In recent years, the Chinese mainland has conducted in-depth discussions and reflections on the topic of “A humble family brings forth a noble son” and “It is harder for a humble family to have a noble son”. Some data may be more telling. In 2010, Tsinghua University freshmen accounted for only 17% of the rural areas, while the proportion of rural candidates in the college entrance examination reached 62%; In 2012, a teacher posted a message online, “I have been a teacher for 15 years and I want to tell you that nowadays it is more and more hard for a humble family to have a noble son! The children with good grades are more and more inclined to wealthy families”. Then, what are the worrying factors behind this? Bourdieu's theory of cultural reproduction may provide us with some theoretical support. This article starts from the research question of "Why is it harder for a humble family to have a noble son?", and then explores Bourdieu's theory of cultural reproduction.

The theory of cultural reproduction believes that schools are a field for the production and reproduction of the inherent capital of the social class, students who enter different schools with different capitals will encounter different inequalities in their enrollment opportunities and in their school life.

In contrast to French society, France has a high degree of urbanization, but there are still large inequalities in educational resources in different regions. France also has its own unique methods and policies in the face of school cultural capital's inequality caused by the inequality of social capital.

“The University's Student Guidance and Success Act (ORE Act)” enacted in 2018 to give the university and college right to make course recommendations and admissions based on the candidate's file and background, are constantly improving the inequality that society reflects in education.

Education is quietly completing class solidification through rounds of game between capital and school. How to make educational theorists and educational practitioners clearly understand the role and influence of cultural reproduction in the process of educational research and practice, and explore slowly the root causes of educational inequality, this is the basis for solving educational inequality in theory and practice of education. Education is not just a matter of education. In the final analysis, it is a matter of the whole society, even a matter for everyone. Solving the root problems of educational inequality is a task that the educational community and the entire society share.

References

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