

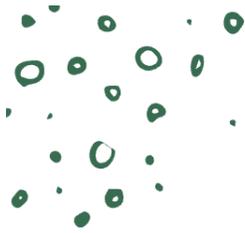
CoP & Two Worlds Best Practices

Claire Underwood & Julie Ernst
University of MN Duluth



Communities of Practice

- **Situated learning** - Knowledge is situated in experience, daily activity. Sees learning as a social process requiring negotiation and problem solving.
 - Shared inquiry and learning centers around issues that emerge from actual situations in authentic practice settings (as opposed to formal content driven learning)
 - Reinforced by the fact that community of practice closely resembles the practice environment
 - **Benchmark for evaluating the effectiveness of a community of practice is the application of new knowledge, rather than retention.**
 - Learning occurs within the context of social relationships with members of the community who have similar experiences
- **Reflexive Practice** - Experience is understood through critical reflection with others who share the experience
 - Collaboration with peers using a variety of methods: journaling, discourse to analyze problems, participating in collaborative research
 - Four forms of reflection: Technical examination of skills and competencies in a specific setting; descriptive analysis of one's performance in a professional role; exploration of alternative ways to solve problems; critical thinking about the effects of one's actions considering social, political and cultural forces (Hatton & Smith, 1995).
 - New knowledge generated through collaborative reflection used not only to expand members own understanding and practice, but contribute to knowledge base of field as a whole.
- **Mutual engagement** - Sustained interaction of people within a community of practice and the roles and relationships that arise from those interactions (Wenger, 1998)
- **Shared repertoire** - Signs, symbols, tools, and language that are used as resources and have meaning specific to the community (Wenger, 1998)



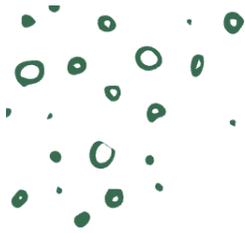
CoP & Two Worlds Best Practices

Claire Underwood & Julie Ernst
University of MN Duluth



Two Worlds Approach (Kapyrka & Dockstator, 2012)

- Upholds both Indigenous Knowledges and Western Knowledges in Environmental Education and Western worldviews
- Two Eyed Seeing emphasizes a weaving back and forth between knowledges in which each strand is necessary to the process.
- **A “two-worlds” approach to environmental education** acknowledges the differences between the knowledge systems of both Indigenous and Western perspectives—it upholds tenets of both methods of learning.
 - A crucial aspect of this approach is that it does not merge two knowledge systems together, nor does it paste bits of Indigenous knowledges onto Western curricula, rather it avoids knowledge domination and assimilation by engaging in a learning philosophy based in equitable inclusion.
 - Both Indigenous and Western epistemologies are acknowledged in equal measure by their own terms.
 - A crucial element involved in a “two-worlds” approach includes a fundamental requirement for teachers to animate the principle of holism, engaging mentally, emotionally, spiritually, and physically with all topics covered in a course.
 - To engage in this new approach, it is critical to acknowledge a specific analysis of the past and the historical influence of Indigenous-settler relations on educational practices.
 - The importance of storytelling as pedagogy and highlighting personal narratives and self-location of both students and instructors will facilitate this necessity.
- The **amplification of difference** that is upheld in terms of a “two-worlds” approach to environmental education offers a more enlightened and enriched learning experience for both Indigenous and non-Indigenous students and educators. The “two-worlds” approach creates understandings between these groups.
- Learning must enable the heart, brain, body, and spirit to collaborate to evoke an outpouring of critical thought and personal transformation (Anuik & Gillies, 2012; p. 75).



CoP & Two Worlds Best Practices

Claire Underwood & Julie Ernst
University of MN Duluth



References

- Barab, S., & Duffy, T. (2000). From practice fields to communities of practice. 1, 25–55.
- Buysse, V., Sparkman, K. L., & Wesley, P. W. (2003). Communities of Practice: Connecting What We Know with What We Do. *Exceptional Children*, 69(3), 263–277.
<https://doi.org/10.1177/001440290306900301>
- Community of Practice. (2015, July 30). National Council of Nonprofits.
<https://www.councilofnonprofits.org/tools-resources/community-of-practice>
- Creating a Community of Practice | Communities of Practice. (n.d.). Retrieved March 22, 2022, from <https://cop.stanford.edu/create-cop>
- Kapyrka, J., & Dockstator, M. (2012). Indigenous Knowledges and Western Knowledges in Environmental Education: Acknowledging the Tensions for the Benefits of a “Two-Worlds” Approach. *Canadian Journal of Environmental Education (CJEE)*, 17(0), Article 0.
- Perry, N. E., Walton, C., & Calder, K. (1999). Teachers Developing Assessments of Early Literacy: A Community of Practice Project. *Teacher Education and Special Education*, 22(4), 218–233. <https://doi.org/10.1177/088840649902200404>
- Plan and Prepare. (2021, November 22). Center for Disease Control and Prevention.
<https://www.cdc.gov/publichealthgateway/phcommunities/resourcekit/launch/plan-and-prepare.html>