

The Spread and Future of Critical Pedagogy in China

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Abstract: Critical Pedagogy is a political, multi-cultural and class-based theory that criticizes the realistic problems of Education under the capitalist social ideology. The spread of Critical Pedagogy in China is influenced by China's educational, social and historical reality. The spread of Critical Pedagogy in China has gone through more than 30 years since 1986, which can be divided into three stages. From rejection to acceptance and application, Critical Pedagogy has influenced Chinese researchers a lot. Faced with problems such as sex difference, evaluation criterion, school choosing and migrant workers, calling for native Critical Pedagogy of China is the vision for the future. Nowadays Critical Pedagogy has been accepted by Chinese researchers. But the entry of it has not led to the birth of native Critical Pedagogy in China. Moreover, another problem that can be solved through Critical Pedagogy is school choosing, which has become the most serious educational problem in China.

1. Introduction

Critical Pedagogy is a political, multi-cultural and class-based theory that criticizes the realistic problems of Education under the capitalist social ideology. From the beginning of its origin, it is doomed to receive the universal attention of capitalist society and socialist society. The spread of Critical Pedagogy in China has gone through a process from initial spread to extensive spread and then to practical application. The spread of Critical Pedagogy in China is influenced by Chinese historical and social factors, which forms the unique characteristics and problems of Critical Pedagogy research in China.

2. Background and starting point

Critical Pedagogy first emerged in the late 1960s. It originated from classical Marxism and Western new Marxism, with the critical theory of Frankfurt School, to criticize the realistic problems of Education under capitalist social ideology. As a Marxist country, why didn't researchers in China begin to study Critical Pedagogy until 1986? This requires examining China's political, economic and social factors between 1960 and 1986.

Since 1986, the spread of Critical Pedagogy in China has gone through more than 30 years, so we need to sort out the spread of Critical Pedagogy in China and related results. Systematically. From this point of view, this paper attempts to review and reflect on the course, characteristics and contents of the spread of Critical Pedagogy in China, and to draw the influence of Critical Pedagogy on the spread of Critical Pedagogy in China. Therefore, it is necessary to conduct a comprehensive

and systematic study of the dissemination and impact of Critical Pedagogy in China. Another important reason for the author to research the spread of Critical Pedagogy in China is because of the admiration for critical researchers who challenge the authority, make contributions to criticizing the unfairness of capitalist education and striving to create a diverse and equal school life.

2.1 The Background of Critical Pedagogy's Spread in China

Critical Pedagogy originated in the 1960s, but before 1986, there was little literature on Critical Pedagogy in China. This phenomenon was caused by political and historical reasons.

After World War II, Germany was divided into Federal Germany and Democratic Germany, which were influenced by the two superpowers of the United States and the Soviet Union. After the founding of The People's Republic of China, under the policy of "united Soviet Union and anti-American", Chinese chose to learn from the Soviet Union and the Democratic Germany. Therefore, Critical Pedagogy originating from the Federal Republic of Germany will not naturally become the object of study in China. China's exclusion of the academic ideas of the Federal Republic of Germany lasted until the 1970s. In 1972, China established diplomatic relations with the Federal Republic of Germany and the United States in 1979. However, at that time, the communication between these countries and China were limited and did not penetrate into the academia or education.

The theoretical basis of Critical Pedagogy is classical Marxism and Western Marxism, and its critical method - class analysis comes from Marxism. But at that time, Chinese scholars believe that western Marxism can not hide its bourgeoisie nature, that they are misinterpretations of classical Marxism and are using Marxism to defend capitalism.

China's Marxism educational thought was the Soviet Union-oriented philosophy of Marxism. Western Marxism, as opposed to Soviet Marxism, cannot be accepted by Chinese. In fact, in the 1960s, Chinese academia published a series of works of Sartre, Merleau-Ponty, Bloch and Lukacs, and they were issued as "negative materials" internally. Therefore, Critical Pedagogy was regarded as the product of capitalist culture. Chinese researchers have "maintained a special political sensitivity and caution to it"[1].

Due to the influence of the Cultural Revolution, the interruption of various academic research during this period has brought great losses to Chinese academia, especially to pedagogical research, which has resulted in the breakdown of pedagogical research. After the reform and opening up, China has begun to accept new ideas from other countries and various western theories. However, due to the influence of the Cultural Revolution, researchers were afraid of the "left" theories which were extremely dangerous to them. While Critical Pedagogy is a radical theory, considered to be left-leaning in Western society, and most of them involve class and hegemony issues. These words were extremely sensitive to Chinese researchers at that time. So no one had the courage to learn Critical Pedagogy.

After the Third Plenary Session of the Eleventh Central Committee, China established the idea of reform and opening up.

2.2 The Starting Point of the Spread of Critical Pedagogy in China

In 1985, Chen Lie and Yu Tianhong published an article "*The Introduction of Western Marxist Educational Thoughts*" in *Foreign Educational Dynamics*, which is the first article in China to introduce Critical Pedagogy, and it became the Starting Point of the spread of Critical Pedagogy in China, and from the quotation marks in the title, we can see the authors' questioning attitude towards western Marxist philosophy of Education.

At that time, Chinese scholars thought "Western Marxist educational thoughts", which are quite

different from the traditional bourgeois philosophy of education, have emerged from the gap between the schools of educational philosophy. "Marxist educational thoughts" do not refer to the educational philosophy of socialists that adhere to Marxism, nor to the educational philosophy of Communist theorists in Western European countries. They refer to the academic views of western bourgeois scholars, who try to interpret educational education in the name of "Marxism". They attempts to explain the theory of bourgeois education with the basic understanding of Marxism and its relationship with political, economic, scientific, technological, cultural and personal development.

“Western Marxist educational thoughts” have certain critical significance in exposing the drawbacks of modern capitalist social system, criticizing the repression and deformity of personality in capitalist society, and exposing the main social functions of schools. However, their common failing is that, while extracting only a few words of Marxism thoughts, they have not supplemented or developed Marxism theory and Marxism educational thoughts. On the contrary, they have more distorted and castrated the basic principles of Marxism and the theory of education. In the final analysis, it is only a philosophical school of "explaining the world", but it has no means of "transforming the world". The inability to transform the world is the fatal weakness of "Western Marxism thoughts”.

3. The process of the Spread of Critical Pedagogy in China

3.1 The First Stage of the Spread of Critical Pedagogy in China (1985-2000)

After the mid-1980s, Critical Pedagogy began to be spread by Chinese researchers. During this period, the spread of Critical Pedagogy was limited to a small number of researchers. Critical Pedagogy did not immediately arouse widespread concern among Chinese researchers. There two characteristics of the spread of Critical Pedagogy in this period.

First, the spread was focused on German Critical Pedagogy

In this stage, the spread of Critical Pedagogy concentrated on German Critical Pedagogy, as a result of Wolfgang Klafki’s visit in China. In September 1986, Wolfgang Klafki was invited to the East China Normal University to explain his critical design teaching theory. Researchers at the Institute of Comparative Education of East China Normal University translated Wolfgang Klafki's speeches into Chinese and published them in Foreign Educational Materials which was an academic journal in the following year. In 1987, Li Qilong wrote an article Introduction to Criticism Design Teaching Theory as a preface to Klafki's series of speeches. Since then, Li Qilong became the main researcher of Critical Pedagogy in China at this stage. He translated lots of Klafki’s critical works, and introduced German Critical Pedagogy into China, which began the spread of Critical Pedagogy.

In 1993, Li Qilong published *schools of German didactics*, which is the first book in China to introduce German Critical Pedagogy. This book introduces the predecessor of Critical Pedagogy - Communicative Pedagogy, and the background and characteristics of the emergence of Critical Pedagogy. “Critical Pedagogy”, he wrote “regards criticism as a means of analyzing problems, especially the social conditions of teaching, and the rationality of teaching contents”[2].

In 1994, Li Qilong published his article *"Critical Educational Schools in the Federal Republic of Germany"*, introducing the theoretical sources and educational objectives of critical education in Germany, and analyzing the immaturity of critical education in Germany.

In 1995, in the article "Investigation and Analysis of the Three Educational Schools in Germany in the 20th Century", Han Yanming and Youbaohua compared cultural pedagogy, empirical pedagogy and critical pedagogy in terms of theoretical basis, research objects and methods, and pointed out that German Critical Pedagogy "makes up for the shortcomings of cultural education and empirical education in terms of research scope and methods"[3].

In 1996, Klafki's article "The Core Issues of the Modern World and the Tasks of Education: An Idea of International Education" was published in China. In this article, he analyzed the impact of the modern world on education from the perspective of critical pedagogy. Under the background of globalization, countries are permeating and interdependent. Global education should ensure pluralism of religions, cultures and relationships.

Second, Critical Pedagogy wasn't accepted in its entirety

In the articles "The Introduction of 'Western Marxist Educational Thoughts'" and "A Review of Contemporary Western 'New Marxist' Educational Thoughts", there quotation marks in the titles, which means the authors didn't want to accept it entirely. We can see this attitude in the following quotations.

Because the theoretical framework of radical educational theory is rather imperfect, so we have to be very cautious in accepting this theory. The "New Marxism" educational theorists adopt the attitude of taking what they need and using it for themselves and talk about "the openness of Marxism", which is bound to go against the road of Marxist righteousness.

German Critical Pedagogy bravely exposed the ills of capitalist society and its education, and put forward the idea of criticizing the society, hoping to realize the liberation of society on the basis of Critical Pedagogy, which has a utopian color. We should think about, whether education can really achieve human liberation?[4]

Because German Critical Pedagogy is biased in epistemology and methodology, many of its educational ideas are markedly "utopian". Besides it avoids the important issue of social change, emphasizes only the adjustment of the internal structure and relationship of education, which apparently only grasps the phenomena but neglects the essence.

It can be seen that the spread of Critical Pedagogy in China has not been fully developed in this period, and researchers were cautious about it. The reasons are as follows:

First of all, Critical Pedagogy could not solve the problems in China at that time. Some concepts and phenomena involved could not find a suitable point of penetration in China. For example, Critical Pedagogy holds that British and American schools aim to cultivate an excellent middle class, which seems to be fair and neutral and can be achieved by anyone through their own efforts. But in fact, people who have already reached the middle class and above undoubtedly have more favorable conditions in education, just as those who have more capital will undoubtedly be more profitable in economic society. The concept of "middle class" did not exist in China at that time, which resulted in the emptiness of the concept. Therefore, critical pedagogy in this period can not be well integrated with China's educational problems.

Secondly, in the 1980s and 1990s, Critical Pedagogy itself was in a dilemma. It paid too much attention to theoretical research and was unable to solve practical problems. While in western countries, especially the United States, influenced by neoconservatism, social background and policies have also changed. Conservative government and the emerging middle class have reached agreement on many national affairs, including education, which makes education reform conservative.

Thirdly, at this stage, Chinese researchers lack a holistic grasp of Critical Pedagogy, who can not understand the historical and cultural characteristics of western world in depth, thus causing misunderstanding. Chinese researchers at that time were accustomed to making a simple comparison between their own understanding of Marxism educational philosophy and Western theory, and making the difference between Critical Pedagogy and Marxism the focus of the study. These reasons have greatly affected the spread of Critical Pedagogy in China.

3.2 The Second Stage of the Spread of Critical Pedagogy in China (2000-)

After the arrival of the new century, the spread of Critical Pedagogy came into a new stage. It was accepted more widely in China, with more published books and articles.

While entering the 21st century, China's economy has achieved unprecedented high-speed development, social development and people's income has been generally improved, and the goal of "let some people get rich first" has been achieved. However, the following is the imbalance of regional development in China. With the widening gap between the rich and the poor, China's has been divided into many different social standings. The gap between these standings is self-evident, such as the disparities between the elite and the peasant workers. These disparities are manifested not only in economy, but also in education, which is mainly reflected in the unequal distribution of educational resources, unequal educational opportunities and the difficulty of achieving educational equity between urban and rural areas. Critical Pedagogy interprets the problem of unfair education from the perspective of deep social problems. Critical Pedagogy believes that school education not only cannot alleviate class contradictions, but "reproduces" it, while try to solve these contradictions. So that, Critical Pedagogy can bring enlightenment to China's educational reform to a certain extent, and Critical Pedagogy is more and more accepted in China.

With the development of China's economy and society, researchers have gradually opened their minds, and have a deeper understanding of Western Marxism. At the same time, "How to define Western Marxist philosophy" was the focus of debate in the philosophical academia. Affected by this, Chinese educational philosophy researchers no longer regard Critical Pedagogy as heretical theory, but focus on the analysis of the origin and connotation of Critical Pedagogy.

After the 1990s, Critical Pedagogy itself has to seek transformation in the face of the external environment and the actual situation of its theoretical defects. At this time, critical education researchers, including Apple, Giroux and McLaren, were influenced by post-modernism and cultural studies, and turned to cultural and political models. They broke the boundaries of disciplines, joined new, multicultural and interdisciplinary studies, and began to pay attention to post-structuralism, cultural studies, ethnic group theory and feminism of micro-power analysis, which deepened education and Liberation of human.

There two characteristics of the spread of Critical Pedagogy in this period.

First, the content of spread tends to be comprehensive. After entering the new century, the spread of Critical Pedagogy in China was no longer centered on German critical pedagogy, and began to spread critical pedagogy in a large number of countries such as the United States, Britain, Brazil and so on. The critical theories of Apple, Giroux and Paulo Freire aroused wide attention in Chinese academia.

In 2004, Appel came to China. During this visit, he saw the progress made by China after the reform and opening up, as well as the problems of education in China. Since 2005, Appel has attended a series of conferences and made brilliant speeches at East China Normal University, Peking University and Beijing Normal University. The topic of these speeches mainly focused on "power, knowledge and education reform", "neoliberalism, neoconservatism and inequality in education", "examining cultural and educational reform".

With the increase of academic exchanges and the publication of many academic translations, the enthusiasm of Chinese researchers for Appel's theory has also increased. As a result, many researchers began to visit and study with Appel in the USA. In September 2005, Huang Zhongjing became the first visiting scholar of Appel in Chinese mainland, as a translator of *The state and politics of education* and *Ideology and Curriculum*. In September 2006, Yan Guangcai, the chief translator of *Cultural Politics and Education*, went to the University of Wisconsin for an academic visit. Dr. Xia Xuemei of East China Normal University visited Appel in September 2007. After that,

Yu Min became the first doctor of Chinese mainland.

Second, the acceptance of Critical Pedagogy in China has improved, but researchers were mainly university teachers and postgraduate students, primary and secondary school teachers had not yet known about Critical Pedagogy. It is precisely because of its "critical" spirit of reality and its vitality that critical education research begun to have a turning point in Chinese academia and gradually attracted researchers' attention. During this period, there were 266 academic articles about Critical Pedagogy published in China. In the table below, we can see there were a number of Critical Pedagogy works translated in China, and researchers had known more about about Critical Pedagogy (**Table 1**). While the communication only stayed at the academic level, researchers were aware of its practical or potential value as a critical tool, but there were cross-context barriers and language barriers in front of them, so researchers seldom related Critical Pedagogy to the practical problems of Chinese education. Staying on Introduction and Interpretation, Chinese researchers touched on Critical Pedagogy, but only superficially, and they hadn't Combined Critical Pedagogy with Chinese education reality.

Although the theory of cultural reproduction has academic innovation, it is not very pertinent to solve the most urgent and prominent practical problems in China, and Critical Pedagogy cannot provide effective prescriptions for China's practical education problems. But there are lots of problems such as the relationship between class differences and educational inequality, the operation of power and capital in the educational field, the neo-liberalism tendency implied in the orientation of educational marketization, the increasingly prominent consumerism features in school daily life etc, which are all in line with the issues of Critical Pedagogy.[5]

Table 1: Critical Pedagogy Works Translated in China

Author	Translator	Title	Publishing House in China	Publishing Time in China
Samuel Bowles , Herbert Gintis	Wang Peixiong	Schooling In Capitalist America: Educational Reform and the Contradictions of Economic Life	Shanghai Education Publishing House	1990
David Geoffre	Guo Yangsheng	Globalization and Postmodern Pedagogy	Educational Science Press	2000
Michael W. Apple	Huang Zhongjing	Ideology and Curriculum	East China Normal University Press	2001
Paulo Freire	Gu Jianxin	Pedagogy of the Oppressed	East China Normal University Press	2001
Wolfgang Brezinka	Hu Jinsong	Grundbegriffe Der Erziehungswissenschaft Analyse Kritik Vorschlage	East China Normal University Press	2001
M.Dubar-Bellat	WangLing	Sociologie De l' école	East China Normal University Press	2001
Michael F.D.Young	Xie Weihe	Knowledge and Control	East China Normal University Press	2002
Pierre Bourdieu	Xing Kechao	La Reproduction	Commercial Press	2002
Henry Giroux	Liu Huizhen	Between Borders: Pedagogy and the Politics of Cultural Studies	East China Normal University Press	2002
Geoff Whitty	Ma Zhonghu	Devolution And Choice In	Educational Science	2003

		Education	Press	
Michael F.D. Young	Xie Weihe	The Curriculum and the Future	East China Normal University Press	2003
Larrain,J.	Dai Congrong	Ideology and Cultural Identity: Modernity and the Third World Presence	Shanghai Education Publishing House	2005
Maxine Greene	Zhang Hua	Landscapes of Learning	Beijing Normal University Press	2005
Michael W. Apple	Huang Zhongjing	Educating the "right" way: Markets, standards, God, and inequality	East China Normal University Press	2008
Michael W. Apple	Wang Zhankui	Can Education Change Society?	East China Normal University Press	2008
Jeannie Oakes	Cheng Liang	Teaching to Change the World	East China Normal University Press	2008
Wolfgang Brezinka	Peng Zhengmei	Glaube, Moral und Erziehung	East China Normal University Press	2008
Henry Giroux	Zhu Hongwen	Teachers as Intellectuals	Educational Science Press	2008
Michael W. Apple	Li Huimin	Global Crises, Social Justice, and Education	China University of Political Science and Law Press	2012
Swartz,D.	Tao Dongfeng	Culture and Power: the Sociology of Pierre Bourdieu	Shanghai Century Publishing Group	2012
Raymond Allan Morrow	Yu Wenli	Social Theory and Education: A Critique of Theories of Social and Cultural Reproduction	Shanghai Education Publishing House	2012
Paul Willis	Mi Shu	Learning to Labour: How Working Class Kids Get Working Class Jobs	Yilin Translation Publishing House	2013
Richard Kahn	Zhang Yimo	Critical Pedagogy, Ecoliteracy, and Planetary Crisis: The Ecopedagogy Movement	Higher Education Press	2013
Samuel Bowles , Herbert Gintis	Han Shuifa	Democracy and Capitalism: Property, Community, and the Contradictions of Modern Social Thought.	Commercial Press	2013
Maxine Greene	Guo Fang	Releasing the Imagination: Essays on Education, the Art and Social Change	Beijing Normal University Press	2017

3.3 The Third Stage of the Spread of Critical Pedagogy in China (2013-)

In this period, the Spread of Critical Pedagogy in China became wider and deeper, and there are two reasons for this development. On the practical aspect, the theory of Critical Pedagogy about the function of school education, the decline of teachers' skills and status in schools, and various contradictions in schools can help solve the problems appeared in China, such as educational equity,

the aims of school education, and the status of teachers. On the theoretical aspect, Chinese educational philosophy has been developing in the direction of diversity, equality and hope, which are the core concepts of Critical Pedagogy. The nature of Critical Pedagogy has met the needs of Chinese academia.

The development of the spread of Critical Pedagogy in China is manifested in the following three aspects.

First, the communications between Chinese and foreign researchers are more frequent. Peter McLaren plays an important role in the Spread of Critical Pedagogy in this period. In 2013, Master degree student of Northeast Normal University Wang Yan finished her Master thesis “*A Study on Critical Education McLaren’s Academic Life*”, which brought Peter McLaren into the vision of Chinese researchers. After that Peter McLaren attended conferences and gave speeches at many universities in China. From May to June 2014, he taught at Northeast Normal University, In June, Peter McLaren gave a speech entitled *Critical Pedagogy and the Crisis of Capitalism* at Changchun Normal University. Subsequently, Peter McLaren gave speech entitled “*Critical Pedagogy in the Neoliberal Age*” at Zhejiang University and Zhejiang Normal University.

Other critical pedagogists, such as Geoff Whitty and Jeannie Oakes, also contributed to the spread of Critical Pedagogy in China by attending the conference. Geoff Whitty, gave an academic report entitled “*Reducing Social Injustice in Education through Education: British Experience*” at Shenyang Normal University in 2012.

Two years later, Ms. Jeannie Oakes came to Beijing Normal University. She had a discussion with the members of the project team of two projects funded by the Ford Foundation, namely “*the experimental research project on the professional development model of peer-assisted teachers based on network*” and “*the project of promoting the quality of classroom teaching in rural primary schools by using educational technology*”.

Paul Willis became Visiting Professor in Education Department of Beijing Normal University in 2015, and gave a number of speeches in other Chinese universities , such as “*Learning to Labor Revisited and Its Relevance Today*”, and “*New Life Style: Educational Observation and Cultural Research*”.

In 2016, Michael A. Peters & Tina Besley came to Beijing Normal University and gave a speech of “*The Virtues of Openness: Open Education and Education for Openness*”. Two years later, the couple were appointed the Distinguished Professor at Beijing Normal University.

Second, the spread of Critical Pedagogy is not limited to introduction and interpretation, it has been widely used to solve the problems encountered in China's educational reform and the problems of daily education.

From the spread of the first two stages, we can see that the main researchers of Critical Pedagogy in China is mainly university teachers and researchers. With the deepening of spread, teachers in primary and secondary schools are gradually getting to know about it. Critical Pedagogy is gradually combined with our educational practice. Researchers try to seek enlightenment for the reform of primary and secondary education in China from Critical Pedagogy, and use reproduction theory to study the equity of primary and secondary education in China, this combination to a certain extent reflects the value of Critical Pedagogy and it’s appropriateness to China's Educational Reality.

Chinese researchers applied Critical Pedagogy into Curriculum Reform, Composition teaching, music education, teacher education and especially English learning.

Third, the spread of Critical Pedagogy in China is gradually systematized. In 2015, the first International Conference of Critical Pedagogy was held in Northeast Normal University. The theme of this conference was about Marx, Mao Zedong, Freire and Critical Pedagogy. Scholars from the USA, Finland, Greece, Mexico came attended the conference, including Peter McLaren, Suzanne

SooHoo, Juha Suoranta, Konstantinos Skordoulis, Lilia Monzo and Sergio Quiroz, and gave great speeches, which advanced the spread of Critical Pedagogy in China.

The second International Conference of Critical Pedagogy was held in 2018, whose theme was about education for children's good life. Peter McLaren, and members of the team at the Freire Research Center in Chapman University attended the conference. Influenced by the conferences, the number of teachers and researches has been growing, and the spread of Critical Pedagogy entered a new stage.

The spread of Critical Pedagogy in China is influenced by China's educational, social and historical reality, and each stage has its own characteristics, and main promoters. Critical Pedagogy was firstly rejected due to political reasons, after the Reform and Opening-up of China, it was gradually translated and spread in China.

In the first and second stages of the spread, single scholars chose Critical Pedagogy as a research subject, and they worked respectively. There was no formed academic body to introduce Critical Pedagogy.

The first and second International Conference of Critical Pedagogy were held in Northeast Normal University, where Yuwei became the most influential promoter. A lot of his students, whether Master students or PhD candidates, chose Critical Pedagogy as their research topic, and they are one of the academic body whose aim is to spread and research Critical Pedagogy.

4. The future of Critical Pedagogy in China

While some works of Critical Pedagogy researchers have been introduced and translated into China, such as Samuel Bowles, Herbert Gintis, Michael W. Apple, Henry Giroux, Peter McLaren and Paulo Freire, and their theories have been accepted and studied by Chinese researchers, there are lots of Critical Pedagogy theories which receive insufficient attention currently, such as Jean Anyon, Paul Willis, Fazal Rizvi, and Lois Weis.

Nowadays Critical Pedagogy has been accepted by Chinese researchers. But the entry of it has not led to the birth of native Critical Pedagogy in China. The reason for this embarrassment lies in the fact that, firstly, in addition to the structural background factors reality of China mentioned above, the standpoint of knowledge and cultural criticism of Critical Pedagogy seems to be somewhat pale, faced with the inequality of real education caused by the class differentiation in the economic sense, secondly, in China, the caution and relative conservatism in the field of education research make people less dare to touch on relevant sensitive issues such as culture and politic, not mention ideology.

However in fact there are some real educational problems which need the inspiration of Critical Pedagogy.

The critical topics which has aroused attention in China are the cultural capital and education equity issues between different classes, the equity and freedom of knowledge, the application of Critical Pedagogy in classroom, especially of English learning and writing. They haven't touched the sensitive problems of Chinese education, such as sex, sexual orientation and race, whether in or out of classroom; the problems of education evaluation, school choosing, and the problems of Migrant Workers' children.

First and foremost, the problems of different sexual orientation and race are not evident in China now, however we can't ignore the sex differences in education. In China, after entering senior middle school, students need to choose the subjects for Chinese college entrance examination, which are divided into two categories, Arts and Science. According to the inherent ideas, girls are more good at arts and hard to learn Science well, due to the lack of logical thinking and quite personality, while boys are more good at science, because of their informal personality, and teachers

are more likely to advise them to do so. The sexism in education prevent a part of students from choosing the best subjects for themselves, especially girls. They are expected to choose more “easy” subjects, and are deemed to lack the ability to study science. This sex difference in education has seriously affected the career and life path of Chinese students in the future, which has deprived of the right to equal and free choice.

What’s more, the education evaluation system in China has always been the topic of education reform. There had been a long time that score was the only evaluation criterion. After years of calling for “Quality Education” and “alleviating excessive burden”, Chinese education has been developing towards diversified evaluation criteria. In 2013, China's Ministry of Education promulgated comments “on Promoting the Reform of Comprehensive Evaluation of the Quality of Education in Primary and Secondary Schools”. It put forward some suggestions on the reform of the traditional evaluation methods of students' learning quality, and suggested that the evaluation of students' learning quality should not only refer to the level of academic development, but also take into account the development of their specialties and academic burdens, so as to achieve a joint qualitative and quantitative evaluation. However scores are still the most important evaluation criteria in China, and this is the performance of instrumental rationality. In some way, school education has been alienated into training students who can get high marks, and students' learning achievements have been simplified into scores. Human rationality is replaced by instrumental rationality, and people are alienated as "one-dimensional people". It is instrumental rationality that Critical Pedagogy oppose and should be eliminated through Chinese education reform. At present, the connotation of primary and secondary education quality in China's educational world has not been unanimously concluded, which makes some schools fall into a misunderstanding when improving the quality of education, and affects the promotion of the overall education reform. For critical researchers in China, it is their duty to set up really diversified evaluation criteria, and liberate students from scores.

Moreover, another problem that can be solved through Critical Pedagogy is school choosing, which has become the most serious educational problem in China. According to China's compulsory education law, the government should ensure that school-age children and adolescents are enrolled close to the schools where the household registration is located. Implementing the policy of "enrollment nearby" take educational equity into consideration. But in fact, many parents have abandoned the right to enter school nearby provided by the state and paid more cost for their children by various other means, choosing better schools outside the school districts stipulated by the education administration department, which impairs educational equity and generates many negative phenomena such as high-priced school district housing, power rent-seeking and so on. It is obvious that children born in richer family can have better opportunity in school choosing.

It is just like Jean Anyon has described in *Marx and Education*, students from different classes and different family will enter different school, where they will receive different knowledge with different teaching method. There is no doubt that students from higher class will have a brighter future. The top scorer of Beijing once had an interview about how did he get such a great achievement. “I come from a rich family, my parents are Diplomats”, he said. “Nowadays, it is more and more difficult for rural children to get into good schools. Children like me, whose parents enjoy high knowledge and culture, and were born in a big city like Beijing, can get better education, but many other students do not have such unique conditions.”

Last but not the least, there is an unique crowd in China, which is called Migrant Workers. Under the dual structure of urban and rural areas in China, social development is unbalanced. With the steadily increase of urbanization, the number of rural-urban migrants is increasing. With the rural-urban migrant population represented by migrant workers changing from individual migration to family migration, from temporary workers to long-term settlements, the number of migrant

workers' children in urban society is increasing, and the problems of migrant workers' children in compulsory education has become the focus of social attention. There are many problems and challenges faced by the rural-urban migrants in education, such as social integration, self-identification and psychological problems of migrant workers' children, the counter-school culture of Migrant Workers, educational equity and cultural capital problems.

5. Conclusion

Have a retrospect of the spread of Critical Pedagogy in China, we can see that generally speaking, it is still in the stage of introducing and translating. At present, there are few scholars and institutions specializing in Critical Pedagogy in China. China has the theoretical and emotional basis of Critical Pedagogy. There is a belief that in the future Critical Pedagogy will bring more inspiration to China's educational theory research and practice, the content of critical pedagogy which is conducive to the study of the current situation of Chinese education still needs further exploration by Chinese scholars.

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