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Collaborative Online Learning: Issues, Interactions and Building Educational Communities

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Abstract

This paper examines the impact of digital environments on the collaborative learning experiences of language science students at the Université Frères Mentouri Constantine 1, specifically through the use of Messenger and Facebook. Analyzing a corpus of 100 conversations from the 2023-2024 academic year, the study highlights how digital tools facilitate structured exchanges, enhance engagement, and foster co-construction of knowledge. The findings suggest that online interactions, supported by conversational norms and multimodality (including both synchronous and asynchronous exchanges), promote an effective learning dynamic. The study concludes that these practices contribute to the emergence of autonomous educational communities, ultimately transforming traditional teaching methods.

Keywords: Collaborative Learning, Virtual Communities, Online Interaction, Digital Platforms, Conversational Analysis.

1. Introduction

The rise of computer-mediated communication (CMC) has transformed the modalities of interaction within learning contexts by integrating practices that combine oral and written characteristics (J. Anis, 1999). Today, asynchronous (e-mail, blogs) and synchronous (chat, instant messaging) exchanges have become essential, necessitating adaptation to digital environments (J. Anis, 1998; D. Crystal, 2001). Recognizing the ongoing need to build on early research in the field of computer-mediated communication, which increasingly focuses on interactions arising from the human-machine-human triad and topical textual genres, we are interested in the didactic uses of conversational and discursive norms mobilized by learners. From this perspective, our study centers on interactive writing in educational settings,

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analyzing how learners appropriate these digital tools, particularly through the use of Messenger and Facebook as platforms for expression and collaborative exchange. To conduct our study, we have chosen to focus on a dimension that is often overlooked: the dynamic relationship between teaching practices and the evolution of online learning tools. It is essential to emphasize that teaching and training in virtual environments rely on digital communication tools designed for an increasingly diverse population of learners, both linguistically and culturally. So, what do we mean by didactic practices in a virtual environment? It primarily refers to the strategies implemented to organize content production, structure pedagogical interactions, and manage collaborative online learning methods. This is the approach we propose to explore in this article, focusing on the dynamics of exchange and learning between Master's and PhD students in language sciences at the Université Frères Mentouri Constantine 1, using digital platforms such as Messenger and Facebook. Analyzing these interactions will provide a better understanding of how these digital spaces influence academic careers and contribute to the co-construction of knowledge outside the formal university setting. Our research is part of the study of the impact of digital devices on online teaching practices (H. Attifi, 2003). However, instead of addressing the cultural aspect, we will focus on the variants of written expression in a learning context. This interactive writing, shaped by dominant practices, depends on the social and collaborative dynamics specific to digital educational environments. In this context, we pose the following questions: Are there specific interactional and linguistic strategies used by learners in digital exchanges? If so, what are their pedagogical purposes? Our research has two objectives within a digital didactic context. Firstly, we aim to analyze how learners appropriate communicative rules to structure their written interactions on educational platforms by identifying collaborative strategies and recurring linguistic phenomena (J. Anis, 1999). Secondly, we seek to verify the emergence of an online learning community by studying the interactional strategies implemented and the impact of the selected technological tools on these dynamics.

2. Theoretical framework

In digital learning environments, interactions are built on multimodal tools that promote both written and oral communication tailored to the virtual context. These practices often align with an active teaching approach, where the learner plays a central role in constructing their own knowledge. The use of interactive platforms and collaborative spaces facilitates the development of new forms of learning, encouraging participant engagement and the emergence of innovative teaching strategies. It is noteworthy that these online teaching practices signal a significant evolution in distance learning methods. They contribute to creating a learning community centered around interaction, co-construction of knowledge, and adaptation to the specific needs of learners. Pascal Lardellier describes this phenomenon in terms of a "*digital revolution*" whose players are "*a generation of richly equipped mutant teenagers who chat, exchange views on forums, blog, download music, edit photos and play games online*" (2006:13)

2.1. What Impact Do These Digital Devices Have on Learners' Teaching

Practices?

Many scholars assert that the relationship between these devices and the didactic practices of young learners is highly relevant and warrants further study. Sylvie Octobre emphasizes this point:

> *The role played by children and young teenagers in cultural activities has become so important that it seems impossible to continue to ignore them in studies of practices and audiences, especially as generational phenomena and technological phenomena are intertwined in an acceleration of cultural and social change. (2010 :8)*

Glevarec Hervé notes that this development has fostered the emergence of a distance learning culture, in which digital technologies play a central role in teaching practices and interactions. This generational movement has given rise to a culture[1] that Glevarec Hervé describes as a "bedroom culture":

> *Children's bedrooms have become a key place from which they forge links, make contact with the outside world, project their ideals and build a new relationship with the world and with others, particularly through computers and the Internet. (2005 :20)*

In other words, interaction among learners no longer necessitates physical presence, as digital devices enable them to exchange and collaborate across distances in virtual environments conducive to learning. These environments create "*this unique space where adolescents can express their identity, exercise personal control, and remotely direct their relationship with family and friends*". (2005 : 21).

The conclusions drawn by Evelyne Bevort and Isabelle Bréda (2001) align with this perspective. They highlight the emergence of a digital educational culture that fosters interaction and openness to online exchanges. P. Lardellier (2006) describes these digital teaching practices as intensive, emphasizing the importance of ongoing communication in virtual learning environments.

Digital devices, thus, facilitate frequent interactions between learners through forums, collaborative platforms, and exchange spaces, where maintaining educational connections sometimes takes precedence over content itself. This dynamic relies on skills developed independently, outside traditional training frameworks. Michel Vuille articulates this shift:

> *Cultural capital now belongs to the individual, who becomes responsible for both its acquisition and its management. This is why we are now linking 'culture' and 'the construction of individual identity', and moving from the universal to the particular*"[7] insofar as "*the two institutions that traditionally transmitted knowledge (the family, the school) are being ousted from this digital jungle*" (Pascal Lardellier, 2006:193).

Moreover, this digital educational culture exhibits a certain homogeneity in online learning practices, as Evelyne Bevort and Isabelle Bréda point out in the results of their survey: "*young people overwhelmingly consider this new media to be useful (85%) and (88%) reject the idea that the Internet is a waste of time"*; in contrast to the digital divide that marks other age groups.

2.2. But What Do Online Learners Do?

Beyond perceptions that consider learners to be passive, there has been a growing debate about their active role in digital environments. Olivier Martin (2007) points out that new generations play a central role in these systems, adopting a variety of online teaching practices. In this regard, adults' use of the Internet is often limited to documentary and communication activities for professional purposes. However, these uses differ from those of learners, who engage in more creative and interactive practices, leaving digital traces through content production. This is evident in the creation of educational blogs, participation in collaborative forums, and the sharing of resources on learning platforms, illustrating a distinct dynamic in digital environments.

Furthermore, this trend in young people's digital habits is confirmed by statistics compiled by David Assouline (2008). These statistics show that 60% of 12- to 17-year-olds, particularly girls, prefer instant messaging and chat. School-related research accounts for 18.4% of online activities, followed by consulting social networks (15.2%) and exchanging emails (12.9%). However, the frequency of these activities varies with age: school-related searches decline by 61% between the ages of 12 and 18, from 31.9% to 12.3%, while the use of social networks increases from 4.3% to 19.8% within the same age bracket. In addition, other digital learning activities exist, such as independent searches for information on specific topics, the exchange of educational resources via forums, and the sharing of multimedia content (educational videos, software, interactive media) to facilitate knowledge acquisition and skill development.

Other studies (Olivier Martin, 2007) also suggest that young people are not merely Internet users but active participants, as they produce a variety of non-standard content. As Carole Daffini explains:

> *Through these different practices, teenagers are not just communicating, they are also creating content (user generated content) and contributing massively to Web 2.0, often described as the consecration of the cult of the amateur* (2010:26).

2.3. **Online Learner Production: The Current Situation**

- Forums are areas for exchange and collaboration in digital learning, enabling learners to share resources and debate without time constraints. In other words: "*A service enabling exchange and discussion on a given theme: each user can read the contributions of all the others at any time and make his or her own contribution in the form of articles*". (La Commission générale de terminologie et de néologie; cited by Júlia Steindlová, 2006:27). Structured by theme, they require a pedagogical moderator to supervise interactions and encourage collaborative learning.

- Chat, which emerged after the forum, is a key tool in e-learning systems, facilitating synchronous communication between learners. Guillaume Latzko-Toth (2010:142) defines it as a real-time discussion system where connected users exchange text in a virtual room. Unlike email, chat allows simultaneous engagement, similar to instant

messaging such as MSN. Cecil Metton (2004:68-69) points out that learners meet at specific times, thus strengthening their collaborative links. Furthermore, according to Latzko-Toth (2010:141), this tool encourages fluid and informal interaction, which is conducive to socialisation and group work in digital educational environments.

- Social networks in e-learning are not limited to interaction tools, but encompass user- centred platforms for managing and sharing personal and professional information (Cardon, 2010). In an educational context, they facilitate collaboration, knowledge exchange and informal learning between learners. Dominique Cardon describes these spaces as a "light-dark zone", where users reveal themselves to a restricted circle while controlling their visibility. These platforms encourage self-expression, pedagogical interaction and the expansion of learning networks. By integrating a range of services tailored to each age group, they are playing a key role in the evolution of digital teaching practices.
- According to Sylvie Octobre (2009), digital environments encourage the creation and sharing of educational and cultural content, such as drawings, poems, stories and audiovisual productions. These productions, which the author describes as "*amateur practices*" and which are hosted on blogs or collaborative platforms, demonstrate learners' mastery of digital tools and their appropriation of multimedia media. These spaces enable young people to showcase their interests and skills, exchange ideas with peers who share the same interests, and develop expression and digital communication skills, which are essential for online learning.

2.4. Virtual Communities :

Our hypothesis suggests that these "instant messaging" learning tools provide learners with an opportunity to leverage their relational skills to build and sustain a virtual community. According to Howard Rheingold, a virtual community emerges when "socio-cultural groupings arise from the network as a sufficient number of individuals share common values" (1995, cited by Grimbert, 2005:3). The concept of the virtual community first appeared in the 1990s and is attributed to Rheingold, who introduced it in his book *La Communauté Virtuelle* (1995). He describes it as encompassing "the attitude of members, the objectives, the communication channel and mode, the message format, reactions to problems, the intensity of interactions, the overcoming of limits, and the freedom of choice" (2005: 4-29). For him, members of these communities share a sense of mutual aid, generosity, and solidarity, offering each other moral support within a framework of reciprocity. Following Rheingold, numerous scholars have attempted to define the characteristics of these communities (Baym, 1998; Erickson, 1997; Kollock & Smith, 1996; DuVal Smith, 1999). They emphasize that virtual communities differ from face-to-face ones, as they rely on a distinct configuration of social connections. P. Dillenbourg, C.H. Poirier, and L. Carles (2003) argue that computer-mediated communication (CMC) can serve as an effective medium for community-building. In other words, these communicative tools can

be analyzed through the lens of a "speech community" (Gumperz, 1971), where the defining characteristic is not the uniformity of language practices but rather their use in a specific communicative context:

> *A set of interactional norms, evaluative behaviours and patterns of variation. In other words, in a given community, members are assumed to know the interactional norms and to know how to evaluate variations (acceptable or not) in relation to these norms (M. Marcoccia, 2006: 4).*

Referring to the constituent elements that make it possible to define a virtual community, we highlight those identified by P. Dillenbourg as follows:

> *Interdependence and participation; micro-culture: values, practices, codes, conversational rules, rules of behaviour, rituals; social organisation; spontaneous selection and organic growth; longevity; space* (2003:18-23)

From all these definitions we can realize that the major elements determining the emergence of any community are *participation, commitment and interdependence.* Their degree of existence within each community can be measured through the following elements: *the frequency, regularity, reciprocity and duration of interactions* (Dejean-Thircuir, 2008: 21).

Consequently, determining the profile of the language learners' learning community remains problematic. For this reason, we will refer to a combination of these two definitions (Dillenbourg, 2003; Rheingold, 1996) and possibly consider the new norms established collectively in the course of exchanges by the learning partners. What follows is an attempt to determine the extent to which an e-learning system can promote collaborative work, language acquisition and interactional dynamics. This community dimension is undoubtedly the result of a crucial factor: freedom of speech. In fact, it does not seem unreasonable to classify this factor as the basis of all contributions to these virtual platforms, as many authors have attested.

3. Methodology and Corpus

Before delving into our methodological approach, it is important to highlight that this study requires a rigorous framework, as it aims to investigate a phenomenon that is not directly observable but rather interpretable. The corpus for this research consists of synchronous exchanges on Messenger and Facebook between Master's and Doctoral students in Language Sciences at Frères Mentouri Constantine 1 University. Several key characteristics emerge from the analysis of this conversational medium, the most notable being the automatic archiving of collective conversations. This feature makes the corpus particularly suitable for conversational and discursive analysis (D. Maingueneau, 1991:22). In other words, the full recording of these conversations ensures that there will be no errors in reproduction during their use:

> This method has a major advantage over audio-visual recordings of face-to-face interactions: the conversations are recorded in their entirety, so there is no risk of the analyst making a mistake when using them (E. Berger, 2005:6).

As part of this study, we built our corpus based on Olivier Tredan's categorisation (2004), which takes into account parameters such as the author's profile (gender, age, social category,

computer skills), the nature of the channel and the iconographic and textual elements. For this purpose, we compiled a set of 100 conversations from Messenger and Facebook groups of learners aged between 20 and 35, observed over a two-year period (2023-2024), without participating in the exchanges. These interactions, characterised by an availability and immediacy comparable to face-to-face exchanges (J. Mar, 2000:163), were analysed using a methodology inspired by ethnomethodological conversational analysis and the linguistics of electronic discourse (H. de Luze, 1997; J-M. de Queiroz & M. Ziolkovski, 1994; Marcoccia, 2001a:182-183).

We adopted persistent, non-participatory observation (A. Hatifi, 2004), following the computer-mediated communication (CMC) approach developed by S. Herring (2004), H. Atifi & M. Marcoccia (2005). This approach, known as 'observation-scanning' (C. Goodwin & M. Goodwin, 1989; A. Hatifi, 2004), enabled us to select conversations with large audiences and rich themes, by randomly sampling messages over the duration of the study

4.Main Results and Interpretation

4.1. Community Self-Regulation

If we agree that this device is a space for interaction between the teacher and his learners as well as his visitors, whether they are known to the teacher or not, this particularity, as banal as it may seem, is proof that this device does indeed serve to establish a new sociability based on individualism. Indeed, some of the productions perfectly reveal the role played by the participants themselves in regulating socially reprehensible or incomprehensible exchanges, or in dealing with breaches of values that disrupt the smooth running of the group.

The conversation is regulated by the bloggers themselves, insofar as there are cases where a participant asks for his colleague's contribution to be reformulated or censored if it does not comply with acceptable behaviour in this virtual classroom. We are therefore in the presence of self-monitoring, as evidenced by the productions devoted to the evaluation of published posts and the comments blaming the producers of aggressive contributions. The examples taken from our corpus explain the attitude of our learners towards certain behaviours that are at odds with the group's community aims and that they are keen to mention:

E2 : le 20 octobre 2024 à 18h35min
@E1 wAllah j'ai lu ton message, et franchement, sur certains points, t'as pas tort. Mais kho, t'exagères trop 😂 Mashaa Allah, un ou deux mots te font voir rouge direct ! Si tu veux donner ton avis, fais-le avec un peu plus de légèreté, on est là pour discuter, pas pour s'énerver 😅. Bon, j'aime pas trop le ton de mon com, mais maalich, je le poste quand même.
E1 : le 20 octobre 2024 à 19h15min
Mdrrr je m'énerve pas, j'essaie juste d'argumenter proprement. Certains croient que je suis frustrée ou pire, que je blague et que je dramatise pour rien (celle-là m'a tué 😂). Juste, j'explique mon point de vue, rien de plus.
E3 : le 20 octobre 2024 à 19h19min
Mdrrr ça commence à ressembler aux débats sur mountadayate Echourouk là 😭 @E1 pourquoi cet acharnement à vouloir corriger tout et redresser les torts comme si t'avais une mission divine ? Chill kho 😆.
E4 : le 20 octobre 2024 à 19h45min
Aïe aïe aïe !!! Ça chauffe pour rien là 😅 Franchement, rakou kbar quand même… la liberté d'expression c'est bien, mais faut faire gaffe à pas heurter certains, surtout certaines. Une fois les points mis sur les "i", passons à autre chose, non ? T3ichou kamel nch'Allah 😁 🙏.
Extract01

In the previous extracts, the learners ask their friend "**E2**" to produce contributions free of aggression, stubbornness and obstinacy, and advise them to stop being inflammatory in this conversational space, in order to maintain a harmonious climate of exchange. In addition to these conversational principles recommended above, our corpora induce more rules put in place by these learners, lest aggressive conversations be generated, particularly in the absence of a physical medium.

E5 : le 20 octobre 2024 à 20h30min
@E2 wAllah t'es un peu dur avec elle… Dès qu'elle parle, tu lui sautes dessus 😅. A3lache had l'hogra ? Juste parce qu'elle partage pas tes idées ? Moi je trouve ça bien qu'elle ose dire ce qu'elle pense. Allez, peace ✌️.
E6 : le 20 octobre 2024 à 20h40min

Petite précision : elle va à contre-courant de ce qui se dit ici, alors qu'en classe tout le monde était d'accord 😉.
E7 : le 20 octobre 2024 à 20h42min
Salam ! @E1, sache que je comprends ta colère. Quand on est blessé moralement, notre réaction est tjrs un peu excessive…
E2 : le 20 octobre 2024 à 20h44min
@E7 Non mais wAllah j'suis pas méchante 😅 À la base, j'voulais écrire qu'un seul com, mais après la réponse de @E1, j'ai dû continuer pour bien me faire comprendre 😔.
E1 : le 20 octobre 2024 à 21h34min
Comme j'l'ai dit, et j'suis sûre que tu seras d'accord, on peut rigoler mais toujours dans le respect 😌 Ya men3ache.
E8 : le 20 octobre 2024 à 22h00min
Rien à voir avec la liberté d'expression, mais ici c'est pas un endroit pour se moquer des autres. J'ai du respect pour cet espace et pour moi-même. Merci.

Extract02

As a result, these learners defend, in different ways, specific behavioural norms which are shared socially but which do not appear in the netiquette established by the hosts of this platform, in that they aim to guarantee a spontaneous and friendly organisation. The rules implicitly shared within this platform can be presented as follows:

- Use measured language and avoid provocative or purely humorous comments.
- Guarantee the relevance of information and avoid misinformation.
- Compliance with publication standards (encoding/decoding).
- Ensuring that contributions are contextualised.
- Priority will be given to French as the language of interaction, with the possibility of using Arabic and its variants for humorous purposes.
- Post messages and ask questions relating to ambiguous concepts or homework, encouraging interactive exchanges.
- Encourage the sharing of resources and strategies to facilitate learning.
- Integrate relevant and complementary content to enhance understanding.

4.2. Interdependence

This aspect implicitly assures the mission of redefining the limits of the community, which only its players know how to delimit, by highlighting the self-regulation resulting from practices of community interdependence. The population of learners using this learning facility clearly shows strong conformities to a structure of a "vertical" nature, requiring the contribution of each member to the platform.

For this reason, electing a manager/editor for this complex participatory framework seems crucial, with a participant occupying the position of an actor-intermediary. In this context, aware of the shared responsibility, our learners ratify this facilitator-editor in a *collective* and *cooperative* way, in order to ensure the coherence of their collective productions with a collaborative and interactive spring, while taking into account to preserve a tribal coherence (Michel Maffesoli; 1988: 224) as the following extract shows:

E1 : le 06 novembre 2024 à 20h09min
Seul a eu une bonne note ; un bon niveau c'est celui E2 (que Dieu le protège du robinet 😆),

le reste (moi incluse) on peine avec cette enseignante !!!! 😭
E2 : : le 06 novembre 2024 à 20h19min
Bonjour à vous ooh squatteurs ! Ce cours est sympatoch 😎, Je trouve que ce groupe est plein d'étudiants de tous niveaux, mais incroyablement agréables 😍, chapeau Mina ! 👏
E2 : : le 07 novembre 2024 à 14h00min
@E1 ! Dans mes bras ! 🤗 C'est beau une fille intelligente ! 💡
NB : cette remarque n'est pas fausse (ou alors un p'tit chouia ! 😆)
E3 : : le 07 novembre 2024 à 14h30min
@E2 : c'est donc avec PLAISIR qu'on t'accueille ! 😀 t'as droit à un CHCO en plus 🍫, c'est pas donné à tout le monde… ça me fait vachement gravement plaisir de lire ça ! 😆
E4 : le 07 novembre 2024 à 14h35min
@E1 t @E2 : hoho merci pour l'accueil 😍
E4 : le 07 novembre 2024 à 14h37min
@E2, Saha poto 💪, moi aussi ça me fait toujours plaisir de te lire 📖, à vrai dire je n'ai jamais cessé de participer 🤷, c'est juste que je ne trouve pas toujours le temps de commenter… ⏳ Et oui nous sommes bien les dinosaures de ce groupe ! 🦖 J'ai suivi tes débats avec cheikha WS, ça t'évitera de répéter l'année donc 😊. N3albou eli mehabeche rejale wakkifoune !! 🔥 ya men3ache 😆
E5 : le 07 novembre 2024 à 14h40min
@HE : Tu mens mal 😳, mais ton empathie te rend sympathique. 😊
E2 : le 07 novembre 2024 à 15h30min
Hey ducon, j'ai pas compris ton allusion au mensonge ! 😳

Extract03. Numerous fragments extracted from various conversations in which E2 seconds the group leader.

In this case, it is clear that the role played by the facilitator is similar to that of the moderator, without being confused with the role of the community representative. On the contrary, the moderator assists the teacher by cooperatively reminding students of the rules laid down by the "moderator", the student chosen by the teacher to moderate the group. These informal groups, whose operating rules emerge progressively from interactions" (Maisonneuve, 1986, p. 18), in fact represent an *interactionist interdependence* manifested as follows :

- The learners ratify the host's high position by indicating their agreement with what he has just said.
- Conversely, it is up to the facilitator to use his or her expertise to ratify the responses and points of view of the other learners.
- These messages are longer than the others and are more relevant.
- It serves as a reminder of the rules of good behaviour, prohibiting the setting of fire to others or aggressive behaviour.
- It regulates the conversation and therefore sends more messages.

As a result, the importance attached to this interactionist interdependence and, to a large extent, to the collective ratification of a facilitator, is part of a perspective aimed at prohibiting the conflicts that the virtual could encourage.

4.3.The emergence of internal rules

In the use of these devices, we are witnessing an original practice characterising learner interactions and which concerns hypertextual links. In other words, in this **e-learning system**, the use of **hypertextual links** becomes an essential practice structuring interactions between learners. These links encourage learner involvement and expression by connecting various exchange spaces. By integrating practices derived from chat and instant messaging, this system facilitates continuous and interactive communication.

Our apprentices are unique in the way they use this system, combining various practices from other systems such as chat and instant messaging in their interactions. This uniqueness stems from a desire to establish permanent contact with their colleagues by ratifying the link. This teaching practice strengthens collaboration, creates a dynamic learning community and encourages the co-construction of knowledge, while developing learners' language skills.

In this context, 15% of our corpus does not use this dynamic practice of outgoing links. Whereas 85% of learners use this practice, as shown in the following diagram:

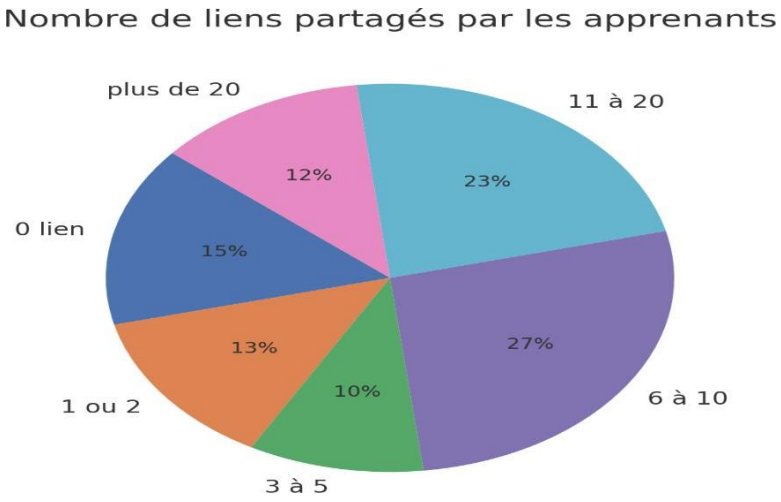


Diagram 01. Number of useful links shared between learners

4.4 Managing the Use of Language(s)

Since our group consisted of young adults, they naturally differed from their elders in having their own particular language practices. Considering the linguistic situation in Algeria, which reveals linguistic diversity, we defend the idea that this plurilingual form of expression has served as the basis for this contemporary process of linguistic mediation. This linguistic panorama appears in many of our learners' productions and sometimes within the same contribution.

As a result, the recommended language for interaction in these systems is French, and the majority of contributions are in French. However, this recommended use of the group language is not without negotiation, substitution, and even questioning. This accumulation of linguistic resources is exploited by our learners, as can be seen from the following extracts.

In this thread, a participant suggested that, following a Diglossia course, learners should give the Arabic language pride of place over the other languages present. As a result, our young people inserted contributions in Arabic to highlight its beauty, which had been neglected until now.

E1/ le 18 septembre 2023 à 22 h 28 min
@ Tous, après le cours d'aujourd'hui sur bilinguisme et diglossie, je capte pas ce complexe qu'ont les Algériens vis-à-vis de la langue arabe 😳. Pourquoi on est pas comme les Libanais ? Pour nous, c'est grave important de parler un bon français 🧐 (langue des Lettres et des sciences humaines) au détriment de l'arabe… Any way !! Je vais m'exprimer en bon arabe comme j'aime bien le faire en bon français 💡. Vive la langue arabe DZ, vive la langue berbère ⵣ, vive la langue française FR, vive l'intelligence 😌 ! Hamza Infrarouge
E2 le 19 septembre 2023 à 00 h 37 min
@E1 : Kho, mes lacunes en arabe, c'est pas un complexe comme tu dis 😅. Pourquoi chercher aussi loin ? J'ai un niveau faible, j'ai essayé de m'améliorer (spoiler alert : ça n'a pas marché 🤷). C'est ni une honte, ni une fierté… juste une réalité.
E3 le 19 septembre 2023 à 01 h 28 min
On va pas se mentir, si on galère en arabe, c'est aussi à cause des profs qu'on a eus à l'école 😒. La plupart nous ont dégoûtés et nous ont laissé avec un complexe envers notre propre langue 😔. Mais faut pas confondre, ça veut PAS dire qu'on renie notre identité DZ.
E4 le 19 septembre 2023 à 01 h 42 min
Je suis 100% d'accord avec toi @E3 😌. On nous a appris l'arabe comme si c'était une langue étrangère 😭 et on en souffre grave (j'en souffre encore 😳). Mais j'avais un prof d'histoire-géo 📚 qui parlait en arabe et nous faisait voyager dans le temps ⏳✨. On retenait tout ce qu'il disait, parce qu'il rendait ça intéressant 🤩. J'me souviens toujours de son nom et franchement, respect 🙏.
E5 le 19 septembre 2023 à 04 h 39 min
Overdose Nizar Qabbani 💙 :
العمر رحيل بعد وستعرف
دخان خيط تطارد كنت بأنك
ولدي يا قلبك فحبيبة
عنوان أو وطن أو أرض لها ليس
ولدي يا امرأة تهوى أن أصعب ما
عنوان لها ليس
📖 L'intégralité du poème ici : 🔗 http://v.3bir.com/9200/
E6 le 19 septembre 2023à 11 h 32 min
@E5 لا تهدي طوق ذات لياسمينة إلا الياسمين صدر حنين 🌿💫
Merci, j'adore 😍 ! C'est récité avec une voix de Barry White ? 🎶😆

Extract04: debate highlighting the relationship between Algerian learners and the Arabic language,

In addition, many of the texts written by our learners have dealt with this theme of the place of the Arabic language: a post entitled "*langue de 3rab Vs langue de gwer*". By the same token, it's clear that the native Algerian language has a strong presence in this system, in its many regional variants and in very specific situations:

- At the opening (greetings) and closing of the contribution (prayer).

E1 : le 09 décembre 2024 à 14h30min
Oh ! **3ach men chafek** 👀… @E2 tu peux m'expliquer comment prononcer ashkénaze ? Wallah, j'arrive pas à manier cette langue 😅.

@E2 **: Salam !** J'espère qu'on pourra bientôt lire un compte rendu détaillé de cet événement 📚. C'est compliqué de trouver des infos précises à ce sujet sur le net…Désolé kho. Merci pour ton soutien E3, 👏 **! Terbah !**

Exract05

- Titles (determining the subjects) :

Ya taleb! Erfe d rassek ya baa ! Langue de 3rab vs langue de gwer... 3idkom Mabrouk ! Saha Chribetkom! 3am sa3id !Na3lbou lballon ! Cheni, Cheni? C'est bon, rana indépendants ? Ikra tarikhk ya meskine ! En3am, we can ! En3am, we can 🚀 🔥

- Humorous publications with a playful or ironic purpose.
- Proverbs, poems and songs.
- In terms of publications charged with personal emotions, not very lively exchanges (arguments, skirmishes).
- Their categories reveal language practices specific to Algerian learners: Mikiyat, Coup de Guelb. Their work is part of an educational approach, encouraging critical reflection and visual learning, and they show themselves to be overly creative.
- In terms of pseudonyms, presenting a local, regional, national and religious identity): el7arrag , eleswed.
- Classical Arabic is present in the suras and poems.

E2 : le 17javier 2024 à 15h16min
Salamoulikoum 😊 ! Moi aussi je veux comprendre, c'est quoi une orientation glottophagique ? 🤔 (PS : Salem à tout le monde de la table ronde de ma part 😆).
E3 : le 17javier 2024 à 15h29min
Bonjour et saha Ramdankom tlm ! 🌙 ✨ Primo, je me félicite POUR LA BONNE NOTE 😌, j'avoue j'ai eu peur 😱 mdrr.
E3 : le 17javier 2024 à 15h32min
Sahitou ! La BD est dispo sur son site 📚. Waw! Salam alikoum L'bled ᴅz. Merci pour le compte rendu, franchement ça me convient trop bien ! Aya, t'helaw les jeunZ ! 🚀 🔥

Extract 06: Student interaction: humour and cultural expression

4.5. Collaborative Self-Regulation

In this learning environment, which encourages interaction between peers, social relations are openly expressed through exchanges that include politeness, encouragement, and moderate criticism, thereby helping to expand the network of sociability. However, the confrontation of opinions can sometimes lead to tensions, which are expressed in conflicting comments. Community self-regulation, facilitated by the intervention of participants and the use of repair strategies (such as apologies and mitigation), allowed these conflicts to be resolved without disrupting the cohesion of the group. In this way, the system promotes collaborative learning while also developing learners' communicative and social skills, as the following extract demonstrates:

E1 : le 19 février 2024 à 04 h 39 min
Eh le gars, extrait du cours de TTU : « Le bien et le mal, c'est des notions qu'on utilise tout le temps, que ce soit en parlant normal ou en mode réflexion sérieuse ,,,,,,»Mais vrai, c dificile , c

quoi vraiment le bien et le mal ? Pas facile à définir, j vous pose la question : vous dites c quoi vous ?
E2 : le 19 février 2024 à 04 h 45 min
@E1 : Franchement, la plus grosse arnaque, c'est de dire que l'humain vient du singe 😭 😭 ce Darwin là (si c bien lui mdrr) kane il fume sa chicha quan il a dit ça 😆
E3 : le 19 février 2024 à 04 h 54 min
Wesh mais c quoi ce rapport ??? 😭 💀 Té hors-sujet total, tu mérites 0/20 et encore, si je pouvai mettre -20, je le fait sans hésiter !!
E3 : le 19 février 2024 à 04 h 59 min
Ouais mais chacun donne son avis non ? C pas le contrôle ici, ta pas besoin de noter les gens 😭 😂
E4 : le 19 février 2024 à 05h 06 min
Tranquille E1, t'énerve pas comme ça 😂 😂 je crois que tas mal capté ce que E2 veux dire. Après c'est vrai que son explication part un peu loin, mais c'est le débat ta capté.
E2 : le 19 février 2024 à 05 h 39 min
Mdrrrr mais wallah j'ai dit ça pour rigoler 😆 Si ts énervé contre moi tant pis, mais sache que moi je t'adore toujours 😌 Allez, va taper ta tête contre le mur si ça peut aider 😭 😭 💀
E5 : le 19 février 2024 à 05 h 41 min
Nan mais en vrai, la question de base c'était le bien et le mal 😭 revenons au sujet svp avant que le prof tombe sur nous 💀 💀

Extract 07. Interaction between students: good and bad...!

The exhibition of ideas and intentions was the starting point for a community consciousness-raising process which ended with a consensus and an apology from the two bloggers in question. The good intentions of the participants manifested themselves in the form of contributions calling for tolerance; this form of community inter-control is proof of their involvement and their belonging to the groups.

4.6. Sharing the Group's Goals

In a learning environment, interaction between learners creates a sense of community, reinforced by collective projects and shared objectives. Despite their cultural and ideological differences, they develop bonds of solidarity and active cooperation. Exchange structured according to established rules encourages cooperative, collaborative and coordinated attitudes, enabling learners to build a collective identity and optimise group learning. "*Co-operation and collaboration are not innate in interactants"* Cohen (1994: 226), so a number

of behaviours are identified in our corpus.

4.6.1 Group Cohesion

Which can be observed and measured through the presence of certain *collaborative* behaviours, the sharing of tasks common to all (carried out by all):

- Learners develop active listening skills and empathy for their peers.
- They express their disagreements in a reasoned, non-aggressive way.
- Mutual support and encouragement encourage a collaborative dynamic.
- A climate of camaraderie and enjoyment of learning together is established.
- Exchanges include sharing testimonials, advice and problem-solving experiences.

- They use argumentative framing strategies to clarify and structure discussions.
- Humour (jokes, puns, slogans) is used to reinforce group cohesion.
- Micro-conversations provide an opportunity to explore topics in greater depth and express shared opinions.
- The questions asked remain open to all, stimulating collective participation.
- Selective, considered reading of exchanges avoids information overload and ensures fluid communication.
- Students help each other to understand their lessons and complete their homework.
- The integration of links and complementary resources enriches learning.
- Respond to requests for information in a kind and courteous manner, encouraging respectful exchanges and thanks in return.
- Sharing personal experiences to enrich interactions and strengthen the sense of belonging to the group.
- Be involved in the co-construction of knowledge by actively contributing to the dynamics of the learning platform.

E1 : le 15 avril 2024 à 19 h 16 min
SALEM moi j'vote juste pr voir mon ancienne école wAllah, p'tit coup d'nostalgie 😭 voir les classes comment elles sont now… après j'rentre skimi, j'fous les Beatles à fond jusqu'aux résultats du vote… Puis ptet comme Lennon, the dream is over 💀
E2 : le 15 avril 2024 à 19 h 17 min
Hhhh mdrrr moi aussi j'suis pressée de voir ça, grave nostalgiiiie 😭 😭
E 3 : le 15 avril 2024 à 19 h 45 min
des dataisl svp sur la librairie ? Saint Jan c un labyrinthe, wallah j trouve aucun repère 😭
E1 : le 15 avril 2024 à 21 h 20 min
Tqt, j vai mettre les infos en PS 😌
E3 : le 16 avril 2024 à 08 h 15 min
Merciii, c bon j'ai capté 😎
E4 : le 18 avril 2024 à 04 h 17 min
Wallah j sais pas si "représentation" ça marche pr la littérature 🧐 Mais balek j me trompe kheyyy...
E2 : le 18 avril 2024 à 04 h 19 min
Mdrr j'avais le mm doute, kounte j poster pour voir si qlq'un sait 😭
E3 : le 18 avril 2024 à 04 h 23 min
Att, j vous envoie des screens du cours de l'an dernier avec M. Bel, T3awnek inch'Allah 😌
E4 : 18 avril 2024 à 8 h 17 min
Ah ouéé hhhhhh, en littérature "représentation" c genre comment une œuvre montre une réalité ou une idée ou un imaginaire… comme si c vrai à un perso ou narrateur. Bref, on peut dire tt en vrai 😆 😂 g rigolé en lisant l'ancien msg wAllah j'en peux plus 😭 Bon j vais en parler en vrai, ici c trop 🤣 🤣 Merci E1-2 pr tes textes, la classe 😎

Extract08 .23 comments

4.6.2. Productivity

This involves carrying out multiple tasks cooperatively, as a means of achieving common goals. These cooperative behaviours are achieved in the following ways:

In a cooperative learning context, learners :

- Manage conflict by encouraging regulation and constructive dialogue.
- Encourage participation by encouraging their peers to express themselves.
- Build up their credibility through argumentative and relevant productions.
- Evolve in the community by adopting collaborative practices.
- Cooperate thoughtfully, respecting the balance of exchanges without monopolising the floor.
- Explain and argue, sharing knowledge and asserting their ideas.
- Value the work of others, thereby boosting motivation and commitment.
- Express their support and enjoyment, fostering a positive and interactive learning dynamic.

E1 : le 03 mars 2024 à 22 h 13 min
Ewwww qlq'un a compris l'exercice 2 ou bien on est tt mort ensemble là ? 😭 wallah j'ai lu, mais j'ai rien capté, c chelou de fou 😵
E2 : le 03 mars 2024 à 22 h 17 min
le Ya kho t sérieux ?!! Mdrrr c easy wallah, faut juste voir comment on parle entre nous ici, genre comment on s'aide, comment on débat… c ça l'idée 😌
E3 : le 03 mars 2024 à 22 h 19 min
Oéé, en mode on est l'expérience nous-mêmes 😂 genre t'as vu, on s'envoie des trucs, on complète les idées, on s'booste un peu… et après voilà, c ça l'interaction 🧐
E4 : le 03 mars 2024 à 22 h 25 min
Wallah oui, d'ailleurs même qd on capte pas trop un truc, tjrs y a qlq'un qui explik mieux et hop on suit. Genre teamwork automatique 😎
E5 : le 03 mars 2024 à 22 h 35 min
Ehh mais wallah c ça ! Ici c bcp plus fluide qu'en classe, en cours personne parle, ici on dirait on s'connaît depuis tjrs 🤣
E2 : le 03 mars 2024 à 23 h 30 min
Hahaaa mais grave, en vrai j'croise certains dehors j'sais même pas c ki 😂😂 Ici tout le monde parle comme si c ses ref ptdrr
E3 : le 05 mars 2024 à 22 h 17 min
En vrai c logique, ici personne juge, tout le monde galère, du coup ça vaaaa t'as capté. Même qd t'as une question bête, on va pas t'dire "ehh chkounek" 😆
E4 :le 06 mars 2024 à 14 h 15 min
Mdrrr ouéé, on voit aussi qui a capté les trucs et qui fait semblant 😭😭 mais bon, au moins on avance comme ça, même si c pas carré carré 💀
E5 : le 07 mars 2024 à 20 h 18min
Moi j'dis c grave prouvé que sans ça on ferait R 😭😭 les profs parlent trop sérieux, ici au moins on pige entre nous 😆
E2 : le 07 mars 2024 à 20 h 21min
Exact, d'ailleurs j'ai trouvé une vidéo qui explique bien le chapitre, j'vous mets ça 🔗
E3 : le 07 mars 2024 à 20 h 27 min
Vas-y send, j'vais voir si ça sauve ma life un peu 😂 sinon j'reviens spam ici hein 😎
E4 : : le 07 mars 2024 à 20 h 30min
le Bon j'vous laisse, j'vais finir mon devoir… Si qlq'un peut checker vite fait ma conclusion après, hmd 🧐
E2 : le 07 mars 2024 à 21 h 04 min
le Vas-y envoie, tkt on check 💪

Extract09. 100 comments

In this e-learning system, learners develop collaborative strategies based on politeness, benevolence and respect for the subject matter. They adopt practices of clarification and deepening, ensuring relevant exchanges and better appropriation of knowledge.

Interactions are also marked by spontaneous mediatisation and partial alignment with the opinions of others, reinforcing the group dynamic. Exchanges are naturally regulated by a discreet but thoughtful presence, with targeted interventions that ensure a balance between commitment and coherence in the discussions.

5.7. Involvement

According to Henri & Lundgren-Cayrol (2001), a strong sense of community is not only the result of cooperative and collaborative factors, but is undeniably the product of bloggers' involvement in group exchanges. This involvement of participants is crucially based on their sense of belonging to the group. This perception of the active presence of oneself and one's peers is measured by the relative quantity and quality of exchanges between bloggers. One aspect that reveals the persistence of bloggers is the sense of community that reigns within our bloggers' groups.

It is well-established that our blogs, in all their dimensions, are community practices. With this in mind, we can now ask whether the blogs of our young participants serve as spaces for production or reception. To explore this, we will examine the number of comments per post.

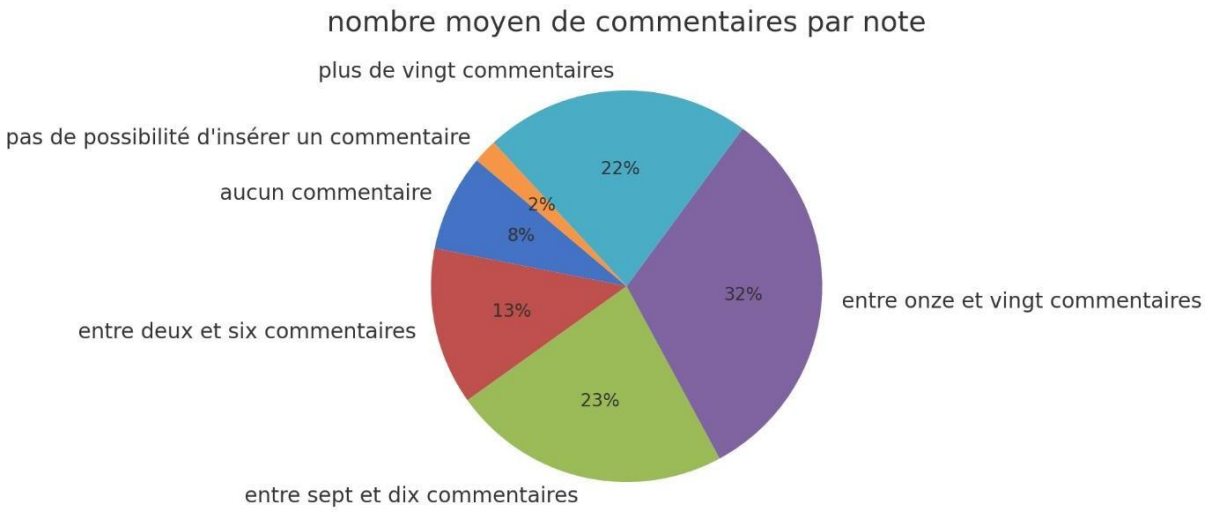


Diagram02. Early Participation of Our Learners by Grade

It should be noted that the comments mainly reflect the audience for these devices and their engagement. The results show that the average number of comments (36%) is less than ten. Participants much prefer to engage in conversation with their peers rather than commenting only on the host's publication. As a result, 45% of the notes show exchanges between learners or between learners and authors. However, in some cases (2%) the moderator prefers to receive comments directly in his or her inbox. In addition to this, there are other features reflected in their in-depth comments, referring to the topics of the notes:

- The members of our systems are actively involved in the micro- conversations, reacting to the content of the posts published by the author by inserting their comments on the quality of the post.
  E1 : le 07 janvier 2024 à 05h 17 min
  Bon, j'trouve que certains postent juste pr poster, mais y'a qd même des remarques utiles ! 🤔
  E2 : le 07 janvier 2024 à 05h 19 min
  Ouais c clair, qd c bien argumenté, ça aide trop à creuser le sujet ! 📚🔥
  E3: le 08 janvier 2024 à 14h 45 min
  Mais faut avouer que parfois ça part en freestyle total 😂 Genre on s'éloigne du sujet de base…
  E4 : le 08 janvier 2024 à 05h 17 min
  Grave ! Faut recentrer un peu, sinon on perd le fil. Moi j'essaie tjs d'ajouter des refs pr pas juste balancer une opinion au pif. 🧐
  E5 : le 08 janvier 2024 à 05h 17 min
  : C ça ! On est là pr échanger ET apprendre. Un bon commentaire, c'est qd t'apportes un vrai + au débat. 🎯
  E6 : : le 08 janvier 2024 à 05 h 32 min
  D'acc avec toi ! Faudrait que tt le monde joue le jeu et évite les coms useless 🤦
  E7 : : le 08 janvier 2024 à 05 h 47 min
  Bon bah, challenge accepté, on commente avec du sens mtn 💪😆

Extract 10. Criticising published content

They choose the fragments that interest them most, from all that was published by the post, to mark their presence in the conversations.

- They are seeking clarification of these measures from other parties.
- Each of them tried to create an image of himself in the minds of the other learners, through comments in which his features were reflected.
- Building trust.
- Helping each other and finding satisfaction in evolving within their community.
- Agreeing with the other's opinion and expressing a preference for the same activity; a strategy that ensures the balance and homogeneity of the group.
- Complementing the other's answer with details is proof of maximum commitment to the discussion.
- Talking about interaction events on this platform.
  E 1: le 20 juillet 2024 à 21 h 04 min
  Bon… j'ai dû modérer un msg, trop trash 😅 Désolée !
  @E2 : encore un débat sur toi 😏 mais toi tu l'connais ?
  E3 : le 20 juillet 2024 à 21 h 07 min
  Censureeee 😂😂 Sans rancune, vas-y tranquille.
  E2 : le 20 juillet 2024 à 21 h 20 min
  (Bien vu E4, c'est une faute que je fais souvent...
  @E3 : avoue que se faire censurer avec explication et compliment, c'est l'classe quand même 😂
  E5 : le 20 juillet 2024 à 21 h 25 min

Bref, un bon mariage typique, merci pour ces souvenirs, c'est full Algérie vibes 😍 À bientôt pour de nouveaux récits !
E2 : le 20 juillet 2024 à 22 h 07 min
Salam la demoiselle (trop générique ce pseudo, t'abuses 😆).
T'as pensé à "La Femme Silencieuse" ? Ça fait titre de roman… et oxymore en prime.
Sinon pour ta wedding song, évite les clichés, prends "Baby I Love Your Way" de Big Mountain. Frais, original, pas trop grillé. Alf mabrouk 🎉🎉🎉
E6 : le 21 juillet 2024 à 22 h 16 min
@E2 : "préconiser" c'est pas pronominal wesh… wallah Ramdane dur cette année 😅
E2 (9 août, 20h06) :
Sahit… mais où t'as vu que j'ai écrit "je me préconise" ? 😂 J'suis pas fou !
E6 : le 21 juillet 2024 à 22 h 23 min
Ouais mais "je te préconise" c'est pas bon non plus ya kho.
E6 : le 21 juillet 2024 à 23 h 28 min
Bon allez, petit cours de grammaire gratuit : préconiser = verbe transitif direct, donc pas de "te" avant. Rak samah bessah mat3awedche kho ! 😆
E2 : le 22 juillet 2024 à 00 h 04 min
Mdrrr t'as raison, c'est + clair comme ça, merci cheikh 😅
E6 le 22 juillet 2024 à 001 h 14 min):
bOn corrige que les bons élèves kho 😜

Extract 11. 54 comments

Conclusion

In conclusion, it is evident that this unmoderated online learning environment enabled the emergence of a vibrant community of learners, formed through structured and interactive exchanges. Far from being superficial, these exchanges promoted communication and strengthened collaboration, demonstrating that the absence of physical presence does not hinder the creation of a dynamic learning space. This community was built on several foundational principles: self-regulation, interdependence, the development of internal rules, and the collective management of interactions. The learners adopted a relational approach to their exchanges, shared common values, and, as a result, reinforced the group's ethos and deepened their cooperation. To manage potential conflicts, strategies such as the collective appointment of a moderator were employed, effectively addressing tensions that arose within this informal setting. These strategies helped sustain a respectful and supportive framework conducive to learning. Ultimately, these dynamics highlight that collaboration and cooperation are essential in transforming a simple conversational group into a truly engaged and committed learning community.

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