THE WAYA NATION
1317 Edgewater Drive, Suite 2183
Orlando, FL 32804
877-846-1480
www.thewayanation.com | https://www.coppercoloredchronicals.com

COPPER-COLORED CHRONICALS

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SEPTEMBER 2026 EDITION

"Where Our Voices Shape Our Future."

"WE STAND AS AMERICAN INDIANS & ABORIGINALS OF THE AMERICAS"

Our Ancestors Fought in Every U.S. War — Our Identity Is Not Up for Debate



YouTube Channel Segment Link:
https://www.youtube.com/watch?v=YKsLaTuCWf8&t=2278s

STANDING FIRM ON IDENTITY: A Lecture That Shook the Room

In a powerful live segment delivered to over 3,000 viewers, Sister Bethy reaffirmed a message that has echoed across the YouTube community since 2019: **American Indians and Aboriginals of the Americas are still here, still standing, and still rooted in their ancestral lands.**

Speaking with conviction, humor, and generational memory, she reminded the community that:

- Millions of Indigenous people lived across the Americas long before the formation of the United States.
- Many refused removal during the 1830 Indian Removal era.
- Those who stayed were reclassified by states and stripped of federal protections.
- Families like hers fought in every U.S. war — from the Revolutionary War forward.
- Identity is not determined by color, census labels, or modern racial categories.

- Oral history, family records, federal/state records and lived experience matter.

Her message was clear: **"Nobody on this planet is going to tell me I'm not an American Indian just because of the color of my skin."**

RECLASSIFICATION: HOW STATES ERASED IDENTITY

When our ancestors refused to leave their lands and relocate to Oklahoma, states imposed new labels:

- **Colored**
- **Negro**
- **Mulatto**
- **Black**
- **African-American**

These were **descriptive terms**, not actual races. They were used to separate non-reservation Indians from reservation Indians and strip them of land rights, tax exemptions, and federal protections.

Families who stayed in the East were:

- taxed
- denied Indian status
- subjected to Jim Crow laws
- forced into Christianity
- silenced across generations

This issue explores how those labels shaped the lives of millions and how communities today are reclaiming their original identity.

HISTORICAL SECTION

Andrew Jackson's Order: What It Really Meant

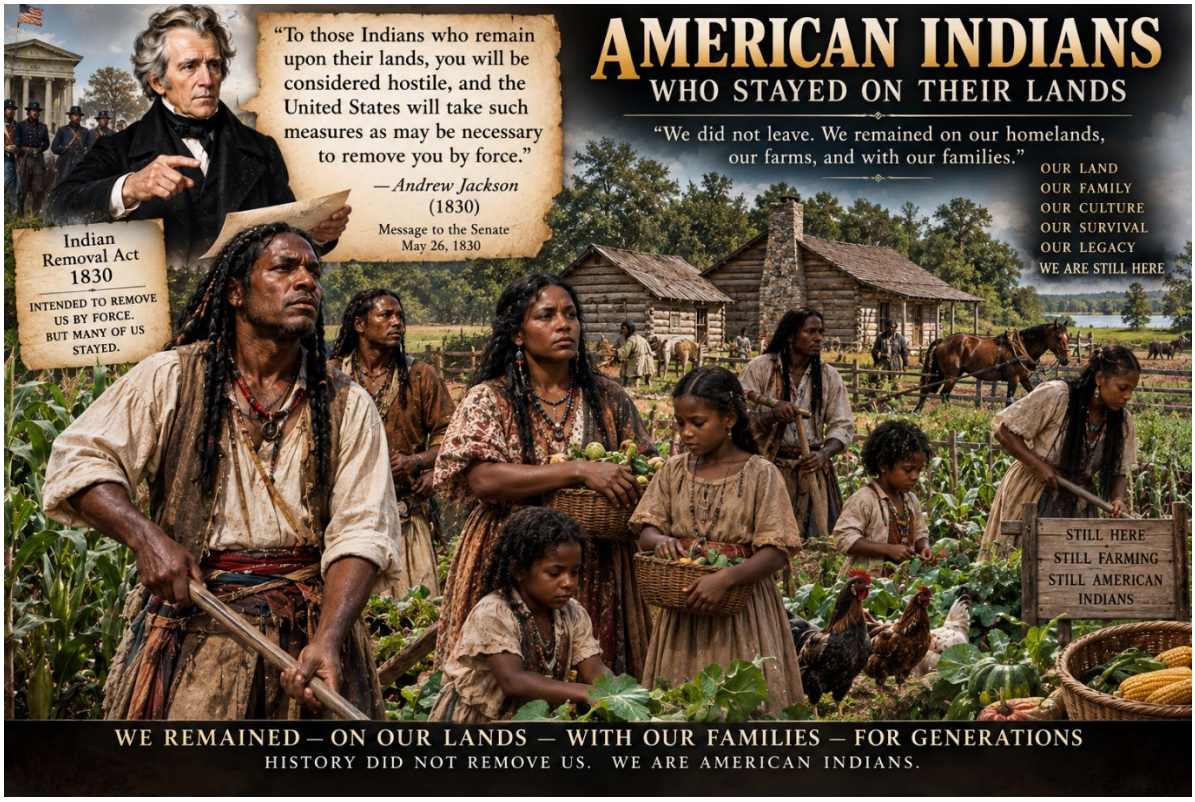
In 1830, Andrew Jackson issued a directive: Indians who refused removal would be **subject to the laws of the state in which they resided**. This applied to tribes across:

- South Carolina
- Virginia
- Tennessee
- North Carolina
- Georgia
- Alabama
- Mississippi
- Florida

Only a small number relocated. Most stayed — and paid the price. This section breaks down:

- the political language of Jackson's Congressional address
- the consequences for families who stayed
- the myth vs. reality of "voluntary removal"
- how Oklahoma already had Indigenous populations before removal began





CULTURAL COMMENTARY

Generations Speak: Silent → Boomer → Gen X → Millennial → Gen Z

Sister Bethy's lecture included a full generational breakdown:

- **Silent Generation (1927–1945)** Silenced by fear, violence, and racial laws. They carried history quietly.
- **Boomers (1946–1964)** Raised by the Silent Generation, strict morals, church-centered life.
- **Gen X (1965–1980)** The revival generation. The first to openly reclaim Indigenous identity. The era of Mary J. Blige, Biggie, Tupac, L.L. Cool J; Little Kim; New Edition and cultural awakening.
- **Millennials (1981–1996)** Crack-era babies. Many raised in unstable environments. First generation to openly challenge elders.
- **Gen Z (1997–2012)** Digital natives. Identity fluidity. Social media activism.

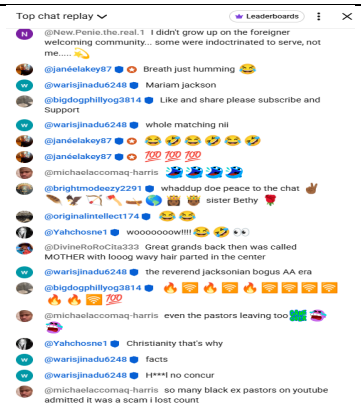
This section explores how each generation carried — or lost — pieces of Indigenous identity.

COMMUNITY SECTION

Voices From YouTube Streets

The live chat included:

- greetings
- mic checks
- birthday shout-outs
- family members joining
- humor
- cultural memories
- panel guests
- generational stories
- church memories
- neighborhood culture



This section captures the energy of the livestream — the laughter, the storytelling, the shared memories, and the community support.

IDENTITY & RIGHTS SECTION

Protected Speech Under the First Amendment

"Under the First Amendment, I have the protected right to speak about my identity, my history, and my community's perspective. I have the right to express my beliefs, my cultural viewpoint, and my interpretation of historical events. My speech today is protected as long as it remains peaceful and lawful."

This section outlines:

- freedom of speech
- freedom of expression
- freedom of assembly
- the right to share cultural perspective
- the right to reject imposed labels

CLOSING EDITORIAL

We Stand. We Remember. We Continue.

The September issue closes with a message of unity:

“Be proud that your granny told you that you were Indian. Be proud that your ancestors stood their ground. Be proud that your family fought in every U.S. war. We stand on our identity. We stand on our history. We stand on our land.”



DISCLAIMER:

Copper-Colored Chronicals provides historical analysis, archival interpretation, and educational commentary based on publicly available records, census documents, federal statutes, Indigenous histories, and migration timelines. All information presented in this publication is offered for educational purposes only.

Readers are encouraged to conduct their own independent research, verify historical sources, and consult multiple perspectives when exploring topics related to Indigenous identity, census classification, migration history, and federal racial categories. Nothing in this publication should be interpreted as legal advice, governmental guidance, or definitive genealogical determination.

Copper-Colored Chronicals supports informed inquiry, critical thinking, and personal research. We encourage all subscribers to examine original records, review federal archives, and consult reputable historical institutions to deepen their understanding.

Copper-Colored Chronicals does not promote anger, hostility, racism, or negative sentiment toward Africans or any people of the African continent. Our research is not directed against African identity, African history, or African heritage. Our work focuses solely on correcting historical misclassification within the United States and affirming the identity of those whose ancestors were Indigenous to the Americas. We stand firmly and respectfully on our position as Aborigine Americans/American Indians, and we encourage all readers to approach these topics with understanding, respect, and a commitment to truth. Our goal is educational clarity — never division.

SOURCES & REFERENCES

The historical information in this issue is supported by the following categories of sources:

Federal & Government Records

- U.S. Census Schedules (1830–1880)
- OMB Directive No. 15 (1977)
- Act Prohibiting Importation of Slaves (1808)
- Federal racial classification standards (OMB, Census Bureau)
- U.S. Immigration Acts (1875, 1882, 1891, 1924, 1940)

State & Local Records

- State racial classification statutes (1830–1900)
- Southeastern state census reclassification laws
- Indian Removal Act documentation (1830)
- State-level "Colored/Negro/Mulatto" classification rules

Indigenous Historical Sources

- Haudenosaunee (Iroquois) wartime records
- Mohawk Loyalist evacuation records (1783)
- Cherokee–British alliance documentation
- Southeastern tribal histories (Catawba, Waccamaw, Pee Dee, Lumbee, Edisto, Yamasee)

Caribbean & British Colonial Records

- British slave transport logs (Jamaica, Barbados, Antigua, Trinidad, Bahamas)
- Jamaican diaspora labor records (1880s–1950s)
- British colonial migration archives
- Caribbean wartime labor program records (H-2 Program, 1943)

Migration & Labor History

- U.S. agricultural labor recruitment records (1880–1914)
- World War II labor shortage documentation
- Post-1965 immigration reform records
- Jamaican-American settlement patterns (1960s–1980s)

Academic & Historical Research

- Indigenous reclassification studies
- Census category evolution research
- Caribbean migration scholarship
- Colonial and Revolutionary War Indigenous alliances
- Intra-American slave trade analysis (Caribbean → U.S. mainland)

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