

Crises of Pedagogy in McUniversity: A Pragmatist-Storytelling Contribution to Joe Kincheloe's Critical Ontology

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Joe Lyons Kincheloe (1950-2008) turned critical pedagogy from 'social construction' to 'critical constructivism,' to 'post-formalism,' to 'critical postmodern theory,' and finally to 'critical ontology.' He co-founded the Paulo and Nita Freire International Project for Critical Pedagogy at McGill University. The purpose of this chapter is to not just explicate the important transitions from social construction to critical transitions, but to contribute a pragmatist-storytelling reading and extension of his work to a critique of contemporary McUniversity. Kincheloe's (2007: 898) last line of his seminal essay in the *Praeger Handbook of Education and Psychology* states, "It will be fascinating to watch where a critical ontology can take us in the coming years." I will assert that 'critical ontology' is one of Kincheloe's unfinished projects for understanding and changing McUniversity. Is it possible to break free of McUniversity? I will argue that without a critical pedagogy and rigorous pragmatic-storytelling approach, McUniversity will continue to spread and intensify its erosion of faculty and student academic freedom, ending in the complete state and corporate-controlled conformance to conservative and fundamentalist ideological agendas.

How will Joe Kincheloe be remembered? Already his life of contributions to critical pedagogy is being unfairly portrayed on Wikipedia:

"Kincheloe's work is criticized for its use of a variety of methods and theories that serve to make issues more complicated than necessary. [citation needed] His work on the failures of positivism and mainstream Western research methods have been characterized by conservatives as an attack on viable modes of inquiry and accepted forms of reason. [citation needed] Some reviewers have labeled his multiperspectival bricolage as a form of anti-rationality. For example, educational researcher, Peter Smagorinsky (2007) argues in a review of Kincheloe's and Kenneth Tobin's *Doing Educational Research: A Handbook* that Kincheloe uses positivism as an inappropriate bogeyman in a misguided effort to resurrect this long-discredited way of knowing to justify radical perspectives on knowledge production. In Smagorinsky's opinion Kincheloe's work is misleading and dangerous for those legitimate scholars who would seek to engage in scholarship that produces assured answers to specific questions. Detractors also critique Kincheloe's frequent attacks on U.S.

educational, social, and foreign policy. Such attacks, it is maintained, are often unfair and reflect a one-dimensional biased point of view. His analysis of 'whiteness' and Caucasian racism have often drawn fire from more moderate and conservative analysts."¹

Is this a fair characterization of Kincheloe's work? Is his work overly complicated, attacking the bogeyman positivism while ignoring what conservatives find a valuable inquiry method, his postmodern bricolage an attack on rationality, his critical approaches a way of justifying radical ways of knowledge production, his work misleading and dangerous for legitimate scholars, and his work on Whiteness a one-dimensional biased view that draws fire from moderate and conservative analysts. Notice that some Wiki has asked that '[citations]' be provided for these challenges.

My chapter will assert that besides the book reviews by Smagorinsky (2007) and Leech (2007), it will be difficult to find such citations. In fact, if we deconstruct the Wikipedia entry on Joe L. Kincheloe, it seems to be to be a smear tactic from a right-wing conservative. Hopefully those readers familiar with Kincheloe's life work will edit the entry and give it some balance. It is not what Kincheloe and McLaren (1998) for example advocate was critical pedagogy of free and open dialogue.

I believe Kincheloe's 'critical ontology,' can be combined with my own work on 'pragmatist-storytelling' in ways that allow us to analyze and possible respond to the Wikipedia critic. A second contribution I intend is a critique of McUniversity. Not only is the University looking more and more like a shopping mall, there are social, economic, political, and cultural forces that are bringing about standardization of texts and pedagogic practice, such as outcomes assessment of teaching, Institutional Review Boards (IRBs) controlling research, end of tenure, perpetual accreditation reviews, corporatization of the university services, increasing pay, status, and governance disparities between faculty and administration, teaching to the tests, and deprofessionalization of faculty. Critical ontology combined with pragmatic-storytelling analysis and praxis can be away to get a handle on the new development in McUniversity as it moves from mallification to the deskilling of teachers, their surveillance, discipline, and control according to what Joe Kincheloe termed the multi-contextual forces of the conservative right-wing neoliberal, and fundamentalist ideologies.

The structure of the chapter begins by tracing Kincheloe's theoretical paths through the field of critical pedagogy, especially his critical ontology. We then look at how my own work in pragmatist-storytelling contributes to Kincheloe's

¹ From Wikipedia, accessed July 9, 2014 at http://en.wikipedia.org/wiki/Joe_L._Kincheloe ; Smagorinsky's (2007) book review is online at <http://www.petersmagorinsky.net/About/PDF/ER/EdResearcher%20Tobin%20&%20Kincheloe.pdf>

theoretical paths as he reimagines critical pedagogy. Finally, I address how critical ontology's pragmatic-storytelling interface has important contributions to make to the study of the pedagogic crises in today's McUniversity. I conclude with a response to the Wikipedia criticism of Joe's lifework.

Part I – Kincheloe's Theoretical Paths through Critical Pedagogy

With the exception of cited Wikipedia diatribe, Kincheloe's contributions to 'critical pedagogy in 50 books is undeniable. His contribution to critical pedagogy builds on the work of Paulo Freire by combining Critical Theory with several critical theories: critical constructivism, critical postmodern, and critical ontology. Since Kincheloe is accused by one reviewer (Smagorinsky, 2007) of writing a book without giving definitions of terms, like positivism, I will report out some of Kincheloe's published definitions of his critical terms, then sort out his main theoretical paths through critical pedagogy. I will begin with 'grand narrative' since, for me, as a storytelling theorist, the debate between Kincheloe and his conservative detractors, involves grand narratives he uncovers, and then posits his own counter-narratives, as well as a critical pedagogic praxis to disembody their ideological riders:

Grand Narratives: "represent any macro-theories that attempt to explain social reality in its entirety. Such explanations, by subsuming every aspect into one narrowly defined lens, are overly simplistic in that they suppress differences into homogenizing schemes" (Kincheloe & Steinberg, 1996: 168). The grand narrative schema embraced in social sciences is "positivism is discredited and essentially dead" yet much of the research methods exhibit practices "consistent with positivism" and are therefore "sources of hegemony" (IBID. p. 513). The assumption that positivism is dead is "misleading" and "dangerous" because such a grand narrative gives "distorted pictures of the educational world, promote particular values and world views, and often harm individual who suffer marginalized status around diverse axes of power — e.g., race, class, gender, sexuality, religion, relation to colonialism, etc." (IBID. p. 513).

Positivism: Positivism, far from being dead, embeds "a dehumanizing and oppressive form of reason" (Kincheloe & Tobin, 2009: 514) in its grand narratives. A related term, "crypto-positivism" is defined as "adherence to a scientific method derived from the natural sciences and deemed necessary for a rigorous social science" (IBID. p. 514). Kincheloe and Tobin (2009) seem to be responding to Smagorinsky's (2007) claim that positivism is not defined in their work, and that positivism has been abandoned in social science inquiry in favor of post-positivistic quantitative methods. "Those who 'call out' the existence of the contemporary version of positivism are sometimes accused of name-calling, promoting a straw man [sic] argument (as something that is dead, positivism is invoked for unspecified but nefarious motives), and even embracing a form of paranoia" (IBID. p. 514).

Postpositivism: for Kincheloe and Tobin (2009: 514; citing Laudan, 1996: 6) is doomed, amounting “to little more than a hiccup in the history of epistemology” since “tendencies *indigenous to positivism* itself — tendencies that, once one sees their full spelling out, turn out to be wholly self-defeating” are present in the academic lifeworld.”

Kincheloe's (2004: 51) offers a critical complex vision is a response to students who ask “‘Why learn this,’ they sometimes ask me, ‘when the system won’t let us apply it in our deskilled classrooms.’” Kincheloe (2001) is working with social construction, but in other work moves along a path of crucial constructionist (aka critical relational constructionist) that Deetz (1996) defines as a move away from social constructivist theorizing.²

Kincheloe asks us to gain the critical complex understanding of several critical approaches: critical pedagogy, critical theory, critical epistemology, critical constructivism, critical postmodern theory, and critical ontology as reflective-synthetic domains. His critical complex vision of a “thicker, more complex, more textured, self-conscious form of empirical knowledge [that] takes into account the situatedness of the research and the researched — where they are standing or are placed in the social, cultural, historical, philosophical, economic, political, and psychological web of reality” (IBID.: 53). Let’s see how he defines the theories and concepts of his critical complex vision that has at least six critical something’s:

Critical Pedagogy: “— the educational articulation of critical theory buoyed by the work of feminist theorists and Brazilian educator, Paulo Freire — advocates have confronted the positivistic, decontextualized, and depoliticized education often found in mainstream teacher education and higher education in general, and elementary and secondary schools on normative grounds” (Kincheloe, 2004: 51).

Critical Theory: “... refers to the theoretical tradition developed by the Frankfurt school of group of writers connected to the Institute of Social Research at the University of Frankfurt.... Its beginnings, Max Horkheimer, Theodore Adorno, and Herbert Marcuse initiated a conversation with the German tradition of philosophical and social thought, especially Marx, Kant, Hegla, and Weber.... Eventually locating themselves in California, these critical theories [Horkheimer, Adorno, & Marcuse] were schocked by American culture. Offended by the taken-for-granted empirical practices of American social science researchers, Horheimer, Adorno, and Marcuse were challenged to respond to the social science establishment’s believe that their research could describe and accurately measure any dimension of human

² According to Hosking (2008: 5, 7), Critical relational constructivism -- is critical is that it invites reflexive recognition of its own constructive potential and participation in power relations (Foucault, 1977, 1980), and does not embrace the meta-theoretical premises and assumptions of a post-positivistic paradigm.

behavior... In 1953, Horkheimer and Adorno returned to Germany and reestablished the Institute of Social Research....” (Kincheloe & McLaren, 2002: pp. 87-88). Critical Theory also includes Eric Fromm, Hannah Arendt, and Jürgen Habermas. A full review is beyond the scope of this chapter. Elsewhere I (Boje, 2008b) look at three phase of Critical Theory.

Critical Epistemology: Critical epistemology: In Carspecken (1996, as cited p. 119 of Kincheloe & McLaren, 2002) it is “an understanding of the relationship between power and thought, and power and truth claims... debunks facile forms of social constructivism and offers a deft criticism of mainstream epistemologies by way of continental phenomenology, poststructuralism, and postmodernist social theory, mainly the work of Edmund Husserl and Jacques Derrida.” Critical epistemology “... makes the dialectic of sameness and difference an internal structure of all knowledge claims— not as something *aufgehoben* within the fixed theory of one community of authors but rather as a pragmatic structure conjoined with the invitation to agree made necessarily in the full meaning horizon of every speech act. All acts of agreement, whether they are contextualized in everyday life situations of in dialogs between social theorists, are acts that embrace sameness on some level. All acts of disagreement entail new sameness claims that members of some discoverable audience are invited to endorse. Critical epistemology is based on this very structure common to all communicative acts” (Carspecken, 2002: 59).

Critical Constructivism: Kincheloe (2007: 82-3): “critical constructivism illustrates the ways the lines between epistemology and ontology are blurred.... critical constructivism promotes modes of self-analysis that result in changes in attitudes and dispositions. The basis of this change rests on insights into the scars and traumas of the past— one’s own and the pasts of others. Critical constructivist teachers working in this context can help their students begin the process of making sense of who they are by bringing to consciousness the process by which their identities were shaped. Action that is to be taken by students to address coal pathologies— such as racism, sexism, class bias or homophobia— that shape individual consciousness can begin to be negotiated once self-reflection has taken place.” “One of the most important elements of critical constructivism involves the development of a dynamic and textured understanding of the way power works at both macro (deep structural) and micro (particularistic) levels to shape our understanding of the world and our role in it” (Kincheloe, 1997: 58). It includes Gramscian notions of hegemony and Foucauldian micro-power analysis of discursive construction in interpersonal and interpersonal dimensions (IBID.: p. 58). “The theoretical innovation critical constructivism seeks involves the identification of ‘contact points’ where these macro and micro manifestations of power connect ... on the terrain of consciousness, necessitating in a sense a phenomenology of power— in a Foucauldian sense, an archeology of consciousness” (IBID.: p. 58).

Critical Postmodern Theory: “Opponents of critical postmodern attempts to problematize the constancy of meaning have trouble understanding that the definition of objectivity always involves a power struggle” (p. 80). Responding to Elliott’s (1989_ uncritical approach to emancipation, Kincheole says, “Employing a language of critique in relation to particular teacher expectations, critical postmodern forms of questioning become from Elliott’s perspective an unwelcome political imposition from outside the school” (p. 86). Kincheloe (1999: 58) says there are places where critical postmodern theory collides with constructivism.

Critical Ontology: “... is grounded on the epistemological and ontological power of difference. The study of indignity and indigenous ways of being highlights tacit Western assumptions about the nature and construction of selfhood” (Kincheloe, 2011: 181). Kincheloe (IBID.: 182) adds “An important dimension of a critical ontology involves freeing ourselves from the machine metaphors of Cartesianism. Such an ontological stance recognizes the reductionism of viewing the universe as a well-oiled machine and the human mind as a computer.” “... a critical ontology *uses* indigenous peoples as teachers, as providers of wisdom. In their respond for indigenous knowledges and indigenous peoples, critical ontologists use such indigenous teachings to create a world more respectful and hospitable to indigenous peoples’ needs and ways of being” (IBID.: p. 191). “In a critical ontology the teaching, learning, and curriculum development processes emerge as profoundly exciting enterprises because they are always conceptualized in terms of what we can become— both in an individual and a collective context” (IBID.: p. 192).

Part II – Pragmatist-Storytelling and Kincheloe’s Critical Ontology

Boje (2001a) develops the ‘antenarrative’ as a double-meaning of ante as ‘BEFORE’ and ante as ‘BETS’ on the future that Grand Narratives miss. In Boje (2014b) I develop a fourfold-meaning of antenarrative, by adding the ‘BETWEEN’ and the ‘BENEATH.’ Ante as BETWEEN is the relationality and entanglement of Grand Narratives with Living Story Webs. Ante as BENEATH is the relationality of conceptions already in play covered-over by Grand Narratives. I will connect antenarrative to Heidegger’s (1962) writing on fore-having, fore-telling (aka, fore-sight), fore-structures, and fore-conceptions. This will allow us to make a contribution to Kincheole’s work on critical ontology by resituating it not just as indigenous ontology of what I have called living story webs of relationality, but to Kincheloe’s concerns with deconstructing grand narratives (see Part I of this chapter).

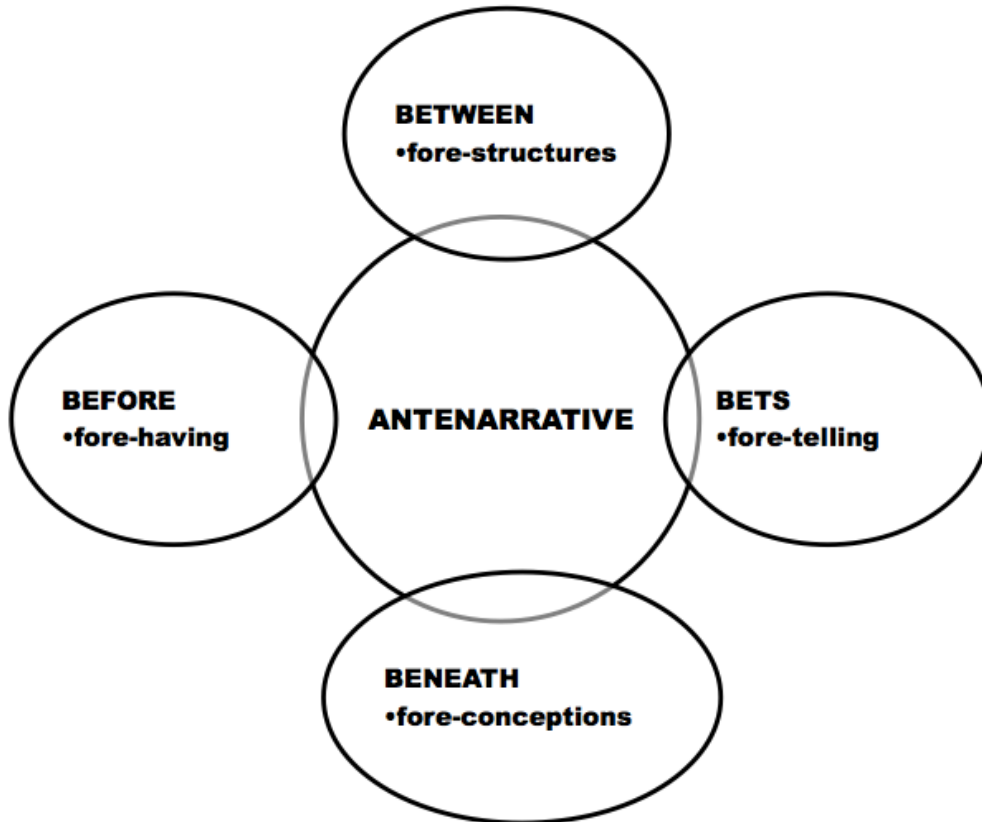


Figure 1: The Ontological Side of Antenarrative: Before, Bets, Between, and Beneath (drawing by Boje).

Fore-having (BEFORE-Grand Narratives and Living Storyability):

Storytelling interpretation does not occur in a void. Storytelling occurs in the totality of relationships of Grand Narratives, Living Story Web-ness, and Antenarrative-connectivity. The wholeness of storytelling already 'lies before' and 'in advance' of the Grand Narratives within the world. E.g. Spikes is a tool, that lies before in spike-technologies, in advance of their use as anti-homeless equipmentality by those peoples with owned-property, in-homes. Spike is one of many tools used against-homeless in a referential context of a LACK of care for Others (other tools: ordinance against feeding homeless; vagrancy laws; police to move homeless out of city or county; benches that prevent laying down, etc.). Spikes is a comportment of Uncaring, and Carelessness to Other human beings 'in-order-to' keep the They (Other) off property. Fore-having of multiple contexts is already at work in Spikes (social stigma, economic survival of the fittest, political conservatism, cultural prejudices, unsustainability of the footprint of the super-wealthy, etc.).

Fore-sight (BETS on the Future suppressed by Grand Narratives and Living Story Webs): Storytelling interpretation is an "angle of approach to what is to be interpreted. It brings the "as" into focus, such as SPIKES aimed at one's fore-sight of the role of spikes in-order-to deal with a particular aspect of homeless people being death with. The point of view is a definite direction by the Haves to the

Have Nots. Fore-sight storytelling interpretation looks at many points-of-view that are needed to Care-for-homeless by analyzing the many other potential Bets on the Future other-than-Spikes that can be brought into Being-in-the-world.

Fore-structures (BETWEEN Grand Narratives and Living Story Webs): Storytelling interpretation of the ante-structures (fore-structures) in both concern-for and caring-for living things. The example of Spikes shows how they are structurally interconnected by concern-for one's own property, and a lack of (heart-of) care for Others. Spikes are needed to keep homeless persons from engaging in 'rough sleeping.' Storytelling interpretation of the BETWEEN fore-structures that interconnect and intertwine and entangle Grand Narratives of egocentric self-hood with the Living Story Web of those declared by **Othering** practices to be no more than animals: after all Spikes are used to keep Pigeon away from rough sleeping on one's own property. The structures of stereotypes in egocentric Othering is already (ante), present in the way one culture (i.e. the wealthy socioeconomic class treats Other classes). The fore-structures are already BETWEEN in the multiple contexts of interconnection (Social, Economic, Political, Cultural, and so on).

Fore-conceptions (BENEATH Grand Narratives and Living Story Webs): Storytelling interpretation of the conceptual frameworks articulating and linking up the 'as-whiches.' The 'as-whiches' is the conceptualizations that we have of 'Spikes' in-which, Spikes are a conception of an item of equipment within the totality of permissible tools (equipment) that can deter, punish, dissuade, terrorize homeless 'rough sleepers.' The fore-conception includes the 'idealism' of the Grand Narratives, the ways in which survival-of-the-fittest, winner-take-all, win-as-much-as-you-can, die-with-the-most-toys, live in the biggest-footprint — makes sense. It includes the discourse, the conversation, of an uncaring elite for the Others declared to be no more than animals. It is a distancing that comes from a lack of access or not-listening to, not-hearing the Living Story Web of people with names, people with character, people with histories, people that are impacted by stereotypes, stigma, and egocentric Self Being-in-the-world in ways that are heart-less, lacking in compassion, and a worldwide crisis of care.

How does antenarrative and living story webs of relationality contribute to Kincheloe's work on critical ontology?

I think the grand narrative analysis is a beginning step to understanding the storytelling dynamics of inequality, injustice, and subcultural domination by dominant cultures.

A next step would be to look at the way 'concern' is substituted for heartfelt 'care' by doing an ontologic-analytic method that deconstructs the positivism (& and post-positivism) in schools and higher education. This could be done in two ways. First, using Robert Gephart's (1988) Ethnostatistics, positivism could be deconstructed for ways it constructs numbers, how it inappropriately stretches the statistical methods, and uses rhetorics of interpretations. In other words, we could begin to study how universities construct and use statistics in positivistic ways that

have consequences for inequality and domination that Kincheloe has pointed out in his writing. Second, Kincheloe's indigenous critical ontology could adopt some analytic methods of Heidegger, Deleuze, Merleau-Ponty and others that would allow researchers to unpack the inequitable and unjust processes.

For example, in Heidegger (1996 translation, Section #127 p. 119) is a way to assess cultural distances, i.e. the distanciality, how the Other becomes a they, and is turned into an "averageness" as people's existential character becomes distant in representation (i.e., grand narratives in Kincheloe's writing) from the primordial existence in-Being-in-the-world. An othering takes over in Grand Narrative, as the focus is on 'averageness' the abstract 'the "publicness" becomes the mode of interpretation. In what I call "heart of care" the caring is not about representation, of "the others" it is not a "dictatorship" (#126, p. 119) where one person is indistinguishable from another, except by the calculation of the averageness. The problem with the Grand Narrative, from an ontologic-analytic standpoint is how unaware the grand narrative authors are of the differences. To understand the differences is easy, you just close the distance between Self and Others, and in this way come into involvement and encounters with the everyday possibilities of Being-in-the-world. This is of course why I like storytelling, the qualitative kind, where we enter the care with others by minimizing our distance, our distanciality. Hope this is helpful to you

Work on living story could extend Kincheloe's work on critical ontology. Living story webs of relationality, and critical ontology have much in common. Living story has been defined elsewhere as having a place, a time, and a mind (Boje, 2001, 2008, 2011, 2014a). Living story is defined as ontological, and rooted in indigenous notions of storytelling, where the telling itself is a material way of the people's connection to place, to environment, to other species, to sacred history.

A critical ontology of storytelling is pragmatic in two ways: critical-pragmatism and ontological-pragmatism. The difference is that many ontologies are individualistic, while others are social, and some are connected as well to nature. Critical ontology is about analyzing and change the teaching, learning, and curriculum development processes in ways that transcend and call into question the pedagogy of individualism and move to a critical-socio-ontological imagination. The abstract individualism is supposedly self-sufficient, and event natural in the Western modernist ways of being-in-the-world. The individualistic ontological assumptions are coming into question using a critical-social-ontological methodology. The ontological norms and standards of Western presidents such as George Bush Sr. and Jr. are being called into question. A relational embeddedness, and entanglement of the self in context, in process, in community, and in nature can become the expected Self of future presidents.

Kincheloe is working on the border between epistemological and ontological, between Western modernist and the indigenous people socio-environmental-ontologies.

In late modern capitalism, the Self is more virtual entity than a material entity. Humans are experiencing the Self in relationship to the virtual, being cyborg, never without a cell phone or lap top. The notion of critical knowing becomes part of a social media that can cultivate a critical ontology or stay lost in information games. This makes a relationship with nature with the natural environment, increasingly problematic. The virtual decanters natures, makes the environment a representational map, and interactive virtual reality game.

Similarly, Kincheloe and his colleagues (Semali, 1999; Steinberg, 2001) recognize the ontological context of indigenous cultures and the colonial policies of modernity. The Europeans treat indigenous as primitive and condescendingly labeled as pantheism or nature worship, ways of being, now destroyed by the progress of colonial conquerors and by their military, monotheistic fundamentalism, and educational institutions. "European Christomodernism transformed the individual from a connected participant in the drama of nature to a detached, objective, depersonalized observer" (IBID.: p. 183). "A critical ontology involves the process of reconnecting human beings on a variety of levels and in numerous ways to a living social and physical web of reality, to a living cosmos. Of course in the process Westerners have much to learn from indigenous educators. Teachers with a critical ontological vision help students connect to the civic web of the political domain, the biotic web of the natural world, the social web of human life, and the epistemological web of knowledge production" (IBID.: p. 183).

A critical ontology uses a hermeneutics that includes relationship at all levels of understanding place, time, and materialism. The 'ontological mutualism' of many indigenous peoples' knowledge transcends the Cartesian dualism of human and nature. In storytelling, the object of inquiry becomes contexts, process, relationships that include the interconnectedness and embeddedness of the social, pedagogical, and physical world. In quantum terms this is referred to as entanglement. The colonizing continues as pharmaceutical companies rush into "indigenous locales to harvest plants that indigenous peoples have known for millennia possess medicinal qualities" (IBID.: p. 191). Then there is the postcolonial forms of marketing those products as being sensitive forms of exotica. Yet, the indigenous people watching this process notice that are never the beneficiaries of patenting the plants and seeds.

Part III – Pedagogic Crises in Today's McUniversity

Joe Kincheloe has done quite a lot of writing about the McDonaldization of schools and universities, aka, McUniversity as it is called by Parker and Jary (1995), Ritzer (1996), Prichard and Willmott (1997), and others since then. Joe's writings include: Kincheloe (1995); Kincheloe (2002), Kincheloe (2009a), Kincheloe (2009b), Kincheloe (2011), and Kincheloe and McLaren (2011). A common theme is that McDonaldization is a supersaturation of young lives with material things and becomes a pedagogy of consumption and consumerism, as well as the deskilling of

jobs in academia. McDonald's has aligned itself with the all American image to become the "ultimate icon of Americana" (Kincheloe, 1997, p. 252).

Kincheloe's (2004: 51) critical complex vision is a response to students who ask "'Why learn this,' they sometimes ask me, 'when the system won't let us apply it in our deskilled classrooms.'" The corporatized McUniversity higher education environment reduces teachers to knowledge producers, knowledge workers, many in part-time low paid, McJobs.

McUniversity is a concept undergoing change since Parker and Jary (1995) looked at the Weberian and Foucauldian social theory to forecast consequences in UK changes in funding and the political environment on higher education organization. They focused on increases in the power of management while professors autonomy decreased, with the use of sophisticated systems of surveillance to make professor behavior increasingly instrumentally pragmatic in both attitude and behavior.

George Ritzer (1996) worked out the McDonaldization of higher education. Ritzer argues that students have become consumers in McUniversity that according to postmodern theory looks more like a shopping mall (mallification) with fast-food restaurants, cybermalls, and megamalls. Ritzer stresses the McDonaldization features of pursuit of efficiency, calculability, predictability, and control. Hayes and Wynyard (2006) are critical and somewhat dismissive of Ritzer, accusing him of overextending the Weberian concepts, and treading control as all bad (which they way Weber would not have abided (Hayes & Wynyard, 2006: 3). Rationalization is already part of the material and bureaucratic practices of public universities. They do agree that McDonaldization is a "worldwide material practice" (IBID.). Weber, according to Hayes and Wynyard, say rationalization process of efficiency, calculability, and so as an economic (IBID. p. 4).

Prichard and Willmott (1997) join in the challenge to McUniversity. They ask just how managed is McUniversity in the UK, where universities are becoming increasingly managed like corporations. They argue that the conceptual resources of Bourdieu and Giddens can be resources to address McUniversity trends. Managerialist knowledge and practice processes are at work in McUniversities that displaces existing knowledge and practices.

In sum, Parker and Jary (1995), Ritzer (1996), and Prichard and Willmott (1997) point to the rationalization of higher education in a McDonaldized transformation that embraces managerialist culture. Teaching and learning become combined with rounds of outcome assessment, and a way of routinizing and standardizing pedagogical practices and pedagogical apparatuses. The shifts in funding patterns where the nations and the states no longer provide the level of funding they once enjoyed, forces universities to cater to corporate funding, which carries with it a demand for more corporatized and managerialist practices of university administration, and privileging of business philosophy. This serves to

restrict academic freedom of both teachers and students. The result is the student-consumer, and professor-technocrat within a regime of administrative surveillance. It is not just a trend in the UK or the US. Rinne (1999) gives an account of how McUniveristy appeared in Finnish universities as an alternative education paradigm in the 1980s for a market-drivien higher education that wedded itself to bureaucratic nature of universities

Enter neoliberal capitalism into economic, social and cultural transformations of higher education.

Smart (1999, 2002/2006) looks at the economic and cultural imperatives transforming higher education into McUniversity. Smart (2006) combines the earlier work on McUniversity with neoliberal capitalism critique. By changing the funding patterns, the reorganization and restructuring of higher-education follows the decimation of public education trends. McUniversity, like public education, is exposed to increasing economic, technological, and cultural forces of transformation of neoliberal capitalism. Neoliberal economic policies are precipitating wide-ranging promotion of 'market forces' in the 'marketization' of the university, promotion of entrepreneurial values and commercial practices, regarding students as consumers, and knowledge as commodity.

Rinehart (2002) uses feminist arguments to disrupt the commentary of McUniversity. From a feminist perspective "male hegemony" not just corporatization undermines higher education, limiting the space for feminist scholarship and projects (Webber, 2008). McUniversity is just one more managerialist in masculinity discourse, and disciplinary technologies to normalize teaching and learning practices with more authoritarian pedagogy

The arguments raised by these authors point to an increasingly instrumentalist-pragmatic rationality that is transforming the modern bureaucratic universities with the infusion of McDonald's business principles and practices. There are gross reductions of full-time tenured faculty in order to increase part-time contract employment of adjuncts, now doing McJobs at lower levels of pay, and far less likely to risk a critical pedagogy.

I have noticed some more recent trends in McUniveristy. Besides McDonaldization, the corporatization of the university, and looking like a shopping mall, the neoliberal forces are institutions mechanisms of outcome assessment (teaching to the tests), recurring reaccreditation (to impose more top-down mission creep), and the Institutional Review Boards are mechanisms for eroding professional autonomy of teaching, research, and service.

By 2001, critical pedagogy is being pointed to as a way to critique and resist McUniversity. Dehler, Welsh, and Lewis (2001) only mention Prichard and Willmott (1997). Walker (2001: 1) associates McUniversity with "standardized, bite-sized

modules served up by 'have a nice day' automatons to increasingly instrumental customers." Walker invokes a critical pedagogy (without going into specifics) that would actually do something about it. Clegg, Hudson, and Steel (2003) point to the myth of globalization that is shaping government policy claiming that e-learning in higher education is inevitable. Boje and Al Arkoubi (2009: 109) point to how there is common ground between critical pedagogy and how McUniveristy corporatization of higher education has "presidents and deans, demanding salaries like those of corporate CEOs."

Can any meaningful critical pedagogy take place in management education under the conditions of McUniveristy? (Case & Sylvester, 2002; Perriton, 2007);

Dey and Steyaert (2007: 441, 447) are not sure a critical pedagogy is possible in management education, stating that it does not tell teachers and students how to proceed to dismantle orthodoxies, such as the sight to commodification of knowledge in McUniversity. They want to align critical pedagogy with deconstructive practice. They say Lyotard's (1984: 4) *Postmodern Condition*, "relationship of the suppliers and users of knowledge.... to assume the form already taken by the relationship of commodity produce and consumers to the commodities they produce and consume" anticipated the McUniversity trend of the 1980s. King and Learmonth (2014) say that with dysfunctions of the university, like McUniversity, they had to reframe their research to be fundable by replacing terms such as 'critical pedagogy' with things like 'self-confidence' and 'communication skills' and so on.

Conclusions

I stand by my statement, at the outset of this chapter, that Joe Kincheloe is being unjustly characterized in the Wikipedia page that bears his name. I find that in his various 'critical' approaches, he is helping his students to become more self-reflective about their entanglement in the social, economic, political and cultural realms of society. He has a forceful critique of positivism, and the role it plays in deskilling teaching and learning, dumbing it down to an averageness in the service of McUniversity. I believe this this opens up ways people can study 'positivism' in their own situations and assess whether it is having consequences.

The corporatized McUniversity higher education environment reduces teachers to knowledge producers, knowledge workers, many in part-time low paid, McJobs. At the same time, there are ways that people in higher education can resist McUniversity forces.

While Kincheloe's writing are complex, full of an array of critical conceptions ranging from critical pedagogy, and its extensions in critical theory, critical constructivism, critical postmodern, critical epistemology, and critical ontology --- this complexity is, for me, necessary and justified given the rampant use of grand narratives of simplicity and abstraction to create averageness that covers up the

play of cultural, socioeconomic, gender, race, and ethnicity differences being used in ways that have results in inequity, injustice, and domination. For me, the critical ontology, in particular, is a way to refocus on the living story webs of relationalities that are being excluded, marginalized, or covered-over by those grand narratives.

In this chapter I have made connections between Joe Kincheloe's work in the various criticalities and work I read as his storytelling theory and critiques of McUniversity that I believe will make contributions to many fields for a very long time. His work treats neoliberalism and religious fundamentalism as a problem. As someone who teaches in the Business College in a Public University, I am noticing that more and more students, faculty, and administrators are persuaded by neoliberalist ideas and rhetoric. There seem to be three options available to my own situation. I can be a counter-force to neoliberalism, and make students, faculty, and administrators deal with my own resistance. I can focus on my own self-reflexivity, on ways that my own storying of the situation, my own ideologies, are coming into conflict with student, colleagues, and administrators ideologies. Finally, I can look at moments of exception, that is, the places and times when the 'other' (the neoliberal) is behaving at odds with the ways I am expecting them to respond. Even in McUniversity, there are times the faculty, students, and administrators behave in ways that are not McDonalidized. These are rare moments in my own circumstance, moments when there is opportunity to affect the hegemony, to uncover possible ways forward.

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