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James L. Leighter
University of Nebraska at Omaha

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DESIGNING SUSTAINABLE COMMUNITIES AND
CREATING A SENSE OF COMMUNITY:
A FANTASY THEME ANALYSIS OF ONE ORGANIZATION'S
VISION OF THE FUTURE

A Thesis

Presented to the Department of Communication

And the Faculty of the Graduate College

University of Nebraska

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

University of Nebraska at Omaha

by

James L. Leighter

August 2003

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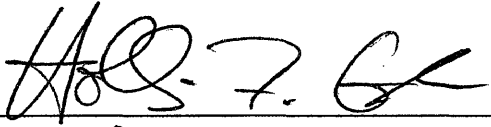
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DESIGNING SUSTAINABLE COMMUNITIES AND
CREATING A SENSE OF COMMUNITY:
A FANTASY THEME ANALYSIS OF ONE ORGANIZATION'S
VISION OF THE FUTURE

James L. Leighter, MA

University of Nebraska, 2003

Advisor: Dr. Hollis Glaser

The purpose of this study is to examine a discourse of sustainability. Proponents of particular environmental and development practices use the term sustainability in a variety of contexts in order to signify a variety of preferred states for the planet, and descriptions of a relationship between natural and man-made environments. I argue that this term should be studied in places where people are talking about, promoting, teaching and negotiating its meaning. Because sustainability discourse is ultimately concerned with places and times that are removed from the immediacy of the present, Fantasy Theme Analysis (FTA) is an ideal methodology for studying a discourse of sustainability. I describe the discourse of The Joslyn Castle Institute for Sustainable Communities in terms of a unitary rhetorical vision: Designing Sustainable Communities and Creating a Sense of Community. The formulation of this rhetorical vision is instructive for understanding how the term sustainability is constructed, negotiated and implemented in practice.

CHAPTER 1: INTRODUCTION	1
The Case: The Joslyn Castle Institute for Sustainable Communities	5
Literature Review	8
Environmental Communication Studies	8
Sustainability: An Overview	9
Symbolic Convergence Theory	13
Fantasy Theme Analysis Studies	17
Research Focus	19
CHAPTER 2: METHODOLOGY	23
CHAPTER 3: DESCRIPTIVE ANALYSIS	29
<i>Community</i> as a Critical Term	29
<i>Community</i> as a Cryptic Symbol	33
<i>Community</i> as Both Discursive Material and Fantasy Themes	37
Designing Sustainable Communities and Creating a Sense of Community	40
The Sustainable Communities Fantasy Type	41
The Geographical Scope Fantasy Theme	45
Local	45
Regional	46
National	46
International	47
The Unsustainable Communities Fantasy Theme	48
The Environmental Fantasy Theme	50
The Urban Fantasy	50
The Rural-Agricultural Fantasy	52
The Natural Environment Fantasy	54
The Designing Communities Fantasy Type	56
The Progress Fantasy Theme	63
Past	65
Present	67
Future	68
The Projects Fantasy Theme	72
The Sense of Community Fantasy Type	83
The Participation Fantasy Theme	87
Partners	87
Informed Citizens	92
The Public Fantasy Theme	96
Summary of Fantasy Types	102
CHAPTER 4: CONCLUSIONS AND IMPLICATIONS	107
Conclusions	107
Consequences of a Sustainable Communities Worldview	110
Limitations	113
Future Research	114
REFERENCES	116
APPENDIX A	124

CHAPTER ONE: INTRODUCTION

The purpose of this study is to examine a particular discourse of sustainability. Two factors suggest that such a study is important for understanding certain aspects of contemporary political and civic life. First, over the past twenty years, organizations at the international, national, state and local level have begun and continue to invoke sustainability concepts for a vast number and broad range of purposes. A search on the World Wide Web for the word “sustainability” retrieves literally thousands of organizations that claim to be working toward sustainability for economic, public health, environmental, urban development and political benefits. Examples from a recent search include Bristol-Myers Squibb Company, Citizens Network for Sustainable Development, Higher Education Consortium for Urban Affairs, International Institute for Sustainable Development, LEAD International, Network for Ecosystem Sustainability & Health, Proctor & Gamble, SustainAbility, and Sustainability Institute (each is referenced alphabetically by the name of the organization). These examples provide preliminary evidence that the term has gained some purchase in many aspects of everyday life. Second, because of the diversity of organizations invoking the term and the diversity of purposes and circumstances in which it is invoked, the meaning of sustainability is unclear.

Those who study language and discourse understand the shifting and contextual nature of words, that meanings of words are negotiated and constructed in particular times and places. The fact that the concept of sustainability is shifting and difficult to pin down is inconsequential unless the ubiquity of the term and the implication of this

ubiquity are considered. Sustainability is fundamentally about the future of the planet and the people who inhabit it. The question becomes, what do people envision about the future when they use the word sustainability?

In Strange Weather: Culture, Science and Technology in the Age of Limits, Andrew Ross (1991) demonstrates the way in which such visions can have a dramatic impact. Ross examines past images of the future by profiling popular culture and science fiction texts in order to reconstruct several meta-narratives that illustrate the creation of images and meaning about the future. Ross argues that in each decade since the turn of the 20th century, particular images of the future have been crystallized in American society, and explains the impact of these images on everyday life.

For example, in the 1930s, popular science fiction portrayed the future as technological utopia. In this vision of the future, humans develop and master technology and robotics for the purpose of conquering the mundane chores of everyday life. High-tech kitchens and garages stocked with gadgets and machines presented possibilities of completing every imaginable task effortlessly. Images of the future in the 1930s were void of any substantive connection with the natural environment. The natural world took a back seat to that which people could create using the world's resources.

By contrast, the 1960s provided a unique combined vision of Cold War fear and capitalistic progress and achievement. The 1964 World's Fair in New York City allowed patrons to visit "remote" landscapes including the ocean floor, the Antarctic, the moon and the jungle. In the jungle exhibit, a massive laser wielding, tree cutting, road-building machine cleared forest and built four-lane highway at the rate of one mile an hour. Other

exhibits celebrated the possibilities of suburban life by showcasing the conveniences of the automobile. America was inspired by President Kennedy's passion for science and technology including his desire to conquer space, but despite these suggested technological successes and achievements, the prospect of a quick and certain death at the hands of global leaders pushing "the red button" seemed certain. "The social pathology of the Bomb culture had too pervasively defined people's horizon of expectations about the world of tomorrow" (Ross, 1991, p. 138).

Until repeated and catastrophic global disasters in the 1970s, 1980s and 1990s weighed heavy on the minds and lives of people in Western cultures, a collective vision of the future was slow to change (Ross, 1991). However, because of decisive environmental disasters like Love Canal, acid rain, Three-Mile Island, Chernobyl, Agent Orange, Bhopal, Exxon Valdez, the destruction of rainforests, the burning of oil fields during the Gulf War, and global warming, thoughts of swift nuclear Armageddon were replaced with images of a gradual, environmental global decay. Where the hands of progress achieved impossible success, footprints of destruction tore apart the natural world. Burning forests, radioactive waste, acid rain, air pollution, oil slicks, endangered species and mountainous landfills emerged as the images and symbols of the future. The collective vision of instantaneous death by nuclear detonation that had once seemed no more than a few years away evolved to a futuristic vision of living a miserable existence on a grotesque and dying planet. It is against the backdrop of this latter vision that the concept of sustainability began to circulate. Sustainability is a new vision of the future.

This study is not an attempt to make sense of sustainability as a collective vision in society today. Rather, it is an attempt to account for the nuances of sustainability in one particular place and time. Understanding the term ultimately requires being able to account for meanings of the term in the time and place where notions of sustainability are invoked. Therefore, the term sustainability, and the concepts the term invokes for those who use it, should be studied in places where people are talking about, promoting, teaching and negotiating its meaning.

Sustainability discourse is ultimately concerned with places and times that are removed from the immediacy of the present. Therefore, Symbolic Convergence Theory (SCT) and Fantasy Theme Analysis (FTA) are ideal for studying this discourse. I describe the discourse of a particular organization, The Joslyn Castle Institute for Sustainable Communities (JCI), in terms of a unitary rhetorical vision: Designing Sustainable Communities and Creating a Sense of Community. The formulation of this rhetorical vision is instructive for understanding how the term sustainability is constructed, negotiated and implemented in practice and illumines the meaning of the term sustainability as it is used in the organization. For JCI, sustainability means designing physical spaces that foster the improvement of certain kinds of social relationships.

In the remainder of this chapter, I introduce the case under study, The Joslyn Castle Institute for Sustainable Communities. Next, I review the literature of communication studies related to environmental issues, the concept of sustainability,

SCT, and previous FTA studies. Finally, I provide an explanation of the research focus for this study.

The Case: Joslyn Castle Institute for Sustainable Communities

In the mid 1980s, in one span of 900 days, drought in Africa killed nearly one million people; a pesticide leak in Bhopal, India killed 2,000 people and injured 200,000 more; liquid gas tanks exploded in Mexico killing 1,000 people, leaving thousands more homeless; Chernobyl spread nuclear fallout across Europe; drinking water in Germany and the Netherlands was contaminated by chemicals, solvents and mercury; and an estimated 60 million people worldwide died as a result of diarrhea diseases related to unsafe drinking water (World Commission, 1987). These events occurred between October 1984 and April 1987, dates that coincide precisely with the elapsed time between the first meeting of The United Nations World Commission on Environment and Development (WCED) and the publishing of their global agenda for environmental change.

Faced with pervasive evidence of worldwide urban population explosion, natural resource exploitation, over-consumption in industrialized countries, third-world poverty and hunger, and threats of nationalistic violence, The United Nations created the WCED and gave it targeted goals. Among the commission's tasks were to propose environmental strategies for achieving sustainable development, to recommend ways developed and developing countries could better cooperate in achieving common sustainable objectives, and to create a long-term agenda for action. The result was Our

Common Future, dubbed the Brundtland Report after the commission's chair, Norwegian Prime Minister Gro Harlem Brundtland.

The report argues that humanity "has the ability to make development sustainable--to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission, 1987, p. 8). The report examines the concept of "needs." The authors consider social contexts of compromise and limitations that force a redefinition of the term.

The goal of the report is to conceptualize ways to sustain a high quality of life for humanity over a very long period of time. The report is neither a call for environmentalism that seeks to preserve pristine natural habitat for the purpose of human enjoyment, nor an argument for continued human urban development in exchange for the health of the planet. Rather, proponents of concepts of sustainability and sustainable development imply that proper management of resources, including steps to minimize use and renew resources, will maintain humanity. Stated another way, sustainability can be achieved by balancing human and non-human needs (Johnson, 1995).

Although concepts about sustainability have been developing in environmental circles since the 1960s, the Brundtland Report brings principles of sustainability to the international forefront (Johnson, 1995). Not only does the WCED make salient issues of sustainability, but the authors of the report also encourage the formation of local and regional organizations that could put sustainability principles into practice at the community level. Inspired partly by Our Common Future, the Joslyn Castle Institute for Sustainable Communities (JCI, also the Institute) accepted this challenge.

In 1995, the Nebraska State Building Commission searched for creative ideas to renovate The Joslyn Castle, a prominent yet deteriorating building of historical importance in Omaha, Nebraska. The commission's focus was two-fold, to find meaning and purpose for the castle and to protect its historical heritage. Cecil Steward, Dean of the College of Architecture at the University of Nebraska-Lincoln, submitted a proposal suggesting that the castle house an institute focused solely on principles of sustainable community development. Steward, known as a pioneer in sustainable concepts applied to architecture and referred to as "the godfather" of other sustainable community projects (Boyer & Mitgang, 1996), proposed that the castle house an institute that would promote sustainable principles within the Omaha community. He suggested that the Institute spearhead the renovation and rehabilitation of the property. The state was interested, and with seed money from the University of Nebraska, the Joslyn Castle Institute for Sustainable Communities was founded. JCI filed its articles of incorporation as a not-for-profit organization in 1996.

JCI's mission is to inspire an awareness of Nebraska's heritage through the preservation of the Joslyn Castle buildings and grounds, to assure equitable public access to the facilities and programs of the Joslyn Estate and the Institute, and to develop the Institute as a focal point for interdisciplinary dialogue among public and private entities regarding sustainable community development (JCI Long Range Plan, 1995). JCI provides both educational programs that encourage the understanding and application of sustainable principles locally and regionally and consulting services for non-profit, private and governmental projects.

Literature Review

Environmental Communication Studies

Sustainable development is inherently linked with issues of the environment.

Four particular categories of previous communication research are instructive for understanding environmental issues related to communication. First, scholars have extensively examined the communication that erupts from environmental disaster and controversy (Williams & Treadaway, 1992; Farrell & Goodnight, 1981; Oravec, 1984; Lange, 1991; Lange, 1990; Short, 1991). In these examinations, the authors emphasize both the considerable attention that environmental issues gain during crisis and the need for further study in crisis management. Second, several studies focus on the relationship between the environment and media (Novic & Sandman, 1974; Stamm & Grunig, 1977; Allen & Weber, 1983; Atwater, Salwen & Anderson, 1985). Media plays a key role in shaping perceptions of the environment and therefore contributes to collective societal images of the environment. Third, several studies examine environmental communication from a rhetorical perspective (Campbell, 1977; Campbell, 1986; Peterson, 1986). These studies demonstrate the ways in which notions of argument and persuasion impact disagreement related to the environment. Finally, many researchers have engaged in applied communication research using the knowledge gained in the research process to suggest particular kinds of intervention in environmental issues (Bullis & Tompkins, 1989; Krendl, Olson, & Burke, 1992; Renz, 1992; Peterson, 1995; Cantril, 1993). Such research solidifies the position that understanding environmental

issues from a communication perspective can provide potential opportunities for intervention.

This study is in the spirit of these previous lines of communication research in several ways. First, as noted above, it examines communication that responds to an environmental exigence. Second, this study examines the creation of a particular discourse about the future. Similarly, JCI, through production of a particular kind of discourse, engages in discursive construction of images of the future. Third, it examines discourse using rhetorical analysis as a method of interpretation. Specifically, I use a critical rhetorical theory, symbolic convergence theory, and a critical rhetorical method, fantasy theme analysis (Bormann, 1972) to focus attention toward specific rhetorical aspects of this discourse. Finally, this study may provide insight to the organization under study and other sustainability organizations about the meanings being produced in sustainability discourse. An examination of a discourse of sustainability can be instructive for those who engage with notions of sustainability.

Sustainability: An Overview

In this section, I provide a brief introduction to the concept of sustainability. Because sustainability and sustainable development are conceptual terms that typically represent complex and interrelated issues, this section is not meant to argue the merits of any single perspective. For more comprehensive and critical examinations of sustainability see Bookchin 1992; Clayton & Radcliffe 1996; Costanza, et. al 1991; Daly & Cobb 1994; Johnson 1995; Redclift 1987; Shrivasta 1995; Smith 1997; Starik & Rands 1995; World Commission 1987.

Sustainability perspectives are typically based on certain closely related sets of assumptions. First, the populations in many parts of the world are growing at rates that cannot be sustained by the available resources (World Commission, 1987). If the present growth trends in world population continue unchanged, the limits of growth on this planet will be reached sometime within the next one hundred years (Redclift, 1987). Second, poverty reduces the capacity of people to use resources in a sustainable manner, thus intensifying pressure on the natural environment (World Commission, 1987). This second assumption simply means that a person will likely not attend to issues of the environment and/or development if she or he engages in the daily practice of searching for scarce food sources. Third, plant and animal species are disappearing at rates that have never been witnessed, indicating that normal functioning of ecosystems and the biosphere is in danger (1987). Fourth, technology such as database information on the environment and economy provides essential tools for facing the challenges of sustainable development. In addition, technology provides solutions for higher production with lower waste (Smith, 1997). Finally, sustainability perspectives typically suggest that difficult decisions for a sustainable future require support and involvement of an informed and active public, as opposed to implementation of policies and practices developed solely by political and scientific experts.

As noted above, sustainability typically refers to a process whereby the integration of several societal and ecological elements creates an environment where the quality of both human and non-human life can be sustained. Most often, sustainability models delimit to the interrelationship between socio-cultural equity, environmental

quality, and economic vitality (Skinner, 1997). Proponents of other models include these three elements and suggest the need to include technology (Smith, 1997) and public policy (Congleton, 1996) elements as well.

Some models of sustainability suggest that there are only two important elements to the concept, economy and ecology, and that these are primary oppositional forces (Smith, 1997). Such approaches posit that sustainability depends solely on the integration of the economic and environmental forces (Congleton, 1996; Costanza, et. al, 1991). For example, Johnson (1995) argues that “green planning” is the integration of the natural environment and the economy, an integration that does not currently exist. He suggests that current economic systems, models, and measurements do not account for costs to the environment in industrial production. For him, the Gross National Product (GNP) is an example. As a tool developed during World War II to measure the scale of the war effort, the GNP accounts for amounts of production but fails to include environmental factors and costs. Johnson argues that this tool is outdated for the state of the world today and may not be a satisfactory guide for those who are genuinely concerned with improving human economic welfare (1995; Daly & Cobb, 1994). Instead, there should be a different tool to measure social and ecological indicators such as the Physical Quality of Life Index (PQLI) which is composed of three measures: infant mortality, life expectancy at one age, and literacy (1994).

Toledo (1997) offers a more complex model of sustainability when he outlines nine ethno-ecological principles for sustainable community development. The first five are labeled *practical principles*. The first practical principle calls for biological,

ecological, geographical, genetic and productive *diversity* that contrasts the homogeneity and specialization that prevail today. Second, individual communities should strive for *self-sufficiency* and minimal dependency on other communities for resources. *Integration* of production, agricultural and natural cycles is the third practical principle. Fourth, democratic participation in communities is necessary to insure social *equity*. Finally, communities should participate in an *equal exchange* among markets to promote economic justice.

In Toledo's approach, the five practical principles are complemented by four *philosophical principles* organized around a notion of equilibrium. The first, *spatial equilibrium*, permits and promotes genetic diversity and balance of ecosystems. *Productive equilibrium* is aimed at placing the value of exchange below the value of the necessities of the community. Next, *community equilibrium* seeks justice between the interests of the whole and the interests of its parts, suggesting a systems perspective of community. Finally, *familial equilibrium* seeks harmony among the individuals, sexes, and generations that integrate family units. Here, households are the main social and productive cells of the community (1997, p. 240).

Despite conceptual disagreement about the requisite features of any given sustainability model, each focuses attention onto a particular way to achieve sustainability. The key to achieving sustainability and sustainable development is to understand the interaction between and the integration of complex adaptive natural systems and soft socio-economic systems (Johnson, 1995; World Commission, 1987; Clayton & Radcliffe, 1996). In addition, sustainability inherently contains a temporal

element. Each perspective presented above is concerned with the continuing process of understanding and negotiating the intersection between natural and human systems for the purpose of influencing for the future. The people who subscribe to the sustainability perspectives presented are fundamentally concerned with influencing these systems so that they may improve the future of the planet in particular ways.

Symbolic Convergence Theory

Symbolic Convergence Theory (SCT) is grounded in the symbolic paradigm of communication theories (Cragan & Shields, 1995) and because of the primary assumption that reality is created symbolically (Foss, 1996), this theory provides an ideal theoretical perspective for analyzing a body of discourse created about the future. SCT affords a communication researcher the ability to account for the dramatizing processes in which groups create and sustain consciousness by locating the communicative force of fantasy. Stated another way, SCT allows one to account for the development of common, shared symbolic ground among participants in a group (Bormann, Knutson, & Musolf, 1997). Although this theory can be used to account for dynamic group processes, I use SCT in this study to focus attention toward the shared symbolic ground of the members of JCI when they communicate about sustainability.

SCT posits that where a speaker or message source produces a dramatized message, one that contains elements of settings, characters and actions, the audience or the other members of the group may pick up on that message and imaginatively participate in an exchange about the message. *Dramatizing messages* are those that are rich with imaginative language, puns, word play, double entendres, figures of speech,

analogies, anecdotes, allegories, parables, fables, jokes, gags, jests, quips, stories, tales, yarns, legends or narratives (Bormann, Knutson, & Musolf, 1997). Messages that are picked up, shared, and expanded by other individuals result in *symbolic convergence*, the creation of common ground that serves to unite the individuals of the group. When a person offers a dramatizing message and others join in by becoming excited, showing emotions that are consistent with the tenor of the original message, symbolic convergence is occurring (Bormann, 1972).

The result of this chaining together of dramatizing messages, or *fantasy chaining*, may be a *shared group fantasy*, “a dramatizing message that has been publicly displayed and has been appropriated by the sharers so that each has...made the dramatization part of his or her consciousness” (Bormann, Knutson, & Musolf, p. 255, 1997). A fantasy, as it is conceptualized here, can only be the result of public appropriation, modification and sharing of the drama by the audience members of the message.

Shields (2000) notes that SCT is a general communication theory that works across time and specific episodes. This is conceptually important in that it opens the possibility for SCT to account for symbolic convergence in both direct, face-to-face exchanges among participants, and those that occur over longer periods of time, perhaps years. Because the theory does not require the immediate interaction of participants for fantasy chaining to occur, SCT can be used to study written discourse, the remnants or records of communicative interaction.

As members of a group share symbolic fantasies, they reiterate, reconfigure, repeat and embellish them and take them as their own. These shared fantasies coalesce

into themes (Bormann, 1972). *Fantasy themes* are like dramatizing messages in that the content of each is the same. However, fantasy themes are different from dramatizing messages because through the dynamic communication process of chaining and sharing, they have become part of the group consciousness (Bormann 1995). Often, common shared group consciousness is displayed through the use of *fantasy types*, or generalized scenarios that symbolize several fantasy themes at once. For example, when members of a group communicate about outlines of the plot of a fantasy, including particulars of the *scenes*, *characters* or *actions*, they may be generalizing to fantasy type.

Although fantasy types can be categorized by accounting for patterns in themes, Bormann (1982b) suggests that fantasy types can be located more readily by analyzing the structure of discourse presented as well. For example, in the early stages of group fantasy type development, the speaker will often assert the fantasy type in conjunction with lists or series of fantasy themes that can be categorized by the type. Bormann offers paraphrased media commentary from the 1980 presidential election to illustrate this point. “Carter played dirty politics. He attacked Senator Kennedy on Chappaquiddick. He used the hostages in Iran to avoid primary campaigns. He rejected John Anderson as a responsible candidate. He called Reagan a racist” (p. 295). In this example, Bormann asserts that the first sentence offers evidence of a “dirty politics” fantasy type. The remaining sentences are individual fantasy themes that both fall within and constitute the “dirty politics” fantasy type.

Ultimately, shared fantasy themes and fantasy types may converge into a larger composite drama or *rhetorical vision*. Like fantasies and fantasy themes, rhetorical

visions may manifest discursively in the form of a word, a phrase, or a statement that serves as an interpretation of events in the past, depicts current events that are removed in time and space from the present activities of the group, or envisions events in the future (Jackson, 2000). Rhetorical visions represent the shared, symbolic consciousness of a *rhetorical community*. A major tenet of SCT is that through fantasy-sharing and fantasy-chaining, people create a symbolic reality. Thus, SCT accounts for those dramatizing, communicative processes that create and sustain a rhetorical community's collective consciousness.

SCT posits that fantasy themes and rhetorical visions serve several functions for the groups that create them. First, they provide participants with a sense of understanding about their place in the chaotic and confusing sensory experiences (Bormann, 1982a) of every day life. Second, they provide a sense of community or a common bond with those who subscribe to the same dramatizations. Third, they provide motivations for action or a common sense of purpose among the group. Fourth, they serve to reinforce the implicit rules and codes of the group including both the guiding principles for interaction among members and the appropriate ways of communicating about the fantasies. This last function serves to help the group collectively and symbolically identify the heroes and villains in the fantasies, the proper context for communicating about the fantasies, and the proper credible sources for perpetuating the fantasies (Bormann, 1972).

There are three levels in the process of symbolic convergence and, thus, three levels for analysis (Borman, 1972, 1982b). These levels of analysis coincide with the key terms outlined above. The first level, fantasy theme, illustrates a shared experience and

common sense of reality. Fantasy themes vary in length from a single phrase to full paragraphs, and they may be present in the form of *cryptic symbols* or words that set off specific meanings or emotions within the group (Foss, 1996). Second, patterns of fantasy themes and those fantasy themes that can be categorized in the same terms are fantasy types. Sagas and myths would be an example of fantasy themes that coalesce into a congruent fantasy type (Cragan & Shields, 1995). Fantasy types that converge symbolically at the highest level of abstraction, represent the content of shared consciousness, and provide a frame through which members of a group interpret events are rhetorical visions (Benoit, et. al., 2001).

The purpose of this section was to outline the way in which the object of study, JCI's discourse, will be examined. SCT incorporates all of the elements of a communication situation including speaker or message source, the message, the context, and the audience (Bormann, Knutson, & Musolf, 1997). Moreover, this theory and method are useful here because they focus attention toward the audience and the discourse created by the audience.

Fantasy Theme Analysis Studies

SCT and Fantasy Theme Analysis (FTA) have been applied in small-group, interpersonal, organizational, mediated, and intercultural communication contexts (Borman, Knutson, & Musolf, 1997). Below is a brief account of communication research employing an SCT perspective and FTA.

Because Bormann's (1972) initial treatment of SCT and FTA had just been published, it is no surprise that a number of fantasy theme studies emerged surrounding

the Nixon presidency and the 1972 political campaign. Bormann (1973) uses fantasy theme analysis to examine the competing rhetorical visions of political campaigns surrounding the health of vice-presidential candidate Senator Eagleton. Porter (1976) suggests that Nixon's White House transcripts on Watergate were group fantasy events about the media. Cragan and Shields (1977) examine three American foreign policy dramas, the Cold War, Neo-Isolationism, and Power Politics as the backdrop for a study of how mediated rhetoric influenced the 1976 presidential campaign. Bormann, Koester, and Bennett (1978) use FTA to examine political cartoons. Because of the initial application of fantasy theme theory and analysis to politics, subsequent studies also focused on political communication. Bormann (1982a) uses FTA to examine the television news coverage of two dramatic events on January 20, 1981: the release of American hostages from Iran and President Reagan's inaugural address. Bormann, Kroll, Watters, and McFarland (1984) use fantasy-theme analysis, small sample Q-sorts, and large sample surveys to identify and examine five rhetorical visions among voters in the 1980 presidential election.

Other fantasy theme studies focus on a variety of topics including culture, media, and interpersonal and organizational communication. Hensley (1975) examines nineteenth-century American culture and uncovers the fantasies and rhetorical vision of the Disciples of Christ. Criticizing previous social scientific research, Chesebro (1980) uses FTA to uncover paradoxical views of homosexuality. Haskins (1981) contrasts the view of traditional southern newspapers with the rhetorical vision of southern black journalists during Reconstruction. Nimmo and Combs (1982) contrasted the differing

rhetorical visions of the three major television networks regarding the Three Mile Island disaster. Foss and Littlejohn (1986) examine fantasy chains about nuclear war and the television movie “The Day After.” Endres focused on the rhetorical visions of unwed mothers (1989) and father-daughter relationships (1997). Ford (1989) uncovers three separate rhetorical visions portraying alcoholism as a treatable illness of the mind, body and soul from The Big Book of Alcoholics Anonymous. Putnam, Van Hoeven and Bullis (1991) examine competing rhetorical visions in the collective bargaining process of school districts. Finally, Cragan and Shields (1992) use symbolic convergence theory to guide strategic planning of a corporation such that the separate units of the organization are operating under the same mission and assumptions outlined in the goals of the corporation.

In each study, the researcher is attempting to uncover the shared vision of a rhetorical community. SCT and FTA are used as instructive tools for uncovering the core values, common symbolic ground, and shared understanding of a group. They also provide ways to examine the development of fantasies, the chaining together of shared fantasies, and the development of a rhetorical vision.

Research Focus

To illustrate the focus of this study more specifically, it is useful to briefly invoke Bitzer’s (1968) formulation of the *rhetorical situation* where he writes, “in the best of all worlds, there would be communication perhaps, but no rhetoric—since exigences would not arise. In our real world, however, rhetorical exigences abound” (p. 5). This statement illustrates his position on what constitutes *rhetorical discourse* and what may

be considered “merely” discourse. His treatise points to a particular kind of discourse, that which is a response to a particular kind of situation. He states that the rhetorical situation may be defined as:

A complex of persons, events, objects, and relations presenting an actual or potential exigence which can be completely or partially removed if discourse, introduced into the situation, can so constrain human decision or action as to bring about the significant modification of the exigence. (p. 6)

Bitzer’s rhetorical situation has been critiqued, reformulated and amended considerably, but for the purposes of this study, the critique is inconsequential¹. The value of invoking the rhetorical situation here is that it brings into relief the interacting rhetorical elements of “the situation” that I examine in this study. First, there is a notable exigence.

According to the WCED, there are serious and consequential concerns about the planet related to urbanization, the environment and public health. Taken together, the critical environmental and developmental state of earth and the call for action from the WCED may be considered a “complex of persons, events, objects and relations” which present an exigence. Second, there is a rhetorical response to this exigence. Rhetorical discourse is being created. Those who create the discourse intend to constrain human decision and action in order to bring about the modification of the exigence. The rhetorical response could be considered either the single response from the WCED on an international level or JCI’s response to the exigence presented by WCED. This study examines the latter, discourse created by JCI that is, in part, a response to the WCED.

SCT is appropriate for the study of this discourse for three reasons. First, rhetorical visions manifest in the form of messages that interpret events in the past and

envision events in the future (Jackson, 2000). The content of the discourse analyzed here concerns precisely these two domains.

Second, there is noticeable congruence between the language used to describe SCT and the language used in the discourse of JCI. A passage from a JCI newsletter regarding the design process serves as a preliminary example. It reads, “as part of the [design] process images are produced that begin to form a vision of what is possible. This vision is broad enough to allow for multiple perspectives to be integrated or coexist. The design process is creative, flexible and can actually be fun” (Design and Development, 1999, Issue 4). This one passage contains four elements that are congruent with SCT: the use of the term “vision,” the suggestion of multiple perspectives which indicates that design is a group process, the suggestion of integration of perspectives which is similar to the SCT notions of convergence and common ground, and the idea that the design process is creative which is similar to the imaginative language used in dramatizing messages.

Third, Bormann (1973) describes FTA not as a tool for describing the speaker, the audience or the situation, but rather as a tool for evaluating the message or the rhetorical discourse of the audience. Here, I refer back to Bitzer (1968) by pointing out that the message of this discourse is a response to the environmental exigence presented by the WCED. It is a message that is, by Bormann’s definition, rhetorical discourse about a particular vision of the future.

In this study, I use SCT and FTA to understand JCI's symbolic construction of a rhetorical vision about the future. Bormann (1972) describes the goal of FTA for the rhetorical critic:

A critic can take the social reality contained in a rhetorical vision which he has constructed from the concrete dramas developed in a body of discourse and examine the social relationships, the motives, the qualitative impact of that symbolic world as though it were the substance of social reality for those people who participated in the vision. If the critic can illuminate how people who participated in the rhetorical vision related to one another, how they arranged themselves into social hierarchies, how they acted to achieve the goals embedded in their dreams, and how they were aroused by the dramatic action and the dramatis personae within the manifest content of their rhetoric, his insights will make a useful contribution to understanding the movement and its adherents. (p. 401)

This claim is especially applicable to the study of JCI because the sole purpose of the organization is to build a social movement that hinges on the implementation and perpetuation of sustainable development practices. Because the content of messages in their discourse about sustainability refers to things taking place in the future, or some other time and place, FTA is a useful tool for examining the construction of rhetorical visions at JCI. The specific research questions are as follows: What are the fantasy themes in JCI's discourse? What are the fantasy types in JCI's discourse? Is a rhetorical vision shared by the members of JCI? If so, what is the rhetorical vision?

CHAPTER TWO: METHODOLOGY

The purpose of this chapter is to outline my data collection and analysis procedures. The chapter includes a description of my interactions with and within Joslyn Castle Institute for Sustainable Communities, the procedures for the selection and collection of data, each of the three sets of data analyzed, and the procedures for coding and data reduction. The processes deployed for analysis of this discourse, and described in this chapter, are based on a model of fantasy theme analysis developed in previous research (Jackson, 2000).

Catherine McGuire, Executive Director of JCI, approached me in the fall of 1999 with two specific objectives she wanted to accomplish. She challenged me to pursue these goals as a graduate student of communication. First, she was interested in defining the leadership style of JCI to discover whether it was compatible with the concept of sustainability. If it was not, she was interested in exploring new leadership styles. Second, she wanted to develop principles of sustainability that could be applied to organizations interested in the concept including JCI. I agreed to participate with the organization in pursuing these goals and, in exchange, was granted permission to study JCI from an academic communication perspective.

I collected data in a manner consistent with Bormann's (1972) suggestion of "collecting evidence related to the manifest content of the communication" (p. 401). My interaction with JCI spanned from September 2, 1999 to February 21, 2001. In total, I spent approximately 70 hours in the castle, or at other locations with members of JCI, observing, participating in daily activities, and attending functions and meetings. I

observed the general work environment of JCI, several staff meetings, one annual board meeting, and a number of formal and informal discussions. Most of that time for observation and participation was logged in late 1999 and the early months of 2000 when I was able to spend several hours a day at JCI for 2 to 3 days per week. From November 2000 to February 2001, my collection of data was less frequent. During this time, my interactions were limited to staff meetings and informal lunch meetings with Catherine.

Fantasy Theme Analysis is most appropriate when the researcher can track fantasy themes across discourse situations (Jackson, 2000). I collected three distinct sets of data for analysis: printed materials, audio-recorded interviews, and audio-recorded meetings. As text, the documents JCI provided were already in an analyzable form. Each interview and meeting, however, had to be transcribed. Four people transcribed the audio-tapes into text, two paid professionals, one volunteer and myself. Because multiple people transcribed the interviews, the original transcriptions were not created in a stylistically similar manner. However, to insure the most complete account of the audio-taped sessions, I compared each transcription to the audio-tape. Save for incidents of inaudible dialogue or multiple persons speaking at once, most every perceptible sound made by the participants in the interactions was included in the transcription. This included nonverbal interjections such as ahh, uhm, and uh-huh, and noises such as phones and papers shuffling. In addition, periods of silence longer than a few seconds were noted. All of these details were included for the purpose of a more complete data analysis. In my analysis, I took advantage of all of the sources of data including

transcribed text, fieldnotes, and audio-tapes in order to provide a richer description of key communicative acts.

The first set of texts includes printed materials developed by and printed for the Institute. These include the Joslyn Castle Institute for Sustainable Communities brochure and the JCI newsletter, "Design and Development: A Joslyn Castle Institute Publication," Issues 4 through 9, Spring 1999 through Spring 2001ⁱⁱ. I collected only documents that were given or suggested to me by JCI staff. Because these documents were chosen by the staff of JCI to represent the ideas of the organization and the concept of sustainability, they are the most valuable in uncovering the fantasies and vision of the members of JCI. In addition, materials intended for the public provide valuable insight into how the organization represents itself discursively to an outside audience. Finally, by limiting the number of documents to those provided by JCI, I was able to obtain a sufficient, yet manageable, body of text for analysis.

The second set of texts includes transcriptions of interviews conducted with the three primary staff members of JCI, Mike, Michelle, and Jo, and the executive director, Catherineⁱⁱⁱ. The purpose of the interviews was to gather information and to explore the individual perceptions of JCI and concepts of sustainability. Bormann (1982) states that fantasies "always provide an organized artistic explanation of happenings and thus create social reality" (p. 134). The interviews were conducted to allow interviewees relative freedom to talk about the Institute and sustainability, and, therefore, were an attempt to uncover these individual artistic explanations. Because of the nature of the interviews, no uniform interview protocol exists. Rather, the interviewees were directed toward

discussion about sustainability, JCI and their participation in the organization. Examples of the type of questions asked for the interview are: What does sustainability mean to you? What are some examples of sustainability? What is your part in the achieving the goals of the Institute? How does the organization promote sustainable development? How does your position contribute to the notion of sustainable community?

The third set of texts includes transcriptions of two staff meetings regarding principles of sustainable organizations. The meetings were conducted on January 23 and February 13 of 2001, each lasting for approximately one hour. Catherine, Mike and Jo attended both meetings. I attended only the first meeting where I helped facilitate a discussion of organizational principles related to sustainability. Cecil Steward, JCI's board president attended the second meeting.

The first set of text, the printed materials, can be analyzed entirely because these documents represent the ideas that JCI intended for the public. Therefore, all of these texts were analyzed for representations of a rhetorical vision of the organization. The second and third sets of text, the interviews and meetings, included both group discussion about "here-and-now" events of the organization and talk about the past, the future, or "some other place." Dialogue not concerned with the here and now events specifically represents the kind of dialogue Bormann (1972) refers to as a clear indication a fantasy is being chained out. I reviewed all of the data from the second and third sets of text. However, I eliminated portions of the text once I determined that the data would not yield insight into shared group fantasies because the focus was on the present activities of the group.

Jackson's (2000) fantasy theme analysis of Peter Senge's learning organization serves as a useful model of rhetorical analysis. Jackson's aim was to discover the elements of Senge's vision of a "learning organization" that made it so popular in everyday business discourse. Jackson states that the discourse should be analyzed as a dramatistic form. Similarly, Cragan and Shields (1995) describe key dramatistic elements in a rhetorical vision: the scene, the plot or actions, and the *dramatis personae* or characters. For this analysis, I searched for settings (scene), actions and characters because of the emphasis on place, action and people in previous images of the future.

I conducted a sentence-by-sentence examination of the text, and, coded and recorded words and phrases that fit into one of these categories. For words that did not initially fit in a clear category of setting, action or character, I coded them into all appropriate categories. I noted frequencies for those words and phrases that appeared many times in the data.

For each of the three sets of text, I categorized the fantasy themes found in settings, actions, and characters by describing how the words or phrases identified fit into a particular fantasy type. The challenge, for me, was to answer questions such as: What types of characters are exhibited in the printed materials text? How are they similar? What is the best way to describe them? My answers to these kinds of questions were used to identify setting, action and character types, or fantasy types. I used similar questions as guiding principles for locating settings, actions, and characters for each of the sets of text. Frequencies helped me differentiate major and minor themes.

For each set of text, I compared the category types. I identified patterns across the texts for the purpose of locating the presence of a rhetorical vision. I noted patterns of settings, actions and characters that used the same terms, characterized circumstances in similar ways, and built upon one another. I formulated such patterns at the fantasy theme and fantasy type levels of inquiry in order to identify one primary and dominant rhetorical vision.

CHAPTER THREE: DESCRIPTIVE ANALYSIS

This chapter proceeds, first, with a reflection about the ways in which the term *community* became important in my formulation of fantasy themes. Typically, the analysis sections found in FTA studies begin with detailed accounts of the major fantasy themes and rhetorical visions constructed from the discourse. However, the term *community* proved to be consequential in my formulation of the fantasy themes and rhetorical vision of this discourse. Therefore, second, I describe the term *community* as a *cryptic symbol* (Foss, 1996), and make a distinction between discursive material and imaginative fantasy themes (Bormann, 1972).

Third, I formulate the rhetorical vision *Designing Sustainable Communities and Creating a Sense of Community* by describing the individual fantasies, fantasy themes, and fantasy types that constitute JCI's vision of the future. Throughout this formulation, I provide evidence of these constituent elements by referencing excerpts from the data. Fourth, I display an example of the ways in which the themes of this rhetorical vision are interwoven in the discourse of JCI's members. This example serves to illustrate how the formulation of coherent themes is achieved by drawing thematic themes from the discourse.

Community as a Critical Term

In the initial analysis of JCI's discourse, I was able to identify several fantasy themes, fantasy types and a rhetorical vision using the method outlined in Chapter 2. From the dramatizing messages found in the discourse, I constructed major setting, action and character themes and types that seemed to constitute a unitary rhetorical vision.

However, further inspection of the data and attempts to refine and differentiate the fantasy themes led to frustration about being able to separate and articulate themes. It became clear to me that every single theme, every single type and the rhetorical vision included the term *community*.

More importantly, as I tried to account for the use of this term in the construction of each theme, I realized that I was using the term in different ways. Returning to the data, I discovered that my varied use of the term community was a reflection of the ways that the members of JCI used the term. In the discourse, I identified many instances where the term community was used differently, often times in the same phrase, sentence or paragraph.

A passage from Issue 7 illustrates the point.

This [active participation by high school students] represents a community-based learning philosophy promoted by School at the Center, launched nationally in 1992 by the Annenberg Rural Challenge, which goes beyond textbooks to encourage young students to invest in developing a new appreciation for their communities. Described as “an education without walls,” School at the Center curriculum transforms communities into working laboratories. (p. 6)

In this one passage about the School at the Center program, the author uses the term community three times, each one in a different way. In the first, community is hyphenated with the term “based,” creating a single phrase that serves as an adjective to “learning.” Thus, “community-based learning” becomes a complete adjective modifying “philosophy.” Because the phrase is juxtaposed to the description of the Annenberg Rural Challenge, which is a national program, community is used here to signify that the School at the Center program is local.

Thus, community is used as an adjective that can be equated with some notion of local. The second use of the term comes in the form of a noun, an object that is possessed by the students. Here, the term is used in place of another term that would refer to a geographical location. I characterize this use of the term in such a way that community is used to signify a place that can mean roughly home or a hometown. The third use of the term is more complex than the first two, but because I will detail it more fully below, I will not outline a complete argument here. I simply make the claim that this third use of community means “a sustainable community.” As will be illustrated below, when the term is used this way, there is typically some other rhetorical element that describes what a sustainable community should be. In this case “working laboratories” refers to this particular type of community.

After many examinations of such instances, I refocused my attention toward the variable uses of the term community in JCI’s discourse and concluded that I had two options as a rhetorical critic. The first option would be to continue to account for the variable use of the term by simply trying to formally articulate all of the different uses within different fantasy themes. This strategy required that I simply take for granted some meaning for community and try to articulate the use of the term within individual fantasy themes.

For example, in a passage from my interview with Catherine, there are many uses of the term community that could be treated in this manner. She states,

I don't think there is really any point in defining or limiting yourself to one level of community. There are local communities, there are communities of interest, like professional associations, and there are international communities that could be based on economics, development or trade. But all of them are important. When you [say] sustainable community...I think we're just talking about...a sustainable way of life or a way of living. (Interview A)

From this passage, it is conceivable to account for the varying uses of the term community by attempting to code settings ("local communities"), actions ("a sustainable way of life") and characters ("communities of interest" and "international communities") that are associated with the term. This was my initial approach, and, admittedly, it is obvious that coding in this way requires taking great liberty with the classifications of settings, actions and characters as I outlined them in the FTA method.

The second option was to account for fantasy themes as thoroughly as possible, give critical treatment to the term community both in the fantasy themes and the data, and, with a new understanding of the use of the term, return to the fantasy themes in order to refine formal articulation of the themes and a rhetorical vision. I chose this second option for analysis of this data. Therefore, this analysis section proceeds in the following way. First, I use two concepts from the fantasy theme literature, *cryptic symbols*, and the distinction between *discursive material* and more *imaginative* fantasy themes, to explicate community more fully. Second, I offer a description of the primary fantasy themes, fantasy types and the rhetorical vision that I formulate from the discourse. These formal descriptions are oriented toward the variable uses of the term community and some important implications of this variability.

Community as a Cryptic Symbol

This analysis begins with the examination of a key term found in JCI's discourse, *community*. The frequency and detail in which the members of JCI use the term *community* indicates that it marks significant shared symbolic ground for the members of the organization. The analysis of this discourse proved to be particularly challenging to me because use of this term is so pervasive. Recall that according to SCT there are three levels of symbolic convergence: fantasy themes, fantasy types, and rhetorical visions. The members of JCI use the term *community* at each of these levels of communication, and, more significantly the term is used in ways that signify many different domains of meaning. Formal articulation of fantasy themes, fantasy types and a rhetorical vision does not fully account for the group's sophisticated and complex communicative ways of making sense of the term *community*.

Foss (1996) suggests that fantasy themes may emerge in the form of cryptic symbols, words that set off specific meanings or emotions within the group. In some cases *community* is such a word for the members of JCI. All of the fantasies, fantasy themes, fantasy types, and the rhetorical vision constructed from the data include some notion of the term *community*. The term is used in many rhetorical contexts to signify many different meanings. In some cases, the term is used consistently and thematically across fantasies in the discourse. In many cases, it is not. In the section below, I account for at least seven distinctly identifiable uses of the term *community*. This is not to suggest that these are mutually exclusive, exhaustive or idealized characterizations of seven meanings of the term. Rather, I wish to highlight the variability with which the

term is used in JCI's discourse. The order of the categorization of uses is not meant to indicate frequency or dominance.

The first use of the term signifies community as a social group or unit. These instances mark groups of people as communities based on some shared social goal or interaction. Examples include "the international community," "the design community," "the business community," and "business and community leaders." In each of these examples, an adjective serves to describe the type of people that comprise the social unit. In other cases, the people that constitute the group are stated more explicitly. For example, a "cross-section of the Omaha community" is referred to as "representatives of city, state and federal agencies, financial institutions, non-profits, foundations, the construction industry and neighborhood associations" (Issue9, p. 4). This passage states explicitly that "representatives" from these groups constitute the community. Issue 5 includes a passage that states community as a social unit in more general terms. It states that the domain of architects and designers is the "manner in which people come together, interact and form a sense of community" (p. 7). Another example that articulates this notion of community as a social unit particularly well comes from Issue 7 where the author uses a quote from Thomas Jefferson to make a point about the nature of communities. It reads, "Human ties are the key to promoting participation. They are, said Thomas Jefferson, what bind men and women together into communities" (p. 1).

A second related yet distinct use of the term is community as agent. Here, the community is personified as a unit that is capable of performing action. Examples include "community participation" and "community involvement." These examples

suggest that the community has agency and can perform the actions of participating and being involved. One example from the JCI brochure reads, “The Institute...seeks to improve the capacity of communities to address issues of environmental concern.” Here, community is both a social unit, and able to act on its own behalf.

Third, the term community is used in such a way that other general civic terms such as “city” or “town” can be substituted while still maintaining the integrity of the meaning in the phrase. In other words, community may be used to distinguish the particular populated areas from one another. Examples of this use of the term come from Issue 5, in an article on the Flatwater Metroplex that reads, “the study will look at the urban pressures from surrounding communities” (p. 2). The article goes on to state that, “Saunders County is experiencing growth pressures from [other] metropolitan communities” (p. 2). In these cases, the term is simply used as a reference to specific populated areas, towns or cities.

The fourth use of the term is related to the third in that community marks and delimits a boundary between entities. Here, however, community is not marking the physical space of a town or city. Rather, it is the juxtaposition of community with some other term that gives it meaning. Community is often placed in juxtaposition with a term that signifies the natural, unpopulated environment, so that community comes to mean the built, human-made, populated environment. A similar example from Issue 7 reads, “In the future [students] may be more apt to consider how food impacts the economy, the environment, and the community” (p. 5). These uses of the term are not meant to mark

geographic or physical boundaries, but rather identify the different domains of interest for the people in the organization.

As illustrated in the beginning of this section, a fifth use of the term community conveys a sense of place that can be categorized as a home-community or hometown. These instances are marked by the possession of community by the characters in the discourse. Issue 8 provides one poignant example where a passage reads, “citizens demonstrate a renewed pride of ownership in their community and a deeper sense of responsibility for its future” (p. 1). Instances of using the term to show ownership or a notion of home appear in the discourse in two ways: where the author of the passage writes of community ownership in the third-person, as in the example, and, where the author uses the plural, first-person “our” to show ownership of community.

The sixth use of the term is also demonstrated above. These are instances where community signifies “local.” In some cases, this use of the term includes a positive notion of “local” as in “our local communities” juxtaposed next to a pejorative account of not-local or national.

Finally, some uses of the term community are those that characterize the end goal of the organization, sustainable communities. Use of the term in this way can be found first and foremost in the title of the organization. As it reads, the Joslyn Castle Institute is “for Sustainable Communities.” The question then becomes, what is the common symbolic ground for the members of JCI when they use the term community to signify “sustainable community?” Answers to this question are provided below in the formulations of fantasy themes.

Of the several different uses of the term community identified, this final usage, community used to indicate sustainable community, is the most likely to be characterized as a cryptic symbol, a symbol that sets off specific meaning for the members of JCI. In addition, this final characterization of uses of the term community found in JCI's discourse contributes most significantly to the construction of fantasy themes, fantasy types and a rhetorical vision.

Community as Both Discursive Material and a Fantasy Theme

The complexity and variation in JCI's uses of the term *community* creates a special problem when attempting to construct fantasy themes from the discourse. As stated above, symbolic convergence theory posits that group discourse that is about the "here and now" of the group does not contribute to fantasy themes. Only one kind of discourse contributes to the collective symbolic vision of the group, discourse that the members of a group use to interpret past events or envision events in the future. This distinction is useful for marking data as the "manifest content" of fantasy themes.

However, in this study, it is not very useful for making a qualitative distinction between the different uses of the term community as they appear in the discourse. The examples provided above are included in the data analyzed because they refer to events removed from the "here and now" of the rhetorical contexts in which they originated. Yet, use of the term community to mark the physical boundaries of a city seems significantly and qualitatively different from use of the term community to describe the details of sustainable settings that are not yet created.

Bormann (1972) provides a useful point of intersection with this qualitative difference when he attempts to make the distinction between what he calls “two entirely different modes of thought.” He writes that when

occasions are so chaotic and indiscriminate that the community has no clear observational impression of the facts, people are given free rein to fantasize within the assumptions of their rhetorical vision without inhibition. On such occasions fantasy themes become the main explanatory system for the events.... [However,] nature does intrude upon our fantasies. Factual descriptions of the world are also part of the manifest content of rhetorical discourse. A total rhetoric consists of both discursive material and fantasy themes. (p. 405)

Bormann continues by citing Cassier who states that both of these modes of the mind are powerful and creative, but the expression of each is different. The mind expresses discursive material in the form of discursive logic, and fantasy themes in the form of creative imagination.

Bormann is making the distinction between fantasy themes that contain discursive material that is a factual account of nature and the material world, and fantasy themes that contain imaginary accounts of times and places removed from the present. As stated, the former is expressed in terms of discursive logic and the latter in terms of creative imagination. As they are presented here, these are not mutually exclusive modes of thought. The first sentence of the quote indicates that when the observational impression of facts is not available, people have more of an opportunity to make sense of events with imagination. Conversely, then, the more observational “facts” are available, the less creative imagination is necessary for accounting events. In essence, then, there may be a continuum of fantasy themes ranging from those that include primarily “factual” accounts

of the natural world to those that are completely imaginary because of the lack of accessible observational material.

Some uses of the term appear in fantasy themes as discursive material for the theme. From the characterizations I made above, these include, for example, the use of the term community as replacement for civic terms such as city or town, as a term to be equated with local, and as a term to be equated with a notion of hometown. In contrast, many of the fantasy themes contain the use of the term community in a more creative and imaginative way. In these instances, the scarcity of observational facts for the members of JCI means that uses of the term community in these ways are more imaginative. These include reference to community as a social unit, as an agent of action, as a domain of interest for the organization, and as the end goal or mission of the organization.

I dwell on this distinction not to focus attention toward the analysis of the term community, but to make available one more layer of analysis of the themes in the discourse. The fantasy themes, fantasy types and the rhetorical vision constructed below contain many uses of the term community. In order to fully capture the nuances of themes in the discourse, distinctions among the ways in which the term community is invoked are necessary, both to formulate the themes and to describe them. It is the formulation of these themes to which I now turn.

Designing Sustainable Communities and Creating a Sense of Community

Designing Sustainable Communities and Creating a Sense of Community is the formalized rhetorical vision for the members of JCI as it is constructed from the data analyzed. This rhetorical vision takes into account both the variable uses of the term community found in the data and the implication these uses have for fantasy themes and fantasy types. I use the term sustainable communities in the formulation of the rhetorical vision to represent how sustainable communities are constructed in JCI's discourse. The following explication will account for the many fantasy themes and fantasy types that constitute the rhetorical vision.

The rhetorical vision consists of three primary fantasy types. These are The Sustainable Communities Fantasy Type, The Designing Communities Fantasy Type, and The Sense of Community Fantasy Type. Although it is possible to conceptually distinguish these types, they are described below to articulate patterns in the discourse, not to suggest the mutual exclusivity of categories. The fantasy types will be described primarily in terms of the constitutive fantasy themes. For each type and theme, the dramatic elements (i.e. settings, actions, and characters) that are present will be detailed. I will articulate the relationship of these dramatic elements in the particular theme or type. In addition, the salient use or uses of the term community for each theme or type will be made clear. Finally, I will account for both the use of the term community as either discursive material or an imaginative fantasy theme and consider the implications of this distinction.

The Sustainable Communities Fantasy Type

The fantasy themes and fantasy types described in the beginning of this section constitute a unitary rhetorical vision that could be roughly described as “sustainable community development.” This is not surprising considering the focus and mission of the organization. However, distinguishing the different uses of the term community in the discourse provides another layer of analysis and suggests that only particular uses of the term in particular rhetorical contexts contributed to the shared consciousness of the group. Therefore, instead of a composite rhetorical vision, “sustainable communities” could be better understood as a fantasy type that contributes to a different and distinct primary rhetorical vision.

The Sustainable Communities Fantasy Type consists of many fantasy themes that primarily include uses of the term community in a way that is consistent with the mission of the organization. This is significant in that sustainable communities are only a piece of the primary rhetorical vision. To detail the way in which this fantasy type contributes to the rhetorical vision, I will first offer evidence that suggests that this particular use of the term is indeed a fantasy type. Second, I will explicate the fantasies and primary fantasy themes that constitute the type.

In the discourse, there are some instances where sustainable community is characterized explicitly. A passage from Issue 4 provides one example.

The responsibility to nurture and foster sustainable communities is axiomatic. It is our clear and compelling professional responsibility to recognize the fundamental right to adequate conditions of life, in an environment of quality, which permits a life of dignity and well-being, and

which bears solemn responsibility to protect and enhance the environment for future generations. (p. 6)

In this example, the author states what fostering and nurturing sustainable communities should mean in the context of the organization.

In contrast, there are instances when in which the term community appears without such explicit articulation. Recall Bormann's (1982b) example of the 1980 presidential election as a way to identify fantasy types in discourse. He argues that often fantasy types appear in discourse juxtaposed with a series of descriptions that are fantasy themes that can be categorized in the type. From JCI's discourse, I will quote at length two examples that illustrate Bormann's claim particularly well. The first passage comes from an article entitled "Drake Court: The Sociology of Urban Design" (Issue 5), authored by Mike Gengler, the lead architect at JCI.

The mixed-use concept of the Drake Court Project is oriented primarily to the pedestrian. A system of passageways which takes advantage of the negative space between and behind buildings, opens to reveal public gathering spaces or social nodes. Strung along the pedestrian passageway system like pearls on a necklace, these areas are places of social interaction. A coffee shop or an outdoor café punctuate these areas creating public living rooms for the residents and their neighbors. The increased opportunity for chance encounters facilitates social bonds with neighbors and others leading to a heightened sense of community. These examples demonstrate the relationship between the physical and social environments. Implementing physically and socially sustainable habitats requires creativity and an understanding of how we act and react in the social environment in order to provide neighborhoods which respond to our needs for security, social interaction, and a sense of community. (p. 7)

In this passage, the term community appears two times, each as part of the phrase "sense of community." Both appearances of the term are preceded by several sentences that describe particular kinds of settings, settings that foster social

interaction. Here, community is a positive term and it reflects the series of descriptions of the spaces that accompany it in the discourse. Thus, this example seems to fit Bormann's description of a fantasy type.

I juxtapose the passage above with a passage that is similar in that the term community appears with descriptions of individual fantasies, but is dissimilar in that the term is used negatively and the descriptions that accompany the term are not characteristic of sustainable places. In other words, the author of this passage uses the term community as a double-negative to offer another account of what community means. This passage focuses on physical aspects of sustainable communities more than the implications of space on social bonding and is found in Issue 8 in an article that describes the problems of sprawl in Omaha, Nebraska.

The consequences of low-density sprawl development is evident in the Omaha metropolitan area- loss of productive farmland; friction between farmers and ex-urban dwellers; increased and inequitable property valuations; "gated" communities; new infrastructure at the edges of development being subsidized by older, inner-city dwellers; decaying infrastructure, neighborhoods and property values at the core of the city; traffic congestion; loss of community; and environmental degradation of fragile ecosystems. (p. 3)

Two uses of the term are instructive in this passage. Referring to the latter, community again appears after a series of descriptions of a setting that seem to describe what community means. However, the series of descriptions are pejorative. As it is presented in this passage, when these negative elements are present, decaying infrastructure, traffic congestion, etc., there is a "loss of community" for the characters in the setting. These negative elements do not contribute to sustainable communities. The

first use of the term “communities” is also negative because it is listed with the other negative elements in the passage. Thus, a “gated” community, one that presumably does not foster the kind of “social bonds” that appear in the first passage, cannot be a sustainable community. To paraphrase these uses of the term another way, when you are in a “gated” community, you will experience a “loss of” community.

These passages illustrate three important points. First, they indicate that the term community serves as common symbolic ground for the members of JCI in that they appear in the manner in which Bormann describes the fantasy type. These passages illustrate instances when community appears as a fantasy type accompanied by a series of descriptions that could be the constitutive fantasy themes of the type. Second, as will be seen below, this use of the term is the primary contributing element to The Sustainable Communities Fantasy Type. Many times this fantasy type appears as it does above, accompanied by the fantasy themes that constitute the type. In other cases, it appears as simply a reference to community that illustrates even further symbolic convergence because the fantasy themes are not necessary to give the passage meaning for the members of JCI. Third, there is the indication that positive accounts of sustainable communities will be accompanied by positive uses of the term community. Conversely, negative accounts of community, or indicators that the community is not sustainable, will be accompanied by negative uses of the term community as in “loss of community” and “gated community.”

There are several patterned features of The Sustainable Communities Fantasy Type in JCI’s discourse. First, it consists primarily, but not exclusively, of settings that

are described as sustainable. In other words, in terms of the overall contribution to the rhetorical vision, this fantasy type provides a sense of place or space to the drama. These individual fantasies and fantasy themes are the settings that constitute the type.

These places and spaces consist of both discursive material and more imaginative fantasy themes depending on the rhetorical context in which they appear. The term community appears in this fantasy type both to delimit some physical or material space or place, and to describe the ultimate mission of JCI, sustainable communities. In the sections below, the fantasy themes that are consequential to The Sustainable Communities Fantasy Type are described.

The Geographical Scope Fantasy Theme

In The Geographical Scope Fantasy Theme discursive material is the primary constitutive element. This fantasy theme marks the geographical scope of the JCI mission. This fantasy theme is a conglomeration of discourse about local, state, national, and international settings.

When this theme appears in the discourse, it provides the members of JCI recognizable boundaries for marking the possibility or scope of their sustainability project. In other words, this fantasy theme helps delimit, for the members of JCI, the places in which their contribution to the sustainability movement might have some impact and the places where sustainability principles can have a potential influence. The use of the term community in this fantasy theme is generally restricted to communities as marked populated space or in place of proper names for towns and cities.

Local. Local settings are those that describe the local area for JCI, the metropolitan city of Omaha, Nebraska. These descriptions include areas within Omaha and appear in the discourse in these phrases: downtown Omaha, Metropolitan Omaha and Council Bluffs, Iowa, a sister city of Omaha just across the Missouri River. Additional examples of local settings are the names of specific places in the city such as the Drake Court, St. Mary's Avenue, the Old Market District, the proposed 20th Street arts corridor, Howard Street, Leavenworth Street, the Pullman Hotel, the University of Nebraska-Omaha and the University of Nebraska Medical Center. Omaha is also described as sustainable Omaha, the place where we live, [our] hometown, and our physical context and surroundings.

Regional. Regional settings expand outward from Omaha and include the rest of Nebraska and surrounding states. In the discourse, Nebraska is referred to both by name and several times as simply The State. In addition, specific cities and counties in and around Nebraska appear in the discourse. These include Lincoln, Fremont, Albion, Saunders County in Eastern Nebraska, Sarpy County, and Boone County. There are also more general terms given to describe the region surrounding Nebraska including the Midwest, the Heartland, the Great Plains, the Southern Great Plains, and sparsely-populated places like Nebraska. These phrases are used to describe larger regional settings for sustainability beyond the metropolitan city of Omaha.

National. National settings are found in phrases that describe physical markers for the United States of America. In the discourse these markers include the U.S., the country, America, or areas in the United States. In addition, there are specific references

to places within the United States that are outside the boundaries of the Regional Settings Fantasy including Hollywood, New York, Chattanooga, Columbine (CO), Maryland, Yellowstone National Park, Montana State University, George Mason University and the East and West Coasts.

International. International setting references are those that include parts of the world other than the United States or references to the world as a whole. These settings mark physical boundaries outside of the national settings. Specific places in the world that are referred to include the Paseo de la Reforma in Mexico, the Unter den Linden in Berlin and the Champs-Élysées in Paris. Other cities and countries present in the discourse are the Dubai Municipality; Madrid, Spain; Brisbane, Australia; Kerala, India; Denmark; and Northern China. General global references are also included in this category of settings. Examples of references to global settings include a sustainable world, an urbanizing world, worldwide, cities around the world, countries of the world, anywhere in the world, the globe, the earth and the four major regions of earth.

When this fantasy theme is placed in the context of The Sustainable Communities Fantasy Type and juxtaposed with the remaining fantasy themes, the scope of the settings of sustainability is significant. This theme provides a tangible sense of boundaries in which the members of JCI are to conduct their project. In addition, this particular fantasy theme sets the stage of possibility for the drama in the remaining themes, fantasy types and the rhetorical vision to occur. The Unsustainable Fantasy Theme and The Environmental Fantasy Theme are the more imaginative counterparts to the discursive material described in The Geographical Scope Fantasy Theme.

The Unsustainable Communities Fantasy Theme

The discourse of The Unsustainable Communities Fantasy Theme focuses on both the physical descriptions of sprawl and the social implications of suburban development. Uses of the term community appear in the form of discursive material when describing actual populated settings that are not sustainable. Conversely, community appears in more imaginative fantasies of this theme when abstractly describing the potential social implications of unsustainable places.

This fantasy theme most frequently consists of descriptions of urban sprawl. These are settings in the discourse that invoke images of urban decay, endless suburbia, and loss of natural habitat. In this fantasy theme, suburban streets, houses, parking lots and strip malls cover the landscape. Catherine describes a setting like this as “low-density” sprawl (Interview A) meaning that the human population numbers are low, but the space developed for housing and commerce is expansive. These are places where natural habitats are sacrificed for single-family dwellings and acreages, housing construction that requires the development of more land and accommodates fewer people. As a suburb explodes with houses, each adorned with “a satellite dish and a 3-car garage,” an “overdeveloped megalopolis” (Issue 6) is the result. Vast amounts of land and space are sacrificed to support suburban development that has a tremendous negative impact on the natural environment. Trees, prairie and streams are replaced with buildings, roads and cars.

The automobile is a primary villain in this fantasy theme. Interstate driving makes it possible for people to traverse suburban commutes and work many miles from

their home, rather than living close enough to a workplace to walk, ride a bike or use mass transit. Automobile transportation not only causes increased pollution, but also damages the economy. As people move further from the geographic centers of cities and into the suburbs “economically ignored and devastated communities” and “blighted neighborhoods” remain. The downtowns of cities decay as the financial support provided by the people literally physically moves further and further away.

In The Unsustainable Communities Fantasy Theme, suburban development, made possible by the automobile, has a significant social implication as well. The role of the automobile in the daily lives of people affects architecture on the front of American houses. Rather than a front porch, a place where interaction with neighbors might occur, garages are the dominant features on suburban houses. As a result, people go to their garages in the morning, get in their cars, raise the garage doors and drive to work. The process is reversed at night, virtually eliminating any possibility of any social interaction with neighbors (Interview D).

This fantasy theme appears in The Sustainable Communities Fantasy Type because it distinguishes the kinds of communities that are not sustainable. The remaining fantasies that contribute to this type generally include descriptions of places, actions and people in opposition to The Unsustainable Communities Fantasy Theme. These fantasy themes mark a positive relationship between the mission of JCI, sustainable communities, and discourse that describes what constitutes sustainable communities. These fantasy themes vary in the ways in which the term community is used, and include a range from discursive material to more imaginative themes.

The Environmental Fantasy Theme

Popular or common sense usage of the term “environmental,” at least in contemporary media, typically marks the topic as the natural, unpopulated environment. However, sustainability positions environmental issues in the context of both natural and urban settings. Consistent with these positions, three distinct settings comprise The Environmental Fantasy Theme. These are urban, rural-agricultural, and natural settings.

Because the interaction between complex natural and human systems is a fundamental principle in the concept of sustainability, it is likely antithetical to these sustainable principles to separate these three settings as if they did not imbricate one another. Indeed, in JCI’s discourse these settings are described as both in relationship to and dependent upon one another. For example, “Greenway Development and the Benefit to the Community” (Issue 7) highlights the mixing of urban and natural environments. A passage from the article illustrates the point: “By preserving corridors of open space, communities can improve their natural and man-made environment...[greenways] provide trails that can be used for recreation or alternative transportation systems for pedestrians and bicyclists” (p. 3). However, the fantasy theme articulated this way, with individual urban, rural-agricultural and natural fantasies, represents ideal-typical categorizations of three major distinct patterns regarding settings found in the discourse.

The Urban Fantasy. Perhaps because of the design and architectural focus of JCI, the urban environment appears in the discourse with more frequency and in more detail than other settings in The Environmental Fantasy Theme. Unlike the automobile found in the urban sprawl fantasy, the pedestrian is a hero in the sustainable urban setting.

Revitalized pedestrian neighborhoods and residential mixed-used districts paint a picture of people living and working in close proximity, walking rather than driving in their neighborhoods. Buildings serve mixed-use, i.e. both residential and commercial, needs increasing the likelihood someone would choose to live and work in the same building. Instead of streets for automobile traffic, tree-lined pedestrian commercial passageways guide people past restaurants, coffee shops and art galleries.

Two major interacting and interdependent elements of this fantasy are the integration of buildings and green space and the creation of this space to facilitate social interaction among people. An example to illustrate the former comes from the same article, “Greenway Development and the Benefit to Community” (Issue 7). The author writes that greenways “offer greenspace in the midst of a dense urban environment and provide trails that can be used for recreation or alternative transportation” (p. 3). A passage from Issue 5 in an article entitled “Drake Court: The Sociology of Urban Design” illustrates the latter. The author writes that a “system of passageways which takes advantage of the negative space between and behind buildings, opens to reveal public gathering spaces or social nodes;” such spaces “facilitate social bonds with neighbors” and leads to a “heightened sense of community” (p. 7).

This particular fantasy has significant implications for The Designing Communities Fantasy Type. It is significant in that The Urban Fantasy consists of primarily creative and imaginative discourse about what communities should be like. Particularly in those passages that describe the buildings in the urban setting, there is usually a sense that the sustainable places being described do not yet exist. In other

words, some amount of action must take place such that these sustainable places will be realized. Therefore, the discourse of this theme often includes a discursive dramatic account of the action necessary to create it.

In addition, use of the term community is often less material and more imaginative, as in the social “heightened sense of community.” Here, community refers to something yet to be created. Developing such communities is part of the dramatic action from other fantasy themes that is necessary to constitute a complete sense of what is meant by sustainable communities.

The Rural-Agricultural Fantasy. Despite appearing in the discourse much less frequently, rural-agricultural settings are categorized as distinct from urban settings because they represent a distinct notion of community. In some instances, rural-agricultural settings appear in the discourse as places where the location of rich land and soil needs to be identified and protected from (sub)urban development. In essence, there is an intersection with the Regional Setting of Nebraska where towns and cities are expanding into productive farmland. For example, in “In Sync with Nature” (Issue 6) the author describes both “locations which are best suited to urbanization and those which are best left in preservation” (p. 5) (i.e. urban and natural settings), and provides a “generalized soils map” of northeastern Nebraska. The caption under the figure refers specifically to a dark band on the map running from northwest to southeast that “represents some of the most productive agricultural land in the state of Nebraska” (p. 5). The emphasis in the article is to mark the regions, including rural-agricultural settings, which should be protected from expanding urban development.

The most poignant example of the rural-agricultural fantasy appears in an article that contrasts the nostalgic “family farm” of the 1940s and the urbanization (part of The Unsustainable Community Fantasy Theme) of America (Issue 6). In this passage, the author tells about his experience growing up on a farm in northeastern Nebraska, and claims that “most rural folks in the 1940’s practiced sustainability...[by producing and consuming] all of the basic necessities for living...on the family property” (p. 3).

However, since the end of World War II, the urbanization of America began when many Americans moved from rural, sustainable environments to unsustainable urban environments.

This particular fantasy intersects with many other fantasy themes in consequential ways. First, as the example illustrates, there is a distinction between rural-agricultural and urban settings, such that it is reasonable to separate these settings into separate themes. Second, this example is useful for illustrating one instance where a sustainable place is developed discursively by juxtaposing it with The Unsustainable Communities Fantasy Theme. Third, the article in which these passages can be found begins with the sentence, “Are we moving forward or backward?” In this example, then, one of the author’s objectives is to illustrate a temporal feature of sustainable principles, that there is change over time. This will be explored further in The Designing Communities Fantasy Type, but for now, I simply make the claim that the fantasy themes in JCI’s rhetorical vision are often juxtaposed to illustrate either a loss or degradation of sustainable practices over time, or the need for retrieving or creation sustainable practices for the

future. Both such temporal movements include considerable creative and imaginative, as opposed to discursive material, fantasy themes.

It should be noted that although I characterize these fantasies as primarily imaginative, both the urban and rural-agricultural settings include some references to settings that do exist in everyday life. Examples include terms such as schools, neighborhoods, cities, towns, shops, buildings, parks, corporate headquarters, metropolitan communities, the edge of town, inner-city neighborhoods, residential sectors, the market place, the workplace, the living place, a new opera house, back yards, and the streets. Such references add tangible representations of places to the imagined sustainable communities in this fantasy type. These terms bridge the gap between the tangible and the imagined.

The Drake Court Project is one example of bridging discursive material with more imaginative fantasy themes. The Drake Court is a property in Omaha that is being transitioned from an unsustainable place, an abandoned set of buildings in the heart of the city, to a sustainable one. In a sense, confirming the possibility that Bormann suggests, the discourse about this project appears in a range from fantasy themes that describe the reality and the tangible aspects of the material setting to fantasy themes that imagine the possibility for the project in the future.

The Natural Environment Fantasy. Sustainability is inherently linked with the natural environment. The Sustainability Communities Fantasy Type includes descriptions of natural landscapes, images of undulating hills, steep slopes and rolling

topography. Water is a key feature in this fantasy. Wetlands and streambeds of clear water give life to undeveloped fields of green and verdant landscapes.

These environments are typically described as abundant with natural resources that should be protected and preserved. Therefore, much like the rural-agricultural settings, this fantasy often appears in the context of other fantasy themes. For example, to the article just mentioned (Issue 6), features are detailed description of the “eco-sensitive regions of the Platte River” that need to be protected from the urban growth pressure. This article suggests that distinguishing and mapping features of the natural environment will provide evidence of areas that should be protected and are best suited for development. This one fantasy, then, contains is both discourse that describes the natural landscape and more technical descriptions of the setting.

The Sustainable Communities Fantasy Type is constituted by many fantasies and fantasy themes that provide symbolic common ground for the members of JCI regarding the places and spaces of their project. As is illustrated by The Geographical Scope Fantasy Theme, there are discursive material boundaries evidenced in the discourse to provide a tangible answer to the organizational question “where do we do sustainability?” This fantasy theme works in concert with The Unsustainable Communities Fantasy Theme and The Environmental Fantasy Theme, the latter two accounting for the more creative and imaginative descriptions of sustainable places and spaces. Together these themes provide a discursive resource for the members of JCI regarding what is and what is not a sustainable place.

The Designing Communities Fantasy Type

Despite the repeated appearance of characters and actions in The Sustainable Communities Fantasy Type, the symbolic common ground marked in that fantasy type is clearly about space or settings. In other words, The Sustainable Communities Fantasy Type provides primarily, but not exclusively, the backdrop for the dramatic characters and action in the rhetorical vision. This section of the analysis focuses on the second major fantasy type, The Designing Communities Fantasy Type. This fantasy type marks symbolic common ground for the members of JCI about the dramatic actions in the context of the settings already formulated.

I began the section that formalizes The Sustainable Communities Fantasy Type with an argument that the term community consistently marks symbolic common ground in the fantasy themes that describe sustainable communities. Recall that uses of the term community in the fantasy type appeared in two specific ways: as discursive material that marks specific tangible boundaries, or juxtaposed with lists of imaginative and creative discourse about places that do not yet exist. As Bormann states, these lists could be characterized as individual fantasies and fantasy themes that describe the type, in this case sustainable communities.

My argument for the formalized characterization of The Designing Communities Fantasy Type is slightly different. Although use of the term community is still a critical component of this fantasy type, it is not a primary constitutive element of the type. The term community is not a clear cryptic symbol in this fantasy type in the same way that it appears in The Sustainable Communities Fantasy Type. In other words, use of the term

community in the discourse is rarely juxtaposed with lists of terms and phrases from the data that are the fantasies and fantasy themes that describe what it means. Instead, use of the term community in this type is descriptive of the characters that perform the dramatic actions of the fantasy type.

I introduce this passage by suggesting that the formulation of The Designing Communities Fantasy Type includes primarily actions, rather than characters. I make this distinction in an effort to support the argument that The Designing Communities Fantasy Type primarily marks common symbolic ground about what actions are appropriate for sustainable community development.

Admittedly, characters and actions are consequential to and interdependent with one another. However, I present the action fantasy themes of the rhetorical vision, those that constitute The Designing Sustainable Communities Fantasy Type, before the character fantasy themes, those that constitute The Sense of Community Fantasy Type, because the actions from the discourse appear more frequently and more prominently than characters.

I offer two passages from the discourse that provide evidence that dramatic action supersedes the dramatic characters in the data. These passages provide evidence of my argument about actions and characters, and provide a brief introduction to some of the fantasies and fantasy themes that constitute The Designing Communities Fantasy Type. Both passages can be found in the JCI brochure. The first appears under the heading “Sustainability in an Urbanizing World.” It reads:

By 2025, urban centers will be home to more than two-thirds of the global population. Most of these centers face dramatic challenges to provide residents with adequate shelter and healthful living conditions. Joslyn Castle Institute identifies sustainable practices which are transferable to cities around the world. The Institute participated in the United Nations Conference on Human Settlements, Habitat II, June 1996, and will maintain its association with the UN on best practices, trends, resources, goals, and principles for the development of sustainable urban habitat. (Brochure)

Several features of this passage are worth noting. First, in the beginning of the passage, there is a reference to urban centers juxtaposed with a description of the kind of setting the urban centers will be “home to...two-thirds of the global population.” Population is not treated here as a set of characters, but rather as a feature of the setting. Instead, the urban “center” is attributed agency as a character because it has the ability to perform an action; in this case it can “face dramatic challenges.” The action suggests the possibility that the urban center has the ability to influence change on the setting so that it is consistent with sustainable principles. The urban center has the ability to influence and possibly create a setting with “adequate shelter and healthful living conditions^{iv}.”

Second, the title that introduces the passage, and the first two sentences of the passage, illustrate the discursive interdependence between actions and characters, and one way in which actions and characters manifest in the settings described in the previous fantasy type. Because of the relationship to the passage, the word “sustainability” from the title is presented as action, possibly something that someone is doing or something that is to be done.

I stated above that in this fantasy type community does not typically appear juxtaposed with lists of fantasies that constitute a type. However, this passage does

illustrate such a pattern with the actions of the characters. As already noted, the title of the passage includes the use of the term “sustainability” as an action. Three actions in the passage, in addition to facing challenges, are consistent with the kinds of actions that mark symbolic common ground about what it means to be “performing” sustainability. In the passage, JCI “identifies sustainable practices,” “participated in the United Nations Conference,” and “will maintain its association with the UN.” In one sense, then, these actions are listed in such a way that they suggest the individual fantasies that constitute the fantasy type “sustainability.”

I suggest that the final phrase of the passage is the fantasy type that is constituted by these individual actions. Examination of the passage shows that sustainability is presented as an action. It is an action that is in response to the exigence of “dramatic challenges” that urban centers will face. Despite the attribution of agency to urban centers, JCI, as the main character of the passage, performs the primary actions that are responsive to the exigence. Each of these actions are part of JCI’s association with the United Nations. The first of JCI’s actions “identifying sustainable practices,” appears as part of the purpose for JCI’s association with the UN. The second action, “participated,” is also part of the association with the UN. Third, JCI “will maintain its association on best practices, trends, resources, goals and principles for the development of sustainable urban habitat.” In short, the state of “Sustainability in an Urbanizing World” depends on a series of actions that are part of the “development of sustainable urban habitat.” This passage offers evidence that there are particular actions that constitute a fantasy type that provides shared symbolic common ground for JCI regarding the term “development.”

Third, this passage illustrates one way in which the actions and characters of The Designing Communities Fantasy Type are placed discursively in the context of the settings formalized in The Sustainable Communities Fantasy Type. Here, the “Urbanizing World” is described as a place where two-thirds of the population will live. In this setting, the urban centers and JCI perform various actions that respond to the dramatic challenges presented because of the settings. Each of these actions can be described under the heading of a specific type of action, “development of sustainable urban habitat.”

The second passage I offer to introduce The Designing Communities Fantasy Type appears under the heading “Team-Building.” It reads,

The key to achieving sustainable development is through partnerships and team-building. Transforming economic development so that it enhances environmental quality requires an integrated and multi-disciplinary approach. The Institute forges partnerships between public, non-profit, and private organizations to create a common vision for sustainable communities. (Brochure)

Whereas in the passage above, the term development stands alone, but refers to sustainability from the title, this passage begins with reference to “sustainable development.” Sustainable development is juxtaposed with two actions that are the “key” to achieving it, “partnerships” and “team-building.” Both are presented as nouns, but are categorized here as actions through which sustainable development is achieved. The second sentence refers back to the first in that it describes what “sustainable development” should mean in this context, “transforming economic development so that it enhances environmental quality.” The last sentence shows how the primary character

of the passage, The Institute, performs the actions that are the key to sustainable development, by “[forging] partnerships between public, non-profit, and private organizations.” Finally, these actions lead to “[creating] a common vision for sustainable communities.” In short, this passage illustrates both the way in which the term “development” appears juxtaposed with the kinds of actions that constitute this type and further evidence that use of the term community illustrates both the kind of actions that happen in sustainable communities and refers to common symbolic ground marked in The Sustainable Communities Fantasy Type.

In both of these examples, the primary dramatic element that appears is action. Characters appear insofar as they explain who or what is performing the action. This pattern is consistent throughout the discourse examined. There are detailed descriptions of sustainable places and spaces like those formalized in The Sustainable Communities Fantasy Type. There are detailed accounts of the kinds of actions that either contribute to or detract from preferred sustainable places. Finally, there are references to the characters that perform the actions. In the discourse, the latter of the three is consistently minimized. For example, in these two passages, JCI is the main character in that they perform the actions. However, in both passages, the content of the passages suggest an attempt to minimize JCI’s importance in favor of building associations, partnerships, and teams that are the “key” to sustainable development. As will be illustrated below, there are many examples from the discourse where the character that performs the action is inconsequential to the fantasy theme in which the action is formulated.

I do not mean to suggest that the characters in rhetorical vision from this discourse are inconsequential. Indeed, as will be argued, there is an important consequence of the discursive relationship between the characters in the fantasy themes and the actions that contribute to sustainable places. I do mean to suggest that the actions that mark symbolic common ground for JCI, those that are necessary to “perform” sustainability appear in conjunction with the characters that perform them, but the characters are inconsequential to the action in the fantasy themes.

I offer a point of clarification about my interpretation of this fantasy type. Originally, and with good reason, I chose to phrase this fantasy type as The Developing Communities Fantasy Type. As has been demonstrated above, many fantasy themes in the discourse are juxtaposed with the term development, thus, indicating the possibility of a converged fantasy type. Certainly, phrasing the fantasy type this way is acceptable, but it is also imprecise. Based on the construction of fantasy themes regarding action, I chose to characterize this fantasy theme with the term *designing*. I chose this term instead of developing because the members of JCI invoke the term design for describing the way in which The Institute intersects with sustainable development. In other words, according to their discourse, design is their approach to sustainable development.

The following formulation of The Designing Communities Fantasy Type includes two dramatic action fantasy themes of the overall rhetorical vision, The Progress Fantasy Theme and The Projects Fantasy Theme. Discourse in the first, The Progress Fantasy Theme, provides a sense of movement and change over time for the dramatic action of JCI’s rhetorical vision. The second includes discourse about actions that create

sustainable places or are sustainable in their own right. In the formulation of each, attention will be given to the ways in which these dramatic elements, actions and characters, intersect with each other and the settings formalized above. The Projects Fantasy Theme is also consequential in that it provides for the members of JCI a more tangible means for talking about the concept sustainability. This implication will be detailed in the explanation of The Projects Fantasy Theme.

The Progress Fantasy Theme

Like The Sustainable Communities Fantasy Type, The Designing Communities Fantasy Type includes fantasy themes ranging from those that primarily consist of discursive material and those that are more imaginative. In the same way that The Geographical Scope Fantasy Theme provides a tangible representation of physical boundaries for The Sustainable Communities Fantasy Type, The Progress Fantasy Theme provides a reference for the temporal space for The Designing Communities Fantasy Type.

The formulation of The Progress Fantasy Theme suggests that there is shared symbolic ground for the members of JCI regarding time and its relationship to sustainability. In the discourse, there are frequent references to a particular time, either specifically by date, or more generally to a period of time. These references appear juxtaposed with settings like those described in The Sustainability Fantasy Type or with societal, cultural or individual actions that are presented as typical of the referenced period of time. The former generally provide a sense of change to physical settings over time, and the latter often appear as judgment about the appropriateness of the actions that

are referenced. The purpose of The Progress Fantasy Theme for the members of JCI, then, is to provide shared sense of movement and change over time that contextualizes sustainability for the members of JCI.

It could be argued that this fantasy theme contributes to The Sustainability Fantasy Type more than The Designing Communities Fantasy Type because, at least in a literary sense, the time that action takes place is a feature of setting. However, I formulate this fantasy theme here because of the way that sustainability is treated in the rhetorical vision. In the discourse, sustainability is primarily about the settings in which it occurs or the settings that it creates. Indeed, the goal of sustainability is to manage and create spaces and places, both rhetorically and materially. However, it is the management and creation of spaces and places that takes precedence in JCI's discourse. The fantasy themes that make reference to time or periods of time are about change, movement, and progression. More importantly, they are about the actions that influence change, movement and progression toward principles of sustainability. Therefore, I formulate The Progress Fantasy Theme as a contribution to common symbolic ground of the appropriate actions for influencing and changing spaces and places.

The "Sustainability in an Urbanizing World" passage presented above serves as an example for this argument. The passage opens, "By 2025, urban centers will be home to more than two-thirds of the global population." As was illustrated above, the point of the passage was to illustrate the ways in which JCI is responding to the exigence created by the change that will occur. Admittedly, in one sense "2025" serves to contribute to an

understanding of the setting in that it describes a feature of the place, that it will happen in the future.

However, because the passage is about action, because the passage is about what can be done between “right now” and by “2025,” it is the actions that can influence the change in urban centers that are significant in relation to change over time. Repeatedly, references to time appear in the discourse in ways that are similar to this example. It is the collective discursive juxtaposition of time and settings that create a fantasy theme that serves as common symbolic ground about the appropriate actions for influencing sustainable places over time. References to communities that change over time and the actions that influence this change appear in the discourse in one of three temporal categories: past, present and future. Below, these categories are presented as settings. To reiterate, these settings, when taken collectively, are part of a repeating pattern that provide a sense of change to the actions found in The Designing Communities Fantasy Type. I will introduce examples of each temporally marked setting, then, offer examples of the ways in which they are contrasted in the discourse for the purpose of marking change over time.

Past Settings. Past settings are found in the data in two ways. First, there are many references to the historical importance of buildings. The primary instances of this are references to building where JCI offices, the Joslyn Castle. In the introduction, I described the way in which The Institute found a home in the Joslyn Castle because of an opportunity presented by the State of Nebraska. It is understandable, then, that because of the charge of JCI to maintain this property, there are references to The Castle as an

historic artifact. Despite the higher frequency in which discourse about the property appears in the data, discourse about the physical structure of Joslyn Castle is representative of any discourse about other built structures in that there is often an account of the historical nature of the structure.

For example, the JCI property is referred to as the former house of the Joslyn family, a Scottish Baronial House set on 5 acres, and a landmark on the National Register of Historic Places. There are references to rooms in the castle such as Sarah (Joslyn's) boudoir, the bedroom and guest room. A passage illustrates the way in which the past is compared to some other time period. It reads,

The Institute is housed in the former home of the Joslyn's, a prominent family in the history of Omaha. The Institute's objectives are consistent with the intentions of the Joslyn family: to provide the service most needed in the community. In the past, this service centered on education and the arts. In the present, the overriding concern of Omaha and other cities worldwide is sustainability. (Brochure)

Here, the setting is described in terms of a change in its purpose over time. Although education, the arts, and sustainability are presented as nouns, within the complete discursive context, sustainability is constructed as a set of practices as was illustrated above or actions. This reference to a setting and its change over time serves to illustrate the historical importance of the property in the relation to its future use, and, in one sense, the actions that mark the setting as a sustainable place.

The second way in which past settings are found in the discourse is similar to the example above where "2025" serves as a specific temporal marker of something of significance. Typically, these references point to periods of time. Examples include

references to the turn of the century, the past 50, 60, 70 years, days gone by and recent history.

In each of these instances, past settings are generally described as places that need protection and preservation, such as the castle, or to illustrate how things have changed from the past or need to change for the future. An example of the latter is the detailed description of rural Nebraska (Issue 6) where the author suggests “rural folks in the 1940s practiced sustainability.” The purpose of this passage is to contrast the past, where practices were consistent with sustainable principles, with the present where “nearly everything we need and use is produced elsewhere, creating waste that requires disposal” (p. 3).

Present Settings. Present settings are far less frequent than either past or future settings. However, I categorize these settings separately because, despite infrequency, there is a distinction between present, past and future settings. Present setting references commonly appear in juxtaposition with descriptions of places or actions about a current, commonly accepted state of affairs. For example, phrases like “the country today” and “in the 20th century” appear in the discourse with some account of what is happening in this time period. In the discourse, declarative statements that are not accompanied by a specific temporal marker are assumed under this category. For example, in “Putting it All Together” (Issue 8), Catherine writes about the analysis of land use in Saunders County that JCI had previously conducted. The findings of this analysis “provide a profile of the land” (p. 4). As The Sustainable Communities Fantasy Type indicates, there are certain ways this land may be influenced that are desirable. Like the example

above where the author describes the past in order to contrast it with the present, the purpose of describing present state of affairs in Saunders County is to contrast it with possibilities for the future of that space.

Future Settings. Without question, future settings are far more prevalent than any other temporally marked settings. References to these settings often appear in general accounts of the future such as the “21st century” or “in the next century.”

This fantasy theme provides a sense of movement for the dramatic actions in two directions, either as reclamation of lost values, practices and responsibilities of the past, or as a progressive advancement beyond destructive values and practices of the present. Both are evidenced in the discourse through the appearance of temporal markers that are juxtaposed with settings and actions.

The Progress Fantasy Theme contributes primarily to the action of the overall rhetorical vision, rather than the setting, because the individual temporally marked settings, when analyzed holistically, are influenced only insofar as the characters of the drama act to influence them. Most frequently, future settings are used to contrast settings of the present and past, and are, therefore, closely linked with actions that are necessary for creating them. The actions associated with future settings illustrate the ways to create “a preferred future,” an “urban future,” and a “sustainable future.”

Two examples from the discourse illustrate the way in which the juxtaposition of these settings create a sense of movement and demonstrate how actions contribute to the change in these settings over time. The first was introduced above as an example of past settings. In this article (Issue 6), the author begins with a question: “Are we moving

forward or backward?” This question is interesting in that introduces the passage as both an examination of change over time and evaluation of that change. Next, the author asks the reader to “reflect back on events during our lifetimes that pertain to the issue of sustainability” (p. 3). It is here that the author recounts the ways in which a Nebraska farm in the 1940s “practiced sustainability.” Thus, the author has established a reference of time with place, and, in this case judges this starting point as one that is consistent with sustainable principles. The article proceeds by describing a qualitative change in lifestyles after World War II that juxtaposes the established past sustainable place with places that have changed over time. A critical passage reads,

So began the urbanization of America. In the last 50 years, a great population shift has occurred from rural towns and farms to large cities. With this shift, many Americans have switched from a largely sustainable living environment, to one where nearly everything we need and use is produced elsewhere, creating waste that requires disposal elsewhere. (p. 3)

Although, there is a reference to the past 50 years, it is presented in a way that describes the change over these years that, ultimately, makes a judgment on the present as unsustainable. Finally, the article ends with another question, “What will the next 50 years bring?” In the article, the question is answered with an endorsement for JCI stating that organizations like JCI must “lead the way” to produce “positive changes that are environmentally friendly.”

There are several interesting features of this example. First, it illustrates the way in which time is referenced in the dramatic feature of settings. Second, it is the juxtaposition of past, present and future settings that provide a sense of movement for the dramatic action, and, judgments about places in these temporally marked periods

regarding sustainability principles. Third, this article ends with a statement about the centrality of action and the character(s) that should perform the action to influence the future. In this case, the action is not specific. There is a call for JCI to “lead the way” and “produce positive changes.” Despite the general nature of this action, it supports the argument that change in places over time is influenced by the actions and characters in JCI’s discourse.

The second example provides an account of more specific actions that can influence future settings. In an article entitled “The Rebuilding of the American City’s downtown and why this is a “Green” idea (Issue 9), the author develops a plot that is similar to the previous example. Here, I offer a general narrative of the article to illustrate the movement from past to future temporally marked settings.

In the 19th Century, there was a commitment to build the infrastructure of American cities. Urban building projects included commuter rail systems, bridges, streets, drainage systems, parks, and the like. Because these cities were created before the automobile, they were planned as dense, clustered, transit-oriented places and were visionary in the sense that they were able to support tremendous populations of people in relatively small spaces. In the middle of the 20th century, these cities were vacated as lower density suburbs became the preferred place to work and live. However, in the past few decades, certain groups of people have sought less dependence on the automobile, and are again interested in urban living. As America moves toward the 21st Century, it is critical that American settlement patterns resist low-density suburban living.

The article ends with a passage that summarizes the main claims of the narrative.

It reads,

The rebuilding of the city's downtown is central for us as we move into this new century. However, as we rebuild, we must also find ways to fund major transit investments, as a new generation of urban parks, high quality schools, and strong, safe urban neighborhoods. Following in our grandfathers footsteps, let's leave the next generations healthy, livable cities. (p. 4)

Like the first example, this article juxtaposes different periods of time for the purpose of making judgments about practices of each time period as either sustainable or unsustainable. Again, in this example, the past included the practices that were sustainable, the practices in the present are unsustainable, and the future holds possibility for sustainability that is contingent upon the reclamation of particular actions. Here, the author calls for leaving cities "healthy" and "livable" as they were in the past. Unlike the first example, the actions that make cities sustainable are referenced specifically. In the article, these include resisting low-density suburban living, recognizing the importance and role of an urban center, and placing importance on transit and denser living and working environments.

It should be noted that this article bolsters the argument about the importance of action over characters in the discourse. Throughout this article, the characters that perform these actions are generalized as "communities" and "America." The author consistently uses the plural, inclusive pronoun "we" in articulating who should do these actions. Thus, the actions take precedent as the more important dramatic element

because the characters that need to perform these actions in order to make urban environments sustainable are not specific.

This example is also important because it characterizes the movement of the plot from past to present to future, and the actions that can influence the future as “redevelopment.” Despite the characterization that the necessary urban structures are already in place, the critical action for influencing the future is development. In this case, it is development that reinvests in “already developed lands.” The actions from this passage, as suggested before, can be characterized as individual themes that contribute to a particular fantasy type of sustainable development.

In summary, references to time mark symbolic common ground for the members of JCI. These references in discourse, taken together, provide a sense of change from the past to the present to the future. Often these changes are described in ways that make judgments about the settings described as to whether or not they were consistent with sustainable principles. Future settings are often described in juxtaposition with past and present settings, and in terms of the actions necessary to move from the present to create sustainable places in the future. The Progress Fantasy Theme, then, creates both a sense of movement to the dramatic discursive action, and shared understandings about appropriate actions for influencing the future.

The Projects Fantasy Theme

The second fantasy theme that contributes to The Designing Communities Fantasy Type is The Projects Fantasy Theme. The discourse of this theme can be categorized as accounts of the primary actions that the characters of JCI perform. This

fantasy theme is marked in the discourse by the specific ways in which the characters of the dramatic action, often the members of JCI, interact within settings and act to influence settings. In short, this fantasy theme accounts for what they do when they do sustainability.

I choose to characterize this theme by using the term “projects” for capturing the essence of the actions in the discourse. In many cases, the public actions performed by the members of JCI, those that contribute in a specific way to JCI’s mission of sustainability, are labeled “projects.” For example, JCI acts as a consultant for a project on the Drake Court, a district that has been referenced many times in this thesis as a small district in Omaha that is being considered for rehabilitation. JCI also provides design support for the housing and commerce needs of the district (Issue 4). In the discourse, there is a detailed description of JCI’s “green building” recommendations for the Pullman Hotel, the study of the Flatwater Metroplex in Saunders County in Eastern Nebraska (Issue 5), and their participation in the NN21 Food Systems Project (Issue 7). In each of these cases, the members of JCI use the term project to refer to the work being done at a particular site or with a particular group of people.

However, The Projects Fantasy Theme includes more than just discursive references to the “projects” that are labeled as such. The activities of the characters in the discourse that contribute to this rhetorical vision extend beyond projects. Recall the introduction of The Designing Communities Fantasy Type when I offered an example from JCI’s brochure because it illustrated one way in which the actions necessary for achieving “the development of sustainable urban habitat” were listed in juxtaposition

with this phrase. JCI was the main character group of the passage. The actions from the passage were identifying sustainable practices, participating in the UN Conference, and maintaining an association with the UN. I refer to this passage to illustrate that the actions performed by the characters in this fantasy theme may include things like maintaining relationships and participating in conferences, despite the fact that these may not be included under the label of a particular project.

Like all of the other fantasy themes formalized thus far, The Projects Fantasy Theme marks some shared symbolic common ground for understanding among the members of JCI. In this case, The Projects Fantasy Theme creates a sense of shared understanding about the appropriate actions, including both individual actions and those actions that are necessary to perform as a member of the organization, for creating a sustainable future. However, this particular fantasy theme has a second specific consequential implication that I will include in the formulation of the fantasy theme because it is unique to this particular theme. Specifically, and more so than the other fantasy themes constructed thus far, The Projects Fantasy Theme is used as a resource by the members of JCI for understanding the concept of sustainability. It will be argued below that The Projects Fantasy Themes provides a tangible intersection with sustainability, and, therefore, is used as a resource for sharing meaning about the concept.

It should be noted that this argument does not stray from the major argument of this thesis, the formulation of The Designing Sustainable Communities and Creating a Sense of Community Rhetorical Vision. All of the fantasy themes, including this one, are constitutive of one primary rhetorical vision. Rather, my argument here is meant to

illustrate that the members of JCI use this fantasy theme as a specific resource for creating shared understanding of the concept of sustainability. Discourse about the projects serves not only as a means for communicating about actions that are considered sustainable actions, but also as an important discursive resource for sharing meaning about sustainability as a complex concept. Therefore, my argument for The Projects Fantasy Theme includes not only examples that illustrate the formulation of the theme, but also examples of the way the theme is used as a discursive resource.

To further illustrate The Projects Fantasy Theme and the claim I am making about its importance for sharing understanding of the concept sustainability, I will focus on discourse from an article entitled “Community as a Learning Resource” (Issue 7) and excerpts from my interview of Michelle (Interview C). In each, the general topic in the discourse is JCI’s Nebraska Network 21^v (NN21) project, and, the specific topic is a piece of that project, the Food Systems Inventory. The article offers the reader an account of the purposes, goals, and procedures of the NN21 project. The discourse from Michelle’s interview is about her experiences working on the project. Discourse about the Food Systems Inventory is particularly useful to introduce this argument because in both the article and Michelle’s account of her experience there is an overt statement about the way in which a project can inform one’s understanding of sustainability.

In the article, the Food Systems Inventory is described as an educational outreach program and a resource for high-school students in Nebraska to learn about their local food systems. A passage from the article reads “in a two year pilot-project, students have been researching aspects of local food production, processing, distribution, consumption,

and waste management” (p. 4). The bulk of the article consists of brief paragraphs about the experiences of four high school students who participated in this portion of the project. These paragraphs describe the nature of the students’ projects and include direct quotations from the students describing the benefit of their experiences.

The concluding paragraph of the article is illustrative of the way that this and other JCI projects are presented as a way to understand sustainability. It reads,

Within a community, the culture, economy, social well-being and attitudes toward the environment are reflected in the workings of the local food system. The Food Systems Inventory Project helped students learn about the varying aspects of the food system and more about their community. In the future they may be more apt to consider how food impacts the economy, the environment, and the community. (p. 5)

Here, the author claims that by examining local food systems, one may be able to understand the culture, economy, social well-being and attitudes toward the environment of the community. In other words, one may be able to understand principles of sustainability.

Recall that there are many instances in sustainability discourse where sustainability is explained as the intersection of economic, environmental and societal elements. For example, in “Visioning: A Clear-eyed Approach to Community Planning” (Issue 8), a diagram illustrates the relationship between “participation,” “education for sustainability” and “visioning” (p. 7). Five terms appear under the “education for sustainability” heading: environmental, economic, public policy, technological and socio-cultural. A portion of the caption under the diagram reads, “education and information regarding systemic thought is required so that economic, environmental, and socio-

cultural problems are recognized [and] integrated [as] actions to address them are coordinated” (p. 7). The diagram and the caption, taken together, illustrate that education for sustainability is the recognition of economic, environmental and socio-cultural problems for the purpose of coordinating actions that address these problems.

The NN21 passage presented is similar to this example because it suggests to the reader that sustainability is best understood as an intersection of these elements. More importantly, the NN21 passage suggests a more specific way one can understand principles of sustainability (i.e. the intersection of economic, social and environmental domains). It is to learn about a piece of societal interaction (i.e. the local food system) by working through a project. The focus of the Food Systems Inventory is educating community members so that they may be able to “consider how food impacts the economy, the environment, and the community”; the purpose is to teach sustainability by examining the local food system.

The NN21 project is one example where there is an overt suggestion that understanding sustainability as a concept can be achieved by learning about a specific social system. I argue that The Projects Fantasy Theme functions in a similar manner for the members of JCI, and, therefore, that The Projects Fantasy Theme serves as a discursive and material resource for creating shared meaning and understanding for the members of JCI. In short, when members of JCI find it difficult to communicate about sustainability, the discourse of The Projects Fantasy Theme is used as a resource that can make talk and sense-making about sustainability easier.

My interview of Michelle provides evidence that talking about her contact with the NN21 project is one way to share meaning about the concept of sustainability. In the interview with Michelle, as was the case in each interview, I began by asking a general question about what sustainability meant to her. Her answer illustrates some of the difficulty she experiences explaining the concept of sustainability.

OK, sustainability, that's a really hard word, but for me, what I have found, or easiest for me is that it's identifying the needs of the present and filling those needs without jeopardizing future generations, which is pretty much the standard definition that's used. But it's also, at the same time, kind of out there, I mean, it actually means so many things and it does mean so many things. So from there I kind of break it down into three parts, economic opportunity for everyone, it's social well-being and it's being conscientious of the environment. (Interview C)

Because I experienced the same difficulty when I began working with JCI, it is understandable to me that sustainability is a difficult concept to talk about. In this excerpt, Michelle admits that for her, sustainability is “a really hard word.” To explain sustainability, Michelle draws from two definitions for sustainability that come from the WCED report (i.e. identifying the needs...), and general sustainability literature (i.e. economy, society and environment), both of which are standard and conventionally recognized definitions of the concept. As was illustrated above, the terms that Michelle uses are commonly used to describe sustainability.

I pursued the matter with a probing question when I asked her to say more about “each one of those,” referring to economy, society and environment. When speaking to the social well-being portion of the question, she responded this way:

Social well-being, that's pretty much...that kind of ties with everything. But, it also includes, you know, that a person not only has a job or a way

of being able to sustain themselves and a family, but also that they have adequate and nutritious food. That's kind of...and I think is kind of falling into place for me because of the [NN21] project I'm working on. But also because of my past work, because I have an associates degree in dietetics. (Interview C)

Here, Michelle draws from her understanding of a particular set of experiences and knowledge related to a particular JCI project to formulate an account about the concept of sustainability. Michelle is able to talk about this particular feature of sustainability in these terms. Instead of saying that the term is difficult to discuss, Michelle says that this particular part of sustainability "is kind of falling into place for me" because she is able to draw from both her education and her experience with the project. Her response suggests an ease of understanding and an ability to say something about sustainability because she can talk about it in terms of the project.

With the next question of the interview, I asked Michelle if there was some minimum level of understanding of the concept sustainability necessary for working at JCI. Again, her response draws from her experience with a project to talk about this concept.

I think that you have to give a person time to kind of work through that concept for themselves because it is a very difficult concept to grasp. And I guess maybe for me, um, I try to look at it in a more general view. Um, however, the project that I am working on deals with food so when I get into that I get a little more specific with people that I'm talking to about those kinds of issues. (Interview C)

At the time of this interview, Michelle was a relatively new, part-time employee at JCI. Just as I had experienced when I attempted to speak about sustainability, talking about the concept presented some difficulty for Michelle. This is not meant to suggest

that Michelle did not sufficiently understand the concept sustainability. Rather, according to her, it was easier to articulate her understanding when drawing on her experience with the NN21 project as a discursive resource.

Mike's answer to the same initial question from the interview (i.e. what is sustainability?) provides further support for the argument that The Projects Fantasy Theme is a resource for the members of JCI when describing the concept of sustainability. Below is Mike's complete answer to the question. I have highlighted the portions of the response to emphasize where Mike draws from the Projects Fantasy Theme as a discursive resource for the purpose of comparing these segments of his answer with other segments where he is not drawing from the projects for explaining the concept.

Well, the short answer to that is sustainability is good design. I'm an architect, I speak from a...and a social scientist, so I speak from those platforms. Sustainability simply means good design. Taking into, factoring all the aspects that create our environment, our built environment. So, factoring in the aesthetics of architecture, the economics of it, the social implications, which I probably put most emphasis on. The fact that I am a social scientist as well. Um, the technologies of architecture. Sustainability has...is a philosophy that's grown out of somewhat of a crisis mentality that we, for the past 50,60,70 years, we've kind of lost our way in architecture and in urban design. A large part of that has to do with...um...in part by recent history of consumerism. We don't design the way we used to. So sustainability is...it's very difficult to summarize. I would say, in a nutshell, it's a philosophy of seeing the world, which entails understanding natural concepts that for the large part we ignore. Understanding social implications and you can go into the suburbs and you can see that aspect of urban development. So, yea, to give it a short answer 'cause it is such a complicated and complex thing to describe, I would say a philosophy. It's just a way of seeing the world and understanding the world. (my emphasis, Interview D)

Mike's response illustrates the complex way in which he draws from the discourse of The Projects Fantasy Theme for describing the concept sustainability. Whereas Michelle explicitly references the NN21 project for when talking about sustainability, Mike does not reference a specific project. However, I argue that in his response, the points at which he makes a declarative statement about what sustainability means, he is drawing from his experience with the projects.

It is useful to consider this passage not from the beginning, but from the midpoint. In the second half of his response, and in a manner similar to Michelle, Mike states that sustainability is "very difficult to describe" and a "complex and complicated thing to describe." At this point in his answer, Mike is attempting to describe it as a "philosophy" that has grown out of a "crisis mentality." It is in this portion of the response that Mike expresses difficulty in describing the concept sustainability. However, at the beginning of his response he makes two assertive and certain statements that he believes it is "simply good design." These statements appear in juxtaposition with statements where he declares the "platforms" from which he views sustainability, architectural and social scientific.

Compare the first italicized portion of Mike's response to this question with the excerpt from the article "Drake Court: The Sociology of Urban Design" (Issue 5). The article concludes with a paragraph that reads, "implementing physically and socially sustainable habitats requires creativity and an understanding of how we act and react in the social environment in order to provide neighborhoods which respond to our needs for security, social interaction, and a sense of community" (p. 7). It should be noted that at

the time of the interview, Mike was employed by JCI as a lead designer and architect for a number of the JCI projects. Moreover, one of his primary assignments during this period of time was working on the Drake Court Project.

I argue, then, that Mike is able to more readily articulate the concept of sustainability when he draws from his experience and connection with the projects. The first portion of his response draws from this discourse and makes a claim about the nature of the concept. Mike states that it means considering the aesthetics, economics and social implications of architecture, a comment that is remarkably similar to the concluding paragraph from the article about the Drake Court. Each includes a statement about the need to consider economic and societal elements of design. Even in the second half of his response where he attempts to describe sustainability as a philosophy and asserts that sustainability is a difficult concept, Mike returns to his previous comments about design. He continues to assert the domain of sustainability when he says “we don’t design the way we used to” and “you can go into the suburbs and see that [social] aspect of urban development.”

A point of clarification should be made about both of these examples. In each, Michelle and Mike refer to both their education and the work that they do for JCI for making sense of sustainability. This analysis is not sophisticated enough to make claims about the origin of knowledge for either of these people, and, therefore I do not claim that the projects are the only discursive resource for talking about sustainability. Rather, I am attempting to construct the argument this way: each of these individuals had some experience prior to working for JCI; the experiences of these people contributed to their

ability to work for JCI; the projects are a result of and extend the knowledge of these individuals; these individuals draw from both their knowledge and their experiences from working on projects for JCI for the purpose of making sense of the concept sustainability. Thus, the Projects Fantasy Theme serves as a discursive resource for the members of JCI for making sense of the concept sustainability.

The Sense of Community Fantasy Type

Thus far, I have formulated the fantasy themes and fantasy types that account for settings and actions in *The Designing Sustainable Communities and Creating a Sense of Community Rhetorical Vision*. In JCI's discourse, a critical component of designing sustainable places is attention to how those places will create and support social interactions, connections and a sense of community. The Sense of Community Fantasy Type is a formulation of many recurring themes that account for the ways of and the reasons for social connections among characters.

Throughout the formulation of the fantasy themes and fantasy types thus far, there are indications of The Sense of Community Fantasy Type. Recall my example from the introduction from *The Sustainable Communities Fantasy Type* where the passage included a sentence reading, "the increased opportunity for chance encounters facilitates social bonds with neighbors and others leading to a heightened sense of community" (Issue 5, p. 5). The point of the passage in the previous example was to illustrate the features of a sustainable physical space. It is important to notice that the physical space has a social implication as well: the possibility of "chance encounters" that facilitate "social bonds" with neighbors and lead to a "heightened sense of community."

A second passage from above is also useful for introducing this fantasy type. In The Unsustainable Community Fantasy Theme, the automobile is a primary villain because it isolates people from interactions with one another. As Mike puts it, “we get into our cars in the morning...open the garage door and we go to work. We come back, we open the garage door, park the car, go inside, sit down and watch the TV. Actually, we’ve no connection with our neighbors” (Interview D).

The most important aspect of The Sense of Community Fantasy Type, as I formulate it here, is the way in which particular sets of characters appear in the discourse as either having or not having a sense of community. Above, I have suggested that a sense of community is created by particular social connections between and among characters. The characters in this fantasy type are marked by their engagement, or lack of engagement, in one specific dramatic action, *participation*.

It is necessary for me to make a few comments about my choice to demarcate The Sense of Community Fantasy Type, a fantasy type constituted primarily by characters, by the presence of a particular action, participation. First, I have already demonstrated, in The Progress Fantasy Theme for example, that fantasy themes about a primary dramatic element can be described in terms of a different dramatic element. This is the case for The Sense of Community Fantasy Type as well. Second, as will be illustrated below, participation is an action that marks a commonality among particular sets of characters. In other words, some of the characters are members of similar communities because they share a propensity to engage in this common action.

Finally, and most significantly, the very nature of this action, participation, is described as a force for creating communities. Consider this passage from “The Nature of Participation” (Issue 6):

Sustainable practices emphasize the interconnections of all aspects of community life. Those connections are made by and through the people who step forward and become actively engaged in their communities. It is their participation that makes healthy, vibrant, sustainable communities a reality. (p. 1)

This passage is important because it illustrates several aspects of The Sense of Community Fantasy Type. First, author emphasizes this group of characters as distinct because of their participation. Second, the passage illustrates a notion of community that is consistently found in this type. These characters are not only making a kind of “healthy, vibrant, sustainable” community because of their participation, but are also constituting a particular kind of connected community “through” their engagement and participation.

Two primary fantasy themes constitute The Sense of Community Fantasy Type, The Participation Fantasy Theme and The Public Fantasy Theme. These fantasy themes can be best understood by an examination of two characteristics of the themes. First, in both The Partnerships Fantasy Theme and The Public Fantasy Theme, the characters that constitute the themes are repeatedly represented as communities that share actions or interests. The most notable distinction between the characters in these fantasy themes is a propensity to participate or not. Second, the characters of these fantasy themes are distinguished as either imagined or as discursive material characters.

In The Participation Fantasy Theme, I detail two distinct sets of characters that constitute the theme, *partners* and *informed citizens*. These two sets of characters share a basic knowledge of sustainability, and, more importantly, a propensity to participate in sustainability actions. First, the characters that I label as partners are typically real organizations with which JCI maintains some relationship. In the discourse, partners contribute to discursive material fantasy themes rather than more imaginative themes. These “real” organizations are considered characters because they are discursively represented as collections of individuals (i.e. communities) with the ability to act as unitary social units. The primary distinction between partners and informed citizens is that partners are groups of people, rather than individuals in the discourse.

Second, I distinguish informed citizens as a unique group because the term is often found in the discourse juxtaposed with other distinct groups of characters. For example, JCI’s goal for one educational program “was to help shape a group of informed citizens, business and community leaders, who can effect change in their respective constituencies” (Issue 5, p. 6). These characters appear in the discourse in a manner similar to that of the partners, with knowledge of sustainability and the willingness to participate. However, as was noted above, these are individual members of a community, acting on their own behalf.

In most instances, informed citizens appear in the discourse as part of discursive material fantasy themes. The names of specific individuals often appear in the discourse in appreciation or recognition of her or his participation in some event. In other instances, however, informed citizens appear in a more imaginative sense. These are

often generalized references to people who share a commitment to participating in sustainable actions. Examples of both types of informed citizens will be provided below.

In The Public Fantasy Theme, I outline one set of characters that constitute the theme, *the public*. The characters that I describe in this fantasy theme are discursive communities of people that share a collective need for education about sustainability and require motivation to participate in sustainable practices. The public characters appear in the discourse as both discursive material and imaginative dramatic elements.

The Participation Fantasy Theme

Partners. The Participation Fantasy Theme includes two closely related, yet distinct sets of characters, partners and informed citizens. First, there are instances in the discourse where there is an explicit reference to some formal relationship between an organization and The Institute. For example, JCI is a participating member of the United Nations Best Practices Program (Issue 5). In this program the participating organizations are labeled as “partners” and assigned responsibilities for participating in the program. Here, the formal term for describing the relationship between The Institute and the other organization in the program is partnership. These characters are marked in the discourse by explicit references to relationships with The Institute. In addition, the groups of people with which JCI is in relationship in the discourse are real, publicly recognized organizations. The implication is that the partners, as a set of characters, appear as discursive material in this fantasy theme.

In the discourse, partners are described as a network of groups, organizations, or institutions that JCI describes as sustainable, or that JCI claims is contributing to a

sustainable future. The partners are described as a somewhat cohesive set of organizations, all of which are concerned with, or work directly with principles of sustainability.

In many cases, partners are characters that engage in discussions about communities, architecture and design, or characters that design physical structures or construct buildings utilizing principles of sustainability. These characters appear in the discourse as heroes of the overall narrative, characters that are designing and developing sustainable communities. For example, a statement on the back of Issue 4 claims “JCI’s network spans the globe, enabling us to bring our partners the latest in best practices for improving community” (p. 8).

The primary and most obvious partner found in the discourse is JCI. I include JCI as a character, as a partner, because there are references to The Institute in the discourse that position it as an equal partner with other institutions, each facilitating the creation of sustainable communities. Two passages from JCI’s brochure illustrate the way I am placing The Institute in The Partnerships Fantasy Theme as both a character in the dramatic action and as one of many partners seeking to promote sustainable principles. The first is a seminal statement from the brochure. It reads, “The Joslyn Castle Institute for Sustainable Communities focuses on the built environment to promote sustainable development...The Institute aims to provide for the needs of present generations without comprising the ability of future generations to meet their needs” (Brochure). Recall my examination of the use of the term community from above. In essence, JCI is a community of individuals sharing a common purpose. This community is attributed

agency to perform action. From this example, “The Institute” is a character acting to create a sustainable future.

The second example from the brochure includes a passage that explains JCI’s position about the “key to achieving sustainable development.” The key is “partnerships and team-building.” In the same paragraph, there is the assertive statement that “The Institute forges partnerships between public, non-profit, and private organizations to create a common vision” (Brochure). These passages illustrate the way that these organizations, including JCI, are referenced as partners. There are repeated examples from the discourse where the members of JCI describe the relationships between the organizations, between the partners, as critical to promoting sustainable development.

One final poignant example illustrates the importance placed on partnerships by The Institute. In “A Special Thank You” (Issue 5), Catherine gives thanks to a former JCI employee on the occasion of the employee’s departure. In listing the employee’s many accomplishments, Catherine writes that “[she] developed partnerships with business and community groups in Omaha” (p. 3). Given the context of this passage, a public statement of thanks to a former employee, it is assumed that Catherine, the executive director of JCI, would include those accomplishments that best exemplify the goals and purposes of the organization. This passage, then, illustrates the importance of developing “partnerships,” and the groups of people with which partnerships should be maintained, “business and community groups.” This passage not only points to the importance of partnerships as an appropriate action, but also the kinds of characters that I label as partners in this fantasy theme.

JCI does not maintain explicit formal “partnerships” with many of the organizations that I label as partners. For example, in “Joslyn Castle Institute Celebrates Five Years” (Issue 9), an entire page of text in the newsletter is devoted to listing and thanking the “sponsors” of The Institute for funding educational programs, conferences, projects and preservation of Joslyn Castle. In all, the names of 55 organizations and 33 individuals are listed on this page. I include these as partners in this fantasy theme for two reasons. First, the names appear under particular category headings, “President’s Council,” “Corporate Sponsors,” “Professional Partners,” “Friends,” “JCI Associates,” and “JCI Student Associates” based on the group’s financial contribution to JCI. As can be seen, one of these categories labels sponsors explicitly as “partners.” Second, even for those organizations and individuals that are not labeled in the discourse as partners, there is a recurring theme that the appropriate way to achieve sustainability is through partnerships between organizations and individuals. In this case, sponsorship is the way in which these organizations partner with JCI.

An article entitled “A Letter from Pat McDermott...” (Issue 4) illustrates another way in which organizations appear in the discourse as partners to JCI. In this example, the relationship between JCI and the organization is not stated explicitly. However, the organization featured in the article is positioned as an organization that practices principles of sustainability. At the time of publication, Mr. McDermott was Vice-President on JCI’s board and a representative for HDR Architecture, Inc., a prominent firm in Omaha and frequent partner of The Institute. A passage from the feature reads:

HDR Architecture, Inc., recently occupied a new corporate headquarters. This new facility is a “green building.” ...The building is “green” because we used ecological principles in its design. For instance, we chose a location that was close to where our employees live. Proximity to the workplace was important to HDR not only because of the convenience to our employees, but also because the time and energy spent going to and from the office was a factor when determining the impact on the environment. (p. 3)

This passage illustrates some of the discursive characteristics of the partners. First, one of the sustainable practices of the organization is featured in the discourse. The institution’s headquarters are described as a physical structure that models sustainability because of its location. It is “close to where our employees live.” Second, the ideology of the institution is revealed as consistent with and cognizant of sustainable practices. This is evidenced in the phrase that proximity is “important to HDR.” These two statements, taken together, and in juxtaposition with other fantasy themes, illustrate the way that HDR opposes the long automobile commutes of The Unsustainable Fantasy Theme. Finally, including this article serves as a way to feature organizations, in the context of JCI’s public documents, that practice sustainable principles. This kind of feature in the newsletter serves as public support for HDR as a partner in promoting sustainability.

Many organizations appear in the discourse in a manner similar to this example including the Rocky Mountain Institute, the Missouri Botanical Gardens, the United Nations, and the University of Nebraska-Lincoln, particularly the College of Architecture. These are organizations that appear as institutional loci for sustainability.

In the discourse, they are either regarded by JCI as credible sustainability organizations, or have explicitly stated partnerships or relationships with JCI through sustainability projects. All of these organizations are characterized as partners in The Partnerships Fantasy Theme.

Informed Citizens. A second set of characters that I include in The Participation Fantasy Theme is informed citizens. In some instances, these two groups of characters, partners and informed citizens, appear in the discourse in a similar manner. For example, on the sponsorship page referenced above, the list of sponsors includes a number of organizations that I have characterized as partners, and the names of 33 individuals, that might also be characterized as informed citizens as well. An example from “Ecospheres Conference: Bringing Environmental Activism Full Circle” (Issue 9) illustrates the way in which the partners and informed citizens appear juxtaposed with one another in the discourse. In this passage, the author lists the keynote speakers for the conference. The speakers include:

Roger Kennedy, former director of the National Park Service; Lester Brown, chairman of The Population Institute. Other feature keynoters include Daniel Botkin, president of The Center for the Study of the Environment; Richard Swett, U.S. Ambassador to Denmark; and Susan Seacrest, president of The Groundwater Foundation. (p. 1)

Recall that as a set of characters, the partners are not necessarily referenced by explicit and formal partnerships with JCI. In this passage, and in a similar manner to the list of sponsors, the names of the speakers are listed at the beginning of a name, title, and organization sequence.

The references in this sequence could be considered as both partners and informed citizens. This passage is important because it illustrates the way in which distinguishing partners and informed citizens can be difficult. In fact, for this example, it is not necessary to delineate a clear distinction between these groups of characters. Rather, I offer the passage to suggest that these groups of characters appear in the discourse in a similar manner, and depending on an emphasis on either organizational affiliation, or a personal individual commitment, the characters that appear in passages like the one above may be categorized as either partners or informed citizens respectively.

It should be noted that this is not an argument about the reasons for listing the names of individuals in this sequence. Obviously, from a rhetorical perspective, the title that the individual maintains, and the organization in which he or she maintains it, establishes the ethos of the individual as a speaker. Rather, I am suggesting that these individuals are representative of a different kind of character. These are individuals who subscribe to sustainability practices and principles in his or her organization, but also in spite of it. These are characters who appear in the discourse as individual proponents of sustainable practices, characters who are part of a community defined by the actions learning, participating, and getting involved.

At this point, it is useful to briefly depart from outlining the informed citizens, and instead describe two discursive circumstances where both partners and informed citizens participate. First, partners and informed citizens often appear in the discourse placed in the context of some event such as a workshop, a conference, or a meeting. Examples of sustainability events found in the discourse include the Trans-Mississippi

and the New Millennium Conference, Projects and Visions for Omaha, the International Monetary Fund meeting, the Smart Growth Conference, the NAFTA Architectural Exchange Consortium, School at the Center, and the Shaping a Sustainable Millennium Conference. The scope, goals and purposes of these events vary greatly. However, they are all referenced in the discourse as places where people come together to participate.

Second, as I mentioned above, some of the organizations referenced in the discourse are positioned as partners because they provide some financial support to The Institute. In other words, financial support is one form of participation. Not only does the newsletter provide a venue for publicly thanking sponsors who participate financially, it is also a venue for publicly soliciting contributions from private individuals. On the back of Issue 5 and Issue 6, the JCI “Sponsorship Program” is described as a way that “you can help build communities by supporting the work of the Institute” (p. 8). The reader, “you,” is targeted as a person who can contribute to “the valuable work being undertaken at the Institute” (p. 8). More importantly, the end of the passage tells the reader that the “sponsorship program offers a variety of ways to participate in building a more sustainable world” (p. 8). Sponsorship is equated with a form of participation, a way to act in support of sustainable practices, and this is a practice in which both groups of characters, partners and informed citizens, can engage.

Sustainability events and financial sponsorship are instances in the discourse where characters from The Sense of Community Fantasy Type engage in forms of participation. While these are not the only appropriate actions for these groups, the frequency in which they appear in the discourse suggests the importance of these kinds of

participation. It should be noted, that the characters that engage in these actions appear most often in the context of more discursive material discourse. These instances typically describe real organizations and people engaged in real events of contributing real money to The Institute.

Informed citizens often appear as the occupants of imaginative settings such as those in The Sustainable Communities Fantasy Type. In these discursive instances, a nameless and non-descript person performs dramatic action in an imagined setting. In essence, these are the characters that take action in the imaginative setting fantasy themes.

In many instances, one specific informed citizen, the pedestrian, acts in the fantasy themes from The Sustainable Communities Fantasy Type. For example, the Drake Court Project is described as a place that will be “oriented primarily to the pedestrian” who can stroll along the “pedestrian passageway system” and visit a “coffee shop or an outdoor café” (Issue 5, p. 7). Here, the “pedestrian” is a nameless and featureless individual that demonstrates what others may be able to do in the setting of this fantasy theme. By referring to the individual as a pedestrian, rather than a consumer, a shopper, an automobile driver, or any kind of person that might be antithetical to sustainable practices, the members of JCI position this character as an informed citizen in the discourse.

In sum, The Participation Fantasy Theme is constituted by two sets of characters, partners and informed citizens, who share a propensity to participate in sustainable practices. The nature of this participation not only marks these characters as a

community because of their shared purpose, but also instills a sense of community in them because they are participating. Partners are collections of people that are represented discursively as groups, organizations and institutions. Often partners are referenced in the discourse because of an explicitly stated partnership with JCI. In other instances, partners are groups that simply share a commitment to sustainable principles. Informed citizens share similar commitments as the partners, but are committed as individual members of a community.

The Public Fantasy Theme

The Public Fantasy Theme includes characters that constitute the public in a general sense. My use of the term *public* is meant to: (a) reflect many discursive instances where the term is used, and (b) make a distinction between characters that constitute the general public, and those that constitute The Partnerships Fantasy Theme. In the same way that The Unsustainable Communities Fantasy Theme marks symbolic boundaries for The Sustainable Communities Fantasy Theme, The Public Fantasy Theme marks boundaries for The Partnerships Fantasy Theme. These themes appear in the discourse as mutually exclusive categories of characters. Unlike the partners and informed citizens, characters that share social bonds based on participation, the social bonds that are characteristic of this group are the need for education about sustainability and for motivation to participate in sustainable practices.

The Public Fantasy Theme marks symbolic common ground for the members of JCI by articulating the difficult relationship that The Institute maintains with members of the general public. This relationship is made difficult because on the one hand, JCI is

constructing a vision of the future for the public, on the other, JCI subscribes to a philosophy that requires participation by all community members including those that may be ignorant of, or even oppose, sustainable practices.

The Institute is an organization working with sustainability and sustainable development principles to promote a specific vision of the future. To do so, they work with a select group of partners and informed citizens that share some common understanding about sustainability, and a propensity to participate in sustainable practices. One principle of sustainability is to include all members of a community for the purpose of making decisions about that community. JCI's discourse includes many references to a commitment to full community participation and involvement. The difficult relationship is made more difficult by the lack of education about sustainability and of motivation to engage in sustainable practices by the public.

JCI's commitment to full community participation appears in the discourse as a paradox. A passage from the newsletter gives an indication of this paradox. JCI believes that "a broad understanding of sustainable development is necessary and that the general public must be aware of the issues in order to contribute to a more sustainable future" (Issue 4, p. 1).

It is antithetical to sustainable principles to exclude members of a community from participating in civic visioning and decision-making processes based on a lack of knowledge or willingness to participate, yet, it is difficult to include those who do not share an understanding of sustainability. Mike states it succinctly when he said,

‘what we [The Institute] talk about makes no sense to Joe Schmoe on the street. It has to get there somehow in order for our efforts to be successful...I can’t force them to change their attitudes or change the way they see the world. I might encourage them to look at it differently, show them evidence...but that gap between The Institute and the community is very wide. (Interview D)

Note that Mike does not use the term community in order to reference a group of people with which he or The Institute shares a social bond. Instead, he uses it to illustrate a disconnect, a “gap,” that is very wide. Moreover, he states that the “gap” can be bridged by encouragement about another way to see the world, or by “showing[ing] them evidence.”

In the terms of The Sense of Community Fantasy Type, the public must be educated and motivated so that they may share a sense of community in the same way that other groups, particularly partners and informed citizens, share a sense of community. When these characters appear in the discourse, they are presented as being without a sense of community. Such references to the public often appear in articles where the author chooses to include himself or herself and the reader in this group by using the first-person, plural pronoun “we.” In many of these instances, the authors of these passages make claims about what “we” have been doing, and what “we” need to do.

For example, one passage reads:

If we are to be successful in addressing the degradation of our communities, both rural and urban, we first need to examine why many of us choose not to become involved in our communities, or why many of us are not even aware of the challenges facing our communities. (Issue 6, p. 1)

Whereas in passages where informed citizens appear, there is an account of their willingness to get involved and participate, instead, the focus is on an examination of the choices “we” make not to become involved and a shared ignorance to salient issues facing communities.

Although the public is described as a group of characters that have lost a sense of community, in part because they are unwilling to participate, they are also described as having the potential to become informed citizens again and regain their sense of community. “Return to Civitas; The Reinvention of Civic Engagement” (Issue 7) demonstrates how motivation and participation have been lost in the public, and how they may be regained so that the public may become informed citizens and create a sense of community. A critical passage reads, “The key to regaining participation in public life, it seems, is to strip that anonymity from buyers and sellers and to renew their human ties to each other and to their communities. They need once again to become citizens” (p. 1).

When informed citizens are referenced in the context of imaginative fantasy themes, they are portrayed as engaging in sustainable practices. It is the pedestrian, rather than the shopper, that is placed in the sustainable urban scene. Here, however, the public is portrayed as a group of “buyers and sellers,” characters participating in unsustainable actions. To become citizens again, the public must not only participate, but also strip away the propensity to engage in consumer actions.

The distinction between the informed citizens and the public is a patterned theme in the discourse. Although the labels that I have attributed to these groups of characters

are not consistently present in every case, the features of these categories of characters remain constant.

Consider this example. In “Visioning: A Clear-eyed Approach to Community Planning” (Issue 8), the author begins with a statement that “millions of Americans have seen a vision...courtesy of Walt Disney World” (p. 1). The point of beginning the article this way is to illustrate that the ideal American community, represented by a “safe, clean, efficient and well planned” technical paradise exists in Disney World, but not in any other community in America. This article demonstrates the distinction between informed citizens and the public. The author of the article writes “community visioning is a process that can bring any member of a community into its decision-making process” (p. 1).

Recall my formulation of The Partnerships Fantasy Theme. In that theme, the way that communities are constituted is through active participation and involvement. I have also noted that the characters appearing in the article about the Drake Court Project were pedestrians rather than consumers or shoppers. Such a reference marked the characters as engaged in sustainable practices. In The Public Fantasy Theme, members of the general public are often marked by a propensity to engage in capitalistic, rather than sustainable, practices. In this fantasy theme, social bonds are positioned as antithetical to nonhuman capitalistic practices. Informed citizens engage in practices that foster the former, the public engages in the latter.

Another example from the article about community visioning (Issue 8) demonstrates further the characteristics of the public. A passage reads,

We have a tendency to expect others to solve our problems, “others” being those who have wealth, influence or specialized skills. Until those problems are solved, however, we resolve to stay in our back yards, add more channels to the television, and dream of the next vacation to the Magic Kingdom. (p. 1)

Two features of this passage that illustrate characteristics of the public. First, as was demonstrated above, the author of this passage uses the first-person plural pronoun “we” to label the group of people he is referencing. The patterned use of this rhetorical strategy is a response to the characteristics of the public, a lack of education and a need for motivation. The author in these passages is speaking to the reader as a member of a group that needs to recognize issues related to sustainability and do something about them. In instances where the authors of the articles are writing about informed citizens, the pronoun we is not used. Second, there is further evidence in this passage of the public’s complacency in regard to community issues, and propensity to engage in consumer activities.

I formulate The Sense of Community Fantasy Type as constituted by the dramatic characters in the Designing Sustainable Communities and Creating a Sense of Community Rhetorical Vision. Three categories of characters, partners, informed citizens, and the public, constitute the fantasy type. These characters are distinguished by variation of three domains: (a) collective or individual action, (b) a propensity to participate in sustainable practices, and (c) discursive material or more imaginative references. My categorization of the three set of characters into The Participation Fantasy Theme or The Public Fantasy Theme demonstrates

the way in which the characters in the rhetorical vision act in the places described in the previous two fantasy types.

Summary of Fantasy Types

Because of the large amount of material in the analysis of this discourse, this section provides a review of the three fantasy types that constitute The Designing Sustainable Communities and Creating a Sense of Community Rhetorical Vision. They are The Sustainable Communities Fantasy Type, The Designing Communities Fantasy Type, and The Sense of Community Fantasy Type.

Three distinct fantasy themes, The Geographical Scope Fantasy Theme, The Unsustainable Communities Fantasy Theme and The Sustainable Communities Fantasy Theme, constitute The Sustainability Fantasy Type. Taken together, the fantasy themes in this fantasy type, mark shared symbolic ground for the members of JCI about the places and spaces of sustainability. This fantasy type is illustrative of the places that JCI hopes to eliminate, the places that JCI imagines for the future, and the places JCI hopes to create in the present. In addition, this fantasy type demonstrates the scope of JCI's sustainability project in the context of an apparent global interest in sustainable principles. In the discourse, JCI is positioned as one in a network of many organizations promoting sustainable principles at local, regional, national and international levels.

The Designing Communities Fantasy Type marks shared symbolic ground about the actions that are necessary and appropriate in sustainable practices. Two fantasy themes, The Progress Fantasy Theme and The Projects Fantasy Theme, constitute this type. The former serves to provide a sense of movement for the overarching narrative in

this sustainability discourse. The Progress Fantasy Theme illustrates on the one hand, practices from the past that need to be regained or eliminated, and on the other hand, practices that are essential or must be eliminated in the future. This fantasy theme provides not only a sense of history related to sustainability issues, but also a sense of possibility for implementation of sustainable practices in the future. The Projects Fantasy Theme serves to illustrate the appropriate actions for designing sustainable communities. More importantly, this specific fantasy theme serves as a resource for articulating the difficult concept of sustainability.

Two fantasy themes, The Partnerships Fantasy Theme and The Public Fantasy Theme, constitute The Sense of Community Fantasy Type. Collectively, these fantasy themes account for the characters that populate the settings of the dramatic action in this discourse. The Partnerships Fantasy Theme includes, exclusively, those characters that share knowledge of sustainable principles, and are willing to participate in sustainable practices. Conversely, the characters found in The Public Fantasy Theme share the need for education about sustainability and a lack of motivation to participate.

Designing Sustainable Communities to Create a Sense of a Community: An Example

It has been demonstrated in the descriptive analysis of JCI's discourse of sustainability that the essence of this discourse can be captured in the formulation of the rhetorical vision *Designing Sustainable Communities and Creating a Sense of Community*. The formulation of this rhetorical vision accounts for the ways in which fantasy themes in this discourse are constructed. Three distinct fantasy types constitute this rhetorical vision, The Sustainability Fantasy Type, The Designing Communities

Fantasy Type and The Sense of Community Fantasy Type. These fantasy types account for the dramatic elements of setting, action and characters respectively, and the thematic ways in which these dramatic elements are present in the discourse.

Having detailed the fantasy themes and fantasy types that constitute The Designing Sustainable Communities to Create a Sense of Community Fantasy Type, I offer one final extended example to illustrate the way in which the fantasy themes presented appear in the discourse in concert with one another. I offer this example as a demonstration of the connected nature the dramatic elements, fantasy themes and fantasy types in the rhetorical vision. To do so, I quote at length Mike's response to my interview question, "where do you start when you are using architecture as one way to look at sustainability?"^{vi} In the course of his answer to the questions, I parenthetically note the fantasy themes and fantasy types from the rhetorical vision that can be found in the passage. I have also separated Mike's answer into paragraphs that roughly correspond with changes in the topic of his answer.

Well, when you consider that the buildings we build are consuming and, this is a ballpark figure but, between 70, about 70% of the energy consumption in the United States goes to our buildings (Unsustainable Communities, Progress). Either building them or maintaining them or heating and cooling them. That's significant. We rely on fossil fuels, we're dependent on fossil fuels and when 70% of your energy needs are going into the heating and cooling of your buildings...and your fossil fuels have a life liability of perhaps 60 more years, that's significant (Unsustainable Communities, Progress).

So, sustainability from an architecture point of view is kind of going back to a bygone era (Progress). In the past, we have designed our buildings to keep cool themselves...understanding natural processes. [Now] we design a building that's economical, that [is] bar-bones structure, that is aesthetic (Progress) and then stick a big heating and cooling unit on top and *that (with sarcasm, my judgment of emphasis)* will

take care of all of our needs? (Unsustainable)...If we design our buildings (Projects) so that they keep cool themselves...we can alleviate a lot of our situations...Architecture (Projects) is a very powerful entity.

A lot of people I don't think understand (Public). The building environment really shapes our social fabric (Sense of Community). The way the building confronts the street (Urban) and sets up the pedestrian (Urban, Informed Citizen) situation for, you know, our living environments, you know, the way the buildings, the houses [sit] on the lots greatly affects our social fabric (Urban, Sense of Community). [And] from a social point of view, architecture is a powerful tool to bring people together or keep people apart (Urban, Projects, Sense of Community).

Um, it depends on which emphasis, which do you want to put more emphasis on? A social-fugal environment where social interaction is facilitated and is celebrated (Sense of Community), um, or one that keeps people apart and isolates, alienates people (Unsustainable). We've chosen the latter (Progress), unfortunately. (Interview D)

Although not every fantasy theme and fantasy type from the rhetorical vision appears in this excerpt, I include it as an illustration of the way in which several fantasy themes and fantasy types appear in the discourse in fragmented, but coherent comments or statements. In this passage, the tenor of Mike's statement is to articulate a distinction between certain kinds of practices and their implications over a period of time. What is significant about this passage is the way in which Mike responds to my question about architecture and sustainability with many of the other themes that can be found in this discourse. This passage is evidence not only of the way in which Mike invokes these themes to answer a question about architecture, but also of the way in which sustainability is understood in terms of these interdependent themes.

In this analysis, I have used SCT and FTA as a way to see themes in the discourse of JCI, and to formulate those themes into coherent categories. This

passage illustrates the way in which those themes and the categories of themes can be seen in the discourse. In the context of the interview, Mike's response represents a way to explain the relationship between architecture and sustainability. However, when placed in juxtaposition with the analytic description of this chapter, his answer demonstrates and corroborates the themes that I have formulated into a rhetorical vision of the future. In part, then, this passage illustrates the way in which The Designing Communities and Creating a Sense of Community Rhetorical Vision that I have formulated is evidenced in JCI's discourse.

CHAPTER 4: DISCUSSION

The purpose of this chapter is to explore the contribution of this study to understanding a discourse of sustainability. It includes conclusions about the analysis of fantasy themes in this discourse, some limitations of the scope of the analysis, and some directions of future research that would benefit from the analysis.

Conclusions

Throughout this exposition, I have imposed the analysis of a particular term into the fantasy theme analysis of this discourse. As stated above, I attributed significance to the term community because of what appeared to me to be variable usage of the term. I offered a brief treatment of what some of those variable uses may be. I do not claim to have exhaustively or precisely accounted for these variable uses. However, I do claim to have made sufficient distinctions in the uses of the term community so that I was able to more precisely formulate fantasy themes and fantasy types.

Members of JCI use the term community in various ways, ways that I have demonstrated in many of the fantasy themes and fantasy types of this rhetorical vision. A distinction in usage provided a useful means for providing distinction between each of the themes I presented. However, the formulation of this rhetorical vision demonstrates that all notions of community related to JCI's vision of the future must include notions of community in a social sense. As I have formulated this rhetorical vision, the architecture, environment, and lifestyles of particular communities may and

should differ greatly, but sustainable communities must include a social aspect of interaction and participation.

The Sense of Community Fantasy Type, when juxtaposed with the other themes and types, suggests that sustainable communities can vary in design, architecture, people and practices, but a sustainable community must have a “sense of community.” This means that a sustainable community must have a reflexive understanding of the social bonds that create social communities and an understanding of one’s place in particular social communities. It means, in a sustainable community, people understand the responsibilities that come with being a member of that community. It means, also, that people must participate in ways that foster, not only a shared or common purpose of the community, but also the bonds that constitute the community.

Bitzer (1968) posits that the rhetorical situation is one in which an exigence “can be completely or partially removed if discourse, introduced into the situation, can so constrain human decision or action as to bring about the significant modification of the exigence” (p. 6). When I invoked Bitzer above for the purpose of specifying the research focus for this study, I also foreshadowed (somewhat unintentionally) the implication of the discourse under study. The implication of JCI’s, like that of the discourse created by any organization that aspires to principles of sustainability, is that the discourse is an attempt to “constrain human decision [and/]or action” in order to modify an exigence. This study has described and interpreted how JCI envisions constraints on human decisions and actions in order to modify the exigence.

In my analysis, I chose to present the fantasy types in an order that demonstrates, essentially, the most frequent and detailed elements of the rhetorical vision. Without question, The Sustainable Communities Fantasy Type, as I have argued, is the most predominant fantasy type in the discourse. The descriptions and accounts of sustainable places and spaces constitute most of the data that I examined. The Designing Communities Fantasy Type is reflective of JCI's particular approach to sustainability and sustainable development. This fantasy type is constituted by the practices and projects necessary for the creation of the communities described in The Sustainable Communities Fantasy Type. The Sense of Community Fantasy Type appears with far less frequency than the other two types. However, the significance of The Sense of Community Fantasy Type is that it cuts across the other two types. Sustainable places and spaces, and the creation of those places and spaces, requires the participation, involvement and engagement of the people that will inhabit them. More importantly, the social bonds between those people, the people that populate the places and spaces in the rhetorical vision, at once constitute and are constituted by the communities in which they are engaged. In short, social bonds create communities, and communities create social bonds.

As stated at the beginning of this study, the purpose of this study is to examine a discourse of sustainability. I have studied one corpus of discourse of people are talking about, promoting, teaching and negotiating its meaning. The formulation of The Designing Sustainable Communities and Creating a Sense of Community Rhetorical Vision is instructive for understanding how the term sustainability is

constructed, negotiated and implemented in practice. Here, the critical element of the rhetorical vision is a particular notion of sustainable community that emphasizes the importance of the social bonds between people.

The significance of The Sense of Community Fantasy Type in this rhetorical vision is amplified when one considers the entirety of JCI's discourse as a response to the exigence presented by the WCED. I introduced this study with an account of earthly and human devastation, and a call for action to counter that devastation. I proposed that this study was an examination of one organization that was operating, at least in part, in order to respond to that call. JCI's response to the exigence presented by the WCED is to create ways that bring people together.

Consequences of this Sustainable Communities Worldview

Over the past twenty years sustainability has gained purchase in aspects of everyday life as a new vision of the future. The purpose of this study is to examine JCI's discourse of sustainability. One question to ask about Designing Sustainable Communities and Creating a Sense of Community is what are the consequences of this sustainable communities worldview? The answer is this rhetorical vision of the future simultaneously provides the means for advancing sustainability as a social movement and potentially alienates or excludes large percentages of people that make up the communities in the vision. These consequences exist in the rhetorical vision as a difference between themes in the rhetorical vision that demonstrate the contextualized application of sustainability principles and themes that provide abstract images of a

world and society. As a complete statement about social change, this sustainability worldview is contradictory.

First, this rhetorical vision demonstrates the means through which concepts of sustainability should be disseminated, explained, understood, and applied. The means are the projects. Part of JCI's mission is to demonstrate the application of sustainability through particular projects. It is recognized by the members of JCI, and demonstrated in the rhetorical vision, that the projects serve critical functions for not only creating sustainable spaces but also improving and facilitating the understanding of sustainability principles.

As was demonstrated by comments from Michelle and Mike, the application of sustainability to a particular project is the best way to make sense of the complexity of the abstract principles of sustainability, particularly for people who are unfamiliar with the concept. In other words, to describe the ideal world with a series of abstract images is to add to the list of futuristic images that have come and gone. Green spaces in urban areas become part of a category of futuristic images that includes laser-wielding highway machines and push-button kitchens. However, to apply sustainability to something in a particular community is to benefit from the application and to understand sustainability more fully. It is the contextualized nature of the application of sustainable principles that provides the means for understanding. In a given time, place, or practice, one may be able to determine how the environment, economy, and social world are impacted. In the abstract, these principles are much more difficult to grasp. A sustainable way of life is to

ask questions about the environment, economy and society with a particular time, place or practice in mind.

The confirmation that projects provide the best understanding of sustainability because of the way that context must be considered is related to, but distinct from, the second consequence of this rhetorical vision. It is the potential for alienating people not already considered part of the sustainability movement. There are, throughout JCI's discourse, multiple, frequent and extended examples of ways in which the organization is attempting to include a diverse groups of people in their projects. There are also examples of programs designed to help citizens who are interested in participating in projects but who do not have the necessary skills and expertise to do so. At the same time, there are patterned themes criticizing apathetic American culture, American values, and Americans in general for their lack of motivation for participating.

There are two possible readings of these themes. The first is the false impression that participation, and participation alone, is the enabling feature for sustainability. Indeed participation is necessary, but it is participation for the sake of decision-making, for application of principles of sustainability. In short, it is participation in projects that are seeking to answer questions and create solutions about specific times, places and spaces. If the culture of America is apathetic to participation in its own right, then the current solution should be to encourage people to participate in particular projects, not to participate for the sake of doing so.

A second reading of these themes is that there is a recognizable conflict in JCI's discourse about how to simultaneously disagree with current community practices and

employ the community members who participate in those practices for community participation in more sustainable practices. Mike, in fact, alluded to this conflict.

what we [The Institute] talk about makes no sense to Joe Schmoe on the street. It has to get there somehow in order for our efforts to be successful...I can't force them to change their attitudes or change the way they see the world. I might encourage them to look at it differently, show them evidence...but that gap between The Institute and the community is very wide. (Interview D)

My argument here is not meant to point out a severe deficiency or contradiction in JCI's discourse, but rather to point out that the relative weight of particular themes in the discourse could lend itself to an interpretation of elitism. Moreover, I make this argument to suggest that it would be a mistake to assume that because the projects are a significant and frequent topic in this discourse that JCI's intention to apply sustainability in particular contexts cannot be overlooked for a potentially elitist interpretation. The themes from which I have drawn these conclusions are separate and significant themes in the discourse, both of which can be heard as equally strong.

Limitations

I recognize that by choosing SCT and FTA for this study, my arguments about the rhetorical vision in this discourse are limited in particular ways. For example, Bormann's SCT is a theory about group dynamics and processes. Application of the theory to a phenomena, or testing the theory against a phenomena, is dependent upon an assumption by the researcher that use of data to make arguments about the nature of the processes of the group in question. I have made no such claims. Instead, I used the theory in a more narrow way, as a tool to focus my attention toward specific aspects of

the phenomena before me. Such a focus necessarily limits the scope of my arguments here. I have been able to make arguments about the discourse of the group, but not about the ways in which this discourse intersects with discursive constructions of the organization, discursive interactions with a broader notion of community, or with material aspects of the natural or man-made environment.

Future Research

With the limitations of this study in mind, I now turn to the task of suggesting future research. These data suggest the particular ways in which notions of sustainability are invented, constructed, managed and negotiated through and in discourse. Moreover, these data reflect the discursive constructions of a particular organization that has chosen to situate itself among a larger corpus of discourse about sustainability. One obvious choice for further study is a simple comparison between the discursive constructions of JCI with other discourses of sustainability. Reflective thinking about past constructions of futuristic images, such as those provided by Ross, suggests that it may be necessary to consider how images of the future are shaping policy, development, technology and communities in the present. It is clear that notions of sustainability have taken hold in some circles as the preferred vision of the future, but it is not clear what notions of sustainability mean. Neither in practice, nor in theory, are there unified notions of the term. Studies that compare sustainability discourse could provide preliminary constructions of the concept so that individuals, organizations and communities may be able to judge the merit of the concept, and implement some or all of its features.

Second, in that sustainability has gained some currency as an idea rooted in social terms, it is necessary to study the discourse of sustainability in juxtaposition with other social (discursive) movements. It is not out of the question to consider sustainability as a social movement based on the data presented in this paper. There is already a considerable literature that examines social movements in processual, rhetorical, social and communicative terms. It is possibility to gain insight into the discursive constructions of sustainability by considering this way, as well as other ways, that sustainability enters into other social domains.

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APPENDIX A

Data Set 1: Public Documents

Joslyn Castle Institute for Sustainable Communities, Brochure

Design and Development: A Joslyn Castle Institute Publication, Issue 4, Spring 1999

Design and Development: A Joslyn Castle Institute Publication, Issue 5, Summer 1999

Design and Development: A Joslyn Castle Institute Publication, Issue 6, Winter 2000

Design and Development: A Joslyn Castle Institute Publication, Issue 7, Summer 2000

Design and Development: A Joslyn Castle Institute Publication, Issue 8, Fall 2000

Design and Development: A Joslyn Castle Institute Publication, Issue 9, Spring 2001

Data Set 2: Interviews with Staff

Interview A-Cathryn McGuire, October 19, 1999

Interview B-Jo Grebenick, October 21, 1999

Interview C-Michelle Widhalm, November 9, 1999

Interview D-Mike Gengler, November 9, 1999

Data Set 3: Staff Meetings

Meeting A-JCI Conference Room, January 23, 2001

Meeting B-JCI Conference Room, February 13, 2001

ⁱ For a more complete account of the limitations and reconfigurations of the rhetorical situation, see Benoit, W. L. (1994). The genesis of rhetorical action. The Southern Communication Journal, 59, 342-355; Bitzer, L. F. (1980). Functional communication: a situational perspective. In E. E. White (Ed.), Rhetoric in Transition (pp. 21-38), University Park: The Pennsylvania State University Press; Consigny, S. (1974). Rhetoric and its situations. Philosophy and Rhetoric, 7(3), 175-186; Hunsaker, D. M., & Smith, C. R. (1976). The nature of issues: a construction approach to situational rhetoric. Western Journal of Speech Communication, 40, 144-156; Smith, C. R., & Lybarger, S. (1996). Bitzer's model reconstructed. Communication Quarterly, 44(2), 197-213; Vatz, R. E. (1973). The myth of the rhetorical situation. Philosophy and Rhetoric, 6(3), 154-161.

ⁱⁱ These data sources will be referenced as Issue 4, Issue 5, etc. See Appendix A for a complete list of all data sources.

ⁱⁱⁱ These data sources will be referenced as Interview A, Interview B, etc. See Appendix A.

^{iv} In this example, although I do not pursue it, it is reasonable to argue that "center" could be substituted with the term "community". It is evidence that supports the argument that one of the uses of the term in this fantasy type is to attribute agency to a community.

^v The "21" in the title of the project is meant to signify the 21st Century.

^{vi} Admittedly, in this example I am begging the question about the link between architecture, design and sustainability, but it is still instructive of the way in which these fantasy themes intersect with one another in the discourse. Moreover, in the interview, this is a probing question where I am building on his previous responses to my questions where he describes sustainability as "simply good design" (Interview D).