

Contributions of Free-to-the-Public Webpages to Liberatory Education

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Introduction

I am a 'critical postmodernist' who makes web pages that I am told are used by academics globally. While developed initially for an academic audience, wider audiences are also using these web pages. Doing web pages is a highly important medium of communication in teaching, research, and public discourse. In particular, constructing web pages with an intellectual purpose strengthens civil society and education. I develop websites as a free-to-the-public pedagogy. A major contribution is to move beyond linear, sequential approaches to pedagogy into networked interconnectivity. This, for me, is inclusion.

I am a Professor of Management at the College of Business at New Mexico State University (NMSU) in Las Cruces. NMSU is a land grant university, chartered in the 1862, and built against the jagged backdrop of the 9,000-foot Organ Mountains, in the poverty-entrenched city, Las Cruces (2nd largest in the state) with a population estimated at 75,000. New Mexico is a minority majority state with a school population that is approximately 48 per cent Hispanic, 39 per cent Anglo, 10 per cent Native American, 2 per cent African American, and 1 per cent Asian. Ethnic diversity of Las Cruces is 51.73 per cent Hispanic

or Latino, and a racial makeup that is 69.01 per cent White, 2.34 per cent African American, 1.74 per cent Native American, 1.16 per cent Asian, .07 per cent Pacific Islander, and 21.59 per cent from other races.ⁱ The university is located in a poor farm and ranch county of Doña Ana, with a 63.4 per cent Hispanic (or Latino) population.

My story of web-work begins in 1997, when my good friend Terence Krell visited my wife Grace Ann Rosile and I in our home in Las Cruces, New Mexico. He was a student of mine at UCLA in the early 1980s, and he had been developing web tools for students and faculty to use. Terence taught me how to use Netscape's free software to make web pages. We set up my first web page on the New Mexico State University server. With Terence's help I began to learn basics of HTML code and became a frequent visitor to JAVA Script online libraries. Soon after, I ordered Front Page, and a few years ago, Dreamweaver. Now I have over 5,000 web pages located on three servers. Sadly, Terence passed away in 2004. Today, I searched for him on the web. His 'Free Resources for Creating Interactive Faculty Websites' is still on-line.ⁱⁱ Since Terence got me started, I moved some pages off the university servers that were considered too activist, or threatened their fund raising interests.ⁱⁱⁱ

Education is transforming. Around the world, universities are becoming virtualized. Cyberspace is playing an increasingly pervasive role in education. The purpose of this chapter is to indicate to faculty and administrators positive cyber-practices of a 'critical

postmodernist' professor that can enhance inclusive academic practices. As a 'critical postmodernist' I try to combine Critical Theory with Postmodern Theory. Thus, I have a focus on how education's material practices are changing through the increased use of computers, Internet, and cyberspace technologies. From a postmodern point of view, the web pages I construct for education with ample hypertexts establishes virtual communities that liberate pedagogy from linear typography. There are pros and cons to this work.

Cyberspace and education: Pros and cons

Virtual communities can be defined as webs of social discourse relationships that form in cyberspace (Bieber, Engelbart, Furuta, and Hiltz, 2002; Evans, Wedande, Ralston, and van't Hul, 2001; Falk, 1999; Kardaras, Karakostas, and Papathanassiou, 2003; Rosenberg, 2004). Virtual communities contribute to social openness (Wellman and Gulia, 1999); Walther, 1996). Cyber technology can enhance education, making information more accessible, being able to be in virtual contact with students who are in distant places thus preventing isolation. Virtual learning allows for collaborative projects in virtual teams (Andrews, 2002; Uslaner, 2004). Beyond education, virtual communities allow another means of citizen participation in public discourse. Cyber connection allows otherwise isolated users great freedom of speech, and (synchronous and asynchronous) interaction with virtual classmates and instructors.

Cyber communities coalesce online, in niche virtual communities (Munir, 2000; Wellman and Guilla, 1999), on a global scale (Garber, 2004; Hampton and Willman, 2001) around similar interests and worldviews resulting in positive emotional affect (Kuo, 2003; Whitworth and De Moor, 2003). Cyber World allows for fluid identity, where online interlocutors develop new persona for each interaction situation (Rheingold, 2000). Cyber communities are a form of social capital, allowing people to share knowledge, and more democratic participation in public life (Flew, 2005; Bakardjieva and Feenberg, 2002; Blanchard and Horan, 1998; Schuler, 1996). Virtual communities, such as Move-On encourage and supplement face-to-face interaction community events (Florida, 2002: 166; Powazek, 2002: 284; Haythornthwaite, 2001; Wellman, Haase, Witte, and Hampton, 2001). Cyberworld technologies are also changing the way universities are recruiting students. For example, New Mexico State University, where I work, has YouTube, FaceBook, MySpace, and Second Life web spaces.^{iv} I also have FaceBook, MySpace, and a Second Life avatar.^v

However, there are also negative points to be considered. Not everything about cyberspace is liberatory pedagogy. Virtual communities can result in less time and inclination for face-to-face communities. Internet and virtual communities can be habit forming, even addictive to the neglect of face-to-face responsibilities (Mitchell, 2000; Reingold, 1993; Schuler, 1996), Also, access to Internet varies across the world. Opinions vary concerning the exact extent of Internet use. Of the world's 6.6 billion people, only 365 million own a computer.^{vi}

Estimates of how many people actually use the Internet worldwide vary from 694 million^{vii} to 1.5 billion.^{viii} USA has the highest rates of computer ownership and Internet usage.

Further, some virtual communities are deviant subcultures, isolating themselves, and opposed to dominant views of society and to other subcultures with different worldviews (Newman and Newman, 2001; Rimal and Real, 2003). Some argue that virtual education and time on the Internet may actually degrade students' academic performance (Bugeja (2005). Kraut et al's (1998) empirical study of effects of Internet use found a decrease in social engagement and in personal happiness. There are also some significant gender issues involved. Men use the Internet more frequently than females.^{ix} The Internet reduces time with family and friends, and increases time with people one has never met face-to-face. There are significant race issues as most users are white, and from fairly affluent nations.

Virtual communities may lead to a weakening of storytelling skills (Benjamin, 1936), since the kinds of terse, mediated, written communication in virtual communication interaction truncates the range of quality face-to-face sensemaking time (something occurring since advent of TV, increased with Internet technology). Walter Benjamin (1936) wrote a classic essay on 'Art in the age of mechanical reproduction.' Benjamin asserts that the printing press has changed art, making the copy more widely available than the original (painting, manuscript, sculpture, etc). With the technology of printing press, particularly lithography,

sorting out authorship, and tracing edits to manuscripts has become more problematic, to the point that authenticity is difficult to assess.

We can extrapolate forward from Benjamin's concerns to what has happened to art in the age of cyber-reproduction. With copy machines and computers, then digital technologies of the Internet, and software such as Photoshop, Adobe, Moviemaker, etc, there is more difficulty than ever with authenticity of authorship, and tracing changes to art as it passes from user to user on the World Wide Web. Here are some of the more important changes with regards to the art of storytelling.

Beyond the Duality

Haythornthwaite (2001) suggests that virtual and face-to-face communication can complement and strengthen one another. Matei and Ball-Rokeach (2001) did a qualitative study of the relation between online virtual and real life community and found people skilled at pursuing both. In what follows, I want to contribute six positive elements to cyberworld. Each of these has to do with creating webpages. To me, web page creation is a form of writing.

First, I write webpages that bring intellectual property to cyberworld that is freely available at no cost. Whereas journal article and book writing may reach a relatively small academic audience, the web writing, when it strikes a chord of interest, can be read by hundreds of thousands of people. That, to me, seems to fit the mission of my university: ‘serving the educational needs of New Mexico’s diverse population through comprehensive programs of education, research, extension education, and public service.’ It is not referred, and not prestigious writing, yet it can reach a broad audience. Web writing can be timelier, without waiting for months or years of review. I am particularly interested in writing webpages that can reach the demographics of New Mexico, which is one of the poorest states in the U.S. According to the U.S. Census Bureau, nearly one in four (24 per cent) New Mexico children under age 18 live in poverty.^x Doña Ana County, where NMSU is situated, has median household income of \$29,808, versus State of New Mexico, \$34,133. It has been estimated that around 72 per cent of the county’s population lives at or below poverty level.^{xi}

If you use your Google and look up a topic, you will find that over the past decade, publishing houses (and intermediaries) are requiring the public to pay for access to authors’ articles and book chapters. The Internet is becoming increasingly commercial, less a place to exchange knowledge freely. This makes the knowledge less and less accessible to people without the means to pay. The vast majority of the world’s poor has no computer and no Internet access^{xii}. There are class differences involved. What was once free access to Internet web pages, to scholarly knowledge in particular, now is increasingly only available

to the most well off economic class. Those at the bottom of the economic ladder, in most need of free and equitable access to Internet knowledge, cannot afford the article fees.

Second, I want to help students interact with ‘critical postmodern’ ideas and theories. A critical postmodernist combines Critical Theory and Postmodern Theory. Critical Theory, for me, is situated in the pioneering work of the Frankfurt School (Adorno, Horkheimer, Fromm, Marcuse, Benjamin, etc) and those who continue the work (Habermas, Bakhtin, and the entire Critical Management Studies group (Willmott, Calás, Knights, Smircich, Clegg, Cunliffe, Oswick, Parker, and two hundred more),

This brings me to the theme of this chapter. For example, I maintain a ‘What is critical postmodernism’ website, as well as one that is a basic introduction to postmodern theory.^{xiii} What is positive about ‘critical postmodern’? Web links embedded in these pages, or in syllabi and study guides provide definitions, examples, and stories to make critical postmodern more accessible, more applicable. More important, they provide a space for nonlinear journeys. Students can create their own pathways through the intertextuality, via the hyperlinks.

Third, it is a positive thing to find out how political economies such as the U.S. and Western Europe have transitioned from industrial production to ‘spectacles’ of

consumption with outsourced production and globalization (Debord, 1967),^{xiv} For this reason I have developed websites tracing labor practices in the Nike sneaker and garment industry (Boje, 1999a, b; 2000a, b),^{xv} And my websites on McDonalds and McDonaldization, for example, tracing the morphing of McDonald characters (Boje and Cai, 2004, 2005; Boje, Cai, and Thomas, 2005; Boje, Driver, and Cai, 2005; Boje, Enríquez; González; and Macías, 2005; boje and Rhodes, 2005a, b),^{xvi} There are other corporate analyses, such as studies of the Enron financial debacle (Boje and Rosile, 2002, 2003; boje, Rosile, Durant, and Luhman, 2004; Boje, Garder and Smith, 2006).^{xvii} The positive aspect of these critical postmodern websites is to help students get a less managerialist (from view of management and corporate owners) counter-view in their education (e.g. Boje and Rosile, 2008). Each of these webpages has links to other pages, and to other writers.

Fourth, I think a positive contribution of these ‘critical postmodern’ websites occurs in the area of ethics. My students are mostly sons and daughters of cowboys and ranchers who, for the most part, have never been exposed to critical or postmodern theory. I produce websites with a kind of critical postmodern tenor. I maintain a listing of articles and chapters (many of which have pre-press versions available),^{xviii} One area of ethics, which I have been exploring is the idea of ‘answerability’ (Bakhtin, 1990, 1993). When we hear a compelling story, are we answerable to identify our own complicity in the situation? There is something utilitarian and instrumental (means-ends logic) that a linear text, regimented, sequential classroom pedagogy, and bureaucratic university digital regimes imprint on the

brain. To the extent that it is possible to implement nonlinear, networked, free exploratory journeys, we move to what I call Tamara. Tamara was a play, one where the audience fragmented, running or walking from room to room, networking their own enactment of experience. I think that sometimes webpages with their hyperlinks can simulate a Tamara networking, where no two students, in the same class, have the same journey.^{xix}

Fifth, I develop websites that allow students to take storytelling out of the ‘once upon a time’ backward-looking motif that stresses performance and entertainment rather than the way storytelling is part of the sensemaking of everyday life.^{xx} To me there is this important interplay between retrospective narrative, living story unfoldment (in the Now), and prospective antenarrating (bets on the future),^{xxi} Sensemaking can be greatly changed by virtual communities in Cyberspace. This is part of my exploration of the link between complexity and storytelling theories.^{xxii} An important aspect of this storytelling is the ability to deconstruct one’s own living stories, as well as grand (and small) narratives, and antenarratives (bets on the future),^{xxiii} Storytelling deconstruction involves finding the dualities, reversing their hierarchy, eliciting rebel voices, etc. in order to generate a resituation of the particular hegemony.

Sixth, over the past 33 years, I have noticed a trend in university education in the US. What was freely available to the public now is being contained in courses, available only for enrolled students who have paid their tuition. For example, I used to be able to invite

guests into the WebCT portions of courses I was teaching. Now, unless students pay their bill promptly, they are evicted from WebCT sections.

Our university is switching from WebCT to Blackboard. Blackboard recently acquired WebCT and licensing costs for Blackboard have increased in some universities by 2000 per cent (Lassner, 2006). There are open source solutions to 'learning management systems' such Moodle and Sakai, which my university did not choose. An open source project is where individual contributors add features to a central distribution everyone can use. My point here is that I view development of more of my websites outside of Blackboard (or WebCT), as a way to make my intellectual property freely available to the residents of New Mexico, and to the world of cyberspace. With Blackboard (and similar technologies), knowledge is cut off from students outside my course, from all other faculty, and from administrators (that one is OK by me, but I suspect they do surveillance without alerting me).

Inclusion and voice

I think the six positive aspects of 'critical postmodern' websites I construct help in two general areas: inclusion and voice. First, inclusion (and diversity) changes as university education enters cyberspace. There are two levels of inclusion this chapter deals with. The

first one is the question of access i.e. how to give free access to materials for students and activists when there clearly is a trend to disregard open source solutions and to focus on buying and selling rather than free access. The second one is connected to deconstructing the power and hegemonic nature of the stories others and I are telling.

Second, websites can be used to work for ‘voice’ in at least two ways, giving voice to ‘counterstories’ and inclusion of the marginalized in a more dialogic (less linear, hierarchy) education experience. Affording people in remote locations access to teaching (and research) materials in websites is important. The State of New Mexico shares 53 miles of its border with Mexico, and has 37 of the state’s 55 federally designated underdeveloped communities, called ‘colonias.’ These colonias are 97 per cent Hispanic, with residents living without safe, sanitary and affordable housing, drinkable water, sewer, or drainage systems, and with average annual income of \$5,000. In addition many of the tribes on reservations lack the broadband Internet access that allows more liberating educational technologies to be used. Geographic isolation can mean that virtual communities are one of the few means of scalability. Even where colonias or tribes have access to Blackboard (or WebCT), the isolation of the education materials (their confinement to enrolled students), reinforces separation.

Next, this chapter will focus on presenting two case examples (one course and one activist site) and look at them in more detail. I describe what each one delivers, how they deliver it,

for whom they deliver, as well as the what kind of stories are delivered, what has functioned well and what has not, and how the choices I made have enhanced inclusion.

Course website example

In 1997, I began to understand that not all webpages are inclusive, non-linear, allowing for Tamara-like experiences (multiple journeys by students, each one unique). My university encourages us to put our entire course offering in the Blackboard. I try to have my own Web pages, and use Blackboard just for the private chats, and to post grades. This way the material I write, such as study guides, learning modules, and information sites can be freely accessed by anyone on the Internet.^{xxiv} I frequently use SKYPE to include a guest speaker from another state or country, or to patch in distance students into a classroom discussion.

I will expand on one class. In the Small Business Consulting class, I use a combination of Blackboard and free-to-the-public websites. There are special projects I am doing such as the Arts Convention of Las Cruces and Mesilla Valley (Southern New Mexico along the Rio Grande River), where a site like <http://talkingstick.org> is quite helpful to post task force projects, photo slide shows, or gather comments on my blog, <http://storytellingorganizations@blogspot.com>. In the project in the fall of 2008, we conducted an Arts Convention (three Monday evenings in September). There we

developed eight task forces of students and artists to intervene in the small business (arts) community, to enhance coordination of some 127 arts service organizations. Some interventions involved cyberspace, such as creating integrated calendars, establishing an Arts Scene site that could be replicated or web-linked in other sites. Arts Scene: [http://peaceaware.com/talkingstick/Las per cent20Cruces per cent20Arts per cent20Scene.htm](http://peaceaware.com/talkingstick/Las%20per%20cent20Cruces%20per%20cent20Arts%20per%20cent20Scene.htm) See Visitor's Bureau Arts Scene City-Site that came about http://www.lascrucescvb.org/html/las_cruces_galleries_and_artis.html as well as Las Cruces 360 (an entrepreneur's effort): <http://lascruces360.com/> An innovation coming out of the Arts Convention was to work on marketing arts events beyond the local community, using Internet sites.^{xxv}

Activist example

The <http://peaceaware.com> site I created was a boon to community organizing, to networking with other activists, announcing marches, vigils, and teach-ins. The website began when U.S. President George W. Bush came to Las Cruces, New Mexico on August 24, 2002. One hundred people held a protest across the street from the University campus. We then started meeting in peace vigils twice a week. I did the web work, posting calendars, templates for writing letters to officials, photos of events and so forth. At that time the local press, being quite conservative, refused to give any positive coverage of the peace movement events.

Eleven million people worldwide protested the probable Iraq invasion on Feb 15 2003. The invasion took place on Mar 20 2003. The day of the Iraq invasion all the PeaceAware.com web pages disappeared off line, and could not be found by the provider for several weeks. I switched server providers, from one in New Mexico to another in California. There is a case to be made that those web pages on non-university servers, by faculty, increases academic freedom of speech. Our university did not allow us to use university email, listserves, or faculty webpages for peace activities.

On April 12, 2003, I was arrested by University police for failing to disband a peace vigil on University Avenue that divides the university from the community. I was handcuffed, taken in the police car to the University Police Station, where I was then leg-shackled and confined at New Mexico State Police Headquarters for over an hour without charge. I acted non-violent and peaceful, just choosing to meditate and not respond to the ridiculousness of my situation. After my release, several days later, the University officials apologized for arresting one of its own faculty, who was doing nothing more than exercising free speech rights on a public sidewalk. I have turned the PeaceAware.com website into a living archive of the peace movement events leading up to and following the Iraq invasion. This includes writing articles about globalization and peace (Boje, 2007),

Dangers of cyberspace

Despite the many positive aspects of cyberspace for teaching and activism, there are some things to take care about. For me, Cyberworld can be addictive. When I started using email, I thought it was fantastic. Now, I spend too many hours a day staring at a screen, composing, sending, receiving and reading, sorting stuff I need from Spam, and filing copies, some for legal purposes, others for research or nostalgia purposes. Once you open yourself to email, people you don't know send you stuff unsolicited, and people you know send you lots of stuff, too. I get such mass quantities of email each day (much of it Spam; today 164 spam mails, about 2/3rds caught by spam filters), And despite the new versions of email software, spam-guard software, firewalls, etc, there is more spam each year than the year before.

Am I an Internet Addict? Here it is a Labor Day in the USA (Sept 1 2008) and I am slaving away writing an article about the positive uses of web pages for education. Shouldn't Labor Day be a time away from web pages, email, the Internet? Is it true? Do I suffer from what Wikipedia calls "Internet addiction disorder ' (IAD)?^{xxvi} What began as a hoax by Doctor Goldberg in 1995 is now being promoted as a real condition for as many as nine million Americans (mostly middle-aged women on home computers). South Koreans, under age 19 are said to be at highest risk for IAD. There are IAD subtypes such as gaming overuse, gambling, pornography (images and sexual conversations online), social networking (blogging), and Internet shopping.

Activities once done in person such as conversation are now done in chat rooms. Others are claiming that IAD is not a true addiction, just one more mental illness, a self-medication for depression, or a sort of obsessive compulsion. Self-proclaimed IAD sufferers are taking Internet companies and computer manufacturers to court. Soon addicts will be able to claim their IAD Internet addiction counseling to their insurance company. Virtual reality overuse on the Internet is said to induce dissociation, time distortion, and instant gratification addiction. The new IAD experts say its not so much time spent on the Internet, but whether the Internet overconsumption affects marital relations, loss of job performance, increases depression, isolation, and anxiety. And with all these symptoms, you have IAD if you still can not cut back the number of hours spent on the computer, surfing the Internet, doing email, playing games, etc. With IAD, it takes more and more hours of on-line time to get the same highness effects.

There are also dangers of cyberspace for storytelling. First, storytelling is more subject to being ripped out of its performative context (be it writing, orality, or dramaturgy), and redistributed without that context to other contexts, where not only authorship is erased, but the sensemaking currency of the storytelling is changed as it passes from site to site on the Internet with each site setting some fragments of storytelling into a new meaning milieu.

Second, storytelling is most apt to be fragmented, with some bits and pieces selectively attached (others ignored) and fitted to other such fragments, then put into some amalgam that distorts whatever contextualized meaning was present to co-participants in its construction, as well as along the pathways of its reconstruction, or decomposition, until there is precious little resemblance to the founding telling. Further, at some point, there is no way to sort out an originary telling, since fragments get arrayed, then passed along as an originary storytelling. This phenomenon was present in face-to-face communication, or the sharing of scriptorium texts, or in the passing along of performance rituals. However, it seems magnified, more pronounced, and common place in Cyber world.

Third, as for *Storytelling Organizations*, they have their ways and manners of storytelling greatly altered with digital technologies. In the days of land mail, face-to-face meetings, and times where people gathered in a common place, the sensemaking was a bit more multi-sensory (with touching, seeing, smelling, tasting, and hearing), not to mention some other types of sensemaking I cover recently (Boje, 2008), such as Chakras, horsesense (or if you will, sea-sense), a kind of body awareness of energy and motion. Communication, or sensemaking currency, is flattened, reduced to just seeing a screen, and hearing what comes out of speaker-device (or in some cases feeling the touch of a rumble-pack in a video-controller). There are also more disparities in time and space, where people are more detached from Being in the Now and Here. *Storytelling Organizations* are a bit more impersonal, such as talking into a telephone receiver, to a robotic operator, who asks you to

push a number or speak it clearly, for this or that routing to some other robotic operator, who does it again, and maybe again, and again.

Fourth, with virtual communication technology, *Storytelling Organizations* are providing more spaces for people to engage with avatars (e.g., Second Life, Sim City, etc.). We are playing within virtual worlds in Video Games, in on line cyber worlds that Disney, McDonald's, and others put together. There are more virtual meetings among authors in every type of Academy disciplines. Classes and entire degrees are offered on-line. In some cases, administrators, given cuts to education funding by the State, oversee distance education in virtual classrooms, using more film clips of faculty no longer employed, and using lesser paid teaching assistants and instructors to manage list servers and chat rooms.

Conclusions

Proponents tell us that never before did humanity have such a powerful tool as the Internet to share knowledge. Or, that Internet is creating a global economy. Or, anyone with access can find anything about anything. What a great knowledge revolution. The Internet claims to make life easier, give me free and open access to a worldwide library of information on web pages, blogs, film sites, and listservers. Internet is supposed to facilitate distance education, so urban universities can reach people in the hinterland. Opponents say that it is

overwhelming our senses, and that it is addictive. There are lots of sites, but most of them are dumb and dumber. The rest you have to pay for.

In my view there is a middle road, a less dualistic position. The web is closing its doors to free access to knowledge. Free-to-the-public faculty websites (especially with off-campus servers) provide a counter force to this development. As indicated in this chapter, I favor an open web, where knowledge is freely available. In my leadership and small business consulting classes, there is no charge to students for course materials. I write on-line books that are provided free of charge. There is also easy access to many of my chapters and journal articles.

Aristotle's ethics is to propose a middle way between extremes. On one extreme Cyber world is, for me, an addiction, and the overload of email tempts me into workaholism, and IAD. Like any other addiction, it is an extreme behavior, but it is also one, which is encouraged by an overly positive focus on educators and students, as well as universities, keeping up in the digital age. On the other hand, giving people in remote location access to education is an important consideration. At my own university, however, many of the distance courses are populated by students on the main campus, too lazy to walk away from their dorms, or perhaps from their computer screens, and head off to a building across campus.

To find the middle path between the extremes is a noble goal. For me, it means taking breaks, taking my dog Sparky for a walk in the desert (which he dearly loves), setting aside blocks of time each day when I don't work on web pages, don't do email, don't Skype, or web-surf. I like to take entire weeks in the summer, and week-ends during the year and just unplug from the WWW. It is liberating, but when I return there are hundreds of emails. I have tried putting an attachment to my email, one that says I would like to do some premodern forms of communication, and just find a way to send old-fashioned letters, have a phone call or face-to-face visit instead of another email. I know its so much more efficient to be in touch with hundreds or thousands by email, but I feel I am cut off from my humanness, and from nature. I am preparing to write a book on Premodern Research Methods. To do this book, I will need to unplug, to spend more time in Nature, in the old ways of note-booking and working with physical texts, instead of Cyber texts. Still I realize that a middle path will be to balance my Being-in-the-World of Nature with Being-in-the-Cyber-World.

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ⁱ Ethnic and population figures are from http://en.wikipedia.org/wiki/Las_Cruces,_New_Mexico

ⁱⁱ "Free Resources for Creating Interactive Faculty Websites" is still on the web. Accessed August 1997 and again August 18, 2008 at <http://www.abc-xyz.com/faculty.shtml>

ⁱⁱⁱ I went to one of Krell's "Free Resources" and for the fun of it, created this webpage <http://www.webspawner.com/users/dboje/index.html> It sets up the basic page without any of the important codes that let search engines find the page. If I want something more from Web Spaner, it will cost me a monthly fee. I set up the same page with a few more bells and whistles on my server, using Dreamweaver: <http://peaceaware.com/postmodern>

^{iv} NMSU YouTube page <http://de.youtube.com/newmexicostateu>

^v Facebook <http://www.facebook.com/profile.php?id=1128773846> ; MySpace <http://www.myspace.com/davidboje>

^{vi} World population estimate is 6,676,120,288

^{vii} 694 Million People Currently Use the Internet Worldwide According To ComScore Networks (Comscore, 2004 press release) September 1 2008 <http://www.comscore.com/press/release.asp?press=849>

^{viii} 19.1 per cent of the worlds population uses internet (1,463,632,361 people), According to a survey done by <http://www.InternetWorldStats.com/stats.htm>

^{ix} See slides of World Internet Project Media for these stats on male and female use <http://www.authorstream.com/Presentation/Funtoon-34272-World-Internet-Project-Media-Percent-Users-Males-Females-Use-Information-Reliable-Accurate-Age-1-as-Entertainment-ppt-powerpoint/>

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- ^x Poverty figure reported in New Mexico Independent 8/24/2008
<http://nmindependent.mypublicsquare.com/view/todays-top-stories716>
- ^{xi} For more on Doña Ana County, New Mexico demographic and poverty figures, consult
<http://www.donaanacounty.org/health/>
- ^{xii} See online interactive world map of penetration rates <http://www.kwintessential.co.uk/map/internet-penetration.html>
- ^{xiii} Boje's What is Critical Postmodern website
http://business.nmsu.edu/~dboje/pages/what_is_critical_postmodern.htm and basic intro to postmodern theory
<http://www.horsesenseatwork.com/psl/pages/postmoderndefined.html>
- ^{xiv} Boje's Spectacle of Consumption website <http://peaceaware.com/special/1/pages/spectacle.htm>
- ^{xv} See Country-by-country summary of sweatshop factory locations
<http://business.nmsu.edu/~dboje/nike/nikewithmap.html> ; Monitoring practices by consultants and auditing firms
<http://business.nmsu.edu/~dboje/AA/monitors.htm> ; and annotated listing of over 106 articles questioning sweatshop and monitoring practices of the sneaker and garment industries
- ^{xvi} Boje's McDonald's characters genealogy <http://peaceaware.com/McD>
- ^{xvii} Boje's Enron studies website <http://business.nmsu.edu/~dboje/enron/index.htm>
- ^{xviii} Boje's Ethics articles and chapters website <http://peaceaware.com/vita/ethics/>
- ^{xix} See Boje (1995) Disney as Tamara-land, and Tamara Journal of Critical Organization Inquiry
<http://tamarajournal.com>
- ^{xx} Boje's 'Storytelling Gameboard website <http://business.nmsu.edu/~dboje/sto.html>
- ^{xxi} Boje's Blog on Storytelling Organizations as interplay of narrative, living story, and antenarrative
<http://storytellingorganizations.blogspot.com>
- ^{xxii} Boje's storytelling and complexity website <http://business.nmsu.edu/~dboje/655/index.htm>
- ^{xxiii} Boje's Deconstruct This! Website <http://business.nmsu.edu/~dboje/deconstruct.html>
- ^{xxiv} . Leadership, Storytelling Consulting <http://business.nmsu.edu/~dboje/690> , Leadership is Theatre <http://business.nmsu.edu/~dboje/388> ^{xxiv} , Qualitative Methods <http://business.nmsu.edu/~dboje/qm> , Small Business Consulting <http://business.nmsu.edu/~dboje/sbc> , Systems/Complexity Theory <http://business.nmsu.edu/~dboje/655/index.htm> , Organization Behavior from a critical perspective <http://business.nmsu.edu/~dboje/503> . The leadership and storytelling consulting classes have their own books on line (not hidden in Blackboard) ,
- ^{xxv} *How to Market your arts events: City's Calendar of Events* - press Register events for the [Las Cruces' City Calendar](#), enter your organization and its Art and Culture at [Las Cruces 360](#) site, then post events to [Eventful](#) E-mailed calendar of [Dona Arts Council of Las Cruces](#), to [El Paso Art Scene](#), and the [New Mexico Department of Tourism Calendar](#). Join [Dona Ana Arts Council's email list](#) of current arts events & their [Arts Calendar](#) info. New Mexico Journey (AAA) can list events of Southwest NM if you give 4 months advance email to events@aaa-newmexico.com
- ^{xxvi} Wikipedia Internet Addiction Disorder -- http://en.wikipedia.org/wiki/Internet_addiction_disorder