

**PARENTS AND KIDS CODE-SWITCHING IN KOREAN-
ENGLISH FAMILY: SOCIOLINGUISTIC PERSPECTIVE**

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2023**

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THESIS

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STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Parents and Kids Code-Switching in Korean-English Family: Sociolinguistic Perspective**” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the references. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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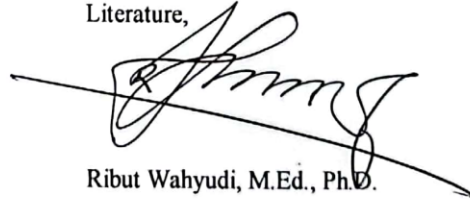
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MOTTO

“The act of wanting something maybe even more precious than actually becoming that, so I feel like just being in the process itself is a prize, and so you should not think of it as a hard way, and even if you do get stressed out you should think of it as happy stress, just enjoy while pursuing it because it is that precious.”

-Mark Lee from NCT-

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

“For indeed, with hardship [will be] ease.”

Q.S. Al-Insyirah:6

DEDICATION

This thesis is dedicated to my parents, Mr. Miftahul Huda, and Mrs. Sri Retno Setiowati, who have loved me no matter what and always pushed me to do my best. This work is also dedicated to my dearly adored sister, Kaina Lu'lu'il Maknun, who has been by my side throughout my life and has been the driving force behind my joy. I am incredibly grateful for all the love, support, and prayers that you have offered.

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8. The author acknowledges many unresolved issues and areas where further work is needed. As a result, feedback in the form of criticism and recommendations is highly anticipated for enhancement. It is my sincere hope that this thesis will be of considerable use, not only to researchers but also to readers.

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ABSTRACT

Fadlila, Ilma Nuril (2023). *Parents and Kids Code-Switching in Korean-English Family: Sociolinguistic Perspective*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang. Advisor: Prof. Dr. H. Mudjia Rahardjo, M. Si.

Keywords: *Code-switching, Bilingual family, Sociolinguistic perspective*

This study focuses on how bilingual families communicate with each other. Code-switching is a way that may be used in the communication between members of a bilingual family. This study investigates the types and patterns of code-switching within a Korean-English family on the MKH YouTube channel. Furthermore, this study used a descriptive-qualitative method to analyze the types and pattern of code-switching in the MKH YouTube channel through the lens of code-switching theory by Romaine (1995). The researcher used three vlogs uploaded between December 4th, 2020, to August 19th, 2022. The result of this study indicates that parents switch code between Korean and English 52 times more than children only 34 times while communicating with each other. It showed that parents produced three types of code-switching: tag-switching 19 times, intra-sentential switching 26 times, and inter-sentential only 7 times. Meanwhile, children have two types of code-switching: tag-switching 19 times and intra-sentential switching 15 times. The researcher also revealed the different pattern of code-switching used in communication between parents and children in a Korean-English family, which is like "English – Korean – English" or "Korean – English – Korean" in their utterances. This study is intended for readers, particularly parents interested in using code-switching to teach their children to be bilingual. It is also expected to be a valuable reference for future sociolinguistic researchers.

ABSTRAK

Fadlila, Ima Nuril (2023). *Alih Kode Orang Tua dan Anak dalam Keluarga Korea-Inggris: Perspektif Sociolinguistik*. Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Prof. Dr. H. Mudjia Rahardjo, M.Si.

Kata Kunci: *Alih Kode, Keluarga dwibahasa, Perspektif Sociolinguistik*

Penelitian ini berfokus pada bagaimana keluarga bilingual berkomunikasi satu sama lain. Alih kode adalah cara yang dapat digunakan dalam komunikasi antara anggota keluarga dwibahasa. Penelitian ini menyelidiki jenis dan pola alih kode dalam keluarga Korea-Inggris di saluran YouTube MKH. Lebih lanjut, penelitian ini menggunakan metode deskriptif-kualitatif untuk menganalisis jenis dan pola alih kode di saluran YouTube MKH melalui lensa teori alih kode oleh Romaine (1995). Peneliti menggunakan tiga vlog yang diunggah antara 4 Desember 2020 hingga 19 Agustus 2022. Hasil dari penelitian ini menunjukkan bahwa orang tua melakukan alih kode antara bahasa Korea dan bahasa Inggris sebanyak 52 kali lebih banyak dibandingkan dengan anak-anak yang hanya 34 kali saat berkomunikasi. Hasil penelitian menunjukkan bahwa orang tua melakukan tiga jenis alih kode, yaitu tag-switching sebanyak 19 kali, intra-sentential switching sebanyak 26 kali, dan inter-sentential hanya sebanyak 7 kali. Sementara itu, anak-anak memiliki dua jenis alih kode: tag-switching sebanyak 19 kali dan intra-sentential switching sebanyak 15 kali. Peneliti juga mengungkapkan perbedaan pola alih kode yang digunakan dalam komunikasi antara orang tua dan anak dalam keluarga Korea-Inggris dalam percakapan mereka yaitu "Bahasa Inggris - Bahasa Korea - Bahasa Inggris" atau "Bahasa Korea - Bahasa Inggris - Bahasa Korea". Penelitian ini ditujukan untuk para pembaca, khususnya orang tua yang tertarik untuk menggunakan alih kode untuk mengajarkan anak-anak mereka menjadi bilingual. Penelitian ini juga diharapkan dapat menjadi referensi yang berharga bagi para peneliti sociolinguistik di masa depan..

مستخلص البحث

فضيلية، علما نوريل (2023). تحويل الرموز بين الوالدين والأطفال في الأسرة الكورية الإنجليزية: منظور لغوي اجتماعي. قسم الأدب الإنجليزية. كلية العلوم الإنسانية. الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: أ.د. مودجيا راهارجو، الماجستير.

الكلمات الرئيسية: تحويل الشفرة، عائلات ثنائية اللغة، علم اللغة الاجتماعي

يركز هذا البحث على كيفية تواصل العائلات ثنائية اللغة مع بعضها البعض. تحويل الشفرة هو طريقة يمكن استخدامها في التواصل بين أفراد الأسرة ثنائي اللغة. يبحث هذا البحث في أنواع وأنماط تحويل الشفرة في العائلات الكورية والإنجليزية على قناة يوتيوب MKH. علاوة على ذلك، تستخدم هذه الدراسة طريقة وصفية نوعية لتحليل أنواع وأنماط تحويل الشفرة على قناة يوتيوب MKH من خلال عدسة نظرية تحويل الشفرة بواسطة رومين (1995). استخدم الباحثون ثلاث مدونات فيديو تم تحميلها بين 4 ديسمبر 2020 حتى 19 أغسطس 2022. وأظهرت نتائج هذه الدراسة أن الأبوين قاموا بتحويل الشفرة بين اللغة الكورية والإنجليزية بمعدل 52 مرة أكثر من الأطفال الذين تواصلوا 34 مرة فقط. أظهرت النتائج أن الأبوين قاموا بثلاثة أنواع من تحويل الشفرة، وهي *Tag-Switching* 19 مرة، و *Intra-Sentential Switching* 26 مرة، و *Inter-Sentential Switching* 7 مرة. وفي الوقت نفسه، كان لدى الأطفال نوعان من تبديل الشفرة: *Tag-Switching* 19 مرة، و *Intra-Sentential Switching* 15 مرة. كما كشفت الباحثة عن اختلافات في أنماط تحويل الشفرة المستخدمة في التواصل بين الآباء والأطفال في العائلات الكورية-الإنجليزية وهي "الإنجليزية - الكورية - الإنجليزية" و "الكورية - الإنجليزية - الكورية" في محادثاتهم. بشكل عام، هذا البحث مخصص للقراء ومفيد كمرجع لأبوين الذين يرغبون في تعليم أطفالهم مهارات ثنائية اللغة وبالطبع للباحثين علم اللغة الاجتماعي الآخرين في المستقبل.

TABLES OF CONTENTS

STATEMENT OF AUTHORSHIP	ii
APPROVAL SHEET	iii
LEGITIMATION SHEET	iv
MOTTO	v
DEDICATION.....	vi
ACKNOWLEDGEMENT	vii
ABSTRACT.....	ix
ABSTRAK	x
مستخلص البحث	xi
TABLES OF CONTENTS	xii
LIST OF TABLES	xiv
CHAPTER I: INTRODUCTION	
A. Background of the Study.....	1
B. Research Questions.....	8
C. Significance of the Study	8
D. Scope and Limitation.....	9
E. Definitions of Key Terms.....	9
CHAPTER II: REVIEW OF RELATED LITERATURE	
A. Sociolinguistic Perspective	11
B. Bilingualism.....	12
C. Bilingual Family	17
D. Code-Switching	20
E. Parenting Code-Switching in a Bilingual Family	22
a) The Frequency of Code-Switching	24
F. Types of Code-Switching.....	25
a) Tag-Switching.....	26
b) Intra-sentential Switching	26
c) Inter-sentential Switching	27
G. The Pattern of Code-Switching.....	28

CHAPTER III: RESEARCH METHOD

A. Research Design 31
B. Research Instrument..... 34
C. Data and Data Sources 34
D. Data Collection..... 36
E. Data Analysis..... 37
F. Triangulation..... 38

CHAPTER IV: FINDINGS AND DISCUSSION

A. Findings..... 41
1. The Types of Code-Switching Produced by Parents in a Korean-English Family..... 42
2. The Types of Code-Switching Produced by Kids to Talk to Their Parents in a Korean-English Family..... 58
3. The Pattern of Code-Switching Used in Communication Between Parents and Kids in a Korean-English Family 71
B. Discussion..... 80

CHAPTER V: CONCLUSION AND SUGGESTION

A. Conclusion 86
B. Suggestion 88

REFERENCES..... 90

CURRICULUM VITAE..... 96

APPENDIX..... 97

LIST OF TABLES

Table 1 The Differences Targets and Dominants in Bilingualism.....	16
Table 2 The Total Results of Code-Switching Uttered by Parents and Children in a Korean-English Bilingual Family During Informal Conversations.....	42
Table 3 The Total Results of Types of Code-Switching Produced by Parents in a Korean-English Family.....	43
Table 4 The Total Types of Code-Switching Used by Children to Talk to Their Parents in a Korean-English Family	58

CHAPTER I

INTRODUCTION

This chapter discusses the background of the study, the research questions, the significance of the research, the scope and limitations, and the definitions of key terms.

A. Background of the Study

Parents significantly impact how a child develops their language abilities. How the parents communicate is a critical aspect of parenting that receives undivided attention, especially for parents with bilingual skills. Being born to bilingual parents or a family living in a multilingual society is a systematic way to raise a child who will speak two or more languages (Sitepu et al., 2022). When both languages are used frequently at home, children are more likely to learn both simultaneously, encouraging them to be bilingual (Sitepu et al., 2022). It demonstrates that parental language influences children's language development.

According to De Costa's research (2020), over half of the people worldwide are bilingual. This reason makes parents interested in teaching their children a widely accepted language and raising them bilingually. Then, some families think teaching their children another language is a gift to future generations (Piller & Gerber, 2021). For instance, Korean people. Many people in Korea believe that increasing one's competitiveness is one of the most critical factors in one's success in reaching their objectives.

Koreans believe that improving one's English skills is the best way to optimize human capital in a globalized world (Seo, 2021). This concerns their children's English-language education to the point of obsession among Korean parents. According to Park (2009), as cited in Seo (2021), because of the importance of English in today's globalized economy, many Korean parents (often referred to as "English fever") are devoting significant resources to helping their children become better English speakers. As a result, parents in South Korea are being observed to be making their houses more kid-friendly in order to facilitate English language education for their children. This practice not only helps children learn, but it is also cheaper than sending them to a private English school.

In light of this, it can be seen that many children use many languages in their everyday interactions. Since most children live in families where many languages are allowed to speak, listen to, or read (through television and other media). As a result, bilingual speakers, in this case, bilingual parents, might combine many of these languages throughout a conversation. Then, *code-switching* is the term used to describe this occurrence (Kremin et al., 2022; Sabty et al., 2021; Yirmibeşolu & Eryiğit, 2018).

Several scholars have stated various definitions of code-switching. According to Bloom and Gumperz (1982) in Putra et al. (2020), code-switching is the exchange of language components maintained by two grammar parts throughout a dialogue. Also, according to Trudgill in Putra et al. (2022), code-switching is when bilingual speakers switch between one language or dialect

and another throughout the same discourse. So, code-switching can happen to anyone who is bilingual and can happen under any circumstances. Goodz (1989), cited in Kremin et al. (2022), stated that code-switching could occur in parent-child communication. Children who speak code-switching are examples of how they were raised and spoke with their bilingual parents at home, combining one language from another with the same language system (Tulloch & Hoff, 2022; Sohrabi, 2022).

In the past, researchers have examined code-switching in a variety of contexts. Few researchers have examined the connection between code-switching from a sociolinguistic perspective and bilingual parenting. The examples are research conducted by Kremin et al. (2022) with a qualitative method. They stated that parents in an English-French family feel bilingual parenting with code-switching increases their child's comprehension. Therefore, Hussein's (2018) research noted that the most common reason for code-switching between English-Arabic and Cairene mothers in Egypt is that they are trying to improve their children's language skills so they are ready for school. In addition, when teaching their children language, parents must be aware of all parts of their children's language development, especially language impairment and code-switching (Sohrabi, 2022). However, the research by Kuzyk et al. (2019) stated that in a French-English family, the practice of code-switching by parents is beneficial for children's linguistic development. The findings revealed that non-dominant language speakers turned to their dominant language for vocabulary development. Those studies examine the benefit of

using code-switching in parenting styles for bilingual children, ignoring how parents use code-switching to influence their child's language development. Therefore, more research is needed to study how parents and kids use code-switching in a Korean-English family.

The usage of code-switching also focuses on other areas, such as social media. For example, Alsamhan and Almutrafi (2022), using a sociolinguistic perspective, stated that code-switching in tweets on Twitter is an example of how digital communication can impact linguistic preferences among Arabic-English bilinguals. Then, Sultana et al. (2020) research explained that Pakistani students adopt code-switching as a communication technique on Facebook using a case study of descriptive qualitative method. This study discovered the dominant code or language on Pakistani University Students' Facebook walls based on the frequency and types of language change. The finding stated that most students use English on their Facebook walls as a communication tool. Next, Nanda (2021) used a qualitative method to show that some young people in Indonesia employ code-switching Indonesian English in their Instagram feed captions. It can be seen from the types and functions of code-switching to know how the pattern is frequently used in Instagram's captions. However, there needs to be more research on adults using code-switching on social media, especially parents who use code-switching to communicate to their children in a Korean-English family on YouTube video logs.

Different theories and research methods have been applied to code-switching in bilingual families. Wang (2019) implemented Schieffelin's (1994)

perspective on code-switching and language socialization. They used a qualitative method and collected data from interviews with the child's teachers, family members, and other adults over a year. This study examined how a Chinese child's use of code-switching between English and Chinese may have aided his bilingual socialization United States. Song's (2019) study used a theory of language socialization, which is explained that there is a connection between language socialization and the changes in voice and speech acts that occur when code-switching is used between parents and children. The findings of this research demonstrated how code-switching within Korean-English families illustrated language's ideological and social significance. Therefore, in this study, the researcher used the analysis framework of Romaine (1995) about the types of code-switching and the pattern of code-switching based on Bentahila and Davies (1995) research, since that idea is the most comprehensive writer on this subject.

The research by Kaushanskaya and Crespo (2019) used quantitative techniques based on developments in child code-switching. They believed that quantitative code-switching research reveals that children's linguistic code-switching alters depending on age, and parental code-switching promotes poor language development. They illustrated with accurate statistics that the language development of children who code-switch, Spanish-English, relies on how each child's memory functions. These results suggested that children's working memory determines whether their use of code-switching improves or impedes their language skills. Meanwhile, Smolak et al. (2020) used mixed

methods in their research. This study examined qualitative and quantitative changes in children's code-switching with age. These findings proved that children of all ages develop their linguistic capabilities over time. Therefore, in this study, the researcher used a descriptive qualitative method to examine how code-switching is used in a bilingual family. This study will investigate the types and pattern of code-switching in a Korean-English family. There needs to be a profound explanation of how bilingual parents communicate to their bilingual children using code-switching by interpreting a language in two languages in their regular activities.

The usage of code-switching thereby influences how one's language is socialized. Code-switching in conversation will frequently arise as bilingual socialization increases. This study is about code-switching in a family that speaks both Korean and English, as the MKH YouTube channel showed. Parents use this YouTube channel to document their children's bilingual journey. Children become accustomed to a bilingual environment when they often interact with their parents in a mix of two languages, in this case, Korean and English. Therefore, this study fills a gap in earlier research by examining how code-switching is used by parents and kids in a bilingual family on YouTube. Moreover, this study also focuses on the types and pattern of code-switching between parents and children that will be discovered while interacting using the concepts of Romaine (1995) and Bentahila and Davies (1995).

The balanced code-switching in the parenting behaviors of Korean and English parents for their children, as expressed in speech, is the linguistic

uniqueness that is the focus of this research. It is supported by parents who frequently speak two languages, Korean and English, and unconsciously employ code-switching in their speech to establish a bilingual environment in their home. According to Sohrabi's (2022) study, the practice of code-switching is favorably associated with the vocabulary development of bilingual children. As a result, bilingual children, like adults, can combine the two languages in a statement or discussion.

A balanced usage of both languages is practiced in this family's raising of their children. Therefore, balanced bilingualism refers to the capacity to move smoothly from one language to another (Sitepu et al., 2022). Said (2021) stated that there is one method for parents to establish language rules that children must follow, such as conversing in Korean with the father and English with the mother. According to Houwer (2007), this is included in the "one-parent, one-language" method that claims to create balanced bilingualism in a family (Hussein, 2018). Since Grammont (1902) stated that both parents have different native languages, they should speak just theirs to the child (Hussein, 2018). Parents gradually teach their children by casually talking with them and encouraging them to talk while engaging them in fun activities such as bilingual vocabulary quizzes. So, this study is fascinating because of the utterances that often employ code-switching by parents and kids while communicating to speak Korean and English in how to apply the bilingual environment of their family.

This study begins with the assumption that code-switching is worth examining to learn how it is employed in the interaction between parents and

children in a Korean-English bilingual family. This is because every parent uniquely raises their children, especially in a bilingual family formed through intercultural marriage. As a result, this study aims to examine the types and patterns of parents and kids who used code-switching within the Korean-English family. In addition, it also focuses on the study object, the video log on YouTube, which is now accessible to the general audience. However, only some still use it as an object of research.

B. Research Questions

As stated in background above, the researcher proposed three research questions below:

1. What are parents' types of code-switching in a Korean-English family?
2. What are kids' types of code-switching to talk to their parents in a Korean-English family?
3. How is the code-switching pattern used in communication between parents and kids in a Korean-English family?

C. Significance of the Study

This is a practical concern for families who want to teach their children more than one language because this research can help parents improve their children's language development using code-switching in a bilingual family. Additionally, the study of code-switching among parents and kids could be used as a reference for readers and by sociolinguistic researchers in future research.

D. Scope and Limitation

This study uses a sociolinguistic perspective to focus on parents and kids who use code-switching in a Korean-English family. In addition, this study focuses on verbal communication, primarily how parents use code-switching in their speech rather than gestures or other nonverbal communication to teach their children in a bilingual language. As a result, code-switching determined the types and pattern of parents and kids in the setting of a bilingual family. This study has certain limitations by employing one Korean-English bilingual family from the "MKH" YouTube channel. The video used in this study took between December 4th, 2020, to August 19th, 2022. Then, the researcher also employed the theory from Romaine (1995) and Bentahila and Davies's (1995) study as the analysis framework to give extensive and unambiguous descriptions of the object under study.

E. Definitions of Key Terms

Several important terms in this research need to be introduced by providing definitions to give readers an initial understanding of what this study is about:

1. Bilingualism is the ability to speak two or more languages fluently.
2. Bilingual family is a family who speaks more than one language. This study is about a Korean-Australian mixed-marriage family; hence, it is bilingual since it communicates in Korean and English.
3. Parents and kids code-switching is the way they communicate with each other in a bilingual family.

4. Code-switching is using more than one language or a range of languages in communication, as parents in a Korean-English bilingual family do with their children.
5. The pattern of code-switching is the speech habits of parents and children who use code-switching in their daily conversations within a bilingual family.
6. A sociolinguistic perspective is a study that emphasizes language as a context within a community, particularly in bilingual families who use a mix of languages in their daily conversations.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses some essential ideas that will help to support the current study and give a general idea of where it is going, such as a sociolinguistic perspective, bilingualism, bilingual family, code-switching, parenting code-switching, frequency of code-switching, the types of code-switching, and the pattern of code-switching.

A. Sociolinguistic Perspective

The field of research known as "sociolinguistics" investigates how societies and their languages are connected. It is because language study necessitates an understanding of its social roles. "Language is what specific individuals of society speak," claimed Wardhaugh (1986). According to Tallei (1997), as cited in Lanza (1997), studying language from a sociolinguistic perspective involves how people use it. It is because language can create a range of meanings based on context, scenarios, and even the speakers themselves. This perspective is relevant to Hudson's (1995), as cited in Lanza's (1997) definition of sociolinguistics as "the study of language about society.". Thus, the sociolinguistic perspective emphasizes studying language in context or as a context in a community.

On the other hand, according to Hymes (1972) and Hymes (1974), in his study of language, Hymes (1997) argued that the use of language also requires a certain level of underlying competence. In other words, both the formal and

functional parts of speech are knowledge necessary for communicative competence, which is the essential concept of the sociolinguistic approach to language (Romaine (1984) as cited in Romaine (1995)). Hymes argued that a language theory must include how rules of use affect grammar. It is crucial to understand how children acquire and speak two languages. Romaine (1984) said that a child's grammar is significantly shaped by how they are socialized into a speech group that uses language in a culturally different way (Romaine, 1995).

The sociolinguistic perspective is based on a specific idea of language competence. This sociolinguistic approach to bilingualism in both adults and children is based on the concept of language socialization. Because of this, the emphasis placed on the sociolinguistic perspective highlights the necessity of researching language, specifically language mixing, both in and as context (Lanza, 1997). In this perspective, sociolinguists contend that investigating the connection between language and society may shed light on why people talk differently in various social situations, as well as on the social purpose of speech and how language carries social meaning.

B. Bilingualism

Sociolinguistics is the study of how different languages are used in a community. It also investigates bilingualism, multilingualism, and other parts of society. Bilingualism has attracted much scholarly interest as a sociolinguistic phenomenon. The evidence suggests that several languages are spoken within a given speech group. So, someone who can switch easily between two languages is called a "bilingual speaker," and the ability to speak

two (or more) languages fluently on your own is called "bilingualism." Thus, this is the same as how Mackey (1962) defines bilingualism in Karima (2022), which is the capacity to utilize it. Therefore, being bilingual means that people speak two languages fluently or sufficiently and know just enough about each language to be advanced.

Many researchers have tried to define what bilingualism means. Bloomfield (1993) in Nguyen (2014) described bilingualism as a "native-like command of two languages," whereas Diebold defined "incipient bilingualism" as "the first phases of contact between two languages." Therefore, Grosjean (2010) stated that the definition of bilingualism emphasizes how often a language is used than how well it is spoken. It also includes people who speak more than one language or a dialect: "People who speak two or more languages (or dialects) in their daily lives are bilingual." McNamara (1967) said anyone who can read, write, talk, or listen in another language might be considered bilingual (Nguyen 2014). The descriptions mentioned above are reasonably limited and diverge significantly, yet bilingualism has gotten larger and encompasses diverse levels of linguistic competency.

The idea of bilingualism is to switch seamlessly between two or more languages in any given situation. Despite some problems with how it is defined and how well it can be measured, it has been a valuable tool for both theory and investigation. However, when individuals are classified into such groups, the question of who is considered "normal," proficient, skilled, fluent, or competent arises as a natural consequence of their comparisons. Baker (2011)

cites the works of Grosjean (1985, 2008), Cook (1992, 2002a), and Jessner (2008b) in making the case that there are two competing perspectives on the experiences of bilinguals. Since monolinguals may believe that speaking only one language is "normal" or "pure," research on bilinguals is often conducted from this current perspective. The multicompetence view holds that bilingualism and multilingualism are also "normal" behavior, which has implications for how bilingualism is researched (Baker, 2011).

There are different levels of bilingualism, with each endpoint being how much one language is used more than the other. It means that most people who speak two languages are not bilingual, and people who speak two or more languages are bilingual (Baker, 2011). Typically, one language is used more than the others. This can change as time goes on. In other words, Baker (2011) also stated that:

"The literature on bilingualism frequently spotlights one particular group of bilinguals whose competencies in both languages are well developed. Someone who is approximately equally fluent in two languages across various contexts has been termed a bilingual or, more commonly, a balanced bilingual. Balanced bilinguals are essential when discussing the possible thinking advantages of bilingualism." (p. 8)

Meanwhile, bilingualism focuses on the balanced use of languages. Becoming a balanced bilingual means that they can be thought of as falling somewhere in the moderate range. Balanced bilingualism is sometimes used as an idealized concept (Baker, 2011). Rarely anyone equally competent in two or more languages across all situations. Most bilinguals will use their two languages for

different purposes and with different people. For example, a person may use one language at work and the other at home and in the local community. As a result, a balance bilingual is fluent in both languages to the same degree.

In a multilingual world, people often speak multiple languages in a single sentence. Therefore, respect is indicated in a certain way. This sign is only sometimes regarded as favorable (Wardhaugh, 2010). So, when one person meets another who is bilingual, they are in awe of them. Such people are either immigrants, guests, or children of "mixed" marriages, and in those cases, they have been "marked," but this marking is not necessarily seen favorably. On the other side, it is difficult to determine whether a person is bilingual or multilingual simply by looking at the person's response to the inquiry. A person may be able to speak more than one language, but in most situations, they will only use one of those languages. Another possibility is that the person uses both languages regularly but needs more fluency in one of them. Sometimes a person will speak one language while reading and writing in a different tongue. Therefore, there needs to be more linguistic competence and communicative competence. Some people mean this when discussing the distinction between degree and function (Baker, 2011).

The ability to use two languages effectively (functional bilingualism) is demonstrated when an individual can produce language in various settings and situations in their daily lives (Baker, 2011). Bilingualism, in practice, refer to when, where, and with whom people use their two languages. The following table illustrates the various role relationships where functional bilingualism is

enacted by providing examples of the various targets (people) and contexts (often called domains).

EXAMPLES OF LANGUAGE TARGETS	EXAMPLES OF LANGUAGE CONTEXTS (DOMAINS)
Nuclear family	Shopping
Extended family	Visual and auditory media
Work colleagues	Printed media
Friends	Cinema/ discos/theatre/ concert
Neighbour	Work
Religious leaders	Correspondence/ email/ telephone
Teachers	Leisure and hobbies
Presidents, Principals, and other leaders	Religious meetings
Bureaucrats	Information and communications technology
Local community	Clubs, societies, organizations

*Table 1 The Differences Targets and Dominants in Bilingualism
(Source: Baker (2011), p. 5)*

Only a group with valid reasons for speaking two languages may be considered a bilingual community. Since it is a closed community where bilingual people can get along with one another, an autonomous bilingual community has no motive to continue speaking both languages. As Bialystok et al. (2012) stated, they are only required to acquire more than one language due to outside influences like their family's social life, social connections, technological advancements in communication and transportation, birth location, or immigration history (Karima, 2022). It is a common thing for people living in the modern world. They are typically fluent in multiple languages besides the language they were raised in.

To sum up, bilingualism is the capacity of people or groups to comprehend and acquire two languages by employing them for everyday communication. On the other hand, bilingualism is a communication technique in which two languages are used interchangeably. It is because bilingualism, in practice, refer to when, where, and with whom people use their two languages. Most bilinguals will use their two languages for different purposes and with other people. According to Wardhaugh (1992), acquiring bilingualism often occurs spontaneously and subconsciously, and switching between languages is done without hesitation. People typically pick a particular code when talking and move between several codes (Wardhaugh, 1986; Wardaugh, 2010).

C. Bilingual Family

Bilingual has as many definitions as family. The standard purpose of a bilingual person is someone who "speaks two languages." Nevertheless, this definition only explains a few things, like how well the speaker knows each language, which language might be more critical, and how often and where each language is used. In the same way, a bilingual family is just one where people speak more than one language (Larasati et al., 2018). In a bilingual family, at least two languages (or dialects) are expressed and may contain elements from two cultures (Barron-Hauwaert, 2004).

According to Viljamaa (2012) family to be considered bilingual if "at least one member actively utilizes (speaks) another language than some other member in the family" and "at least one other member uses other languages at least passively (understands it)" (Larasati et al., 2018). It means all members do

not need to be fluent in both languages; it is enough if a speaker is proficient in one and can understand the other (Larasati et al., 2018).

Bilingual families speak two languages as their primary communication at home. Therefore, being bilingual is more than just speaking two languages. It is also about how to use language. There are many bilingual families because of factors including parents' language abilities, the role of language in the entire family, and the character of the local area or community (Baker, 2014). Parents use different ways to make their homes bilingual, leading to bilingual families' rise. According to Barker (2014), the most common approaches are (with many additional possibilities also existing, such as shifting patterns over time, variations due to siblings, caregivers, the extended family, societal influences, moving to a new country, or using three or more languages). One of the most used strategies is "one person-one language" (OPOL) (Barron-Hauwaert, 2004; Barker, 2014). The child is being raised by parents who speak different languages. A child will hear both parents' native languages from birth, but they will hear listen to one spoken at home (Barker, 2014). However, other factors outside family interaction that contribute to successful language acquisition are the community (e.g., preschool, extended family, mass media) (Barker, 2014). As a result, parents intentionally surround their children with a bilingual environment to prepare them for life in a multilingual world. In the end, society's state presents a challenge, particularly for one's linguistic growth.

From a sociolinguistic perspective, bilingual children can develop social identity and language abilities while learning two linguistic systems. The

parents need the capability of practical communication using socially acceptable and grammatically correct language (Lanza, 1997). Since "appropriateness" is relative, it varies by culture, social group, family, and the conversation context. For a child raised bilingually, one of the most critical aspects of learning to socialize in both languages is developing the ability to differentiate how they express themselves verbally in response to the requirements of the social situation. In other words, the children will learn when it is appropriate to combine languages and when it is not acceptable (Lanza, 1997).

In addition, being bilingual does not mean the speaker must be fluent in both languages, but they must understand and speak one fluently. The most effective solution to the problem when a bilingual family needs to be more fluent in both languages is to employ the code-switching strategy. The ability to speak more than one language, or being bilingual, is often related to code-switching. A person may switch languages throughout a conversation, intentionally or unconsciously, to conform to what they believe to be the other person's choice of the other person in the conversation. According to Barker (2014), people may switch languages if they think that one language is more important or better for the other person. A person may adopt the language of the majority group in order to fit in socially or advance in their career. In another case, a person's minority language may symbolize group identity (Barker, 2014). It is usual for members of bilingual families to "code switch" or use terms from one language when another would better convey their meaning (Larasati et al.,

2018). They can improve their communication skills inside the family without worrying that certain members are not keeping up. Code switches are the standard way for people to talk to each other, and people who speak more than one language will do so by switching languages.

D. Code-Switching

In sociolinguistics, code refers to a language or a group of languages. A mechanism used by two or more individuals to communicate is known as a code (Harya, 2018). In speaking, a person often selects a specific code and can switch between them. As a result, this refers to language and has a meaning only particular individuals participating in dialogue may understand. According to Wardhaugh (1986), in his study of code, Wardhaugh (2010) showed that coding happens when humans open their lips and make sounds. Two types of codes exist in sociolinguistics, with code-switching being one of them. Moreover, today, it has developed into a phenomenon that almost occurred and is used by some individuals somewhere.

Numerous academics offer definitions of code-switching depending on their beliefs. Berthold et al. (1997) said that "code-switching" happens when people speak two languages simultaneously. Hoffman (1991) also stated that "code-switching" refers to simultaneously speaking or writing in more than one language. The synchronization of language with other grammatical characteristics of a system while exchanging comparable addresses is another definition of code-switching offered by Bloom and Gumperz (1982). According to Gal (1988), "code-switching" is a tactic people utilize to break down the

barriers of group communication to create or change interpersonal ties through their actions and words (Wardhaugh (1992) as cited in Wardhaugh (2006)). The term "code-switching" is defined differently by Poplack (1980), who is seen to have provided a more precise explanation of this phenomenon. He described code-switching as a predetermined multi-word sequence fixed in its lexical, syntactic, and morphological selection and does not change to fit the recipient's language.

Recently, scholars have taken an objective look at code-switching, a crucial part of being bilingual. It is because "code-switching" refers to communicating using more than one native language simultaneously. Bilingual interaction does not usually involve speaking only in one language. Switching between the languages available to them is the preferred method for bilingual speakers to make the most efficient use of their linguistic repertoire (Nguyen, 2014). As Auer (2013) showed, code-switching is a linguistic method that involves switching between two languages while engaging in multilingual conversations. It can be done by inserting extra words or by beginning an utterance in one language and ending it in another. Wei (2000) explained that long sections of speeches might be broken up into smaller pieces that are stated in multiple languages, that a sentence may begin in one language and end in another, or that words and phrases from one language may be added into a statement that is articulated in a different language (Nguyen, 2014). Riehl (2005) believed that it is a central topic of study in bilingualism because code-switching is so common in multilingual speech (Tamara, 2020).

The usage of code-switching can occur in several situations. Code-switching is common in casual conversations between people with similar educational, cultural, and socioeconomic backgrounds (Dewi, 2021). Hoffman (1999) stated that in formal speaking contexts, it is avoided by people, especially those who share little regarding social position, linguistic fidelity, or formality (Dewi, 2021). Code-switching in a discussion can happen when one person speaks in one language while the other responds to another. According to Hoffman (1991), interruption, code-mixing, and code-switching are all natural components of bilingual communication. People who speak more than one language often find it easier to say certain things in one language than another.

In conclusion, "code-switching" is a linguistic term that refers to using more than one language or a range of languages in communication. In such a dialogue, speakers of one language will converse with speakers of another. Sometimes use the word "code-switching" to talk about how their accent or style changes when they go from a formal context to a less formal one or vice versa or to talk about how two languages, such as English and Korean, are commonly mixed in a casual setting.

E. Parenting Code-Switching in a Bilingual Family

It is well known that code-switching is frequent in various situations since it relates to comprehension and communication. As is the case with code-switching, it frequently occurs in bilingual and multilingual communities (Myers-Scotton, 2017). It is also common for parents to swap codes when

speaking to their children (Goodz, 1989). It has the potential to educate their kids about the customs and standards of the community in which they live. Fernald (1989) said that adults change how they talk to children (Kremin et al., 2022). Therefore, how the parents raise their children could affect how well their kids learn two or more languages and create a bilingual environment in the family.

It is impossible to isolate code-switching from what bilingual parents say to their children. Kremin et al. (2022) stated that the words parents use most of the time could either help or hurt their children's language development. According to research by Morini and Newman (2019) and Potter et al. (2018), code-switching may be more challenging for bilingual children than speaking their original languages. These researchers conducted their investigations in the United States. Thus, code-switching can be a good way for parents who speak more than one language to help their children learn both languages. For instance, Orena and Polka (2019) discovered that children exposed to code-switching for an extended time could process information in two languages more effectively. When two languages are spoken, code-switching may facilitate vocabulary acquisition in both languages (Kremin et al., 2022).

Switching from one language to another in a bilingual family can sometimes get a child's attention or teach them a lesson. Code-switching is a technique that parents use to get a child's attention. Parents who speak more than one language teach their kids to use words and phrases from one language in the other. This technique illustrates how two language systems impact parents and children

(Goodz, 1989). It is also a model for children learning to speak two languages (Kremin et al., 2022). Therefore, it is common for children who speak more than one language to switch between them when conversing with their parents to catch their interest or clarify meaning.

a) The Frequency of Code-Switching

In some cases, the frequency with which parents switch between languages can significantly impact a child's development as a bilingual. Genesee et al. (1995) found that children and their parents use code-switching at the same rate. It demonstrates that children pick up habits and skills from their parents. Code-switching can take place both within sentences and in the spaces between them. Even though it is common for parents to switch languages, the frequency with which they do so varies significantly from person to person (Goodz, 1989). Because of this, there seems to be a normal distribution of code-switching in phrases, which shows that parents switch between languages at different levels.

Parents can use several methods to determine how their children switch between languages. Bail et al. (2015) and De Houwer and Bornstein (2016) proposed one way to be used in a controlled environment to observe how parents and children interact (Kremin et al., 2022). It makes it possible to measure how often parents switch codes directly, but it could be better because parents may change codes less frequently in the lab if they are expected to do so. According to studies by Byers-Heinlein (2013) and Place and Hoff (2016), another way is to give parents a questionnaire and ask them to rate how often their children switch languages (Kremin et al., 2022). In contrast, a

questionnaire approach must provide accurate findings. Parents often look at their code-switching and compare it to their child's, even though there is no correlation between the two sets of observable data (Lew-Williams & Byers-Heinlein, 2017).

Understanding the effects of code-switching on children's language development requires a new method of measuring how often parents switch between languages. Therefore, the amount of code-switching varies from person to person, and it is hard to measure it correctly. Kremin et al. (2022) said that one way to do this is to get recordings of parents talking to their kids at home. When the quantity of code-switching can be estimated and studied, a more realistic representation of everyday code-switching in families can be provided. The frequency of code-switching can be seen from identifying the specific languages being switched between, and observing the types of code-switching used in their utterances. This method gets around the problems with measuring that come with self-reporting and watching in a lab where no one knows the protocol (Kremin et al., 2022). Consequently, Goodz (1989) concluded that the frequency with which bilinguals switched from one language code to another made it easier for them to do tasks that required non-verbal cognitive switching and reaction inhibition.

F. Types of Code-Switching

According to Romaine (1995), code-switching is classified based on the many coded positions seen in utterances. Yusuf et al. (2020) established three

categories of "code-switching: tag-switching, intra-sentence switching, and inter-sentence switching." (Romaine, 1995).

a) Tag-Switching

This switch is called tag switching when the utterance occurs with an exclamation mark or a different language. Generally, tag switching is used to emphasize something or express some feeling, such as a sudden surprise (Romaine, 1995). For example, "ouch," "hello," "what," and so on., are all words from one language that are used in another. Ariffin and Rafik-Galea, (2009) said that code-switching usually happens at the boundary to intensify communication, keep the listener's attention, and move the activity forward (Yusuf et al., 2020).

Example:

An English – Korean Bilingual

Mother: Nae (yes) Dad is at work!

The word "nae" was her way of showing how excited she was. On the other hand, if she uses this interjection, she may get people to pay attention to what she says.

b) Intra-sentential Switching

Intra-Sentential code-switching refers to language alternation that occurs within a sentence or clause boundary. Sometimes, it involves mixing within word boundaries. Since intra-sentential code-switching occurs within the

boundaries of a sentence, clause, word, or phrase (Romaine, 1995). Furthermore, each sentence is provided in at least one language (Novedo et al., 2018). Code-switching involves the employment of nouns, adjectives, verbs, and adverbs. Intra-sentential switching, on the other hand, can happen when a person knows more than one language because its form is often found in words and phrases in the first language.

Example:

An English – Korean Bilingual

*Mother: What is “cicada” in Korean, in **appa mal** (dad’s language)?*

Throughout the conversation, the speaker changes between English and Korean. Because of this, switching usually happens within a clause or sentence. From the example above, the mommy used the phrase “*appa mal*” in her utterances. The words belong to nouns, while “*appa mal*” is a noun phrase. The fact that the mother did not break the phrase's grammatical norm when she used it demonstrates her familiarity with and command of the Korean language.

c) Inter-sentential Switching

Inter-sentential code-switching is a phenomenon that involves switching between clauses or sentences from one language to another. This switch can also occur between speakers. Since most utterances must adhere to the rules of both languages, switching between sentences requires a higher level of fluency in both languages compared to tag switching (Romaine, 1995). Therefore, it is possible for the first statement to be read in one language, while the second

sentence is read in a completely different dialect. "Inter-sentential switching" is used the least because it requires speakers to talk in two languages simultaneously more complicatedly, like clauses or sentences (Novedo et al., 2018).

Example:

A Korean – English Bilingual

Mommy: Yul hana bollae? (Yul wants to see?) okay, we will have a look.

In the example above, the first sentence was a complete Korean sentence, and the second sentence was written in English to emphasize what the first sentence was trying to say.

G. The Pattern of Code-Switching

From the sociolinguistic perspective, code-switching refers to alternating between two or more languages or language varieties within a single communication event. Therefore, a code-switching pattern occurs between two communities at different levels, such as words, phrases, sentences, or discourse (Poplack, 1980; Grosjean, 2010). It may involve switching between other languages, dialects, or registers within a single utterance. Also, several social and linguistic factors can influence the pattern of code-switching. These include the speakers' language proficiency, cultural background, attitudes towards the languages being used, and the communicative context in which the conversation takes place (Auer, 1998; Gumperz, 1982).

Recent research on the limits of bilingual behavior, particularly code-switching, reveals a pattern that appears to have come full circle. This is due to the systematic and rule-governed nature of language diversity being disrupted by the conduct expressed in code-switching, which was originally an exception to the rule (Heller, 1988). Different social, historical, and political circumstances may have contributed to disparate attitudes about the use of English in the two contexts, which can influence code-switching patterns (Bentahila & Davies, 1995). Additionally, differences in attitudes toward English and switching from one language to another may also play a part in this phenomenon of code-switching (Heller, 1988). Therefore, studying two bilingual communities that may seem similar on the surface (from a sociolinguistic and linguistic standpoint) but differ in their treatment of English demonstrates the importance of the speech community in explaining bilingual behavior (Heller, 1988). Overall, it is important to consider the social background and cultural factors that can influence the use of multiple languages in the daily lives of families. By observing how each family member uses code-switching or the frequency of code-switching in their communication, valuable insights can be gained into the dynamics of their bilingualism or multilingualism (Bentahila & Davies, 1995).

The phrase 'code-switching' is used in this context to refer to the switching use of two codes in a fully grammatical manner within the same conversation, and sometimes even within the same sentence (Bloom & Gumperz, 1982). It is not a problem that other people refer to the same activity as 'code-mixing,' 'code-

shifting,' or any other commonly used terms. This phenomenon must be theoretically and practically distinguished from other outcomes of bilingualism, which include the simultaneous use of material from both codes (Poplack, 1980). In everyday life, one pattern of activity may gradually transition to another. In a primary utterance involving words from two codes, there is no a priori way to identify a switch from a loanword or another effect of linguistic interaction. What may appear to be the same thing can have different meanings in different bilingual communities, even if it is labeled similarly (Heller, 1988). It can be concluded that the 'pattern of code-switching' refers to a speech pattern or habit of individuals who engage in code-switching during their daily conversations in a bilingual community.

CHAPTER III

RESEARCH METHOD

The chapter describes the research method in this study. This chapter describes the research design, instrument, data, and data sources, data collection, analysis, and triangulation.

A. Research Design

The study used the descriptive-qualitative method. Creswell (2014) believed that qualitative research is an approach to examining and understanding the meaning of individuals or groups attached to a social or human situation, which is the one on which it is founded. According to Rahardjo (2018), researchers employed qualitative approaches to understand behavior and occurrences objectively. In addition, the data and the results are not supported by statistical data. Instead, they are shown by groups of descriptive words. The qualitative-descriptive research method is typically used to examine a social phenomenon, like how parents communicate with their children by switching the code between Korean and English in a Korean-English family.

More specifically, this study needs assistance in determining how a family that speaks two languages and employs code-switching to communicate with each other raises children in those languages on video logs on YouTube from a sociolinguistic perspective. This study examined how two languages which are Korean and English used in a Korean-English family and how the family

manages their ability to speak more than one language to their children and teaches them to be bilingual. This phenomenon can be seen from the sociolinguistics perspective because it emphasizes the use of language in society. Also, the object of this study is social media; according to Rahardjo (2021), this type of study falls under the umbrella of cyber research as stated as follows:

“In social roles, digital power often uses social media as a primary tool. The ability of digital tools to work in a more segmented, focused, and effective way gives a new perspective on the fact that this technology has a vital role in the social life of this century.” (p.88)

From those, the researcher can conclude that social media, such as YouTube, is a technology that can move and change social life broadly by forming a digital society. Therefore, the data was transcribed from video into text and analyzed the types using the code-switching theory by Romaine (1995). Also, Bentahila and Davies’s (1995) study to determine the pattern of code-switching used. This study did not construct a theory; instead, the researcher used this theory to explain and classify the different types and pattern of code-switching.

According to Rahardjo (2020), the researcher identified the process in three stages: pre-research, implementation, and post-research. In the stages of pre-research, the researcher looked at code-switching in the context of parenting in a bilingual family utilizing video log content posted on YouTube to develop the preliminary research design. The content of the MKH channel, a Korean-English family, was selected after the researcher observed the video logs of

other multilingual families on YouTube. After that, the researcher read the latest journal about parenting using code-switching in a bilingual family to support the research topic and determine the theory of the study. Then, after the researcher examined the research problems, the researcher formulated the research questions to get the gap and novelty. As a result, the researcher has decided the purpose of the study and the scope of limitation, which is using a sociolinguistic perspective.

The next stage is research implementation. At this stage, the researcher set up the tools to analyze data because this study looked at how parents who switch between languages when talking to their children interact with each other. So, the researcher needed a writing tool to help them take notes and write down the transcripts of data from videos. At this point, the researcher showed the triangulation of the data sources by comparing the observation documents from Instagram and YouTube and examining the data several times to ensure the data was accurate. The researcher used the three YouTube data uploaded between December 4th, 2020, to August 19th, 2022. Then, the researcher described and analyzing the data used Romaine's (1995) and Bentahila and Davies (1995) theory to answer the research problems of the study. Then, at the end of the study process, the researcher can form conclusions based on the results acquired

The final stage is post-research. The researcher focused on sharing research findings with the wider community, including other researchers, and the general public, especially families raising their families to be bilingual. The researcher communicates research results through various channels, for example,

academic publications like journals. Therefore, the researcher did research dissemination to ensure that the knowledge generated from research is accessible, understandable, and applicable to those who can benefit from it.

B. Research Instrument

In this study, the researcher herself collected and analyzed the data. As the most critical human tool, the researcher is the one who looks at and learns about parents and kids in a bilingual family that uses code-switching to communicate. Moreover, this study included cyber research or digital research. According to Rahardjo (2021), a digital social researcher is someone who conducts social research in the online world. It is because the research object was from MKH YouTube Channel. The researcher should fully grasp several digital concepts, including digital operation and ethics. Therefore, according to Ary et al. (2010), in qualitative research, the researcher is the most crucial tool for gathering and analyzing data (Tamara, 2018). He argued that the human instrument could accomplish this by conducting interviews, observing, reading documents, and keeping records. To sum up, the researcher, as an individual, played an important role in answering research questions while staying objective.

C. Data and Data Sources

The "MKH" channel on YouTube was a video log of conversations between parents and children in a Korean-English family, which provided the data source for this study. Meanwhile, the data for this study were the utterances between parents and children using code-switching as a parenting style in a Korean-English family on YouTube Vlog. The family background was a mixed

marriage which is from Korea and Australia. Nichole and Hugh are Korean and Australian parents who settled in Korea. They always speak two languages, Korean and English. Furthermore, they have two children, Yul and Jisoo. Yul is four years old now. Meanwhile, Jisoo is still a baby, for four months. Then, parents must become role models of this behavior before they can be taught their children to create a bilingual family.

For this study, the researcher looked at video logs uploaded on YouTube between December 4th, 2020, to August 19th, 2022. Based on these two years, the researcher took 3 video uploads with the title: (1) Korean and English Bilingual Three-year-old / Intercultural Family. Uploaded on December 4th, 2020 (<https://youtu.be/kSff6yav6rg>); (2) Korean Update! Korean with Daddy/Raising a Bilingual Child in Seoul, South Korea. Uploaded on January 2nd, 2021 (<https://youtu.be/FBMb-Zka LM>); and (3) How a four-year-old switches between Korean and English! Intercultural Family in Seoul. Uploaded on August 19th, 2022 (<https://youtu.be/6bDAgxpeEKE>).

It is because, in each of the chosen videos, parents showed how their child's language skills improved. Therefore, parents taught their children to speak more than one language as an earlier bilingualism because they started teaching their children when they were toddlers. Since babies, the parents may utilize two languages and switch between Korean and English to communicate with their children. This is to encourage children to get used to the two languages. The functional bilingualism of this research focused on the nuclear family within parents and children in a family with the dominant context as leisure and hobby.

It is shown in the video, which mainly discusses random things to catch Yul's attention, for example, Yul's hobby or Yul's favorite toy. His parents gave vocabulary games with him, such as quizzes in both English and Korean, because he was still having trouble juggling the two languages at the age of three. Then, when Yul was four years old, he learned both languages well and focused on using them to talk to his parents. For instance, in conversations, he uses English with his mother, but when he is with his father, he switches to Korean. As a result, it is a strategy for parents to prepare their children with a language aimed toward their children's future interactions with others.

D. Data Collection

Social media is the most crucial research tool in digital social research since it allows data collection regardless of time or distance. However, the researcher must consider ethics as the core component of digital social research (Rahardjo, 2021). The researcher took a few actions during the data collection process that aided in the analysis, interpretation, and discussion of the findings. The researcher collected the data in four steps. They are as follows:

First, the researcher opened YouTube and obtained the video described above as the data source from the "MKH" channel YouTube. Second, the researcher watched the video several times to fully comprehend it and detect further use of code-switching in the conversation. Third, the researcher transcribed the conversation between parents and children into written text based on their video logs. The researcher transcribed the data manually into English and Korean using the Romanization version, the Latin script of Korean

instead of the Hangul script. While transcribing the Korean utterances, the researcher used a tool called “*google translate*” to translate the meaning of their speech into English. Therefore, this made the researcher understand and skim the data quickly and easily. Finally, the researcher examined the entire video again and double-checked that the data was obtained.

E. Data Analysis

Following data collection, the researcher analyzed using the following procedures. First, after obtaining the data, the analysis of this study followed the steps according to Miles and Huberman (2019), in which the researcher processed the data for data reduction, classification, and description. The researcher determined the utterances considered the code-switching phenomenon between parents and children and reduced the utterances not included in code-switching. The next stage is the researcher made codes of each type to make the analysis more accessible and then classifies the data into distinct categories on the table depending on the study's goal. Below is an example of the codes and table used:

- The Types of Code-Switching Used Between Parents and Children in A Korean-English Family on the MKH YouTube Channel.

The codes:

TS: Tag-switching

IntraS: Intra-sentential switching

InterS: Inter-sentential switching

NO	UTTERANCE	CONTEXT	THE TYPES OF CODE-SWITCHING		
			TS	IntraS	InterS

Third, after classified the data, the researcher analyzed the data through a descriptive qualitative method to describe the findings of the types using the analysis framework of Romaine (1995) and the pattern of code-switching based on Bentahila and Davies's (1995) research. First, the researcher analyzed the types of code-switching produced by parents and children based on Romaine's (1995) theory: tag-switching, intra-sentential switching, and inter-sentential switching. Then, determined the code-switching pattern used in communication between parents and children in a Korean-English family based on the social background of the family and the frequency of code-switching based on Bentahila and Davies's (1995) study. And last but not most minor, the researcher reviewed all the findings, checked for any errors or repetitions, and then continued to conclude and gave suggestions to other researchers.

F. Triangulation

This study used the triangulation method to verify the collected data's credibility. Triangulation is the most popular method for ensuring data validity because it is commonly regarded as the most dependable (Putra, 2013). This is because triangulation allows for several perspectives and the testing of conclusions using multiple data sources and methods (Rahardjo, 2007). According to Denkin in Rahardjo (2010), triangulations include four things:

1. Method triangulation
2. An inter-researcher triangulation (if the research is done in groups)
3. Data source triangulation
4. Theory triangulation

In addition, Putra (2013) also introduced a fifth category called time triangulation.

In this study, the researcher used triangulation of data sources and time triangulation. Triangulation of data sources is a check that uses various sources (Putra, 2013). In this study, the researcher gathered data through a survey. The researcher surveyed Korean-English families on two social media platforms: YouTube and Instagram. The researcher chose Gwon's family, a Korean-English family known on YouTube as "MKH Channel" and on Instagram as "@mykoreanhusband." The researcher compared how the two social media were used. This family was not only using YouTube to show up their bilingual children, but they were also on Instagram. Based on how the two social media are used, it was clear that they had different functions. On their Instagram account, the family mostly posted pictures of what they were doing, with only a few short videos of the parents and kids talking to each other. Since most of the photos and videos uploaded are short, it is hard to see how the family members interact with each other.

Meanwhile, on YouTube, parents can demonstrate code-switching or how they transition between two languages when speaking to their children. The uploaded videos showed a balanced use of Korean and English in family interactions. Therefore, the data extracted from the video consists of utterances between parents and children who switch between the two languages through code-switching. The video utilized as the research object was transcribed into text and examined to determine the various types and pattern of code-switching

between parents and children. So, the data could be valid because what is said between parents and children is what is written.

The triangulation of time relates to processing changes and human behavior since human behavior varies with time (Bachri, 2010). The researcher looked at the data's credibility by collecting it at different times. This was noticed because this study examined how parents switched between Korean and English in a Korean-English family. Therefore, time triangulation had a meaningful effect about this research. The researcher conducted multiple observations to get the types and pattern of code-switching between parents and their children. The researcher took the study's objects through YouTube vlogs on the "MKH Channel" throughout the uploaded period from December 4th, 2020, to August 19th, 2022, especially on December 4th, 2020, January 2nd, 2021, and August 19th, 2022. Therefore, during these two years, the researcher watched how the parenting styles of bilingual parents used code-switching could help their children learn to speak more than one language.

CHAPTER IV

FINDINGS AND DISCUSSION

In this segment, the researcher presented the data on the utterances of code-switching spoken between parents and children as their parenting style in a Korean-English family on the MKH YouTube Channel. The family was bilingual in Korean and English. This chapter will consist of two parts: the findings and the discussion of those findings.

A. Findings

The researcher presented the data analysis findings in this part, based on the utterances of code-switching in parenting between the parents and children in a Korean-English family. Using examples from a sample Korean-English family, this part will explain the various types and patterns of code-switching that parents employ when talking to their kids. This provides insight into the parenting strategy of code-switching used by bilingual families.

Since this is a descriptive qualitative study, the researcher interpreted the findings according to the researcher's understanding, supported by the theoretical framework described in Chapter II. Based on Romaine's (1995) theory of code-switching, the researcher would then present the different types of code-switching employed by parents and children and the pattern of code-switching in a Korean-English family based on Bentahila and Davies's (1995) study. The researcher provided some data that needed to be sorted out. Since this study took from 3 videos, the researcher will show the results of code-switching used by parents and children in each footage.

	The Total Data of Code-Switching Each Vlog			TOTAL
	<i>Vlog-1</i>	<i>Vlog-2</i>	<i>Vlog-3</i>	
Parents	19 times	14 times	19 times	52 times
Children	8 times	10 times	16 times	34 times
TOTAL	27 times	24 times	35 times	86 times

Table 2 The Total Results of Code-Switching Uttered by Parents and Children in a Korean-English Bilingual Family During Informal Conversations.

Table 2 demonstrates that parents switch between languages more frequently than their children. While talking to their kids in the vlog posted on the MKH YouTube channel, 52 of the 86 parents switched between English and Korean. On the other hand, the kids only changed the code between Korean and English 34 times in the video. In the MKH YouTube channel's vlog, the children rarely use code-switching because they still talk in complete sentences or one language. As a result, parents increasingly employ code-switching between Korean and English when communicating with their children to familiarize them with either language.

a) The Types of Code-Switching Produced by Parents in a Korean-English Family

The researcher will provide the findings of this study according to the theory of Romaine (1995). Therefore, the researcher will present a table in this session detailing the total number of instances of each form of code-switching spoken by parents to their children in a vlog posted on the MKH YouTube channel. There are three types of code-switching based on the many coded positions seen

in utterances. The researcher will show the types of code-switching parents use in each footage.

	The Total Types of Code-Switching Produced by Parents			TOTAL
	<i>Vlog-1</i>	<i>Vlog-2</i>	<i>Vlog-3</i>	
TS	6 times	5 times	8 times	19 times
IntraS	11 times	6 times	9 times	26 times
InterS	2 time	3 time	2 time	7 times
TOTAL	19 times	14 times	19 times	52 times

Table 3 The Total Results of Types of Code-Switching Produced by Parents in a Korean-English Family.

Table 3 above showed that there were 19 instances of tag-switching by parents. Then, for intra-sentential switching, parents made as many as 26 switches within the same sentence. That means intra-sentential switching is the most common form of code-switching among parents in this family. Next is inter-sentential switching, which has a total of 7 times. Here, the researcher provides several instances to illustrate.

1. Tag-Switching

Tag-switching is popular because anyone can use it freely, either at the beginning, the middle, or the end of a sentence, even if they need to be made aware of the meanings of the tags they employ. Because of its function as an "emblem" in a sentence, this type emphasizes the utilization of punctuation such as tags, exclamations, filler, interjections, and others.

Datum 1 (see appendix no. 59)

Context:

Daddy and Yul had a casual chat while drawing a dinosaur. Daddy asked what he should draw for Yul.

Daddy: "Mweogerilga? Appaneun mweogerilga?" (What should I

draw? What does Daddy need to draw?)

Yul: "baro, gonglyong-eul geulyeojuseyo" (please draw a dinosaur)

Daddy: "eotteon gonglyong?" (What dinosaur?)

Yul: "Giganotosaurus"

Daddy: "So, yul-a giganotosauluseu tilanosauleuseu gatji anh-a?" (So, Yul, doesn't Giganotosaurus look like a Tyrannosaurus?)

The conversation above is a Korean conversation between a Daddy and his child. The example above includes tag-switching since the occurrence is in a conjunctive adverb. In this case, "so" is placed at the beginning of the utterance, immediately followed by a Korean sentence. The word "so," which means "geulaeseo" in Korean, is a coordinating conjunction function to show a consequence to the sentence before. The Daddy used "so" as a filler when he was trying to get approval from Yul with his statement that Giganotosaurus looks like a Tyrannosaurus

Datum 2 (see appendix no. 3)

Context:

After picking up her cardigan, Mommy returned to the terrace and was surprised that Yul almost fell off his slide.

Yul: Yul's hot

Mommy: "Yul's hot? Look at... YA (hei) be careful Mommy was worried when you fell there."

The datum is categorized as tag-switching. It is called interjection. The expression "YA" surprised her because she saw her child almost fall from his slide. In this case, the word "YA" is a filler in the middle of the sentence, expressing her surprise.

Datum 3 (see appendix no. 40)

Context:

Daddy enjoyed the moment with Yul because Yul teased Daddy with his jokes.

Daddy: Auch! Ah wae, Yul Appa meog-eosdda? Ah! (Why does Yul eat Daddy?)

Yul: Ageo meog-eosdda! (I ate a crocodile)

The datum is categorized as tag switching. Daddy switched English to the Korean language when he said, “*Auch! Ah, wae.*” This word has a similar meaning and pronunciation to English word —why? Daddy asked, “*Ah wae,*” Yul used the exclamation “*auch*” because, in that context, Yul immediately bit his Daddy because he looked like a crocodile. Then the word “*auch! Ah wae*” is also the filler that Daddy uses when he wants to know why Yul bites him.

Datum 4 (see appendix no. 7)

Context:

Mommy and Yul played on the terrace with Yul’s favorite toy, an animal figure.

Mommy: “Ye? (hah) What about this one over here? What is this one?”

Yul: “Tiger shark.”

The dialogue with Mommy happened when she suddenly asked Yul about the shark's name. In this case, she used "Ye" to symbolize her curiosity. In Korea, people often use the word “Ye” or its English equivalent "Hah" when they are confused or curious about something. By using “Ye”, Mommy was able to get Yul's attention and satisfy her curiosity by asking about the name of the shark.

Datum 5 (see appendix no. 83)

Context:

The conversation below happened when Yul and Mommy while playing on the terrace. Because the weather is slightly cold, Mommy wanted to invite Yul to come into the house immediately.

Yul: "Not ready! Not ready!"
*Mommy: "You're not ready. **alasseo.. (okay)** we will go when you're ready."*

In this case, the word "alasseo" is placed in the middle of the utterance, immediately followed by the English sentence "We will go when you're ready." This example involves tag-switching, where the mother uses the interjection to convey her sense of caring and to give instructions to Yul that she will wait for him until he is ready to go back home. By using this interjection, Yul is more likely to pay attention to what his mother is saying.

Datum 6 (see appendix no.24)

Context:

Mommy and Yul had a casual chat while drawing a dinosaur. Mommy asked Yul about the kinds of colors that Yul used in his drawings. And she asked him to explain what the colors were.

*Mommy: "**Yul-ah**, there are lots of colours there, aren't there? Lots of colours. Oh, can you tell Mommy?"*
Yul: "Orange, green, red, purple, yellow, grey, brown!"

The dialogue with Mommy happened when she suddenly asked Yul about the kinds of colors in his drawing. In this case, she called her son by using "Yul-ah". In Korea, people often add the word "ah" after someone's name when

calling them, as Mommy did with Yul. By using this interjection, she drew attention to what she had to say, which was asking Yul about the colors he used in his drawing.

Datum 7 (see appendix no.76)

Context:

The conversation happened when Daddy and Mommy introduced Yul about the cheers in Australia.

Daddy: Yul, Oji oji oji! (Aussie, Aussie, Aussie!)

*Mommy: **Oi oi oi!** Do you know that one? Australians do that one*

Daddy: Yul aljana igeo? (Yul know this right?)

Yul: YEA! Yul know that one!

In the conversation above, Mommy used the tags "Oi, oi, oi" at the beginning. This tag is actually "Oi, oi, oi" and is commonly used in Australia as a cheer to support a soccer team. The tag "Oi, oi, oi" is similar to "Hooray!" and is used to congratulate the winner of a soccer match in Australia.

Datum 8 (see appendix no. 30-31)

Context:

Mommy asked Yul about his favorite animal toys.

Mommy: "Yes, you have an orca. Is this your favorite toy at the moment?

***NAH**, what are they doing?"*

Yul: Hiding.

Mommy: "Are they hiding? Oh! They are hiding."

The dialogue with Mommy happened when she asked Yul about his favorite toy. In this case, she used "NAH" to symbolize her curiosity and excitement. By using this interjection, she also acted as a filler to draw attention to what she had to say. In other words, she wanted her child's attention to react to her words.

Datum 9 (see appendix no.32-33)

Context:

The conversation happened when Daddy asked Yul to sing him a song.

*Daddy: Pretty! **Wah..** Yul-ineun? (Pretty! Wah what about Yul?)
 Yul: manh-i gwiyeowo (very cute)
 Daddy: manh-I gwiyeowo? **Wah..** Yul jalhane. Yul norae bulleojullae?
 (Yul is cute? Wow.. Good job!. Yul, can you sing a song for me?)
 Daddy and Yul: Gom-se-mari-ga han ji-bae iss-eo (There are three bears
 in a house) a-pa-gom, eo-ma-gom, a-gi-gom (Daddy bear, Mommy bear,
 Baby bear)*

In the conversation above, Daddy used the tag "wah" in the middle of the sentence. Daddy used the tag "Wah..." as a filler in his sentence to give Yul complement.

Datum 10 (see appendix no.101)

Context:

Mommy got shocked because Yul joked with his toy.

*Mommy: You are doing shooting the dinosaurs? **Awae?** (why?)
 Yul: Because they are biting the goganotosaurus. Yeah, got one! What is the bigger dinosaur?*

The data is categorized as tag-switching and is called an interjection. The expression "awae" shows her shock when she saw her child making a joke while playing with his toy. In this case, "awae" is a filler in the middle of the sentence, expressing her shock..

Datum 11 (see appendix no. 62)

Context:

The conversation happened when Mommy and Yul are drawing together.

*Mommy: Do you think Daddy is going to draw it well?
 Yul: Ani-ani (no)... probably not. Yul drawing lots of pictures.
 Mommy: **OhKay (okay)** we are doing lots of pictures today. do you like drawing?*

Yul: Yes!
Mommy: Why do you like drawing?
Yul: Because it is fun!

In the conversation above, Mommy used the tag "ohkay" to fill out a sentence. She used it as a filler because she did not know how to respond to Yul's utterance. In this case, Mommy pronounced the word "ohkay" differently from the English version, which uses "okay." Mommy used the tag at the beginning of the sentence. This shows that tags are not limited to being placed only at the beginning of a sentence, but can appear anywhere within the sentence, including at the end

Datum 12 (see appendix no. 5)

Context:

Mommy reminded Yul that it was freezing outside and indirectly wanted to invite her child to immediately enter the house and joke about the appearance of her child's hair.

Mommy: You know it is like below zero outside? your hair is very messy
Yul: Very messy?
Mommy: Very messy,!
Yul: Big one hair?
*Mommy: "Big one hair **maja!** (that's right the bog one hair)(laughing together) Mommy needs to brush it. Big one here sticking up."*

In the third case, the tag "maja" was used to fill out a sentence. The mother tried to find the right words to describe Yul's new appearance with his big hair, but she was unsuccessful. She used the Korean word "maja" to make Yul believe what she said earlier. She added "maja" as a filler and continued fixing Yul's hair. In this case, the tag was in the middle of the sentence, which is different from the first example. This shows that tags are not limited to being

placed only at the beginning or end of a sentence but can appear anywhere within it.

2. Intra-sentential Switching

This type of switching can take place within a single statement. It indicates that the switching was done primarily through words or sentences. When someone uses this method of switching between languages, it is reasonable to assume that they are bilingual and may have a decent understanding of both languages they use.

Datum 13 (see appendix no. 7)

Context:

The conversation happened when Mommy asked Yul about the meaning of whale shark in Korean.

*Mommy: What's whale shark in **Appa's mal** (Daddy's language)?*

Yul: Golae sang-eo! (Whale shark)

The datum written in bold is an intra-sentential code-switching that Mommy said because she mixed two languages in one sentence. Mommy constantly switches English to Korean with the phrase “*Appa's mal*” to challenge his son about his Korean vocabulary.

Datum 14 (see appendix no.8)

Context:

The conversation below happened when Yul wanted her mother to show him a Shark Ray, but her mother wanted Yul to say it in English instead of Korean.

Yul: Shark ray, ppalli ppalli (quickly quickly)!

*Mommy: It goes **ppalli ppalli**? What's **ppalli ppalli** in **Eomma mal**, in English?*

Yul: Eung! Mwoya! Molla! (ehm, what? I don't know!)

Mommy: You do not know? You can say quickly quickly

The datum written in bold is an intra-sentential code-switching that Mommy said because she mixed two languages in one sentence. Mommy constantly switches English to Korean in the phrase “*ppalli ppalli and Eomma mal*” in the middle of a sentence. Mommy asked Yul about the meaning of “*ppalli ppalli*” in English and used the hint word “*Eomma mal*” in Korean.

Datum 15 (see appendix no. 13)

Context:

The conversation below was Mommy asked Yul about how his day in daycare.

*Mommy: Oh, the puppy dog went round and round? Oh, bingle bingle (round and round)? Wow should we put some pants on you so when you go to daycare? When you go to **orinijib** (daycare). Do you speak **Eomma mal or Appa mal**? (Mom's language or Dad's language?)*

Yul: Appa mal (Dad's language)

The datum written in bold is an intra-sentential code-switching that Mommy said because she mixed two languages in one sentence. Mommy used some Korean words such as “*Appa mal,*” “*orinijib*” and “*Eomma mal*”. Mommy always mentioned those words daily, which made Yul know the meaning and directly answered Mommy's question.

Datum 16 (see appendix no. 42-43)

Context:

The conversation happened when Daddy asked Yul about his favorite cartoon Hello Carbot's Color.

*Daddy: **Red colour! Oh! Red** anindae? (That is not red)*

Yul: Brown colour!

*Daddy: **brown colour-jji!** Wah! Yul-I ttogtoghanae (Yul is smart!). gaugeon red colour-jji? Appa mal mweoya? (That is red color? What is Daddy's language?)*

The datum written in bold is an intra-sentential code-switching that Daddy said because he mixed two languages in one sentence. In the middle of his Korean sentence, Daddy used English words of colors, such as “red color,” and “brown color,” to Yul. Daddy switches between English to Korean or Korean to English in the middle of his utterance, which makes this conversation an intra-sentential switch from Korean to English.

Datum 17 (see appendix no. 48-49)

Context:

Mommy and Daddy asked Yul about greeting in Korean.

*Mommy: How do you say thank you in **Appa mal** (Daddy's language?)*

Yul: thank you Appa mal (Daddy's language)

*Daddy: **thank you** Appa mal, mwolagohae? (how do you say thank you in Korean?)*

Mommy and Yul: Kamsahamnida (thank you)

The conversation above, which is written in bold, is an intra-sentential switch that Mommy and Daddy said to Yul. Mommy and Daddy mixed two languages in one sentence: Korean and English. The first Mommy spoke in English and then inserted a Korean phrase when asking her son about his Korean greeting. Then the dad continued by asking Yul again using the English word thank you in Korean. Those phrases such as “*Appa mal*,” and “*thank you*” occurred in the middle of the sentence.

Datum 18 (see appendix no. 19)

Context:

The conversation happened when Mommy asked Yul about his Nana and Pop's lives.

Mommy: (Laughing) Where do Nanna and Pop live?

Yul: Uh oh! Hoju! (Australia)

*Mommy: **Hoju!** (Australia) What's the other name for **Hoju** (Australia)?*

Yul: Australia!

The conversation above, written in bold, is an intra-sentential switching that Mommy said because she mixed two languages in one sentence. Mommy used Korean words in the middle of her English words. Mommy asked Yul the English meaning of the Korean word “*Hoju*.”

Datum 19 (see appendix no. 68)

Context:

The conversation happened between Daddy and Yul. Daddy slipped up speaking Korean while talking to Yul.

Yul: and what type, Mommy? Euhm, Mommy want pink?

Mommy: Mommy likes pink and purple

*Daddy: **Appaneun** blue and red **joha!** (Daddy like blue and red)*

Yul: Yul like blue and red too

The datum written in bold is an intra-sentential code-switching that Daddy said because he mixed two languages in one sentence. In the middle of his English sentence, Daddy used Korean words such as “*Appaneun*” and “*joha*” to Yul.

Datum 20 (see appendix no. 15 - 17)

Context:

Mommy asked Yul how Yul communicates at daycare with his teacher and friends.

*Mommy: Does everybody speak **Appa mal** (Dad's language)? And your teachers speak **Appa mal** (Dad's language) to you as well? and your friends? what about when **noona** and **Hyung** (sister and brother) visit? **Appa mal** (Dad's language)?*

Yul: Yeah

*Mommy: All **Appa mal** (Dad's language)? So who do you speak English with? **Eomma mal** (mom's language) just with Mommy?*

Yul: Eomma mal, Eomma (Mom's language with mom)

*Mommy: Sometimes, with **imo** (aunt), you can speak English, can't you? Sarah **imo** (aunt Sarah) Does Sarah **imo** (aunt Sarah) speak English to you?*

Yul: Eum. (Eating something in his mouth)

The datum written in bold is an intra-sentential code-switching that Mommy said because she mixed two languages in one sentence. Mommy used some Korean words such as “**Appa mal**,” “**Eomma mal**,” “**noona**,” “**hyung**,” and “**imo**.” Mommy always mentioned those words daily. Yul knew the meaning and directly answered Mommy’s question.

Datum 21 (see appendix no. 72)

Context:

The conversation happened when Mommy asked Yul which country is Mommy’s from.

Mommy: Oh, you got the flag pole there, good job. So, what country is mommy from?

Yul: Oh Australia!

*Mommy: Oh, but how do you say Australia in **appa mal** (daddy language) in Korean?*

Yul: Hoju (Australia)

Mommy: That is right! Do people sometimes ask you where your mom is from?

Yul: Yes

*Mommy: So, you say she is from **Hoju!** (Australia)*

Yul: Yeah!

The conversation above, written in bold, is an intra-sentential switching that Mommy said because she mixed two languages in one sentence. Mommy used Korean words in the middle of her English words. Mommy asked Yul the Korean meaning of the English word “Australia.” With the key word “*appa mal*” in the end of the sentence. Since, the word “*appa mal*” is refers to Korean.

Datum 22 (see appendix no. 52)

Context:

The conversation happened when Mommy gave Yul briefing before shooting the vlog.

*Mommy: Korean with **appa** (daddy), English with mommy. That is what we are going to show people okay?*

Yul: Oh yes, Mommy is on the English team. And Yul is on the Korean team.

Mommy: Aren't you going to show that you can speak English too?

Yul: So, Yul has to stay in the middle

The datum written in bold is an intra-sentential code-switching that Mommy said because she mixed two languages in one sentence. Mommy used some Korean words such as “**Appa.**” Mommy always mentioned those words daily. Yul knew the meaning and directly answered Mommy’s question.

3. Inter-sentential Switching

Most of the time, this switching happens between phrases or sentences. Those who do this frequently must be fluent in English and Korean, as native speakers of either language would be expected to know both languages

fluently. They could be used to speaking English or Korean in their daily lives. In this instance, the researcher discovered 4 pieces of data that qualified as inter-sentential switching.

Datum 23 (see appendix no. 22)

Context:

The conversation happened when Mommy and Yul discussed a butterfly. Then, Yul asked his Mommy to see what a butterfly looks like in person.

Mommy: what is a butterfly before it's a butterfly what is a butterfly before it's a butterfly?

Yul: Caterpillar and Nabi (butterfly)

Mommy: Yes, like a caterpillar and then it becomes a nabi butterfly. Yeah, is not that amazing?

Yul: aebeolle! Nabi! Nado hana bollae! (Caterpillar! Butterfly! I want to see it too!)

*Mommy: **Yul hana bollae?** (Yul want to see?) okay, we will have a look. Where do you want to eat lunch Yul? And what do you want for lunch?*

The datum is categorized as inter-sentential code-switching. Because of this situation, Mommy switched from Korean to English. Mommy told Yul in Korean, “*Yul hana bollae?*” means “*Yul want to see?*.” And then continue again in English, “*Okay, we will have a look. Where do you want to eat lunch Yul? And what do you want for lunch.*” Mommy slipped up speaking Korean while talking to Yul. That is because Yul previously said it in Korean, and finally, Mommy followed him using Korean, but in a sentence.

Datum 24 (see appendix no. 37)

Context:

The conversation happened when Yul had a casual conversation with Daddy. Yul teased his Daddy with his jokes.

Yul: Appa tteungtteunghae (Daddy is fat!)

Daddy: Appa, tteungtteunghae? Anindae (Daddy is not fat)

Yul: maneundae (no, you are). Mmm.. Appa meosjyo! (Daddy is cool)

Daddy: gomawo, Yul neomu gwiyeowo! (Thank you. You are very cute!)

***Mommy is pretty!** Mwo mandeuro? (What are you making?)*

The datum written in bold is an inter-sentential switching that Daddy said because he mixed two languages between sentences. Daddy responded to Yul in Korean, “gomawo, Yul neomu gwiyeowo!” which means “Thank you. You are very cute!”), then changed to English, “**Mommy is pretty!**” And then changed again to Korean, “Mwo mandeuro?” which means “What are you making?.” Daddy slipped up speaking English while talking to Yul to emphasize what he wants to say, that Mommy is beautiful.

Datum 25 (see appendix no. 12)

Context:

Mommy gave Korean vocabulary guessing to Yul with the theme of animals.

Mommy: Oh well that might be a little bit hard for Nanna and Pop. Ah okay, what's giraffe in Appa mal (Dad's language) in Korean?

Yul: Girin (Giraffe)

*Mommy: **Girin?! (Giraffe?!)** oh good job!*

The bold datum represents an inter-sentential code-switching that Mommy used by mixing two languages, Korean and English, at the same time. Mommy constantly switches from Korean to English in the phrase "Girin" at the beginning of the sentence, and then continues with English in the next sentence to praise her son about his Korean vocabulary.

Datum 26 (see appendix no. 34)

Context:

Daddy gave English vocabulary guessing to Yul with the theme of animals

*Daddy: hana, dul, ses, nes! Mun-eoya? Mun-eoga Eomma mal mweoya?
(One, two, three, four. Octopus? What is octopus in Mommy's language?)*

Yul: Octopus!

*Daddy: **Octopus!** Yul, ag-eoneun mwoya? (What about a crocodile in Mommy's language?)*

Yul: ag-eoneun.. Crocodile! (Crocodile!)

The bold datum represents an inter-sentential code-switching that Daddy used by mixing two languages, English and Korean, in one sentence. Daddy constantly switches from English to Korean with the word "Octopus" in the first sentence, and then continues with Korean to ask his son about the English name of "agoneun"

b) The Types of Code-Switching Produced by Kids to Talk to Their Parents in a Korean-English Family

	The Total Types of Code-Switching Produced by Children			TOTAL
	<i>Vlog-1</i>	<i>Vlog-2</i>	<i>Vlog-3</i>	
TS	1 times	3 times	15 times	19 times
IntraS	7 times	7 times	1 times	15 times
InterS	0 time	0 time	0 time	0 time
	8 times	10 times	16 times	34 times

Table 4 The Total Types of Code-Switching Used by Children to Talk to Their Parents in a Korean-English Family

Table 4 above showed that there were 19 instances of tag-switching by children. That means tag-switching is the most common form of code-switching among this family. Therefore, for intra-sentential switching, children made as many as 15 switches within the same sentence. Next is inter-sentential switching; the researcher did not find this type happened in their conversation.

The researcher will show examples of each type of code-switching done by children below:

1. Tag-Switching

Tag-switching is popular because anyone can use it freely, either at the beginning, the middle, or the end of a sentence, even if they need to be made aware of the meanings of the tags they employ. Because of its function as an "emblem" in a sentence, this type emphasizes the utilization of punctuation such as tags, exclamations, filler, interjections, and others.

Datum 27 (see appendix no. 4)

Context:

The conversation happened when Mommy returned to the terrace after taking her cardigan and saw Yul almost fall from his slides.

Mommy: Yul's hot? (Laughing) Look at... Woah! (Yul fell from the slide)

Mommy was worried when you fell there

*Yul: **oh**, mwoya? (Oh, what?!)*

Mommy: Are you okay?

Yul: Yeah! Yul's hot! Mommy cold?

Mommy: Yes, Mommy is cold

The datum is categorized as tag-switching. It is called interjection. The expression "Oh" showed up by Yul as an expression of surprise because he almost fell from the slides. In this case, "Oh!" is a filler in the middle of the sentence, expressing his shock. And the word "Yeah" is a filler to show his condition, which is good for his Mommy.

Datum 28 (see appendix no. 53)

Context:

The conversation happened when Mommy told Yul to use English when speaking to her and use Korean when talking to his Daddy.

Mommy: Korean with Appa (Daddy), English with Mommy. That is what we are going to show people, okay?

*Yul: **Alasseo (alright)**, Mommy is on the English team. And Yul is on the Korean team.*

Mommy: Aren't you going to show that you can speak English too?

*Yul: **So**, Yul must stay in the middle*

Mommy: That is right! In the middle of Mommy and Appa (Daddy)!

The conversation above is a Korean conversation between Mommy and Yul. The example above includes a tag-switching since the occurrence is in a conjunctive adverb and exclamation. In this case, the word "oh yes" was used as an exclamation mark to show his excitement. On the other hand, Yul's use of this interjection can draw other people's attention to what he has to say. Then, the placement of "so" as a conjunctive adverb is at the beginning of the utterance and is immediately followed by an English sentence. The word "so," as a coordinating conjunction, functions to show a consequence to the sentence before. Yul used "so" as a filler when he tried to get Mommy's approval with his statement that he must stay in the middle.

Datum 29 (see appendix no. 28)

Context:

The conversation below happened when Daddy asked Yul about what Yul would like to draw.

Daddy: Eomma-neun? (What about Mommy?)

*Yul: **Yes**, Eommaya (Yes Mommy)*

Daddy: Eomma geurejulke Yul-iga? (Are you gonna draw Mommy?)

Yul: Ige Eommaya (This is Mommy)

The datum is categorized as tag-switching. It is called interjection. The expression “Yes” showed his excitement because Yul answered Daddy’s question about his desire to draw his Mommy.

Datum 30 (see appendix no. 30)

Context:

Daddy asked Yul in Korean about his parents’ personalities.

Daddy: Yul neomu gwiyeowo? (Yul is very cute?)

Yul: Eum (Yes)

Daddy: Appa-neun? (What about Daddy?)

Yul: Appa... well... meosjyeo (Daddy is cool)

The datum above is categorized as tag-switching with the sentence filler “well” used to present additional or supplementary ideas. In this case, it is used to introduce the return of a story or a change of subject. Yul says that his Daddy is very cool. Previously, Daddy and Yul discussed Yul's cuteness and the word “well” as a filler to emphasize his statement that his Daddy is cool.

Datum 31 (see appendix no. 56)

Context:

The conversation below happened when Yul agreed with his Mommy’s idea that his Mommy finally decided to draw a dinosaur.

Mommy: Oh! I do not have a picture to work from. What dinosaur should Mommy do?

Yul: Whatever Mommy wants! Nah! Carnosaurs!

The dialogue happened when Mommy asked Yul about what she wanted to draw. In this instance, Yul's “Nah” exclamation symbolize his enthusiasm. On

the other hand, by utilizing this exclamation, he may also attract other people's attention to what he is trying to state.

Datum 32 (see appendix no. 61)

Context:

The conversation below happened when Mommy asked Yul's opinion about his Daddy's draw.

Mommy: Do you think Daddy is going to draw it well?

*Yul: **Ani-ani (no)**... probably not. Yul drawing lots of pictures.*

Mommy: yeah, we are doing lots of pictures today. Do you like drawing?

Yul: Yes!

The datum is categorized as tag-switching. It is called interjection. The expression "Ani-ani" showed up by Yul as an expression of doubts about his father's drawing. Also, in this case, the word "Ani-ani" as a filler at the beginning of the sentence showed an unsure expression with his father's drawing.

Datum 33 (see appendix no.69)

Context:

The conversation happened when Yul, Mommy, and Daddy played a guessing game.

Mommy: Mommy is drawing lots of hearts because I love you.

Daddy: Yul igeo paba! (Yul, look at this!) Appa habolkke (Daddy is going to do it). Igeo mwoya? (What is this?)

*Yul: **AHH!** Taegukki (Korean national flag)*

Here, Yul used the exclamation "Ahh" was served as an emblem to show her excitement. On the other hand, if he uses this statement, he might get people

to listen to what he says. He used the word “ahh” as a filler when answering his Daddy’s question in their game.

Datum 34 (see appendix no. 82)

Context:

The conversation happened when Daddy, Mommy, and Yul drew together.

Mommy: Mommy is drawing lots of hearts because I love you.

Yul: Yes, nado Saranghae Mommy! (Yes, I love you too Mommy!)

The datum is categorized as tag-switching. It is called an interjection. He used the word "yes" as a filler when responding to Mommy’s love. The expression "yes" showed up in Yul's writing as an expression of happiness.

Datum 35 (see appendix no. 85)

Context:

The conversation below happened when Yul agreed with his Mommy’s idea that his Mommy finally decided to draw a dinosaur.

Mommy: Should Mommy draw a dinosaur?

Yul: Nae (yes), hope Mommy is good.

The datum is categorized as tag-switching. It is called an interjection. He used the word "nae" in Korean instead of using “yes” In English as a filler when responding to Mommy’s question. The expression "nae" showed up as an expression of happiness that he appreciates his mom for drawing dinosaurs for him, and hopes that it turns out well.

Datum 36 (see appendix no. 86)

Context:

The conversation happened when Mommy asked Yul's opinion about the meaning of bilingual.

Mommy: what did you say before? you said bilingual. What does that mean?

Yul: That means we have 2 languages

Mommy: That is right! You are a very clever boy! Mommy does not have two languages. Mommy has 1 language and a bit of another language. But mommy trying really hard.

*Yul: **Geundae (but)** mommy, Yul can teach Mommy?*

Mommy: You can teach mommy! That is a great idea! Because Mommy's just very slowly learning over the years. Mommy's being very busy being a mommy, right?

Yul: Yes

The dialogue happened when Mommy asked Yul's opinion about the meaning of bilingual. In this instance, Yul used the word "geundae" as a conjunction in his sentence. Yul slipped in the word "geundae" in Korean instead of "but" in English to symbolize his enthusiasm. Yul asked his mother if he could teach her Korean because his proficiency in the Korean language had improved. Therefore, his mother asked him to teach her the Korean language.

2. Intra-sentential Switching

This type of switching can take place within a single statement. It indicates that the switching was done primarily through words or sentences. When someone uses this method of switching between languages, it is reasonable to assume that they are bilingual and may have a decent understanding of both languages they use.

Datum 37 (see appendix no. 1)

Context:

The conversation below happened when Yul and Mommy were playing on the terrace.

Yul: Not ready! Not ready!

Mommy: You're not ready, okay we'll go when you're ready

*Yul: (counting for playing slide) Hana, dul, set, net, sip, o (one, two, three, four eight, five) **go!***

Mommy: Wow! Okay, Mommy had to get her cardigan okay because it is a little bit cold.

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul constantly switches from Korean to English in the word “go” in the middle of a sentence. He prefers to use the word "go" instead of the Korean word "kaja," which has the same meaning.

Datum 38 (see appendix no. 8)

Context:

The conversation below happened when Mommy offered Yul if he wanted to see his shark ray toy.

Mommy: Shark ray? You do not have a shark ray! Do you want a shark ray toy, do you?

Yul: eung! (yeah)

Mommy: Hmm, okay!

*Yul: Shark ray, **ppalli-ppalli** (quickly quickly)!*

Mommy: It goes ppalli-ppalli? What's ppalli-ppalli in Eomma mal, in English?

Yul: Eung! Mwoya! Molla! (ehm, what? I don't know!)

Mommy: You do not know? You can say quickly-quickly

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul constantly switches from English to Korean with the phrase “*ppalli-ppalli*” at the end of the sentence. He prefers to use the word “*ppalli*” instead of the Korean word “*quickly*,” which has the same meaning. It is because he still did not know the English meaning of “*ppalli*,” and at the end of the conversation, Mommy told Yul the purpose of “*ppalli*” in Korean is “*quickly*” in English.

Datum 39 (see appendix no. 10)

Context:

The conversation below happened when Mommy asked Yul about the language that he would use when speaking with his Nana and Pop.

Mommy: Yeah! But ppalli ppalli is pretty easy to say, isn't it? But... but when we see Nana and Pop again. You will have to speak English to Nanna and Pop, won't you?

*Yul: No **Appa mal!** (Dad's language)*

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul constantly switches from English to Korean at the phrase “*Appa mal*” at the end of the sentence. He prefers to use the term “*Appa mal*” instead of “*Korean*,” which has the same meaning. It is because Yul uses the phrase “*Appa mal*,” which refers to the use of Korean, rather than using the word “*Korean*” directly.

Datum 40 (see appendix no. 21)

Context:

The conversation happened when Mommy and Yul discussed butterflies.

Mommy: what is a butterfly before it is a butterfly what is a butterfly before it is a butterfly?

*Yul: Caterpillar and **Nabi** (butterfly)*

Mommy: Yes, like a caterpillar and then it becomes a nabi butterfly. Yeah, is not that amazing?

Yul: aebeolle! Nabi! Nado hana bollae! (Caterpillar! Butterfly! I want to see it too!)

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul constantly switches from English to Korean with the word “*nabi*” at the end of the sentence. He prefers to use the word “*nabi*” instead of “butterfly,” which has the same meaning. It is because Yul is used to using the word “*nabi*,” which refers to the use of Korean, rather than “*butterfly*” directly.

Datum 41 (see appendix no. 25)

Context:

The conversation below happened when Mommy and Yul were reading a children's fiction book about "the world of whales" together.

Mommy: Are they hiding? Oh, they are hiding.

*Yul: **Haraboji** (grandfather) ABC, he snoring.*

Mommy: It could be Appa (dad), or it could be haraboji (grandfather). The grandfather, no, it is not Alice Noona (Sister Alice)

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul constantly switches from English to Korean with the word “*haraboji*” at the beginning of a sentence. He prefers to use the word “*haraboji*” instead of “grandfather,” which has the same meaning. It is because Yul is used to using the word “*haraboji*,” which refers to the use of Korean, rather than using the word “*grandfather*” directly.

Datum 42 (see appendix no. 31)

Context:

Daddy asked Yul in Korean about his parents' personalities.

Daddy: Yul neomu gwiyeowo? (Yul is very cute?)

Yul: Eum (Yes)

Daddy: Appa-neun? (What about Daddy?)

Yul: Appa... well... meosjyeo (Daddy is cool)

Daddy: meosjyeo? Gomawo.. Eomma-neun? (Cool? Thank you... what about Mommy?)

*Yul: meosjyeo.. **pretty!** (Cool and pretty)*

Daddy: Pretty! Wah.. Yul-ineun? (Pretty! Wah, what about Yul?)

Yul: manh-i gwiyeowo (very cute)

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul initially had a whole conversation in Korean with his Daddy. Then he suddenly code-switched to speak in English with the word "*pretty*" to describe his mother's personality instead of "yeppeo," which has the same meaning in Korean.

Datum 43 (see appendix no. 35-36)

Context:

Daddy gave English vocabulary guessing to Yul with the theme of animals

Daddy: hana, dul, ses, nes! Mun-eoya? Mun-eoga Eomma mal mweoya? (One, two, three, four. Octopus? What is octopus in Mommy's language?)

Yul: Octopus!

Daddy: Octopus! Yul, ag-eoneun mwoya? (What about a crocodile in Mommy's language?)

*Yul: **ag-eoneun.. Crocodile!** (crocodile!)*

Daddy: Yul, bbaem mweoya? Bbaem-neun mweoya Eomma mal? (Yul, what about the snake? Do you know how to say it in Mommy's language?)

*Yul: **Snake... igeo bingle bingle** (snake it's round and round)*

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul initially had a whole conversation in Korean with his Daddy. Then he suddenly code-switched to speak in English with a word "crocodile" and "snake" to answer Daddy's question.

Datum 44 (see appendix no. 39)

Context:

The conversation below happened when Daddy asked about Yul's favorite toy.

Daddy: Hello Carbot mandeulgo iss-eo? (Are you making hello carbot?)

Yul: Hello Carbot Dinosaur!

Daddy: Hello, Carbot Joha? Appa Hello-Carbot-ieo? (Do you like Hello Carbot? Is Daddy Hello Carbot?)

*Yul: Ani-ani (no-no). Yul-iga **Hello Carbot**-ieun-dae! (Yul is Hello Carbot)*

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul initially had a whole conversation in Korean with his Daddy. Then he suddenly code-switched to speak in English with the word "hello carbot" because hello carbot is a toy name that has no meaning in Korean.

Datum 45 (see appendix no. 41-44)

Context:

The conversation below happened when Daddy and Yul discussed the Hello Carbot toy.

*Yul: Naega **Hello Carbot** joha! (Yes. I like Hello Carbot). Ppalgansaeng! (red!) Red colour!*

Daddy: Red colour! Oh! Red anindae? (That's not red)

*Yul: **Brown colour!***

*Daddy: brown colour-jji! Wah! Yul-I ttogtoghanae (Yul is smart!).
gaugeon red colour-jji? Appa mal mweoya? (That is red color? What is
Daddy's language?)*

*Yul: ppalgansaeng! (red). **Brown**-neun Appa mal mweoya? (Brown. What
is it in Daddy's language?)*

*Daddy: Appa mal? Galsaeg (brown). Jigeum geurim-geurineun geoya
Yul-ineun? Mwogeuleo? (What are you drawing now? What are you
drawing?)*

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul initially had a whole conversation in Korean with his Daddy. Then he suddenly code-switched to speak in English with the word "hello carbot" because "hello carbot" is a toy name that has no meaning in Korean. Also, Yul asked his Daddy what "brown" is in Korean, then he answered, "galsaeg."

Datum 46 (see appendix no. 49)

Context:

Yul teased his Mommy's question about how to greet her in Korean.

Mommy: How do you say thank you in Appa mal (Daddy's language?)

*Yul: Thank you, **Appa mal** (Daddy's language)*

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul constantly switches from English to Korean with the phrase "Appa mal" at the end of the sentence. In this case, Yul teased his Mommy's question by repeating what his Mommy had said.

Datum 47 (see appendix no. 78)

Context:

The conversation happened when Mommy and Yul played together.

Daddy: Yul igeo paba! (Yul look at this!)

Mommy: You got all these on there. Uh oh are they falling off?

*Yul: **bbalsa!** (lunch!) Yul doing shooting the dinosaurs.*

Mommy: You are doing shooting the dinosaurs? Oh NOO

Yul: Because they are biting the goganotosaurus. Yeah got one! What is the bigger dinosaur?

Mommy: Argentinosaurus maybe? I need to check that

The datum written in bold is an intra-sentential code-switching that Yul said because he mixed two languages in one sentence. Yul constantly switches from Korean to English with the phrase “*bbalsa*” at the beginning of the sentence. In this case, Yul told his mom that he was hungry for lunch, but made a joke by playing with his dinosaur toy.

3. Inter-sentential Switching

The researcher cannot find any example of Yul using inter-sentential switching when he talked with his parent. It is because he cannot still speak in complete one sentence in both languages in a speech. The researcher assumed that switchers who employ this technique frequently could be led to a native speaker of English or Korean. It indicates that they have reached an advanced level of fluency in English or Korean. They may be used to speaking English or Korean in daily life.

c) The Pattern of Code-Switching Used in Communication Between Parents and Kids in a Korean-English Family

The code-switching pattern can differ for each person based on their knowledge of both languages and what they like to do. In this case, the researcher looked at the pattern of code-switching based on the social background (the cultural factor that may influence the use of multiple

languages in the family's daily lives) and the frequency of code-switching by observing how each family member uses code-switching in their communication. This includes identifying the specific languages or dialects being switched between, observing the types of code-switching used in their utterances, and the reasons for code-switching (e.g., to express a certain emotion or convey a particular meaning).

The first is about the social background of the family. The researcher used the "MKH" channel on YouTube as the media object of this research. The channel was about a video log of conversations between parents and children in a Korean-English family. The family background was a mixed marriage which is from Korea and Australia. Nichole and Hugh are Korean and Australian parents with a social background in the two languages, Korean and English. Hugh is from Korea, and Nichole is from Australia. Despite their different social backgrounds, Hugh and Nichole are fluent in Korean and English.

Furthermore, they have two children, Yul, and Jisoo. Yul is four years old now. Meanwhile, Jisoo is still a baby, for four months. Hugh's family lives in Korea, where the environment is monolingual. However, the Hugh family is different. They have established a bilingual environment in their family. Hugh and Nichole taught their children from a young age to speak English and Korean. The purpose of English is to serve as a communication bridge to Nichole's Australian family. As for Korea, it is to communicate with Hugh's family, friends, and other relatives in Korea. Because they live in Korea, where

Korean can be easier obtained, their children learn Korean from their environment, such as at school and at daycare, which absolutely teaches and speaks in Korean. Therefore, at home, Hugh and Nichole focus on teaching English to their children. Parents hope that this can be useful in their children's lives in the future.

The high level of competition in Korea is another reason parents encourage their children to grow up in a bilingual environment. The cultural factor that may influence the use of multiple languages in the family's daily lives is the Korean belief that improving one's English skills is the best way to optimize human capital in a globalized world (Seo, 2021). This is supported by Park (2009) in Seo (2021), who says that because of the importance of English in today's globalized world, many Korean parents are devoting their children to being a master of English. As a result, parents in South Korea are obsessed with making their houses more comfortable to facilitate English language education for their children. In other words, this way is also cheaper than sending them to a private English school. Hugh and Nichole can focus on teaching him English at home in their way, and they can keep track of how well he is learning the language.

The next is the frequency of code-switching that occurred while communicating between parents and children in a Korean-English family. The term "frequency of code-switching" refers to the number of times an individual or group shifts from one language or dialect to another in a single conversation. It can be different based on the people involved and the situation. There are

those who switch codes frequently, while there are others who do it less frequently. In this case, the code-switching used by parents and children in a Korean-English family totaled 86 times, which parents 52 times and children 34 times of code-switching. Parents used code-switching more than children in their utterances, and parents used code-switching much more frequently than children while speaking. From here, we can see that the frequency of code-switching between parents and children differs.

Hugh and Nichole use "one person-one language" (OPOL) in their bilingual environment. Barker (2004) explained that parents of different languages raise children. It means their children will hear both parents' native languages from birth. Hugh and Nichole taught their children to speak more than one language as an earlier bilingualism because they started teaching their children when they were toddlers. Since babies, the parents utilized two languages and switched between Korean and English to communicate with their children. They set up language rules for children, such as speaking Korean to Daddy and English to Mommy. This makes each family member use a different pattern of code-switching in their communication.

Datum 48 (see appendix no. 13-17)

Context:

The conversation happened when Mommy and Yul talked about a random topic.

Yul: Mom, more animals

Mommy: Can you be a dog? A puppy dog? what's puppy dog?

Yul: Myung myungie (puppy dog) bingle bingle (round and round)

Mommy: Oh, the puppy dog went round and round? Oh, bingle bingle (round and round)? Wow, should we put some pants on you so when you go to daycare? When you go to orinijib (daycare). Do you speak Eomma mal or Appa mal? (Mom's language or Dad's language?) → see appendix no.13

Yul: Alright, Appa mal (Dad's language) → see in appendix no. 14

Mommy: Does everybody speak Appa mal (Dad's language)? And your teachers speak Appa mal (Dad's language) to you as well? And your friends? What about when noona and Hyung (sister and brother) visit? Appa mal (Dad's language)? → see appendix no. 15

Yul: Yeah

Mommy: All Appa mal (Dad's language)? So, who do you speak English with? Eomma mal (mom's language) just with Mommy? → see appendix no 16

Yul: Eomma mal, Eomma (Mom's language with mom)

Mommy: Sometimes, with imo (aunt), you can speak English, can't you? Sarah imo (aunt Sarah) Does Sarah imo (aunt Sarah) speak English to you? → see appendix no. 17

Yul: Eum. (yes) (Eating something in his mouth)

We can look at the pattern of code-switching parents use in the above conversation. In the above conversation, Mommy talked to Yul and used “English – Korean – English” in their speech. This is because of the OPOL rule, which concerns language between parents and children. Mommy has to use English while speaking to Yul. However, Mommy did not fully talk in English but mixed in some Korean to make Yul understand what she meant and increase Yul's vocabulary.

Datum 49 (see appendix no. 30-36)

Context:

The conversation happened when Daddy and Yul talked about a random topic.

Daddy: Yul neomu gwiyeowo? (Yul is very cute?)

Yul: Eum (Yes)

Daddy: appa-neun? (What about Daddy?)

Yul: appa... **well..** meosjyeo (Daddy is cool) → see **appendix no. 30**
 Daddy: meosjyeo? Gomawo.. eomma-neun? (Cool? Thank you... what about Mommy?)
 Yul: meosjyeo.. **pretty!** (Cool and pretty) → see **appendix no. 31**
 Daddy: **Pretty!** Wah... Yul-ineun? (Pretty! Wah, what about Yul?) → see **appendix no. 32**
 Yul: manh-i gwiyeowo (very cute)
 Daddy: manh-I gwiyeowo? **Wah...** Yul jalhane. Yul norae bulleojuillae? (Yul is cute? Wow... Good job! Yul, can you sing a song for me?) → see **appendix no. 33**
 Daddy and Yul: Gom-se-mari-ga han ji-bae iss-eo (There are three bears in a house) a-pa-gom, eo-ma-gom, a-gi-gom (Daddy bear, Mommy bear, Baby bear)
 Daddy: hana, dul, ses, nes! Mun-eoya? Mun-eoga eomma mal mweoya? (One, two, three, four. Octopus? What is octopus in Mommy's language?)
 Yul: Octopus!
 Daddy: **Octopus!** Yul, ag-eoneun mwoya? (What about a crocodile in Mommy's language?) → see **appendix no. 34**
 Yul: ag-eoneun.. **Crocodile!** (Crocodile!... Crocodile!) → see **appendix no. 35**
 Daddy: Yul, bbaem mweoya? Bbaem-neun mweoya eomma mal? (Yul, what about a snake? Do you know how to say it in Mommy's language?)
 Yul: **Snake..** Igeo bingle bingle (snake round and round) → see **appendix no. 36**

We can look at the pattern of code-switching parents use in the above conversation. In the above conversation, Daddy talked to Yul and used “Korean – English – Korean” in their speech. This is because of the OPOL rule, which concerns language between parents and children. Daddy has to use Korean while speaking to Yul. However, Daddy did not fully talk in Korean but mixed some English in his utterances. This is to make Yul understand what he meant and increase Yul's vocabulary. Because mostly, Daddy switched from Korean to English to ask Yul about some vocabulary.

Based on the data above, the phenomenon of code-switching used by parents is included as intra-sentential switching. However, intra-sentential

happens when the utterances occur within the borders of clauses or phrases. Parents often suddenly change their vocabulary from English to Korean in the middle of the sentence. For example, parents always mentioned the words “Appa mal,” which means “Daddy’s language,” or “Eomma mal,” which means “Mommy’s language,” in the middle of their English or Korean utterances. This is done to test their children's Korean language skills or because it has become a habit. Those words as the keywords to make their children focus on what their parents asked. The reason parents use code-switching in their speech is to qualify the message. Parents usually qualify or clarify their message to their children when communicating, such as when parents try to introduce the topic of the conversation in English and then explain it in Korean. This happens when parents want to challenge their children’s vocabulary in Korean and English.

Therefore, the pattern of code-switching used by children is different from parents. This can be look in the conversation between Yul and his parents. If Yul talks to his Daddy, he uses Korean, and the pattern of code-switching will be the same as his dad’s, namely Korean – English - Korean. Similarly, if Yul talks to his mom, the code-switching pattern will be the same as his mom's, namely English – Korean - English. However, in this case, Yul sometimes uses code-switching in his speech. This is because Yul still needs to improve at speaking two languages. He is sometimes more dominant in one language. Sometimes Yul is more fluent in Korean than English because the practice of using Korean is more frequent and extensive than the practice of English or the

other way around; when he feels comfortable using English, he will use English than Korean, even though he speaks with his daddy which is using Korean. For example, look at the conversation above:

Datum 50 (see appendix no. 9-13)

Context:

The conversation below happened when Mommy asked Yul about the language that he would use when speaking with his Nana and Pop.

*Mommy: Yeah! But **ppalli ppalli** is pretty easy to say, isn't it? But.. but when we see Nana and Pop again. You will have to speak English to Nanna and Pop, won't you? → see appendix no. 9*

*Yul: No! **Appa mal!** (Dad's language) → see appendix no. 10*

*Mommy: But Nanna and Pop do not know **Appa mal** (Dad's language). Nanna and Pop cannot speak **Appa mal** (Dad's language). Mommy understands a lot of **Appa mal** (Dad's language), but Nanna and Pop won't. So, you'll have to speak English, won't you?*

*Yul: No, **Appa mal** (Daddy language)*

*Mommy: Oh well, that might be a little bit hard for Nanna and Pop. **Ah okay**, what is giraffe in **Appa mal** (Dad's language) in Korean? → see appendix no. 11*

*Yul: **Girin** (Giraffe)*

*Mommy: **Girin?! (Giraffe?!)** Oh good job! → see appendix no. 12*

We can look at the pattern of code-switching children use from the above conversation. The pattern of code-switching by children is the same as with Mommy, which is English – Korean – English." On the other hand, Yul's code-switching in the above conversation is included as intra-sentential switching. Yul always rejects his mother's offer by using the interjection "no" followed by the word "appa mal" which means Daddy's language. Therefore, Yul used code-switching in his speech as an interjection to express a certain emotion.

Based on the explanation above, the patterns of code-switching used by parents and children during communication differ. Aspects that describe these patterns could include the speaker's social background (which may influence the use of multiple languages in the family's daily life), the frequency of code-switching, the level of proficiency in each language, the types of code-switching used in their utterances, the reasons for code-switching, the social context of the conversation, the topic being discussed, and the linguistic features of each language.

For example, in the code-switching pattern between Nichole, Hugh, and their children, they typically use "English-Korean-English" or "Korean-English-Korean" in their speech. This is because Nichole and Hugh are mixed-race parents from Australia and Korea, and they have two native languages in the family. As parents, they employ the OPOL (one-parent-one-language) strategy to teach their children to be bilingual. This means that the children speak Korean with their father and English with their mother. However, the children might follow their parents' pattern, although not fluently. Sometimes they use the pattern "Korean-English-Korean" when talking to their father and "English-Korean-English" when talking to their mother.

Therefore, this pattern is included in the types of code-switching as intra-sentential switching, because the children always switch at the borders of clauses or sentences. Additionally, the parents in this study have implemented the OPOL (one-parent-one-language) strategy, a method of bilingualism. This strategy ensures that each parent consistently uses only one language when

communicating with their children. As a result, the parents have achieved a state of balanced bilingualism, where they are proficient in both languages and can utilize them equally in their daily lives. This finding supports Poplack's (1988) statement in Bentahilla and Davies (1995) that balanced bilinguals with high ability in both languages use more intra-sentential switching, while those less proficient use more inter-sentential or tag-switching, as the children do.

B. Discussion

All bilingual parents have a different way to raise their children speak more than one language. It can be seen from the cultural factors, the language spoken, and the strategies used to promote bilingualism. In this study, the family used is Gwon's family which is from Korea and Australia. Both Nichole and Hugh have difference cultural factors that influence the use of multiple languages in their daily life. In Australia, English is the dominant language, and there is generally less emphasis on the importance of learning a second language. This can result in less motivation for parents to raise their children bilingually. In contrast, in Korea, there is a strong emphasis on English language education, and many parents prioritize bilingualism for their children (Lee & Ahn, 2017; Kostanski & De Courcy, 2018). It is because of Korean believes that improving one's English skills is the best way to optimize human capital in a globalized world (Seo, 2021). As a result, parents in South Korea are being observed to be making their houses more kid-friendly in order to facilitate English language education for their children.

The languages spoken by parents and children also differ between Korea and Australia. In Korea, parents may use a mix of English and Korean with their children, using code-switching. Whereas in Australia, English is the primary language spoken at home, and other languages may be spoken as a second language or dialect (Kim, 2018; Simpson, 2017). This can impact the opportunities for children to practice their second language outside of formal language instruction. Finally, strategies used to promote bilingualism can also differ between the two countries. In Australia, the strategy of "community language learning" is often used, where children attend language classes or cultural schools to learn their heritage language. In Korea, the OPOL strategy (one-parent-one-language) is commonly used, where one parent speaks one language exclusively and the other speaks another language exclusively. However, in this study, Nichole and Hugh are Korean and Australian parents who have settled in Korea. They consistently use two languages, Korean and English, when communicating with their children, employing the One-Parent-One-Language (OPOL) strategy commonly practiced by Koreans. For example, during conversations, Yul uses English with his mother, while uses Korean with his father. Due to this language strategy, both parents may switch between languages simultaneously when speaking to their children, a phenomenon known as code-switching.

The researcher found that parents might use code-switching in their utterances is to improve their children's vocabularies, because they are learning both languages at the same time. Children being accustomed to be bilingual

environment when they often interact with their parents in a mix of two languages, in this case, Korean and English. Therefore, based on the data collected by the researcher from the three vlogs on the MKH YouTube channel, with the titles "Korean and English Bilingual Three-Year-Old/Intercultural Family," "Korean Update! Korean with Daddy/Raising a Bilingual Child in Seoul, South Korea," and "How a Four-Year-Old Switches Between Korean and English! Intercultural Family in Seoul.", there were 86 pieces of data of utterances used code-switching: 52 utterances by parents and 34 by children. From those data, the researcher classified the data with the several types of code-switching,

The researcher found the types of code-switching produced by parents' tag-switching, intra-sentential switching, and inter-sentential switching. Therefore, the researcher found there are 52 times out of 86 times; parents produced code-switching in their speech. Based on the data, the most common type parents use is intra-sentential switching 26 times. In the second place, tag-switching occurred 19 times. Furthermore, the fewest is inter-sentential switching with 7 times.

The researcher discovered intra-sentential switching, a type of code-switching that occurs within a sentence. This was based on the hypothesis that code-switching can occur within a sentence. It indicates that the switching occurred primarily in the words or phrases in the center of the sentence. The researcher thought that people who can switch within a sentence are fluent and may understand both languages they use well because it is easier to make or

understand. In this case, the parents are bilingual in both English and Korean. This is called "balanced bilingualism," meaning they can use both languages well enough to produce language in various places and situations in their daily lives (Baker, 2011). This study's language focus is the nuclear family, comprising a father, mother, and children. The study's language setting is leisure and hobbies. Because of this, when parents communicate with their children, they typically switch languages within the same sentence. This is done to educate their children to be bilingual and familiarize them with both languages. A common way for parents to teach their children new words is by introducing vocabulary into their everyday speaking. They do this by playing word quizzes in both Korean and English with their kids when they are just talking with them. Parents always use "*Appa mal*," which means "Daddy's language," and "*Eomma mal*," which means "Mommy's language," as keywords when they want to teach their kids new words. Parents say those words daily, making children understand what they tell them.

Meanwhile, the types of code-switching produced by children are only 2 out of 3, including tag-switching and intra-sentential switching. Therefore, the researcher found that 34 times from the total data 86, children used code-switching while communicating with their parents. Then based on the data, the most common type children use is tag-switching 19 times, and the second place is intra-sentential switching 16 times. The researcher cannot find any example of children using inter-sentential switching while communicating with their parents. He cannot still speak in complete one sentence using both languages.

Therefore, the researcher assumed that people who use inter-sentential switching could be a native speaker. In this case, it is like the parents have done because they have reached an advanced level of fluency in the languages.

The researcher discovered tag-switching is possible for anyone to use freely, either at the beginning, the middle, or the end of a sentence, even if they are unaware of the meanings of the tags they employ. Therefore, tag-switching is used to emblem the sentence or to emphasize the utilization of punctuation such as tags, exclamations, interjections, and others. On the other hand, the tag-switching children often used such as “*Yes*,” “*Ah!*,” “*Nae!*,” and “*Wah*” which are included as interjections to express an expression of excitement. Children use tag-switching to respond to their parents and make the conversation more interesting.

Overall, based on the three MKH YouTube channel videos, there is a pattern of code-switching between parents and children when they talk. The pattern of code-switching used by parents and children while communicating differs, depending on the speaker's social background, level of proficiency in each language, and frequency. For example, parents may use "English – Korean – English" or "Korean – English – Korean" in their speech, while their children may follow their pattern. It is clear because parents and children use different types of code-switching. Here, children use their parents as a model for talking because they imitate what their parents say. Parents could use code-switching to get their children's attention, emphasize an issue, or discipline them in a way that would help their language development. (Goodz, 1989). Therefore, parents

use code-switching more often than their children 52 times and children only 34 times. Then children often use tag-switching 19 times, while parents mostly use intra-sentential switching 26 times.

Therefore, in this particular case, the family has implemented the OPOL strategy, also known as "one-parent-one-language." This means that each parent consistently uses only one language when communicating with their children. The parents in this study have achieved a balance between the two languages, as they are proficient in both and can effectively utilize them in their daily lives. This finding aligns with Poplack's (1988) assertion, as cited in Bentahilla & Davies (1995), that balanced bilingual individuals with a high level of proficiency in both languages tend to engage in more intra-sentential switching (code-switching within a single sentence), while those with lesser proficiency in one of the languages tend to use more inter-sentential or tag-switching (code-switching between sentences or utterances) in a manner like how children acquire bilingualism.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusion of the research and makes recommendations based on the data analysis and interpretation. The conclusion is reached after considering the research problems, while the recommendations are made for the benefit of future researchers.

A. Conclusion

Bilingual parenting that incorporates code-switching has been found to have a positive side on children's bilingual development. This particular concern relates to bilingual Korean-English parents who aim to raise their children to be bilingual. Through their daily interactions, these parents may utilize both Korean and English languages to create a language-rich environment for their children. When both languages are consistently used at home, children are more likely to acquire both languages simultaneously, facilitating their bilingualism. Therefore, this study fills a gap in previous research by examining the types and patterns of code-switching employed between parents and children in a Korean-English family during communication.

Parents start implementing a bilingual environment in their family using code-switching. This study has analyzed the code-switching used in a Korean-English family, which is feasible to be applied by parents who want to teach their children to be bilingual. The theory by Romaine (1995) and Bentahila and Davies (1995) is used to help the researcher analyze the use of code-switching

between parents and children while communicating. This study used a Korean-English family on the MKH YouTube channel and took 3 video logs of them uploaded from December 4th, 2020, to August 19th, 2022 which are December 4th 2020, January 2nd 2021, and August 19th 2022.

Based on the data and analysis, the researcher concluded that parents and children in a Korean-English family switch between the two languages when they talk. They might combine many of these languages throughout a conversation, and code-switching is the term to describe this occurrence. Furthermore, parents produced all types of code-switching, while children only produced two types. It should not be surprising that parents used code-switching more than children. Because children imitate what their parents say, parents are used as a model for how to talk to their kids. This finding backs up what was found before.

In this study, parents switch between Korean and English more than children do when they talk. Furthermore, 86 data about code-switching were found, with parents 52 times and children 34 times. It can be seen from the most common code-switching that they used. Parents did most of their switching within a sentence or intra-sentential switching 26 times, then tag-switching 19 times, and inter-sentential switching only 7 times. Meanwhile, children only used 2 types of code-switching. Tag-switching became the most common type produced by children at 19 times, and the next is intra-sentential switching at 16 times.

The analysis of three MKH YouTube channel videos reveals a distinct pattern of code-switching between parents and children during their conversations. This pattern is influenced by various factors such as the social background of the speakers, their level of proficiency in each language, and the frequency of language use. Parents may employ code-switching patterns like "English – Korean – English" or "Korean – English – Korean" in their speech, and their children may follow the same pattern. However, it is important to note that this family has implemented the OPOL strategy of "one-parent-one-language," indicating that the parents have achieved a balance between the two languages and can proficiently use both in their daily lives. This finding aligns with the assertion made by Poplack (1988) that balanced bilingual individuals with high proficiency in both languages tend to engage in more intra-sentential switching (code-switching within a single sentence), while those with lower proficiency may exhibit more inter-sentential or tag-switching (code-switching between sentences or utterances), similar to children acquiring bilingualism.

B. Suggestion

This study is dedicated to the readers and can also serve as a reference for parents who want to teach their children to be bilingual, as well as for future researchers interested in examining how parents switch between languages in a bilingual family. The next researcher can explore other research areas, such as code-mixing, which would enhance the analysis and make it more fascinating. This is because code-switching and code-mixing are two related but distinct linguistic phenomena. Code-switching refers to the practice of

switching between two or more languages or language varieties within a single conversation or exchange, while code-mixing refers to the practice of mixing elements of two or more languages or language varieties within a single utterance, sentence, or discourse. Therefore, further research is necessary to investigate how bilingual parents raise their children to be bilingual using code-mixing.

Additionally, while this study utilized the vlogs of a Korean-English family on YouTube as the media object, future research could expand its scope by incorporating a wider variety of sources. For instance, other media objects such as podcasts or movies featuring another multilingual family could be used.

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CURRICULUM VITAE



Ilma Nuril Fadlila was born in Tegal on May 24th, 2000. The author was born from the couple Miftahul Huda and Sri Retno Setiowati. She is the first child of two siblings, namely Kaina Lu'lu'il Maknun. SMAS QUEEN AL-FALAH MOJO was her last education before entering the university. During school, she participated in several activities, such as Student Council (OSIS). She graduated from the school, and in 2019 she continued her education in the English Literature Department of UIN Maulana Malik Ibrahim Malang and graduated in 2023. During her study at the university, she became the supervisor in Mahad Sunan Ampel Al-Aly UIN Malang in 2020-2022. She also activated in some organizations such as Student Activity Unit (UKM) JDFI in 2021-2022, and many others. It was beneficial to her in acquiring new perspectives, new relationships, and teamwork experiences, as well as in terms of building the framework of her thinking and communication skills, particularly in terms of public speaking and assisting her in figuring out how to handle the problem.

APPENDIX

Types of Code-Switching Used Between Parents and Children in A Korean-English Family on the “MKH YouTube Channel”

TS: Tag-switching

IntraS: Intra-sentential switching

InterS: Inter-sentential switching

1. Title: Korean and English Bilingual Three-year-old/ Intercultural Family

Link: <https://www.youtube.com/watch?v=kSff6yav6rg&t=167s>

Uploaded on 4 Dec 2020

NO	UTTERANCE	CONTEXT	THE TYPES OF CODE-SWITCHING		
			TS	IntraS	InterS
1.	Yul: “ <i>Hana, dul, set, net, sip, o</i> (one, two, three, four eight, five) go!”	Children		V	
2.	Mommy: “ <i>Okei</i> (okay) mommy had to get her cardigan okay because it's a little bit cold.”	Parents	V		
3.	Mommy: Yul’s hot? Look at... <i>YA</i> (hei) be careful! Mommy was worried when you fell there.”	Parents	V		
4.	Yul: “ <i>oh!</i> mwoya?” (oh what?!)	Children	V		
5.	Mommy: “Big one hair <i>alasseo?</i> (Do you know big one hair?) Mommy needs to brush it big one here sticking up”	Parents	V		
6.	Mommy: “ <i>Ye?!</i> what about this one over here? What's this one?”	Parents	V		
7.	Mommy: “What's whale shark in <i>appa's mal</i> (daddy's language)?”	Parents		V	
8.	Yul: “Shark ray, <i>ppalli ppalli</i> (quickly quickly)!”	Children		V	
9.	Mommy: “Yeah! But, <i>ppalli ppalli</i> is pretty easy to say isn't it? But, but when we see nana and pop again. You will have to speak English to Nanna and Pop, won't you?”	Parents		V	
10.	Yul: “No! <i>appa mal!</i> ” (dad’s language)	Children		V	

NO	UTTERANCE	CONTEXT	THE TYPES OF CODE-SWITCHING		
			TS	IntraS	InterS
11.	Mommy: "Oh well that might be a little bit hard for Nanna and Pop. Ah okay, what's giraffe in <i>appa mal</i> (dad's language) in Korean?"	Parents		V	
12.	Mommy: " <i>Girin</i> ?! (Giraffe?!) oh good job!"	Parents			V
13.	Mommy: " <i>Oh, the puppy dog went round and round? Oh, bingle bingle (round and round)?</i> Wow should we put some pants on you so when you go to <i>daycare</i> ? When you go to <i>orinjib</i> (daycare). Do you speak <i>eomma mal</i> or <i>appa mal</i> ? (Mom's language or Dad's language?)"	Parents		V	
14.	Yul: "Alright, <i>Appa mal</i> " (dad's language)	Children		V	
15.	Mommy: "Does everybody speak <i>appa mal</i> (dad's language)? and your teachers speak <i>appa mal</i> (dad's language) to you as well? and your friends? what about when <i>noona</i> and <i>Hyung</i> (sister and brother) visit? <i>Appa mal</i> (dad's language)?"	Parents		V	
16.	Mommy: "All <i>appa mal</i> (dad's language)? So, who do you speak English with? <i>Eomma mal</i> (mom's language) just with mommy?"	Parents		V	
17.	Mommy: "Sometimes with <i>imo</i> (aunt) you can speak English can't you? aunt Sarah, Does Sarah <i>imo</i> (aunt Sarah) speak English to you?"	Parents		V	
18.	Yul: " <i>Oi oi ! Hoju!</i> " (Australia)	Children		V	
19.	Mommy: " <i>Hoju!</i> (Australia) What's the other name for <i>Hoju</i> (Australia)?"	Parents		V	
20.	Yul: "Caterpillar and <i>Nabi</i> " (butterfly)	Children		V	
21.	Mommy: "Yes like a caterpillar and then it becomes a <i>nabi</i> butterfly."	Parents		V	
22.	Mommy: " <i>Yul hana bollae?</i> (Yul want to see?) okay, we'll have a look. Where do you want to eat lunch Yul? And what do you want for lunch?"	Parents			V
23.	Mommy: " <i>bbang</i> (bread)? You are watching a show about <i>bbang</i> (bread) and you want to eat <i>bbang</i> (bread)? What's <i>bbang</i> (bread) in <i>eomma mal</i> (mom's language)?"	Parents		V	

24.	Mommy: “ <i>Yul-ah</i> , there's lots of colors there isn't there? lots of colors. <i>Oh</i> , can you tell mommy.”	Parents	V		
25.	Yul: “ <i>Haraboji</i> (grandfather) ABC, he snoring”	Children		V	
26.	Mommy: “It could be <i>appa</i> (dad) or it could be <i>haraboji</i> (grandfather). The grandfather, no, it's not Alice <i>Noona</i> (Sister Alice)”	Parents		V	
27.	Mommy: “ <i>Wah!</i> There is a hole there? <i>Oh</i> , I don't know if there's more holes in the trees. Finished?”	Parents	V		

2. Title: Korean Update! Korean with Daddy / Raising a Bilingual Child in Seoul, South Korea

Link: https://www.youtube.com/watch?v=FBMb-Zka_LM&t=38s

Uploaded on 2 January 2021

NO	UTTERANCE	CONTEXT	THE TYPES OF CODE-SWITCHING		
			TS	IntraS	InterS
28.	Yul: “ <i>Nae</i> , eommaya” (Yes mommy)	Children	V		
29.	Daddy: “geuge eommaya? <i>Wah!</i> , <i>eomma ippeuni</i> . <i>Yul-ineun?</i> ” (Is that mommy? Wah, mommy is pretty! What about you Yul?)	Parents	V		
30.	Yul: “appa... <i>well...</i> meosjyeo” (Daddy is cool)	Children	V		
31.	Yul: “ <i>meosjyeo..</i> pretty!” (Cool and pretty)	Children		V	
32.	Daddy: “ <i>Pretty! Wah... Yul-ineun?</i> ” (Pretty! Wah what about Yul?)	Parents	V		
33.	Daddy: “ <i>manh-I gwiyeowo? Wah... Yul jalhane. Yul norae bulleojullae?</i> ” (Yul is cute? Wow... Good job!. Yul, can you sing a song for me?)	Parents	V		
34.	Daddy: “ <i>Octopus! Yul, ag-eoneun mwoya?</i> ” (What about crocodile in mommy’s language?)	Parents			V
35.	Yul: “ <i>ag-eoneun.. Crocodile!</i> ” (crocodile!)	Children		V	
36.	Yul: “ <i>Snake Igeo bingle bingle</i> ” (snake round and round)	Children		V	
37.	Daddy: “ <i>gomawo, Yul neomu gwiyeowo!</i> (thank you. You are very cute!) <i>mommy is pretty! Mwo mandeuro?</i> (what are you making?)”	Parents			V

NO	UTTERANCE	CONTEXT	THE TYPES OF CODE-SWITCHING		
			TS	IntraS	InterS
38.	Daddy: “ Hello Carbot joha? Appa Hello-Carbot-ieo? ” (Do you like Hello Carbot? Is daddy Hello Carbot?)	Parents		V	
39.	Yul: “ Ani-ani (no-no). Yul-iga Hello Carbot-ieun-dae! ” (Yul is Hello Carbot)	Children		V	
40.	Daddy: “ Auch! Ah wae, Yul appa meog-eossda? Ah! ” (Why Yul eat daddy?)	Parents	V		
41.	Yul: “ Eum! Hello Carbot joha! (Yes. I like Hello Carbot). Ppalgansaeng! (red!) Red colour! ”	Children		V	
42.	Daddy: “ Red colour! Oh! Red anindae? ” (That’s not red)	Parents		V	
43.	Daddy: “ brown colour-jji! Wah! Yul-I ttogtoghanae (Yul is smart!). gaugeon red colour-jji? Appa mal mweoya? ” (That’s red color? What is daddy’s language?)	Parents		V	
44.	Yul: “ ppalgansaeng! (red). Brown-neun appa mal mweoya? ” (brown. What is it in daddy’s language?)	Children		V	
45.	Yul: “ Well... appa (So daddy!) appa meosjyeo! ” (daddy is cool!)	Children	V		
46.	Daddy: “ Wah! That’s right!”	Parents	V		
47.	Mommy: “Can you show appa (daddy), how you do insa (greeting)?”	Parents		V	
48.	Mommy: “How do you say thank you in appa mal (daddy’s language)?”	Parents		V	
49.	Yul: “thank you appa mal ” (daddy’s language)	Children		V	
50.	Daddy: “ thank you appa mal, mwolagohae ” (how do you say thank you in Korean?)	Parents		V	
51.	Daddy: “Spiderman- iya? I love You! ”	Parents			V

3. Title: How A Four-Year-Old Switches Between Korean and English! Intercultural Family in Seoul

Link: <https://www.youtube.com/watch?v=6bDAgxpeEKE&t=342s>

Uploaded on 19 August 2022

NO	UTTERANCE	CONTEXT	THE TYPES OF CODE-SWITCHING		
			TS	IntraS	InterS
52.	Mommy: “Korean with <i>appa</i> (daddy), English with mommy. That’s what we are going to show people okay?”	Parents		V	
53.	Yul: “ <i>Alasseo</i> (yes), Mommy is on the English team. And Yul is on the Korean team.”	Children	V		
54.	Mommy: “That’s right! In the middle of mommy and <i>appa</i> (daddy)!”	Parents		V	
55.	Mommy: “ <i>Oopseu</i> I don’t have a picture to work from. What dinosaur should mommy do?”	Parents	V		
56.	Yul: “Whatever mommy wants! <i>Nah</i> carnotaurus!”	Children	V		
57.	Daddy: “ <i>Excellent!</i> Ojing-coya ige” (it’s a squid)	Parents			V
58.	Yul: “ <i>Ah</i> Jjinja ssibda!” (Ah Really easy)	Children	V		
59.	Daddy: “ <i>So</i> , yul-a giganotosauluseu tilanosauluseu gatji anh-a?” (Hey, Yul, doesn’t Giganotosaurus look like a Tyrannosaurus?)	Parents	V		
60.	Mommy: “You can show <i>appa</i> (daddy), giganotosaurus.”	Parents		V	
61.	Yul: “ <i>Ani</i> (<i>no</i>)... probably not. Yul drawing lots of pictures.”	Children	V		
62.	Mommy: “ <i>Okei</i> (okay) we’re doing lots of pictures today. do you like drawing?”	Parents	V		
63.	Mommy: “What about <i>appa</i> (daddy), does <i>appa</i> (daddy) speak English?”	Parents		V	
64.	Mommy: “then, does <i>appa</i> (daddy) speak English really well?”	Parents		V	
65.	Mommy: “How many in <i>appa mal</i> (daddy’s language)?”	Parents		V	
66.	Daddy: “ <i>Great!</i> Jalhaesseo Yul-a!” (Good Job Yul!)	Parents			V
67.	Yul: “and what type mommy? <i>Euhm</i> mommy want pink?”	Children	V		
68.	Daddy: “appaneun <i>blue and red</i> joha!” (Daddy like blue and red)	Parents		V	

NO	UTTERANCE	CONTEXT	THE TYPES OF CODE-SWITCHING		
			TS	IntraS	InterS
69.	Yul: “ AHH! Taegukki” (Korean national flag)	Children	V		
70.	Mommy: “ Nah , he is drawing the Korean flag”	Parents	V		
71.	Yul: “ Igeo (that’s) Australia!”	Children	V		
72.	Mommy: “ <i>Oh</i> but how do you say Australia in appa mal (daddy language) in Korean?”	Parents		V	
73.	Mommy: “So, you say she is from Hoju! ” (Australia)	Parents		V	
74.	Yul: “ Assaaa (yes) Yul know that one!”	Children	V		
75.	Yul: “ Oi oi oi! That sounds like one we eat! Oi! Nom nom nom! ”	Children	V		
76.	Mommy: “ Oi oi oi! Do you know that one? Australians do that one”	Parents	V		
77.	Yul: “ Uhhh... naneun eomma timgwa appa tim-i igyeoss-eumyeon johgessda.” (I want mommy's team and daddy's team to win.)	Children	V		
78.	Yul: “ bbalsa! (lunch!) Yul doing shooting the dinosaurs”	Children		V	
79.	Yul: “ wait, mmm.. baro gonglyong-eul geulyeojuseyo. (Oh!, please draw a dinosaur right now)	Children	V		
80.	Daddy: manh-I gwiyeowo? Wah.. Yul jalhane. Yul noraе bulleojullae? (Yul is cute? Wow.. Good job!. Yul, can you sing a song for me?)	Parents	V		
81.	Yul: (singing together) Ohkay (okay), Gom-se-mari-ga han ji-bae iss-eo (There are three bears in a house) a-pa-gom, eo-ma-gom, a-gi-gom (Daddy bear, Mommy bear, Baby bear)	Children	V		
82.	Yul: Yes , nado saranghae mommy! (Yes, I love you too, mommy!)	Children	V		
83.	Mommy: <i>You're not ready. alasseo.. (okay) we will go when you're ready.</i>	Parents	V		
84.	Mommy: “Yes, you have an orca. Is this your favourite toy at the moment? NAH , what are they doing?”	Parents	V		
85.	Yul: Nae (yes), hope Mommy is good.	Children	V		
86.	Yul: Geundae (but) Mommy, Yul can teach mommy?	Children	V		