

**NO FRACTIONS HERE: NAVIGATING BLOOD QUANTUM-BASED COLORISM
SETTLER IDEOLOGY WITHIN TRIBAL COMMUNITIES**

**By
DEANN M. DILLON**

Bachelor of Arts, Ethnic, Gender, & Labor Studies
University of Washington Tacoma
Tacoma, WA
2017

Master's in Public Administration, Tribal Governance
The Evergreen State College
Olympia, WA
2020

A dissertation in practice submitted in partial fulfillment
of the requirements for the degree of the
Doctorate of Education
In Educational Leadership
University of Washington Tacoma
Tacoma, WA
June 2023

Supervisory Committee:
Robin Zape-tah-hol-ah Minthorn, Ph.D., Chair
Michelle Montgomery, Ph.D., Vice-Chair
Danica Sterud-Miller, Ph.D., Member

Program Authorized to Offer Degree: UWT Education Program

Abstract

In this paper, I study the practices of Tribal blood quantum within tribal communities from an Indigenous perspective, focusing on an internal community concern regarding blood quantum and its impact on Native people, tribal communities, and the next seven generations. Looking from the lens of how Indigenous peoples view tribal membership enrollment and Native American blood quantum from the perspective of Indigenous people. Using a mixed method approach with a survey and interviews, I identified a trend of emotions that affects tribal citizens' cultural identity, kinship, and sense of belonging, coining the term Blood Quantum-Based Colorism (BQBC). Acknowledging, understanding, and criticizing blood quantum settler ideology will be vital to our future generations and tribal sustainability. Throughout my paper, I use the terms: Native, Indigenous, and tribal interchangeably and intentionally.

Keywords: blood quantum, colonization, settler ideology, colorism, lateral violence

Figure 1. The Mourning the Creation of Racial Categories (MCRC) Project



Note. (Northern Kentucky University, 2016).¹

¹ Figure description. A playwright of the creation of how racial categories were made. MCRC. (2016). *What is MCRC?* Vimeo.

Acknowledgments

This dissertation could not have been completed without the continued support, guidance, grace, and patience of my committee members, all strong Indigenous scholars and powerful womxn who have come into my life. I appreciate your commitment.

To my husband, Jason E. Dillon, Sr., you have continued to be my rock and soul mate. The sacrifices you have made for our family have not gone unnoticed. First, thank you for maintaining your sanity as I cried about wanting to be done, then I enrolled another year, and how you supported me unconditionally.

To my children and grandson, thank you for understanding the time and dedication I needed to focus on my work. You are my everyday reasons and the future of the next generations. Thank you for accepting all the games and practices while sitting in the bleachers with my laptop.

To the rest of my family and friends, you know who you are. Thank you with my whole heart.

Table of Contents

<i>Abstract</i>	2
<i>Acknowledgments</i>	4
<i>Figures</i>	8
<i>Chapter 1 – Introduction</i>	9
Statement of Problem	12
Reflexivity.....	14
Why Does It Matter?	18
Theoretical Framework	20
Indigenous Research Frameworks.....	22
<i>Chapter 2: Literature Review</i>	26
Blood Quantum.....	27
Kinship and Cultural Identity.....	30
Racial Categories in the US	36
Critical Race Theory & Tribal Critical Race Theory	40
Gaps in Literature	46
<i>Chapter 3: Methodology</i>	48
Research Questions and Participants	48
Community Praxis Project	50
Research Design.....	52
Justification of Methods.....	54

BLOOD QUANTUM-BASED COLORISM WITHIN TRIBAL COMMUNITIES	6
Protection of Human Subjects	55
Tribal Community Support	56
<i>Chapter 4: Findings & Results</i>	57
Perceptual Information	57
Data Analysis	57
Part one: Survey.....	57
Part two: Interviews.....	70
<i>Chapter 5: Conclusion</i>	80
Discussion of Findings	81
Limitations	82
Researcher Comments	84
Implications for Future Practice in Local Context and Future Research	86
Healing	87
<i>References</i>	89
<i>Appendices</i>	97
Appendix A – Bureau of Indian Affairs Certificate of Degree of Indian or Alaskan Native Blood (CDIB)	97
Appendix B – US Census	98
Appendix C – Social Media Survey Call	99
Appendix D - Survey Research Questions	100
Appendix E – Informed Consent for Survey; Part One of Study	101
Appendix F - Call for Participants Flyer, Part 2	102

Appendix G – Consent to Volunteer as a Research Subject, Part 2..... 103

Appendix H – Federally Recognized Tribe List of Blood Quantum Citizenship Requirement ..104

Figures

Figure 1. The Mourning the Creation of Racial Categories (MCRC) Project.

Figure 1.1 The mathematical breakdown of blood quantum genocide.

Figure 1.2 Race, Classifications, & Separations; Blood Quantum visual.

Figure 1.3 Race, Classifications, & Separations; Chart.

Figure 1.4 Race, Classifications, & Separations; BQBC circle of oppression.

Figure 1.5 Indigenous Story as a Pathway to Tribal Identity Development.

Figure 1.6 Kovach Indigenous Research Framework, Plains Cree Tradition.

Figure 2.1 Race, Classifications, & Separations; Past Frameworks.

Figure 2.2 Race, Classifications, & Separations; Race Classification & European Countries.

Figure 2.3 Race, Classifications, & Separations; Terms.

Figure 2.4 Race, Classifications, & Separations; Declaration of Independence.

Figure 2.5 US Census Race Categories.

Figure 4.1 Survey Question #1.

Figure 4.2 Survey Question #2.

Figure 4.3 Survey Question #3.

Figure 4.4 Survey Questions #4 & #8.

Figure 4.5 Survey Question #10.

Figure 4.6 Survey Question #6.

Figure 4.7 Survey Question #11.

Figure 5.1 Race, Classifications, & Separations; Indigenous Survival.

Chapter 1 – Introduction

"An Indian is an Indian regardless of the degree of blood or which title government they do or do not possess" – Wilma Mankiller.

Blood quantum is a racial rating system developed and implemented with a settler mentality that did not exist before the Dawes Act of 1887² (Schmidt, 2011). Blood quantum is the amount of Indian blood a person possesses³ (Bureau of Indian Affairs). However, Tribal Nations did not use blood quantum as a tribal citizenship requirement until 1934⁴ (Native Governance Center, 2022). Historical policies for Tribal Nations have had devastating impacts across North America.

Angela Dixon and Edward Telles (2017) define colorism, “Scholars of the West often trace light-skin color preferences, sometimes called colorism, to the origins of race and racism associated with European colonization, Western slavery, and white supremacy” (pg. 406). By uniting all the terms: blood quantum-based colorism [BQBC]⁵, identifies the lateral violence experienced by many tribal communities⁶ (Weaver, 2019)⁷ in the nation. My research was focused on an internal community concern regarding blood quantum and its impact on Native people, tribal communities, and the next seven generations. Blood Quantum-Based Colorism (BQBC) is a systemic system of oppression where the tribal members have, unfortunately, by proximity, become the oppressors (Dillon, 2020). The oppressors in a system set against the Indigenous peoples of Turtle Island⁸ since the American government's implementation of

² Dawes Act of 1887.

³ Department of The Interior, Bureau of Indian Affairs, “Who is an American Indian or Alaska Native?”

⁴ Indian Reorganization Act of 1934.

⁵ Dillon, D. (2020). Referenced later in “Statement of Problem”.

⁶ Tribal communities/Native communities used interchangeably.

⁷ Term “Native communities” Weaver, H. (2019). Trauma and resilience in the lives of contemporary Native Americans: reclaiming our balance, restoring our wellbeing.

⁸ Hall, M. (1996). Full Circle: Native Educational Approaches Show the Way.

defining who can be “Indian.” At the same time, the federal government created and used this policy as another form of a broken treaty (Spruhan, P. 2006). I identify this thought process as Native on Native oppression. Historical trauma has embedded this "horse blinder" line of thinking, diverting away from Indigenous people's values worldwide. Looking further into colorism, I took the teachings from grade school and went for a dictionary. Colorism in the dictionary is identified as a noun and defined as “differential treatment based on skin color, especially favoritism toward those with a lighter skin tone and mistreatment or exclusion of those with a darker skin tone, typically among those of the same racial group or ethnicity” (Merriam Webster, n.d.). *I had to read that again, among those of the same racial group or ethnicity*, because the definition blew my mind. After all, it is so raw and honest. A poison thought process spread like wildfire in small tight communities like Tribal Nations, crippling unities set since time immoral⁹.

Blood quantum profiling is detrimental to tribal communities and crumbles the ancestors' structural pillars of change within the community does not happen first. Blood quantum profiling is also a systemic racial tracking practice used to eliminate Native nations, generation by generation¹⁰. Although at the forefront of my research, I started with the blood quantum enrollment requirements of my tribe, after I noticed a trend in the effects of blood quantum, I decided to expand to all of Indian Country. Focusing on blood quantum-based colorism as a systemic issue could identify and eliminate the foreign thought process merged into Tribal politics. Blood quantum created a divide started by settler laws, though now maintained by Native communities. This lateral violence of colorism destroys a person's sense of belonging, as

⁹ Dillon, D. (2020). *Darkness of a Community: Tribal Critical Race Theory and Blood Quantum*. Summer quarter. University of Washington, Tacoma.

¹⁰ Weaver, H. (2019). Weaver, H. N. (n.d.). *Trauma and resilience in the lives of contemporary Native Americans: Reclaiming our balance, restoring our wellbeing*. Routledge.

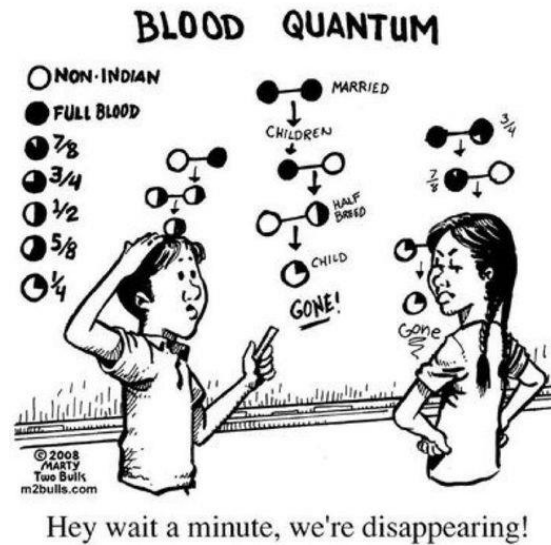
community support is a significant foundation of Indigenous identity, affecting their kinship and cultural identity. Hilary Weaver (2019) states, “Indigenous Peoples often identify themselves according to their social relationships and community connections.” Addressing the systemic issues brought on by blood quantum-based colorism could change how tribal nations make decisions for their people. "Values were taught to the youth through modeling of these behaviors and by lecture" (Flocken, 2013, p. 18).

This topic stems from the experiences I have witnessed in Tribal communities, which helped further my research in my quest to identify the roots of my loss of cultural identity, weakened sense of belonging, and disconnect. My fire blazed after realizing I was not the only person dealing with these feelings of BQ. After months of theorizing, I realized I have been experiencing and witnessing *colorism* and lateral violence from my community.

Boozhoo! DeAnn Dillon nindizhinikaaz, Pillager nindoodem. Gaa-waabaabiganikaag niindoonjiba. Ojibwe: Greetings! My name is DeAnn Dillon, my clan is Pillager. I am from White Earth Nation. I am Anishinaabe, a citizen of the White Earth Nation or Gaa-waabaabiganikaag, born and raised in Washington.

Anishinaabe means first or original people; I have learned that the Minnesota Chippewa Tribe (MCT) people vary in how they identify, as in Chippewa or Anishinaabe. My great-aunt has said that Chippewa comes from white settlers who could not pronounce Ojibwe, and Ojibwe came from how our moccasins pucker up in front. “But both these names refer to the same people. In Canada, the Anishinaabe call themselves Ojibwe. In the United States, many tribal members prefer the name Chippewa” (White Earth, n.d.). I prefer Anishinaabe because white settler contact divided North America with borders, just like reservations (Dillon, D., 2020).

Figure 1.1 The mathematical breakdown of blood quantum genocide.



Note. From Marty Two Bulls Facebook page.¹¹

Statement of Problem

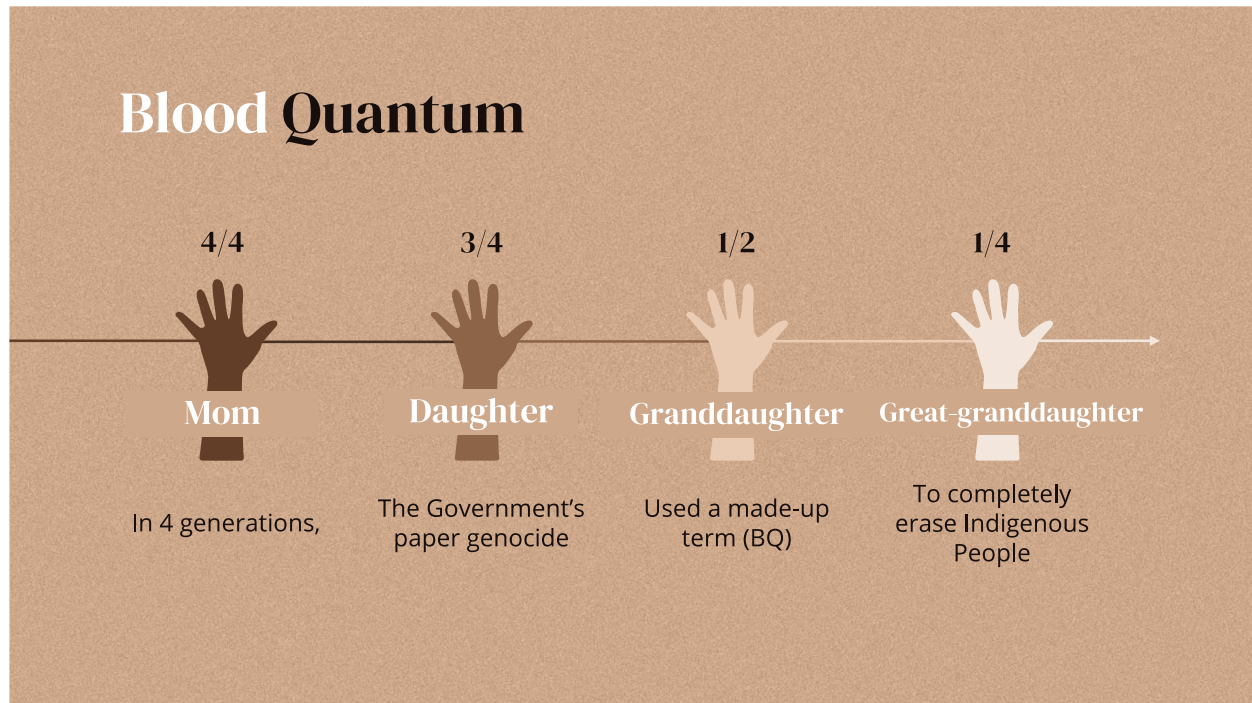
The purpose of my study serves as the importance of highlighting and deconstructing Tribal blood quantum as a colonial project within tribal communities. How we, as tribal citizens, have embodied the settler-created ideology of cultural and community exclusion proven to terminate the Indigenous people in only four generations (see figures 1.1 & 1.2).

Acknowledging, understanding, and criticizing blood quantum settler ideology will be vital to our future generations and tribal sustainability. My connection to blood quantum and its effects has systemically conformed my brain to feel I needed to defend my identity with such strength that I could not see the cracks starting to stretch open. Strengthening kinship relationships between the tribal elders and tribal youth within my community is my dream; enhancing traditional connections to help our community members find or reconnect to assist each other in their life journeys. I wondered what community-driven resources or ancestral knowledge our

¹¹ Figure description. A cartoon created by Marty Two Bulls posted on Facebook where Indigenous children are trying to understand how blood quantum works.

tribal youth lack. What did tribal elders' sense was absent regarding the youth being prepared to become strong tribal leaders? How can I be more of an effective instructor for Indigenous youth to feel confident with their voices?

Figure 1.2 Race, Classifications, & Separations; Blood Quantum visual



Note. (Dillon, 2021).¹²

“Our sense of Indianness is rooted in the past.”¹³

In the past, I have only known "oppression" as a person or group trying to make someone conform to their standards of existence. The meaning of "the oppressed become the oppressors" is an unhealthy reality of cultural freedom. Whether intentional or not, "...a behavior for the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor," concluding oppression is a learned behavior (Freire, 2018, pg. 33). Witnessing this behavior led

¹² Figure description. A visual chart to show the breakdown of blood quantum. Dillon, D., (Autumn 2021). Indigeneity Contains No Fractions. Class presentation.

¹³ Perry G. Horse, "Twenty-First Century Native American Consciousness: A Thematic Model of Indian Identity", In *New Perspectives on Racial Identity Development*

to a puzzling question: How do I reach out to the youth in my community when I am terrified of the visual vulnerability it puts me in as a tribal community member, when I've felt invisible my whole life?

Reflexivity

Lived experiences are the paintings of a coloring book; they bring life to the experience rather than reading it from a book. From the age of 12, I have been part of the Puyallup Tribe of Indians community. I am a mother of ten children and a wife for twenty years; we were high school sweethearts who met at the local tribal high school where our children now attend. My children and husband are enrolled in Puyallup, a tribe that uses lineal descent as an enrollment requirement. Lineal descent for tribal enrollment means a person must prove their direct line of ancestry to an enrolled member to be eligible for tribal membership. Being affected by the blood quantum requirement has turned into a deeper, broader issue that I wanted to study the roots of (see Figure 1.3). I have witnessed lateral oppression in my tribal community. I have questioned the feeling of offensiveness when I am asked "How much Native are you?", "You do not look Native," or "You're only (insert blood quantum fraction) Native." It reaches soul-crushing feelings when another Native says these questions or statements to you. I think not only do I have to prove myself to my tribe, but now I must prove myself to others in my community.

I was 15 years old when I figured out how to research my tribe, White Earth Nation Ojibwe, located in Minnesota, and applied for enrollment. White Earth Nation is a band part of the Minnesota Chippewa Tribe, whose membership numbers a little over nineteen thousand enrollees and countless ineligible descendants due to blood quantum regulations throughout the world (Minnesota Chippewa Tribe, n.d.). White Earth is one of six bands that make up the Minnesota Chippewa Tribe, which oversees all tribal enrollment and the other six band entities.

Was I alone in my internal struggle of not being enough? Was I not “Indian” enough to practice the ceremonies I was taught? Did anyone else see the structural discrimination within our Native communities? The invisibility and disconnect I felt growing up in my tribal community were strained by mixed-race blood quantum-related issues; this was my home, but the home did not belong to me. Blood quantum is an invisible lateral violence that destroys the mind of those affected, a deeper kind of hurt, a hurt that affects and lasts a lifetime.

My maternal family is Korean Mexican, but my grandmother chose not to teach her children Spanish to be more American, to fit in with this country, and not be outcasted as “foreign.” Now, my generation sits in isolation at family reunions being the only members who don’t speak Spanish. Unable to understand my maternal elders, no one was willing to take the time to translate their stories for my generation.

My paternal side of the family is Indigenous and was displaced from their Tribal home reservation with promises of a better life in the big city. No one returned, and no one talks about our tribe to this day. I fought for thirty years to be enrolled. However, due to blood quantum record discrepancies, I was denied Tribal citizenship. At fifteen years old, I held a Tribal citizenship denial letter and a certificate of descendance showing “24.7% Indian blood”¹⁴ from my Tribe where the elders of my paternal generation were members. I was left confused, lost and wondered, “Now, where do I belong?” I was .03% “Indian blood” away from eligibility to be a Tribal citizen. White Earth scholar Jill Doerfler experienced the same when she received her first-degree descendant certification from White Earth when she tried to apply for membership and received the same paperwork as I did. She also described the feeling “...felt like an acknowledgment of my ‘heritage’ but rejection of my identity” (2015, pg. xi). Doerfler’s

¹⁴ See Appendix A

research (2015) in her dissertation turned book, *Those who belong: Identity, family, blood, and Citizenship among the White Earth Anishinaabeg*, found that the Anishinaabe resisted the domination of racial profiling by colonizers. What has happened since then? Settler colonization and US government policies of assimilation happened. Brian Brayboy stated that the goal of the United States government has always been to civilize American Indians, and the interactions between the two were intended to change American Indians to be more like the ones who hold power (2005, pg. 430). Visualizing this, I created a chart to understand race, classifications, and separations in the United States (see Figure 1.3).

Figure 1.3 Race, Classifications, & Separations; Chart

Government created classifications

	Who decides?	Measurement	Consequences
Blood Quantum	Federal gov't, Tribal constitutions/enrollment	Amount of Indigenous blood a person has in fractions	Limits tribal citizenship, erases Native ancestry in 4 generations. Can't combine from parents
One Drop Rule	Government created policy	Any person with any amount of African American ancestry is considered black	Segregation, associated with bad
Whiteness	The Entire US	none	Settler mindset of superiority belief

Note. (Dillon, 2021)¹⁵

¹⁵ Figure description. Created a chart to show the difference between Blood quantum, One drop rule, & whiteness. Dillon, D., (Autumn 2021). Indigeneity Contains No Fractions. Class presentation.

My “home” was hundreds of miles away in another Tribal community, ensuring I knew I was not a member. Not enough kinship on both sides of my family, with both lineages, are plagued by trauma, gatekeeping knowledge, weaponizing tradition¹⁶, lateral violence, and harassment from all that I coined the phrase: **blood quantum-based colorism (BQBC)**—researching how tribes use the settler ideology of blood quantum practices inherited by the United States Government with treaties and acts to determine Tribal membership for their people.

"For more than a century, Native Americans have endured the imposition of 'Blood Quantum System' (BQS) a system that had been imposed upon them and used but the federal government to determine who can *legally* qualify to be identified, under the laws of the United States, as a real 'Indian,'" (Edmo, S., Parker, A., Young, J., & Miller, R. J., 2016, pg 131).

I questioned, has my community unknowingly become the oppressor? "The shadow of their former oppressor is still cast over them" (Freire, P., 2018, pg. 46). I wanted to know more, I wanted to follow the ripple effect that blood quantum has on the people affected by it. Did BQBC stem from the top (leadership)? Or is leadership echoing past generational trauma that is mirrored throughout the community as standard? I understood this line of thinking with the term “weaponizing tradition” (Gould, A. & Kuboyama, K., 2019). Growing up, I learned my adopted communities' protocols and ceremonies. Terrified to ask questions and scared to try a new dance for fear of scolding. “That’s not how we do it,” “It’s always been done this way,” etc. Who was going to teach me? Trying to speak the traditional language, to only be mocked for pronouncing it wrong. More concerning, who would teach my children the traditional ways of knowing when some community members were more concerned with a person's blood quantum? Weaponizing tradition was a term researched by Indigenous scholars at The Evergreen State College Master of

¹⁶ “Weaponizing Tradition” (Gould, A. & Kuboyama, K., 2019)

Public Administration, Tribal Governance program and presented at the Vine Deloria Jr Indigenous Studies Symposium (Gould, A. & Kuboyama, K., 2019). A term where the colonized become the colonizer where “various ways Indigenous traditions, customs, protocols, and teachings were used as tools of oppression” (Gould, A. & Kuboyama, K., 2019). In the books by Freire (2000) and Gould (2019), descriptions of oppression are similar. We see it in our communities, Native on Native, an elder on youth, and it's emotionally and physically exhausting. This is not an Indigenous way of believing.

For years, I have tried to figure out where I belonged within my tribal community. I had developed feelings of being an outsider within the very place I called home. I wanted to make an impact, for my people, for my children, and my next seven generations. Seven Generations¹⁷ is common tribal teaching. I have repeatedly heard the phrase over my years in the tribal community and in education focused on Indigenous teachings. "It instructs us to reflect on our actions and to be aware of the consequences of these actions sevens generations hence" (Kenny & Fraser, 2014, p.5). This means Tribes are taught to think ahead, not only for their generation but also for the many years and tribal members in the far future.

Why Does It Matter?

*"If research hasn't changed you as a person, then you haven't done it right."
(Wilson, S., 2008, pg. 135).*

My initial research into blood quantum-based colorism (BQBC) and what it means to a community showed a strong sense of theft when tribes have limited or very federally structured limitations to their people's resources. Like wild rice fields, if too many canoes come to harvest, it will diminish the crop. Yet, if the thought process shifted and modernized, removing the

¹⁷ Kenny & Fraser introduced the principle of "seven generations" in their 2014 book, *Living Indigenous Leadership Native Narratives on Building Strong Communities*.

colonized mindset of "this is only mine" to the tribal communal mindset of "there is plenty to go around if we work together," revitalization of Tribal Nations will spread its eagle wings. At the same time, providing education to a generation traumatized by European settler policies. Each time I look through a different lens, I learn a new path, see another view, and even realize my own privilege. Agreeing and supporting Shawn Wilson's Research is Ceremony (2008), that discounts the researcher's concept should not be tied to their research. I was not raised on my ancestral lands and, in a form, disconnected from my biological family's traditions, culture, and relationships. On the other hand, my heart serves my Tribal community, ensuring sustainability and preservation for the next seven generations.

Freedom is the other side of fear¹⁸. We are deconstructing the systems that the colonizers built. Decolonizing how our government is run, our ECAP-12th grade tribal schools, tribal households, and language—breaking the mold and doing it with Indigenous resurgence¹⁹. Hoping to see our Tribal schools guided by Tribal elders, with an elder panel overseeing everything. Bringing our children to the vision since time immemorial. My research aims to bring the colonizer mentality (settler ideology) of blood quantum-based colorism to the forefront by taking back our rights in culture identification, identity, kinship, and preservation of our tribal communities. To sustain our culture for the next seven generations and beyond, embrace why resilience runs in our veins. “[Seven generations] instructs us to reflect on our actions and to be aware of the consequences of these actions sevens generations hence” (Kenny, C. & Fraser, T. 2014, p.5). This means Tribes are taught to think ahead, not only for their generation but for the many years and tribal members in the far future. Blood quantum profiling is detrimental to tribal communities. If we as a community do not search for solutions soon, BCBQ will destroy the

¹⁸ Marilyn Ferguson quote (n.d.)

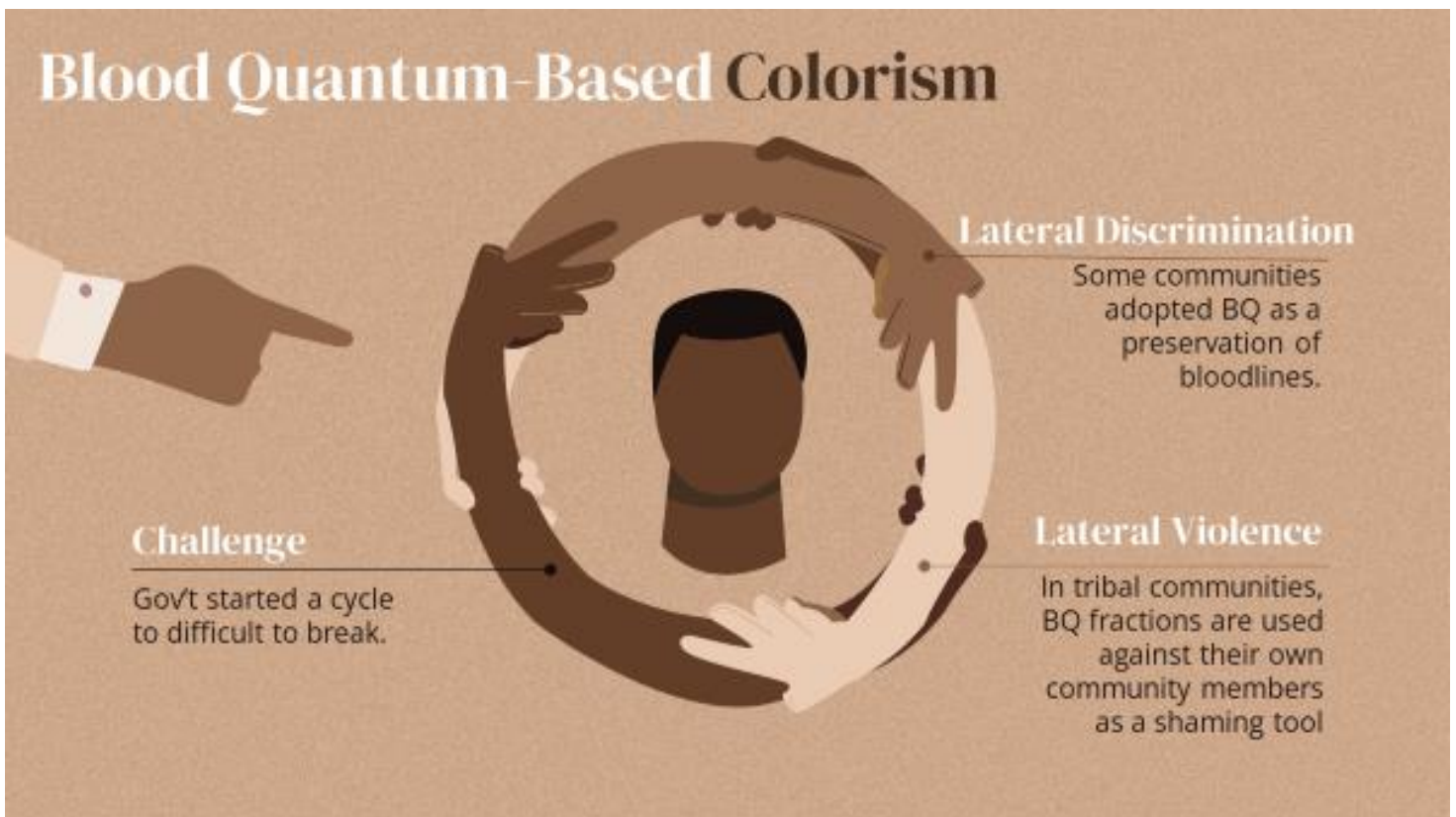
¹⁹ Term “Indigenous Resurgence” from Elliot, M. (2017).

unity our ancestors fought and dreamed for. I hope my study will be used to document another perspective and strategy of Tribal identity and Tribal enrollment.

BCBQ will cause Indian Country to lose its “power and will eventually ‘disappear’ because no one will qualify for citizenship” (Doerfler, J., 2015, pg. xi).

Theoretical Framework

Figure 1.4 Race, Classifications, & Separations; BQBC circle of oppression.



Note. (Dillon, 2021).²⁰

The COVID-19 pandemic has drastically changed lives across the country (Committee on Indian Affairs United States Senate, April 14, 2021, pg. 1). Within two weeks of the first

²⁰ Figure description. Identities under CRT tenant #1 are the root of blood quantum and how Indigenous communities adapted to the term to discriminate against their people regarding tribal resources. Chart shows the vicious cycle that is hard to break. Dillon, D., (Autumn 2021). Indigeneity Contains No Fractions. Class presentation.

documented COVID-19 death, the entire state of Washington closed its doors, and the people began reintroducing themselves to family life²¹. Everything transitioned to online platforms; with that transition, tribal communities began to lose the sense of what community means (Wiedenhof, 2021). When Tribal casinos started to close their doors, tribal citizens began panicking at the reality that the primary revenue source for the tribe was being depleted. That means human services would no longer be available. Tribal resources started to close, and most tribal workers were furloughed. In survival mode, tribal citizens began turning on each other; who deserved to use tribal services? I draw from multiple theoretical frameworks to support my theory on lateral discrimination in tribal communities based on blood quantum. They stemmed from the settler mindset of race, separations, and categories in the United States.

In this study, I used Brayboy's (2005) Tribal Critical Race Theory (TribalCrit) and Hiraldo's (2015) Critical Race Theory (CRT) tenets as an illustration that America self-proclaims "land of the free" but focuses on racial categories. TribalCrit and CRT will help me get to the root of how America is focused on race, classifications, and separations of the people based and encouraged by settler mentality, negatively affecting education and marginalized communities.

TribalCrit focuses more on the issues Indigenous communities face daily (Brayboy, 2005). TribalCrit has nine tenets that stem from CRT. In the first tenet, "1. Colonization is endemic to society" (Brayboy, 2005, p. 429) – a society dismisses Indigenous ways and knowledge. I emphasize that colonization is an ambiguous term for Indian Country and Indigenous communities. At the same time, being used to diminish the power Indian Country

²¹ <https://www.governor.wa.gov/issues/issues/covid-19-resources>

holds with pan-Indianism. Still, in 2023, colonization has roots in tearing and holding down Indigenous leaders, scholars, and youth.

"The colonization has been so complete that even many American Indians fail to recognize that we are taking up colonialist ideas when we fail to express ourselves in ways that may challenge dominant society's ideas about who and what we are supposed to be, how we are supposed to behave and what we are supposed to be within the larger population" (Brayboy, 2005, pg. 431)

Identities under this tenet are the root of blood quantum and how Indigenous communities adapted to the term to discriminate against their people regarding tribal resources. Figure 2 above shows the vicious cycle that is hard to break.

Teaching our youth that the power of community needs to be the primary focus of Nation-building, not based on our blood quantum. "The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens" (Brayboy, 2005, p. 430). TribalCrit tenet four is "Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification" (Brayboy, 2005, p. 429), which means that tribes have the inherent right to make the decision themselves on how they operate as a governing body and determine enrollment qualifications. However, tribal members still use a piece of paper and a fraction as a weapon against one another.

Indigenous Research Frameworks

The works of Margaret Kovach, Shawn Wilson, Eve Tuck, and Linda Tuhiwai Smith influenced my processes in arranging my research and findings. However, more recently, I came across Vicki Besaw (Lac Courte Oreilles Ojibwe) dissertation where she used the conceptual framework "Indigenous Story as a Pathway to Tribal Identity Development" (see figure). While I used a mix of theoretical and autoethnography frameworks to develop my methodology and categorize my findings, Besaw's use of autoethnography developed her model that reflected her

process of tribal identity from Indigenous stories—the similarities of navigating the trauma of disconnect of not feeling accepted in the tribal community. Besaw wrote an article discussing her dissertation on cultural identity through Indigenous story elements (April 26, 2023), developing a conceptual model to replicate her journey of positioning her own cultural identity. Through her model, “Conceptual Framework: Indigenous Story as a Pathway to Tribal Identity Development,” Besaw listed all the emotions she and her research participants associated with trying to connect to their cultural identities (see Figure 1.5).

Figure 1.5 Indigenous Story as a Pathway to Tribal Identity Development



Note. (Besaw, V., 2023).²²

In Besaw's research, she begins with the thought, "Indigenous scholarship tells us that to heal from traumatic injury, we must first break the cycle of silence often surrounding it- we cannot begin to heal unless we first understand the injury" (p 56). Through our experiences, we become traumatized by the events that lead to understanding our connection to our community and our past. I resonate with this as I without thought, try to hide learning my Indigenous language, Anishinaabemowin. I get embarrassed at the thought of mispronouncing a word, a fear instilled when I first tried and was laughed at. I was completely confident in the thought that I was traditionally introducing myself, a practice taught to children for others to be able to identify relations. We must remember our ancestors didn't speak English and I want my prayers heard and understood by my relatives in the Sky World.

Margaret Kovach (2010) states that people try to fit Indigenous epistemologies into the Westernized concepts of Qualitative methodologies. "The tension of the insider/outsider dynamic will persist until Indigenous research frameworks have methodological space within academic research dialogue, policy, and practice" (Kovach, 2009, p. 31). Indigenous knowledge gives Indigenous researchers and scholars the platform to examine ancestral knowledge with the honor it deserves. In analyzing my interview data, I used Kovach's methods and interpretations of how sharing circles should be conducted (pg. 125) and doing "research in a good way" (p. 141-155).

"Decolonize (a verb) and decolonization (a noun) cannot easily be grafted onto pre-existing discourses/frameworks, even if they are critical, even if they are anti-racist, even if they are justice frameworks" (Tuck, E. & Yang, K.W., 2012, pg. 8). Using Tuck's approach to the act

²² Figure description. Model symbolizes the progression of becoming from disconnect, outside to center.

of decolonization and her explanation of Phillip Deloria's *Playing Indian* (1998) to investigate settler ideology of classification of humans. Separation and identification sound like animal herding for pedigree, but in this study, I highlight the unsettling comparisons with Tribal blood quantum.

Figure 1.6 Kovach Indigenous Research Framework, Plains Cree Tradition



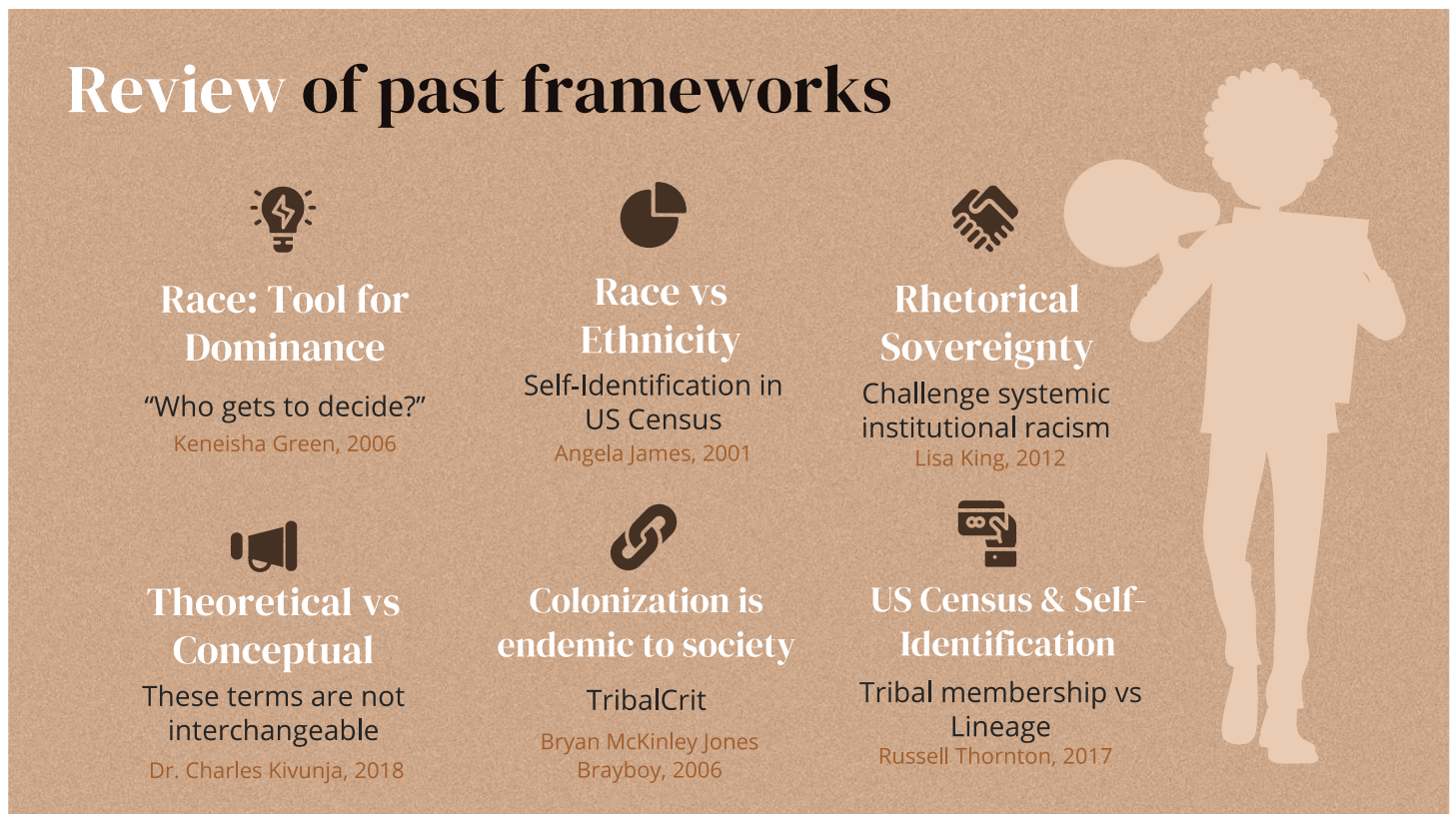
Note. (Kovach, 2009).²³

Linda Tuhiwai Smith (2021) emphasized Indigenous research narrowing to one word: *survival* (pg. 111). Smith and Wilson both are persistent that research is rooted in Indigenous history, while Wilson insists that researchers should be connected to their research, or else why do it? This is the ideology I took while gathering my research and intentionally looking for more frameworks that answered my research questions on tribal blood quantum. Indigenous research and Ancestral knowledge **is** Indigenous history. By this way of thinking about the performance of the Indigenous student, our work always included ancestral knowledge as Indigenous data.

²³ Figure description. Kovach created this framework based on the methodology of Indigenous research on Cree traditions.

Chapter 2: Literature Review

Figure 2.1 Race, Classifications, & Separations; Past Frameworks.



Note. (Dillon, 2021).²⁴

Race is a social construct; it only exists because society says it does. I needed to understand the origins of separations and categories in the US. How did colonialism shift the way Indigenous Nations looked at each other? In my literature research, I focused on finding works discussing the decolonization of blood quantum, its origins, and tribal community effects while focusing on authors and scholars who identified as Indigenous. Within those search parameters, I included research that concentrated on kinship, cultural policing, community sense of belonging, and cultural identity.

²⁴ Figure description. Authors exploration of frameworks to decide how to processed with BQBC. Dillon, D., (Autumn 2021). Indigeneity Contains No Fractions. Class presentation.

Blood Quantum

Schmidt (2011) wrote “American Indian Identity and Blood Quantum in the 21st Century: A Critical Review” the article’s purpose was to “review the utility of blood quantum by examining the cultural, social, biological, and legal implications inherent in using such group membership and, further, how American Indian identity is being affected.” Schmidt approaches the idea of using culture-specific methods by limiting membership to those with no cultural ties and using membership as an economic gain, healthcare, and educational benefits (pg. 6). While Spruhan (2006) detailed the histories of blood quantum. Tracing the history from the treaty period, the reservation period, the allotment period, to the Indian Reorganization Act of 1934 (p. 3). “However, tempting it may be to use Euro-American definitions of identity to maintain a cultural uniqueness, blood quantum is not the solution” (Schmidt, 2011, p. 8).

One explanation for ethnic fraction is that “modern times has brought increased urbanization and hence increased interaction with nontribal members, thus facilitating marriage between groups” (pg. 6). This article also includes gaming as a topic involving tribal exclusivity but also mentions the use of genetic testing being a negative to tribal membership (pg. 7) and countering the earlier claim on the exclusivity of genetic testing to Native identity. I agree with Schmidt in finding another solution to Native identity and Tribal membership; there needs to be another way.

Another cultural outlook is from Derby & Macfarlane (2018), “How high is your RQ?: Is Te Reo Māori the new blood quantum?” This article dives into another culture’s view on blood quantum. I came across this journal website, “Te Kaharoa,” an e-journal for Indigenous Pacific people in different fields. Ethnic identity has a lasting effect on people. The author compares Maori identity “mathematical measurement” to tribal blood quantum. They make a good point

when people compare BQ measurement to knowing the language. What about the people who don't know the language but are part of the community and call it home? Expressing language is a moving car disrupting the generational road trip.

Edmo, et al (2016) *American Indian identity: Citizenship, membership, and blood* discusses and examines topics of social, political, and legal issues between tribes and the federal governments. I specifically went to this book based on the chapter written by Dr. Alan Parker, citizen of the Chippewa Cree, former chief council for the US Senate Committee on Indian Affairs during the native self-determination era, and professor at the Te Whare Wananga o Awanuiarangi (The Maori Indigenous University) in New Zealand. Throughout the book, blood quantum is entwined with tribal rights and identity with the purpose of Indian Progress. Parker's chapter, "Replace the Paradigm of Tribal Membership with the Paradigm of Tribal Citizenship" is the main reason why I introduce myself as a citizen of instead of an enrolled member of my tribe. He compares membership status as a boy scouts' membership instead of a person belonging to a sovereign nation. In *How Grandma Kate Lost Her Cherokee Blood and What This Says about Race, Blood, and Belonging in Indian Country* (Lambert, M., 2019), the Eastern Band of Cherokee was the first of the United States Tribal Nations who implement the minimum requirements of blood quantum as a requirement for tribal enrollments. Lambert discusses the rolls the government created and used as the bases of the blood quantum guidelines. The author detailed a family from the early 1900s, and their tribal identity lost because of the new requirements—lost generations due to a colonized method of mathematics.

Dr. Alan Parker wrote his own book, *Pathways to Indigenous Nation Sovereignty: A Chronicle of Federal Policy Developments* (2018). A first-person chronicle of his time during the Indian determination era when he was the chief counsel to the US Senate Committee on Indian

Affairs. In some of the chapters he talks about blood quantum and tribal membership, how tribes just followed BIA recommendations instead of writing their own constitutions that fit their nation and people. These explanations give clearer reasons why tribes did things a certain way in the face of termination and or full takeover by the federal government. His books always showed more insight as the bridge to government interworking and identified some Native nation allies within the colonized federal government.

In a book about global human rights, each chapter is an essay written by a different author on matters of distinct human dignity in policies and practices. Human Dignity is divided into three sections of distinct problems, women and children's issues and Indigenous and migrant issues. Within the last section is a chapter written by Dr. Esther Pearson, a mathematics professor at Lasell University in Massachusetts. She uses the mathematical quantification (fractions) of Native American blood quantum put in place by the United States government. I believe this essay could be useful as another source of methodical thinking from a perspective not in the field of Native American studies.

Dwanna McKay (2019) writes using two questions to guide her research: *What authenticity markers hold the most value for American Indians? How do American Indians justify authenticity policing?* This article focuses more on Indian identity within the tribal communities. I think this is a great perspective from the inside rather than looking in. Blood quantum within tribal communities seems more of a social talking point of how Indian are you or are you a real Indian? McKay uses more of a qualitative approach to authenticity contestation: (1) blood as protection, culture, and belonging, and (2) Indian cards as protection, responsibility, and belonging.

Kinship and Cultural Identity

Dickson-Gilmore (1999) discusses Native identity and Native authenticity while introducing “culture police.” The author also states,

For it is in this evolving definition of the ingredients of respective citizenships that we find what I think resides at their essence: the need to define a place of “belonging” which reinforces both to the self and others that “this is who I am” (Dickson-Gilmore, 1999, pg. 27). \

Krouse (1999) studied the connection between kinship and identity that is sought out by Natives who moved away from their communities and their effectiveness and limitations of being mixed-bloods (a person mixed with Native American heritage and another) in urban Indian communities; this connection can be a significant impact on Native identity and a person’s relationship to their communities. In “Cultural Activities, Identities, and Mental Health Among Urban American Indians with Mixed Racial/Ethnic Ancestries,” Iwasaki, and Byrd (2010) discussed mental health surrounding Native identity.

Rather than considering Native identity, kinship, and blood quantum, I looked at what and who determines who can be considered “Native.” In the article by Pack (2012), he examined the thought process behind the question, “What is a real Indian?” Who gets to dictate who or how one is considered Native - the person, the community, the government? “Indians were obsessed with authenticity...colonized, genocided, exiled, Indians formed their identities by questioning the identities of other Indians” (Pack, 2012, p. 177).

I dove further into the keywords blood quantum and identity. A book by Ellinghaus (2017) drew me in: “examines how Cherokee identity is socially and politically constructed, and how that process is embedded in ideas of blood, color, and race.” This book is separated by

explaining BQ origins, the symbolic meaning, and racial blending, proclaiming, “In Blood Will Tell, Ellinghaus does not attempt to answer ‘who is an Indian,’ but rather, she asks ‘what kinds of Indian identities were in production during a given historical moment?’”(2017). This question confused me at. First, I had to think about it and its meaning. But to think back, during the time of the ’70s to the ’20s, you can think about the decades and the historical backgrounds. You can pinpoint times that shifted a person’s perspective on a person’s claim of self-identity of “Indian, Indigenous, Native.”

Petrone, Rink, & Speicher (2020) address the absence of student “youth” voices, yet education is all about the youth. The author's research focused on high school students and teacher education. As an Indigenous student and instructor, I can understand the discrepancy in education when it comes to questioning if there is enough input from the tribal youth. Where is the representation for our students of color, and where are the inclusion and culturally relevant curriculums for students of color? Not all education is the same. Not all students have the same access to education. The authors made a great point, “stretch them out of their comfort zone’ and help them prepare for life beyond high school.”

Looking into the topic of Indigenous leadership and its connection to cultural identity, “American Indian Female Leadership” (Tippeconnic Fox, M., Luna-Firebaugh E., & Williams, C., 2015) where the author's focus for this article was highlighting how the impacts of colonialization damaged the way American Indian female leadership is seen today (2015). Colonialism changed women's views and roles in Native traditions by introducing domestication and gender roles while forgetting traditional roles and customs - depicting leadership not connected with governance. Government is a European term for all male representation. In the surveys, leadership was written in relation to Native culture and governance tied with

colonization. “American Indians did not traditionally “govern” themselves, and it is inaccurate to try to fit American Indian leadership paradigms into this conceptual framework” (pg. 85).

Leanne Simpson (2016) documented her 3-month conversations with Eve Tuck, where the women dialogued between different topics based on the dispossession of a structured relationship between Indigenous people and the federal government. Simpson states she believes the word “Justice” is formed by colonialism basis, a white Western term. “Justice” to her and with an Indigenous lens means “the return of land, the regenerations of Indigenous political, educational, and knowledge systems, and the rehabilitation of the natural world” (pg. 21). Simpson and Tuck discuss heavy subtopics of justice that starts from grounded normativity, placed-based internationalism, collection of collectives, creating material bases for the nations we want, and what we are making through constellations of co-resistance. Simpson states, “I worry that too much of our energy goes into trying to influence the system rather than creating the alternatives. It matters to me how change is achieved” (pg. 24).

Hilary Weaver (2001) categorizes three facets of identity: 1. Self-identification, 2. Community identification, and 3. External identification (pg. 240). Identity is always evolving, however, when did it start evolving? Did Sitting Bull or Chief Leschi carry an enrollment card? Weaver describes an All-Native basketball tournament, Rez Ball is a sport I can always discuss with other Natives. Playing in these tournaments get competitive fast, from elders to tiny tots, every age bracket must provide proof of native identity to be eligible to play. When challenged, the go-to is to provide proof, an enrollment card. In Weaver's story, some players were able to produce enrollment cars, but others couldn't provide them as they were not enrolled. “The Lakota's were ready to celebrate their victory when the Navajo captain protested that carrying an enrollment card was a product of colonization and not an indicator of true identity” (pg. 242).

The players discuss what makes them Native – the ability to speak the language, name their clans traditionally, etc. In the end, both teams lost.

Edgar Villanueva's *Decolonizing Wealth* (2018) labeled colonization as a virus (pg. 10). A mindset strategically placed by white privilege. The book detailed an apology about how a white woman felt ashamed by what her ancestors did after digging into her family history (pg. 118). After 30+ years, I question how did she think of her creation story? I did appreciate her apology only because she partnered it with a solution of change within herself. As an Indigenous person, I don't want to hear an apology for your ancestors, I want you to change the system that your ancestors built, lived, and benefited from.

“Being Native American inherently involves an identity crisis. Were the only race or ethnicity that is only acknowledged if the government says we are. Here we are, we exist, but we still have to prove it” (pg. 21). I relate to Villanueva's quote on many levels. I have lived my whole life as a non-enrollee of the White Earth Nation Ojibwe, however, everything in me fights for my people, my education, my work, the way I raise my children, down to the way I live my own life. Before I finally received a piece of paper, equaling to a member of “society,” legally stated “I am not a Native American.” The irony as a piece of government paper devastated Native Nations with treaties, to now devastating Native Nations with blood quantum and enrollment.

Decolonizing Wealth (2018) was aimed at ‘movers and shakers’ in philanthropy. However, not in just any domain, but specifically in the philanthropy world where colonization is the red elephant in the room everyone moves around to avoid. The different formats I used to read *Decolonizing Wealth* played a huge role in how I understood Villanueva's message. I was previously recommended this book last year, so I purchased it using my last audible credit and it

sat in my files under “spare time reading”. The author, Edgar Villanueva, was also the narrator. There is something more captivating when you can hear an author read their own book, as in their voice, the book becomes alive. In their voice, you can hear how they want the reader to capture the essentials of why they wrote the book; it becomes a story. Listening to the audible as Villanueva captured my attention, swiftly wrapping me into the world of philanthropy, and I soon joined the mindset of wanting to shift the paradigm to “using money as medicine, as a tool of decolonizing and healing” (pg. 106).

“People who rely on the current system are afraid to dismantle it” (pg. 110). Villanueva created Seven Steps to Healing as a main argument for what he believed needed to be done to decolonize organizations and money. Steps 1-7 are Grieve, Apologize, Listen, Relate, Represent, Invest, and Repair.

There were a few wildly overstated claims Villanueva wrote in *Decolonizing Wealth*. For example, why must we include “them” (the colonizers) or the people who benefit from my ancestors’ pain when it comes to funding? Villanueva’s claim that “White supremacy is just a story humans created. Race is just a story human created” (pg. 111) is not just a creation story. This IS the story the victors wrote about in our history books. The privilege of even thinking they are *allowed* to write about another culture's story without permission IS the definition of white privilege. “Much has been written about how colonizers rewrite the history of the places and the people they colonize. Part of keeping control is staking a claim on the past. But colonizers also control the future. They control what is imaginable” (pg. 111).

I believe what Villanueva takes for granted are people are in the right mindset of seeing white privilege and the effects of colonialization. This is centuries of oppression. In his chapter on Apologizing, Villanueva states, “Apologizing requires that white people of wealth snap out of

their paralyzing white fragility and guilt, and just step up” (pg. 121) like it is just a simple task. He also states that Indigenous people and people of color must undo their “internalized oppression.” How can people realize their own suppression of others when it is glorified in history books, in schools, and by the people who raise them? “Not recognizing history is very painful for a lot of people” (pg. 126).

Decolonizing Wealth is a monumental vision of seeing the picture from the inside out. Villanueva suggests funders should have to apply to communities for the honor of providing support. This makes the funder part of the community to be able to recognize the need. Not just a stranger with no connection nor interests other than just “donating.” Overall, this book is about healing, and Villanueva understands the Native voice and intertwines the two perfectly. “The Native way is to bring the oppressor into our circle of healing. Healing cannot occur unless everyone is part of the process” (pg. 181).

Racial Categories in the US

Figure 2.2 Race, Classifications, & Separations; Race Classification & European Countries.



Note. (Dillon, 2021)²⁵

“An ancient rule of English common law distinguishes between “whole blood” and “half blood” relatives for purposes of inheritance” (Spruhan, 2006)

The more articles I discover based on race categories, the more I believe the terms: categories, race, ethnicity, and separations are all systemic racial issues. Lacey & Nandy (1990) writes about how race, color, and gender (all classifications and separations of people) have become so natural in the way people think. The authors (Lacey & Nandy, 1990) poses a reality when it comes to how the government and people translate or interpret the data, which reminds me of how Indigenous people's fight against Missing and Murdered Indigenous Women (MMIW)

²⁵ Figure description. Map created by Tabitha Kelly. Paired with Race classification boxes. Dillon, D., (Autumn 2021). Indigeneity Contains No Fractions. Class presentation.

is miscounted or outright not counted because of racial classifications and includes the devastating truth with marginalized communities and race topics.

Figure 2.3 Race, Classifications, & Separations; Terms.



Note. (Dillon, 2021)²⁶

Rebekah Ross (2021) discusses race, classifications, and tribal sovereignty in the article and highlights a small detail in the Immigration and Nationality Act (INA) Section 289, the only section where race & blood quantum of Indigenous people that states, “American Indians born in Canada” to freely cross into the United States if they possess at least 50% blood “of the American Indian race.” Borders, racial separations, and classifications is a social construct, meaning they exist because society says they do. This article implies a heavy implication on who is “Indian” based on Federal Government standards and not Native Nation standards.

²⁶ Figure description. Definitions. Dillon, D., (Autumn 2021). Indigeneity Contains No Fractions. Class presentation.

Green (2006) challenges federal government systems of defining who is Native American and who is African American, including learning other methods of defining who is Native American. Comparing the policies and laws with a measurement of blood quantum: Native Americans are narrower compared to the measurement of African Americans (blood quantum vs one drop rule). Why is our society insistent on claiming freedom with the phrase “the land of the free” but contradicts the truth by displaying that “Our society is one of classifications and separations” (pg. 93). The author addresses the questions: 1. Who gets to decide within which racial category an individual falls? 2. How does that person decide who is a member of each racial category and, therefore, the recipient of both the positive and negative consequences that come with being Native American or African American? 3. Is it even possible to determine who's who as far as racial categories are concerned? “Racial distinctions and separations become a necessary tool for this dominance. The dominant group separates in a manner that is beneficial to them and maintains these separations, which have now become barriers, to maintain their dominance” (pg. 110). I hoped Green would have dove deeper into the discussion of the implications from within, for example, including stories or data from lateral ideology within the communities.

In “Making sense of race and racial classification” (James, A., 2001), the author voices that no matter how systems are changed, history has shown that society will not understand any reorganization of racial classification. Focusing on the use of race in studies that point to “individual characteristics and behavior” with the United States Census Bureau. Society, unknowingly and sometimes knowingly, is the leading feature of any social interaction. James discusses the differences between race and ethnicity regarding how the federal government carries out and handles the Census. Self-Identification is mishandled by untrained Census

workers because of their own misunderstandings of race and ethnicity. Further solidifying that race is a social construct, meaning it exists simply because society says it does.

Figure 2.4 Race, Classifications, & Separations; Declaration of Independence.

Declaration of Independence 1776

- Declaration of independence is written root of the idea of “supremacy” or American exceptionalism. **Meaning Other Lives don’t matter.**
- “all men are created equal” does not include the Native Americans who are clearly perceived as subhuman to the United States of America’s founding fathers. The roots of injustice in the United States of America is written for the entire world to read: **Merciless. Indian. Savages.**

Does the Declaration of Independence apply to people of color?

IN CONGRESS, JULY 4, 1776.
The unanimous Declaration of the thirteen united States of America.

July 4, 1776.
We the People

Note. (Dillon, 2021)²⁷

Rhetorical sovereignty and rhetorical alliance²⁸ to challenge systemic institutional racism (including within our own work) and shift the mindset of Native writers and their work. King states the need for more Native writers/works in classrooms, not just during Native American month or Black authors during Black Heritage Month. Multicultural works need to be part of the base curriculum. “While multiculturalism in pedagogy has made some progress via bringing those voices habitually marginalized to the attention of students, the rhetorical “hows” and

²⁷ Figure description. A statement questioning the United States Declaration of Independence of 1776 & its ability to undermine any other race than White. Dillon, D. (August 2021). Indigeneity Contains No Fractions. Class presentation.

²⁸ King, L. (2012). Rhetorical Sovereignty and Rhetorical Alliance in the Writing Classroom. Pedagogy: Critical Approaches to Teaching Literature, Language, Culture, and Composition, 12(2), 209-233.

“whys” of these voices and the texts through which they speak are not frequently addressed.”

The terms, rhetorical sovereignty, and rhetorical alliance are based on the works by Scott Lyons and Malea Powell and address these terms in the article by “how these terms can suggest an approach for using Native texts, that we may speak of both sovereignty and alliance in the classroom and seek a way for instructors and students to locate themselves responsibly in the ongoing stories and the processes of telling.”

The perimeters of racial categories defined by the federal government are fluid and can change at any moment; a real threat looms over the heads of Indian Country that continuously divides, separates, categorizes, and dictates every movement and sovereignty.

Critical Race Theory & Tribal Critical Race Theory

I began researching Critical Race theory (CRT) (Crenshaw, K., 2011), then transitioned to Tribal Critical Race Theory (TribalCrit) (Brayboy, 2006) using both as a lens to examine race and ethnicity categories and separations that run a nation. Using CRT helps analyze the inequalities of privilege and its patterns within the United States. Kimberle Williams Crenshaw explained in an article that CRT was more about “institutions and systems” (Fortin, J., November 8, 2021) and I knew then CRT was meant to deconstruct blood quantum and TribalCrit was going to decolonize it. In the same article, Jacey Fortin reported CRT was less about the people but the structure “that reproduces bad outcomes” (2021).

“Critical Race Theory is more a verb than a noun” (Fortin, J., November 8, 2021).

Payne Hiraldo (2015) lists five tenets of CRT in higher education. The first tenet resonates the most, **counter-storytelling** – our stories (using "our" as a placement where I as the author, fit in). Telling our stories of inequalities, exclusions, and marginalization in 2021, in the

instances where BIPOC²⁹ communities take back their narrative. Especially in education, where ancestral knowledge cannot be properly cited and is widely unaccepted in predominantly white institutions. MLA, APA, and Chicago are not cultured and sophisticated enough to properly cite ancestral knowledge like storytelling.

Bryan Brayboy (2006) writes of the transformation of Critical Race Theory (CRT), an analytical framework term introduced in 1994 to discuss the unequal access to education (Hiraldo, P. 2015), that centers and values on race, racism, and experiential knowledge (Brayboy, 2006), to a theoretical framework he calls Tribal Race Theory (TribalCrit), which focuses on data from narrative and stories (p. 428). The author uses the term TribalCrit to highlight Native/Indigenous people's issues in the United States. He categorized nine tenets of TribalCrit stemming from the six CRT tenets and, at the same time, using the terms: colonization, white supremacy, culture, assimilation, and stories; Brayboy molds TribalCrit as an Indigenous term for the people by the people, changing education reform/access to improving the needs in Indian Country. "TribalCrit has the potential to serve as a theoretical and analytical lens for addressing the educational experiences of American Indian students, teachers, and researchers..." (pg. 441). Brayboy used examples of student stories and personal experiences, stating that Indigenous theories are road maps for tribal communities (pg. 427).

CRT emerged during the civil rights movement addressing issues for the African American community and, at the time, did not include other races or ethnicities, but has since developed working towards dismantling and "eliminating the influence racism, sexism, and poverty" have in white dominant spaces for all marginalized communities (Brayboy, 2005, pg. 428-9). With the transformation of CRT to TribalCrit, TribalCrit acknowledges the ability to

²⁹ Black, Indigenous, People of Color

"recognize change, adapt, and move forward with change," utilizing Cultural Knowledge, Knowledge of Survival, and Academic Knowledge generates power (p. 435-6).

CRT and TribalCrit #1 explores that racism and colonialism is endemic to society and American life (class discussion, Montgomery, M., 2020). Racism and colonialism are a disease that desperately needs a cure; however, it is disappointingly embedded in American society. On a smaller scale, blood quantum-based colorism within tribal communities is the same ideology and ethnocentric view as CRT/TribalCrit #1, acknowledging the issues within Indian Country.

“The colonization has been so complete that even many American Indians fail to recognize that we are taking up colonialist ideas when we fail to express ourselves in ways that may challenge dominant societies ideas about who and what we are supposed to be, how we are supposed to behave, and what we are supposed to be within the larger population” (Bradboy, 2005, pg. 431).

Following the quote, I believe this follows the idea that tribes are scared or intimidated to assert their sovereignty in fear of retaliation from the federal government based on past threats of termination. This fear is then projected onto their members, and lateral discrimination ensues among each other. The connection then fades and only the discrimination becomes highlighted.

As tenant #1 supports tenant #2 Permanence of racism – racism is part of American culture. History repeats itself in multiple facades, all stemming from Western settler expansion. CRT tenet #2 and TribalCrit tenet #2 also go hand in hand. CRT #2 “expresses skepticism toward dominant legal claims of neutrality, objectivity, color blindness, and meritocracy” and TribalCrit #2, “US. Policies towards Indigenous peoples are rooting in imperialism, white supremacy, and a desire for material gain” (Montgomery, M.). This aligns with some of the disagreements with the White Earth membership³⁰ after the 2013 vote to dismantle blood

³⁰ See “Researchers comments” section.

quantum and instead include lineal descent as an enrollment requirement. The ones who disagreed claimed that the enrollment would triple, the tribe's resources would not recover from the mass increase of membership, and the culture will be "white washed" and diluted with people who do not know the culture (Thorstad, D., November 21, 2019). CRT tenet #3 Whiteness as property – possession, sale, own; are all terms of colonialism and white "supremacy" (I use this word as a placeholder for white beliefs of dominance, I do not use the term in everyday conversation as I do not believe any race nor ethnicity is greater than the other). This is where BIPOC representation is lacking in higher education. Not that BIPOC communities are incapable, they are shut out, ostracized, and mentally overshadowed by their white colleagues by either being silenced or tokenized. Colonialism also highlights material possession as wealth. This aligns with the colonial mindset of settlers justifying land grabs since Natives don't believe in people owning the lands (in Salish and Ojibwe there is no word for ownership as no one can own land, it belongs to mother earth, and it is borrowed from our children) so it was reasonable to take it as there was no technical ownership (Brayboy, 2015). United States policies of allotments also engraved the belief of competency to own lands. At the same time, settlers and the government felt they needed to deem who was competent or not by blood quantum guidelines.

TribalCrit tenet #4 is, "Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification" (Brayboy, 2005, pg 433). Meaning tribes have the inherent right to decide how they operate as a governing body and determine enrollment qualifications. However, tribal members still use a piece of paper as a weapon against one another. This aligns with the government pitting federally recognized tribes against non-federally recognized tribes against each other as superior. The status of any tribe or village should never be questioned. TribalCrit #4 also highlights an issue within mixed races as

the “one box only” slogan for racially/ethnicity-identifying questionnaires. “One box only” became a topic at the 2019 Centennial Accord for Washington state. The Centennial Accord, established on August 4, 1989, is an agreement between Washington State and Washington Tribes to achieve mutual goals and form a better relationship. The parties involved agreed to meet once a year for a full day to discuss areas of mutual priority and the advancement of Indigenous communities pre-existing the formation of Washington as a state (DePoe, R., Dillon, D., & Purser, H., 2019, pg. 3). “One box only” was a campaign to only mark “American Indian/Alaskan Native” as a race/ethnicity and no other box, even if you were another race because marking more than one box, the state would not count the American Indian/Alaskan Native tally. Again, discrediting mixed raced Natives.

TribalCrit #6, “Governmental policies and educational policies towards Indigenous peoples are intimately linked around the problematic goal of assimilation” (Brayboy, 2005, pg. 436). Blood quantum-based colorism directly results from the US Federal government's assimilation goals. This tenet highlights colonial education in replacing cultural knowledge with academic knowledge with the mentality of the “Save the man, Kill the Indian” slogan³¹ for the reasoning behind Indian boarding schools (Slapin, B., 2006). Indian boarding schools are the federal government-forced schools where Native children were stolen from their homes and placed in residential schools. The children were stripped of their culture, banned, and beaten for speaking their tribal language, most children were lost forever, and those who did return home were traumatized forever. Repeatedly embedding intergenerational trauma is still seen and felt today by tribal communities.

³¹ Captain Richard Henry Pratt's speech in 1892 philosophy on Indian assimilation.

Figure 2.5 US Census Race Categories

6. What is this person's race? Mark *X* one.

White

Black, African Am., or Negro

American Indian or Alaska Native — Print name of enrolled or principal tribe.

Asian Indian

Chinese

Filipino

Other Asian — Print race, for example, Hmong, Laotian, Thai, Pakistani, Cambodian, and so on.

Japanese

Korean

Vietnamese

Native Hawaiian

Guamanian or Chamorro

Samoan

Other Pacific Islander — Print race, for example, Fijian, Tongan, and so on.

Some other race — Print race.

Note. 2020 US Census, *what is this person's race?*³²

James (2001) states that no matter how systems are changed, history has shown that society will not understand any reorganization of racial classification. The article focused on others' use of race in studies that pointed at “individual characteristics and behavior” with the census bureau. Society, unknowingly and sometimes knowingly, is the leading feature of any social interaction. I liked this article because it discussed the differences in race and ethnicity in regard to how the Census is carried out and handled. Self-Identification is mishandled by the census worker because of their own misunderstandings of race and ethnicity. Race is a social construct that exists simply because society says it does.

Why is the motto "land of the free" so focused on classifications and separations in a country? I reinforce my belief that race is a social construct and how Westernized education is bent on pushing that agenda in the United States.

³² NPR. (November 30, 2017).

Gaps in Literature

As an Indigenous matriarch, it was vital to identify the gaps in scholarly literature, “As scholars, we need to add race-orientated journals to our own reading lists, and we need to increase our valuation of those journals..” (Scheurich, J. J., & Young, M. D. (1997, pg. 11).

While O’Brien (2017) discusses how settler colonialism is a major part of the framework for Indigenous Studies, blood quantum and the one-drop rule are heavy topics within this article. O’Brien (2017) also highlights Patrick Wolfe’s (2016) argument that “race are traces of history.” O’Brien also deconstructs Wolfe’s manifesto focusing on Indigenous racialization, unpacking the idea that the Doctrine of Discovery was intended for relations between white European people and not for Indigenous sovereign nations. This is where the author points to the origins of settler colonization bringing policies that have tried to eradicate and strip the original people of the lands they unwelcomely immigrated to.

Tribal self-determination is a concept that is built-in with Indigenous governance. Native Nations always practiced self-determination before federal policy³³ was implemented. While working within state government, tribal entities, and education, I have witnessed the confusion between tribal self-determination and tribal sovereignty. Tribal self-determination is not the same as tribal sovereignty. Self-determination is within yourself to have the ability to self-govern, and sovereignty is the right to govern themselves, their property, and their business (Penn Museum, May 27, 2022)

Using Desai’s (2016) perspective from her past and current self as a Filipina student and then educator using a Filipina/o Indigenous framework. This framework she labels as “Kapwa”, Filipina/o core values and “emphasizes the community over the individual” (pg. 36). The author

³³ Self-determination

shows why Filipina/o educators should use this method with Filipina/o students to help them connect using Kapwa pedagogy. Desai describes her community's social norms and upbringing, which she later describes as social toxins associated with colonialism. "I grew up experiencing some of these social toxins but lacked the critical understanding that these issues were not endemic to my family and community but were a by-product of colonialism" (pg. 34). The article identifies Kapwa having three (3) supports: (1) humanization, (2) On becoming diwa(ta), and (3) decolonizing epistemologies. Desai uses her family and cultural history to lay out the fundamentals in teaching Filipina/o students about "repairing relationships" and "collective healing from historical trauma" (pg. 39). In this search she found that what is damaging to her community is that people are normalizing the learned behavior of colonialism, calling it a "colonial mentality." The author believes her Filipina/o community doesn't see the correlation between their current issues and the damage caused by colonialism. Desai concludes that the future of Filipina/o community success is the continued teachings of critical Kapwa pedagogy. More academic literature must be published using Desai's first-person assessment and reading Indigenous voices in academic writings.

Chapter 3: Methodology

My research was designed to be a mixed-method approach, primarily using social media as the main outreach plan. I have found that oral knowledge is the best form of gathering information. However, with the topic of blood quantum, the impression I received varied in responses. Since time immemorial, Indigenous nations have used storytelling³⁴ as a base of learning and passing on traditions and lessons. My data comprised oral storytelling and a survey from various groups within tribal communities. The instant connection of acknowledged Indigeneity between researcher and participant eased the uneasiness of discussing a heavy topic that has continued to abolish family lines. Blood quantum in tribal communities can have multiple outcomes but identifying Blood Quantum-Based Colorism (BQBC) as a singular scenario helped my research not be so extensive. Tribal identity is a multilayered issue with ambiguous borders. I wanted to make my study show the fine lines between each layered issue, as I am solely focused on BQBC within Native Nations.

Research Questions and Participants

Part one of my study included a survey (Appendix C) using google forms. With my research, I hoped to understand the tribal community's stance on the following: *Does blood quantum determine a person's Indigenous lineage or identity?* Keeping my questions short without the influence of biases, 75 % of the questions were open-ended. Participants were anonymous using a flyer to recruit volunteer participants³⁵ using Facebook. Gathering intentional data from audiences within tribal communities or associations by self-identified Native identities.

The Google form questionnaire opened with a description of my survey and research, identifying myself, my Indigenous affiliation, and my academic institution. Following the

³⁴ Judy Iseke, (2013). Indigenous Storytelling as Research. *International Review of Qualitative Research*.

³⁵ Appendix C – Social Media Survey Call

introduction was an informed consent disclaimer informing the audience that the following survey is part of a research study, asking if they wanted to move forward or choosing not to proceed. The participant must choose Yes or No; by choosing Yes, the participant agrees, and the survey will continue. By choosing no, the participant will exit the survey and not move forward. Research at any stage is voluntary and can be withdrawn at any time.³⁶ At the end of three weeks, I deactivated the study link and concluded part one of my study with 72 responses.

Part two of my study consisted of interviews by way of storytelling. In this part of my research, I used the same set of five talking points as prompts so that I could be more of a listener than leading the conversation. In deciding on identifiers for my findings section, I wanted to use contributors' names and Tribes. However, as I conducted the interviews, I was so focused on the emotion that the contributors aligned with blood quantum and their stories that I decided to identify the participants as contributors. While identifying specific tribal communities will be at the discretion of the participant.

During part two of the study, a contributors withdrawal option will be introduced to give the contributor the choice of withdrawing at any point without question and the option of what they would like to do with their data (i.e., to keep the existing data in the study or to withdraw all data). This will not be available for part one of the study since no identifying markers tie any participant to the data. Research at any stage is voluntary and can be withdrawn at any time.

I will store and retain data with password-protected files in a password-protected computer that only I have access to. I will sort research by coded information, "Contributor AB." However, when reporting data, the participant's identity will be hidden from all identifying markers unless the participant grants permission. After the study and reporting to the program,

³⁶ Appendix D – Survey Research Questions

all data obtained from part two of the study will be permanently erased. This was also indicated to all contributors at the beginning of the interview.

The purpose of focusing on storytelling is to allow freedom of visual and vocal expression. As a tribal citizen and having lived experience as an Indigenous being, growing up with storytelling brings nostalgia and peace to my soul. Storytelling is an activity that is and should be natural and comfortable. I want to learn about people's cultural identity, kinship, and sense of belonging experiences with their tribal communities. Connecting elder's guidance to youth using storytelling enhances connections, kinships, and belonging while sustaining resiliency within our communities. Therefore, I am choosing to use the platform of storytelling with user permission to record to maintain integrity with the original speaker. The passion in a person's voice can change or alter without context or description.

Community Praxis Project

Introducing my oral knowledge connection project, "No Fractions Here," Indigenous/Native-focused safe space to support everyone's creativity and expression. NFH represents and expresses my journey in trying to break the generational trauma and bonds of blood quantum. In this space, blood quantum measurements DO NOT EXIST! With this, I hope to inspire new visions of space free of blood quantum-based colorism within our communities. One day "No Fractions Here" will hopefully spread its wings, reaching out to support our tribal communities and help create the vision of a Native to be included when people think of teachers, professors, researchers, authors, creators, senators, doctors, pilots, and (insert profession here). To be the vision I wanted to see growing up, by providing an example for our youth to rise to new heights because we, the current generation of Indigenous scholars, mentors, and leaders, have already kicked out the metaphoric stools of privilege for them. In this way, no matter the

age, tribal affiliation, gender, or profession, minds can gather and build a bond. A much-needed bond, one I desperately wanted for myself growing up.

I resonated with Lev Vygotsky's theory when I feel like I lost my direction or am insecure with my path. His Cultural-Historical theory focuses on the culture in which children are raised. Vygotsky believed the values and practices of their culture heavily influence how the child develops socially and emotionally. Shaping the child's morals, relationships, and beliefs is based on the teachings of the family's culture. Sociocultural theory is a cognitive development based on social interactions within children.

Reading his theory reignites my fire because, at the time, I worked with children who were surrounded and raised based on the teachings of tribal culture. In this community, everyone is involved in raising the younger generation. Vygotsky's sociocultural theory of cognitive development relates to child development. Believing that children develop cognitively and socially, "Vygotsky viewed cognitive development as a socially mediated process, in which children depend on assistance from adults and more-expert peers as they tackle new challenges." (Berk, L. & Meyers, A. 2016). Language and speech are huge developers in a child's upbringing. I believe in supporting a sense of belonging and community; tribal communities have tribal members who are citizens of other tribes who influence our youth. I am a tribal citizen but not from the tribal community I call home. Although there are many influences in raising children, native communities widely depend on storytelling, singing, and drumming, all that is introduced while in the womb.

Vygotsky's theory is based on the social interactions between adults and children. The strengths of his theory are the intentional interactions with adults that influence children. Tradition being passed on is an automatic process. Vygotsky's theory strengthens what communities are best known for teaching children how to survive and thrive in their atmosphere.

Teachings from the social interactions between adults and children overlook and tend to ignore the essential cognitive development in children. Centering solely on these interactions misses the child's ability to develop their own findings to adapt to their world. (Why I don't believe in teaching tribal children to walk in two worlds: our world and the colonized world). I want a world where tradition and culture run rapidly in the veins of the community and tribal culture is behind every interaction/teaching, whether international or not. Keep the culture alive and not focus on blood quantum. As a former foster parent serving the tribal community, my desire to support my community led me to seek more opportunities to impact and influence positively. I needed to become the person I needed to be when I was young and lost. I attacked everything with the mentality, "Let me be just that one difference."

Research Design

"Without dialogue, there is no communication, and without communication, there can be no true education" (Freire, 2000, p. 92-93). My entire study consisted of three parts symbolically mirroring the decolonization of systemic racism framework: Disrupt, Dismantle, and Rebuild³⁷. Focusing on Native identity within blood quantum-based colorism and how our communities can help amplify Native youth voices by supporting Native identity. To begin, my study included my oral knowledge connection project to establish a safe learning and expressive environment (disrupt), then moved into part one which consisted of an anonymous and nonidentifying survey to collect data and establish trends (dismantle); part two was more intentional data gathering that included bridging any tribal youth and tribal elder gaps created by European manifest destiny

³⁷ Derkas, E. (2021). Disrupting Native Invisibility, Dismantling Settler Colonial Racism and Enhancing Educational Outcomes for Indigenous Students.

(dismantle); and to connect the circle back to where the study starts, my oral knowledge connection project (rebuilding).

Part one of my data gathering was intended for audiences in tribal communities or associations by self-identified Native identities of all ages. For example, I asked participants to self-identify as an enrolled tribal member, tribal community member, or non-enrolled tribal community member, where each category included definitions. Asking fourteen questions, some of which were open-ended.

Part two of data gathering compiled in-depth audio telling their wants in a trusted tribal relationship. After gathering the data, I separated it by the self-identifying categories and branched it into themes. With the results cataloged, I analyzed the data of what was important to tribal members/non-members, tribal community members, and descendants regarding cultural identity and kinship stemming from blood quantum. Since dialogue is the basis of communication, and communication is the basis of all education; this creates another full circle of ancestral knowledge, modeling the circle of life. The open invitation to tribal communities and relations, and since there was no identification with part one, I, the researcher, would not know who took the survey. In the meantime, I compiled a running list of as many federally recognized tribes/villages/corporations as I could across the United States. Looking specifically at their Tribal constitutions for their enrollment practices to see if they included blood quantum as a requirement.

For this data collection step, I hosted Zoom sessions using guide questions that ranged from 60 – 90 minutes long. Each contributor had one interview. I asked a smaller group of questions starting with the purpose of my research (BQBC). I will follow up with five questions:

1. Who and what determines a person's claim to be Indigenous/Native American?
2. Has blood quantum affected your deeper ties to your tribal community?
3. How can the youth lean on the elders?
4. How can the elders lean on the youth?
5. What do they (contributors) see for the community in the next seven generations?

(Call for participants flyer Appendix F).

Justification of Methods

Intermixture between an Indian and a non-Indian reduces a resulting child's Indian blood quantum, potentially jeopardizing that child's federal status as an Indian for certain purposes. Even intermixture with an Indian of a different tribe reduces a resulting child's tribal blood quantum, potentially jeopardizing his or her tribal membership and indirectly his or her Indian status for other purposes (Spruhan, P., 2006).

I found literature that discusses blood quantum, but I was more interested in wanting to know the stories within the communities' beliefs on the matter. There is nothing about lateral discrimination or the effects of blood quantum-based colorism. I want to try interviews with a storytelling narrative. Let the participant express what and when they want with only the prompts already listed as a guide (over the course of the discussion and not in a row)

Since tribal communities have relaxed their COVID-19 safety protocols, I still used social media networks within my reach as the flu, RSV, and COVID-19 season are upon us again. Since I have lost people to all the listed illnesses, I refuse to expose our more vulnerable community members. Since using Google Forms, there was no personal identification to keep

participants confidentiality throughout the process. Compiling the answers in an Excel sheet, then using a hand sorting method with answers on sticky notes to visualize reoccurring themes. Using an asset-based approach utilizing mixed quantitative and qualitative data methods, I was able to identify the varied perspectives of blood quantum and identity. An asset-based approach asks communities to build upon their current strengths and consider what they wish to see in the future (University of Memphis, 2019). In contrast, a deficit-based approach is problem-focused and asks communities to think about problems that exist and must be fixed (University of Memphis, 2019). However, on that note, the data collection feedback could go either way, by asset-based or deficit-based input being received.

Protection of Human Subjects

I loved hearing the story of the participant's cultural ties, kinships, and identities. Acknowledging the potential information that could possibly bring up any triggering emotions, I researched available resources and developed a plan of assistance before conducting all interviews/discussions/talk sessions/storytelling.

In compliance with the Belmont report (Human Research Protections [HHS], 2021), I offered a disclaimer addressing the use of data (how it is stored, how I will use it, what I will do with the data after), anonymity, disclaimers of trauma triggers, and participant withdrawal. In each part of the study, this disclaimer was pinned. The oral knowledge connection project (No Fractions Here) is a voluntary and upfront ongoing connection project to establish a safe learning and expressive environment. Participants come on their own and are only advertised as a social media group and by word of mouth from participants. These participants are able to come and go as they please. Part one consists of an anonymous and non-identifying survey to collect data and

establish trends. Part two was more intentional data gathering. At this stage, a disclaimer was fully explained and detailed how a participant can withdraw at any time.

One personal desktop was used, and a list of participants and their agreement to participate was compiled in a spreadsheet. I collected interview data with handwritten notes and heavily relied on Zooms recording/transcription. This was where my data was stored, with me, and not shared. The contributor had the opportunity to be disclosed completely anonymously, leaving out any identifying markers (i.e., tribal name, city location). This applied project was solely for the purpose of researching Blood Quantum-Based Colorism (BQBC) and putting BQBC into academic existence. After my completed dissertation presentation, all data involving participants will be permanently deleted. The only data kept will be the compiled list of Tribal enrollment blood quantum results.

Tribal Community Support

I did not seek my tribal community and tribal council's support as my research is not targeting a certain tribe.

Chapter 4: Findings & Results

Perceptual Information

During the study, I realized I wasn't receiving the varied results needed to gather transparent, unbiased data—a story for both sides of blood quantum. I needed more versed decoding to unpack participants offered data. Qualitative data is vital to community research because it makes the dream come alive. Primary data is done by the researcher (me), and secondary research is done by someone else (literature).

Data sovereignty approaches the idea of who owns the data. Oral storytelling is preserving stories for later use. People being researched need to do the research; for example, Indigenous researchers researching Indigenous communities on Indigenous issues. Insider/Outsider observations consist of the researcher. I am a Non-Washington State enrolled tribal member not connected to my tribal community but involved in my local tribal community, which I call home.

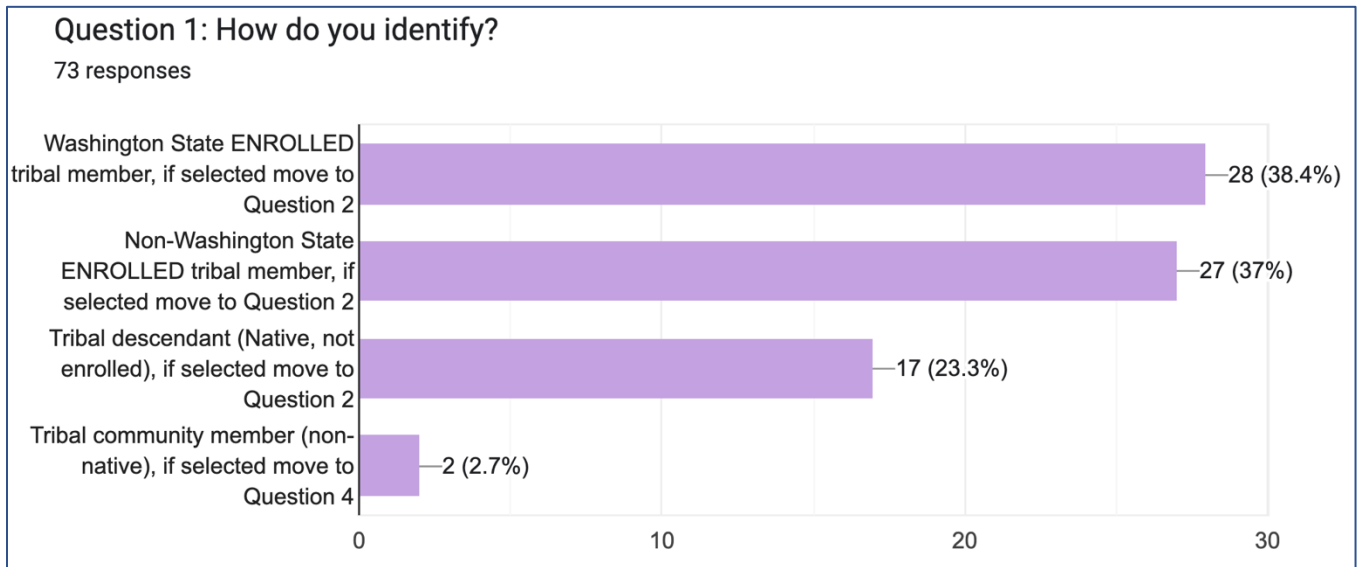
Data Analysis

Part one: Survey.

The survey portion of my study resulted in 73 responses. This was a lot more than what I anticipated. The beneficial thing about social media is seeing how often your post is shared. My survey was shared over 150 times on Facebook, including out of-state. All surveys were completed without any incomplete. While analyzing the data, I ended up having more questions to questions. I should have asked more demographic location questions, community values questions. As I was conducting part one of the study, I was also researching the lower 48 states' tribal constitutions looking for their membership criteria to see if they specifically

included blood quantum. There are 574 federally recognized tribes in the United States, 345 in the lower 48 states, and 229 Native entities in Alaska. Twenty states do not have any federally recognized tribe within their boundaries, leaving only twenty-eight states with 345 Native Nations. Due to time, I focused on the contiguous 48 states (see Appendix H).

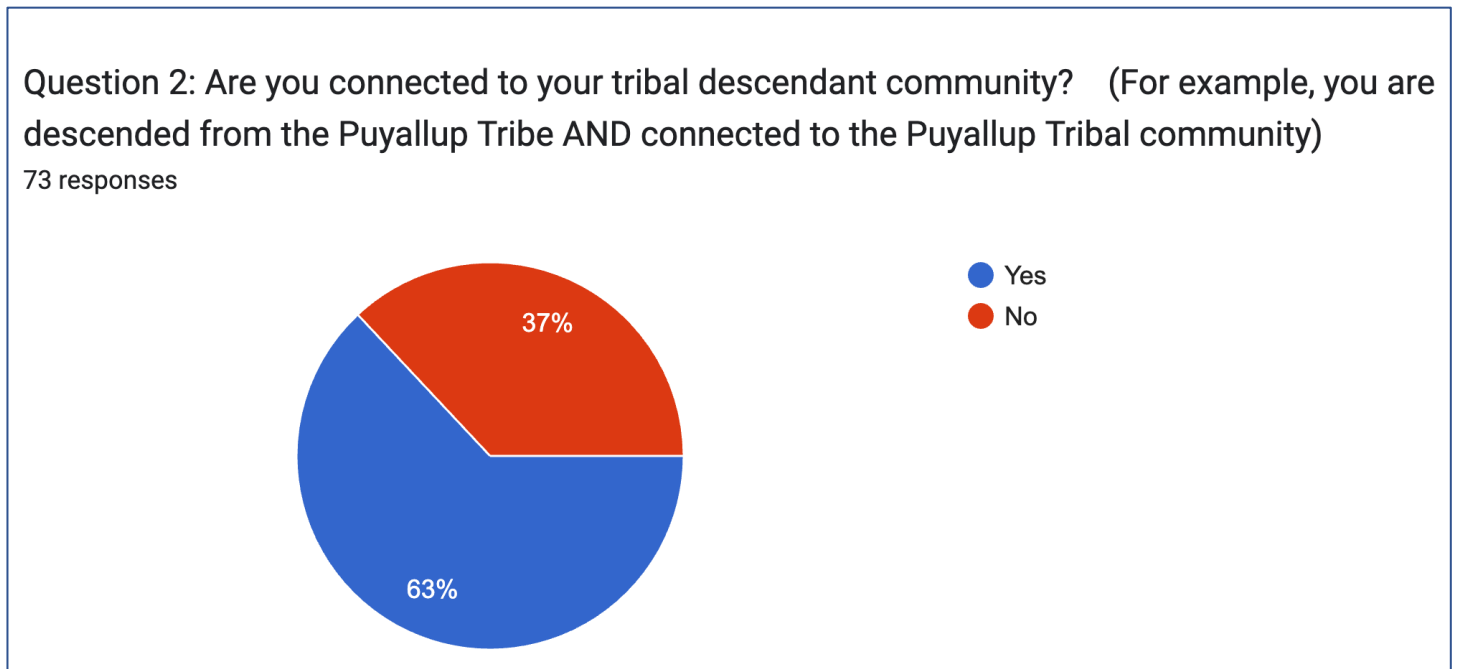
Figure 4.1 Survey Question #1



Note. Survey Results (Dillon, 2023).

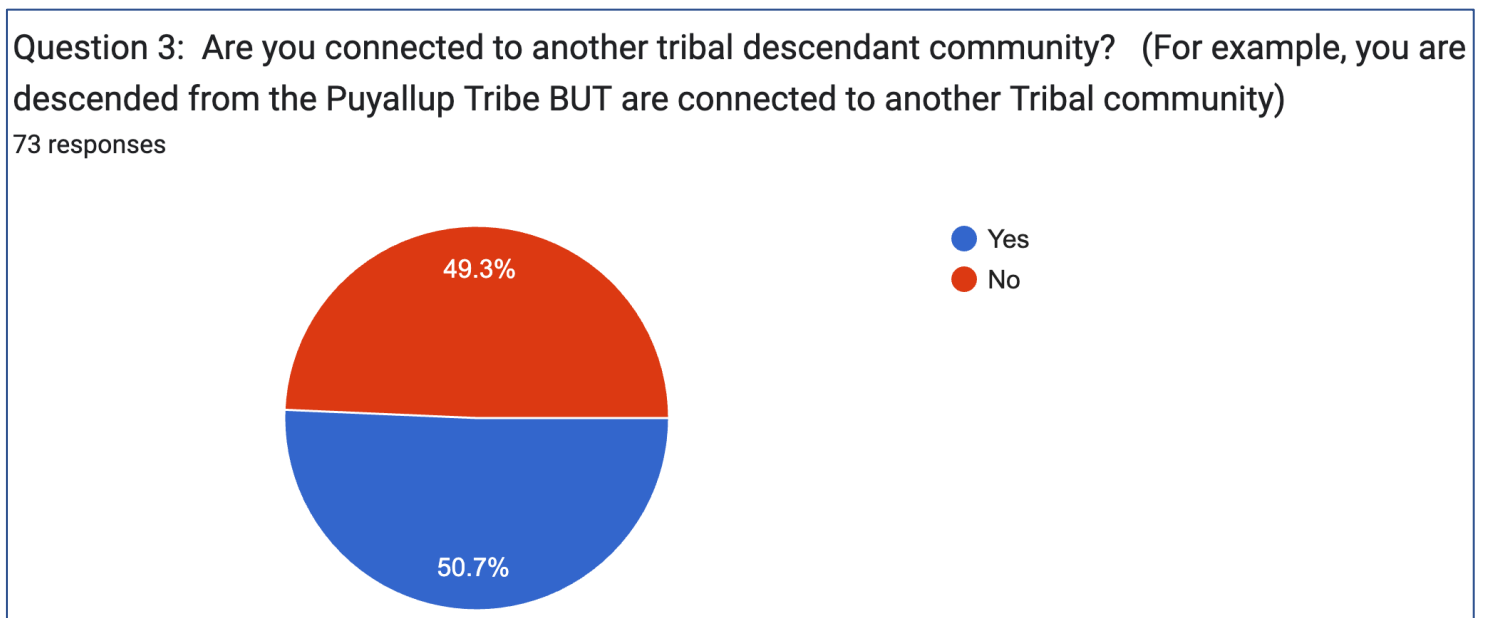
Question #1 (Q#1) was important for the contributors to self-identify. I listed four categories: Washington state-enrolled tribal members, non-Washington state-enrolled tribal members, Tribal descendants (Native, not enrolled), and tribal community members (non-Native). I have witnessed and noted that Tribal communities comprise these four demographics. Analyzing Q#1, I noticed the responses did not match the total number, meaning someone self-identified twice. Question #2 (Q#2) and Question #3 (Q#3) connect with Q#1 (see Figures 4.2 & 4.3), while tribal communities are comprised of various tribal populations, in Q#2, 46 contributors (63%) are citizens of the nation they are connected to while 27 (37%) of the 73 contributors were not citizens of the nation they are connected to (Figure 4.2).

Figure 4.2 Survey Question #2



Note. Survey Results (Dillon, 2023).

Figure 4.3 Survey Question #3

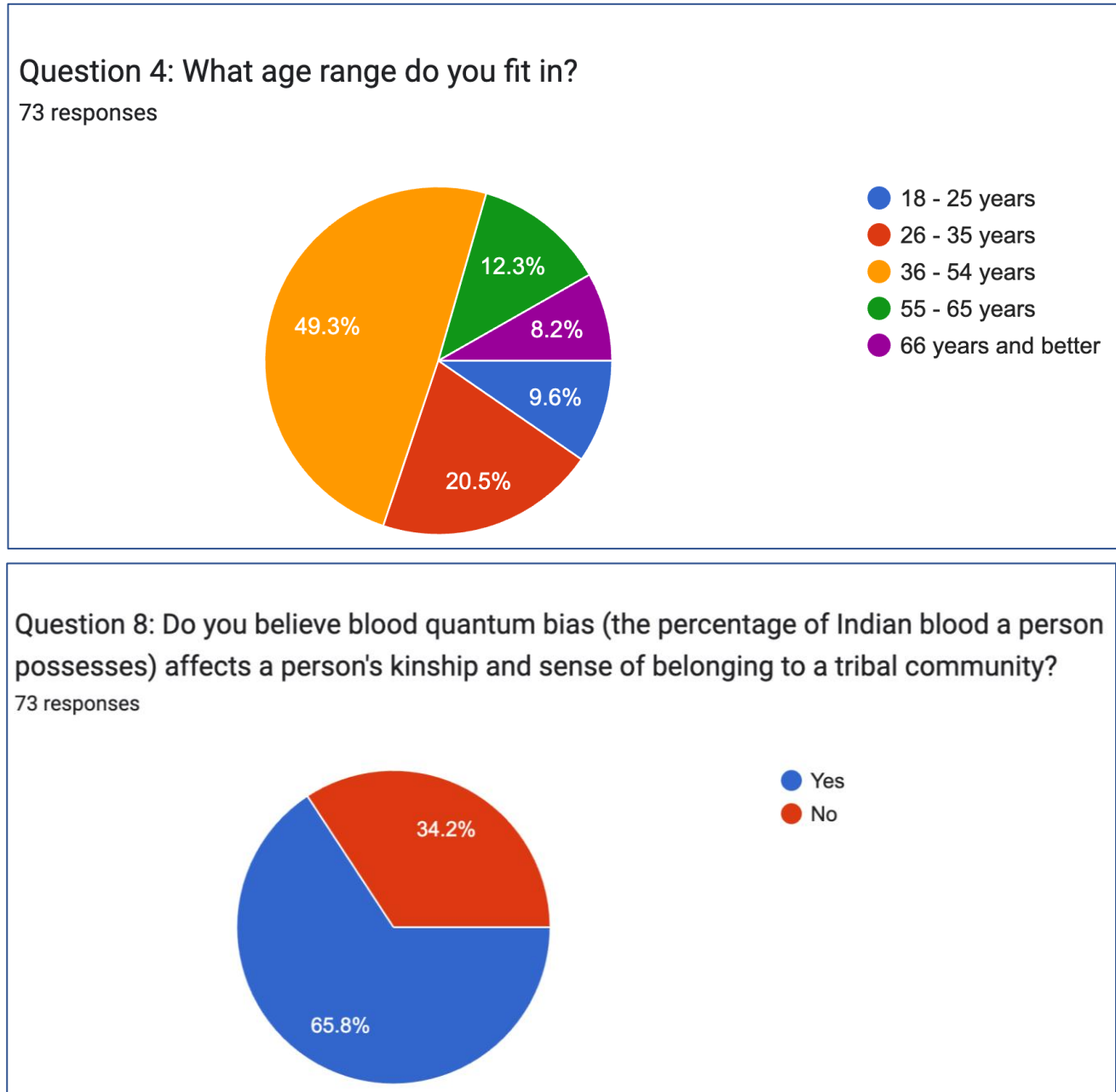


Note. Survey Results (Dillon, 2023).

Q#3 data was more interesting. Nearly $\frac{1}{2}$ of the contributors are not citizens of the community they are connected to. While both Q#2 and Q#3 ask similar questions, the data represents how the contributors self-identify. There is no wrong or right answer in self-identification concerning the Tribal community's citizenship. I have witnessed many examples in my tribal community (which I call home) where many contributing members are not citizens of the community.

I used question #4 (Q#4) to guide the analysis of the rest of the survey data. I wanted to see if there was a major shift in blood quantum bias. I wanted to see if there was a divide between the ideology of blood quantum and generations. Out of the 73 contributors, 51 (69.8%) were identified in the age ranges of 26-35 and 36-54, which consists of people born from 1969 to 1997. I was hoping to obtain more responses from the last age category.

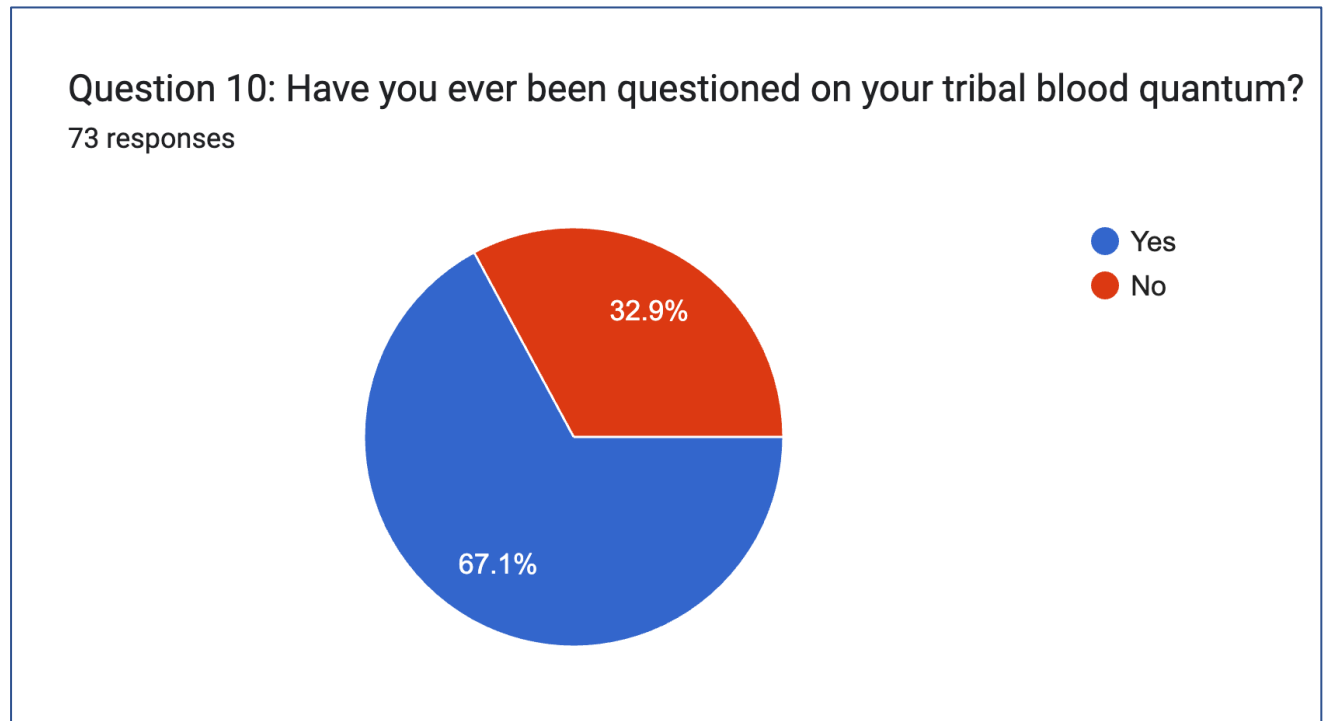
Figure 4.4 Survey Question #4 & #8



Note. Survey Results (Dillon, 2023).

Survey questions #9 and #10 are connected by persons' sense of belonging to their community. I asked, have you ever been questioned on your tribal blood quantum (Yes/No) and has blood quantum affected your deeper ties to your tribal community? Figure 4.5 below shows the results.

Figure 4.5 Survey Question #10



Note. Survey Results (Dillon, 2023).

The data shows that 47 contributors have been questioned about their tribal community. Here is where I should have asked a follow-up question of “who,” who has questioned your blood quantum: a member of your community or a non-member? This question alone has multiple scenarios of understanding and translation. However, Q#9: *Has blood quantum affected your deeper ties to your tribal community? As a precursor and as an open-ended question yielded several themes. One contributor stated that blood quantum has affected their ties to their tribal community and has “caused a separation from the community that takes time to repair.”*

Another response was, “The fear when asked by another native “how much are you” or defending your claims of being indigenous, it hurts. Feeling like you’re not good enough. Defending why you belong.”

I used an Indigenous axiological approach to some open-ended survey questions. I wanted to understand the deeper meaning of blood quantum and its effects on Indigenous people and their communities. A kinship, connection, and a sense of belonging matter to the person subject to tribal blood quantum.

Yes. Growing up in a predominantly white community but being enrolled native was very alienating and created lots of jealousy due to financial royalties that the community was aware of. There was a “but your barely native so it’s unfair you get that ” mentality. Always feeling the need to defend myself or explain my lineage. No one else feels the need to explain their heritage but the jealousy factor made non natives question my eligibility as if they were owed an explanation for why I received something they don’t. Especially because i could be considered “white passing” based on appearance alone.

Also there’s the fact of native on native hate. If another native’s tribe has enrollment based on blood quantum/descendency they could view themselves as “more native” and therefore more deserving of rights and benefits even though they don’t receive or qualify for those benefits and rights within their own tribe.

Q#5: *What does Tribal blood quantum mean to you? Please define and explain.* Out of the 73 responses, the themes established were:

◆ A title	◆ Tribal exclusion	◆ Not Indian enough
◆ Frustrating	◆ Federal Gov’t definition of me	◆ Gov’t tracking system
◆ Measured by animal standards	◆ Gov’t Pedigree	◆ A way for the gov’t to get out of their treaty responsibilities

While not all the answers were the same and a pattern was recognized. Blood quantum is a federal government measurement of a person’s Indian blood—a tool created by the dominant race to eliminate Native Nations from non-existence. This is how our community members view blood quantum. Below are two responses:

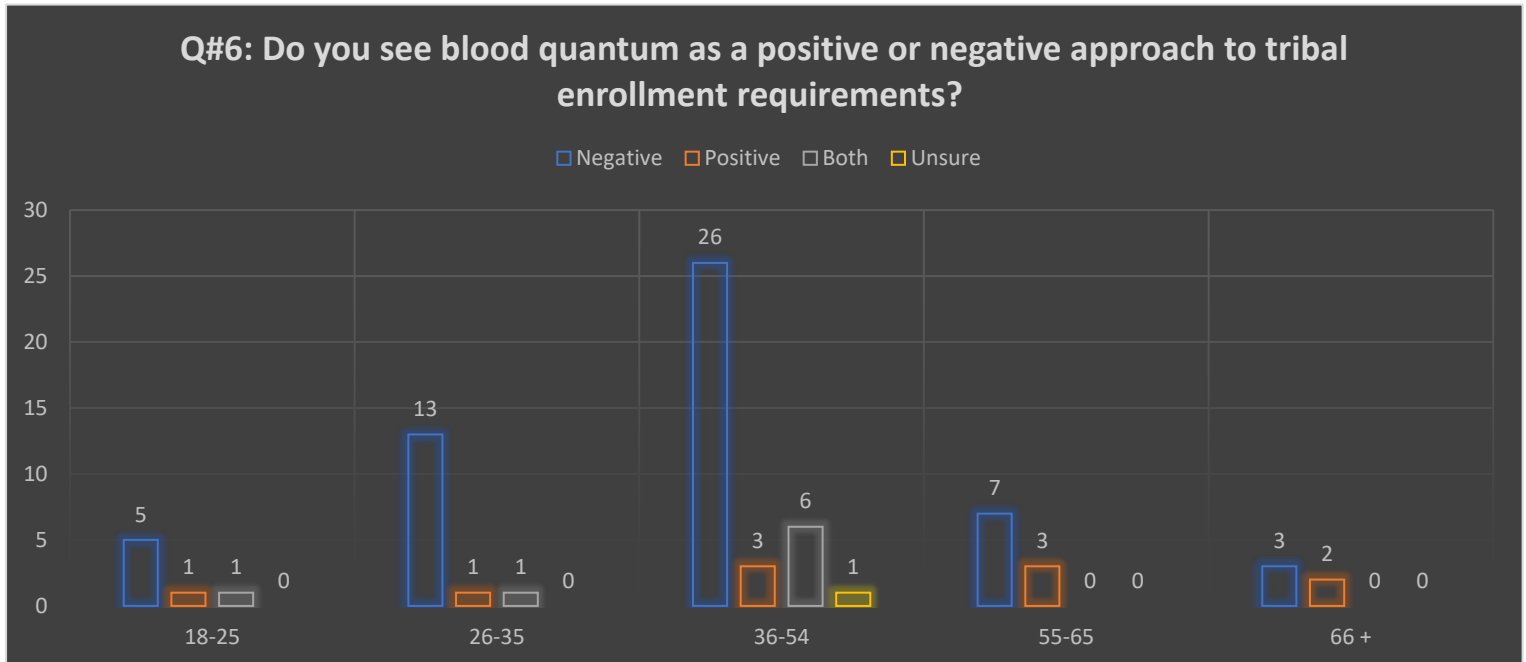
I can see where its helpful to identify whether someone is Native or not in a sense that we are able to prove lineage to this land. It can be a protective barrier between our lands/rights and further colonization. However, it can also perpetuate colonization by separating people who are further genetically removed from our ancestors. It not only has the potential to cause harm, it is also known to have caused harm. I think if you can prove lineage you should have access to your heritage and culture no matter how much or percentage you might be.

There isn't enough room in a survey for an appropriate response. To put it short blood quantum means a countdown clock for tribes existence and the same measurement used by the American Kennel Club. We pride ourselves and use the same system used for livestock and dogs for our beautiful Indian babies.

The idea of blood quantum translates as an animal measurement, how our children are measured as fractions of a whole. Only one response indicated a cultural connection to tribal membership requirements.

Q#6: Do you see blood quantum as a positive or negative approach to tribal enrollment requirements? The results were surprising. When I studied the data, I aligned Q#6 with Q#4, I thought that by aligning age categories with asking if blood quantum was a positive or negative approach to enrollment practices, I would see higher positives in the 66 and better ranges. Associating this age category with the era of boarding schools, I was very wrong with this assumption, more of a pragmatic research assumption.

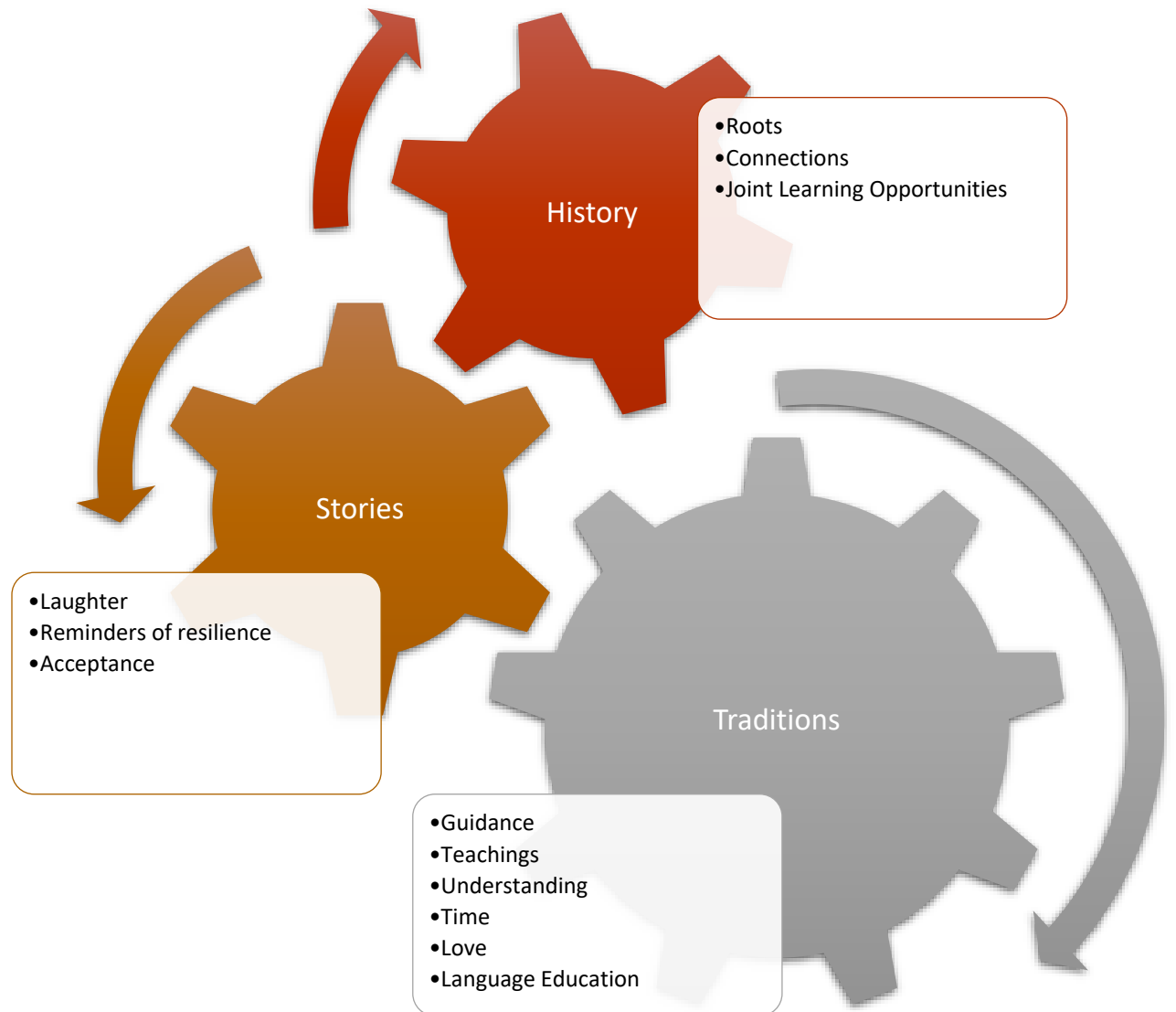
Figure 4.6 Survey Question #6



Note. Survey Results (Dillon, 2023).

Using Shawn Wilson's (2009) 3 R's of Indigenous methodology: Respect, Reciprocity, and Responsibility (p. 77). I wanted my research to enhance Tribal Nations' tools for healthy relationships by connecting the circle with Tribal elders and youth: our past and our futures. Building relationships that are healthy in reciprocity, respectful in traditions, and responsible to our lands. I asked the three questions, Question #11: *In reconnecting our past and futures, what do you believe our tribal youth need from our tribal elders?* Question #12: *What do you believe our tribal elders need from our tribal youth?* and Question #13: *Regarding leadership, kinship, acceptance, cultural identity, and sense of belonging: What would you like to see from your tribal community in the next seven generations?* Decolonizing a structural relationship that has slowly dissolved over the generations and with the COVID-19 pandemic. Analyzing the results from Q#11.

Figure 4.7 Survey Question #11



Note. Survey Results (Dillon, 2023).

The results tied together perfectly, like gears moving in sync. Here are some sample answers that were great in explaining what Tribal youth need from the elders: the story holders, the tradition keepers. One contributor commented on a mutual communal area where the youth and the elders come together and are regularly exposed to each other. This is relationship building, trust, and reciprocity.

I think they need elders to be involved in their lives, elders need the youth as much as the youth need them. Each has much to learn from one another. Elders even if it isn't one of their own family should mentor a child/teen. Talk with them , share the knowledge they have to share. Maybe they smoke the best smoked salmon they could do it together from start to finish.

We need to be welcomed, encouraged and embraced instead of shunned and discouraged. When our young people show up to dances, gatherings etc. they don't need to be looked at differently they need to be welcomed in and acknowledged. They wouldn't be there if they were interested or being encouraged by someone else to be there

I believe our Tribal youth need elders who are willing and able to heal. There's a lot of sorrow, pain, grieving, anger, etc that our elders carry with them. We also need to be reminded of our teachings, traditional teachings not the patriarchy teachings of "suck it up, don't cry". We also need our origin stories, our ways of being and healing and healing others.

Some answers were woven within blood quantum—the fear of being erased. These fears need acknowledging as our tribal communities are focused on survival. When I was younger, I was told by my elders that before settlers came, when a person had a spouse that spoke a different dialect/Native language, their ability to provide for themselves to travel long distances and the other family accepted their offer of marriage, that was considered wealth³⁸. It was the federal government that decided that was no longer acceptable.

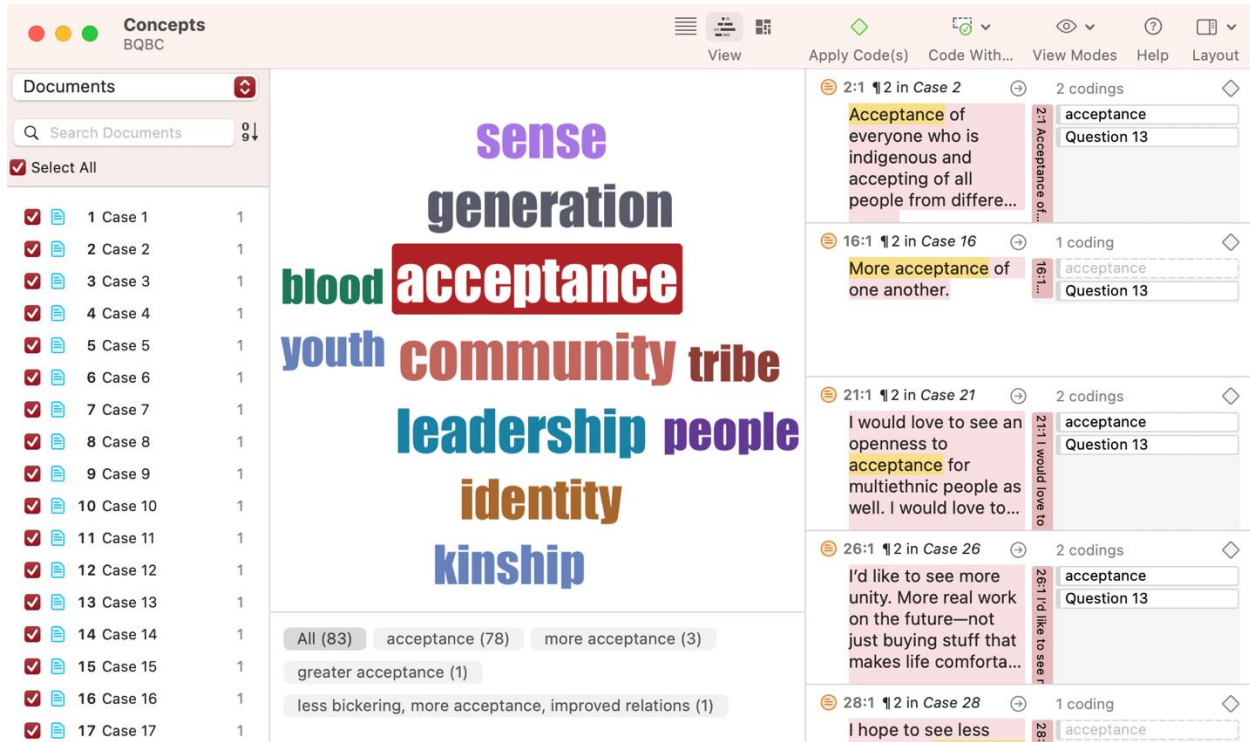
To marry in our tribe to keep our blood going. Too many are marrying out of our nationality so our blood is going down and our tribe is losing people from our past.

I utilized a coding software used for qualitative research, ATLAS.ti, as it was difficult with the open-ended questions to code manually. With Q#13 Regarding leadership, kinship, acceptance,

³⁸ Family oral tradition

cultural identity, and sense of belonging: *What would you like to see from your tribal community in the next seven generations?*

Figure 4.8 Question #13: Concepts

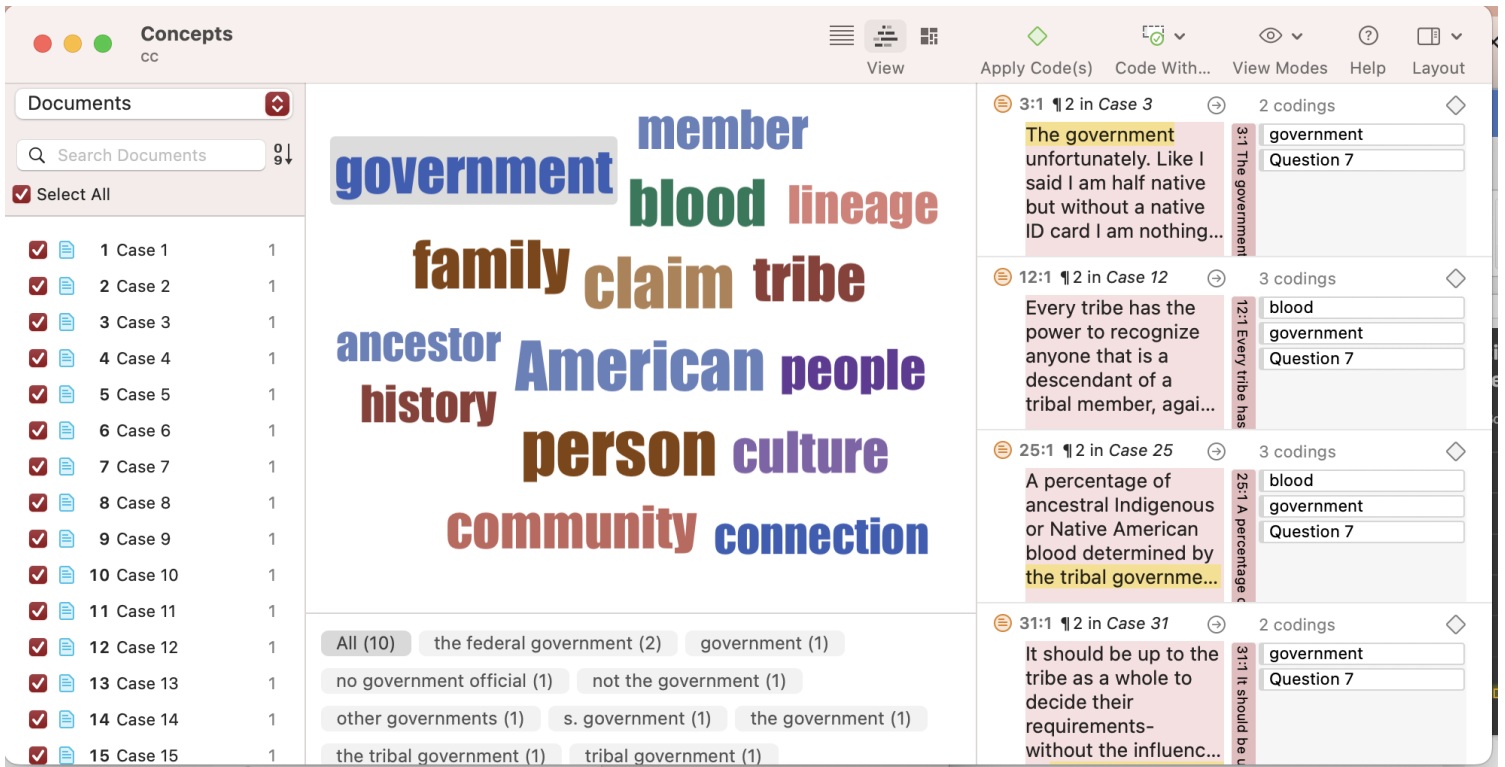


<u>Concept</u>	<u>Documented # of times used</u>
Generation	5
sense	2
acceptance	5
community	12
leadership	5
Identity	2
people	15
Tribe	14
Blood	9

Note. Survey Results (Dillon, 2023).

There were eleven common concepts, I removed terms that were only repeated in the question, resulting in nine common concepts in Q#13. These keywords were part of the themes I noticed while analyzing the data sets.

Figure 4.9 Survey Question #7



Note. (Dillon, 2023).

Question #7: *Who and what determines a person's claim to be Indigenous/Native American?* My analysis identified fifteen common concept words from Q#7. The words claim, American, and person was associated with the contributor repeating the question. Eliminating those, survey contributors had beliefs that intertwined with each other, like government and blood quantum, lineage and ancestor, culture and community, tribe and history.

Part two: Interviews.

Part two of my study was more difficult to conduct, potential contributors reached out, but it took much work to get volunteers to interview. Five interviews were conducted over Zoom with Zoom recording, and one was a recorded phone conversation. In the end, I ran six interviews representing six different Sovereign Nations. However, the interviews conducted were rich and colorful with information. A flyer was broadcasted over social media³⁹ that included a link taking the potential contributor to an interview booking site.

While I do not have enough interview data to formulate an unbiased conclusion, the mixed sentiments of tribal community blood quantum understanding and feelings, the information from the contributors was filled with raw emotion, fears, longing for a sense of belonging, and kinship quests. From tribes across the United States, the same desire for reconnection and loss of kinship is evident when blood quantum is involved. I approached the interviews as if I was talking with a long-time friend. I noticed these eased nerves as interviews could be intimidating, and the discussion was getting emotional. The effects of blood quantum are intense and leave a person vulnerable. My approach was unconventional, the stage was set for a research interview platform but in a space of oral storytelling with laughter, tears, and connection.

For identification purposes, I agreed with my contributors to identify them as Contributor1-6 (C1, C2) by naming their Tribal affiliation or State. As with part one of the study, all contributors were 18 and older and consented to the interview, recording, and dissertation

³⁹ see Appendix F

sharing⁴⁰. These consents were sent directly to the contributor and returned via email with a copy of the unpressured prompts. These prompts⁴¹ were consistent in every interview:

1. Who and what determines a person's claim to be Indigenous/Native American?
2. Has blood quantum affected your deeper ties to your tribal community?
3. How can the youth lean on the elders?
4. How can the elders lean on the youth?
5. What do they (contributors) see for the community in the next seven generations?

At the opening of the interview as in any Indigenous relations, we greet, introduce, and laugh. Laughter between Indigenous people is a mixture of release and LOUD. Establishing norms for the interview with the trigger warning disclosure. Since time immemorial, this is where our stories start.

Contributors Stories. Contributor 1(C1) lives in California, her lineage is Little Traverse Bay Band of Odawa (Michigan State) and Forest County Potawatomi (Wisconsin State). They shared when their family tribal disconnect happened and their families' journey leading back to a sense of belonging. The story started when C1's paternal grandmother was just five years old when she was intercepted on her walk home by the police. Young grandma was told her parents left, and only one of her 12 siblings was left behind. They both were taken to an Indian boarding school and an orphanage. Years later, she informed the brother she came with to the boarding school was killed in an accident. Raised Roman Catholic, Grandma believed she owed the church for saving her and her brother. For repayment, she believed she bore the responsibility to become a nun and serve the religion. However, before she made her final vow,

⁴⁰ Written consent, Appendix G

⁴¹ Call for participants flyer, Appendix F

she met her future husband and ran away. She made a life with her new family, birthing seven children. Decades later, Grandma's brothers located her, the same brothers she was told left with her parents. They informed her they were all taken simultaneously and told their families were gone.

C1 shared their grandmother's time when she needed to process all the new information regarding her family, the same family she believed was gone. The church had reissued her a birth certificate stating Grandma had an unknown white father. This immediately halved her tribal blood quantum. C1 grandmother knew this was wrong, she still remembered her parents and knew they both were Native. Once Grandma made reconnections with her Tribal Nation, she was able to be enrolled but only recorded at half-blood quantum. Being stolen and separated in the 1930s to find out her family still existed in the 1990s, Grandma needed to process 50-plus years of family and tribal community connection. C1 experience growing up with a lost connection to who she was and where she belonged. C1 had a Mexican father and was not taught Spanish. Growing up in Southern California was difficult as the area was predominantly Spanish speakers. "Being brown in SoCal people expected me to speak Spanish and it was alienating" C1 states. Growing up with a white mother, where C1 was the only dark skin in her family with no cultural ties to her brown side of the family, "not accepted as a white person with my family was really alienating."

"I always expressed I don't have a group to fit into and never felt welcome."

(C1, personal communications)

C1 recalled that grandma was so grief-stricken and lost everything, all her sisters and parents passed. Grandma enrolled after her family encouraged her in the 1990s but was insistent that she "didn't want blood money for what she went through." After her original birth certificate was reinstated after the 2022 Pope Francis United States visit, C1s family blood quantum was

rectified, and C1 is eligible for enrollment, but not her children. C1 has been trying to reconnect to her tribal community and is even thinking of moving back to her family's ceded territories so her children can grow up and be immersed in the culture. C1 has inspired her family to be involved with the local tribal communities since they don't live near their home territories.

“My journey has taught and reminded me firsthand how much blood quantum is colonial violence, and now we have that colonial system.”

(Contributor1, personal communications)

Contributor 2 (C2) recently moved out of Washington to Alabama and has lineage from Chinook and Cowlitz Indian Nation (Washington State)s. C2 tells their story that begins with her grandmother's enrollment to Chinook Indian Tribe before their 1934 Allotment divisions⁴². C2 explains that boarding schools taught her grandmother to be mercenary and look out for herself and only yourself. Grandmother didn't enroll her children, so the family missed tribal enrollment. When they were older, the Chinook Indian Nation started to enroll many people again to increase their population numbers. C2 father did not communicate with the tribe, so the family missed out again on enrollment. Their family is also part of the Cowlitz Indian Tribe, whose tribal enrollment also requires blood quantum. Receiving Federal recognition in 2000, Cowlitz Indian Nation then closed its rolls to verify current citizens' lineage accuracy⁴³. Enrollment is now open to eligible persons descended from the February 14, 2000 rolls. Again, the C2 family is not eligible for enrollment. Cowlitz Lost Birds⁴⁴ is pushing for new policies and amendments to the Cowlitz Indian tribe constitution and enrollment policies. C2 is part of the group and continues to hope for changes, who identifies as the second generation to the lost

⁴² Dawes Act of 1934.

⁴³ Cowlitz Indian Tribe (November 2021). *Constitution of the Cowlitz Indian Tribe*. Cowlitz for Cowlitz. <https://www.cowlitzforcowlitz.com/constitutions-1/p/tribal-constitution>

⁴⁴ *Cowlitz Lost Birds*. (n.d.). FaceBook. Retrieved from <https://www.facebook.com/groups/4390459340996539/>

generation. C2's family is in jeopardy of losing their grandmother's two fractionated allotments, as allotments are only to be passed down from enrolled member to enrolled member. If C2 cannot get enrolled into a federally recognized tribe (either Cowlitz or Chinook where C2 has lineage), their family will lose the allotments to the Quinault Indian Nation. C2's inherited allotment sector consists of seven different tribes, due to this, C2s family allotments will automatically be relinquished to the Quinault Indian Nation without question. This is a major reason they're fighting so hard for policy changes. "Thank you, Federal government, its [blood quantum] is such a colonial concept and the worst part is the colonial impacts have made it so most of our people don't understand it" C2 states.

"Grandmother had said she'd never raise her kids to be Indians. And so she didn't enroll the boys and didn't encourage them to. And then by the time they realized they should have done that. They couldn't enroll because of blood quantum. Because we missed it by, you know, a fraction."

(Contributor2, personal communications)

Contributor 3 (C3) is a New Mexico citizen of Pueblo Cochiti (New Mexico). She is part Pueblo, Scotts Irish, and French. C3 spoke of ways she took charge of her identity, created opportunities to be more involved with her community, and became an example for her children. While she didn't move to her reservation until she was ten years old, she described the culture shock. Sometimes we hear situations where tribal members leave the reservation, and the culture shock is in the world outside the borders. C3 hopes that there will be more motions focused on the youth through programming at the tribal levels. Creating circles of care where discussions of support can be facilitated.

Contributor 5 (C5) is a White Earth Nation Ojibwe (Minnesota) citizen but has lived in Washington State for over 20 years. Their interview was very straightforward. Contributor 4 (C4) is a citizen of a tribe located in Washington State. C4 shared a story of an elder, he is 82 years old and still fishing, fileting, and teaching the ceremonies around salmon. He is building up our community by leading by example and doing the work in how he takes the time to talk to everyone and make connections personally. C4 states, “He teaches me how I can be better. And what do I need to be doing to be better? To fill that gap, right?” She shares the community's responsibility to the youth, and in reciprocity, the youth take care of the sustainability of our culture.

“Colonization has created walls between communication and also pride, because I feel like Our people have been taught not to ask for help and that if you ask for help, you're considered to be weak.”

(Contributor 3, personal communication)

Contributor 6 (C6) is a Coast Salish citizen whose outlook on tribal citizenship was a connection to land and place. Their family has been active members of their tribal community for generations. As she graduated college and became a mother, C6 was more intentional in being visible in her tribal community. Seeking out more cultural events to immerse her family.

Who and what determines a person's claim to be Indigenous/Native American? C2 explains “The non-Native community accepts whatever you tell them and asks how much you are. The Native community some are ‘Welcome Glad to have you with us,’ and others are ‘Are you enrolled? Why not?’ once you mention BQ they don't want to talk to you anymore. “I don't look native, they just judge me based on the package,” C2 says. Where C1 adds that enrollment policies were “enforced on purpose so that we don't have a connection to the community, so if

we say that its community connection determines our Indigeneity, then what about the ones who were stolen?" C1 believes blood quantum is a violent colonial tool, concluding that they don't know what determines a person's claim to be Indigenous. C5 believes it's "by blood relations".

Both C3 and C4 believe that anyone can claim descendency. C4 further supports that our people were the first people of these lands and there were no borders, we traveled, which is why our bloodlines mixed. C4 identifies as Indigenous, and she can trace her lineage from one of the treaty signers of the 1851 Tansey Point Treaty. C3 believes "from lineage, and the circles of clanship that one identifies with has been born into within a tribal community. And it goes beyond those kinship circles to being tied to the land to values, practices, and reciprocity. But it comes down to the connection via culturally and spiritually, and then genetically."

C6 acknowledges old stories of her ancestor's abilities to travel to multiple tribes, even marry and become part of their tribe. She believes that the current ideology of blood quantum is "only colonizing and harming ourselves."

"In general, I think that Indigenous and Native American identity is more and should be deeper than blood quantum. It could be based on family ties, cultural participation, and engagement with the culture and space that you are in. It could also be based on bloodline and inheritance."

(Contributor 6, personal communication)

When discussing these paradigms, both C6 and I dove into the logistics of tribal enrollment and what it entails. "I don't think that people can really authentically be an active member of my community living somewhere across the country. They don't know this place. They don't know the water, they don't know our plants, and they don't know our seasons. Can they really know who we are and who they are when they've never been here? While I don't think somebody

always has to live here, I do think they have to have spent time here to know those things.” Land and connection. While acknowledging the displacement for various reasoning, C6 states she intentionally brought her child to learn about her culture and community.

Has blood quantum affected your deeper ties to your tribal community? All contributors have had blood quantum interfere with their connections in one form or another. C1, C2, and C5 have been personally affected by blood quantum. C3 and C6 have had more social and political issues with blood quantum, and C4 has had BQ impacts around her. C4 is an allotment holder, and due to her tribe's lack of federal recognition, the family allotment can only be passed down twice without federal status. Like C2, C4 is in danger of losing their family allotments due to federal policy. C4 has a family where blood quantum was recorded incorrectly and cannot be rectified. C4 has a son enrolled in a federally recognized tribe and her daughter does not meet the blood quantum for her nation. If C4 passes, she could only pass her allotment to her son who is enrolled but not of the same nation as the allotment was sectioned for. C6 has not been personally affected by blood quantum, her family has dealt with the social divide within the community. “I feel like my family has participated, contributed, connected, and been here. We have relationships, but anytime any conflict comes up, we are accused of not belonging.” We further discuss the struggle of social media.

“The strategy of learning culture and language and being immersed against my bullies. I learned our language, I participated in everything that we would have throughout our traditional calendar annually. And really made a name for myself in the sense that I came from.”

(Contributor 3, personal communications)

How can the youth lean on the elders? How can the elders lean on the youth? All

five contributors stated:

- ◆ Guidance
 - Presence at schools
 - Love
 - Cultural experience
- ◆ Learning
 - The ways of the community
 - Customs/cultural knowledge
 - How to be a member of the community
 - Unspoken lessons
- ◆ Listening
 - Active listening
 - Openness
- ◆ Accountability

The four common themes were the same and addressed to both tribal youth and elders. There is still fear of erasure. Sustaining our culture and reciprocity for our communities. It is said “we borrow the future from our children” but how do we get to that point without acknowledging our past?

“I do believe blood quantum is important. I don’t believe people should be able to be adopted into a tribe or a tribal community. However, I also believe descendants should be recognized. It is discriminatory, biased, and completely unjust that American Indians are the only nationality with two numbers to prove who they are Social Security number and tribal identification number.”

(Contributor 5, personal communications)

What do they (contributors) see for the community in the next seven generations?

The common themes were:

- ◆ Fear
 - Blood quantum
- ◆ Visibility
 - Federal recognition reinstatement
 - Rebuilding
 - More member resources.

I used a thematic analysis while reading the interviews' notes and Zoom transcripts. I noticed that while the survey had amazing results regarding face-to-face conversations regarding blood quantum, there was silence. I was hoping any Tribal leadership would be involved; however, no leadership even liked the posts. How can we get tribal communities to discuss issues tearing apart our communities when leadership looks the other way? Emotions are raw, tribal communities are hurting, and our people are getting lost. We should reconnect our kinships and honor our ancestors with strength in numbers. Remembering what our ancestors died fighting for and some tribal community members are letting a Westernized federal policy of separation threaten our survival.

Indigenous philosophy values thinking ahead seven generations to greater benefit Indian Country and carry on the tradition of our ancestors (NCAI, 2003).

Chapter 5: Conclusion

Reclaiming the Native narrative, where Indigenous peoples tell the truth of what happened to the original people of Turtle Island. No more will there be: *history is written by the victor*⁴⁵. “Blood is a metaphor for ancestry, as the amount of Indian blood depends on the status of a person's lineal ancestors” (Spruhant, P., 2006). Does the amount of Indian blood in a person determine how Indian they are? No, not at all. A person can be full-blooded and not know any more ancestral knowledge than a ¼ blood native.

As an Indigenous scholar, researcher, and matriarch, I am still healing and learning to continue serving my community. To be present while offering my “heart-work” (Class discussions, Minthorn, R., June 2020) To this day, I struggle with feeling accepted in the tribal community I grew up in and love. I constantly discuss blood quantum-based colorism and its effects in tribal communities at all possibilities, not with the intention of creating uneasiness but to educate our people. Emotional work is real work.

Self-Identity is a mindset killer; the internal struggle of self-identity, imposter syndrome, is mixed with constant uncertainty. Evenly parallels the confidence I force myself to have every day. Blood quantum-based colorism is lateral violence in tribal nations. Our people became the oppressors. How can we compare our Indian blood based on roles that were incorrect in the first place? My tribal blood quantum does not define me, nor should it represent anyone else. We belong here, and we need to love ourselves. I need to love myself for me; I love my community and want to be part of my community's growth and resilience.

⁴⁵ Nehru, J. (1946). The Discovery of India.

Figure 5.1 Race, Classifications, & Separations; Indigenous Survival.



Note. (Dillon, 2021).⁴⁶

Discussion of Findings

"Colonial oppression has transformed what was a bottom-up structure to a Western top-down structure often filled with nepotism, favoritism, and corrupt and coercive leadership,"

(Flocken, H., 2013, pg. iii).

From the beginning of recognizing blood quantum, I knew that I needed to do more, but how was I going to travel that red road where I did not have the map? Where do I even look for that life map? I knew one thing for sure, our Tribal communities' children carried trauma that was not theirs to begin with. Trauma has been embedded in their historical lineage lines since their first contact with settlers.

⁴⁶ Figure description. Authors quote. Dillon, D., (Autumn 2021). Indigeneity Contains No Fractions. Class presentation.

Teaching our youth, the power of community must be the primary focus of rebuilding a nation, not based on our blood quantum. "The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens" (Brayboy).

From the survey, I received a variety of information that paralleled the interviews. The interview portion was more emotional, I met great people whom I would not have crossed paths with. Stories we shared, commonalities in our families while multiple states between us. I meet new sisters, sisters in a bond over trying to make our communities better for the next hundreds of generations. Our tribal communities need sustainability while maintaining and supporting reciprocity through actions.

I learned through the research and analyzing the findings that blood quantum and lateral violence happen in every tribal community. Our experiences vary but are the same across the board. Understanding the true definition of tribal blood quantum will lead to eliminating or acknowledging **Blood Quantum-Based Colorism**.

Remembering that our ancestor's resilience is why we exist today. Remember our past so that we can sustain our futures. Support one another, teach one another, and love one another. Our ancestors didn't speak English until colonization and assimilation, "tradition may become a weapon or a source of healing" (Gould, & Kuboyama, 2021).

Limitations

My research yielded several limitations I did not anticipate when designing the framework. Due to time constraints, I was limited in how in-depth I could have gone into the details of this study. The study questions needed to be more direct. I structured the questions to be open-ended but did not anticipate the various answers that were hard to profile/categorize—with the findings and research conducted of most of the 574 United States federally recognized

Tribal Nations' blood quantum enrollment criteria, adding a question identifying geographical locations if study participants would have aligned with their blood quantum beliefs. It would have benefited my data to align participants' answers to their area of living. Also, it would have been great to indicate if any Tribal Nation has changed its policies on blood quantum.

Indigenous systems and policies need to acknowledge the past to know the future. As Sabzalian (2019) wrote in her concluding chapter, "Surveillance is essential, because 'living right' requires constant care and attention, and there is always a possibility that old stories and their initial impact, like old arrows and their wounds, will fade and disappear" (pg 200). Constant care and attention are how to ensure new systems and policies would promote without undermining Indigenous self-determination and tribal sovereignty.

Furthermore, Tribal blood quantum is a large topic. I want my community to be where people realize the biases, judgment, intergenerational trauma bonds, and shame of the Dawes enacted act that pitted Native people against each other. Where we, as a community, can reshape cultural identity to mean more than a fraction. I hope that one day, my children, grandchildren, and their children can walk in their tribal (or any other) community where fractionated blood quantum measurements do not exist. My work is not completed, and I know this will take a while to develop more. I hope that one day, my work will exist in the academic world as the lateral violence *that once was*.

I hope my research will support that addressing the systemic issues brought on by blood quantum-based colorism could change how tribal nations make decisions for their people; that is if we still exist after a few generations.

Researcher Comments

I hope this research will support and encourage others to start addressing the systemic issues brought on by blood quantum-based colorism. Tribal citizens could change how Tribal nations make decisions for their people and the future of tribal sustainability. Indigeneity Holds no fractions. Getting to the root of how America is focused on race, classifications, and separations of the people based and encouraged by settler mentality negatively affects education and marginalized communities. Indigenous education starts at home and is grounded in ancestral teachings and lessons.

Before conducting this study, I knew that my birth tribe tried to make changes to their constitution, challenging blood quantum. The blood quantum requirement for tribal membership for MCT⁴⁷ was established in 1961 (Doerfler, J., 2015, pg. 60). There was concern over the years about the one-quarter blood quantum and the stability of the tribe when membership numbers started to decline. At the time, previous White Earth Nation chairwoman Dr. Erma Vizenor expressed to the membership that the constitutional reform conference was starting to happen to address the blood quantum requirements. There were also studies conducted on declining membership numbers that predicted some outcomes for the tribal nation if changes were not made soon. In the 1960s, the US government pressured the Minnesota Chippewa Tribe to implement the one-fourth blood quantum requirement with the threats of termination status (a tribe would no longer exist). Minnesota Chippewa Tribe and the White Earth Nation repeatedly appealed to the US Department of Interior (which has to approve all tribe's constitution

⁴⁷ Minnesota Chippewa Tribe

changes/amendments/etc.) to transition the requirement to lineal descent. However, every request has been denied (pg. 66).

Doerfler's book (2015) goes into depth about Anishinaabe values, White Earth Nations' history to tacking the blood quantum vs. lineal descent argument for White Earth's tribal enrollment qualifications, and the hot topic issue of the tribe's new constitution of 2013. At the demand of the federal government, the White Earth Nation's constitution was written in 1939 and amended in 1964 (Vizenor, G., Doerfler, J., 2012, pg. 13). The blood quantum requirement for tribal membership for MCT was established in 1961 (Doerfler, J., 2015, pg. 60). The construction of the tribe's first written constitution in 1963, the ratification of the constitution in 2009, and the landslide vote approval of the new constitution in 2013 (Doerfler, J., 2015, pg. 4). A long battle of blood quantum within White Earth that still is in effect to this day, displacing many descendants. Blood quantum profiling is detrimental to tribal communities. I still believe that if we as a community do not search for solutions soon this issue will destroy the unity our ancestors fought and dreamed for.

After years of delegation, a constitutional reform was agreed upon and drafted in 2009 by a body of sworn-in delegates with the sole purpose of working for the White Earth people (pg. 90). In 2013, White Earth Nation membership voted in overwhelming numbers to adopt the new constitution that excluded blood quantum and replaced it with lineal descent as a tribal enrollment requirement. At last, change was happening. Alternatively, so I thought. Even though there was an 80% approval turnout with voting in a new constitution, some members still disagreed. Some concerns are that opening membership would overwhelm the tribe with members who did not know the culture and would thin out tribal resources (Thorstad, D., 2019). Dr. Elma Vizenor did come prepared with studies conducted on the future of the membership.

The study results concluded that if blood quantum were not dismantled, by 2080, there would be no eligible members alive, and the White Earth Nation would cease to exist (Thorstad, D., 2019).

Most of the hate comes from people who are just like you (N.O.R.E, 2018).

I have compared the multiple layers of Indigenous identity in an unharmful way and what it means to other Indigenous people, their communities, and most importantly, me. Being Native is a big part of who I am, and its influence and strength are woven into my many other life experiences. Culture is significant to my family and me; it is who we are. Culture is our people's language, customs, storytelling, community, and way of life. Practicing our sovereignty in traditional dancing, hunting, and fishing holds a strong presence with my children. Keeping our culture alive successfully breaks the bonds of historical trauma with my people, my children...*our people, and our children.*

Implications for Future Practice in Local Context and Future Research

Blood quantum-based colorism has damaged my sense of belonging to a community. I still struggle with belonging to this day. I still question if I am allowed to be here, to be able to call the community that has my heart *home*. “Many Native American scholars and students of federal Indian policy and history have now concluded that it is necessary to replace this outdated paradigmatic concept of tribal membership based on the BQS with a paradigm of tribal citizenship status and rights” (Edmo, S., Parker, A., Young, J., & Miller, R. J., 2016, pg. 131).

I want my research to expand to more of a continued practice of knowledge and understanding in all tribal communities, changing the narrative of settler colonization and taking back our power. To include more leaders within our tribal communities in this discussion. Acknowledging Blood Quantum-Based Colorism as genocide created by European settlers and enacted into policy by the federal government. Tribal Sovereignty gives Native Countries the

inherent right to protect our people, and our cultures. Our Indianness cannot be mathematically measured.

At 35 years old, I was finally eligible for enrollment due to a technical error in the Minnesota Chippewa Tribe's database. I called relentlessly once I mapped out my paternal lineage, gathered birth and death dates, and proved my blood quantum record was wrong. I had to prove to my tribe who I was and who my family was. Was that necessary? No, but I yearned for a sense of belonging for many years. Did I feel any different now that I was an enrolled citizen? No, I am finding out I am not eligible for any services the tribe offers because I do not live within the reservation borders—the irony. I do not feel any more Native or Indigenous as before I was enrolled. My values and traditions did not change, I am still who I am. *DeAnn Dillon nindizhinikaaz, Pillager nindoodem. Gaa-waabaabiganikaag niindoonjiba.* Until tribal communities find ways to combat blood quantum-based colorism against each other, TribalCrit and Critical Race Theory will not succeed in their fight to end the oppression from the dominant white race.

Healing

More education and more tribal citizens need to start talking about blood quantum and its impacts on Native Nations. Making mistakes is part of learning, but only if you learn from them. Behaviors are a learned trait, whether intentional or not, "...a behavior for the oppressed is a prescribed behavior, following as it does the guidelines of the oppressor," meaning oppression is a learned behavior (Freire, p. 47). My take on healing is how I present data to the masses. Erasing and/or ignoring true history is a settler colonization mindset. We don't know our future if we don't know our past. As many under-represented communities already know, history is always written by the victor. This is why representation is vital to our tribal communities.

Our data is not owned by one being and could never be. Our pasts, our blood, our DNA belong to the earth.

“Our ancestors were earthdivers. They lived through immense change and yet maintained their identities, families, communities, and nations. Each nation holds the power of creation; we have created and re-created ourselves many times” (Doerfler, J., 2015, pg. 96).

References

- Besaw, V. (2023, April 27). *The transformative power of story*. Tribal College Journal of American Indian Higher Education. <https://tribalcollegejournal.org/the-transformative-power-of-story/>
- “Blood Quantum and Sovereignty: A Guide.” *Native Governance Center*, 1 Sept. 2022, <https://nativegov.org/resources/blood-quantum-and-sovereignty-a-guide/>.
- Bowra, A., Mashford-Pringle, A., & Poland, B. (2021). *Indigenous learning on Turtle Island: A review of the literature on land-based learning*. *The Canadian Geographer*, 65(2), 132–140. <https://doi.org/10.1111/cag.12659>
- Brayboy, B. (2005). *Toward a Tribal Critical Race Theory in education*. *Urban Review*, 37(5), 425-446.
- Bureau of Indian Affairs. (2007, August 19). *Who is an American Indian or Alaska Native?* Indian Affairs. Retrieved April 30, 2023, from <https://www.bia.gov/faqs/who-american-indian-or-alaska-native>
- Bureau of Indian Affairs. (n.d.). *Certificate of degree of Indian or Alaska native blood expiration on ...* Retrieved May 1, 2023, from https://www.bia.gov/sites/default/files/dup/assets/public/raca/online_forms/pdf/Certificate_of_Degree_of_Indian_Blood_1076-0153_Exp3-31-21_508.pdf
- Committee on Indian Affairs United States Senate. (April 14, 2021). *Examining the covid-19 response in Native communities: Native health systems one year later*. U.S. Government Publishing Office. Washington, DC.

- Crenshaw, K. (2011). *Twenty years of critical race theory: looking back to move forward*. Connecticut Law Review, 1253-1354.
- DeCarlo, M. (2018, August 7). *10.2 sampling in qualitative research*. Scientific Inquiry in Social Work. Retrieved from <https://scientificinquiryinsocialwork.pressbooks.com/chapter/10-2-sampling-in-qualitative-research/>
- Desai, M. (2016). *Critical "Kapwa": possibilities of collective healing from colonial trauma*. Educational Perspective. 38(1&2), 34-40.
- DePoe, R., Dillon, D., & Purser, H. (2019). *The Implementation of The Centennial Accord Does Not Allow for Meaningful Relationship Building*. Class Paper. The Evergreen State College.
- Derkas, E. (2021). *Disrupting Native invisibility, dismantling settler colonial racism and enhancing educational outcomes for Indigenous students*. Journal of Higher Education Management. 36(1). Pg 80-90. American Association of University Administrators.
- Dickson-Gilmore, E. (1999). *Iati-Onkwehonwe: Blood quantum, membership and the politics of exclusion in Kahnawake*. Citizenship Studies, 3(1), 27-43.
- Dillon, D. (2020). *Blood Quantum-Based Colorism (BQBC)*. Class paper. University of Washington, Tacoma.
- Dillon, D. (2020). *Darkness of a Community: Tribal Critical Race Theory and Blood Quantum*. Summer quarter class paper. University of Washington, Tacoma.
- Dixon, A. R., & Telles, E. E. (2017). *Skin color and colorism: Global research, concepts, and measurement*. Annual Review of Sociology, 43(1), 405-424.

- Doerfler, J. (2015). *Those who belong: Identity, family, blood, and citizenship among the White Earth Anishinaabeg*. East Lansing: Michigan State University Press.
- Edmo, S., Parker, A., Young, J., & Miller, R. J. (2016). *American Indian identity: Citizenship, membership, and blood*. Santa Barbara, CA: Praeger, an imprint of ABC-CLIO, LLC.
- Ellinghaus, K. (2017). *Blood will tell: Native Americans and assimilation policy (New visions in Native American and indigenous studies)*. Lincoln: University of Nebraska Press.
- Elliott, M. (2017). *Indigenous Resurgence: The Drive for Renewed Engagement and Reciprocity in the Turn Away from the State*. *Canadian Journal of Political Science*, 51(1), 61-81.
- Figure 2. Dillon, D. (2022). Data Techniques.
- Figure 4. NPR. (November 30, 2017). 2020 Census May Ask White People to Get Specific About Their Ethnicity [Infographic]. <https://www.npr.org/2017/11/30/566975742/2020-census-may-ask-white-people-to-get-specific-about-their-ethnicity>
- Freire, P., 1921-1997. (2000). *Pedagogy of the oppressed*. New York: Continuum.
- Flocken, H. (May 2013). *An analysis of traditional Ojibwe civil chief leadership*. *University of Minnesota*. Received from https://conservancy.umn.edu/bitstream/handle/11299/153332/1/Flocken_umn_0130E_13630.pdf
- Green, K. (2006). Who's Who: Exploring the Discrepancy between the Methods of Defining African Americans and Native Americans. *American Indian Law Review*, 31(1), 93-110.

- Gould, A., & Kuboyama, K. (2021). *Weaponizing traditions: threads of resistance and oppression*, *Administrative Theory & Praxis*, 43:2, 172-189, DOI: 10.1080/10841806.2020.1829256
- Hall, M. (1996). *Full circle: Native educational approaches show the way*. *Journal of Experiential Education*, 19(3), 141–144. <https://doi.org/10.1177/105382599601900307>
- Higgins, M., Madden, B., & Korteweg, L. (2015). *Witnessing (halted) deconstruction: white teachers' "perfect stranger" position within urban Indigenous education*. *Race, Ethnicity and Education*, 18(2), 251-276
- Hilleary, C. (2021, July 24). *Some Native Americans fear blood quantum is formula for 'paper genocide'*. VOA. Retrieved April 30, 2023, from https://www.voanews.com/a/usa_some-native-americans-fear-blood-quantum-formula-paper-genocide/6208615.html
- Horse, P.G. (2012). *Twenty-first century Native American consciousness: A thematic model of Indian identity*. In *New Perspectives on Racial Identity Development* (p. 108–). NYU Press.
- James, A. (2001). *Making sense of race and racial classification*. *Race & Society*, 4(2), 235-247.
- Kenny, C. & Fraser, T. (2014). *Living Indigenous Leadership Native Narratives on Building Strong Communities*. UBC Press.
- King, L. (2012). *Rhetorical sovereignty and rhetorical alliance in the writing classroom*. *Pedagogy: Critical Approaches to Teaching Literature, Language, Culture, and Composition*, 12(2), 209-233.

Kovach, M. (2009). *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. University of Toronto Press.

Lacey, E., & Nandy, B. (1990). *Race, color and ethnicity: Diverse, unequal and uneven categories of the U.S. Census*. *The Western Journal of Black Studies*, 14(1), 24.

Lambert, M. (2019). How Grandma Kate Lost Her Cherokee Blood and What This Says about Race, Blood, and Belonging in Indian Country. *American Indian Quarterly*, 43(2), 135-167.

MCRC. (2023, May 8). *What is MCRC?*. Vimeo.

https://vimeo.com/612023010?embedded=true&source=vimeo_logo&owner=75232849

Minnesota Chippewa Tribe. (n.d.) *White Earth: A History*. *United States Office of Indian Education*. Retrieved from

https://whiteearth.com/assets/files/culture/White_Earth_A_History.pdf

Montgomery, M. (2020) Class handout summer quarter. University of Washington, Tacoma.

NCAI. (2003). Mapping a Course for the Next Seven Generations. Retrieved from

http://www.ncai.org/resources/ncai-publications/2003_SOIN_Speech.pdf

N.O.R.E. [REVOLT] (November 30, 2018). *Young Dolph | Drink Champs*. Video.

YouTube. <https://www.youtube.com/watch?v=HHZXWSY2yUs>

O'Brien, J. (2017). *Tracing settler colonialism's eliminatory logic in traces of history*. *American Quarterly*, 69(2), 249-255.

Pack, S. (2012). *What is a real Indian?: The interminable debate of cultural authenticity*.

AlterNative: An International Journal of Indigenous Peoples, 8(2), 176-188.

Parker, A. (2018). *Pathways to Indigenous Nation Sovereignty: A Chronicle of Federal*

Policy Developments. Makwa Enewed,.

Penn Museum. (May 27, 2022). *Tribal sovereignty and Indian self-determination* [Video].

Youtube. https://youtu.be/ANVbvhEpU_w

Petrone, R., Rink, N., & Speicher, C. (2020). *From talking about to talking with: Integrating*

Native youth voices into teacher education via a repositioning Pedagogy. Harvard

Educational Review, 90(2), 243-268.

Pearson, E. M. (2017). Native American Injustice and the Mathematics of Blood Quantum. In

Human Dignity (pp. 301-317). London: Palgrave Macmillan UK.

Phillips, J. & Whatman, S., (2007). *Decolonizing preservice teacher education - reform at many*

cultural interfaces. In Proceedings The World of Educational Quality: 2007 AERA

Annual Meeting, pages pp. 194-194, Chicago, United States of America.

Pratt, B., Hixson, L., & Jones, N. (n.d.). *Measuring race and ethnicity across the decades, 1790-*

2010. Population Division, U.S Census Bureau. [https://www.census.gov/data-](https://www.census.gov/data-tools/demo/race/MREAD_1790_2010.html)

[tools/demo/race/MREAD_1790_2010.html](https://www.census.gov/data-tools/demo/race/MREAD_1790_2010.html)

Ross, R. (2021). *Let Indians decide: how restricting border passage by blood quantum infringes*

on tribal sovereignty. *Washington law review*, 96(1), 311.

- Sabzalian, L. (2019). *Indigenous children's survivance in public schools (Indigenous and decolonizing studies in education)*. New York, NY: Routledge, Taylor & Francis Group.
- Schmidt, R.W. (2011). *American Indian identity and blood quantum in the 21st Century: A critical review*. *Journal of Anthropology* (2010), 2011, 1–9.
- Scheurich, J. J., & Young, M. D. (1997). *Coloring epistemologies: Are our research epistemologies racially biased?* *Educational Researcher*, 26(4), 4–16.
<https://doi.org/10.3102/0013189X026004004>
- Simpson, L.B. (2016). *Indigenous resurgence and co-resistance*. *Critical Ethnic Studies*, 2(2), 19-34.
- Slapin, B. (2006). *Kill the Indian, Save the Man: The Genocidal Impact of American Indian Residential Schools* [Review of *Kill the Indian, Save the Man: The Genocidal Impact of American Indian Residential Schools*]. *Studies in American Indian Literatures*, 18(2), 141–143. University of Nebraska Press. <https://doi.org/10.1353/ail.2006.0029>
- Smith, L. T. (2021). *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books.
- Spruhan, P. (2006). *Legal history of blood quantum in federal Indian law to 1935*. *South Dakota Law Review*, 51(- 1), 1-50.
- Thorstad, D. (2019, November 21). *White Earth Nation Adopts New Constitution*. Retrieved August 24, 2020, from <https://mronline.org/2013/11/21/thorstad211113-html/>

Villanueva, E. (2018). *Decolonizing Wealth: Indigenous wisdom to heal divides and restore balance*. Barrett-Koehler.

Vizenor, G., & Doerfler, J. (2012). *The White Earth Nation: Ratification of a Native Democratic Constitution*. University of Nebraska Press. <https://doi.org/10.2307/j.ctt1d9nqfx>

Weaver, H. N. (n.d.). *Trauma and resilience in the lives of contemporary Native Americans: Reclaiming our balance, restoring our wellbeing*. Routledge.

White Earth Nation Cultural Department. (n.d) White Earth Nation. From [https://www.](https://www.whiteearth.com)

[whiteearth.com](https://www.whiteearth.com)

Wilson, S., (2008). *Research is ceremony: Indigenous research methods*. Fernwood Publishing Co.

Wiedenhoft, H. (2021, Aug 7). *In Native American communities, history helped fight covid-19*. The 74. Retrieved from <https://www.the74million.org/article/in-native-american-communities-history-helped-fight-covid-19/>

Wolfe, P. (2016). *Traces of history: Elementary structures of race*.

Appendices

Appendix A – Bureau of Indian Affairs Certificate of Degree of Indian or Alaskan Native Blood (CDIB)

OMB Control No. 1076-0153
Expiration Date: 11/30/2024

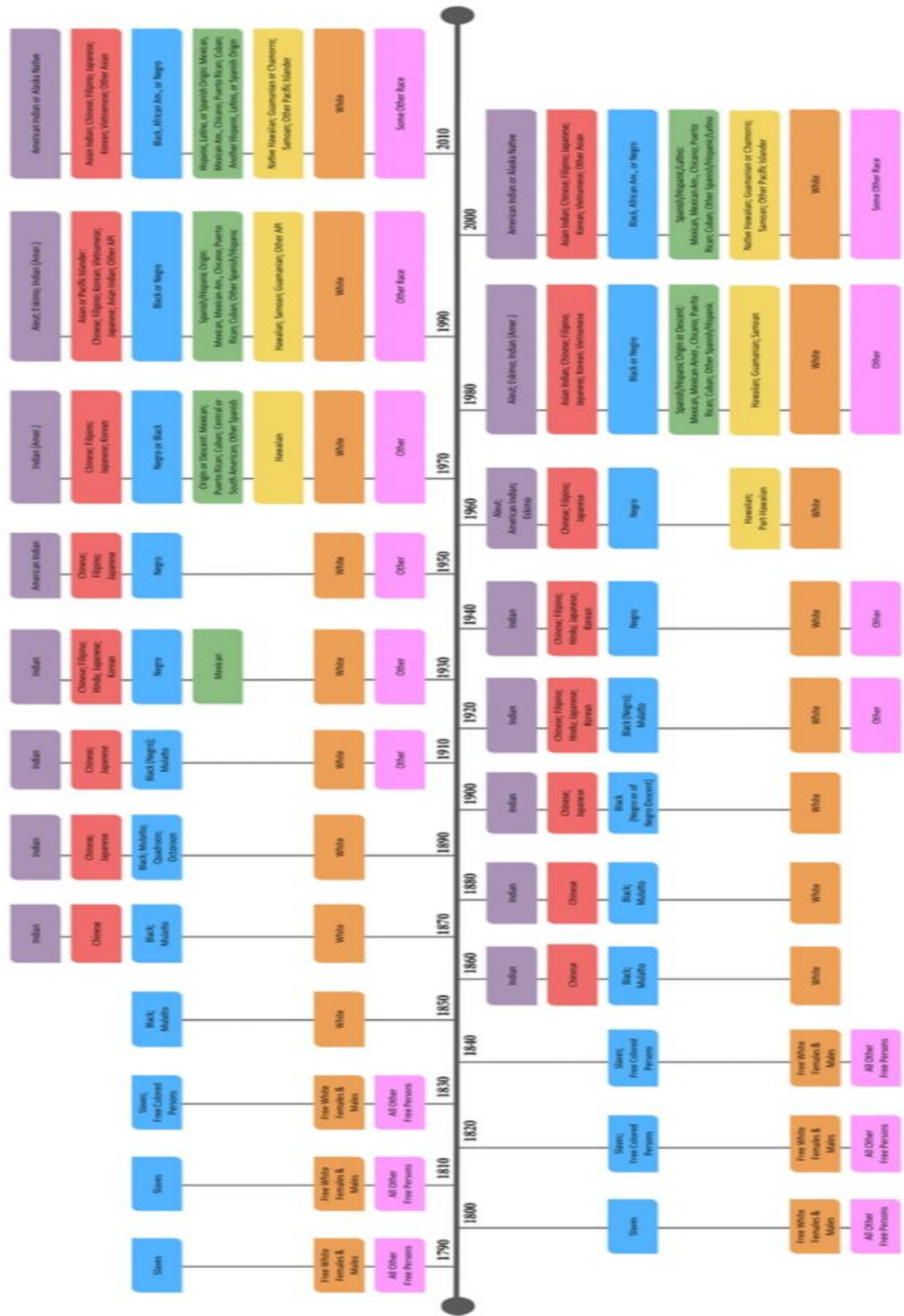
BUREAU OF INDIAN AFFAIRS CERTIFICATE OF DEGREE OF INDIAN OR ALASKA NATIVE BLOOD INSTRUCTIONS

All portions of the Request for Certificate of Degree of Indian or Alaska Native Blood (CDIB) must be completed. You must show your relationship to an enrolled member(s) of a federally recognized Indian tribe, whether it is through your birth mother or birth father, or both. A federally recognized Indian tribe means an Indian or Alaska Native tribe, band, nation, pueblo, village, or community which appears on the list of recognized tribes published in the Federal Register by the Secretary of the Interior (25 U.S.C. § 479a-1(a)).

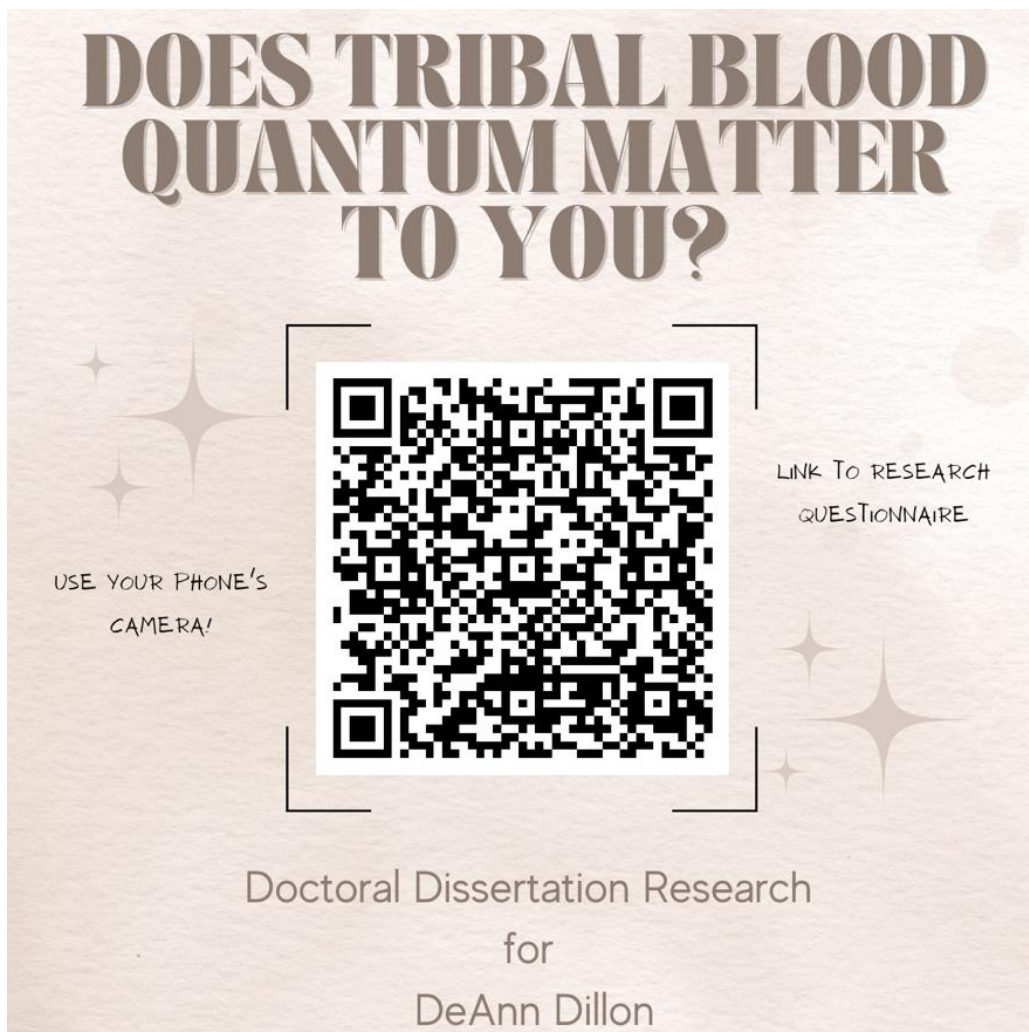
- Your degree of Indian blood is computed from lineal ancestors of Indian blood who were enrolled with a federally recognized Indian tribe or whose names appear on the designated base rolls of a federally recognized Indian tribe.
- You must give the maiden names of all women listed on the Request for CDIB, unless they were enrolled by their married names.
- A Certified Copy of a Birth Certificate is required to establish your relationship to a parent(s) enrolled with a federally recognized Indian tribe(s).
- If your parent is not enrolled with a federally recognized Indian tribe, a Certified Copy of your parent's Birth or Death Certificate is required to establish your parent's relationship to an enrolled member of a federally recognized Indian tribe(s). If your grandparent(s) were not enrolled members of a federally recognized Indian tribe(s), a Certified Copy of the Birth or Death Certificate for each grandparent who was the child of an enrolled member of a federally recognized Indian tribe is required.
- Certified copies of Birth Certificates, Delayed Birth Certificates, and Death Certificates may be obtained from the State Department of Health or Bureau of Vital Statistics in the State where the person was born or died.
- In cases of adoption, the degree of Indian blood of the natural (birth) parent must be proven.
- **Please return your request and supporting documents to the Agency from whom you receive services.** Incomplete requests will be returned with a request for further information. No action will be taken until the request is complete.

Appendix B – US Census

Measuring Race and Ethnicity Across the Decades: 1790–2010
Mapped to 1997 U.S. Office of Management and Budget Classification Standards



Appendix C – Social Media Survey Call



Appendix D - Survey Research questions

Please indicate YES or NO to show your consent to be part of the research. Research is voluntary and can be withdrawn at anytime.

- a. Yes, I agree (will take you to questionnaire)
 - b. No, I do not agree (will exit you out of the survey)
1. How do you identify?
 - c. Washington State ENROLLED tribal member, go to Question 2
 - d. Non-Washington State ENROLLED tribal member, go to Question 2
 - e. Tribal descendant (Native, not enrolled), go to Question 2
 - f. Tribal community member (non-native), go to Question 4
 2. Are you connected to your tribal descendant community?
 - a. For example, are you descended from the Puyallup Tribe AND connected to the Puyallup Tribal community?
 3. Are you connected to another tribal descendant community?
 - a. For example, you are descended from the Puyallup Tribe BUT connected to another tribal community.
 4. What age range category do you fit in?
 - a. 18 years & younger
 - b. 19-35 years
 - c. 36-54 years
 - d. 55 years & better
 5. What is Tribal blood quantum mean to you? Please define and explain. (Comment Box)
 6. Do you see blood quantum as a positive or negative approach to tribal enrollment requirements? (Please explain comment box)
 7. Who and what determines a person's claim to be Indigenous/Native American? (Comment Box)
 8. Do you believe blood quantum bias (the percentage of Indian blood a person possesses) affects a person's kinship and sense of belonging to a tribal community? (Y/N)
 9. Has blood quantum affected your deeper ties to your tribal community? (Comment box)
 10. Have you been questioned on your tribal blood quantum? (Y/N)
 11. *"Our sense of Indianness is rooted in the past" - Perry G. Horse*
 In reconnecting our past and futures, what do you believe our tribal youth need from our tribal elders? (Comment box)
 12. What do you believe our tribal elders need from our tribal youth? (Comment box)
 13. Regarding leadership, kinship, acceptance, cultural identity, and sense of belonging: What would you like to see from your tribal community in the next seven generations? (Comment box)

Appendix E – Informed Consent for Survey; Part One of Study

Ed.D Dissertation Questionnaire Research: Tribal Blood Quantum

Boozhoo! My name is DeAnn Dillon (White Earth Ojibwe), and I am currently studying for a doctorate in Educational Leadership at the University of Washington Tacoma. I am in the first reservation-based doctoral program partnered with The Muckleshoot Tribe. I am conducting research diving into tribal blood quantum and its effects within tribal communities, Native people, and the next seven generations. Hoping to disrupt, dismantle, and rebuild what settler created Blood Quantum created in order to eliminate Indigenous people of Turtle Island.

The questionnaire consists of 14 questions and should take about 15 mins of your time. All responses will be kept anonymous, and no one will be identifiable in this research questionnaire. Response data will be only accessible by the researcher (me) & stored only for the duration of my dissertation, in a password-protected file. You may chose to exit the survey without saving the data at anytime. Research at any stage is voluntary and can be withdrawn at any time.

Please indicate YES or NO to show your consent to be part of the research. *

In choosing YES, you will move forward to the anonymous survey.

In choosing NO, you will be exited from the survey and will not move forward.

Yes, I agree.

No, I do not agree.

After section 1 Go to section 2 (You are now enteri...esearch questions) ▼

Appendix F - Call for Participants Flyer, Part 2

**No Fractions Here: Navigating Blood
Quantum-Based Colorism Settler Ideology
within Tribal Communities.**

SHARE A STORY



Challenging Tribal Blood
Quantum: Strengthening the
bridge between tribal
elders & tribal youth

Seeking:

**Tribal Elders, Tribal family
groups, &/or Tribal
community members**

**Call for Participants
Dissertation Research**

DeAnn Dillon, ddillon3@uw.edu

Appendix G – Consent to Volunteer as a Research Subject, Part 2

UNIVERSITY OF WASHINGTON

CONSENT TO VOLUNTEER AS A RESEARCH SUBJECT

Title of Study: No Fractions Here: Navigating Blood Quantum-Based Colorism Settler Ideology within Tribal Communities, Part 2

Purpose of Study: The intention of my study will serve the importance of highlighting and deconstructing tribal blood quantum as a colonial project within tribal communities.

Name of Lead Researcher: DeAnn Dillon, ddillon3@uw.edu, 253-886-8396

You are being asked to participate in research. Because the informed consent document is not translated into a language you understand, the English form will be translated for you verbally.

Before you agree, the researcher must tell you about (1) the purposes, procedures, and duration of the research; (2) any procedures which are experimental; (3) any reasonably foreseeable risks, discomforts, and benefits of the research; (4) any potentially beneficial alternative procedures or treatments; and (5) how confidentiality will be maintained.

Where applicable, the researcher must also tell you about (1) any available compensation or medical treatment if injury occurs; (2) the possibility of unforeseeable risks; (3) circumstances when the investigator may halt your participation; (4) any added costs to you; (5) what happens if you decide to stop participating; (6) when you will be told about new findings which may affect your willingness to participate; and (7) how many people will be in the study.

If you agree to participate, you will receive a signed copy of this document and a copy of the complete informed consent document in English.

You may contact **DeAnn Dillon** at **(253) 886-8396** anytime you have questions about the research. You may contact the UW Institutional Review Board at 206-543-0098 or by email at hsdinfo@uw.edu if you have questions about your rights as a research subject or what to do if you are injured. You may also call collect at 206-221-5940 if you do not otherwise have access to a telephone.

Your participation in this research is voluntary, and you will not be penalized or lose benefits if you refuse to participate or decide to stop. Signing this document means that the research study, including the above information, has been described to you orally in a language you understand, you have had a chance to ask any questions that you have about the study, and that you voluntarily agree to participate.

Research is voluntary and can be withdrawn at any time.

NAME OF PARTICIPANT	PARTICIPANT SIGNATURE	DATE
---------------------	-----------------------	------

NAME OF WITNESS	WITNESS SIGNATURE	DATE
-----------------	-------------------	------

Appendix H – Federally Recognized Tribe List of Blood Quantum Citizenship

Requirement

Excerpt.

		Pueblo of Zuni	1/4 or Tribal Council appointed "Honorary Member"
1	Alabama	Poarch Band of Creek Indians	Closed enrollment
1	Colorado	Southern Ute Indian Tribe	1/4
2		Ute Mountain Ute Tribe	1/2
1	Connecticut	Mohegan Tribe of Indians	NONE
2		Mashantucket Pequot Indian Tribe	Full
1	Florida	Seminole Tribe of Florida	NONE
2		Miccosukee Tribe of Indians	matrilineal enrollment requirement
1	Idaho	Kootenai Tribe of Idaho	1/4
2		Shoshone-Bannock Tribes of the Fort Hall Reservation	NONE
3		Coeur D'Alene Tribe	NONE
4		Nez Perce	1/4
1	Iowa	Meskwaki Nation Sac & Fox Tribe of the Mississippi in Iowa	Paternal enrollment req
1	Kansas	Sac & Fox Nation of Missouri in Kansas and Nebraska	NONE
2		Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas	1/4
3		Prairie Band Potawatomi Nation	1/4
4		Iowa Tribe of Kansas and Nebraska	NONE
1	Louisiana	Coushatta Tribe of Louisiana	1/4
2		Jena Band of Choctaw Indians	NONE
3		Tunica-Biloxi Indian Tribe	1/4
4		Chitimacha Tribe of Louisiana	1/16
1	Maine	Houlton Band of Maliseet Indians	NONE
2		Mi'kmaq Nation	NONE
3		Passamaquoddy Tribe	1/4
4		Passamaquoddy Tribe - Indian Township	
5		Passamaquoddy Tribe - Pleasant Point	
6		Penobscot Nation	1/4
1	Massachusetts	Wampanoag Tribe of Gay Head (Aquinnah)	NONE
2		Mashpee Wampanoag Tribe	NONE
1	Michigan	Keweenaw Bay Indian Community, Michigan	1/4
2		Hannahville Indian Community, Michigan	1/2 of nonresident
3		Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan	NONE
4		Sault Ste. Marie Tribe of Chippewa Indians, Michigan	closed to adults, minor must have an enrolled parent
5		Saginaw Chippewa Indian Tribe of Michigan	1/4
6		Pokagon Band of Potawatomi Indians, Michigan and Indiana	NONE
7		Nottawaseppi Huron Band of the Potawatomi, Michigan	NONE
8		Little River Band of Ottawa Indians, Michigan	1/4 Indian blood, 1/8 Grand River Ottawa or Michigan Ottawa blood
9		Little Traverse Bay Bands of Odawa Indians, Michigan	1/4
10		Grand Traverse Band of Ottawa and Chippewa Indians, Michigan	1/4 Indian blood, 1/8 must be Michigan Ottawa and/or Chippewa blood.
11		Bay Mills Indian Community, Michigan	1/4 Indian blood of the Sault Ste. Marie Band of Chippewa Indians
1	Minnesota	Red Lake Band of Chippewa Indians, Minnesota	1/4
2		Upper Sioux Community, Minnesota	1/4
3		Shakopee Mdewakanton Sioux Community of Minnesota	1/4
4		Prairie Island Indian Community in the State of Minnesota	NONE
5		Minnesota Chippewa Tribe - Leech Lake Band	1/4
6		Minnesota Chippewa Tribe - Mille Lacs Band	1/4
7		Minnesota Chippewa Tribe - White Earth Band	1/4
8		Lower Sioux Indian Community in the State of Minnesota	NONE