

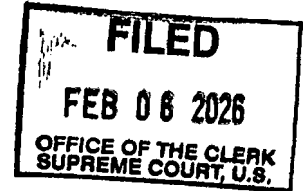
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IN THE  
Supreme Court of the United States



BRITTNEY FELDER,

PETITIONER

v.

MGM NATIONAL HARBOR, LLC,

RESPONDENT

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*ON PETITION FOR A WRIT OF CERTIORARI  
TO THE UNITED STATES COURT OF APPEALS  
FOR THE FOURTH CIRCUIT*

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**PETITION FOR WRIT OF CERTIORARI**

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BRITTNEY FELDER,

*Pro se*

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## QUESTIONS PRESENTED

The questions presented before this Court seeking answers from this Court are:

1. What are the rights of pro se litigants in pursuit of justice through the judicial system and its entire litigation process?
2. Do the Fifth, Sixth, Seventh, and Fourteenth Amendments of the United States Constitution extend and apply to pro se litigants?
3. What are the established legal protections for pro se litigants against judicial and/or lawyer misconduct affecting justice, and the pursuit of?

## **PARTIES TO THE PROCEEDING**

Petitioner (plaintiff-appellant below) is Brittney Felder. Respondent (defendant-appellee below) is MGM National Harbor, LLC.

## **RELATED PROCEEDINGS**

United States District Court (D. Md.):

*Felder v. MGM National Harbor, LLC*, No. 18-cv-03405 (Aug. 15, 2019)

*Felder v. MGM National Harbor, LLC*, No. 18-cv-03405 (Nov. 24, 2020)

*Felder v. MGM National Harbor, LLC*, No. 18-cv-03405 (June 25, 2024)

*Felder v. MGM National Harbor, LLC*, No. 18-cv-03405 (Feb. 19, 2025)

*Felder v. MGM National Harbor, LLC*, No. 18-cv-03405 (June. 09, 2025)

United States Court of Appeals (4th Cir.):

*Felder v. MGM National Harbor, LLC*, No. 20-2373 (July 21, 2022)

*Felder v. MGM National Harbor, LLC*, No. 25-1694 (Jan. 09, 2026)

*Felder v. MGM National Harbor, LLC*, No. 25-1694 (Feb. 06, 2026)

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**PETITION FOR WRIT OF CERTIORARI**

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Petitioner (plaintiff-appellant), Miss Brittney Felder, pro se, humbly petitions the Court for a writ of certiorari to review the decision of the United States Court of Appeals for the Fourth Circuit.

## OPINIONS BELOW

The Court of Appeals for the Fourth Circuit's unpublished opinion affirming the judgment of the district court is attached as Appendix A. The Fourth Circuit's order denying Petitioner's petition for rehearing and rehearing en banc is unpublished, and attached as Appendix C.

## JURISDICTION

The Fourth Circuit entered judgment on January 09, 2026. *See* Appendix A. The petition for rehearing and rehearing en banc was denied by the Fourth Circuit on February 06, 2026. *See* Appendix C. This petition is timely filed pursuant to Supreme Court Rule 13.1. This Court has jurisdiction under 28 U.S.C. 1254(1).

## CONSTITUTIONAL AND STATUTORY PROVISIONS INVOLVED

**The Fourteenth Amendment** of the U.S. Constitution guarantees "equal protection of the laws" and ensures "due process of law" for *all* citizens born or naturalized in the U.S. It is mandated under due process that no state shall deprive any person life, liberty, or property without due process of law; and the equal protection clause requires states to provide equal protection of the laws to all individuals within their jurisdiction — a fundamental principle for civil rights. The Fourteenth Amendment requires states treat a citizen fairly and follow the rules when they affect one's fundamental rights.

**The Seventh Amendment** is the primary amendment protecting a plaintiff's rights in a federal civil trial. It guarantees a jury trial and limits judicial review of jury findings.

**The Sixth Amendment** — though primarily protecting the rights of defendants in criminal cases — its principles of fairness and impartial jury influence civil due process. Impartial juries ensure fairness in fact-finding. The right to confront witnesses allows parties to face their accusers, promoting truth-seeking — a concept vital to due process. And a speedy and public trial (though for criminal cases) fosters transparency and influences standards for timely, open civil proceedings. The Fourteenth Amendment's Due Process Clause requires states to provide a fundamentally fair process, incorporating principles like notice, hearing, and impartial adjudication, often reflecting the essence of the Sixth Amendment protections to ensure a just outcome for all parties, including plaintiffs.

**The Fifth Amendment** guarantees that no person shall be deprived of life, liberty, or property without "due process of law".

Summarily, the Seventh Amendment secures the jury, the Fifth and Fourteenth Amendment ensure the fundamental fairness (due process) and equality (equal protection) of the entire civil process in federal court, and the Sixth Amendment's spirit of fairness and due process solidify a citizen's constitutional rights.

In addition to the Fifth, Sixth, Seventh, and Fourteenth Amendments, judges and lawyers are bound by The American Bar Association's Model Rules of Professional Conduct Rules 3.3, 8.2, and 8.4; the Federal Rules of Civil Procedure Rule 11(b), (c)(1); and Appendix E. of the Maryland State Bar Association Code of Civility. *See Appendix E.*

## INTRODUCTION

You have heard, “nice guys finish last” — the saying that tries to denote that being or doing good is futile.

Well, let me tell you what that saying should say: “Nice guys finish, while wicked guys *come* to their finish.”

Nimrod, Jezebel, Goliath versus David, Esther, Moses... Though none of them were perfect, whose names have become satire and festered into dishonor and whose names continue to live and propel into glory and honor? A good name (or reputation) will always live on in majesty, while a wicked man along with his deeds fade into oblivion, their names having no more value than the dust they have returned to. (*New World Translation of the Holy Scriptures*. 2013. Proverbs 22:1) See Appendix F.

It doesn't take much to defeat a wicked man. The moment the wicked man succumbed to cheating or playing dirty, then one can count the battle of the faultless/blameless/righteous man won no matter the outcome, because in a moment of sweet irony, the wicked/guilty man just testified to the mighty strength of the righteous man, for there is no need to blindside or deceive that whom one perceives as being weaker.

What a journey this arduous road has been! The lessons learned, the eye-opening truths revealed, the disappointments that come from observing imperfect human nature. My word! This world is certainly not for the faint of heart. The level of injustice, the degree to which one must struggle, the length of time the weary must fight. I repeat, this world is not for the faint of heart.

Man makes his own rules only to break them. Man creates his own standards only to lower them. Man takes his oaths only to betray them. Convenience over hard work. Riches over morality. Fame over integrity. Winning over honor. Lie. Cheat. Steal. Kill. What is this world man has built?!?

Indeed, my sentiments echo those of Jesus, who said, "I am no part of this world." (NWT, John 17:14, 16) These words are of great comfort to me because they serve as both a warning and a reason for hope. Why? Well, because of what Jesus said next when he was about to undergo severe trial: "My kingdom (government) is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be handed over... But as it is, my Kingdom is not from this source." (NWT, John 18:36) See Appendix F.

Understand, the way of the world today with all its depravity and evilness and cruelty is so far removed from the world Jesus rules as king over. This is not Jesus' world or that of his Father's, but, rather, it is the world of their enemies and under their control. (NWT, 1 John 5:19; Revelation 12:12) That is why the orphan, and the widow, and the poor, and the weak, and the good, and the righteous, and the faithful, and the believers struggle so extensively. It is why so many trying to do right often exclaim in anguish and peril: "The more I try to do what is right, the more things seem to go wrong!" Understand, you good men and women of this earth, *this* world is not ours. But, strengthen your faint heart, our world is coming! (NWT, Jeremiah 22:3; Isaiah 3:11; Isaiah 9:6, 7; Isaiah 65:13, 17; 2 Peter 3:13) See Appendix F.

While we wait, we must continue to understand and see the importance in our struggle and the vitalness of our fight — so as to continue to show that the way of the truly noble man/woman *never* fails, for his/her power stems from that what is beyond normal. (*NWT*, 2 Corinthians 4:7; Ephesians 1:19, 3:20; Daniel 8:24) All we have to do is finish! Finish the proverbial race! (*NWT*, 2 Timothy 4:7; 1 Corinthians 9:24) Endure to the end! (*NWT*, Romans 12:12) The everlasting reward is stored where “neither moth nor rust consume”! (*NWT*, Matthew 6:19,20) See Appendix F.

And that is what I am here before this Court to do — FINISH!

I had to undergo severe mistreatment and humiliation due to someone else’s insecurities, biases, and hatred. I had to endure the complete loss of my livelihood due to the arrogance and stubbornness of a greedy corporation. I had to persevere through the loss of dignity, privacy, and anonymity due to never-ending litigation. I had to fight for truth and justice due to the partiality, corruption, and inequality of the justice system and those within it.

Peace stolen. Serenity hijacked. Comfort abandoned because of the wrongs committed by others and their unwillingness to reconcile or make amends for their transgressions. So, if there is any question as to why I so boldly and unapologetically mention God in my legal documents, it is because it is man and man’s systems alone that have failed me and caused me to stumble and brought me to my knees. But, it is *solely* because of my God Jehovah (*NWT*, Psalm 83:18) that I regain my balance, continue to stand, continue to have hope, continue to believe that there is good in this world, that I haven’t given up, that I haven’t turned my back on mankind, that I

haven't lost my way, that I continue to shine, that my integrity and purity of heart continue to bear witness. (*NWT*, Isaiah 43:10; Acts 22:15, Luke 21:13) See Appendix F. One should be so fortunate to feel that, to feel God's enduring love.

Justices of this Court, I do not envy your job or your responsibility. It is not in my authority, jurisdiction, or agency, to judge anyone or any situation. I only form an educated and well-informed opinion based off of one's words coupled with one's actions and the subsequent consequences of those actions to deduce right from wrong, good from bad. I have seen the fullness of both throughout the course of this litigation and the root cause of action that spurred this litigation.

I am still flabbergasted by how easily justice is perverted; how easy it is for the lines of innocence and guilt to get crossed; how simple it is to blur the portrait of truth and falsehood; how easy it is to flee from accountability and responsibility; how simple it is to compromise one's principles; how easy it is to sacrifice one's morality. Wow! Mankind... why does God put up with us?!? We don't deserve His mercy or even His undeserved kindness; but yet, He still gives it. Why? Because God forgives. He forgives those who show themselves genuinely remorseful and repentant. His love is not far off from any of us because he can forgive — the whole reason for the ransom of his dear Son. (*NWT*, Acts 17:27; Psalms 71:12; 145:8, 18; Romans 3:23,24; Ephesians 1:7) See Appendix F.

So, if God can forgive, then why can't I? And, so, I do! I *have* and *do* forgive those who have harmed and wronged me and people like me. That is why I fight and why I have taken this legal action to this Court — because even when humans have denied

me and people like me justice, then just the fact that I continue to try and not give up is the beauty and strength and power throughout this unfortunate circumstance because it shows a removal of bitterness and a steadfastness to resilience. My singular fight becomes the fight of many, and my plight, the plight of many. Who can have such fortitude without the backing of someone greater?

I do not know how this Court will judge, how this Court will rule on this case presented before you, as there is no case like this that has been brought before this Court. No precedent has been set. Previous courts have both disappointed me and allowed me to continue my fight, allowed me to still believe there is some reason for hope remaining in this judicial system for litigants — the pro se litigants — like me. But now, the buck stops here. What is this Court's position? How does the Court rule?

Please listen to this voice.

WHEREFORE, I hear and I see: "One nation under God..." "In God we trust..." "God bless America!"

With those words, what I write next should be neither shocking, offensive, nor misunderstood, but should be recognized as being expressed with the highest respect to those who should appreciate it most — you. After all, one does take an oath with their hand placed upon the Bible.

Sadly, in some courts, both the lower and higher courts, there has been a willful neglect to: the rule of law; the adherence to the Amendments of the U.S. Constitution; the bounds of the Federal Rules of Civil Procedure; statutes; and oaths of office. *See* Appendix G. Even evidence, no matter how numerous or profound, has not been good

enough or sufficient enough nor worthy of attention enough from the courts of the state. Thus, I find that I must also state the Supreme authority — the authority this nation, as spoken of above, holds itself under — that “under God”.

Because the law is not enough, then I will speak from my heart for the benefit of not just myself, but for all others before, beside, and after me who don't or didn't have a voice. I will write as if I am speaking face-to-face with you so that you may not only read what I am writing but you can see and feel these written words as if I am humbly standing before you.

Please listen carefully, and do not toss the words of this pro se litigant away, for to do so would be to throw away the very voice that this modern nation was built upon — the voice of the people!

With a voice, we know “there is a time to be quiet and a time to speak.”

When deciding on whether to “appeal to Caesar”, I had to take into account what would be the ramifications if I kept silent, if I decided to quit, to become dejected, to give up, not to continue to fight? Would only I suffer, or is the issue at hand bigger than me? Are there many more nameless, faceless, silenced ones who I would be speaking for, giving a voice to, standing up for?

Then, as this case continued to unravel and unfold, the darker, more incredulous things of the justice system began to be revealed, to play out in real time. As the saying goes, “the Devil is in the details”. Little by little, one by one, brick by brick, I began to see in all its putrid glory the troubles and woes of an imperfect system, and the truth behind the adage as to how the ‘hearts of man are so easily corrupted’. I tell

you, if no one had the courage to stand up, if everyone stayed silent, if all went with the flow, if fear of man ruled the hearts of all men and women, then woe! to this earth and everything in it — for what is inevitable would be the destruction and crushing defeat of life, liberty, and justice.

For it is written, “How, in turn, will they put faith in him about whom they have not heard? How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent out? ... How beautiful are the feet of those who declare good news of good things!” (*NWT*, Romans 10:14, 15) See Appendix F.

You see, while this scripture refers to preaching, its meaning extends beyond some religious connotation or my people knocking on your doors on Saturday mornings. (*NWT*, Matthew 28:19, 20) This is about knowing when to hold them and when to fold them — to not be afraid to blow the trumpet, sound the warning, yell so as to protect, to speak so as to compel one to not only hear but to listen and act.

It is in this spirit, this guidance, that despite the outcome, I mustn't hold back, I mustn't stand down, I mustn't be quiet. What I am fighting for is not solely for my benefit — it is for all, ALL of those who had, have, or will find themselves in a similar situation like mine. And what may not have been present before now, history and the record will show that someone was willing to fight and stand up for the rights, dignity, and protections of the lesser, the lower ones, and in this instance, the pro se litigants; so that all such ones will know that “You matter!” “Yes, you, too, matter!”

Furthermore, if those who have or had the privilege of judging on such matters chose to ignore, be quiet, and quash the authority to step in, rectify, and hold

accountable the wrongdoer(s), then at least, now, to the highest venue, the highest court in all the land, history and the record will show on which side and what position all decided to take — and that, that is worth fighting for! And so, “I appeal to Caesar!” (NWT, Acts 25:11) See Appendix F. Constitutional rights are at stake!

### STATEMENT OF THE CASE

For the sake of brevity, please incorporate herein the writings and attachments found within the court records for the Petitioner’s filings as it relates to Petitioner’s appeal to the Fourth Circuit, Petitioner’s petition for rehearing and rehearing en banc for the Fourth Circuit, Petitioner’s motion for sanctions filed with the district court, and Petitioner’s motion for summary judgment filed with the district court. (See Appendix H, Appendix I, and Appendix J).

In the records for this case and appeal you will find the following:

1. This case was removed from State/Circuit Court to Federal/District Court on Motion by the Defendants. The fact this was granted by the District Court confirms Plaintiff’s case has jurisdiction in the federal arena, and thus Plaintiff’s issue in her Complaint is primarily federal, meaning it has national implications and far-reaching consequences.

2. Petitioner’s case survived a Motion to Dismiss and Summary Judgment, decided by federal judges of the district court and The Fourth Circuit Court of Appeals which ruled:

*“With respect to color-based discrimination, Felder alleged that lighter tone African Americans, including herself, were punished more frequently and more harshly than darker tone African Americans. She further alleged that her direct supervisor, a darker*

*tone African American, predominately hired darker tone African Americans, and that MGM perpetuated a workplace in which derogatory remarks were frequently made against lighter tone African Americans. Indeed, Felder stated that her direct supervisor referred to Felder by use of a derogatory term that implicated Felder's color a mere three days before Felder was terminated. Finally, Felder repeatedly alleged that she was performing her job to at least a satisfactory level. We conclude that these allegations, if proven true, could demonstrate that Felder was terminated because of her color... We vacate the district court's dismissal of Felder's wrongful termination claim based on color discrimination, and remand for further proceedings."*

Indeed, the evidence *prima facie* has proven that when Petitioner's case is viewed objectively, fairly, and with integrity, Plaintiff had a meritorious case.

3. Petitioner has survived every unlawful attempt by Defendants to impede, erode, or sojourn this case from proceeding, and trial from occurring, through granted Motions to Compel and Motion for Sanctions, which attested to the extreme lack of integrity Defendants displayed during litigation.

4. What transpired during Plaintiff's trial was so egregious that the violations committed by the Defendants and the District Court itself became unconstitutional. This was not just objectionable gamesmanship, but a complete inhibitor to Plaintiff's constitutional right to a fair trial and due process.

Unresolved issues from Plaintiff's case that have far-reaching implications are:

1. **Colorism:** how it still exists; that it is real; it is still a problem; and how seriously its claims are taken in the workplace and the judicial system.

2. **Pro se litigants:** how we are treated and viewed by professional lawyers and those in the judicial system; our right to dignity and respect throughout

the litigation process; our right to fair and due process; and the importance, implication, and impact of our case without the representation of a lawyer/law firm.

3. **Constitutional rights:** the right to a fair trial; right to impartial justice; right to due process; and the right to equitable and blind treatment.

4. **Transparency:** what is occurring *in* the courtroom *versus* what is happening *behind closed doors* that *directly* influences the results *within* the courtroom; gamesmanship, collaboration, and bias; the rights of the “little guy” versus the “big guy”, indigent versus wealth; solo versus mega-corporations; obstruction of justice; integrity in the workforce, especially amongst government officials; and integrity in the judicial system and in due process.

There were **sixteen (16) unlawful and unethical tactics** used in the trial for this **one** case by the Defendants. The fact that the Defendant must sink to such a level in and of itself is an admission of guilt.

The supreme question is: Why, in 2026, are the poor, the disenfranchised, the disadvantaged, the minorities, still being denied the equal pursuit of justice in the court of law? And when it is clearly evident that it was not on the merits of the case but on judicial and lawyer misconduct that justice was impeded, why then are the courts, including the higher courts, unwilling to rectify the gross injustice?

This is not a meager issue at stake here; this is one of exceptional importance. The problem is not just “was the district court and Fourth Circuit’s decision wrong?” but “was the decision wrong in a way that affects the integrity of the law?” This case deals with a novel, high-stakes issue of law and public policy that can have a sweeping

impact on the public, government, and legal system of this nation — one that begs for the attention of this Court.

May this Court have the resolve to fulfill the words: “justice for *all*”.

### REASONS FOR GRANTING THE PETITION

As the world continues to turn, and the United States continues to evolve, the writing is on the wall that we are nearing an economic and social catastrophe. More and more United States’ citizens are not going to be able to afford, have access to, or have rights to the U.S. legal system or the protections and conflict resolution it can provide. Thus, pro se litigation will inevitably be more prevalent in years to come. However, it is no secret that currently, in the past, — and if not addressed now — in the future, pro se litigants will continue to face an uphill battle in the United States judicial system, where it is found that while only 10 to 25 percent of the courts’ dockets consist of pro se cases, pro se cases are overwhelmingly dismissed, and judicial and lawyer misconduct executed against pro se litigants is far greater and commonplace in comparison to cases with representation. Even more notable is the seemingly *nonexistent* landmark case setting national precedent within the judicial system establishing and in favor of legal protections for pro se litigants against judicial and lawyer misconduct that has prohibited pro se litigants from being victorious in the court of law even when pro se cases are meritorious and flanked with overwhelming supportive evidence. *See Appendix G.*

The questions presented in this case are not a singular person issue, but are of great national significance, with national implications, with the potential to affect

and touch the lives of all in one way or another. Unfortunately, but fortunately, what began as a workplace discrimination lawsuit has endured, to no fault of its own, into a forthright question of Constitutional issues, where the rights and application of the Fifth, Sixth, Seventh, and Fourteenth Amendments have now become the central and foremost questions of issue to arise and desperately need answers from this Court — the Supreme Court of the United States of America.

If the hearts of the ones reading this petition are in the right place, then they will take note and understand why I have written what I have written and included what I have included in this petition and former legal documents of this case...

Indeed, this is the greater sin: that one was aware of the wrong and chose to do nothing about it.

Ones will read this petition and will remember it and reread it again and refer to it again. And when they do, they will either: rejoice because they took heed to the warning and they listened and acted intently; or, they will weep and become troubled for they ignored the warnings, and they see that everything that was written and spoken of was true and accurate and for all our benefit, and came from above, but they didn't listen, they refused to listen — now, the only thing before them are the consequences; as what is good, what is beneficial, is no longer before them for that has been taken away and given to the ones who acted without delay.

This is why I have been placed before you, o, superior judges of this land — to serve as a witness. (*NWT*, Matthew 10:18; Mark 13:9) *See* Appendix F. All day long I will take the mistreatment and public humiliation I have suffered and endured over

these past nine years on account of this case, and I will find no regret or sorrow in it because I have been brought before you to shed light and provide hope and give comfort to those who want to know but don't know, those who keep searching but have not yet found, those who keep praying but feel ignored. No matter the outcome, the purpose has already been achieved, the battles and the war already won. That is why despite being pro se — the “trash” of the legal system (as noble retired Judge Richard Posner noted as to how pro se litigants are viewed by judges) — I am still standing and presenting before you ones of great authority and of very high position. It shall be put before this Court to decide what is “trash” and what is “treasure”. The decision is yours, and yours alone. The final decision rests with this Court.

I am neither the first, nor probably the last, but I am one of the few who have had the opportunity and privilege to present my case before this Court. It is indeed my honor, for I realize the magnitude of responsibility and influence the judges of this Court have on all the citizens that make up this nation. So, please understand that I do come to you with my head bowed, as you are worthy of such respect. But, I must humbly ask that you understand that alongside that bowed head, comes a heart and mind and mouth that stands erect and is full of zeal and passion that fights for what it believes to be right, and true, and pure. And so, I plead that you be willing to hear why I am fighting for the rights and protections of the pro se litigant — “the cornerstone of democracy”.

For the following reasons I plead that this Court grant this petition:

I. **To protect the Constitutional right to a fair trial and due process for all citizens and litigants of the United States as guaranteed by the Fifth, Sixth, Seventh, and Fourteenth Amendments.**

Rules and laws restrain and control, while principles guide and govern.

The U.S. Constitution consists of Amendments that are guarantees detailing explicit fundamental rights formed by *principle* — a fundamental truth or proposition that serves as the foundation for a system of belief or behavior or for a chain of reasoning. The fact that the Constitution sprouts from **principle rather than rules or laws** is critical in ensuring a straighter path to justice.

“Our whole system of law is predicated on the general fundamental principle of equality of application of the law... But the framers and adopters of the (Fourteenth) Amendment were not content to depend... upon the spirit of equality which might not be insisted on by local public opinion. They therefore embodied that spirit in a specific guaranty.” (*Truax v. Corrigan*, 257 U.S. 312, 332). “It will be an evil day for American Liberty if the theory of a government outside supreme law finds lodgment in our constitutional jurisprudence. No higher duty rests upon this Court than to exert its full authority to prevent all violations of the principles of the Constitution.” (*Downs v. Bidwell*, 182 U.S. 244 (1901)). “Constitutional ‘rights’ would be of little value if they could be indirectly denied.” (*Gomillion v. Lightfoot*, 364 U.S. 155 (1966), cited also in *Smith v. Allwright*, 321 U.S. 649.644). “All rights and safeguards contained in the first eight amendments to the federal Constitution are equally

applicable.” (*Malloy v. Hogan*, 378 U.S. 1 (1964)). “Where rights secured by the Constitution are involved, there can be no ‘rule making’ or legislation which would abrogate them.” (*Miranda v. Arizona*, 384 U.S. 436, 491; 86 S. Ct. 1603).

“An unconstitutional act is not law; it confers no rights; it imposes no duties; affords no protection; it creates no office; it is in legal contemplation, as inoperative as though it had never been passed.” (*Norton v. Shelby County*, 118 U.S. 425 p. 442). “Undoubtedly it (the Fourteenth Amendment) forbids any arbitrary deprivation of life, liberty or property, and secures equal protection to all under like circumstances in the enjoyment of their rights... It is enough that there is no discrimination in favor of one as against another of the same class... And due process of law within the meaning of the [Fifth and Fourteenth] amendment is secured if the laws operate on all alike, and do not subject the individual to an arbitrary exercise of the powers of government.” (*Giozza v. Tiernan*, 148 U.S. 657, 662 (1893), citations omitted).

**II. To protect and ensure the integrity of the courts, the judiciary, those within the judicial system, and the judicial process for all litigants and the legal processes during the entirety of litigation.**

Money should not buy justice, truth shall, because truth is not limited to the rich or privileged. The pursuit of justice belongs to all, not to some.

The pursuit of justice, especially when it is achieved, is a splendid thing. Without justice, peace in all its forms is neither plausible nor possible. The Institutes of Justinian, a sixth century codification of Roman law, defined justice as “the constant and perpetual will to render to each his due”. To render

each his due would mean to give ones what they deserve, including that which branches into rationality, ethics, law, religion, and fairness.

There are many ways to the path of justice, such as legal reforms, community engagement, systemic changes, and advocacy, but the primary avenue to achieve justice in the United States of America is through the judiciary formed by the judicial branch of the United States government, where operating courts make rulings and those rulings are then operable and enforced. The courts are without question the hand of the nation, able to correct, change, and drive the course of direction of this nation.

The foundation of the ideas, decisions, and judgments of the courts are foremost rooted in the U.S. Constitution and the principles found within it. These principles then span to rules and laws that control, limit, or hold the actions of the judiciary and those subject to the judiciary accountable, such as in the Federal Rules of Civil Procedure, state laws, torts, codes, and oaths of office. These principles, laws, and rules help to ensure the integrity of the judiciary so that justice shall be administered fairly and impartially to every individual, so that citizens of this nation have the prospect of living relatively free from fear and oppression — a sincerely honorable dream.

Beyond rules and laws and even principles, though, is morality. Morals are guided by principle **not** laws. When a rule or law is broken or nonexistent, it is principle that rightfully governs judgment that comes from one's sense of morality. Morality does not serve as an inhibitor, but rather a contributor to

good judgment. If principle is the symbolic trunk and roots of a tree, then morality is its branches, and the law is the foliage or leaves. In other words, morality is a part of the principle from which the law has sprung.

Therefore, when one negates rules and laws, one strips the symbolic tree of justice of its foliage, bares the branches of morality, and disrespects the trunk of principle.

Unfortunately, the tragic problem we see, and is no secret, in pro se litigation all over this nation is that systemically many courts (no matter the type) are unwilling to take rightful jurisdiction and properly adjudicate cases when the rights of pro se litigants are being abused by those who are central parts of the judicial system, thus leading to two most horrendous outcomes: 1.) the subjective tilting of scales in favor of *represented* parties, and 2.) the denial of justice for the victim, wronged, or unrepresented party.

“For courts to provide justice,” Chief Justice John G. Roberts, Jr., said, “they must be governed by sound rules of practice and procedure,” and that both lawyers and judges in the federal system must make these rules work. (Lyle Denniston, *Chief Justice Wants Less Gamesmanship by Lawyers*, SCOTUSblog (Dec. 31, 2015)). See Appendix G.

Pro se litigants are the heart of democracy. But, if no one is willing to protect the “heart”, then does the body not suffer irreparable harm, or worse, death?

Pro se litigation is not just about representation in the courts. Pro se litigation is an example and testament to the very principles and morality of our Constitution — the principle that *ALL* in this country are entitled to life, liberty, and the pursuit of justice — and that, Justices of this Court, is not a Brittney Felder issue, it is an American issue.

**III. To protect, establish, and guarantee the rights of pro se litigants during all stages of litigation up to and including trial.**

A pro se litigant, one's right to act as such, and the treatment and execution of those rights are based on and protected by the principles of the U.S. Constitution. If the laws or rules protecting the basic and fundamental rights of pro se litigants throughout litigation are broken, not adhered to, or disrespected, the United States courts and its built-in system of checks and balances have EVERY right and jurisdiction to protect the rights of the pro se litigant. This protection extends beyond the direct presence or absence of law, because the protections are guaranteed not only by law and statute, but on the ever-stable foundation of principle.

Rules and laws are broken and abused every day because of how one chooses to interpret and apply these rules in a given circumstance. However, *principle* is the designated corrective measure that allows one to see the meaning behind the rule and/or law and thus allows one to respect and follow the rule/law even in unfamiliar, unfavorable, or unorthodox circumstances. Moreover, *principle* allows one to evaluate the rule/law and see how to apply it in a manner that honors the integrity of the rule/law. That is why the integrity

of the court, its judges, and all that make up the judiciary are vital to the pursuit of justice — to protect the *one, many, and all* of this nation.

Judges agree, "...the right to file a lawsuit pro se is one of the most important rights under the constitution and laws." (*Elmore v. McCammon* 640 F. Supp. 905 (1986).) "The rule of equality... requires the same means and methods to be applied impartially to all the constituents of each class, so that the law shall operate equally and uniformly upon all persons in similar circumstance." (*Kentucky Railroad Tax Cases*, 115 U.S. 321, 337 (1885).) Judicial and lawyer integrity is key to justice and is nonnegotiable. "...*It is the obnoxious thing in its mildest form; but illegitimate and unconstitutional practices get their first footing in that way; namely, by silent approaches and slight deviations from legal modes of procedure... It is the duty of the Courts to be watchful for the Constitutional Rights of the Citizens, and against any stealthy encroachments thereon. Their motto should be Obsta Principiis.*" (*Boyd v. United*, 116 U.S. 616 at 635 (1885).) Justice is not for some; it is for all! The right to justice for *all* litigants, including and especially for pro se litigants, is a Constitutional right and should not be impeded by anyone — EVER!

**IV. To establish precedent and uniformity for the consequences for judicial and lawyer misconduct, especially that which directly affects the constitutional right to the pursuit of justice and fair and equitable treatment within the judicial system and its processes, specifically for pro se litigants.**

Pro se litigants in both civil and criminal litigation face extreme challenges when confronting systemic bias, lawyer misconduct, and judicial

bias in favor of represented defendants, often requiring appellate intervention to correct the record. Yet, still, many courts are unwilling to right the wrongs, and pro se litigants are forced to accept the impediments to both justice and their constitutional rights to due process and fair trials. With no concrete precedent set for such protections for pro se litigants, there is no uniformity or consistent accountability present within the judicial system for concrete resolutions to such insurmountable injustices in the courts across this nation. While some pro se litigants have been successful in their appeals, overwhelmingly, reversals in appellate courts are rare and sporadic, differing from state to state, district to district. With such constant inconsistencies and no guaranteed right to protection, pro se litigants face an unduly uphill and years-long battle in the pursuit of justice, affecting the lives, welfare, dignity, honor, and peace of mind of pro se litigants with meritorious cases all around this country. *See Appendix G.*

It has been found that far too often, when it comes to pro se litigation: judges often "tilt the scales" by giving represented parties more leeway while punishing pro se litigants for minor procedural deviations; courts ignore altered evidence or perjury presented by lawyers in favor of defendants; judges use threats or intimidation factors to stifle pro se litigants during the course of litigation and at trial; pro se litigants face a collapse of procedural safeguards and are held to the same standards as lawyers, despite lacking legal training; judges often abdicate their role as impartial arbiters to act as advocates for the

opposing side by unfairly restricting a pro se litigant's right to be heard, amongst other means; judges engage in improper communications with represented parties and/or assist them; and opposing counsel often takes tactical advantage of a pro se litigant's procedural ignorance.

Cases highlighting such egregious issues and gross misconduct include: *Pierce v. Rinaldi* (Maine Superior Court, 2021-2025); *Furey v. Commission on Judicial Performance* (California Supreme Court, 1987); *Ankerman v. Manusco* (Connecticut Appellate Court, 1990); *Prato v. Gioia, et.al.* (California Fourth Appellate Court, 2025); *Brown v. Los Angeles Community College District* (California Appellate Court, 2026); Public admonishment of Judge Joan Comparet-Cassani (2011); *Robert Kearns v. Ford Motor Company* (1980s-1990s); *Gideon v. Wainwright* 372 U.S. 335 (1963).

Judicial bias, perjury, fraud, relinquishment of judicial duty of impartiality, judicial overreach, ex parte communications, abuse of discretion, abuse of authority, and opposing counsel misconduct — all things that should not be found anywhere near the pursuit of justice and are the antitheses to the very principles of the U.S. Constitution. The takeaway can be summed up by this: "Whatever disagreement there may be in our jurisprudence as to the scope of the phrase 'due process of law,' there is no dispute that it minimally contemplates the opportunity to be fully and fairly heard before an impartial decisionmaker." (*Catchpole v. Brannon* (1995) 36 Cal.App.4<sup>th</sup> 237, 245.)

**V. To hold those of the law and judiciary accountable to their duty and responsibility to adhere to one's oath of office and position.**

The purpose of oaths of office is to ensure that officials will support and defend the Constitution against all enemies, foreign and domestic. The oaths are a commitment to uphold the rule of law and to serve the public interest, which is central to the role of federal officials.

***U.S. Justices and Judges Oath (28 U.S. Code § 453):***

*“I do solemnly swear (or affirm) that I will administer justice without respect to persons, and do equal right to the poor and to the rich, and that I will faithfully and impartially discharge and perform all the duties incumbent upon me as under the Constitution and laws of the United States. So help me God.”*

***The Federal Bar Association Oath:***

*“I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States; that I will adhere to, and abide by, the Constitution and Bylaws of the Federal Bar Association; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter: So help me God.”*

**VI. For what happens to the least of them, happens to the greatest of them.**

“Walk it like I talk it”.

These words, from a popular song with the hook “walk it like I talk it” emphasize actions *must* follow words, otherwise, speech is empty, talk is cheap.

On February 06, 2026, The Court of Appeals for the Fourth Circuit simultaneously released two judgments and/or opinions: one, pertaining to this (my) case, and the other pertaining to the protections and continued implementations of DEI (diversity, equity, and inclusion) programs — in which instances, adverse judgments were made against both. What was so ironic in the release of these two judgments contemporaneously is that in both, it

highlighted how easy it is for even the courts, the higher courts of state, to *CHOOSE* to *NOT* walk it like they talk it. That should bring all great sorrow.

Now while these cases are different, they are not far off from each other. In reality, the comparison is between apples to apples, not apples to oranges. You will come to understand why these two cases are so closely related...

- i. Both cases involve judgments from the same exact judges.
- ii. Both cases are about discrimination — in either the workplace, in businesses, or in schools.
- iii. Both cases are about fighting discrimination so that no one should be able to control, take away, or affect one's livelihood on meritless bases such as opposition to one's race, color, or gender.
- iv. Both cases involve constitutional rights, including the federally protected right to due process.
- v. In both cases, the courts of the state chose to 'wash their hands' of the nationally fundamental, constitutional issues at stake despite clear evidence and sound reasoning from the Plaintiffs and even proof of the mal intent of the Defendants.

What the final orders and opinions from the Court of Appeals for the Fourth Circuit proved from both these cases was the fulfillment of the axiom that "what is done to the least of them, will be done to the greatest of them". In other words, the denial of justice in cases of the one, will eventually (and has) branch out to be the denial of justice in cases of the masses.

In the one case, *National Association of Diversity Officers in Higher Education v. Trump*, the Fourth Circuit overturned an injunction (issued by Baltimore-based U.S. District Judge Adam Abelson in the ruling of *The City of Baltimore, the National Association of Diversity Officers in Higher Education and the American Association of University Professors v. US Government*) that would have blocked the current administration from implementing executive orders to eliminate and block DEI programming in the government and private sector. Judge Abelson's ruling was based on the conclusion that the current administration's directives would likely violate the U.S. Constitution's First Amendment free speech protections and impose vague standards that fail to comply with the Fifth Amendment's due process requirements.

However, U.S. Fourth Circuit Judge Albert Diaz, who wrote the opinion, stated within it, "President Trump has decided that equity isn't a priority in his administration and so has directed his subordinates to terminate funding that supports equity-related projects to the maximum extent allowed by law... Whether that's sound policy or not isn't our call." To add to that, in a concurrent opinion, Judge Diaz wrote that he had reached that conclusion "reluctantly", although the evidence suggested a "sinister story", which resulted in important programs being terminated by keyword. Finally, and this is the real kicker, Judge Diaz wrote: "For those disappointed by the outcome, I say this: Follow the law... Continue your critical work. Keep the faith. And depend on the Constitution, which remains a beacon amid the tumult."

When I read this decision along with its opinions from the Fourth Circuit, although this is not my case, it was as if the Fourth Circuit delivered to me personally another punch in the gut, for I realized what had happened to me (the sole, little guy) had just happened to another (the big guy); but the deafening blow here, is that now, this decision, this ruling, will directly affect the lives and livelihood of millions of people now and in the future. But more than that, as mentioned earlier, the really disturbing fact is how the 'Devil really is in the details' — that even more than the detail of the *consequences* that result from the ruling, is the detail of the *why*, the explanation behind it.

Indeed, it is NEVER too late to do the right thing. But, it can be too late to affect the consequences. That is why it is better to do the right thing from the beginning. This is what the Fourth Circuit willfully chose to ignore in both the DEI case and this (my) case. Instead, the Fourth Circuit, though admitting to a "sinister" plot at hand, chose to ignore the evidence of such, and effectively run away and 'wash their hands' of the very consequential judgment for which they have — despite what was expressed in the opinion — the responsibility, right, and jurisdiction to thoroughly review and correct, especially when it has been deemed that a Defendant was willfully devious in its motive of action.

Pontius Pilate washed his hands after he allowed a knowingly sinister and self-serving mob convict and condemn a purely innocent Jesus. In William Shakespeare's *MacBeth*, after a slew of senseless murders, Lady Macbeth in Act 2, Scene 2, urges her husband Macbeth to wash his hands; and then in Act

5, Lady Macbeth experiences a sleepwalking scene where *she* washes her hands frantically. Judas Iscariot threw his dirty money back to the no-good, hypocritical, so-called religious leaders after his wicked, sinister, unforgivable deed of betrayal was no longer a secret and Jesus' prophetic identity was undeniable.

Out of all three instances, when historians, readers, and observers deduce the reasoning, meaning, and symbolism behind each, the conclusion is the same: that the symbolic "washing of one's hands" or actual return of money (as in Judas Iscariot's situation) was performative in nature, driven only by the descent into madness and isolation that resulted from the agonizing stabs of one's own conscience and the innate need to cleanse it. However, the performative symbolic acts erase neither one's accountability to the consequences of that one's actions nor lessen the depth of severity and wrongness of that action.

The lesson is this: Water may remove stains and dirt, but it does not remove germs — the harm, the damage (potential or realized), and the sin, still remain.

So, like the acts of Pontius Pilate, Lady Macbeth, and Judas Iscariot, so were the final acts and words written in the Fourth Circuit's opinion. One cannot, when it is within one's power, admit (for all to read and see) to the evidence of a Defendant's "sinister" motive, then absolve oneself of the jurisdiction/agency to administer justice for it, and then tell others affected by

the decision to “continue your *work*”, “keep the *faith*”, and “depend on the *Constitution*”, when literally the Fourth Circuit, through its *own* judgment *stopped* the work, *crushed* the faith, and *abandoned* the Constitution.

Oh, what a complete and utter kick to the gut! For just like in this (my) case where overwhelming, indisputable, and utterly overt evidence decried the reprehensible shenanigans and debased motives of the Defendants, so it was in the directly national consequential DEI case. And just as in the DEI case, so it is in this (my) case, where the courts turned a blind eye to corrupt practices and metaphorically spit in the face of justice.

Let this, too, be noted... Faith is the “assured expectation of what is hoped for, the evident demonstration of realities that are not seen.” (*NWT*, Hebrews 11:1) There are two key words in this definition: *assured* and *hoped*.

When something is assured, it is guaranteed, as good as done; it is a promise, trustworthy and true. When one has hope, it is because one believes, not merely or naively, but with unwavering determination that what has not yet come to fruition will indubitably, unequivocally, without hesitation, become a reality in due time, often at the best time, though that exact time of fulfillment is not yet known. *See Appendix F.*

True faith and hope are not based off blind unrealities or some wishful thinking. Faith and hope are based on things that one personally sees occur, has heard occurred, or there is undeniable evidence that at some time or point it did occur. All one is awaiting now, is for these occurrences to happen to them

personally. Faith and hope are not words to be used lightly or treated with reckless abandonment.

So when a Chief Judge tells the constituents of this nation to keep the faith and depend on the beacon that is the Constitution while the Judge himself is not willing to defend, protect, or implement the very statutes, laws, and principles found within that Constitution, then faith and hope in such is not only lost, it is impossible — this should shake and rattle all to our knees.

The complete truth of the matter is this: You can follow the law. You can continue your critical work. You can keep the faith. You can depend on the Constitution. But, when there is an authority that is not “you” who makes and enforces the law; can halt your critical work; can rupture your faith; can mitigate or depart from the Constitution, there is no light, no “beacon” that remains “amid the tumult” — there is only darkness.

Now though these cases are different in scope, they are similar in principle. Both cases similarly highlight how an opinion or judgment in one case can continue or affect the outcome of another, bringing attention to the wide-ranging scale that the decisions within the nation’s courts can have on not just a few, but on several.

Whether it be in the monumental DEI case or this small case, *Brittney Felder v. MGM National Harbor*, the implications and issues are the same — do the rights guaranteed by the U.S. Constitution still apply in the judicial decisions of the judiciary in today’s society, and if they do, to whom is it that

they apply — is it a *select chosen few* or to *all*, including the marginalized and disenfranchised? And what are the protections from “sinister” Defendants?

This is a matter of life and death. Why? Because if you deny justice in the smaller or “insignificant” matters, then when people need you (the Courts) most, when they need a safe haven, when they need someone to turn to fight for them and uphold their rights to freedom and life and liberty and adhere to principles, then you (the Courts) won’t be there. No one would be there to save or help or to assist them, any of them — and why?

Because what you do to the least of them, you do to the greatest of them. What you do in secret will eventually be what you do in public. What you have done before without account or seeming consequence, you will do again without reservation.

This is where humans fail. This is why humans fail — because of fear: fear of doing what’s right, fear of man instead of fear of God, fear of ostracism, fear of being different, fear of appearing weak, fear of vulnerability, fear of speaking up, fear of speaking out, fear of standing out, fear of standing up, fear of taking a stand, fear of having to sacrifice, fear of accountability, fear of rejection, fear of failure, fear of falling, fear of disappointment, fear of judgment, fear of expectations, fear of being forgotten, fear of worthlessness, fear of change, fear of asking for help, fear of admitting we need help, fear of being disliked, fear of being unpopular, fear of being wrong, fear of having to apologize, fear of making a mistake and conversely fear of being perfect, fear

of dreaming, fear of vision while conversely succumbing to shortsightedness, fear of what's next, fear of looking to the future while conversely fear of the present, fear of yesterday, today and tomorrow, fear of the unknown, fear of the different, fear of the unique, fear of freedom, fear of choice, fear to question, fear of fear itself, fear of knowledge and love and justice and wisdom, fear of death, fear of knowing this world, this life, is not all there is but conversely not willing to imagine or hope or believe that a better world, a more fulfilling world, is real and just around the corner.

And these fears, why do we have these fears? Because simply, choice — we choose to love and amplify and believe and face and support the wrong things, the wrong values, the wrong ideologies, the wrong principles, the wrong people. How easy it is for the blind to lead the blind... right off of a cliff. How unknowing is its sudden and certain destruction?

Do you not see? Do you really not see?!? What does this Court choose to see? What do the courts of this nation choose to see? What does this Court see when the pro se litigant, or lesser, is put before them? When the pro se litigant is wronged, does this Court choose to see? Does this nation see that the pro se litigant, the lesser, too, is entitled to fair and equitable justice? Or, is blindness easier and more convenient? (*NWT*, Deuteronomy 1:17) *See* Appendix F.

**VII. This case is about the preservation of truth, the consequences of choice, and that honoring human rights serves a grand purpose.**

“Out of the abundance of the heart the mouth speaks.” (*NWT*, Matthew 12:34; Luke 6:45) *See* Appendix F. What one focuses his speech on — what one

says, how one says it, when one says it — reveals one's thoughts, one's motivation, one's intent. In order for a person to understand the meaning of another's words and the reasonings behind them, a person must pay careful attention to one's words paired with one's actions. This is why it is not the number of times a certain word or phrase is spoken, it's the context, the purpose, the intent. Once we have gleaned information from the words and actions of a person, then we are able to find truth.

Let's take for instance religion. Religion is not just a belief. It is belief followed and aligned with one's actions. That is why there is a such thing as false religion — this is when what one testifies, prophesies, or speaks in God's name is contrary to one's actions and in direct conflict with the truth of the originating teaching. Yes, the "hypocrite!" (*NWT*, Matthew 7:5, Mark 7:6) True religion is not just a belief, but a way of life; its very foundation and basis is rooted in infallible truth, and the actions, even if not performed perfectly, are always properly and accurately in line with the originating and defined truth. False and true religion do not blend, just as the spirit and the flesh are separate from one another, just as the foot is on the opposite end of the body from the head. (*NWT*, Galatians 5:17) See Appendix F.

So, belief and religion are **not** the same thing. Anyone and everyone has the right to believe and practice whatever it is that their own heart's desire, as this is called free will, something that God himself does not even encroach upon because He wants and dignifies each and every person to prove what sort of

person we want to be; but, in addition to that, to prove whose glory it is that we seek (man's or God's), whose sovereignty we submit to (man's or God's). Such serious things cannot be proven in mere belief alone, it must be proven in one's actions, in every aspect of one's manner of life. This is why truth is important. The false teaching leads to false beliefs which leads to false reasonings which leads to false judgments which leads to false decisions which leads to false satisfaction.

That is why truth is important. For is not the greatest question in all of history that all have pondered is, "What is truth?!?" We must **ALWAYS** seek to find and uncover truth! For where deceit is, so is dishonor and every wicked thing. (*NWT*, Proverbs 13:5) *See Appendix F*. So, please, understand, why do I speak of such things and use this platform to write of such things? Because this entire case has revealed the importance of truth!

This case is about choice and truth. Choice — the decision to do what is right or to do what is wrong. Truth — what is one's perception? Do you hear what you want to hear, believe what you want to believe, disregard what you want to disregard? Or, are you a staunch defender of truth — what it is, what it means, and what it stands for?

When it comes to choice, as to whether we made the right or wrong choice, we can do our own metaphorical "litmus test". The good man does not deliberately seek to harm another man in any way — spiritually, physically, mentally, emotionally, or materially. Nor does a good man boast about such

things. If it is divine, if it is good, if it is acceptable, if it is merciful, if it is forgiving, if it is long-suffering, if it is kind, if it is enduring, if it is patient, if it is impartial, if it is loving, if it is unconditional, if it is compassionate, if it is true, if it is incorruptible, if it is just, then we have made the *right* choice, the *good* choice. However, if it is errant, if it is unnecessarily painful, if it is lacking, if it is cruel, if it is unfair, if it is unacceptable, if it has shortcomings, if it is vicious, if it is corrupt, if it is a lie, then we have made the *wrong* choice, the *bad* choice. Choice, while difficult, is necessary and effectual.

Throughout, this case has shown that truth *does* exist; that truth can be blanketed by lies and deceit, but truth ALWAYS rises; that truth, no matter the extent one goes to extinguish it, truth is indestructible; that truth will stand from time indefinite to time indefinite no matter the obstacles in its way; that truth, even if denied or altered or manipulated, truth is too powerful, where no weapon formed against it will have any success; truth is only ignored and hidden, never buried, in due time it will reveal itself again; truth is everlasting, and no one can do anything to stop it; in fact, the more one tries to destroy truth, the harder truth fights back, the greater its platform becomes, the greater witness it bears! Truth is FOREVER and INDESPENSIBLE! Truth SURVIVES and it THRIVES — ALWAYS!

So, the question for this Court is: Are *YOU* on the side of mere belief, or, are *YOU* on the side of truth?

What one does now, what one says now, what choices one makes now, what one believes now, what one listens to now, what stand one takes now, the position one takes now, will foreshadow who one is and will become in the very near future. We must make the right choice, do the right thing, stand with truth, as it means not only our own individual lives but the lives of others beside us, behind us, in front of us, and those yet to come. Like the air we breathe and the water we drink, what affects one man on one side of the earth will inevitably affect the man on the other side of the earth no matter how long it takes or delayed it seems.

Status and wealth will soon mean nothing. The rich and the poor will be one in the same. Their threats and their protections will be the same. One only has to open one's eyes and see that period of time is imminent. Choice, truth, and purpose will be the only things remaining. How so? Let us examine.

The Olympics just finished. Many people have reached their goals, many more have not. There are only two situations I can think of when a "participation trophy" is good enough: the valiant race for life and an athlete in the Olympics. So many lessons one can take from viewing the spirit and stories of Olympic athletes; but there is one thing that really sticks with me, something I particularly remember as it relates to this (my) case...

A goal is just that — something you achieve. But once you've achieved it, then what? This is a question that plagues many winners, many champions, because often times they define their worth by the level of accomplishment of

their goals. But those types of victories are fleeting, futile, and so, for many, even though experiencing the satisfaction of being “the best”, a feeling of emptiness is still left behind. Why?

Because a *goal* is not one's *purpose*. You see, the real victory, the thing that will give eternal joy is looking back on the journey and seeing one's personal answers to the questions: Did I give my best? Did I live and compete with integrity? When I fell, did I get back up? When I made a mistake, did I give my all to correct and learn from it? When things didn't go my way, did I blame others or look within myself to the things I can control, and use that to move forward? Did I let someone else's expectations rule my life and define my worth, or did I, despite all odds, live up to my own expectations, better yet to God's expectations? Have I learned to be *content not complacent*? Did I live for a *goal* or for a *purpose*? Did I remember that the medal is only the *reward*, but the *prize* is seeing what I'm made of?

When we live with purpose, nothing can stop us, nothing can hold us down; we don't fail, we can't fail, we won't fail. On the contrary, without heart, without reason, nothing, and I mean nothing, no matter how satisfying something is at that moment, will last forever.

So, I asked, what is my purpose? When the courts don't listen, when the judicial system is unfair, when accountability is absent, when you're forced to fight a system whose literal judge, jury, and executioner is the system itself?

What is my purpose? Why keep fighting if powers beyond my control can biasedly decide the outcome?

And then I thought like an Olympian. I remembered my purpose, not the goal. No matter if the goal is achieved or not, the purpose remains — continue to fight for what is right, do what you've done your whole life. Remember who you are fighting for — the lesser and the lowly one. Remember what you are fighting for — the right to justice for *all*. Remember what this is about — this is not about politics (which I will never have and never had anything to do with); this is about human rights, human dignity, citizens' rights, and the protections, and allowances presented, afforded, and to be applied to *all* of this nation's citizens as written and preserved through the United States Constitution! And, so, I can, I will, I do, appeal to Ceasar!

May this petition be accepted. May it be heard. May it be granted.

### CONCLUSION

I have never been one to butt into another's business. Your business is your business, and my business is my business — that's called freedom and freedom of choice. But, once you've made your business my business, then that is when you have compelled me to act.

This legal action was not a path I chose; it was a path I was forced into. But I wouldn't change it because I am one who will never sit idly by and watch one's actions to willfully induce suffering go without notice, as I know if it is done to me, it will be, if not already, done unto others — and that is NEVER okay. Jesus gave us the power

to turn the other cheek, not to be ignorant, for deliberate ignorance will never be rewarded. Deliberate ignorance will NEVER be innocent.

Everything Jehovah God allows and does has a purpose, whether we know what that purpose is or not, whether we understand what that purpose is or not. God's purpose (for mankind) often consists of three things: 1.) That we recognize how extensive and immeasurable the amount of love God has for ALL mankind, as God is NOT partial; 2.) That through our endurance we can comfort and assist fellow humans and provide hope to others going through similar trials and tribulations; and 3.) So, we come to recognize that because mankind is limited, we unequivocally need God to guide and direct our way, for permanence and eternity *only* lie with Him, and in order for humans to obtain that, we **must** turn and submit to God, the Alpha and the Omega. (*NWT*, 1 John 4:19; Romans 2:11; 2 Corinthians 1:4; Jeremiah 10:23) See Appendix F.

That is why when we obtain human goals, we are still empty inside. There is a purpose to *everything*. Thus, *every* human being, *every* creation, has a purpose. So, if one is going to search for something, if one is going to dedicate one's life to something, make sure that something is purpose and purpose is being sought foremost, otherwise, we're nothing but hamsters in a hamster wheel with a piece of cheese attached to it — once we've grabbed the cheese, we're still left running to no end, trying to figure out what's next.

So you see, with that in mind, I asked myself, just as I did for the other examples before me throughout history, "Why God do you allow us to be mistreated, why do you

allow injustices to occur, why do you allow the wicked to prosper while those seeking righteousness and goodness and seeking to do your will suffer?"

And then, He answered me, He told me:

"It is about purpose and reason. Your trials are momentary and light compared to what I will do for you in the future. Do not fear those who can kill the body, fear the one who can destroy the soul. I have collected your tears in my skin bottle. I see and remember all of your afflictions, and *I* will hold *all* those responsible who are withholding good when it is within their power to give it. Vengeance is mine and *I* shall repay. My justice is perfect. I do not accept a bribe. *I* will give to you what has been taken from you no matter what it is. *I* will give you the strength needed to endure. *I* will NEVER abandon you. *I* will not allow the righteous one to fall. *I* will not allow you to direct your blows aimlessly. *I* will give you what is needed to make you succeed. *I* will allow you to *prove* who *you* are and what *you* are made of. *I* will allow you to see that when you are weak, it is *I*, your God Jehovah, who will make you strong. Remember Job and the outcome *I* gave. Remember I *allowed*, though I **did not cause**, Job's suffering because though he didn't understand it at the time, he was serving a Grand purpose, and he **did not fail!** Remember *my* name — ***Jehovah*** — and what it stands for — "*He Causes to Become*". Trust in me, and *I* will *not* fail you. **You** have my word!" See Appendix F.

So, regarding this case, this is as far as I, Brittney Felder, go. My journey ends here, at this Court, the Supreme Court. I have laid it all out on the line, the bones are bare. I have exposed the arbitrary limits that have been placed upon this nation's

precious Constitution. I have exposed how easy it is for those in power and those who know better to remain complicit in and wash their hands of the actions and outcomes that paralyze and doom this nation and mankind — their reasons behind such, is between their conscience and God. I have exposed the corruption, the failings, the partiality, the inequity, and the unfairness within the judicial system and courts.

On the contrary, I have shown the marginalized and disenfranchised that there is someone of the sort that cares for and values them and fights for them. To the pro se litigant, I have shown we are **NOT** trash. I have declared to the lowly and the lesser: “You matter!” And “your rights matter! — Even when others say they don’t.” I have declared to all: “You are precious!” “You have purpose! — Regardless if it has been realized or not! It may be hard to find good people in this world, but they **DO** exist! And every day, every moment, every second that *you* exist, *you* can **choose** to be one of those good people, one of the few good men (or women). And if you, I, we, live with that in mind, then you, I, we, have just realized your, my, our purpose — that is why we **all** have purpose!”

When we realize our purpose, we have just accepted one of the greatest gifts — the gift that goes beyond talent. For know this: We all have gifts — all of us. Once the gift has been discovered, use it, give it, share it! A gift is not the same as a talent. A *gift* in humans is, like a literal gift, something surprising, something unexpected, something unique, something of value maybe not yet discovered, something that’s more than a want or need, something of excellent value, even priceless; it makes the heart rejoice, turns the world upside down, leaves ones in its wake speechless. *Talent*

is a skill that makes people smile, but a *gift* is a contribution that makes people have meaning. For example...

Talent is when a person excels at sports; but the gift is one's commitment to giving one's best efforts all day every day, even during practice. Talent is when a person excels at architecture; but the gift is one's recognition of determining how to design so as to live in harmony with nature, not in opposition to it. Talent is when a first responder excels at accurately assessing a situation; but the gift is one's self-sacrificing spirit to run towards, not away, from danger to help another. Talent is when a writer writes a great passage or book; but the gift is one's willingness to be vulnerable and expose one's innermost thoughts and feelings to benefit and motivate others. Talent is when a cook makes a delightful meal; but the gift is one's earnest desire to feed another's soul. Talent is when a speaker gives a magnificent speech; but the gift is one's depth of a poignant message that touches the hearts of the listeners. A talent is when an artist can create; but the gift is when one can make others think and dream. A talent is when a judge has the endurance and brain power to read through and evaluate scores upon scores of books, documents, laws, and statutes; but the gift is one's discernment to adjudicate accurately, fairly, and with sound reasoning to provide justice to any and to all. Indeed, talents lead to gifts, but gifts lead to purpose.

My purpose has been served. What this supreme court chooses to do with it, well, is what this Supreme Court chooses to do with it. I loved, I fought, I cared, I sacrificed, I gave my all, I did God's will. With Jehovah God's help, I let no one or nothing take

my integrity! I lived *with* purpose; I lived *for* a purpose! I am satisfied! I am on the right side of history!

This petition for writ of certiorari should be granted.

### **PRAYER FOR RELIEF**

WHEREFORE, my prayer is this:

“O, Superior Judges of this nation, please remember the weight and responsibility that rests upon your shoulders. Your judgments, your decisions, your opinions shape the way of this nation. Matters small and big are of equal measure because their implications are not limited to some but applied to all. Your decisions will either fortify the Constitution or weaken it. Your judgments will form the heart of this nation. Your opinions will be the heartbeat of this nation. And all three of these together — your decisions, judgments, and opinions — will be records of history.

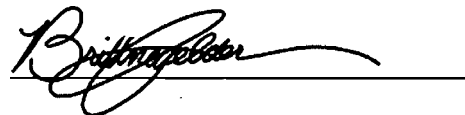
Please do not cast away the “smaller” matters brought forth by the “lesser ones”. Please do not treat such ones and their matters as “trash”. Please remember that one man’s trash is another man’s treasure. Please remember that a mighty fruitful tree must first spring from a mere tiny seed.

Please remember the weight of your decisions, the depths of your judgments, the remnants of your opinions. Please remember the importance of the pro se litigant and what role we play in the outworking of the U.S. Constitution, and even more, democracy. Please remember that a corrupt or defiled judicial system is the killer and destroyer of *all* free nations. Please remember that all actions, ALL actions, have consequences — good or bad, immediate or in the future.

Please hear my alarm bell and heed the warning. Do not ignore this siren, even if it comes from the “insignificant”. *This* is my prayer.”

Respectfully submitted,

Executed this 28<sup>th</sup> day of March 2026

A handwritten signature in cursive script, appearing to read "Brittney Felder", is written over a horizontal line.

Brittney Felder

No. \_\_\_ - \_\_\_

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IN THE  
**Supreme Court of the United States**

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BRITTNEY FELDER,

PETITIONER

*v.*

MGM NATIONAL HARBOR, LLC,

RESPONDENT

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**CERTIFICATE OF COMPLIANCE**

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As required by Supreme Court Rule 33.2(a), I, Brittney Felder, certify that the document fulfills the 8 ½- by 11-inch paper format for a petition for a writ of certiorari. I declare under penalty of perjury that the foregoing is true and correct.

Executed this 28<sup>th</sup> day of March 2026



Brittney Felder