**COMPRU IN CORSU**

[**Link**](http://compruincorsu.com/co) **to website**

[**Facebook page**](https://www.facebook.com/pages/Compru-In-Corsu/401585289999098)

[**Twitter**](https://twitter.com/compruincorsu)

**DIGLOSSIA**

**French Corsican**

language patois/dialect

written oral

high low

public private

head heart

"them" "us"

school home

formal informal

official non official

standardized no standards

imposed voluntary

Diglossia shows the passage from *indexicalization* to *iconization*

* Ideologies
  + Language as:
    - code
    - practice
    - emblem/symbol
    - Linked in \_\_\_\_\_\_\_\_\_\_\_ways to individual and collective identity
      * iconic (essential/natural) vs.
      * social/political/contingent

**Types of Resistance to language domination**

1. SEPARATION

* Does NOT try to raise the power of the minority language in the dominant market.
* Goal: preserve the value of the minority language in an alternative market
* Emphasizes the difference between the value of the dominant and minority languages

2. REVERSAL

* Challenges French : Corsican language hierarchy
* Intended to counteract *diglossia*
* Officialization
* Corsican in high-status domains
  + The public sphere

3. RADICAL

Challenges

* BOTH
  + the place of the minority language in a linguistic hierarchy
* AND
  + underlying ideological premises

**COMMODIFICATION and language**

* Bourdieu: the stratified linguistic market
  + "Enclaving" (Appadurai) of minority languages--protection from commodification
  + Language planning and the creation of regulated markets for minority language competence
  + "skilling" of language (Heller, Cameron, Duchêne), for example in call centers
    - linguistic and metapragmatic regimentation and hierarchization
    - typically, language skills both required and undervalued economically
* "Commodity canditature" (Appadurai)
  + objectification; detachability; countability (Urla); decontextualization (preparation for mobility in act of exchange)
  + use or exchange value
  + "diversion" from "enclaving" as a sign of "creativity or crisis"
* Minority languages
  + objects of exchange in and of themselves
  + "added value" to other objects of exchange
    - "authentication"
    - "distinction" "fetishized" (Marx):
    - symbolic/visual/formal taking precedence over use/content/communicative value
    - economy of late modernity, which is characterised on the one hand by saturation of markets and on the other by a high degree of reflexivity and mediation in relation to consumption (Heller)
    - scarcity
    - may become a "luxury register" of consumption (Appadurai)
* "Co-creation" of value
  + processes by which both consumers and producers collaborate, or otherwise participate, in creating value (e.g. Prahalad and Ramaswamy, 2004). Within this perspective, consumers are assumed to create value-in-use and co-create value with organizations, thus realizing their potential to utilize consumption to demonstrate knowledge, distinction, and expertise (e.g. Alba and Hutchinson, 1987); construct, represent, and maintain their identity (e.g. Denegri-Knott and Molesworth, 2010; Fırat et al., 1995); and form social networks (e.g. Holt, 1995). (Pongsakornrungsilp and Schroeder 2011: 304.)
* Consumption as a "lifestyle" and identity
  + as a "choosing" individual
  + mediation of relations between individual and collective through market processes (Slater and Tonkiss).
* Articulation between "Pride" (traditional values attached to language) and "Profit" (commodifiction)--Heller and Duchêne

Questions for Compru in Corsu:

1. In what way (using what framework or frameworks) is Corsican being commodified on this site?
2. Can we see the site as engaging in "resistance"? If so, what kind?
3. What language ideological frameworks are produced, modified or challenged by the site and the forms of consumption it promotes?
4. What new indexicalities might be created by the use of this site?
5. How does this site figure/propose social interactions and "community" relative to the use of Corsican?
6. *Compru in Corsu* was launched simultaneously on a web page, Facebook and Twitter. What differentiated affordances (pragmatic, semiotic etc.) do these platforms offer? How do they work together? Compru in Corsu also enters a field of consumer platforms already known to many potential users (Yelp, Trip Advisor etc). How might this media intertextuality shape the way that users (users and people listed) view and use the site?
7. If you were designing an ethnographic project around this site that, what would some of your research goals and strategies be? What can we not know without ethnography?

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