# Chapter 7
# Walking Side by Side: Digital Humanities and Teaching-Learning of Foreign Languages

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## ABSTRACT

*The digital humanities have become a new avatar of scientific and educational progress and are part of the ideology of progress, of a linear and cumulative science. Therefore, our work questions the marketing pretension of the new digital learning environments for languages that herald an educational revolution registering itself in the idea of technological progress and addresses digital technologies in the teaching of a foreign language. We will insist in particular on the need not to ignore the term innovation, and we will see that a pedagogy that aims to be truly innovative requires a fundamental reflection, both at the educational level and at the technological levels to meet the needs of the current mobility of international students.*

## INTRODUCTION

The marketing strategy for digital environments and inverted classrooms hammers the idea that digital brings an "educational revolution". Who could refuse progress, this pedagogical revolution? Who could disagree with improving the quality of education and providing everyone with quality education? Are digital humanities in the field of education able to instill a new spirit of innovation? Digital humanities have become a new avatar of scientific and educational progress. We will try to define the components of this Revolution/New Pedagogy. This first point constitutes our theoretical construct. Then we focus on the Language Didactics and some characteristics. We propose to maintain in perspective the permanent articulation between didactic reflection and pedagogical reflection. In this part we will talk more specifically about language teaching and in particular how digital technology would have made it pos-

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sible to revolutionize its methodology. Under what conditions can we say that digital evolution leads to an educational revolution?

Let us remember, without detaining us in the four major learning currents that support pedagogical approaches: behaviourism, cognitivism, constructivism, and socio-constructivism. These four currents are always present. However, to continue the path of our multidisciplinary exploration, it is necessary to open this definition to reflections that focus on digital literacy and multimodality.

Finally, we present two digital language learning environments. The objective of our analysis is to exemplify that these digital devices can herald a pedagogical renewal.

## LEARNING IN THE DIGITAL AGE

New learning environments are one of the benefits of the digital age for education. Three elements characterize them: the massive aspect, the hybridity of the devices and, finally, the exploration of digital artifacts. Let us recall the four major learning currents that support pedagogical approaches: behaviourism, cognitivism, constructivism, and socio-constructivism. Let's start with the words of Lévy (1997) about cyberspace and "cyberculture". We can retain three main features. The first, interconnection, emphasizes a situation where everything is connected and available, everyone can send, receive and respond to messages. Cyberspace is made up of continuous flows that can no longer be frozen into formalizable and definitive knowledge. We are thus facing a general chaos of fluid information that moving constantly. This essential feature is the basis of the massive aspect of networks. The second aspect concerns ubiquity: we can participate in a face-to-face and virtual event at the same time. We interact both in cyberspace and in "real" society. The hybridity of training systems recalls this quality of ubiquity. Lévy adds a final element that refers to digital artifacts that allow not only to communicate, but also to automatically transform, according to computer algorithms, a reality that we want to share. Intellectual digital technologies thus enhance human culture. Collective intelligence is the synergy of social, symbolic and digital systems. The new pedagogy can only be thought of in an approach that considers "cyberculture", through learning communities, and not simply a way of transmitting content to isolated and disconnected individuals. For Lévy, the teacher is more a facilitator of collective intelligence than a transmitter of knowledge.

Siemens (2004) and Downes (2012) have a similar perspective that emphasizes interconnectedness and community learning. The first MOOC, of which they are the authors (2008), made it possible to put this pedagogical approach to connectivism into practice. The objective is to promote the collective intelligence of the participants, based on the principle that it is the interconnections they will create that matter. For this, it is essential to promote the emergence of communities of practice and learning (Wenger 2005) through specific events that involve real participation and permanent dialogue. A process of cooperation and dialogue is essential, we are witnessing a true "communicational action" (Habermas 1987) in cyberspace. Each participant creates and exchanges an artifact according to their own cultural vision. These cultural objects will be discussed, shared and recreated. Knowledge is the result of a dialogic co-creation (Longuet 2016) from a chaotic, complex space, in constant movement. Therefore, there cannot be a specific place that we call a classroom or learning platform. Siemens (2004) and Downes (2012) highlight collective intelligence located in social relationships. This pedagogical approach is an approach to social action that is part of both social constructivism and connectivism. We found the keywords interconnectivity, community and collective intelligence. Lévy's cyberculture and