

A Study on the Necessity of Culture and Art Education for Children of Multicultural Families -Focusing on Cultural Capital Theory

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Abstract: The objective of this study is to draw attention to the marginalized status of children from multicultural families in society and to discuss the necessity of providing them with culture and art education based on Sociologist Pierre Bourdieu's cultural capital theory. The study initially investigates the relationship between culture and art education and cultural capital theory, exploring the importance of culture and art education in terms of capital. Secondly, the study examines the consequences of culture and art education and cultural capital for children of multicultural families. The research method was to analyze the current support policies for cultural and artistic education for children of multicultural families implemented by relevant ministries. The main policies were classified as designated and public, and the advantages and disadvantages of the two types were analyzed. As a result of the analysis, it was found that although cultural and artistic education can have an important significance in overcoming social marginalization through the accumulation of cultural capital for children of multicultural families, the support policies for them are concentrated in some areas or are one-time and unsystematic due to public participation projects. Second, the policies supported by related organizations categorized them as marginalized. This means that they can only minimally deal with cultural marginalization through education for their children, and it is difficult to lead to the continuous accumulation of cultural capital through professional and continuous culture and art education. Based on these findings, this study would like to make the following suggestions. First, it is necessary for institutions supporting culture and art education to specify children of multicultural families and to establish support system. Second, there should be programs that indigenous and children of multicultural families can share. Same activities both objects engage in can provide opportunities to overcome discrimination awareness of each other and to be in unity. Third, cultural and art education should be extended to parents of multicultural families.

Keywords: Children of Multicultural Families, Culture and Art Education, Cultural Capital, Transformation Between Capitals

1. Introduction

In Korean society, the level of public enjoyment of culture and arts is gradually increasing and the demand for them is becoming increasingly diversified. Despite this, certain socially marginalized groups are unable to fully satisfy their need for cultural activities. Therefore, the significance of culture and art

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education is increasing as a means to address this issue. One group in particular, children from multicultural families, are facing high rates of school dropout and are less likely to pursue higher education[1]. As a result, the importance of culture and art education in helping to overcome their cultural marginalization is expected to emerge as a new topic of discussion.

Culture and art education not only offers the acquisition of practicing attitude for human life through the education in the field of culture but also has a great influence in the formation of cultural capital except economic inequality by differentiation of rank. As the importance and necessity of culture and art education are on the rise, the research scope into multicultural areas is also expanded, but the actual accomplishments and awareness of effects are not sufficient, and most studies on the effectiveness are limited in narrow categories.

In particular, cultural capital has an important correlation with class indicators such as taste, educational status, and education. In *La Distinction* (2009), sociologist Pierre Bourdieu analyzed the differences in the degree of cultural capital accumulation according to habitus by class[2]. These differences cause class distinctions and inequalities in cultural capital accumulation.

Culture and art education aims to fill in the gaps and differences in the level of cultural enjoyment by class. Based on the Fundamental Act on Culture, culture and art education emphasizes raising the quality level of culture and art for marginalized groups and promoting the cultural enjoyment of the people. These objectives suggest the possibility of resolving the problem of inequality among marginalized groups and enhancing social communication and solidarity through the accumulation of their cultural capital.

Culture and art education not only offers the acquisition of practicing attitude for human life through the education in the field of culture but also has a great influence in the formation of cultural capital except economic inequality by differentiation of rank. As the importance and necessity of culture and art education are on the rise, the research scope into multicultural areas is also expanded, but the actual accomplishments and awareness of effects are not sufficient, and most studies on the effectiveness are limited in narrow categories. In general, culture and art education for children from multicultural families is discussed from the perspective of social integration[3].

The Ministry of Culture, Sports and Tourism's culture and art education program for children of multicultural families is not continuous and is mainly implemented as a public participation project[4].

Organizations operating projects set children of multicultural families as beneficiaries of the education and overlook their subjecthood.

In addition, multicultural family centers have been established in cities and provinces across the country to help children of multicultural families adapt to Korean society and meet their needs for cultural and artistic education. However, the programs provided by most multicultural family centers are overwhelmingly aimed at helping foreign residents learn about and adapt to Korea, such as Korean language education, employment and education support, individual and family counseling, and translation and interpretation information. On the other hand, specialized culture and art education programs for children of multicultural families are very rare[5]. This not only marginalizes children of multicultural families in the process of accumulating cultural capital but also perpetuates inequality.

This reality means that children from multicultural families will emerge as a culturally marginalized group in Korean society in the future, and as an attempt to overcome this, it is necessary to examine the significance of culture and art education for them and the current culture and art education support policies. To this end, this study aims to discuss the relationship between culture and art education and cultural capital. Second, this study would examine the importance of culture and art education as a way to overcome the cultural marginalization of children from multicultural families from the perspective of Bourdieu's cultural capital theory. Third, this study would examine the current status of culture and art education support policies for children of multicultural families.

The study aimed investigate the importance of culture and art education for children of multicultural

families from the perspective of Bourdieu's cultural capital theory by shedding new light on the value of culture and art education as a social communication for children of multicultural families, who are emerging as a class that is deficient in cultural capital and marginalized in education concerning the current trend of culture and art education.

2. Culture and Art Education for Children of Multicultural Families and Cultural Capital

2.1 Culture and Art Education and Cultural Capital

Culture and art education serves as a medium of effective accumulation of cultural capital. Culture and art education in school, private educational institution and tutor switches the accumulation of cultural capital into institutionalized form through approval procedure[6]. Therefore, the accumulation of cultural capital is structured and hierarchized. Cultural capital appears by being embodied, objectified and institutionalized in the form of habitus such as taste and habit[7].

According to Bourdieu, Cultural capital in the embodied state exists long-lasting dispositions of the mind and body. Cultural capital in the objectified state exists in the form of tangible cultural goods such as pictures, books, dictionaries, instruments and machines, which are the trace or realization of theories or critiques of these theories, problematics, etc. Cultural capital in the institutionalized state must be set apart because, as will be seen in the case of educational qualifications, it confers entirely original properties on the cultural capital.

In the past, cultural capital was possessed inequally based on social class. The difference of education level, academic achievement and artistic taste caused the inequality of cultural capital accumulation, and culture and art education functioned as an important mechanism for future accumulation and reproduction of cultural capital. This reproduction strategy is done by the transmission among capitals. The transmission strategy in Bourdieu's Theory of Capital means individual capitals are transmitting with each other, and through this transmission, total capital is expanded.

He said, The possibility of exchanges of different types of capitals become the foundation of basic strategies for reproduction to reproduce capitals and for doers to reproduce locations they occupy in the social space, and the strategies are to minimize the loss that could occur in the conversion of capitals in a specific social power relations and in the conversion process itself. different types of capitals can be classified based on the possibilities of reproduction, and more accurately, how easily they can be inherited, or whether to hide the fact that they can be inherited with loss for the conversion reduced.

The accumulation of cultural capital doesn't only mean the accumulation of cultural tastes. This is expanded and converted to economic, social capitals classified by Bourdieu. The characteristics of capital that autonomously accumulates, reproduces and expands have the meaning that the accumulation of cultural capital brings about the expansion of total capital through the conversion with other capitals.

Culture and art education was an effective means for the intermediation of secret accumulation of cultural capital and the reproduction strategies of ruling classes through the expansion of total amount of capital. Furthermore, the capital accumulation strategies were operated as a mechanism to distinguish the accumulation not only of cultural capital but also economic, social capital while systematizing tastes and educational quality to children generation.

However, the enjoyment of culture and art started to be recognized as a right all citizens can demand as the promotion of basic cultural rights and the enactment the Fundamental Act on Culture[8]. Therefore, culture and art education was changed into what all citizens can access to. This means anyone can accumulate cultural capital through culture and art education. The purpose of culture and art education was changed from the systematization of unequal structure of capital accumulation into the accomplishment of horizontal structure of capital accumulation. To overcome this, systematic

institutionalized support is needed at schools and cultural infrastructure.

By reflecting this background recently, researchers have started to discuss the correlation between culture and art education and cultural capital in Korean society, although not much. In addition to studies on the correlation between the intention of culture and art education and taste and preference of culture and art from the perspective of cultural capital, there is correlation between culture and art education and cultural capital[9][10]. These studies point out the inequality of culture and art education and the enjoyment in Korean society. To overcome, there should be systematized institutional support of culture and art education in schools and culture infrastructure.

There are overseas studies on the effects of art education programs on cultural capital. According to the study of Equette, [11], white schools historically ignored and excluded non-European culture, and non-white students and their families couldn't acquire cultural capital from school environment. It is a study that demonstrated that art programs created by Native American artists are helpful for the acquisition of cultural capital, and claimed to find constant role with art education programs out of school. It emphasizes the importance of cultural capital acquisition through artists' art education in the community fields out of school for non-white students who lose the opportunity of acquiring cultural capital in school. In the study of the development of Bourdieu's culture reproduction theory is an example of college in France, but most empirical analyses are still used for social tools as the access to elite higher education. Regarding the reproduction in Britain, cultural capital of students who enter Oxford University was affected by their parents' cultural capital, so children of parents who finished graduate school had higher participation in art activities, reading and cultural knowledge. In addition, the role of cultural capital was higher in the entrance to arts and humanities of Oxford University than in the entrance to natural science[12].

This systematized support for culture and art education has a critical significance in the conversion strategy between capitals mentioned by Bourdieu. This means any social classes can have experience of conversion to cultural capital accumulation, economic-social capitals through culture and art education. The accumulation of cultural capital leads to the expansion of total capital by conversion strategy between capitals. For instance, the accumulation of ability to play instrument, language ability and educational quality increases the opportunity of accumulating economic capital and is advantageous for accumulation of social capital through the formation of social network. Thus, culture and art education not only plays a role as a mediator to satisfy citizens' enjoyment of culture and art, but also affects the capital accumulation strategy through cultural capital accumulation. This means culture and art education can contribute to the change of hierarchy in the unequal capital accumulation.

2.2 Relationship between Culture and Art Education and Cultural Capital for Children of Multicultural Families

The results of the study showed that the increase in the number of children from multicultural families can also be seen in the status of their entry into education institutions. As of 2022, 111,640 students from multicultural families were enrolled in elementary school, 39,714 in middle school, and 16,744 in high school. However, they generally experienced low self-esteem (3.63 points) and identity confusion during their growth process, which made it difficult for them to adjust to school life.

Like this, the various difficulties faced by children from multicultural families increase the possibility of their dropping out of school due to problems at home and adjustment to school. This is also evidenced by the fact that children from multicultural families are significantly less likely to enter higher education than their native counterparts[4].

The various difficulties faced by children from multicultural families increase the likelihood of dropping out of school due to problems such as family issues and adjustment to school.

This can be identified in the survey that the ratio of entering higher education is a lot lower in children

of multicultural families[13].

The cultural marginalization of children from multicultural families stems from the unequal capital accumulation structure of Korean society, and cultural capital, which is represented by academic achievements, degrees, and certificates, structures the hierarchical order of capital accumulation in Korean society. Children of multicultural families are exposed to environments where they may experience disadvantages in the process of cultural capital accumulation due to problems in their family and school life. Therefore, culture and art education for children of multicultural families can act as a medium to overcome disadvantages in capital accumulation through the acquisition of cultural capital.

Meanwhile The enactment of the Fundamental Act on Culture means the change of perspective and access to the enjoyment of culture and art. The law clause that all citizens can participate and enjoy has reinforced the necessity of expansion of the access of under-privileged citizens and migrants to culture and art, and culture and art education. Thanks to this law, local cultural infrastructures such as culture center, library, culture house and art museum were established, which have become the backbone of culture and art education. In addition, the culture and art education in local children center, senior citizen support center, etc. has become a major driving force to realize the intention of the Fundamental Act on Culture.

Accordingly, children from multicultural families can be satisfied with their cultural needs by participating in local cultural infrastructure and local children's centers.

Culture and art education has a positive impact on the self-esteem of children from multicultural families, their adjustment to school life, and the formation of friendships. In this regard, sports activities are an important way for children from multicultural families to adapt to their peers' culture, enter the mainstream, and realize their desire for recognition[14]. In addition, culture and art education in local cultural infrastructures and community children's centers can serve as an opportunity to increase access to culture and arts for children of multicultural families as well as their parents and raise the level of cultural enjoyment. It can also overcome the unequal capital accumulation structure of multicultural families and restore the amount of cultural capital they have not received from their parents. This means that the conversion of cultural capital into economic and social capital can be expected by raising the cultural competence of children of multicultural families, and it is done in such a way that the total capital is expanded.

To maximize the effectiveness of culture and art education, cultural capital accumulation, and capital conversion strategies for children of multicultural families, diverse and systematic culture and art education in cultural infrastructure is needed. It is necessary to link education methods such as theory, experience and practice, and multidisciplinary activities, as well as education that can expand the entry into the institutional system. In addition, to increase the academic achievement of children from multicultural families, it is necessary to establish a curriculum that can sustain the accumulation of cultural capital by indicating academic achievement[15].

3. Policies to Support Culture and Art Education for Children of Multicultural Families

3.1 Research Method and Content

This study aims to examine the culture and art education support policies implemented in Korean society as a way to resolve cultural inequality among children of multicultural families, and the contents of the children's benefits, and discuss them from the perspective of cultural capital. To this end, this study will use the literature review method to compare and analyze the contents, objectives, and current status of the culture and art education support policies of the Ministry of Gender Equality and Family, the Ministry of Health and Welfare, and the Ministry of Culture, Sports, and Tourism, which are related

ministries that support children from multicultural families. The literature review method is useful for examining the content and meaning of the culture and art education policies for children of multicultural families supported by each ministry. In addition, it is useful to examine the basic policies of culture and art education for children of multicultural families based on the basic direction, purpose, and content of culture and art education in each ministry and discuss the correlation with the accumulation of cultural capital.

Culture and art education support policies in Korean society can be categorized into two types: designated and public. The designated type refers to a system that is entrusted and operated by a central government ministry to an affiliated organization. The public participation type refers to projects that are conducted in the form of a competition among ministries and related organizations. Accordingly, the designated type of culture and art education support organization targets the Ministry of Gender Equality and Family, the Ministry of Health and Welfare, the Ministry of Education, and the Ministry of Culture, Sports, and Tourism, and their respective affiliated organizations, while the public participation type targets the Ministry of Culture, Sports, and Tourism, which is a representative of culture and art education support. The public participation type targeted only the major projects of the Ministry of Culture, Sports, and Tourism, which is representative of culture and art education support, as it is supported by various central ministries, local governments, and committees.

Each ministry is promoting a policy to support culture and art education for the entire nation based on the enactment of the Fundamental Act on Culture. Accordingly, children from multicultural families are included as policy beneficiaries, and policy support and content can play a key role in resolving inequality and accumulating capital for them. However, the support for culture and art education by each ministry may take on different purposes depending on the nature of each ministry, and in this process, the difference in cultural enjoyment and the actual effect on reducing inequality may differ.

3.2 Contents and Status of Culture and Art Education Support Policy for Children of Multicultural Families

Culture and art education support policies for children of multicultural families can be divided into two main types: designated and public. The characteristic of the designated type is that each government department is systematically in charge of culture and art education support policies. The central government has specialized departments in charge of culture and art education in each of its subsidiary agencies and promotes systematic support. The public participation type means that each ministry and related organizations support culture and art education programs for a certain period of time. The first type of designated support is mainly provided by the Ministry of Education, the Ministry of Culture, Sports and Tourism, the Ministry of Gender Equality and Family, and the Ministry of Health and Welfare. The government ministries entrust their respective affiliated organizations to carry out culture and art education support tasks. This feature of the culture and art education support system means that the direction of support policies may vary depending on the nature and role of the central government. This can be seen in the following [Table 1].

[Table 1] Ministries in Charge of Culture and Art Education Support Policies and their Characteristics

| Central ministries | Commissioned and affiliated organizations | Main beneficiaries | Main policies |
|---|---|--|--|
| Ministry of Culture, Sports and Tourism | Cultural infrastructure | Residents | Support for the revitalization of cultural infrastructure |
| Ministry of Gender Equality and Family | Regional family centers | Children of multicultural families | Support for them to adapt to Korean society and bilingualism |
| Ministry of Education | Primary, secondary, and higher education institutions | Elementary, middle, and high school students | Support for improving art education in schools |

The Ministry of Culture, Sports, and Tourism entrusts and supports culture and art education in cultural infrastructure. Residents are the main beneficiaries of culture and art education programs. This may limit the demand from children of multicultural families. In addition, the proportion of multicultural family members in the community is low, and it is difficult to reflect their needs.

The significance of culture and art education is to provide methods solve the inequality problem children of multicultural families face while opening up possibility for cultural capital of them. However, the culture and art education in the current cultural infrastructure tends to lean towards some fields and subjects or does not make use of local characteristics, resulting in no continuity[13]. In other words, it is difficult to systematize and diversify curriculum due to such problems as creativity of culture and art education, lack of human resources and aggravation of financial condition. This situation can deteriorate the continuity of culture and art education, and make it difficult to reflect artistic preferences of children of multicultural familie. They have difficulties demanding the artistic enjoyment due to the limit inherent in the culture and art education field. Culture and art education in multicultural family centers focuses on adaptation to Korean life and bilingual education, and there is Korean cultural experience education, but it is more of an artistic experience than a professional culture and art education. Since culture and art education encompasses many fields other than language, the Ministry of Education is promoting a project to support art education in schools, mainly targeting students[16]. Therefore, special culture and art education support for children from multicultural families may vary depending on the situation and capacity of individual schools. Culture and art education at local children's centers is aimed at local children and youth. The provision of culture and art education for children from multicultural families in children's centers can vary depending on the proportion of children from multicultural families and the characteristics of the center, which limits the ability to run specialized programs for children from multicultural families.

In general, the main policy targets for culture and art education are local people and local children and youth. This means that it is difficult to provide specialized culture and art education programs tailored to the characteristics of children from multicultural families. The scope of culture and art education support for children from multicultural families at multicultural family centers is very narrow.

To overcome this, it is necessary to address the issue of the scope of eligibility and efforts to prevent exclusion. Cooperation between ministries can help prevent exclusion from education. In this regard, the Ministry of Culture, Sports and Tourism is promoting policies to support culture and art education in collaboration with the Ministry of Education. The 2022 Action Plan for Cultural Affairs Education covers culture and art education in schools in cooperation with the Ministry of Education[17]. The plan aims to provide high-quality school culture and art education to students by continuing inter-ministerial consultations on revitalizing school culture and art education and expanding the cooperation system to the regional and basic levels. This also applies to children from multicultural families enrolled in schools. The Ministry of Culture, Sports and Tourism and the Ministry of Education collaborated on a project to support 'one student, one art activity' by establishing a permanent cooperation system between the ministries and mutually reflecting cooperation tasks and business plans[18]. In addition, the Regional Culture and art education Support Center (Regional) promotes regional school culture and art education plans and project discovery through cooperation between the Ministry of Education and the Education Support Agency.

However, in the case of new projects, there is a limitation that it is difficult to faithfully reflect them in the school education schedule, and there is also a problem of lack of publicity. The designated culture and art education support policy has the advantage of being systematically supported by government ministries, but it has disadvantages such as the scope of beneficiaries, difficulty in cooperation between government ministries, and difficulty in providing customized culture and art education support for children from multicultural families. As a result, it is difficult for children from multicultural families to enjoy professional and systematic culture and art education, and they may be relatively excluded from

accumulating cultural capital.

On the other hand, publicly funded projects seek to provide adequate support for marginalized groups in practical culture and art education. Representative projects supported by the Ministry of Culture, Sports and Tourism include the Art Stations for Multicultural Families in Rural Areas project and the Cultural Nuri Card's experience sector project for low-income people. In the 2022 Comprehensive Plan for Culture and art education, the main content of the Comprehensive Plan for Continued Support for Customized Culture and art education for the Underprivileged is to continue to support culture and art education for underprivileged children and youth out of school and to operate educational programs for the disabled to learn non-verbal expression through culture and arts and improve their quality of life. The implementation includes operating and supporting culture and art education programs in child care facilities, protective treatment facilities, independence support facilities, temporary protection facilities, and comprehensive facilities, and the status of related projects is shown in [Table 2] and [Table 3] below.

[Table 2] 2022 Culture and Art Education Implementation Plan (Major Results of Art Station Project for Multicultural Families in Rural Areas)

| Classification | 2018 | 2019 | 2020 | 2021 |
|------------------------|---------------|---------------|------|------|
| Times of operations | 150 times | 150 times | - | - |
| Number of programs | 8 | 8 | - | - |
| Number of participants | 2,329 persons | 2,461 persons | | |

[Table 3] 2022 Culture and Art Education Implementation Plan (Status of Cultural Experience Field in the Culture Nuri Card for Low-Income Families)

| Classification | 2018 | 2019 | 2020 | 2021 |
|--|--------------|--------------|--------------|--------------|
| Number of applicants | 1.59 mil. | 1.63 mil. | 1.75 mil. | 1.97 mil. |
| Support amount per person | 70,000 won | 80,000 won | 90,000 won | 100,000 won |
| Affiliates in the field of cultural experience | 1,169 places | 1,351 places | 1,438 places | 1,711 places |
| Amount spent on cultural experiences | 1,659 mil. | 8,646 mil. | 2,283 mil. | 2,694 mil. |

As shown in the two tables, the target of the rural culture and art education support is a mobile art station project for culturally marginalized groups such as multicultural families, remote areas, and working mothers, but the project was only operated in 2018 and 2019 and was not operated in 2020 and 2021. In addition, it was confirmed that the amount of per capita support for cultural experiences within the Culture Nuri Card for low-income people, as well as the number of merchants and cultural experiences, has been increasing every year. However, this project does not mean specialized culture and art education support for children of multicultural families, as it sets low-income people as the main beneficiaries.

While there are cases of publicly-funded culture and art education support projects that target children from multicultural families, they are characterized by one-offs rather than continuous programs. In addition, the same problems of setting and scope of beneficiaries appear as in the designated type. If the participating organizations do not set children from multicultural families as the main beneficiaries, there is little systematic culture and art education for them.

As such, culture and art education for children of multicultural families is supported in the form of designated and public participation. In the designated type, the central government entrusts each affiliated organization to provide systematic culture and art education. However, there are disadvantages such as problems with the scope of benefits and difficulties in setting up customized education. In the case of the public type, it is mainly provided through education in and out of schools and family centers through the Ministry of Culture, Sports, and Tourism's comprehensive plan for culture and art education. However, the education system for children of multicultural families is characterized by a one-time

nature. In addition, the topics and targets of the project can be greatly influenced by the nature and characteristics of the participating organizations, and the targets of support may vary from year to year.

A common feature of both projects is that they target children from multicultural families as part of marginalized groups such as the disabled and low-income families. As a result, their needs must be aligned to support the marginalized and their needs may be ignored. Furthermore, this can limit the opportunities for cultural capital accumulation based on culture and art education for children of multicultural families. On the contrary, it can create inequalities between children of native and immigrant families and promote separation between native and immigrant populations.

Until now, multicultural and art education programs have been dominated by Korean cultural experiences and assimilation programs, and multicultural-related cultural programs have been instrumental in assimilating multicultural groups into Korea under the premise of cultural adaptation[19]. In response to this, it is necessary to promote cultural sensitivity through culture and art education activities as an important factor in expanding diversity for the acquisition of cultural capital for children of multicultural families and to change the perceptions that affect them through culture and art education.

4. Conclusions and Suggestions

This study examined the present status of children in multicultural families and the supporting policies and benefits of culture and art education to understand the importance of culture and art education for children of multicultural families from the perspective of cultural capital theory.

Children from multicultural families are likely to experience cultural marginalization due to high dropout rates and low entry into higher education. Cultural capital is very important for class distinction. The marginalization they experience can harm their social mobility. As a result, children of multicultural families may experience inequality in the capital accumulation process.

With the enactment of the Fundamental Act on Culture, culture and art education has been expanded to include the entire population. Therefore, culture and art education has a role in overcoming the marginalization of children from multicultural families. For children of multicultural families, culture and art education can serve as an important medium for accumulating cultural capital by overcoming cultural marginalization, increasing their level of cultural enjoyment and enhancing their capabilities.

This study analyzed the current status of culture and art education support policies for children from multicultural families. As a result, the policies were categorized broadly into two types: designated and public. Four central ministries, including the Ministry of Culture, Sports and Tourism, are in charge of the designated type, which is entrusted to and systematically operated by each affiliated organization. However, it was found that there were problems with the scope of benefits and the lack of customized education for multicultural families. They are assumed to be a part of the marginalized group and a target of policy benefits.

This study examined culture and art education support policies in the public participation form through the Ministry of Culture, Sports and Tourism's Culture Nuri Card project and the Art Station project for multicultural families in rural communities. The public participation projects were temporary and one-time, and the main beneficiaries changed depending on the participants and the subject of the project.

Both types of projects do not implement specialized and systematic support policies for children of multicultural families. They are rather excluded due to the contents of the Fundamental Law on Culture, which is intended to be a comprehensive objective in response to the increasing level of cultural enjoyment and needs of the entire population. As a result, they may find it difficult to receive policy benefits and may also be marginalized in the process of cultural capital accumulation.

The enactment of the Fundamental Act on Culture has expanded the enjoyment of culture and art

education into whole citizens, which means the reinforcement of access and participation in culture has the role of redistribution of public resources. Therefore, the reason that everyone should have the opportunity of access to culture not only special social classes is it can be a driving force for smooth social integration ultimately. That is, it can satisfy the broad scope of agenda of social tolerance and social renovation to accomplish social integration by overcoming differentiation among classes. Furthermore, the stability of human rights and well-being of individuals are guaranteed, participations in society are not discriminated, and all individuals cultivate creative abilities, and therefore, they can grow to be new audience with sustainability secured, which lays the practical meaning of cultural access[20]. As there will be an increasing number of children of multicultural families in the future, it is necessary to establish culture and art education and supporting system to fill the gap of inequality between indigenous residents and migrants.

Based on these findings, this study would make the following suggestions.

First, it is necessary for organizations that support culture and art education to specify children from multicultural families as policy beneficiaries and provide continuous and systematic support policies according to their needs and levels of enjoyment. Simply classifying them as a marginalized group may result in the objectification of children from multicultural families as others.

Second, to operate specialized culture and art education programs. In addition to connecting culture and art education to schools, it is necessary to develop more specialized culture and art education programs in which children can look at their lives with new eyes, connect life and issues to discover topics and experience the process of expression in the community. This will not only affect the improvement of personal self-esteem, situational coping skills, emotional control, and problem-solving skills of children from multicultural families but also enable the continuation of cultural capital accumulation and the conversion of capital.

Third, to expand culture and art education for parents of children from multicultural families. By examining policies to support culture and art education for children of multicultural families, it is possible to provide new implications as a way to overcome their cultural marginalization.

Fourth, to increase the number of studies to examine the enjoyment of culture and art education by children of multicultural families from the perspective of cultural capital. Culture and art education is a kind of guide to accumulating cultural capital. The experience of accumulating cultural capital through culture and art education programs for children from multicultural families can improve their self-esteem, improve their friendships, and experience the conversion of capital. This can serve as a medium to overcome the reality of the marginalization of children from multicultural families.

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