DEFINITIONS

Basic religions: Religions of contemporary people whose religious ideas are not presented in written form, and the religions of prehistoric peoples, about whom we know little. Embraces a great variety of beliefs and practices, including animism, totemism, and poly-theism.

Biodiversity: The variety, distribution, and abundance of different plants, animals, and micro-organisms, the ecological functions and processes they perform, and the genetic resources they contain in a certain locality, region or landscape.

Cartesian worldview: notion that nature functions according to mechanical laws, developed by Descartes during the period of Enlightenment in Europe in the 18th century.

Classical knowledge: Knowledge of ancient cultures derived from classical texts or other cultural expressions such as designs or architecture.

Co-evolution: Process in which a number of different systems evolve simultaneously, partly on the basis of their own dynamics, and partly as a response to their interaction with other systems.

Cosmovision (or worldview): The way a certain population perceives the cosmos (or world). It includes assumed relationships between the human world, the natural world and the spiritual world. It describes the perceived role of supernatural powers, the relationship between humans and nature, and the way natural processes take place. It embodies the premises on which people organise themselves, and determines the moral and scientific basis for intervention in nature.

Culture: The human made environment including all material and non-material aspects, such as food, tools, religion, customs, laws, art, myths, that are transmitted from one generation to the next.

Endogenous development: Development based mainly, though not exclusively, on locally available resources, local knowledge, culture and leadership, with the openness to integrate traditional as well as outside knowledges and practices. It has mechanisms for local learning and experimenting, building local economies and retention of benefits in the local area.

Epistemology: The study of the theoretical background and dynamics of a knowledge system, including its nature, origin and scope.

Global knowledge: Knowledge which has resulted from global processes of knowledge generation and technology, processes of regional specialisation and global integration of communication, production and trade. This knowledge cannot claim exclusive regional

origins. An example of global knowledge is the information and communication technology.

Indigenous or local knowledge: Knowledge generated, used and developed by people in a certain area. It is not limited to indigenous peoples and can include knowledge originating from elsewhere that has been internalised by local people through local processes of learning, testing and adaptation. It forms the basis of the art of identifying, combining, unfolding and protecting local resources. It is rooted in and stems from local practices, hence it is specific to the local context and often gender specific.

Intercultural dialogue: Exchange of experiences, ideas and values by representatives of different cultures, with the aim of mutual learning and enhancing the co-evolution of a diversity of cultures.

Interscientific dialogue: Exchange of ideas, experiences and concepts related to scientific paradigms and knowledge generation, with the aim of joint learning and the co-evo lution of the diversity of sciences.

Modern knowledge: Knowledge that results from a systematic process of fact finding and understanding, based on methods that uses sensory experience and quantification. Predictability and control are important goals. It uses mechanistic models and follows the principles of Descartes, and is therefore often labelled as Cartesian. This knowledge is developed further in formal research centres and taught at formal educational institutes.

Paradigm: A compact outline of the major concepts, assumptions, theories, methods, procedures and propositions used in a certain scientific school.

Post-modern knowledge: Knowledge resulting from a diversity of concepts that aim for organic, holistic and ecological understanding of reality. As a reaction to modern knowledge, it integrates insights from various scientific sources. It accepts uncertainty, lack of control, and limitations, as well as the complementarity of different knowledge systems.

Traditional knowledge: A cumulative body of knowledge, know-how, practices and representations, maintained and developed by peoples with extended histories, and (originally) transmitted orally. It encompasses understandings, interpretation, classification systems and language, is based on a worldview with its logic and values, and has mechanisms for learning, experimenting and adaptation.

Scientific knowledge: Knowledge that results from systematic processes which include observation, understanding, description, explaining, fact-finding and experimentation. Abstract concepts and symbols are linked with reality through experimentation. Traditional, indigenous, modern and post-modern knowledge can all be considered scientific