

# DRAFT

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Indigenous	“people of the land” holding intergenerational/familial ties to a community whose lifeways (e.g., language, natural resources, sciences, cultural practices, etc.) both sustain and are sustained by their relationship to a particular place/region (Cunningham & Stanley, 2003), and who have historically experienced marginalization, dispossession, exclusion or discrimination” imposed by external governing entities affecting their livelihoods (Stavenhagen, 2005), as identified through self-determination and the sovereign rights of Indigenous communities for defining community membership and acceptance (Anaya, 2004; United Nations General Assembly, 2007). The term “Indigenous” is inherently complicated by political tensions that vary by region and historical context, therefore international Indigenous peoples’ working groups referenced here provide informal working definitions based on these and similar characteristics (Corntassel, 2003)
Indigenous data sovereignty	“the inherent right of Native nations to govern their peoples, lands, and resources” (National Congress of American Indians, 2018), including “the right of Native nations to govern the collection, ownership, and application of [their] own data” (Rainie, Rodriguez-Lonebear, et al., 2017)
Community	those who are directly “connected to and caring for the places and resources impacted by research activities” (Kūlana Noi’i Working Group, 2018), who share “a sense of identification and emotional connection to other members, common symbol systems, shared values and norms, mutual—although not necessarily equal—influence, common interests, and commitment to meeting shared needs” (Israel, Schulz, Parker, & Becker, 1998, p. 178)
Indigenous methodologies	Commonly Explicit Components: holistic, accountability, relationality, multilogicality, centralization of Indigenous perspectives, serving Indigenous community interests, spirituality

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