

# AMERICAN CAPITALISM AND THE PROTESTANT WORK ETHIC: “I’LL ALWAYS BE YOUR SLAVE”<sup>1</sup>

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## I. INTRODUCTION: FACTS, PRINCIPLES, AND CONDITIONS

### A. Story

Gunther hates his job and wife. At work he loses money, is mocked and harassed, and suffers when sexually assailed by females.<sup>4</sup> His wife, he said, has to deal with a lot from him. She hits him, mistrusts him, and spends their money recklessly. Her friends do too.

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<sup>1</sup> Michael Bolton, “Bring It on Home to Me,” *Timeless: The Classics* (1992).

<sup>2</sup> Carmen Cusack, highlighting criminal debt, business compromise, and psychology, thanks Louis Farrakhan of Hyde Park for stopping by her hall room to prove that he could hear learners.

<sup>3</sup> For Ralphe thank you for your help with the “Professional” Federal Employee of the Year Award in South Florida. Matthew E. Waranius, LT, *What Up With DADT?: Addressing Confusion From Inside The Military*, 1 J. L. & SOC. DEVIANCE 56 (2011).

<sup>4</sup> Kathy L. Hill, *We’ve Come a Long Way*, [Omitted], or *Have We?* 17 J. ORGANIZATIONAL CULTURE, COMM., & CONFLICT 29 (2013).

She lives alone with a dog who loves her.<sup>5</sup> Trusted and mistrusted people supply ostensibly reliable information making him hesitate; and as a result, domesticated and wild animals may suffer from encroachment.<sup>6</sup> Gunther has no children because he cannot afford them. He has no retirement guarantee or hobbies for the same reason. He gets kicked out of a lot of places, his online business arrangements are hacked, and robot war is on his mind. He is regularly attacked in physical altercations, has no access to honest healthcare, gets surrounded by gangs whenever he leaves his sketchy apartment, and his relatives will not talk to him because he is poor.

People tell him that they are miserable and injured all the time. They use to tell him how beautiful life was and how proud of him they were. He felt like he had a

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<sup>5</sup> Sylvia Plath, "Lady Lazarus," THE COLLECTED POEMS (1981). Written between 23-29 October 1962. *Id.*

<sup>6</sup> Dog owners are masters. "Masters" does not mean human-animal relationships *infra*. A "master," a dog owner, is not a "master," meaning human slave owner. Lawful ownership is protected. Some animals have escaped harm on a 13<sup>th</sup> Amendment theory. Broadly, anti-cruelty arguments made under the 13<sup>th</sup> Amendment do not apply to all American animals simultaneously, arbitrarily, and without limit. Absurd results would damage animals, otherwise. This discussion is about all American people, not individuals or syndicates.

calling. They use to keep his confidence and confide in him. Now, they make it seem like they are struggling to live. No one is ever selfless and no one ever meets the standard of care with him. He feels like he knows everyone wherever he goes, but no one talks to him. He has to lie because he has nothing good say and fears reprisal for the truth. When he has visited a professional, he has been confronted by people receiving leaked information and has been forced to receive confidential information about others without warning, such as details about strangers on his voicemail. He constantly receives unsolicited messages, including breaches from companies, including those about which he has no knowledge. He is always overcharged and overlooked.

Gunther cannot get a new job, wife, or living arrangement, or afford a lawyer. Lawyers have taken his money in the past, and when he has had really good cases every lawyer on the Internet has turned down his case. He has never won. When he attempts things like licensure and credential-seeking activity, his investments have been stolen, squandered, and

useless. He has been harassed for every reason imaginable, like unfair debt collection and charity requests, and has never retaliated. He is a kind person who looks mean all the time because he feels that people who are or are not “born in the USA,”<sup>7</sup> he does not know which, place him in a position of inferiority. He previously had friends from every walk of life, including gays, jocks, nerds, spiritual seekers, volunteers, businessmen, advice givers, and models, but now, no one is around. He thinks most of his old friends might be dead. He cannot talk to some of them because he is drug-free and does not want to be peer-pressured by their new associates. He lives in fear and silence.

Gunther is like most Americans. He refuses to give-up or end his life. He will not go in favor of some master’s wishes. The master is unknown. It could be an embodiment of greed, adultery, complication, forgetfulness, or other powers and principalities,<sup>8</sup> like

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<sup>7</sup> Bruce Springsteen, “Born in the U.S.A.,” *Born in the U.S.A.* (1984).  
“Hiring man says, ‘Son, if it was up to me.’” *Id.*

<sup>8</sup> *Infra* is an explanation of the Protestant work ethic, which is the spirit of capitalism, fairness, and free enterprise. Free enterprise is in the

those that have hate for Americans. The source or sources of his turbulent existence are by-and-large unidentified. The person or people perpetuating the dismal feeling upon Americans make it seem like it cannot be stopped, in Gunther's world.

### B. Thesis, Exposition, and Map

This Article is about the rudimentary belief that an American citizen is entitled to benefit from capitalism.<sup>9</sup> Capitalism is a system in which a worker provides a good or a service and receives a reward.<sup>10</sup> Work is a product, service, or method that causes others to profit. Profit is spiritual, mental, physical, or

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Bible and the Bible promotes free enterprise. Galatians 3:28 says, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." Ecclesiastes 9:10 says, "Whatever your hand finds to do, do it with your might." The Bible is a guiding authority. Though recently, people have changed Americans' access to spiritual principles in the workplace, the original prosperity is linked to its return. Ephesians 6:12 says, "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Proverbs 3:5-6 says, "Trust in the Lord....and lean not on your own understanding;....and [God] will make your paths straight."

<sup>9</sup> U.S. CONST. am XIII.

<sup>10</sup> See inferential reference, U.S. CONST. am V.

social gain.<sup>11</sup> For example, marriage requires work though it may be spiritual and discrete.<sup>12</sup> The spirit of capitalism manifests through the practice of good morals and ethics before the physical result, capitalism, attests to the success of the values, yet interchangeably and synchronously; and it is developed through a Protestant work ethic from Protestant values which preexisted the spirit of capitalism, yet propels and complements it.<sup>13</sup> It is the root of American business and family.<sup>14</sup> It is a guiding force made from the ethical principles that make life seem worthy and normal to Americans.<sup>15</sup>

With regard to capitalism, private and public affairs, like the government, are based on Protestant work ethic demonstrating morality.<sup>16</sup> The benefits of capitalism show that Americans are not enslaved.<sup>17</sup> Slaves do not benefit from business and in their private

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<sup>11</sup> *Id.*

<sup>12</sup> *See infra.*

<sup>13</sup> U.S. CONST. am V.

<sup>14</sup> *Id.*

<sup>15</sup> *Id.*

<sup>16</sup> U.S. CONST. am I.

<sup>17</sup> U.S. CONST. am XIII.

lives.<sup>18</sup> It is prohibited in America.<sup>19</sup> Though many Americans are struggling through deprived economic and personal circumstances, the capitalist spirit fostered by a Protestant work ethic, which is supplied strength by the United States Constitution and the United States Supreme Court, will recover.<sup>20</sup> This Article addresses the role of downtrodden and successful aspects of Americans' way of life and citizenship.<sup>21</sup>

Americans have a way of life.<sup>22</sup> They may rely on the citizenship granted by the Constitution.<sup>23</sup> Citizenship entitles one to live within the moral, including ethical, code that founds the rights that permits one to prosper.<sup>24</sup> *Infra*, each section responds to problems that Americans have.<sup>25</sup> In some Americans' lives their concerns may feel like loss of

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<sup>18</sup> U.S. CONST. am V. U.S. CONST. am XIII.

<sup>19</sup> U.S. CONST. am XIII.

<sup>20</sup> U.S. CONST., art. III, § I.

<sup>21</sup> U.S. CONST. am V. U.S. CONST. am XIII.

<sup>22</sup> Miss Liberty, The Pledge of Allegiance (Sep. 2, 2020), [https://www.youtube.com/watch?v=RFtP\\_dtz-xM](https://www.youtube.com/watch?v=RFtP_dtz-xM). This video cites the four great freedoms: freedom of speech, freedom of religion, freedom from want, and freedom from fear. *Id.*

<sup>23</sup> U.S. CONST. am V. U.S. CONST. am XIII.

<sup>24</sup> U.S. CONST. am V. U.S. CONST. am XIII.

<sup>25</sup> *See infra*.

value, bent rules, and undescribed and fickle processes causing self-imposed comparison to economic and interpersonal slavery among Americans through anecdotal, symbolic, and statistical sources.<sup>26</sup> It should be noted that economic and interpersonal activity bars slavery.<sup>27</sup> Yet, with little access to the brighter and freer benefits of bastions like healthcare, education, mediation, and mentorship<sup>28</sup> Americans feel like they are forced to survive without prosperity while others unlike them or lacking American patriotism claim to have the benefits and be entitled routinely to dismiss their concerns, needs, allegations, and motions. While the antagonists are discussed in part here, this Article offers a position.<sup>29</sup> Though Americans are hurt, all has not been lost.<sup>30</sup> They are citizens.<sup>31</sup>

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<sup>26</sup> U.S. CONST. am V. U.S. CONST. am XIII.

<sup>27</sup> U.S. CONST. am V. U.S. CONST. am XIII.

<sup>28</sup> United States Coast Guard (U.S.C.G.), Conversation Guide: Coaching Call with 2/c Cadets (2023).

<sup>29</sup> U.S. CONST. am IVX. Educated professionals must have access to rewards and rewards must compensate them. Those is need of services must have access to the appropriate rewards to give and to the services provided.

<sup>30</sup> *Id.*

<sup>31</sup> *Id.*



Those who feel most upset by the mishandling of government and the people's rights would ask, whether any governing body can actually free them.<sup>32</sup> Thus, comparing themselves to slaves or the problem to slavery.<sup>33</sup> The overpowering force creates a self-rejecting question of whether Americans have been subjected to a total abrogation in this country that amounts to slavery.<sup>34</sup> The answer is no.

This Article address two sides of the answer. First, Americans are not slaves because the problem does not amount to slavery.<sup>35</sup> Second, Americans are not slaves because they have citizenship.<sup>36</sup> These sides to the answer give Americans a breadth of history, options, potential, and feelings that continue to assure them of America's future and their rights.<sup>37</sup> Survivorship and leadership through the United States Coast Guard's (C.G.'s) mentoring sheet is mentioned throughout as an example of how Americans continue to work, are

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<sup>32</sup> *Id.*

<sup>33</sup> U.S. CONST. am XIII.

<sup>34</sup> *Id.*

<sup>35</sup> Dred Scott v. Sanford, 60 U.S. 393 (1856).

<sup>36</sup> *Id.*

<sup>37</sup> *Id.*

not enslaved, practice workplace continence, such as at the Coast Guard Academy (CGA), through the spirit of capitalism, and intend to better the nation through leadership.<sup>38</sup> It is an instrumental guide for making business connections with those who have earned respect and can handle conversing with their inspirational predecessors.<sup>39</sup> The value of the conversation topics exists in sharing them.<sup>40</sup>

Section Two discusses statistics and more about how Gunther's problems also bother so many like him.<sup>41</sup> Section Three cites cases that when analyzed in this Article prove that Americans are not only not slaves, they can also feel better about hurt feelings and hardship when they recognize their country's great past and connection to capitalism.<sup>42</sup> The law suits' concepts in this Article demonstrate increased freedom and Protestant work ethic because they built more of the founders' ideas into the present understanding of

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<sup>38</sup> U.S.C.G., Conversation Guide (2023).

<sup>39</sup> *Id.*

<sup>40</sup> *Id.*

<sup>41</sup> *See infra.*

<sup>42</sup> U.S. CONST. am V. *Sanford*, 60 U.S. 393. *Roe v. Wade*, 410 U.S. 113 (1973). *See* CARMEN M. CUSACK, ABORTION IS THE "A" WORD (2018).

freedom from slavery.<sup>43</sup> The Article Concludes with information about how to attain better and satisfactory conditions while the country improves and regains capitalism.<sup>44</sup>

### C. Are Americans Slaves?

No. The first reason is discussed below in this Section.<sup>45</sup> A citizen of the United States is not a slave.<sup>46</sup> Second, people without legal owners are not slaves.<sup>47</sup> Here, this Section discusses how Americans are feeling a loss of attention to the Protestant work ethic, the fabric of the American workforce.<sup>48</sup> Discussed below are statistics and ideas that show that their family lives also suffer from the loss of moral continuity and tradition within business.<sup>49</sup> They feel like the law is easily wielded against them; they are susceptible to loss; and feel that they are owed money, respect, and

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<sup>43</sup> *Id.*

<sup>44</sup> *See* U.S.C.G., Conversation Guide (2023).

<sup>45</sup> *See* Section I.

<sup>46</sup> U.S. CONST. am V. U.S. CONST. am XIII.

<sup>47</sup> U.S. CONST. am XIII.

<sup>48</sup> *See* Section I.

<sup>49</sup> *Id.*

exchanges.<sup>50</sup> Americans sense no incoming relief, but feel their value of their citizenship.<sup>51</sup> Below two cases are discussed that demonstrate the role of government in assuring citizens that they are not slaves.<sup>52</sup> Despite the present failures, neither men nor women are slaves.<sup>53</sup> Dead-end jobs and family life do not amount to the loss of freedom suffered by those threatened with conscription.<sup>54</sup>

The ordinary synopsis of these cases demonstrates in traditional contexts that the business at-hand then was deliberately different than present day affairs.<sup>55</sup> Consideration given to these cases is given to demonstrate horrifying comparisons.<sup>56</sup> Though truly felt, the direct comparison to a slave, who was free and happily married on federal land for some time, and the indirect comparison, to a female citizen who was pregnant, could not have an abortion, and was forced

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<sup>50</sup> *Sanford*, 60 U.S. 393.

<sup>51</sup> See U.S.C.G., Conversation Guide (2023).

<sup>52</sup> *Sanford*, 60 U.S. 393. *Wade*, 410 U.S. 113. U.S. CONST. am V. U.S. CONST. am XIII. U.S. CONST. am IVX.

<sup>53</sup> *Sanford*, 60 U.S. 393. *Wade*, 410 U.S. 113. U.S. CONST. am IVX.

<sup>54</sup> *Sanford*, 60 U.S. 393. *Wade*, 410 U.S. 113.

<sup>55</sup> See e.g., *Sanford*, 60 U.S. 393; *Wade*, 410 U.S. 113.

<sup>56</sup> *Sanford*, 60 U.S. 393. *Wade*, 410 U.S. 113.

to give birth bear witness to Americans' suffering, yet not their status.<sup>57</sup>

All citizens are free and while some may deserve the relief owed to slaves, when they are violated as slaves, the relief they seek from pervasive unfairness should be granted by local, state, and federal authorities to return stolen property, intellectual rights, wellness, counsel, and control of the future.<sup>58</sup> In addition, the remedies, though claimed to be inaccessible to most because of corruption, unfair hierarchy, and violence by members of the system, may be granted by systemic outsiders, interveners, do-gooders, influencers, and leaders.<sup>59</sup> Remedies should be sought from tradition and expertly guided support for those suffering in the following areas and others: family, criminal, contracts, torts, property, cyber, church (i.e., non-profits, religious freedom, education, and disability), and immigration.<sup>60</sup>

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<sup>57</sup> *Sanford*, 60 U.S. 393. *Wade*, 410 U.S. 113.

<sup>58</sup> U.S. CONST. am V.

<sup>59</sup> U.S. CONST. am V. U.S. CONST. am XIII. U.S. CONST. am IVX.

<sup>60</sup> U.S. CONST. am I. U.S. CONST. am V. U.S. CONST. am XIII. U.S. CONST. am IVX.

Like 58.9% of Americans, Gunther is in physical pain because he suffers from abuse, poverty, and dissatisfaction at work.<sup>61</sup> He tries to follow the rules, the law, the Lord's Ten Commandments, and his parents' upbringing.<sup>62</sup> Yet, he gains not. He is like an artist, hardworking and underpaid. An artist is supposed to make an average of \$69,870 annually according to the Bureau of Labor.<sup>63</sup> However, for example, some art departments in schools may propagate the possibility that art will be unpaid.<sup>64</sup> This is unfair.<sup>65</sup> Artists may produce art anyway because they are like vessels that cannot stop working.<sup>66</sup> Only .089 per 1,000 jobs will pay artists the annual wage.<sup>67</sup>

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<sup>61</sup> E.g., Becky Upham, *More than Half of Americans Live with Pain According to Report Longer Life Expectancy and Healthcare Disparities Play a Role in Growing Problem*, Everyday Health (Aug. 13, 2021), <https://www.everydayhealth.com/pain-management/more-than-half-of-americans-live-with-pain-according-to-report/>. See Office of the Secretary, Labor Department, <https://www.dol.gov/agencies/osec>.  
<sup>62</sup> Steven K. Green, *The Fount of Everything Just and Right? The Ten Commandments as a Source of American Law*, 14 J. L. & RELIGION 525 (2000).

<sup>63</sup> U.S. Bureau of Labor Statistics (BLS), National Occupational Employment and Wage Estimates United States (May 2022), [https://www.bls.gov/oes/current/oes\\_nat.htm#19-0000](https://www.bls.gov/oes/current/oes_nat.htm#19-0000).

<sup>64</sup> *But see infra*.

<sup>65</sup> *Id.*

<sup>66</sup> *See infra*.

<sup>67</sup> *Id.*

Personal services traditionally have been staved-off by marital contributions.<sup>68</sup> In abusive marriages, the contribution might be demanded, unilateral, misportrayed, or unrewarded.<sup>69</sup> Individual statistics do not provide a basis for their estimated worth because all women are different and marriage is private and noncommercial; yet they may indicate that women expend a valuable resource.<sup>70</sup> The average annual salary of a personal service manager is \$75,250. Of 1,000 jobs, .152 will be personal service manager positions.<sup>71</sup>

Some other statistics to illustrate the problems are the number of on-the-job injuries, prevalence of harassment, white collar crime figures, and violence reports.<sup>72</sup> Workplace unintentional overdose from nonmedical drug and alcohol use increased 536% from 2011 to 2021 in addition to the 62 million workplace injuries in 2021.<sup>73</sup> People experienced the following

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<sup>68</sup> U.S. CONST. am V.

<sup>69</sup> See Section II.

<sup>70</sup> U.S. CONST. am V.

<sup>71</sup> *Id.*

<sup>72</sup> *Id.* See *infra*.

<sup>73</sup> "Injury Facts," National Safety Council, <https://injuryfacts.nsc.org>.

rates of these violations: 77% verbal sexual harassment; 51% unwelcomed sexual touching; 41% cybersexual harassment; 34% being physically followed; 30% unwanted genital flashing; and 27% sexual assault.<sup>74</sup> David Sklansky, a Stanford University law professor, said that “[i]t’s disturbing” that prosecution of white collar crime has slowed, for example between 2001 and 2021 from 9,507 prosecutions to 4,727 prosecutions.<sup>75</sup> Between 2015 and 2019, approximately 529,000 nonfatal injuries arrived at hospital emergency rooms because of workplace violence.<sup>76</sup> Strain in relationships relates to these statistics.<sup>77</sup> One research endeavor

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<sup>74</sup> Rhitu Chatterjee, *A New Survey Finds 81 Percent of Women Have Experienced Sexual Harassment*, National Public Radio (NPR) (Feb. 21, 2018), <https://www.npr.org/sections/thetwo-way/2018/02/21/587671849/a-new-survey-finds-eighty-percent-of-women-have-experienced-sexual-harassment>.

<sup>75</sup> Eva Herscovitz, *White-Collar Crime Prosecutions Continue 20-Year Decline*, The Crime Report (TCR) (Aug. 10, 2021), <https://thecrimereport.org/2021/08/10/white-collar-crime-prosecutions-continue-to-decline/>.

<sup>76</sup> Erika Harrell, Lynn Langton, Jeremy Petosa, Stephen M. Pegula; Mark Zak, Susan Derk, Dan Hartley, & Audrey Reichard, “Indicators of Workplace Violence, 2019,” Bureau of Justice Statistics (BJS) (2022), <https://bjs.ojp.gov/library/publications/indicators-workplace-violence-2019>.

<sup>77</sup> Marisa T. Cohen, *Financial Strain and Relationship Health How Money, or Lack thereof, Can Impact a Relationship*, PSYCHOL. TODAY



“demonstrated that financial satisfaction was positively related to marital satisfaction, and financial stressors were negatively related to marital satisfaction.”<sup>78</sup>

Gunther’s problems make him feel like a slave at work and home.<sup>79</sup> He is like Blacks, women, and others in America who feel that their rights are unenforced and their complaints are ignored.<sup>80</sup> The difference is that a slave has no rights.<sup>81</sup> Even those in poverty are not an enslaved.<sup>82</sup>

About 34.0 million people....lived below the official poverty level in 2019....Although the poor were primarily adults who had not participated in the labor force during the year and children,....7.0

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(Mar. 1, 2021), <https://www.psychologytoday.com/us/blog/finding-love-the-scientific-take/202103/financial-strain-and-relationship-health>.

<sup>78</sup> *Id.*

<sup>79</sup> U.S. CONST. am XIII. *See e.g.*, Elizabeth O’Shea, “Are You A Slave To Your Child?,” Parent4Success (Nov. 7, 2011), <https://www.parent4success.com/2011/11/07/are-you-a-slave-to-your-child/>. *See e.g.*, Careerizma, “7 Signs That Indicate You Have Become a Corporate Slave” (Oct. 13, 2020), <https://www.careerizma.com/blog/7-signs-you-are-a-corporate-slave/>. *See e.g.*, Clare Murphy, “Tactic #15 — How Men Coerce Women into Domestic Slavery and Why Equality Is the Answer,” Speak Out Loud, <https://speakoutloud.net/intimate-partner-abuse/gender-roles>.

<sup>80</sup> *See* Section II.

<sup>81</sup> U.S. CONST. am XIII.

<sup>82</sup> *Id.*

million in 2018... [were] working poor...who spent at least 27 weeks in the labor force (that is, working or looking for work) but whose incomes still fell below the official poverty level.<sup>83</sup>

The Bureau of Labor Statistics’ definitions of “poverty” describe ways that a person may not receive recognition for performance.<sup>84</sup> Under the

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<sup>83</sup> BLS, Report 1093: A Profile of the Working Poor (2019), <https://www.bls.gov/opub/reports/working-poor/2019/home.htm#:~:text=Highlights%20from%20the%202019%20data%3A%201%20The%20working-poor,percent%20and%203.5%20percent%2C%20respectively%29.%20..%20More%20items>.

<sup>84</sup> BLS, 2021 Report 1093: A Profile of the Working Poor (2019), <https://www.bls.gov/opub/reports/working-poor/2019/home.htm#technical-notesConcepts and definitions>.  
*Poverty classification* statistics presented in this report are based on...[t]he actual poverty thresholds....In 2019, the weighted average poverty threshold for a family of four was \$26,172; for a family of nine or more people, the threshold was \$52,875; and for one person (unrelated individual), it was \$13,011....Thresholds do not vary geographically. For more information, see “Income and Poverty in the United States: 2019,” [www.census.gov/content/dam/Census/library/publications/2020/demo/p60-270.pdf](http://www.census.gov/content/dam/Census/library/publications/2020/demo/p60-270.pdf).  
 The *low-earnings* level, as first developed in 1987, represented the average of the real value of the minimum wage between 1967 and 1987 for a 40-hour workweek. The year 1967 was chosen as the base year.... The low-earnings level has been adjusted each year..., so the measure maintains the same real value that it held in 1987. In 2019, the low-earnings threshold was \$376.28 per week. For a complete definition, see Bruce W. Klein and Philip L. Roness, “A profile of the working poor,” *Monthly Labor Review*, October 1989, pp. 3–11, [www.bls.gov/opub/mlr/1989/10/art1full.pdf](http://www.bls.gov/opub/mlr/1989/10/art1full.pdf).

Protestant work ethic, one explanation is that the person is not predestined to be saved.<sup>85</sup> Yet, the spirit of capitalism ought to work throughout the country.<sup>86</sup> Workers involuntarily working part-time are an example of people who cannot rise “because of slack

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Data on *income* are limited to money income....  
The *labor force* refers to people who worked or looked for work sometime during the calendar year. The number of weeks in the labor force is accumulated over the entire year. The focus in this report is on people who were in the labor force for 27 weeks or more.  
The *working poor* are people who spent at least 27 weeks in the labor force (that is, working or looking for work) but whose incomes still fell below the official poverty level.  
The *working-poor rate* is the number of individuals in the labor force for at least 27 weeks whose incomes still fell below the official poverty level, as a percentage of all people who were in the labor force for at least 27 weeks during the calendar year.  
*Involuntary part-time workers* are people who, during at least 1 week of the year, worked fewer than 35 hours because of slack work, unfavorable business conditions, or because they could not find full-time work. The number of weeks of involuntary part-time work is accumulated over the year.  
*Occupation* refers to the job in which a person worked the most weeks during the calendar year.  
*Unemployed* people are those who looked for work while not employed or those who were on layoff from a job and were expecting to be recalled to that job. The number of weeks unemployed is accumulated over the entire year....  
A *family* is a group of two or more people residing together who are related by birth, marriage, or adoption.... Families include those with or without children under 18 years old.... Sub-families are excluded from the count of families. A sub-family is a family that does not maintain its own household, but lives in the home of someone else. *Id.*

<sup>85</sup> *Id.*

<sup>86</sup> *Id.*

work” and “unfavorable business conditions” potentially resulting from discordant economic theories, low moral investment, and absent ethical values in workplaces.<sup>87</sup>

Fearing unemployment is a problem in America.<sup>88</sup> It affects self-esteem, work performance, and confidence in others.<sup>89</sup> It can happen from unexpected factors like changes (e.g., tech platforms) and disassociation (e.g., loss of friendship).<sup>90</sup> It is a particularly Protestant feeling that occurs in America.<sup>91</sup> It concerns the government, for example President Gerald R. Ford, who funded “established and proven Federal programs including Comprehensive Employment Training Act (CETA), summer youth employment and public service employment;”<sup>92</sup> and this feeling has been identified by researchers.<sup>93</sup> This

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<sup>87</sup> *Id.*

<sup>88</sup> BLS (2019).

<sup>89</sup> *Id.*

<sup>90</sup> *Id.*

<sup>91</sup> *Infra* note.

<sup>92</sup> Gerald Ford Museum, Economy, <https://www.fordlibrarymuseum.gov/library/document/factbook/economy.htm>.

<sup>93</sup> André van Hoorn & Robbert Maseland, *Does a Protestant Work Ethic Exist? Evidence from the Well-Being Effect of Unemployment*, 91 J. ECON. BEHAV. & ORG. 1 (2013).

applies to a variety of feelings about people's own loss and others' loss of job commitment; for example, asking too much for tips and not getting enough tips; looking for too many students and not having any students; and asking for too many cases and not getting enough cases, etc.<sup>94</sup> "Analyzing a sample of 150,000 individuals from 82 societies," researchers demonstrated "strong support for a Protestant work ethic: unemployment hurts Protestants more and hurts more in Protestant societies. Whilst the results shed new light on the Protestant work ethic," the results are used to also open a greater description of the hurt and circumstances causing Protestants to become unemployed or underemployed, feel abused, and get hurt.<sup>95</sup>

Protestant work ethic identifies several types of people in the modern era.<sup>96</sup> First, it continues to identify Christians, like those in America, who are predestined to be saved, meaning die and go to

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<sup>94</sup> *Id.*

<sup>95</sup> *Id.*

<sup>96</sup> *Id.*

heaven.<sup>97</sup> To prove that God chose them, they work hard and become rich.<sup>98</sup> The second group is those who work hard and make it.<sup>99</sup> They are the Americans to whom “the central value of innerworldly deeds and actions of every believer” should praise God.<sup>100</sup> They believe that they were chosen by God, fate, or another ruling force, such as a university, like CGA, to be good at a certain craft or profession.<sup>101</sup> Their first dose of success proves their worth and they are entitled to continue as long as they maintain a high ethical standard, on average, throughout.<sup>102</sup> The third group is those converts, originally irrational, like Americans without deep family or religious roots, that excel and give credit to God, society, the American way of life, or the field that provided them with good work plans.<sup>103</sup>

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<sup>97</sup> *Id.*

<sup>98</sup> *Id.*

<sup>99</sup> *E.g.*, BLS (2022).

<sup>100</sup> J.H.J. van Kessel, *Benjamin Franklin: The Personification of Max Weber's 'Spirit of Capitalism,'* 31 PHIL. AGE. ALMANAC 159, 164 (2006).

<sup>101</sup> *Id.* U.S.C.G., Conversation Guide (2023).

<sup>102</sup> U.S.C.G., Conversation Guide (2023).

<sup>103</sup> van Kessel, *Benjamin Franklin*, 31 PHIL. AGE. ALMANAC 159, 166. U.S. CONST. am I.

When moral and ethical standards are high, people do not discuss the private details of their lives or rely on personal information to reduce, woo, or pervert.<sup>104</sup> Poor introduction of hyperfeminine values, for example, that force others to normalize around the topics of children, health crises, and marital issues, can be tolerated by those with work ethic, but efficiency decreases.<sup>105</sup> Pew Research found that despite equality movements, women bear a greater load at work due to family.<sup>106</sup> Therefore, would be likelier to make office policies and chat about it.<sup>107</sup>

In economic analyses of asymmetric information, better-informed agents are assumed capable of reproducing the judgments of less-informed agents....A systematic violation of this assumption that [is]... call[ed] the ‘curse of knowledge.’ Better-informed agents are unable to ignore private information even when it is in their interest to do so; more information is not

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<sup>104</sup> U.S. CONST. am V.

<sup>105</sup> Kim Parker, *Despite Progress, Women Still Bear Heavier Load than Men in Balancing Work and Family*, Pew Research Center (Mar. 10, 2015), <https://www.pewresearch.org/short-reads/2015/03/10/women-still-bear-heavier-load-than-men-balancing-work-family/>. U.S. CONST. am I.

<sup>106</sup> *Id.*

<sup>107</sup> *Id.*

always better. Comparing judgments made in individual-level and market experiments,...market forces reduce the curse by approximately 50 percent but do not eliminate it. Implications for bargaining, strategic behavior by firms, principal-agent problems, and choice under uncertainty are...[discussable].<sup>108</sup>

Special institutions, like University of Chicago and Oxford University, rigorously discuss this information.<sup>109</sup>

Also, institutions, like the CGA, train students to receive the benefit of principled talks.<sup>110</sup> The C.G., an example of a patriotic employer, uses a Mid-Grade Transition Course (MCTC), which “prepares cadets to transition from Leading Self to Leading Others.”<sup>111</sup> Leaders also train by listening and delivering talks in

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<sup>108</sup> Colin Camerer, George Loewenstein, & Martin Weber, *The Curse of Knowledge in Economic Settings: An Experimental Analysis*, 97 J. POL. ECON. \_\_ (1989).

<sup>109</sup> See *supra* note 2. Laura Paull, “Feminist Art Icon Judy Chicago Returns to S.F. [Omitted],” J., (Aug. 31, 2017) <https://jweekly.com>. The Honorable William J. O’Neil, *The Courts and the Media: Improving the Dialogue*,” 52 NIEMAN REPORTS 27 (1998). “Most Americans see themselves as tough individualists, as people who are able to ‘...keep on....’ It just isn’t so, especially when it carries a personal edge to it.” *Id.* see 28, 29.

<sup>110</sup> U.S.C.G., Conversation Guide (2023).

<sup>111</sup> *Id.*



exchange for pay.<sup>112</sup> For example, they may maintain a log of training seminars, publication opportunities, conferences (e.g., feminist studies conference), and excelled mentoring activities that could exceed the investment of cadet-mentor conversations.<sup>113</sup> Data presented may result in persuasive support to receive a promotion and compensation.<sup>114</sup> Leadership enhancement of ethical business strategies may solve problems attacking American capitalists.<sup>115</sup> “Capitalism is an approach that promotes social cooperation and motivates members in society to solve problems.”<sup>116</sup> “Discussions of capitalism often revolve around rule of law, property rights, voluntary exchange, profit motive and competition, which are the economic terms that articulate the”

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<sup>112</sup> Coast Guard Form 40-82.

<sup>113</sup> If everyone retained absolute acknowledgement of the military’s labor and energy contribution to the economy, Keynesianism, capitalism, and wealth would be assured.

<sup>114</sup> U.S.C.G., Conversation Guide (2023).

<sup>115</sup> *Id.*

<sup>116</sup> Randy Gibb, “Free Market Capitalism Viewed from a Christian Context,” Grand Canyon University (Oct. 28, 2021), <https://www.gcu.edu/blog/business-management/free-market-capitalism-viewed-christian-context> (citing ADAM SMITH, AN INQUIRY INTO THE NATURE AND CAUSES OF THE WEALTH OF NATIONS (1976) AT 96). Randy Gibb holds a PhD in Business and Management. Gibb, Grand Canyon University.

“ethical decision-making, integrity and morality that allows this cooperative interaction to succeed for the greater good. It is imperative for businesses to serve society in an ethical manner, and...[observe] this in action every day through voluntary exchange.”<sup>117</sup>

Researchers found that those people who believe that hard work should pay-off for those who maintain high ethical standards oppose distribution of unearned resources to those who unexpectedly demand pay without work.<sup>118</sup>

As predicted, people who strongly endorsed the Protestant work ethic stressed negative individualistic explanations for unemployment and were, by and large, more against welfare payments than those who did not strongly endorse those beliefs.<sup>119</sup>

A crisis of unemployment and dissatisfaction in America cuts both ways.<sup>120</sup>

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<sup>117</sup> Gibb, Grand Canyon University.

<sup>118</sup> *Infra* note.

<sup>119</sup> Dr. Adrian Furnham, *The Protestant Work Ethic and Attitudes towards Unemployment*, 55 J. OCCUPATIONAL PSYCHOL. 277 (1982).

<sup>120</sup> “Franklin D. Roosevelt State of the Union Address of 1935,” University at Albany, <https://www.albany.edu/faculty/gz580/his101/su35fdr.html>.

In 1935, President Franklin Roosevelt described the troubles of Americans.<sup>121</sup>

We have here a human as well as an economic problem. When humane considerations are concerned, Americans give them precedence. The lessons of history, confirmed by the evidence immediately before me, show conclusively that continued dependence upon relief induces a spiritual disintegration fundamentally destructive to the national fiber. To dole our relief in this way is to administer a narcotic, a subtle destroyer of the human spirit. It is inimical to the dictates of a sound policy. It is in violation of the traditions of America. Work must be found for able-bodied but destitute workers.<sup>122</sup>

People who are perceived as being uninvited to the table by longstanding standards now may seem to receive priority for resources that they have not earned and should reject.<sup>123</sup> Those entitled who are displaced cannot receive limited and commensurate entitlement for resources and would be characterized as

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<sup>121</sup> *Id.*

<sup>122</sup> *Id.*

<sup>123</sup> *Id.*

subordinated and excluded.<sup>124</sup> State income for unemployment and divorced, abandoned, and neglected people is an ablutio that solves next to nothing for Americans who believe in deep Christian roots.<sup>125</sup> The right people cannot receive the means, and the wrong people get it, which is a deprivation.<sup>126</sup> “Theft is a vice!”<sup>127</sup> This is a pitfall.<sup>128</sup> People who work hard ought to have fair opportunities and earn the benefits of capitalism.<sup>129</sup> This is the capitalist spirit.<sup>130</sup>

The majority of Americans have extended memories of forebearers relying on Christian principles for the foundations of business and family life.<sup>131</sup> The U.S. President who ended slavery for

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<sup>124</sup> *Id.*

<sup>125</sup> *Id.*

<sup>126</sup> U.S. CONST. am. V.

<sup>127</sup> Tibor R. Machan, *In Defense of Property Rights and Capitalism: Capitalism is the Political Manifestation of the Human Condition.*, Foundation for Economic Education (FEE) (June 1, 1993), <https://fee.org/articles/in-defense-of-property-rights-and-capitalism/>.

<sup>128</sup> “Through the comic arts, editorials, pulpit, and so forth... [c]apitalism does not just protect the freedom of the base but also that of the noble” self. Machan, FEE.

<sup>129</sup> *Id.*

<sup>130</sup> “The moral nature of property rights should be clear enough.” Machan, FEE.

<sup>131</sup> *E.g.* Abraham Lincoln Presidential Library and Museum, Lincoln Facts, <https://presidentlincoln.illinois.gov/lincoln-facts/>. “Lincoln’s Gettysburg Address is the most well-known speech ever given by an

Africans and descendants of Africa, Abraham Lincoln, said “It is difficult to make a man miserable while he feels worthy of himself, and claims kindred to the great God who made him.”<sup>132</sup> Those who do not obey a moral and ethical code are seen as breachers, abusers, and criminals; and people mistreat those who they assume are not wealthy or would not fight heavily for personal wealth.<sup>133</sup> Though some defenses may be raised by them, when groups contribute to antithetical norms, they are anti-American.<sup>134</sup> Each American solely has to prosper to demonstrate entitlement, and some people may be new to America and be

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English-speaking politician and has been reprinted and recited countless times since he delivered it on November 19, 1863.” *Id.* See Abraham Lincoln Presidential Library and Museum, Lincoln Quotes, <https://presidentlincoln.illinois.gov/lincoln-quotes/>. Lincoln said on September 11, 1858, “Our reliance is in the love of liberty which God has planted in our bosoms. Our defense is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands, everywhere.” *Id.* On October 1, 1858, Lincoln said, “There is no contending against the Will of God; but still there is some difficulty in ascertaining, and applying it, to particular cases.” On August 14, 1862, Lincoln’s word supported this Article. *Id.*

<sup>132</sup> *Id.*

<sup>133</sup> On April 16, 1864, Lincoln said, “I am responsible... to the American people, to the Christian world, to History, and on my final account to God.” *Id.*

<sup>134</sup> “In great contests, each party claims to act in accordance with the will of God. Both may be, and one must be, wrong,” was said on September 2, 1862 by Lincoln. *Id.*

predestined to be saved, and suffer tides of wealth while others work-on classifying them as worthy.<sup>135</sup>

To enjoy America, a process for those who lack foundations, immigrants' grandchildren tend to become more Protestant.<sup>136</sup> "Children of immigrants weakened their religious ties while the grandchildren of immigrants exhibit greater religious participation....[I]n Detroit,...increasing church attendance associated with increasing Americanization for Protestants and Catholics."<sup>137</sup> The effect may be because the groups oppressing Americans do not recognize them as rooted and obedient to the Protestant work ethic.<sup>138</sup> The family members return after the demonstration of wealth attracts them or their religion proves profitable to others.<sup>139</sup> Catholics are a type of Christian that can live as Protestants, and yet may experience some strain.<sup>140</sup>

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<sup>135</sup> On September 4, 1864, Lincoln reported, "I am much indebted to the good Christian people of the country for their constant prayers and consolations."

<sup>136</sup> Bernard Lazerwitz & Louis Rowitz, *The Three-Generations Hypothesis*, 69 AM. J. SOC. \_\_ (1964).

<sup>137</sup> *Id.* at Abstract.

<sup>138</sup> *Id.*

<sup>139</sup> *Id.*

<sup>140</sup> *Id.*

Exotic Americans with a capitalist spirit may be influenced by moral lessons and that may root them.<sup>141</sup> Biological, religious, and other differences, such as racial preference, discussed in this Article, are relevant to the proposition that the Protestant work ethic affects people across the country.<sup>142</sup>

When Protestants and Catholics are subdivided by sex and the children-of-immigrants category is confined to people both of whose parents were foreign-born, it is found that (1) Protestants of both sexes show an increasing frequency of church attendance with more generations in the United States; (2) among Catholic men who are children of immigrants church attendance drops; [and] (3) Catholic women show no meaningful changes in church attendance for the various generations. It is thought that these Protestant-Catholic differences stem from the secular orientation of Protestant immigrants.<sup>143</sup>

Women, for example, discussed *infra*, may be less likely to adopt strong financial positions although they

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<sup>141</sup> *Id.*

<sup>142</sup> *Id.*

<sup>143</sup> *Id.*

retain and may build the moral basis of the home.<sup>144</sup> The economic environment supports that.<sup>145</sup> This does not violate the establishment, but upholds it.<sup>146</sup>

The establishment is the government, full of Protestants, like most college-educated Americans, Calvinists, and people raised by Christians exposing them to Christianity.<sup>147</sup> The spirit of capitalism is shared.<sup>148</sup> Government standards and capitalism, require people to use polite talk to get advancement.<sup>149</sup> In the C.G., the collegiate community of officers, setting an example, tangentially for the band of enlisted members with respect to the overlapping nature of serving, coaches cadets to talk to C.G. leaders about the framework they intend to use in the future to lead

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<sup>144</sup> *Id.*

<sup>145</sup> *Id.*

<sup>146</sup> U.S. CONST. am I.

<sup>147</sup> Gert H. Mueller & Max Weber, *Socialism and Capitalism in the Work of Max Weber*, 33 THE BRITISH J. SOC. 151 (1982).  
PEW Research Center, Religious Landscape Study: College Graduates, <https://www.pewresearch.org/religion/religious-landscape-study/educational-distribution/college/>. PEW Research Center, Main Survey of Nationally Representative Sample of Adults Final Questionnaire, Religious Landscape Study (RLS-II), May 30, 2014. The study found that 66% of college graduate were Christian. Of those, Evangelical Protestants comprised 21%. Mainline Protestants were 17% and Historically Black Protestants were four percent.

<sup>148</sup> U.S. CONST. am I.

<sup>149</sup> U.S.C.G., Conversation Guide (2023).



and instruct others.<sup>150</sup> E-mailing by leaders for support is encouraged.<sup>151</sup> The “Conversation Guide” includes talking bullets.<sup>152</sup> These are operations.<sup>153</sup>

Operations are crafted procedures, like statements, to achieve a predicted outcome.<sup>154</sup> A good operation can be fruitful.<sup>155</sup> Living language is nurturing. It is the language of making a living. The operationalizing officers are guided briefly to introduce oneself and inquire about the future leader.<sup>156</sup> Appropriate question topics include hometown, major, extracurricular activities, programs, etc.<sup>157</sup> The chats are nice.<sup>158</sup> What excites or makes the cadet nervous about leadership may be fielded by the mentor.<sup>159</sup> Accepting questions about the topic and offering to follow up and coordinate is the agenda.<sup>160</sup>

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<sup>150</sup> *Id.*

<sup>151</sup> *Id.*

<sup>152</sup> *Id.*

<sup>153</sup> *Id.*

<sup>154</sup> *Infra* note.

<sup>155</sup> "Be fruitful and multiply and fill the earth." Genesis 1:28.

<sup>156</sup> U.S.C.G., Conversation Guide (2023).

<sup>157</sup> *Id.*

<sup>158</sup> *Id.*

<sup>159</sup> *Id.*

<sup>160</sup> *Id.*

Education, and offshoot of the government and family, facilitates capitalism.<sup>161</sup> Refined, confidence instilling, reliable conversation guides are a norm among private school students, like a Duke University conversation guide, and others seen that stick to professional topics for business and operationalizing.<sup>162</sup> Alumni bases, nonsexual officer networks, companies, and other focused groups may minimize or exclude an untrained mix of people that will cause delays.<sup>163</sup> Good businesspersons may shift loners to a unique liaison.<sup>164</sup> A strong Protestant façade allows a one-on-one mentor to play two roles at once or be purely willing to work on one path with a strong group.<sup>165</sup> A strong reputation allows moral people to choose objects to talk to about their backgrounds without hesitation.<sup>166</sup>

Contemporary means for delivering the government's message, such psychology outreach,

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<sup>161</sup> *Id.*

<sup>162</sup> U.S.C.G., Conversation Guide (2023).

<sup>163</sup> *Id.*

<sup>164</sup> *Id.*

<sup>165</sup> *Id.*

<sup>166</sup> *Id.*

mentorship, environmental groups, and public forums, show that it is not intentionally delivering religion, but the basis for the rise and permanization of capitalism.<sup>167</sup>

Protestant Work Ethic (PWE) and the rise of [c]apitalism, few have challenged the specification of the behaviour [*sic*] patterns, goals and values of those adhering to this ethic. Whereas psychologists have not been very interested in the nature of the historical, political and sociological arguments concerning the PWE, they have devoted a great deal of research to its measurement and correlates.<sup>168</sup>

Protestants are not alone.<sup>169</sup> Emotionally, they are a majority, with Catholics, Muslims, Hindus, and others, that guides the nation to the spirit of capitalism.<sup>170</sup> Drifting from Protestant values, like attending a state university to study atheist business, opens the door to outsiders that take away from the system.<sup>171</sup> Those

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<sup>167</sup> U.S.C.G., Conversation Guide (2023).

<sup>168</sup> A. Furnham, *The Protestant Work Ethic: A Review of the Psychological Literature*, 14 EUROPEAN J. SOC. PSYCH. 87 (1984).

<sup>169</sup> *Id.*

<sup>170</sup> *Id.*

<sup>171</sup> Michael T. Nietzel, *The Five Most Significant Ten-Year Trends in College Majors*, FORBES (July 24, 2022),

students are redundant and absence is recorded. When the system collapses—and, note, it can be repaired—it is because Christians stopped realizing, in spite of government messages, that their foundations are based on capitalism; and that due to their reliance on Christian attitudes in the home and business, they were limited to Christian identity—a strong force in America.<sup>172</sup>

A central contention of much of the literature about the nature of work values and the meaning of work is that there is (or at least has been) a consensual work ethic operating in modern industrial societies....[E]vidence for a modern work ethic is....[t]he link between this work ethic and religion....While one conclusion of the

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<https://www.forbes.com/sites/michaelnietzel/2022/07/24/the-five-most-significant-ten-year-trends-in-college-majors/?sh=418fd648350f>. “Of those 2.0 million bachelor’s degrees conferred in 2019–20, 58% were concentrated in just six fields of study” with “387,900 degrees” in “business.” *Id.*

<sup>172</sup> Jeremy Guida, *The Summer of Love Wasn’t All Peace and Hippies*, JSTOR DAILY (June 21, 2021), <https://daily.jstor.org/the-summer-of-love-wasnt-all-peace-and-hippies/>.

The center of countercultural activities[,] [f]or many, the Summer of Love calls to mind an ambitious attempt at cultural revolution when America’s youth championed values like peace, love, and freedom of expression. Fifty years later, that utopian vision of the Summer of Love prevails. But underground papers like those in Reveal Digital’s Independent Voices Collection testify to the dark underbelly of that fateful season. *Id.*

analysis is that it is still an identifiably Protestant ethic, contextual analysis demonstrates that the effect of a country's religious culture is more potent than the religious beliefs of the individual.<sup>173</sup>

In conclusion, the traditional values supporting work standards are not met, and will not change.<sup>174</sup> Americans are, as workers and families, experiencing great distance from what they deserve and feel entitled to have.<sup>175</sup> The standards will guide people to prosperity if they follow them.<sup>176</sup> The angering circumstance and terrorizing individuals, substances, and technology, yet are not going to enslave Americans.<sup>177</sup> They are free from that condition, and can rise through the spirit of capitalism.<sup>178</sup>

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<sup>173</sup> Liana Giorgi & Catherine Marsh, *The Protestant Work Ethic as a Cultural Phenomenon*, 20 EUROPEAN J. SOC. PSYCH. 499 (1990).

<sup>174</sup> *Id.*

<sup>175</sup> *See supra.*

<sup>176</sup> van Hoorn & Maseland, 91 J. ECON. BEHAV. & ORG. 1 (2013).

<sup>177</sup> *See supra.*

<sup>178</sup> U.S. CONST. am. XIII.

## II. ARGUMENT: AMERICANS ARE NOT SLAVES

### A. Issue: Is an American a Slave in the Market?

#### 1. Rule: 13<sup>th</sup> Amendment

Slavery is barred.<sup>179</sup> The United States Constitution prohibits slavery under the 13<sup>th</sup> Amendment in two Constitutional sections.<sup>180</sup>

Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. Section 2. Congress shall have power to enforce this article by appropriate legislation.<sup>181</sup>

Citizenship in the United States prohibits slavery.<sup>182</sup> John F. A. Sanford intended to inherit Dred Scott as a slave.<sup>183</sup> The U.S. Supreme Court heard the case, *Scott v. Sanford*.<sup>184</sup> The case cannot be applied to all

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<sup>179</sup> *Id.*

<sup>180</sup> *Id.*

<sup>181</sup> U.S. CONST. am. XIII.

<sup>182</sup> *Id.*

<sup>183</sup> *Sanford*, 60 U.S. 393.

<sup>184</sup> *Id.*

Americans for its holding because it preceded the rule, but to utilize the following proposition:

The question is simply this: Can a negro, whose ancestors were imported into this country, and sold as slaves, become a member of the political community formed and brought into existence by the Constitution of the United States, and as such become entitled to all of the rights, and privileges, and immunities, guarantied [*sic*] by that instrument to the citizen?<sup>185</sup>

The Court held that he could not.<sup>186</sup> Sanford inherited Scott.<sup>187</sup>

The Court later expanded their holdings when they held that the 13<sup>th</sup> Amendment protected people from residual hatred against slaves.<sup>188</sup>

Instead, the Court explained, the ‘badges and incidents’ of slavery included: (1) compulsory service for another’s benefit; (2) restrictions on freedom of movement; (3) the inability to hold property or enter into contracts; and (4) the incapacity to

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<sup>185</sup> *Id.* at 403.

<sup>186</sup> *Sanford*, 60 U.S. 393. U.S. CONST. am. XIII.

<sup>187</sup> *Id.*

<sup>188</sup> *The Civil Rights Cases*, 109 U.S. 3 (1883), at 22.

have standing in court or testify against a [W]hite person.<sup>189</sup>

The results rested on *Sanford*.<sup>190</sup>

## 2. Analysis: Historic Enslavement of Blacks for Industry

A hallmark of slavery is a total loss of the pursuit of happiness, which is anti-capitalist.<sup>191</sup> Happiness is the right to envision better future circumstances.<sup>192</sup> Industry developed as a result of slavery to some extent.<sup>193</sup> Industry is an example of a market form, like commerce and archives.<sup>194</sup> Industry deprived enslaved Blacks of all benefits.<sup>195</sup> It required work for no pay or power to plan one's future.<sup>196</sup> It also required total

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<sup>189</sup> Cornell Law School, Amdt13.S1.1.2 Defining Badges and Incidents of Slavery, <https://www.law.cornell.edu/constitution-conan/amendment-13/section-1/defining-badges-and-incidents-of-slavery#:~:text=In%20the%20consolidated%20Civil%20Rights%20Cases%2C%20the%20Court,that%20denied%20a%20person%20access%20to%20accommodations.%204.> *Civil Rights*, 109 U.S. 3, 22.

<sup>190</sup> *Sanford*, 60 U.S. 393. *Civil Rights*, 109 U.S. 3.

<sup>191</sup> *Sanford*, 60 U.S. 393. *Civil Rights*, 109 U.S. 3.

<sup>192</sup> *Sanford*, 60 U.S. 393. *Civil Rights*, 109 U.S. 3.

<sup>193</sup> See *Sanford*, 60 U.S. 393.

<sup>194</sup> *Id.*

<sup>195</sup> *Id.*

<sup>196</sup> *Id.*



acquiescence to the master's choice.<sup>197</sup> It ended their pursuit of happiness.<sup>198</sup> Slavery may be instantaneous or long-term.<sup>199</sup> Certain and predictable slavery that cannot be relieved may be class slavery.<sup>200</sup> The remedies are liberation (e.g., specific performance) from bondage and restitution.<sup>201</sup>

Bondage is a form deprivation that is not the same as poor work conditions.<sup>202</sup> Scott was returned to slavery because he was Black.<sup>203</sup> He was seen as a slave in the North bound to slavery by his master.<sup>204</sup> Even nonpaying exacerbated jobs are not slavery.<sup>205</sup> The “workforce is attractive to” blue collar workers and professionals, like doctors and priests, “but it accepts that an insufficient number of” participants, like “graduates are being attracted to the workforce, and that there is a vulnerability in relying so heavily on...continuing to join the...workforce in these

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<sup>197</sup> *Id.*

<sup>198</sup> *Id.*

<sup>199</sup> See *Sanford*, 60 U.S. 393. *Civil Rights*, 109 U.S. 3.

<sup>200</sup> See *Sanford*, 60 U.S. 393. *Civil Rights*, 109 U.S. 3.

<sup>201</sup> *Civil Rights*, 109 U.S. 3.

<sup>202</sup> U.S. CONST. am. V.

<sup>203</sup> *Sanford*, 60 U.S. 393.

<sup>204</sup> *Id.*

<sup>205</sup> *Id.*

numbers. Additionally, the data shows that” stable family members “leave the...workforce at a higher rate than” unstable attractive people, like “graduates, so there is an existing instability.”<sup>206</sup> These jobs are binding ineffectively.<sup>207</sup>

“There are opportunities to be more efficient and more effective in all the business units and all the functions that support them,” said Ford spokesman T.R. Reid to Consumer News and Business Channel (CNBC).<sup>208</sup> One way is by working with remedy-providing institutions, like courts, law enforcement, leadership programs, and another way is by supporting channels for remedies propagating informal means.<sup>209</sup> The remedies are owed to the deprived, victims of slavery, or the seemingly enslaved perhaps from the first moment that they alleged and maintained the

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<sup>206</sup> Cara Docherty, [General Medical Council (GMC)] Workforce Report 2022: Recruitment and Retention, Supporting Doctors to Reach Their Full Potential and Improving Morale, BTO Solicitors, LLP (Oct. 21, 2022), <https://www.bto.co.uk/blog/gmc-workforce-report-2022-recruitment-and-retention,-supporting-doctors-to-reach-their-full-potential-and-improving-morale.aspx>.

<sup>207</sup> *Id.*

<sup>208</sup> Michael Wayland, *Ford to Eliminate 3,000 Jobs in an Effort to Cut Costs*, CNBC (Aug. 22, 2022), <https://www.cnbc.com/2022/08/22/ford-to-cut-3000-jobs-primarily-in-north-america.html>.

<sup>209</sup> *See Civil Rights*, 109 U.S. 3.

charges of slavery.<sup>210</sup> Remedies can be conditioned on understanding the 13<sup>th</sup> Amendment, but not include a claim directly under it.<sup>211</sup> Business units would profit as capitalism rose because the 13th Amendment's values would be practiced.<sup>212</sup> To exercise only wanted control may cause business to further morality and ethics.<sup>213</sup>

Black slaves were controlled.<sup>214</sup> They could not have property, control their movement, stop working, or oppose enslavers using the system.<sup>215</sup> These problems come from poor ethics, not just racial divides that now affect some people of the same race and may be caused by a person of any racial background.<sup>216</sup> Enslavement could not be alleviated fairly because Blacks did not have access to courts, police, or social

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<sup>210</sup> *Id.*

<sup>211</sup> *Id.*

<sup>212</sup> *Id.*

<sup>213</sup> *Id.*

<sup>214</sup> Abraham Lincoln freed slaves using the *Emancipation Proclamation*. National Archives, "Transcript of the Proclamation," January 1, 1863, <https://www.archives.gov/exhibits/featured-documents/emancipation-proclamation/transcript.html>. Susan Mchugh, [Omitted]: *Personal Criticism, Feminist Theory, and Dog-writing*, 27 HYPATIA 616 (2012).

<sup>215</sup> *See Civil Rights*, 109 U.S. 3.

<sup>216</sup> *Civil Rights*, 109 U.S. 3.

workers.<sup>217</sup> They could not receive the benefit of a bargain.<sup>218</sup> They were unable to control skills safely and could not trust others with their property.<sup>219</sup>

Badges and incidents of slavery are prohibited under the 13<sup>th</sup> Amendment.<sup>220</sup> A badge of slavery is like a sign that lawbreakers take to mean that they may mistreat the victim because of his or her historic relationship to slavery in the United States.<sup>221</sup> The most commonly sighted example comes from Blacks in the South prior to civil rights.<sup>222</sup>

Antagonists that imitate them perpetuate loss of capitalist prosperity.<sup>223</sup> For example, people who do not deserve welfare or falsely call for class warfare may be causing pain to Americans, for example by disrespecting students about being underprivileged when the appropriators are not actually disadvantaged.<sup>224</sup> People in a suspect class who are

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<sup>217</sup> *Id.*

<sup>218</sup> *Id.*

<sup>219</sup> *See id.*

<sup>220</sup> *Civil Rights*, 109 U.S. 3.

<sup>221</sup> *Id.*

<sup>222</sup> *Id.*

<sup>223</sup> *Id.*

<sup>224</sup> U.S. CONST. am. XIII.

labeled by badges of slavery, perhaps by an incident or culture of suppressive imitation, may find relief individually or on a case-by-case basis, but as a rule citizenship overcomes the self-label of enslavement.<sup>225</sup> The prohibition stands because the reasoning in this Article shows that no American people will not likely suffer from the effects of slavery as a whole despite the damage caused without capitalist values.<sup>226</sup>

If a cause of action is brought then facts must be proven and damages may be awarded, but the capitalist spirit will remain unhampered throughout for citizens.<sup>227</sup> The general feeling that a person in America is likely to have upsetting encounters at any time, for example, with a bank asking excessive security questions, like those relating to racial indicators, marital arrangements, information about musical tastes, and privacy identifying areas, in exchange for basic service is not the same as a Black

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<sup>225</sup> *Id.*

<sup>226</sup> *Id.*

<sup>227</sup> *Jones v. Alfred H. Mayer Co.*, 392 U.S. 409 (1968). *City of Memphis v. Greene*, 451 U.S. 100 (1981). These cases were about upholding Congressional right to bar the badges and incidents of slavery. *Id.* Native Americans are also protected by the 13<sup>th</sup> Amendment. *See* note.

person being excluded from home ownership last century because of his or her race.<sup>228</sup> Incidents during which banks rob and defraud through mortgage, insurance, interest, late fees, and other schemes that target specific protected or unprotected classes may not likely be badges or incidents of slavery, but similarly are prohibited.<sup>229</sup> Although financial corruption is more pervasive than in the past and people report feeling targeted because of race, sex, age, and other identifiers, it is unlike a badge and incident of slavery, and more like second class treatment.<sup>230</sup>

## B. Issue: Is an American a Slave in Private?

### 1. Rules: Due Process and the 13<sup>th</sup> Amendment

Related rules state that under the Fifth Amendment Americans cannot “be deprived of life, liberty, or

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<sup>228</sup> *Civil Rights*, 109 U.S. 3.

<sup>229</sup> U.S. CONST. am. V. U.S. CONST. am. IVX. *See infra* note.

<sup>230</sup> Peter Cregg, *How Can Banks Address the Rising Financial Crime Rate?*, FINTECH MAG. (Sep. 17, 2022), <https://fintechmagazine.com/banking/how-can-banks-address-the-rising-financial-crime-rate>.

property.”<sup>231</sup> In this Article, the Fifth Amendment prohibits women from being owned by men.<sup>232</sup> Analogous activity is prohibited.<sup>233</sup> The 13<sup>th</sup> Amendment holds, “Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.”<sup>234</sup> Section One of the 14<sup>th</sup> Amendment provides protection against state action similar to the Fifth Amendment’s protection against federal action: “nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.”<sup>235</sup> It may also protect women like it may protect men.<sup>236</sup>

Jane Roe sued because she needed to reverse the problem of pregnancy through abortion.<sup>237</sup> Applying

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<sup>231</sup> U.S. CONST. am. V. States cannot deprive people of substantive due process under the 14<sup>th</sup> Amendment.

<sup>232</sup> *Id.*

<sup>233</sup> *Id.* U.S. CONST. am. XIV.

<sup>234</sup> U.S. CONST. am. XIII.

<sup>235</sup> U.S. CONST. am. IVX.

<sup>236</sup> *Id.*

<sup>237</sup> *Wade*, 410 U.S. 113.

for *certiorari*, the parties sought injunction of the obstacle in *Roe v. Wade*.<sup>238</sup> The Court granted *cert*.<sup>239</sup> At the hearing, those present knew that she had already delivered the child.<sup>240</sup> The child was adopted before the hearing.<sup>241</sup>

The *Sanford* case principle quoted *supra* applies to the argument in this Article because under substantive due process law, she had a right to choose whether to have sex.<sup>242</sup> She was not a slave.<sup>243</sup> Yet, her right needed to be expanded so that she could complete here choice to have sex and not have a baby the next time.<sup>244</sup> Due process, for example substantive due process that may be reviewed under intermediate scrutiny,<sup>245</sup> is a

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<sup>238</sup> *Wade*, 410 U.S. 113.

<sup>239</sup> U.S. CONST. am. I.

<sup>240</sup> *Meyer v. Nebraska*, 262 U.S. 390 (1923).

<sup>241</sup> *Wade*, 410 U.S. 113.

<sup>242</sup> *Griswold v. Connecticut*, 381 U.S. 479 (1965).

<sup>243</sup> First Amendment freedom of speech says, “Congress shall make no law...abridging the freedom of speech.” U.S. CONST. am. I.

<sup>244</sup> *Wade*, 410 U.S. 113. *Roe* was capable of having the same problem, like her 1970 pregnancy, in the future, and other women are too. *Id.* U.S. CONST. am. XIV.

<sup>245</sup> Three-levels of scrutiny could apply. *See e.g.*, *Wade*, 410 U.S. 113, 162. *See id.* (citing “Pp. 147-164” at Syllabus).



right she had despite the state creating an undue burden.<sup>246</sup>

## 2. Analysis: Historic Enslavement of Women by Men

*Wade* was not moot because the child had been born.<sup>247</sup> This proves that her circumstances changed.<sup>248</sup> Her destiny was not conscripted.<sup>249</sup> Her unmarried and pregnant status could be considered by the government.<sup>250</sup> Her circumstances may have correlated with patriarchy in her private life demonstrating a loss of power.<sup>251</sup> She did not experience ideal circumstances, but she and the Court could foresee her needs.<sup>252</sup> In the future, she retained her power to accept a marriage proposal and have a child even though it

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<sup>246</sup> *Planned Parenthood v. Casey*, 505 U.S. 833 (1992), holding for an undue burden test. “Only where state regulation imposes an undue burden on a woman’s ability to make this decision does the power of the State reach into the heart of the liberty protected by the Due Process Clause.” *Id.* at 874. *See supra note. id.* at 871.

<sup>247</sup> *Wade*, 410 U.S. 113.

<sup>248</sup> *Id.*

<sup>249</sup> *United States v. Virginia*, 518 U.S. 515 (1996). Virginia Military Institute (VMI) was an all-male school sued for female admission. *Id.*

<sup>250</sup> *Wade*, 410 U.S. 113.

<sup>251</sup> *Id.*

<sup>252</sup> *Id.*

may have changed the status of her property, privacy, and child's life.<sup>253</sup> The nations values hold that marrying under patriarchy would violate her rights, while also proving that she was not a slave.<sup>254</sup> His patriarchy would violate her right differently than slavery.<sup>255</sup>

Women are controlled by some men.<sup>256</sup> Some were historically forced unfairly to serve, prevented from moving, denied ownership and consent power, and lacked access to the justice system, especially against patriarchs, like badges and incidents of slavery.<sup>257</sup> Yet distinct, because enslavement through marital bondage cannot be alleviated fairly because those women would not have access to courts, police, social workers, telephones, cars, use of the home, friends, employment, or any other means of escape or independence.<sup>258</sup> Slave women cannot receive the benefit of any bargain, judgment, or commitment.<sup>259</sup>

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<sup>253</sup> *Id.*

<sup>254</sup> *Id.*

<sup>255</sup> *Id.*

<sup>256</sup> *See id.*

<sup>257</sup> *See Civil Rights*, 109 U.S. 3.

<sup>258</sup> *Wade*, 410 U.S. 113.

<sup>259</sup> *Id.*

Unlike American women, generally, they would be unable to control their homelives safely or trust others with their children.<sup>260</sup> Patriarchal control is not the same as slavery because patriarchy is a form of habitual mistreatment.<sup>261</sup> It is not a total denial of or control over all rights amounting to slavery or the historic purpose of slavery.<sup>262</sup>

Privacy and homelife developed as a result of women.<sup>263</sup> Americans have relied on moral and ethical complements, like women's liberation and freedom of choice, to further the Protestant work ethic, which centers around the same moral values for men and women.<sup>264</sup> Perhaps destructive patriarchy that cannot be relieved under substantive due process' privacy laws may be considered to be enslavement of American women.<sup>265</sup> However, in America, some answers may be women's liberation and a remedy of restitution relating to damages caused by his family.<sup>266</sup>

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<sup>260</sup> *Id.*

<sup>261</sup> *Id.*

<sup>262</sup> *Id.*

<sup>263</sup> *See id.*

<sup>264</sup> *Wade*, 410 U.S. 113.

<sup>265</sup> U.S. CONST. am. XIII.

<sup>266</sup> *See Wade*, 410 U.S. 113.

While patriarchy deprives women of all benefits, it does not enslave in America.<sup>267</sup> It unethically allows equal work for less pay and domestic engineering for no pay or pleasure from her husband, violations of private and public affairs.<sup>268</sup>

It also imposes total destruction of her will power by making private scenarios into an arena of violence.<sup>269</sup> Interpersonal violence her may lower her chances of fixing her problem.<sup>270</sup> Domestic violence damages her development, shakes her marital stability, and prevents her growth.<sup>271</sup> Patriarchy limits choice, but marriage is voluntary and therefore the general right granted through marriage opposes patriarchy but is unlike slavery, which is absolute, even though patriarchy against a wife may be instantaneous, scarring, or for the duration of the marriage.<sup>272</sup>

A hallmark of patriarchal marriage is a total denial of the historic role of women in the precedence of

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<sup>267</sup> *Id.* U.S. CONST. am. XIII.

<sup>268</sup> U.S. CONST. am. V.

<sup>269</sup> *Id.*

<sup>270</sup> U.S. CONST. am. VI.

<sup>271</sup> U.S. CONST. am. IVX.

<sup>272</sup> U.S. CONST. am. V.

privacy rights shared by men.<sup>273</sup> Privacy is the right to keep information from the government.<sup>274</sup> Patriarchal men deny privacy to women. The *Wade* plaintiff did not suffer from this or slavery because she was unmarried and did not want to have a family.<sup>275</sup> She was free because she was a citizen.<sup>276</sup> She did not have to ask the Court for liberation in order to gain privacy rights.<sup>277</sup> The Plaintiff was free to tell the government what she experienced without concern for her marital privacy under patriarchy.<sup>278</sup> Neither had she been enslaved by a man posing as her husband, or lover, allowing the government to decide for her whether the man had been unethical.<sup>279</sup> Though lawful matrimony would have saved her from any actual slavery, ergo the ritual, the Court recorded that she chose to avoid the deed possibly because she did not want to commit.<sup>280</sup> The Court did not determine that she had or had alleged

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<sup>273</sup> U.S. CONST. am. IVX.

<sup>274</sup> *Wade*, 410 U.S. 113.

<sup>275</sup> *Id.*

<sup>276</sup> *Id.*

<sup>277</sup> *Id.*

<sup>278</sup> *Id.*

<sup>279</sup> *Id.*

<sup>280</sup> Man's survival rests on women's function. *Wade*, 410 U.S. 113.

having suffered from the badges and incidents of slavery, like absolute loss of ethical treatment including privacy and the right to ask for an examination of the right of women to address the Court in private matters.<sup>281</sup>

A badge of slavey is like a citizen wanting capitalism, but being deprived and possessing the need to pursue happiness, but lacking freedom and being restricted by past slavery anyway.<sup>282</sup> A badge of slavery illegally imposes a duty to fight more than others for the same right.<sup>283</sup> “In recent years, American women have been nudging the men aside.... There's still a long way to go.”<sup>284</sup> The remedies are owed to the victims of patriarchy and slavery, perhaps from the first moment that those wives and victims alleged slavery and maintained patriarchy.<sup>285</sup> The expiration of remedies may not apply, like in *Wade* and when

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<sup>281</sup> *Wade*, 410 U.S. 113. U.S. CONST. am. XIII.

<sup>282</sup> *Wade*, 410 U.S. 113.

<sup>283</sup> *See id.*

<sup>284</sup> Joanne A. Fishman, *Women's Role in Sailing: Equality Is a Long Way Off*, THE NEW YORK TIMES, Apr. 2, 1978, S, 11, <https://www.nytimes.com/1978/04/02/archives/womens-role-in-sailing-equality-is-a-long-way-off-womens-sailing.html>.

<sup>285</sup> *Wade*, 410 U.S. 113.

stipulated in other similar cases, for example because the slave was led, convinced, or forced to believe that the marital bondage would last a lifetime or was merely patriarchy and vice versa.<sup>286</sup>

### III. CONCLUSION

In conclusion, Americans possess a capitalist spirit that prevents them from being enslaved and promotes the American way of life.<sup>287</sup> They have the law and their shared principles to help them through suppression, hurt, and confusion.<sup>288</sup> Even though many Americans feel helpless and poor, they retain qualities that save them.<sup>289</sup> Citizenship is a safety barrier under them that will allow them to rise.<sup>290</sup>

Americans' shared spirit proves that they are owed remedies and a better tomorrow.<sup>291</sup> While some may feel like slaves to problems and due to the hurt caused

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<sup>286</sup> For example, a plaintiff did not sue because she thought socially that she was a slave. *E.g. Wade*, 410 U.S. 113.

<sup>287</sup> *Supra* Section I.

<sup>288</sup> U.S. CONST. am. XIII.

<sup>289</sup> *Supra* Section I.

<sup>290</sup> *Id.*

<sup>291</sup> *Id.*

by certain people, generally and as a group, Americans cannot find a remedy for their problems, like poverty and gendered rejection, under the 13<sup>th</sup> Amendment.<sup>292</sup> Consideration of individual claims should continue.<sup>293</sup> The question of whether present day circumstances can be compared to historic circumstances amounting to slavery and badges and incidents of slavery has been answered.<sup>294</sup> No, poor work conditions, including those of unrewarded and physically abused domestic engineers, are not tantamount to slavery under the 13<sup>th</sup> Amendment.<sup>295</sup> Yet, careful attention must be paid to groups claiming violations.<sup>296</sup> Individual claims may survive, and possibly other remedies like divorce, may prove there is no pattern amounting to slavery.<sup>297</sup>

Americans must continue to pursue happiness and riches.<sup>298</sup> Americans should continue resisting new aggressive stances against the way of life based on freedom, religion, fairness, and family values, and

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<sup>292</sup> U.S. CONST. am. XIII. *Supra* Sections I and II.

<sup>293</sup> U.S. CONST. am. V.

<sup>294</sup> *Id.* U.S. CONST. am. XIII.

<sup>295</sup> U.S. CONST. am. XIII.

<sup>296</sup> *Supra* Section I.

<sup>297</sup> *Id.*

<sup>298</sup> *Supra* Section I.



should continue pushing out aggressors who trespass into Americans' lives.<sup>299</sup> This may contribute to the cultivation of resistance to enslaving forces that cause groups, such as Americans, to feel that they are enslaved.<sup>300</sup> Adopting polite business mentalities may open potential.<sup>301</sup> Americans may pose existential propositions, like inquiring about whether others possess enough opportunities to follow the commands of a good mentor; whether a person is presently receiving signs and guides; and the extent to which a person may enjoy one's work or the asker's work.<sup>302</sup>

Capitalism bears a relationship to the Protestant work ethic in leadership and education that demonstrates willingness to work, be moral, and achieve wealth.<sup>303</sup> Tolerant business demeanor will lead to improved circumstances.<sup>304</sup> Additionally, polite questions among trusted patriots avoiding inquiries about sex, race, financial failure, and lethargic family

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<sup>299</sup> *Id.*

<sup>300</sup> *Id.* U.S. CONST. am. V.

<sup>301</sup> U.S.C.G., Conversation Guide (2023).

<sup>302</sup> *Id.*

<sup>303</sup> *Supra* Sections I and II.

<sup>304</sup> U.S.C.G., Conversation Guide (2023).

background include the following: What are the central rules in a patriotic emotional framework, for example “life, liberty, and property” ownership,<sup>305</sup> or perhaps candor, positivity, and recordkeeping?; What comes easily to an American, or rather generally, someone who shares your values?; Where can others share by growing joy, such as supporting through challenges and joining in culture?; and How can those learning from an average Protestant follow the example?<sup>306</sup> Mentorship between Americans may be able to transmit positive attitudes, confidence, legacy building skills, respect for the government, ecofriendly values, drug-free demands, moderation, and healthy attitudes toward responsible censorship, and help other common ways of proving Americanism.<sup>307</sup> These attributes are effective wealth retainers and likely to build wealth.<sup>308</sup>

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<sup>305</sup> U.S. CONST. am. V. U.S. CONST. am. XIV.

<sup>306</sup> *Id.*

<sup>307</sup> *Id.*

<sup>308</sup> *Id.* U.S. CONST. am. IV. Amber Tamblyn, *Beyond a Reasonable Doubt* (2009).