. the --
15. a blue sheet that,
16. ... um,
17. asked you .. about twenty questions,
18. ah- it wa-
19. it was .. it was called the problem solving inventory,
20. and the idea of that is to get .. at your,
21. sorta,
22. attitudes about problem solving,
23. and .. to .. measure your own style .. a little bit.
24. so um,
25. you filled that out for me,
26. and I,
27. .. uh,
28. put those numbers into our data base,
29. and um,
30. the .. the wonder of excel spreadsheet computing,
31. C: [@]
32. R: [um]
33. popped out five different .. scores for you on five different measures,
34. and the- the- the- --
35. uh,
36. attitude measures are .. how,
37. .. um,
38. positive or negative you feel .. about your own problem solving skills.
39. and then the style scores are how rational you are,
40. or how impulsive,
or whether you have an avoidance style.

So .. um,

based on that .. crazy one little questionnaire,

what popped out was that,

um,

you ah --

it was kinda interesting.

your score for how positive and self confident you feel about your own problem solving skills,

.. that score was exactly identical to how negative

[you feel about your own problem solving skills]

C: [@]

R: um,

which is a little bit unusual,

but of course this is .. one,

you know,

snap shot,

.. [one questionnaire]

C: [uh huh]

R: Um,

an- an- --

but both --

and both were sort of mid-range high which is interesting.

C: [@]

R: [ so um.]

I'm guessing that maybe what that means is that there's certain types of problems

.. that you feel very optimistic about your own ability .. to solve,

C: um hmm

R: um,

and there are other kinds of problems

... not so much.

C: ... do you think it's because of the issue at hand that I- I kind of isolated this,

uh --

dad --

desire to implement the initiative one thousand?

R: yeah,

you may have been kinda thinking about that,

where you really do feel in a quandary.

C: out of my [range of comfort]

R: [yeah yeah]

C: the--

you know finding him a home which was last week,
or the previous week's problem

R: [yeah .. which you did very successfully]

C: [X]

R: yeah .. yeah,

well I think you may be exactly right,

and those questions don't,

.. um,

allow you to .. be specific,

they want you to generalize,

and that's very hard,

because you do think of --

<VOX well gee,

you know,

this went well,

but I'm not so good at this kind of thing VOX>.

as for your style,

you .. you scored pretty high on the,

um,

rational style scale,

which means,

um,

.. you do ah- -

you know,

try to .. think through facts and gather information,

and um,

.. kind of proceed carefully based on .. the facts of the situation.

C: being a nurse.

R: being a nurse,

yeah .. yeah.

and- and then that kind of matches up with,

um,

a pretty low score in terms of being an impulsive person,

.. um,

... that you're not one to sort of ah .. leap before you look.

um,

so those two,

you know,

kind of are appropriately symmetric.

and then you were fairly low --

little low on the,

um,

avoidance ... ah .. scale.

you're not one to pull .. the blankets up over your head and pretend
something .. doesn’t exist.

C: the ostrich phenomenon.

R: the ostrich phenomenon, yeah.

Um, so those are how your little, um, scales, uh, played out.

I mean it is kinda like reading your horoscopes I think, you know, you kinda go, <VOX oh yeah that’s me VOX> @ but um, it’s kind of an interesting starting place particularly, um, … for somebody who scores, uh, really low on some of the -- you know, what we.. perceive to be, um, good problem solving attitudes and styles, you know, it can show you, well ah that’s where you really need to focus on. but you know you .. you .. kinda came, um, out .. like I say, pretty high rational and pretty high positive, and then you had that kind of, um, .. inexplicable high negative @ though maybe not so inexplicable, cause you do have a situation where you’re not sure you can … kind of think your way out of, … so anyway that is, um, what that blue sheet showed us. so then, you know, along those lines, um,
chapter four in our little book,
you know the book that I have --

chapter four which starts on page twenty-seven.
and it talks about why all those things --
these things are important,

and what you can do to kind of beef up and sort of take,

you know,

problem solving attitude vitamins.

Um,
.. and the first thing that they talk about on page twenty-seven is,
why do you need to have a positive attitude,
and uh,
you know,
.. life is filled with problems but--
you know,
so what's the big deal,
and the big deal is that --
.. and this little book,

the little yellow book that I've given you,
is sort of the.. the lay person's companion to a big fat book on
problem solving research,
and it's apparently pretty well documented that,
.. um,
if you have a positive attitude about a- a realistically optimistic,

I should say,
attitude about meeting life's challenges,
you're probably going to be better .. at meeting life's challenges,
just by adopting a more positive orientation.

and one of the first things that this methodology asks us to .. take
through or to suggest to you,

this is --
now we're on page twenty-eight --
is um,
a little visualization ... idea.
and .. most people,
and probably nurses .. would be right in there,
have learned about,

you know,
the power of kind of visualizing a --
you know,
to be sort of cliched .. a happy place.
you know,

um,

peaceful times and,

you know,

it's a big part of

um .. uh- --

pain management,

um,

whether you're in .. in labor,

or post op,

or you know,

chronic pain,

.. this is actually,

um,

visualizing a time goi- --

kinda of daydreaming into the future to visualize when you have

met a challenge,

when you have solved a problem (7:37)--> (16:03)

R: well um,

we were talking about,

uh,

... visualizing your successful .. tackling of a problem and solving it.

so this .. little step of visualizing asks you to not try and think about

the steps that you had to take to get somewhere to solve a problem,

.. but to actually just go to that time in the future .. when the

problem is solved to your satisfaction.

... and to kind of think about

C: the happy place

R: the happy place right,

and you know um,

.. that--

who was there,

what it felt like,

what were sort of the elements of .. of that,

and .. um,

to try and imagine all of the positive things that came from solving

that problem.

and like I say,

it does ask you to not think about how you got there,

... but to just think about being there.

... and I think the idea is that --

um,

you know,

to try that on and kind of experience success actually kind of helps
you open up kind of creative pathways to solving your problem,
251. because if you're truly visualizing what it's going to feel like to have
252. solved that problem,
253. you're helping to kind of define ... in a subtle way how to get there,
254. you know,
255. um,
256. and .. it also increases your uh positive attitude about it,
257. because you think,
258. <VOX OK I can get there VOX>.
259. so I'm not sure,
260. um,
261. if you,
262. uh,
263. are still thinking --
264. it sounds like you are still thinking that you'd like to talk about --
265. kinda work through your dads,
266. .. um,
267. .. desire to use the death with dignity .. law.
268. and so this would ask you to kind of go to the future when you know
269. that challenge to you .. is solved.
270. and I'm not sure --
271. huh .. that's kinda a tricky one isn't it?
272. I think .. about
273. C: it is,
274. and I've read part of the (X) thing,

275. R: oh good.
276. C: they try to walk you through these exercises,
277. and --
278. .. so I tried to do that,
279. and it's like I don't know how to get there from here.
280. R: yeah.
281. C: every- --
282. .. it's like how do I get to the place .. that I've resolved something I
283. haven't
284. [resolved yet and it's done]
285. R: [uh hmm]
286. C: I mean I know .. I know the ultimate end is dad won't be around,
287. and I'll have all the good memories of him,
288. cause you know we always bury the bad ones.
289. R: well,
290. and maybe that's it,
291. [. maybe that's the happy place you know is that]
C: [that that and]
R: [you know um uh you know.. it's over]
C: [yeah]
R: um,
so maybe that is it,
and I think that’s- that what you just said,
<VOX I don't know how I got there VOX>,
R: um,
is uh,
part of why they don’t want you to think about how you get there,
prodigious to say,
you know,
.. if dad's gonna die,
.. um,
you know,
that would be the point of the future.. where this dilemma was solved,
R: yeah.
And .. then
main topic under attitude is the healthy thinking rules that start at page --
they really start on page thirty-one,
and there’s six of them,
and um,
yeah,
they're just kind of things to keep in mind as you
especially if you start to kind of get bogged down a little bit in,
.. and how you feel about a situation is based on what you think about a situation,
and um,
that’s a little sort of .. circular in some ways,
but .. um,
the point is if you,

um,
can choose to interpret or think about situations differently it actually will cause you to feel different.

I mean sometimes you can’t con- --
really kind of control your feelings,
but you can,

um,
choose to think differently .. about something,
and the feelings will follow.
And .. um,

... there --
one of the sort of sub-points here is,
you know,
the healthy rational thinking rules means that you focus on facts and not make assumptions that may in themselves be based on feelings.

um,
but that if you sort of think through something .. it may result in different feelings about it.

I don’t know if that makes any sense to you,
but that’s on um page thirty-one,
and maybe that’s something to come back to later.

rule number two is just a reminder nothing is one-hundred percent perfect.

problems are normal part of life,
and you can’t control the whole world .. no matter how hard you try.
I think nurses pretty much know that one.
... you kind of live in that realm.
Um,
all humans make mistakes is rule number three,
even me,
.. and um,
.. you know,
that may be one for you to .. adopt a little bit as you kinda struggle through this emotional issue with your dad.

Um,
rule number four,
every minute I spend thinking negative thoughts actually takes away from the pleasure of focusing on positive aspects of my life,
you know,
most of us know that to be true,
you know,
if you,
.. uh
.. can .. focus on the good parts it will,
..uh,
... make your life a lot easier.
rule number five,

it takes two to have a bad relationship or conflict,
also known as the thirty percent rule.

this is more relevant for people that are dealing on --
dealing with,

.. you know,

very tough
difficult relationships with their loved ones,
it's just a reminder that it's not --
you don't need to take all the blame,

um,

and the other person is probably not totally to blame either,
sort of takes two to tango,

and to recognize your own willingness to keep the conflict going,

.. um,

rule number six,

forget winning,

learning lasts longer.

I can think of problems as challenges and not as threats.

Um,

and that's more for people who kind of tend to go through life with
sort of a score card... about who won or who lost a particular round,
rather than focusing on what you've learned about a situation,

you know,

... so .. anyway,

those are the six healthy thinking rules,
and sometimes one or two might resonate with different people,

um,

usually not all of them at the same time,

but they're just good reminders.

.. Um,

and then on page thirty-four is,

.. a .. little list of sort of positive self statements that you can use to
battle your negative self talk,

410. and um,
411. I don't know --
412. it--
413. you know,
414. you did sort of score kind of high on that negative scale,
415. and maybe if you're,
416. um--
417. ... uh--
418. e- even if the negativity is about this sort of tough situation you're in
   with your dad,
419. um,
420. and the death with dignity thing,
421. there maybe a little mantra you can create .. that will help you,
422. um,
423. kind of get through .. that.
424. Um,
425. this is just a list of them,
426. uh,
427. that people have contributed in the course of the research on this methodology.
428. and there,
429. you know,
430. obviously s- --
431. pretty,
432. uh,
433. obvious ones.
434. I can solve this problem.
435. I'm OK,
436. feeling sad is normal under these circumstances.
437. the third one there,
438. I can't direct the wind but I can adjust the sails.
439. if you're reading the book you might have read that,
440. um [that's a]
441. C: [Dolly Parton]
442. R: that's from Dolly Parton,
443. right,
444. R: [I kinda like that one, um]
445. C: [@]
446. it is,
447. she's .. she's --
448. I love the folky witticisms that come from,
449. .. um,
450. America --
451. that .. that part of America.
R: yeah,
she's a very smart lady.
I don't know if you ever seen her on TV interviewed,
shes .. shes not what I would have thought,
.. you know,
shes actually got some,
like you say,
some interesting philosophies,

C: X

R: yeah,
I mean it just doesn't go together,
shes really got quite a brain under that big hair,
you know?
C: yeah .. yeah.
R: but this one just says,
you know,
you can't control what comes at you,
.. but you can control how you react .. to it,

um,
.. just a reminder that,
you know,
that uh,
you can --
... you do,

uh,
have .. the ability to adjust how you react to things.
and anyway,
they go on and on.
and I'm not sure [what would be useful to you.]

C: [yeah]
R: but you know sometimes it is useful when you're feeling really..
down to just kind of have your own little,

um,
internal bumper sticker @

C: yeah.
R: uh,
to chant to yourself.
Um,
.. the next part about this is negative emotions,
you .. you --
learning to use those adaptively.
and it's just a reminder that,
um,
while we are,
uh,
highly evolved thinking creatures,
we have emotions for a reason,
they're --
they are,
uh,
adaptive,
and there,
um,
to help us with our survival,
and sometimes people kind of squelch down the bad feelings,
fear,
and guilt,
and anxiety,
and um,
.. anger,
and um,
this just --
uh,
even while you know we're telling you to kind of think through and,
uh,
react based on facts,
this little step involves --
if you're feeling uncomfortable about a situation,
kind of .. dissect that a little bit,
it may give you some really good information about what it is that's really bothering you about a situation.
.. and this might be one that might be useful for you,
you know,
um,
we talked just a little bit about your own .. feelings about,
you know,
if your dad was - were to use the assisted suicide,
your feelings as a nurse,
as a professional,
um,
but just,
you know,
the stress and the .. the sort of uncomfortableness,
the distressing feelings that you have around that issue,
to kind of parse those out a little bit,
and think about,
OK,
<VOX what are those things I'm feeling.. around that, VOX>
um,
and that's just a reminder that those things can be really helpful,
and to pause and think about that.
so that's kind of it for the attitude adjustment,

um,
business.

Um,
... so on to step two which starts on page forty-three,
and this is the step where we,

um,
talk about defining your challenge and setting a realistic goal,
if we can,
.. for it.

and are you thinking you still do wanna ... talk through the assisted suicide issue,
or is there other things?

C: oh yeah.
R: yeah.

C: you know,

it's actually the one that's weighing the most heavily,
and that I just can't --
I mean honestly most of the time I can sit down and do my plus minus lists and figure out what would be the best way to go,

cause like,
you know,
like we all know nothing--
there are no right answers

R:yeah

C: @ but it's a matter of this one,

it's like --
there's just --
it's so multi-factorial,
I just can't get a grip on it.

R: it sure is, yeah.

C: if I --

if --
I mean I know it's legal if I help him through it,
cause this is his want --
this is what he wants.
he keeps asking about it.
I set up the appointment.
I keep thinking in my mind,
well maybe he'll just go before,
this whole thing will resolve itself.
Avoidance.
R: well...
C: but it's like,
down the road,
how am I gonna feel?
you know,
next year,
ten years from now.
R: yeah.
C: am I going to all of a sudden look back and think,
what did I do?
I mean,
R: yeah.
C: ya know?
I'm not going to be doing it,
but I'm the one that's gonna be driving him to the doctors
appointments,
going and picking up the medicine,
R: right.
C: you know,
being--
R: yeah .. yeah --
C: yeah,
I do want to deal with this.
R: OK.
Alright.
well then,
um,
let's go through it and,
you know,
we will be doing kind of a plus and minus thing,
um,
and uh,
you know,
that's sorta part of this.
so as we define the problem,
.. um,
I'm gonna have you --
we're gonna go through a couple steps,
but the reason why we're gonna spend a lot of time just sort of
articulating what it is,
.. is um,
.. the very first quote in this chapter,
page forty-three from John Dewey,
a problem well defined is a problem half-solved.

C: [yeah yeah]
R: [and, um, ]
you know it is --
you know,
we’ve been --
I’ve been saying the assisted suicide thing,
you know,
but that’s not it.
It’s .. you know,
wh- --
we’re gonna try and sort of put into words what it is that is your challenge,
OK?
Um,
and there are five steps to defining the problem,
and they start on page forty-three,
the little bullets at the bottom,
seeking available facts,
describing the facts in clear language,
separating facts from assumptions,
setting realistic goals,
and identifying the obstacles to overcome,
and you just,
in about 90 seconds,
you whipped through a bunch of those,
.. you know,
if we started with the facts,
C: @
R: no,
it’s true,
like you said,
<VOX I know it’s legal VOX>
.. so a fact is .. we do have a law that allows this now .. in this state,
.. so your dad is legally able
.. to do this to,
.. you know,
get medicine,
take medicine and end his life,
so you’ve already --
... you know,
you started **whipping through** these,
like I say.
... what are some other facts about this?
C: ... my dad is miserable,
R: yeah.
C: ... not comfortable.
this is what he wants,
he keeps asking for it,
.. um,
... he has no quality of life as he defines it,
he --
and I mean honestly,
he .. he has a pressure sore so they're telling him to stay off of his bottom,
so that means ... technically think he can't even sit on it to play solitaire which is one of the few things that <X>
R: ohh,
so he --
C: he can't read because
R: .. cause he's on on his back or side to side in bed?
C: yeah,
he gets --
or getting up and walking around which is,
you know,
with the walker and the oxygen,
you know,
that's for a man who's been so independent,
I mean,
so independent for so long,
I mean basically until --
.. um,
honestly,
.. a couple of months ago he didn't really need much help at all,
R: yeah.
C: and .. now he's,
you know,
he's got this --
we tried the X,
that didn't work.
he's gone incontinent,
but he's mentally .. like .. so **clear**
R: yeah.
so,
.. I mean .. he- --
I mean that’s another fact,
he is .. he is .. he is competent at this point to make this decision
R: yeah .. yeah.
[ well that’s another]
C: [X]
R: that’s .. that’s a fact too,
is he needs to be competent,
I mean capable of carrying this out,
so it- --
you’ve got some time pressure,
sort of,
if he’s really gonna do it,
right?
C: .. uh huh.
R: yeah.
on the other hand you kind of jokingly said that he may not .. last that long,
C: well I mean his compe- --
I mean,
just the other day when he --
you know,
was that drug sedate him?
not remember that Debbie was there or -
or is he slipping,
I just,
I don't know,
um,
R: yeah.
C: but I mean,
and he --
that he keeps saying this stuff,
like the other day when I was getting ready to leave,
he goes <VOX are we still working on that thing ?VOX>
and I said <VOX what thing dad? VOX>
I knew what he was --
I knew what he meant,
but I wanted to hear him say it.
R: yeah.
C: and like he goes --
that --
he calls it the <XDebbie DeborahX> thing,
because they’re the two people that kind of,
750. helped him realize that --
751. he did --
752. it did --
753. something that he --
754. is available,
755. well he knew it was available,
756. .. but they've kind of been dealing with him,
757. .. and with that,
758. which is,
759. you know,
760. good,
761. uh,
762. R: um hmm.
763. C: uh,
764. but yeah,
765. it's --
766. R: .. yeah.
767. C: I think we are looking at a time factor thing.
768. R: yeah,
769. .. and you know we've been talking about your .. role in this,
770. like you need --
771. like you would need to take him to the physicians,
772. and you know,
773. get the --
774. I guess,
775. the certifications,
776. ... is that a fact?
777. ... does [it have to be you?]  
778. C: [yeah I guess it is.]
779. Um,
780. yeah,
781. uh,
782. actually,
783. well .. I can't think of anyone else,
784. because I certainly --
785. the uh --
786. don't --
787. family here,
788. people wouldn't do it,
789. the hospice people wouldn't do it.
790. I'm the only family member here,
791. ... my sisters outta town and,
792. .. you really --
793. you know there --
at ninety five don't have any close friends to take you.

R: yeah .. yeah.

C: so yeah,

I am --

I am the person --

I am the --

.. I'm the one.

R: yeah.

C: ... so I am --

I am the daughter.

I'm the close- --

I'm the closest physically,

um,

I am --

... I have been the caretaker,

basically,

.. um,

.. and I’m overseeing everything,

I guess that’s what the caretaker does.

R: yeah.

C: so.

R: so you would be --

and let me ask you,

... are most uncomfortable with the role you’d have to play in this,

or the fact --

or .. or .. or are you most uncomfortable with having your dad actually do this?

if --

in which,

I guess,

to say it another way,

if you didn't have to be involved how would you feel?

C: ... much better .. honestly,

you know,

it's like he's --

he's asking me to do all these things,

R: um hmm.

C: .. and --

but he cant really do it himself,

other than he has to be able to take the medication and swallow it,

R: right

C: so --

.. but .. in essence,

I guess the way they provide the medication is in pill form,
um,
so you have to take these 100 Seconal capsules,
and take it out,
and I guess the way it was described,
it's this tightly packed in there,
so you have to take a toothpick,
and get it all out,
and then you mix it up,
and then you hand it to the person,
.. so this .. this visual,
I mean I --
I tried to visualize myself doing it,
sitting at a table,
taking apart.
look at me,
I'm even .. I'm even --
I'm doing the anxiety thing now.
R: yeah .. yeah.
C: it's like taking it all out,
and ... and presenting it to him,
it's like,
you know,
I .. I --
maybe I'm doing the nursing thing,
where it's like pass out the pill,
and you do the X check,
@
and when the pill --
but you kno,.
R: it's the same result you're gonna get
C: it's OK,
yeah,
and I mean --
I mean his dying part,
it's not --
I accept that that's what he wants.
I understand his quality of life issues.
I myself would not want to live... the way that he's doing now.
R: yeah.
C: honestly,
 at this point --
R: yeah.
C: but it's my role in it,
it's that I .. I --
and it's like I get to this point,
and I can't deal with it,
it's like I can't --
R: yeah.
C: I can't get the facts straight,
I can't make myself divorce the emotions from this whole thing.
R: yeah,
[ but this..]
C: [it's like] dad why didn't you do it before ,@
why did I have to make the --
R: yeah.
C: why do I have to be the good daughter to do all of it,
you know,
type thing,
ah,
craziness.
cause I didn't just --
it is,
and so I have to deal with it,
but,
R: but if you knew --
let's say he had a third daughter who lived in Issaquwa who was OK
with this,
if there was somebody else who could take him to the physician,
empty out with the toothpick all of the little Seconal tablets,
.. would you --
C: would I --
R: would it be OK with you that he was doing this?
C: yes.
R: it would?
C: yes.
R: OK.
C: yeah,
honestly I just --
I ... I just feel like an accomplice.
R: OK.
C: even though I know it's legal,
but it's like --
R: yeah.
C: it --
I --
I'm driving the getaway car type X
R: yeah,
well,
924. and that’s,  
925. you know,  
926. an important piece of defining this problem,  
927. it’s not so much him using this law and ending his life,  
928. it’s your role in it,  
929. it sounds like,  
930. that’s a problem.  
931. C: it does sound like that,  
932. doesn’t it?  
933. R: yeah it does.  
934. C: ... and .. and the --  
935. the interesting part is --  
936. is that I believe in this,  
937. I don’t believe that someone should have to live past their point of ..  
938. being .. comfortable.  
939. I mean the man’s miserable,  
940. just know my dad,  
941. oh my god,  
942. and how he functions  
943. .. and how he’s --  
944. I mean this has been X that he,  
945. you know,  
946. even got to this point,  
947. you know,  
948. to feel useless,  
949. and you know,  
950. uncomfortable,  
951. and can’t --  
952. I X understand it philosophically,  
953. it’s just --  
954. and I’m not following through on my basic beliefs,  
955. which it’s --  
956. R: well I’m not sure that’s true.  
957. I mean you’re saying,  
958. you know,  
959. you understand how he would feel that way,  
960. but I do think there --  
961. and .. and how he would want to do this,  
962. and you do respect somebody’s desire to do this,  
963. but I do think those are separate issues that you take a role in it.  
964. C: .. yeah you said that last time,  
965. and then I lost that point somewhere between last week and this week. @  
966. R: yeah,
um,
does he know,
have you had this conversation about,
well I'm still getting at sorta facts that,
you know,
is it a fact that he knows how uncomfortable you are with --
C: no.
R: you being --
C: driving the getaway car as you put it.
C: @
R: I think it's a pretty good analogy @
C: @ no,
he --
yeah,
he hasn't had this conversation,
cause it it's like taking away his hope and --
R: yeah.
C: and I have the appointment --
we have the appointment on the eighth with the first doctor,
and I keep putting off the --
making the second appointment even though I have the name of
the person,
blah blah blah,
and it's like I got the --
OK,
I'll .. I'll call this morning and then it'll be done,
cause you can always cancel,

R: yeah.
C: but it's like I .. I still .. haven't done that second one.
R: uh huh.
C: so,
.. no,
he doesn't know,
... because again it's like
... it's his hope,
I mean he keeps,
you know,
he keeps wanting to --
he just wants it to be over.
R: yeah.
C: .. and honestly so do I.
I don't wanna have to go through all this,
because it .. it-- --
R: yeah.
C: emotionally, physically ... the whole thing,
spiritually I think it's draining.
R: um hmm um hmm,
C: ... avoidance.
R: well ... yeah ..
but this is a big one,
.. it doesn't get much bigger than this,
.. right?
C: life and death is pretty serious isn't it?
R: yeah .. Yeah .. yeah.
but you did make that appointment for the eighth,
so that's the next step in this process?
is there anything else that needs to happen before you meet with
that first doctor?
C: .. no,
.. um,
there's --
make --
you just have to have an appointment with the second one,
and you .. you try to get them as close,
because this --
then there's the waiting period of eighteen days,
or something between them,
then getting .. getting the medication,
.. merry Christmas dad @
R: oh gosh,
yeah,
oh my,
a merry Christmas Susan ..
C: yeah, so ...
[I mean]
R: and what does your [sister ] know about this?
C: um,
you know,
Barb. and I e-mail more than we talk over the phone,
R: um hmm
C: and I told her,
you know,
completely --
she understands,
she said,
what was her word?
uh she said <VOX I .. I support you in whatever you do,
and whatever dad wants VOX>
and thank me --
and she thanks me every time she writes.
Yeah,
but --
and --
but she says <VOX I understand VOX>
she goes <VOX I'm not .. I'm not comfortable with it either VOX>
did I define that any further?
No.
R: um hm,
will she be here for the eighth's appointment,
she's coming next weekend?
C: no --
no.
R: she was just here for the weekend?
C: she's coming --
she'll come in Saturday and then leave Monday morning,
so I mean,
she obviously has to work,
um,
R: yeah.
C: she's --
ripe old age of seventy two pushing seventy three,
she has to work,
R: oh my gosh,
wow.
C: with declining,
yeah,
with declining health problems,
and um,
a partner whose --
um,
has cancer as well,
so I mean,
it's kind of like Barb has got a full plate
R: oh yeah.
C: honestly,
shes got a full full full plate.
R: yeah.
C: so.
R: what would you --
what do you think,
um,
she would say if you said <VOX I am having such a hard time with this,
I need yo- --
you know if this is gonna happen,
I'll need you to take some of the steps with him VOX>
what would she say?
C: X
R: OK, we [kinda jumped ahead there .. or, part of the ... maybe]
[um, I think that my sister ... yeah]
<X her X> you know,
kinda precludes any of her actual assistance in that matter,
yeah.
because she honestly can't be here,
I mean,
the fact that occasionally she has to --
actually embarrassed all the time,
and .. and
R: um hmm.
she does have to ask for,
you know,
the well goes dry,
and I mean honestly,
yeah.
literally the well goes dry @
yeah.
but the .. the --
you know,
she needs money for,
you know,
emergencies.
it's like if she has to ask it,
she's mortified,
it's traumatic for her.
then she came here paying it back,
but it's like --
and it's like you don't have to,
it's a huge whole other issue.
um hmm.
that --
so um,
would she do it?

oh yeah,
in a heart beat I think if I asked her,
but I can't quite feel comfortable,
and,
you know?

R: OK,
yeah ... yeah.
C: X a guy and his --
his uh --
another piece of pie type thing.

R: right .. right --
yeah.
and --
the --
Well is nobody else --
it's just you two daughters?

C: yup,
that's it.
she has --
he has,
um,
a niece and nephew back in Alabama so --
but that's --
you know,
dads been a very independent soul,
and our family's kinda small.

R: um hmm.
C: um,
the core five of us.

and twenty years ago when Barb lost her husband in a plane crash,
like three months after mom passed away from the <X cancer X>

so um,
at --

R: wow.
C: we lost two-fifths of the family,
R: oh my.
C: within in a period of a couple months ..
R: wow.
C: it feels really --
I forgot about this part,
but when mom was ill,
she was ill for about thirteen months with the ovarian cancer,
I was working as a traveling nurse, so I just basically changed my assignments to wherever, um, she was, like I worked in the Portland Seattle area so I could be closer, and eventually just moved to the long beach X last month.

R: hmm.
C: down to, you know, help with her, and Barb has always felt guilt about that in regards to the fact that I gave up, basically, my life, as she says, to .. you know help with mom and dad.

R: ah yeah, one of those situations.
C: so it was, you know, educational, you know, process,

R: yeah.
C: <X> for him,

R: so --

R: hmm
C: but she felt really bad that I've had to do, you know, this with dad.

R: yeah.
C: you know I guess,

R: I don't think I could ask her, emotionally she wouldn't survive.

R: yeah yeah.
C: <X>

R: well what --

R: um,

R: you said that uh --

R: the folks from,
compassionate care?
C: Indiana
R: um.
C: oh com- --
yeah.
R: wha- --
C: compassionate care.
R: <X compassion and care X>,
they came and met with you and your dad?
C: they did,
yeah,
the --
uh.
R: well what --
what did they offer?
C: um,
I think they walk you through the steps,
I don't think they take yo- --
take him,
I don't think they offer that service,
I think .. I think that’s something that they have to kinda stay
divorced from.
R: hmm, so they gave you [information]
C: [I think ]
information,
um,
helped us with the physician,
they'd prefer that if you had your own,
but dads physician at the time,
uh or .. or dads physician does not participate in this at all so,
dad not having been,
you know,
connected to the medical world much before all this,
R: yeah he was [too healthy]
C: [he didn’t have anyone so they]
yeah,
I know honestly,
so he --
they’ve provided with some referrals and --
and a --
a sup- --
support,
I mean he's called and left a message on dads phone in which I --
another avoidance,
I just --
I can’t --
I haven’t called him back cause he said,
<VOX <X Debbie X> VOX>
you know,
<VOX where are you in the process? VOX>
um .. um so --
R: hmm.
C: um --
then they want to be there during the .. the whole --
um process of .. of taking a pill as a part of <X>
you .. you make sure they ask that’s OK
which of course it --
you know,
make sure to provide support.
R: yeah.
C: so --
but they --
you know,
I think they have to not be involved at all,
of it which is only,
you know,
fair.
R: yeah,
C: this is such a controversial thing.
R: yeah.
C: I mean it’s one of those things that they suggested that we not even
because it is so controversial,
and it raises a lot of X,
including that one hospice nurse that kinda set off this whole chain
of my night,
at least thinking of everything,
when she said,
<VOX now you know that’s suicide VOX>
R: right .. right,
you told me that,
yeah ..
C: X
(phone ringing)
R: [let me turn that other phone off]
C: [ so, um]
R: um --
yeah --
well I was just wondering if --
you know what the limits of their --
{please wait-phone service}
you back Susan?
C: yeah I am.
R: OK --
we had a little line adjustment there.
Um --
yeah .. I was just curious what the --
the limits of their involvement actually were
C: um hmm.
R: um --
but it sounds like information,
they have doctors names,
and --
um,
it's interesting they're calling though,
to see where you are,
I guess to just know if --
you know,
if you're still continuing on the path
C: yeah.
R: yeah,
well we're --
... we're kinda --
I'm just thinking here a little bit --
points --
facts from assumptions,
um,
there's one assumption that we're kinda making in here,
and .. and I understand the reasoning is that your dad thinks
you're OK with this,
um --
and the fact is you're maybe not OK with your role,
but by letting him know,
like you say,
it would kinda take away his hope.
{computer-please wait}
R: Susan?
C: you there?
R: yeah,
sorry,
I'm not sure what's going on here,
um --
1353. C: I just happened to look at my watch too,
1354. I've got an appointment at eleven.
1355. I'll have to --
1356. R: OK,
1357. yeah --
1358. C: I hate to do this --
1359. R: [well let's try and]
1360. C: [so at some point],
1361. probably within the next ten minutes
1362. R: yeah .. let's [ talk about, if we can, yeah]
1363. C: [I don't know X]
1364. R: can you articulate what a realistic goal is for you in this situation?
1365. C: I don't know,
1366. good question,
1367. R: yeah X
1368. C: um ... feeling comfortable [with ]what ever ... happens
1369. R: [hmm ...]
1370. C: cause --
1371. uh --
1372. R: yeah.
1373. C: but that's not defining happiness.
1374. R: well ... that may be about as close as you can get.
1375. you're .. you're seeking some peace around this decision,
1376. it sounds like,
1377. and --
1378. but you really don't know what you're gonna do,
1379. so I .. I think that's a realistic goal,
1380. I think that's about as well as we can define it,
1381. so that's uh --
1382. maybe as far as we're gonna get today,
1383. but I do think it was,
1384. um,
1385. helpful to kinda tease out,
1386. and for you to tell me that uh,
1387. you're not opposed to him doing this,
1388. you are uncomfortable with your role in it,
1389. and cause those are very different things,
1390. so that's as far as we really need to get today with this,
1391. um,
1392. but we did talk about how he doesn't know how you feel,
1393. um,
1394. you do have this appointment on the eighth coming up that --
1395. but he's --
1396. but the process is such that you really should have the second
appointment lined up pretty soon after that,
1397. and then there’s the waiting period.
1398. C: I’m going to call,
1399. like I said I can always --
1400. can --
1401. I can always cancel.
1402. R: yeah.
1403. C: but I feel like I need to have it in play because .. I said I would do
1404. that,
1405. you know,
1406. that was what I said I’d do,
1407. R: uh huh.
1408. C: and I --
1409. R: yeah.
1410. C: and I think --
1411. was it you that said usually --
1412. sometimes it’s not even --
1413. like four percent don’t follow through with going through all this?
1414. R: that’s the data,
1415. that’s really the data --
1416. it is that,
1417. um --
1418. you know,
1419. even when your folks get to that point that they got the bottle of
1420. drugs on the bed stand,
1421. some single digit percentage proceed on at that point,
1422. you know?
1423. if one hundred people get the prescription four of them will actually
1424. use it.
1425. C: X talking big numbers here too that have followed through with it,
1426. it would be interesting to see the statistics just from a X
1427. R: I had them at one point,
1428. and it --
1429. I think in,
1430. um --
1431. I don’t know what ha- --
1432. I --
1433. I should --
1434. I’ll try and look that up,
1435. um,
1436. cause I think I did tell
tell you I went to that legal education thing.

it was a very low number.

C: uh huh.

R: I think I want to say it was something like eighty people in ten years,

um,

that they know of.

C: so that would be including Oregon?

R: that was Oregon data,

yeah --

um --

I don't --

I'm not sure how many so far in Washington have used it,

but um --

so there is that --

ah --

for whatever reason a lot of people just,

you know,

decide <VOX OK I'm not so bad yet VOX>

um --

and then they just do die own their own,

you know,

.. naturally,

um --

but ah --

yeah --

it's .. it's .. kinda interesting I think,

it is just that matter of,

you know,

having the control if it gets so bad,

<VOX I know I've got this prescription here VOX>

right?

C: um hmm,

yeah.

R: I think for some people,

and I think I might be that way,

I just want it there in case I get to that point,

um ,

but I don't know.

C: it could just be a control thing because --

honestly Donna --

if .. if he's wanted this for so long why didn't he do something

previously

R: yeah [ cause he had] a --

C: [you know <X>]

89
R: a tough prognosis back in June when he went on hospice,
that’s true --
C: I mean,
I don't --
hes not .. not --
I mean --
there are X
a couple studies show there are men --
older men are very successful at suicide attempts.
I mean,
I don't know.
R: I don't know.
C: and --
and it's --
it's --
why is he --
why is he all of a sudden saying
<VOX do this for me VOX>
it's like --
is it --
am I feeling controlled?
or there is other issues going on?
I've got to sort this out.
I gotta be able to rationally --
be able to --
but anyways,
if we do the appointments it's you know what are we out?
it's just the time,
and the money,
and it's OK,
you know?
because then it makes him feel like he's got the control over it,
and maybe that’s the compassionate thing to do,
because we're not at that point,
R: yeah.
C: where we have to sit down,
and use the toothpicks,
and --
R: right.
C: the things I can't get through .. the visualization of --
R: yeah,
but then thinking through,
OK .. if you get to that point,
what do you do,
you know,
but it is you're balancing his hope,
and his knowledge,
that you're proceeding forward,
and you're making the appointments,
and you're kinda moving along toward this,
you feel like he needs to feel like that's happening,
and --
C: I don't --
it's like X lying to him,
X cancer patient.
I still remember this one doctor telling my mom there's always hope,
the poor woman was almost stage five ovarian,
and it's like,
he goes <VOX there's always hope VOX>
and it's like yeah there's always hope,
but the reality is that you don't want to take the hope away,
because that's like,
..you know,
.. that's what they need,
but some people need the reality check,
and so that they can get their affairs in --
I don't know --
R: yeah .. yeah .. yeah,
.. is the hope --
giving them the hope cruel in it's own way?
you know it's --
and that- that's the question too I guess.
I mean the --
you know,
giving your dad the hope that this is gonna happen,
is that better than telling him,
if it came right down to it,
you can't be scraping the Seconal tablets out with the toothpick,
I don't know.
C: so I guess I'll make the other appointment,
and we'll go to the appointment,
and I'll talk to dad and tell him I don't feel comfortable,
I think that's the plan for right now,
and deal with it the next step next.
R: yeah um,
well we should set up our next appointment.
I guess what I would suggest is you --
you know, these things are kinda coming up fast --
that we try --
the next step is --
is actually brainstorming outrageous and realistic steps,
and the realistic ones are,

you know, of course make- --

making the second appointment and --

and keeping those,

but we probably should work through pretty quickly in another appointment with you and me --

um you know --

other things you could be doing towards this,

um,

and other things to consider.

so when do you want to talk again?

what's your crazy dialysis nurse schedule?

C: well let's see,

I have um,

X Thursday the third,

R: yeah,

that's good

C: of December.

that would be a week right?

R: yeah,

I'm pretty --

I've got lots of holes the next week,

um,

if you wanted to do it sooner,

but we certainly can do Thursday.

what's a good time?

C: yeah,

I'm thinking um --

the next --

cause I work on --

I have Saturday and Sunday,

but then I work Monday,

Tuesday,

Wednesday.

R: oh OK,

yeah.
so the Thursday would be the [next without being this Friday]
[OK]
yeah,
un.
which is two days from now.
right.
yeah I think you maybe need to chew on things for a little bit.
Um,
you talk to Rob about all this?
oh yeah.
yeah?
he's been a good --
he thinks if I have any qualms then I shouldn't do it,
um,
that I shouldn't you know help,
which I understand.
he goes <VOX if you're gonna feel bad VOX>
he goes <VOX you shouldn't do it VOX>
being supportive of me.
yeah yeah.
which is helpful.
yeah yeah,
he knows you probably better than anybody,
yeah.
well,
what time on the third is good for you?
how bout around um,
let's say nine o'clock again,
does that work?
yeah.
OK,
and I'll call you if anything changes.
[OK, and I'll call your correct number ]
[ <X> don't worry about the <X> ]
no,
that was my X cause I was on --
uh,
completely reversed your cell and your home phone,
so that was the problem.
that's OK,
um,
but I will look forward to talking to you.
thank you Donna,
you've been very very helpful in regards to even helping me just
think about it,
1655. cause it's --
1656. um,
1657. like I said,
1658. I'm doing the ostrich thing right now,
1659. it's like,
1660. OK I'll call later,
1661. well,
1662. oh today's my day the office is closed,
1663. oh I'm at work I can't call,
1664. oh goodness, the office is closed,
1665. so --
1666. R: right, right.
1667. C: you know.
1668. R: yeah,
1669. well this is a big one.
1670. C: whatever I can --
1671. R: this is a really really big dilemma.
1672. C: yep,
1673. I think so.
1674. R: you've got --
1675. like I say I don't think it gets much bigger than this,
1676. so um --
1677. C: it's a permanent one.
1678. I mean,
1679. of most of the things you can change,
1680. or --
1681. that --
1682. this --
1683. this isn't one
1684. R: right .. right .. right


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