

In-group and out-group

- (1) Social/cultural concept of **in-group** (*uti* 内) and **out-group** (*soto* 外)
- Extremely context-dependent:
Depends on the **relevant** situation and participant relationships for a given utterance
 - If you are talking with (or about) A and B, and one of them is more closely connected with you than the other, your conversation has an in-group/out-group structure
- (2) Some linguistic questions that the in-group/out-group distinction is relevant for
- (a) Whether an action involves “giving” or “receiving” and which verb to use — *more later*
- (b) Honorific use
- Not appropriate to treat an in-group member as *socially superior*
→ Implications? Can you use honorific language to talk about your boss?

- (3) Brief illustration of honorific use: Kinship terms *o-*, *-san* are honorific markers

| <i>Set #1</i> | <i>Set #2</i> | <i>gloss</i> |
|--|---------------|--------------|
| (a) titi | o-too-san | ‘father’ |
| (b) haha | o-kaa-san | ‘mother’ |
| (etc. — see data set “Kinship terms and honorifics”) | | |

- Set #1: no honorifics
Set #2: honorifics
- Which set do you use to...
 - talk about someone else’s relative (‘your mother’)
 - talk to someone else about your relative (‘my father’)
 - address your own relative (‘good morning, Mom’)

How do your answers here relate to in-group/out-group?

- When is your own mother out-group?