

compare Indigenous and European-American experts on fish — what they know about relationships among species that both are familiar with from fishing the same area in Wisconsin. The Indigenous fishermen seem always to see the species in ecological context, while for their nonIndigenous neighbors, ecological information needs to be retrieved and reasoned about. Medin et al. speak of

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[1] "Philosophical" parents had come to The School because of the educational philosophy that underlies it. Within that philosophical stream, there are elaborated alternative views of education, personality development across the life-cycle, agriculture, and medicine, each with a decades-long history of research and practice, training and accreditation programs, and academic and popular books, websites, social media, and periodicals. The philosophy gave them a rich explanatory framework within which decisions about vaccination were situated.

Health and physiology are seen in light of several fundamental processes (sometimes referred to as "forces"), arranged in a hierarchy of organization whose basic structure has its roots in Aristotle's science: (1) formative physical forces, to which all physical objects (animate and inanimate) are subject ("mineral kingdom"); (2) nonmaterial formative growth forces which interact with the physical forces to shape the forms of non-animated living things, such as plants

give talks about the school. It was like this very kind of like-minded, healthy, kind of enrollment tool for [the School].

The parents in this group were not particularly well-informed about the principles on which The School is founded, but tend to assume that their own worldview is in harmony with that of the Movement. Their authorities included a range of "health influencers" on the Internet, as well as trusted figures in the local community. There are elders in this community as well — parents who have been active in the holistic parenting movement, or otherwise worked to develop an elaborated theoretical account of health and wholeness, both for their children and for themselves.

At least some of these parents arrived at their position as the result of a search for resolution of intellectual or spiritual conflicts that made them skeptical of conventional authority. From field notes:

One such parent (MJ) told me that he had attended one of the major military academies. As he recounted in our first conversation, 9/11, the wars in Iraq and Afghanistan shook his confidence in established authorities. He found that the "war *on* terror" was tur

pandemic (see Firstenberg 2020, and Cowan and Morrell 2021). Many of the authorities in this general area subscribe also to various versions of the long discredited ideas about an "élan vital" or "vital force" which differentiates living matter from nonliving. It is not surprising that some New Age adherents find their ideas akin to those of the Movement, and consequently

Some informants noted that there were noticeable changes in community cohesion in recent years which may have contributed to the preference for silence rather than energetic engagement.

ZS felt that some of the dynamics [seen elsewhere] are at work, and that parents in this school community do not connect with each other as much as they did when she first was part of it. Some of this she attributes to the increase in 2-earner families, and also the increase in families living at a distance, or having their children come to school on the school's bus, so that the parents do not naturally come to the school as regularly. There used to be a lot of complaints about the "enforced volunteering" that was part of the school culture, but she felt that in those days (perhaps 5-10 years ago) people also realized that by acquiescing and participating, they built up relationships that were authentic and valuable. She noted in this connection that class evenings used to be monthly, but now are only 3 times a year. This was reinforced by a general "jump to skepticism and criticism."

This same parent also mentioned an interesting generational development reported by several families in the community: the parents, adhering to their New Age or Movement analyses, were anti-vaccine, while their children (whether still at home or grown and living in the area) adhered firmly to the Mainstream understanding of the pandemic, its mechanisms or children

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