Integration of Reproduction Theories by Bourdieu, Bernstein, and Hasan in the Study of Educational Inequality

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1. Introduction

Theories of social reproduction have emerged across several academic disciplines, including sociology, education, and linguistics to explain how inequality persist across generations. These theories provide analytical frameworks at different levels: structural, institutional, and semiotic to examine the process through which inequality is produced and maintained. While sociology has primarily addressed the transmission of social positioning, linguistic approaches emphasize the role of language in mediating access to knowledge, reasoning, and the socially shaped development of learner subjectivity.

The sociological model proposed by Pierre Bourdieu offers a comprehensive account of how structural inequality is reproduced through symbolic processes. His theories of habitus, field, and capital form an interrelated system in which individuals internalize social structure, navigate institutional arenas, and mobilize various forms of capital to maintain their position within a hierarchy (Bourdieu & Passeron, 1977; Bourdieu 1986).

Basil Bernstein, another sociologist whose work extended into the study of language, introduced Code Theory (Bernstein, 1971) and the concept of pedagogic discourse (Bernstein, 2000, 2004). Code Theory explains how class-based linguistic practices mediate access to educational success. These linguistic codes privileged in formal

schooling tend to reflect the everyday language of middle-class learners. This alignment disadvantages working-class students, whose home language practices may diverge from those expected in educational institutions, thereby reinforcing educational disparities. Bernstein also conceptualized pedagogic discourse as a mechanism through which schools regulate the distribution of knowledge and shape learners' identities. Accordingly, social class influences the linguistic resources accessible to learners, and this linguistic variation affects their access to both knowledge and institutional recognition.

Building on Bernstein's theories, Ruqaiya Hasan (1992, 1999) applied Systemic Functional Linguistics (SFL) to the issue of educational inequality. She examined how children's early semiotic experiences, realized through contextually situated registers, lay the foundation for abstraction and reasoning. These meaning-making environments, often shaped by socioeconomic conditions, vary considerably across communities. As a result, disparities in access to these environments contribute to persistent disparities in educational outcomes. While Hasan acknowledges the significance of Bourdieu's insights into symbolic power, which leads to structural inequality, Hasan (1992, 2004) critiques his limited attention to the semiotic processes through which consciousness and meaning-making emerge. She argues that reproduction occurs not only through habitus and capital, but also through differential access to the linguistic resources and registers that mediate children's reasoning and social participation.

Previous studies on educational reproduction have primarily examined institutional factors (e.g., Apple & Apple, 2004) or the sociological transmission of capital (e.g., Lareau & Weininger, 2003; Reay, 2004), often without adequate attention to the role of language in mediating inequality. More recent developments in educational sociology (e.g., Maton, 2013; Moore, 2013) have extended Bernstein's insights by emphasizing knowledge structures and symbolic control. However, these approaches have yet to incorporate a linguistically grounded perspective, such as that offered by SFL, or to integrate the complementary insights

of Bourdieu, Bernstein, and Hasan into a coherent analytical framework.

Although Bourdieu, Bernstein, and Hasan have each engaged with one another's work, this paper offers an initial attempt to synthesize their insights spanning structural foundations to individual meaning-making into a multi-stratified framework. By bridging sociological and linguistic perspectives, this study reconceptualizes educational inequality as a process that is institutionalized, linguistically enacted, and developmentally internalized, and proposes more comprehensive measures to address educational inequalities.

2. Theoretical Foundations of Reproduction in Education

This section outlines the theoretical contributions of Bourdieu, Bernstein, and Hasan, corresponding respectively to macro-, meso-, and micro-level analyses.

2.1 Bourdieu: Symbolic Reproduction

The theory of social reproduction proposed by sociologist Pierre Bourdieu explains the reproduction of social inequality through the dynamic interplay of three core concepts: habitus, field, and capital. Within this framework, social inequality is maintained across generations through the transmission and legitimization of three fundamental forms of capital: economic, social, and cultural (Bourdieu, 1986). Habitus refers to internalized dispositions shaped by accumulated social experiences. Field is a structured social space, such as education or the arts, where individuals or groups occupy positions and compete for legitimacy and influence. Capital, understood as accumulated labor, includes various forms of resources that are valued within particular fields. These concepts function at different levels, but together they illuminate how social structures are embodied and enacted through social practices.

Bourdieu's concepts of habitus, field, and capital provide a powerful framework for analyzing the implicit mechanisms through which class-

based dispositions are reproduced within institutional structures (Bourdieu, 1984). Bourdieu (1991) emphasizes that schools are not neutral institutions but rather sites where the dominant cultural capital is recognized and rewarded, often to the exclusion of other forms of knowledge and expression. In this sense, the education system functions as a mechanism of symbolic violence, a process by which arbitrary cultural norms of the dominant class are misrecognized as legitimate and universal. This misrecognition obscures the structural advantages enjoyed by students who enter school with dispositions and competencies aligned with institutional expectations, while marginalizing those whose habitus diverges from these norms.

In his analysis of cultural production, Bourdieu (1993) identifies symbolic and cultural capital as particularly influential in shaping social hierarchy. Symbolic capital refers to accumulated prestige, recognition, or authority that derives its power from being perceived as legitimate, and is especially relevant to understanding how recognition and legitimacy are unequally distributed within educational contexts. Cultural capital encompasses internalized forms of knowledge and dispositions that enable individuals to interpret and appreciate cultural artifacts. Bourdieu explains that such capital functions as a code that allows social agents to derive meaning from cultural practices. This code is not innate but gradually acquired through extended processes of socialization, including education within the family, informal learning through social networks, and instruction by formal institutions. Although symbolic and cultural capital can, under certain conditions, be converted into economic advantage, they are not reducible to one another and are unevenly distributed across social groups.

This theoretical account also contributes to explaining why success in school is often contingent not only on academic knowledge but also on the ability to perform certain valued linguistic and cultural practices. For instance, students who possess linguistic capital, a dimension of cultural capital manifested in language use, which resonates with a dominant cultural arbitrary are often perceived as more capable, even

when such dispositions are not explicitly taught. This institutional preference for dominant linguistic capital reinforces existing hierarchies by naturalizing educational success as a manifestation of individual merit, thereby obscuring its basis in inherited cultural advantage. Thus, this theoretical account reveals how institutional processes, anchored in symbolic power, systematically reproduce inequality.

2.2 Bernstein: Code Theory and Pedagogic Discourse

Basil Bernstein, a sociologist whose work focused on language and education, theorized how schools serve as sites for the reproduction of social inequality through language (Bernstein, 1971, 1990). As Bernstein argued, "educational institutions legitimize social inequality by individualizing failure" (Bernstein, 1971, p.38). His Code Theory distinguishes between restricted and elaborated codes, which are differentially distributed along class lines in England. Linguistic behavior is selectively shaped by the structure of social relationships, whereby the content, timing, and manner of speech depend on the nature of the interlocutors' social roles, influencing both syntactic and lexical choices. These variations give rise to distinct speech systems, or linguistic codes.

In the course of acquiring these codes, children internalize the normative structures of their social environments. Through seemingly voluntary acts of speech, they engage in a process by which social structures are reproduced and social identities are formed. In this sense, language mediates experience and encodes class-specific orientation. Social roles, acquired through participation in families, peer groups, educational institutions, and workplaces, are learned and enacted through code-specific communicative practices. The term *code* refers to the principle that governs the selection and organization of linguistic resources. Elaborated codes, typically found in middle-class families, are characterized by a relatively extensive range of syntactic choices and a high degree of structural flexibility, which together render the organization of speech considerably less predictable. These codes are also associated with explicitness, abstraction, and complex syntax.

Bernstein (1971) states:

> As a child learns an elaborated code he learns to scan a particular syntax, to receive and transmit a particular pattern of meaning, to develop a particular verbal planning process, and very early learns to orient towards the verbal channel. He learns to manage the role requirements necessary for the effective production of the code. He becomes aware of a certain order of relationships (intellectual, social and emotional) in his environment, and his experience is transformed by these relations. (pp.132-133)

This suggests that access to particular linguistic forms can fundamentally reshape one's modes of experience and thought.

In contrast, restricted codes are characterized by a severely limited set of syntactic choices and a relatively rigid structural organization, which substantially increases the predictability of speech patterns. These codes, more common in working-class communities, rely heavily on shared context, elliptical phrasing, and simpler grammatical forms. Bernstein (1971) further notes that:

> A child limited to a restricted code will tend to develop essentially through the regulation inherent in the code. For such a child, speech does not become the object of special perceptual activity, neither does a theoretical attitude develop towards the structural possibilities of sentence organization. The speech is epitomized by a low-level and limiting syntactic organization and there is little motivation or orientation towards increasing vocabulary. (p.134)

Children's access to different codes significantly shapes their orientations toward meaning, relevance, and social relations, thereby contributing to divergent developmental and cognitive trajectories, even among individuals with similar innate capacities. Because schools tend to privilege elaborated codes, students from homes where language use

aligns with formal educational discourse are systematically advantaged.

In his later work, Bernstein introduced the concept of pedagogic discourse (Bernstein, 1990, 2004). This concept theorizes how educational institutions recontextualize and regulate the transmission of knowledge. Pedagogic discourse does not transmit content in its original form. Rather, it selects discourses such as science or history and reorganizes them in accordance with the institutional aims of schooling. As it removes the original contexts of practice and their associated power relations, the content is conveyed in an imagined or idealized manner. Pedagogic discourse, therefore, does not have its own content. It is constituted through a principle of recontextualization that selects, reorganizes, and repositions other discourses. Beyond its structural features, pedagogic discourse also warrants critical attention to its role in shaping social hierarchies and silencing particular voices.

Pedagogic discourse often reproduces hierarchical power relations that originate beyond their immediate context and become embedded in the social relations, media of transmission, and evaluative criteria of pedagogic discourse. It is often considered that the voices of working-class students are frequently excluded (Bernstein, 1990). This interpretation reframes pedagogic discourse as a site of ideological mediation rather than a neutral channel of knowledge. This theoretical perspective reveals that pedagogic discourse acts as a proxy for other voices such as those of the state, dominant classes, and institutional powers, without articulating its own origins or structural positioning. However, beneath its apparent neutrality lies an unacknowledged structure of power. Pedagogic discourse, therefore, is incapable of reflecting on whose voice it represents or what values it reproduces.

Bernstein (2004) further elaborated his theory by proposing the concept of the pedagogic device, which illuminates how knowledge is differentially distributed, transformed, and evaluated within educational settings. The device consists of three interrelated rules. The distributive rule determines what forms of knowledge are made available to different social groups. The recontextualizing rule transforms selected

knowledge into curriculum contents. The evaluative rule governs pedagogic practice and assessment, often privileging communication modes favored by the dominant culture. These rules demonstrate how institutional mechanisms mediate between large-scale power structures and the everyday practices of schooling. For example, students from working-class backgrounds frequently struggle with the evaluative rule, which presupposes familiarity with abstract and decontextualized language. These struggles do not indicate congnitive deficiency but rather reflect a mismatch between students' habitual language practices and the linguistic demands of formal education.

In parallel with the work of Bourdieu, Bernstein developed a body of theory grounded in the interrelationship between language, class, and control, addressing this nexus from distinct but complementary angles. His Code Theory demonstrates how linguistic practices vary across social classes and how these variations influence access to educational success. Pedagogic discourse addresses how knowledge is recontextualized within institutions. The pedagogic device is a meta-framework that organizes the distribution, transformation, and evaluation of knowledge in education. Bernstein's framework demonstrates how the structuring of pedagogic processes regulates access to valued forms of knowledge, which in turn sustains educational inequality. These insights informed Hasan's subsequent extension of his work to examine how language mediates such access in diverse social contexts.

2.3 Hasan: Meaning-Making and Semiotic Mediation

Linguist Ruqaiya Hasan, drawing on Bernstein's insights, extended them by applying SFL to educational contexts (Hasan, 1992, 1999, 2004). Her work emphasized how language mediates cognitive development through semiotic experiences shaped by social contexts. She argued that registers, configurations of field (what is happening), tenor (who is involved), and mode (how language is used), shape learners' access to forms of logical reasoning and abstraction. For Hasan, register is not merely a reflection of context but a tool for shaping consciousness.

Children who are routinely exposed to genres involving reasoning, such as explanations and arguments, develop greater facility with abstract thought. In contrast, children whose home environments lack such registers may enter school with limited semiotic resources. Halliday (1995), a founder of SFL, also built on Bernstein's Code Theory (1971), and accounts for language variation across social settings. He particularly highlighted the contrast between context-bound public language and more abstract formal language. Building on this insight, Hasan (1999) emphasized how such linguistic variation affects the development of metalinguistic awareness and generalized meaning-making. Halliday (1995) observed that:

> Typically, a middle-class child controls both forms of language, while a working-class child may be restricted to participation in the public mode. Since the school demands a formal language, middle-class children come prepared. (p.63)

This distinction is not merely stylistic, but also social and cognitive in nature. Children who acquire familiarity with more generalized forms of language that are independent of immediate context, often through rich dialogic interaction in the home, are better positioned to engage with the decontextualized discourse of schooling. Hasan's extension of these insights provides a linguistic account of how differential access to cognitively enabling registers contributes to disparities in educational outcomes and to broader educational inequality.

Hasan (1999) refers to Bourdieu's notion of "linguistic habitus" (Bourdieu, 1991, p.37) to explain how individuals engage with particular "orders of meaning" (Hasan, 1999, p.24) based on their social positioning. While she acknowledges that habitus helps describe how semantic orientations are shaped by social experience, she also critiques a fundamental limitation in Bourdieu's notion, namely its failure to explain in detail how meanings are formed within language itself. Hasan (1999) maintains that Bourdieu treats language primarily as a surface

expression of underlying social structures and lacks an adequate account of how linguistic forms mediate cognitive development and meaning-making. In contrast, she contends that Bernstein's notion offers a more robust explanatory model as it demonstrates how linguistic structures themselves generate differences in learning and in abstraction and reasoning, and class-based modes of meaning construction.

Hasan (2004) argues that the selection of grammatical and lexical resources does not depend solely on individual choice or grammatical rules. Rather, this process is shaped by codes that reflect socially established patterns. With reference to Bernstein's Code Theory and the framework of SFL (Halliday, 1985; Halliday & Hasan, 1989; Halliday, 1994), she conceptualizes language as a system in which context, meaning, and wording interact in a stratified and mutually influential relationship. In contrast to Bourdieu's general treatment of language, Hasan offers a more precise explanation of how social structure enters into the production of meaning through language. Her approach can be seen as a linguistically detailed reinterpretation of Bourdieu's sociological model. As she critiques, "Bourdieu's account of how linguistic meanings get shaped appears suspect. Precipitate meaning disjunction is typically an indication of violent ideological change" (Hasan, 2011, p.248). Hasan (1999) affirms the significance of Bernstein's Code Theory, positioning it as a powerful sociolinguistic framework for understanding how linguistic practices mediate class-based differentiation in educational contexts. In her view, Bernstein offers a compelling account of how language both reflects and reproduces social structure through the organization of pedagogic discourse. She extends his theory by grounding it in SFL and clarifying how variations in register and genre determine learners' access to abstract reasoning and formal knowledge.

Concurrently, Hasan develops a critical perspective on Bourdieu's theory of reproduction. While recognizing its sociological value, she argues that Bourdieu's conceptual apparatus, particularly the notion of

habitus, is theoretically vague and insufficiently attentive to the linguistic mechanisms that underlie meaning-making. According to Hasan, Bourdieu treats language primarily as a vehicle for symbolic power, without adequately theorizing how language itself contributes to meaning-making and, in turn, to the development of consciousness and cognition.

To address these limitations, Hasan proposes a more linguistically grounded theory of meaning through her development of register theory. Hasan's (1992) register theory, situated within the framework of SFL, conceptualizes language as a semiotic system that reflects and reproduces social relations. The notion of register encompasses three variables: field, tenor, and mode. Hasan emphasizes that learners' differential exposure to cognitively supportive registers during early childhood significantly affects their capacities for abstraction and reasoning. Her work demonstrates that linguistic inequality is not simply a matter of vocabulary or grammar, but of access to specific registers, each of which encodes distinct patterns of meaning-making contributing to broader educational inequality as well as to disparities in educational outcomes.

While Bernstein theorized how the pedagogic device determines what counts as legitimate knowledge and who has access to it, Hasan extends this perspective by demonstrating how register, which is the contextual configuration of field, tenor, and mode, functions as a concrete mechanism for the transmission of meaning. Through this mechanism, learners are either enabled or denied access to abstract forms of reasoning. In this sense, register operates as the semiotic counterpart to Bernstein's code, with both theories emphasizing the selective distribution of meaning-making capacities across social groups. A child whose early linguistic environment includes reasoning talk and high lexical density is likely to enter school better equipped to engage with formal instruction, paralleling Bernstein's middle-class code advantage. Hasan, thus, makes visible the inner workings of pedagogic codes at the level of meaning itself.

3. Integration of Three Theorists

Educational inequality cannot be fully understood through a single level of analysis. Drawing on the insights of Bourdieu, Bernstein, and Hasan, this section proposes a theoretical integration that situates their contributions within a multi-level framework encompassing the macro-, meso-, and micro-dimensions of educational reproduction. These theorists offer complementary perspectives that, together, illuminate how educational exclusion arises and operates through structural constraints, institutional codes, and meaning-making practices embedded in everyday language use.

Educational exclusion often stems from the cultural assumptions entrenched in schooling. In contemporary education systems, schools often operate on implicit cultural norms and values that are presumed to be universal, but in fact may fail to reflect the diverse sociocultural backgrounds of students. From a Bourdieusian perspective, this misalignment reflects a discord between students' habitus formed through their social background, and the institutional habitus of the school, which tends to reflect dominant cultural capital (Bourdieu & Passeron, 1977; Bourdieu, 1986, 1991). Students whose dispositions, communicative styles, and epistemologies diverge from those privileged by the school system are likely to experience marginalization, even in seemingly inclusive educational environments.

Bernstein's Code Theory (1971, 1990) offers additional explanatory power by highlighting how pedagogic discourse privileges elaborated codes that are more accessible to students from language-rich, middle-class households. Students unfamiliar with these codes may struggle not only with academic content but also with the communicative norms expected in formal educational contexts. This dissonance between home and school codes can undermine learners' confidence, identity, and engagement, ultimately leading to disengagement from schooling.

Hasan (1992, 2004) contributes a crucial semiotic dimension by emphasizing that meaning-making is socially situated. Her concept of

register, within the stratified framework of SFL, highlights how access to cognitively supportive language varieties that foster abstraction, reasoning, and institutional participation is unequally distributed. This disparity stems from differential access to semiotic resources from the earliest stages of socialization, particularly to decontextualized registers that cultivate cognitive skills valued in schooling. In this sense, some students are semiotically excluded long before they are administratively or physically absent. Their early semiotic environments at home often lack the decontextualized language of schooling, placing them at a continual disadvantage in meaning negotiation.

These theoretical perspectives collectively suggest that educational inequality is not reducible to material deprivation alone. It is also sustained by disparities in early language experiences and culturally embedded home practices. Therefore, equity-oriented interventions need to address not only economic factors, but also the conditions under which linguistic and cultural resources are made accessible to learners. A more comprehensive approach to educational equity requires sustained attention to both material and semiotic dimensions of educational participation. Table 1 surmmarizes the conceptual contributions of the three theorists in relation to educational exclusion.

Table 1: Theorists and Conceptual Foundations of Educational Exclusion

Theorist	Theory	Form of Exclusion
Bourdieu	Habitus, Field, and Capital	Exclusion due to misalignment with dominant forms of cultural capital
Bernstein	Code Theory and Pedagogic Discourse	Disadvantage due to mismatch with dominant pedagogic discourse
Hasan	Register and Semiotic Mediation	Inequality due to unequal access to registers and opportunities for semiotic development

Bourdieu investigates how social structures reproduce inequality through mechanisms such as habitus, symbolic power, and symbolic violence (Bourdieu, 1986, 1991). His theory operates at the macro-level, accounting for both what is reproduced and how this reproduction is

structurally maintained and legitimated. Bernstein, while sharing Bourdieu's concern with reproduction, focuses more specifically on education, particularly the classification and framing of knowledge. His theory of pedagogic discourse (Bernstein, 1990) connects macro-level power relations with the organization of school curriculum and classroom practices, which offers a meso-level explanation of educational reproduction through formal schooling. Hasan, on the other hand, extends Bernstein's approach by employing SFL to investigate how language mediates conceptual development and abstraction (Hasan, 1999, 2004, 2011). Her work focuses on micro-level processes of a meaning-making system and shows how register and semiotic mediation shape learners' conceptual development. Her approach is crucial for understanding how inequality is reproduced through differential access to language.

Bourdieu explains how structural inequality is reproduced at the macro-level, Bernstein focuses on how pedagogic discourse is organized within institutional settings at the meso-level, and Hasan explores how meaning is realized through linguistic choices in everyday educational contexts at the micro-level. These interrelated levels of analysis are illustrated in Figure 1.
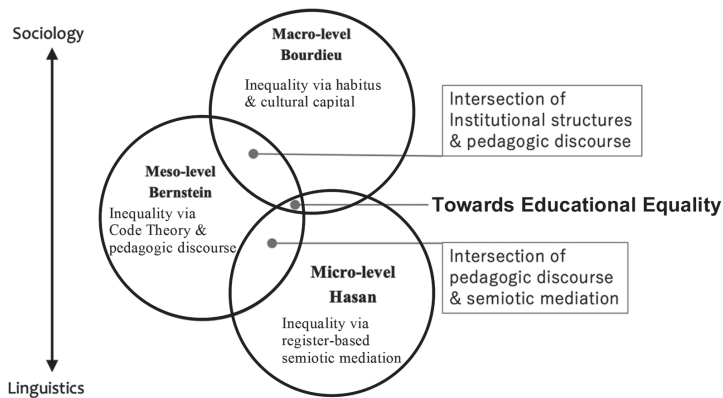

Figure 1: Intersection of Three Theorists in the Reproduction of Educational Inequality

To illustrate how these three theoretical frameworks intersect within educational contexts, consider a stylized classroom situation in which a student from a socioeconomically disadvantaged background exhibits minimal verbal participation. From Bourdieu's perspective, the student may lack embodied cultural capital congruent with the institutional habitus of the school, which may result in subtle forms of social marginalization. From Bernstein's viewpoint, the student's silence may reflect limited exposure to elaborated codes, which places the student at a disadvantage in navigating pedagogic discourse that requires abstraction and explicit reasoning. Hasan further emphasizes that early semiotic experiences influence access to registers necessary for engaging with decontextualized school discourse and abstract thought. In the absence of regular interaction that supports logical reasoning, prediction, and explanation, the student's silence may thus be better understood as a semiotic gap rather than a motivational deficit.

This triadic perspective reveals that educational inequality is not solely a matter of curriculum content, but of the deeper alignment between learners' semiotic histories and the institutional structures of schooling. A synthesis of Bourdieu's structural analysis, Bernstein's pedagogic theory, and Hasan's semiotic mediation offers a more comprehensive framework for understanding of how broader patterns of inequality are instantiated through institutional processes and realized in learners' engagement with language in educational contexts.

In Bourdieu's view, these practices constitute symbolic violence, or subtle mechanisms through which the success of students whose habitus corresponds to institutional norms is legitimized. More generally, symbolic violence refers to the process by which dominant cultural norms and values are imposed on subordinate groups in ways that appear neutral or meritocratic (Bourdieu & Passeron, 1977). For instance, schools often legitimize the linguistic and behavioral norms associated with the dominant culture as "natural" or "correct," rendering alternative expressions deficient or illegitimate. This process of misrecognition disguises the arbitrariness of dominant norms while

reinforcing existing social hierarchies.

Bernstein highlights how pedagogic discourse often privileges students already socialized into elaborated codes. Hasan emphasizes that unequal access to registers that support abstraction as well as logical reasoning shapes learners' preparedness for school. Together, their accounts demonstrate that linguistic and semiotic disparities precede formal schooling and contribute to educational exclusion in both symbolic and institutional terms. These inequalities are embedded in broader socioeconomic and sociocultural dynamics. Schools often legitimize and reward middle-class cultural capital while devaluing alternative forms of knowledge and expression that are socially perceived as less legitimate. These asymmetries affect academic performance as well as learners' self-perception, aspirations, and sense of belonging. Addressing these stratified inequalities requires more than simply providing formal provision of schooling or psychological support. Equity-oriented reform requires educational program design that recognizes diverse linguistic repertoires and fosters enriched language experiences from early childhood, supported through community and family engagement.

The integrated theoretical framework developed in this paper clarifies how Bourdieu, Bernstein, and Hasan each contribute to understanding the reproduction of educational inequality through structural forces, pedagogical arrangements, and semiotic development. Their combined insights reveal that educational inequality is sustained through both material deprivation and systemic disparities in access to discursive resources and institutional recognition. A more comprehensive approach to equity needs to address the material conditions, institutional organization of knowledge and discourse, and the semiotic foundations of meaning-making.

4. Conclusion

This paper has demonstrated that educational inequality is best

understood through an integrated theoretical framework that combines structural, institutional, and semiotic perspectives. Each of the theorists offers a distinct but complementary level of analysis: Bourdieu focuses on macro-structural reproduction, Bernstein on meso-level institutional regulation and knowledge distribution, and Hasan on micro-level development of learners' semiotic repertoires. While Hasan extends Bernstein's framework through its integration into SFL, she critiques Bourdieu's macro-sociological model for its insufficient engagement with the semiotic mechanisms of contextual meaning-making. A stratified theoretical approach that considers habitus, code, and register offers a more comprehensive explanation of how learners encounter unequal access to the educational processes of meaning-making and institutional participation.

Furthermore, addressing educational inequality requires attention to both economic redistribution and the symbolic and semiotic conditions that influence how children engage with knowledge from early home environments through formal schooling. While financial and material support undeniably play a crucial role, it is equally imperative that, before children even enter formal schooling, they develop the dispositions and capacities foregrounded by these three theorists: the habitus and cultural capital of Bourdieu, the Code Theory, pedagogic discourse, and pedagogic device of Bernstein, and the register sensitivity and semiotic mediation of Hasan. Without access to such discursive resources, material equality alone cannot ensure educational inclusion. A more comprehensive understanding of educational inequality would integrate both the visible and invisible conditions under which educational participation becomes possible or constrained. Educational equity depends on the availability of discursive resources that enable all learners to participate meaningfully and succeed within institutional contexts.

Finally, the reproduction of educational inequality is not only a matter of material support; schools also function as sites where dominant cultural capital—including linguistic capital—is recognized and

rewarded. Institutional arrangements regulate the distribution and recognition of knowledge through pedagogic codes and discourse. Unequal access to registers and semiotic resources valued by schooling shapes learners' capacity to participate fully in educational practices. Taken together, these perspectives provide a multi-level explanation of how educational inequality is reproduced through the interplay of structural forces, institutional arrangements, and semiotic development. Therefore, beyond visible resources, early exposure to the specific linguistic repertoires required for successful schooling is essential not only to foster cognitive development but also to address unequal access to these 'invisible foundations', which contributes directly to the reproduction of educational inequality.

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