

Reading of Racial Profiling in Jodi Picoult's *Small Great Things*

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Received: 7/2/2023
Revised: 20/7/2023
Accepted: 21/11/2023
Published: 30/12/2023

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Citation: Mohammed, A. S., & Hassan, M. F. (2023). Reading of Racial Profiling in Jodi Picoult's *Small Great Things*. *Dirasat: Human and Social Sciences*, 50(6), 107–115. <https://doi.org/10.35516/hum.v50i6.7045>

Abstract

Objectives: This study highlights the notion that racism occurs when people with personal or institutional power use their privilege in defining others based on their skin color or race. Racial profiling, an extension to systemic racism, is any act of stereotyping exercised against people of different race or color. Past studies approached racial profiling in the fields of police inspections only. However, racial profiling in Jodi Picoult's *Small Great Things* is not studied yet. The study investigates racial profiling against major characters in Picoult's novel.

Methods: The study employs Delgado and Stefancic's *Critical Race Theory* (2017). The CRT's tenets of 'Racism is Common, not Aberrational', 'Race is Socially Constructed' and 'Unique Voice of Color' are the methodological tools used in the novel analysis.

Results: Through the study of racial profiling exercised against "Ruth" in light of *Critical Race Theory*, this study introduces different acts of racial profiling faced by Ruth in various places besides the police inspections due to Ruth's African roots. With the help of 'Unique Voice of Color', Ruth has created her own anti-discourse to racial profiling and proved the falsification of these stereotypical images.

Conclusions: With the help of CRT's tenets, the study concludes that racial profiling is not solely exercised in the police inspections, but exercised in all aspects in the life of people of color. It also concludes that white citizens do not accept people of color as equal partners in America because of the stereotypical images that trigger racial profiling everywhere against them.

Keywords: Racial profiling, CRT, small great things, Jodi Picoult.

قراءة التنميط العنصري في رواية جودي بيكولت "أشياء صغيرة عظيمة"

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ملخص

الأهداف: تحدث العنصرية عندما يستخدم الأشخاص ذوو السلطة الشخصية أو المؤسساتية امتيازاتهم في تعريف الآخرين بناءً على لون بشرتهم أو عرقهم. فالتنميط العنصري، وهو امتداد للعنصرية المنظمة، هو أي فعل من أفعال الصور النمطية التي تمارس ضد أشخاص من عرق أو لون مختلف. ولقد تناولت الدراسات السابقة التنميط العنصري في مجالات تفتيش الشرطة فقط. ومع ذلك، فإن التنميط العنصري في رواية جودي بيكولت "أشياء صغيرة عظيمة" لم يتم دراسته بعد. وبناءً على ذلك فإن الهدف هو دراسة أشكال التنميط العنصري التي تمارس ضد الشخصيات الرئيسية في هذه الرواية.

المنهجية: تستخدم الدراسة "نظرية العرق النقدية" (2017) للكاتبين ديلكادو وستيفانيسك كأطار نظري للدراسة، وإن مبادئ النظرية التالية: "العنصرية شائعة وليست شاذة" و "العرق مبني اجتماعيًا" و "صوت اللون الفريد" هي الأدوات المنهجية المستخدمة في تحليل رواية جودي بيكولت "أشياء صغيرة عظيمة" فقد جرى اختيار أحداث مختلفة من الرواية والتي تعرضت خلالها "رuth" لمشاكل عنصرية مع بقية الشخصيات واستخدام أدوات التحليل المذكورة آنفًا لمعرفة أسباب حدوث التنميط العنصري ضد "رuth".

النتائج: من خلال دراسة التنميط العنصري الذي مورس ضد الشخصية الرئيسية "رuth" وفي ضوء "نظرية العرق النقدي" توصلت الدراسة إلى وجود ممارسات عديدة من التنميط العنصري واجهتها "رuth" في أماكن متنوعة وليس فقط في أثناء تعاملها مع الشرطة وذلك بسبب جذور "رuth" الأفريقية. وبمساعدة مبدأ "صوت اللون الفريد"، تمكنت روث من إيجاد خطاب مناهض للأفعال العنصرية وأثبتت زيف الصور النمطية. الخلاصة: بمساعدة مبادئ نظرية العرق النقدية، خلصت الدراسة إلى أن التنميط العنصري لا يمارس فقط ضمن نطاق تعامل الشرطة مع الأشخاص الملونين، ولكن يمارس في جميع الجوانب الأخرى من حياة الناس الملونين. وخلصت أيضًا إلى أن المواطنين البيض لا يقبلون الأشخاص الملونين كشركاء مساوين لهم في أمريكا وذلك بسبب الصور النمطية التي أثارت التنميط العنصري ضد الناس الملونين. الكلمات الدالة: التنميط العنصري، نظرية العرق النقدية، رواية "أشياء صغيرة عظيمة"، جودي بيكولت.



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Introduction

Racism happens when those who have personal or institutional power use their privilege in defining others based on their skin color, race or ethnicity. According to Felder (2020) racism comes in different forms: First, interpersonal racism which occurs among individuals when someone holds negative opinions and attitudes against people of different race or color. The second type, which is more effective and significant, is the systemic racism which is well defined by Henry and Tator (2010) in their book *The Colour of Democracy: Racism in Canadian Society* as “the policies and practices entrenched in established institutions, which result in the exclusion or promotion of designated groups. It differs from overt discrimination in that no individual intent is necessary” (p. 345).

Accordingly, racial profiling is considered as an extension to systemic racism. The term becomes so controversial and leads to a heated debate among scholars. Those white ones justify the term as part of maintaining national security, especially in the US, while minorities put it under the term of racism and consider it a violation to human rights which is used intentionally by law forces to target minorities. Due to its importance, the term racial profiling gains a worldwide interest, sparking an ongoing discussion that leads to a range of definitions from various viewpoints. (Britannica, 2023)

However, racial profiling happens any time a law enforcement officer stops, interrogates, detains, searches, or otherwise investigates a person expecting that person's racial or ethnic group has a higher likelihood of committing the crime under investigation than another person. (Goldoni, 2013). For Harris (2017) racial profiling includes:

any police-initiated action that relies on the race, ethnicity, or national origin rather than the behavior of an individual or information that leads the police to a particular individual who has been identified as being, or having been, engaged in criminal activity. (p.118)

This means that racial profiling is seen as such, only when race is used as a sole factor by police officers dealing with people of color. Therefore, Banks labels racial profiling as an unaffected act that does not help the police in chasing criminals or eliminating crimes. In turn, it adds fuel to water and make people of color more likely to commit crimes than they were before. (2003)

It is worth mentioning that racial profiling at first is solely practiced against African- Americans but later on, especially after September 11 attacks in the US, the term starts being used to target all minorities with no exceptions. At this point, African-Americans, Latinos, Asians and Arab Muslims are all under profiling zone because, their physical characteristics make them different than white Americans. In other words, if you are black, you are more likely to be arrested and imprisoned. If you are Latinos, you probably are going to be discriminated and criticized. If you are an Asian, you are going to be described as a sneaky and treacherous. While if you are a Muslim, you will be accused as a terrorist or extremist. (American Civil Liberties Union, 2009)

Obviously, racial profiling becomes so trendy recently with the murder of George Floyd on May 25, 2020 by a police officer who kept kneeling on his neck for almost ten minutes leaving him unable to breathe. Floyd keeps screaming “I can’t breathe” but the officer is careless. The murder of Floyd leads to the biggest protesting all over the world to call for racial equality and police reform, from London to Pretoria to Sydney. Protestors hold Black Lives Matter slogans and observe in silence as Floyd fought to breathe while being held by police. (CNN, 2020).

To put it another way, racial profiling starts being practiced not only by police officers towards people of color. Instead, it becomes a worldwide policy used by civilians to underestimate foreigners. Many incidents on T.V or on Social Media, show how black, Latinos, Asians, and Muslims are obviously profiled by white racist people just because they are different. When those people enter a supermarket or any public facility, they are put under surveillance and definitely, are stereotyped and profiled as being the source of suspicion. As a result, racial profiling makes them prefer shopping online rather than in stores. (The Guardian, 2021).

In other words, racism in general and racial profiling in particular, becomes so destructive to the life of people of color leading to both psychological and physical problems. Many white racist people do not pay attention to damage they do to

the life of people of color, in turn, they justify their raciest attitudes as part of their ideology to maintain their privilege. For this reason, many writers and activists try to make those people aware to the effect of their raciest behaviour towards people of color. In his remarkable book *Unspeakable: Literature and Terrorism from the Gunpowder Plot to 9/11*, Peter C. Herman explains the danger of the racist acts done by white supremacists' people on society in general and on people of color in particular. Herman not only reflects the social impact of such acts; besides, he goes further and considers such acts as part of "domestic terrorism" suggesting that targeting people of color does not differ from "international terrorism" as both cause the same damage. As a proof for his claim, Herman presents Michael McGarrity, FBI's Assistant Director, testimony that "there have been more arrests and deaths caused by domestic terrorists than international terrorists in recent years." (2019, Jodi Picoult and Domestic Terrorism section) That is why there must be a need to serious efforts to eliminate racism and enjoy equal treatment for all people regardless of their skin-color.

However, different studies have been conducted to examine the acts of racial profiling within police context even in literature. A study done by Berg (2022) carries the title "Exploring Racialization portrayed in Young Adult Fiction: An analysis of Angie Thomas' *The Hate U Give* and Nic Stone's *Dear Martin*". It answers how racial stereotypes are challenged in the selected novels. It employs Delgado and Stefancic's *Critical Race Theory* and the term intersectionality is used as a theoretical framework. Another study by Farida (2021) entitled "Racial Discrimination Portrayed in Nic Stone's *Dear Martin*" examines the acts of racial discrimination appointed to the major characters in the selected novel. Moreover, Haaja in her study "An AK-47 in a White Hand has More Rights than a Black Kid with Skittles": Racial Profiling and Police Brutality in Contemporary African American Young Adult Literature" (2021), focuses on the themes of racial profiling and police brutality in contemporary African- American Young adult fiction. In this study, Haaja shows how this kind of mistreatment affects the lives of African- Americans and their relationship with the police. Furthermore, Sandberg tackles the impact of RP on People of color in USA in his "Young Adult Fiction Tackling American Race Relations: Understanding the Black Lives Matter Movement Through *The Hate U Give* and *Dear Martin*" (2021). The analysis is done through the *Critical Race Theory*. Sandberg investigates the acts of resistance followed by the targeted people to face profiling.

Yet, examining acts of racial profiling exercised against people of color out of police context in Picoult's *Small Great Things* by applying the tenets of *Critical Race Theory* is not done by any other researcher.

Delgado and Stefancic's Critical Race Theory

Critical Race Theory (CRT) as a term refers to a group of researchers and activists dedicated to examining and reshaping the link between race, racism, and power. According to Delgado and Stefancic (2017), CRT draws inspiration from radical American figures such as Sojourner Truth, Frederick Douglass, W.E.B. Du Bois, Cesar Chavez, and Martin Luther King, Jr., as well as well-known movements from the 1960s, among them the Chicano and Black Power movements. As a theory, CRT continues to develop and alter, but its core principles remain notable as long as racism exists.

On defining CRT, Professor Mari Matsuda (1987) describes it as "a method that takes the lived experience of racism seriously, using history and social reality to explain how racism operates in American law and culture" (p. 347). This means CRT takes seriously into consideration the idea of eradicating the negative impacts of racism and creating a fair and healthy world for everyone. A place where a Black, Asian and Latino have the same opportunities that a white person has.

CRT, then, is concerned with any topic related to race and racism. It investigates situations in our daily life dealings that might be connected to race, though people may not be aware of them, to show that racism still exists under cover. Blacks, Muslims or Latinos still suffer a lot at any place they visit or travel to. Authority is largely based on white supremacy and jobs or other opportunities are exclusively given to white- native citizens while minorities are deprived of such chances. CRT, in fact, comes to explain the situation and suggests certain solutions to change the status quo of racism. It comes out to eliminate white-privilege or at least put a limit for it. Additionally, CRT appears to publicly refuse and eradicate racism and modify the current conditions where "The prison population is largely black and brown; chief executive officers, senators, surgeons, and university presidents are almost all white." (Delgado and Stefancic, 2017, P.26)

Crenshaw, a co-founder and upgrader of CRT, defines it as “the study of law and how it has been a part of infrastructure from slavery to emancipation to segregation to today, upon which racial inequality have been based” (2021). CRT theorists as a result, ask questions and look at the way that law has been a conduit for racial inequality and therefore what people need to do about law in order to bring them closer to the dreams that they have as society. CRT, hence, emerges to loudly voice the voiceless and to ensure equal chances for all people regardless of their skin-color, race or religion.

However, for more than a year, there has been a controversial discussion in social media, TV, schools etc... about CRT. Group of activists, academics and politicians ask to eliminate or omit CRT from school curricula. Rallies have been held, school board meetings have been interrupted, executive orders have been made, and legislation has been filed just to ban teaching CRT in Schools. Since the beginning of 2021, more than 20 states have passed laws to forbid it from being taught in public schools, including Arizona, Arkansas, and Texas. (López, et al, 2021) Alternatively, senator Ted Cruz, at the Faith and Freedom Coalition Road to Majority Conference, attacks CRT and describes it as “bigoted, ... a lie and it is every bit as racist as the Klansman in white sheets”. He adds that CRT considers every white person as a racist and it aims to turn American community upside down. (The Hill, 2021)

On the other hand, a group of activists, academics and authors defend what CRT proposes and consider it very essential for people in understanding their history. Among them, Crenshaw who opposes Trump and Cruz’s speeches and says “the object of CRT isn’t to make people feel guilty about things done in the past or to be ashamed of their country” rather it is an academic concept that explores how American’s history of racism continues to have an impact in the US today particularly in the legal system. (The New Press, 2021, 25:30). In all cases, discussion about CRT remains a keg of a gunpowder among critics, academics and activists. Those who are in charge, never ever accept CRT at all, because it threatens their position and authority. While those camping in minority position surly welcome what CRT holds as it voices their oppression and tries to change their situation for the better.

Despite that wide range of opinions among activists, theorists and others concerning the nature of CRT, there are certain major tenets have been suggested by CRT theorists about race and racism that many agree with. They are: ‘Racism is Common not Aberrational’, ‘Interest Convergent or Material Determinism’, ‘Racism is Socially Constructed’, ‘Differential Racialization’, ‘Intersectionality’ and ‘the Unique Voice of Color’. (Delgado and Stefancic, 2017)

Hence, three tenets of CRT are applied in the current study to deal with the issue of racial profiling in Picoult’s *Small Great Things*. These are ‘Racism is Common not Aberrational’, ‘Race is Socially Constructed’ and the ‘Unique Voice of Color’, which are used as the methodological tools of investigating racial profiling exercised against the major characters in the selected text.

Discussion

In *Small Great Things*, Picoult tackles the issue of racism that African-American citizens face during their life in America to shed light on the suffering experienced by these people and the psychological impact of their suffering in such a racist world. In this novel, Picoult explains “I was writing to my own community-white people- who can very easily point to a neo-Nazi skinhead and say he’s a racist...but who can’t recognize racism in themselves.” (2016, P.416). She tries to make her community aware of their racist behaviors towards people of color. As such, acts of racial profiling are examined hereby in light of CRT’s tenets.

A- Racism is Common “not Aberrational”

According to CRT theorists, Racism becomes normal for people of color in Western societies specially in the US. For Delgado & Stefancic (2017), racism “is difficult to address or cure because it is not acknowledged” (p. 23). Acts of racism against people of color in Western culture might not take the form of verbal or physical attacks, in turn they may take the form of non-verbal acts like uttering racial comments, rejection of hiring a house or a car to people of color, refusing to accept minorities in jobs and if so, they are given meager wages in comparison to native white citizens. Everyday racism, for instance, becomes so destructive for people of color mentally and psychologically. One example of the destructive forms of everyday racism is the underestimating of minorities abilities by claiming that those people are irrational, dangerous and

inferior to white ones. Picoult in her novel *Small Great Things* (2016), exposes what means to be a black person in a white community and shows how white racist people profile him/her based on his/her skin color not his/her progress or experience.

Ruth, the major character who works as a nurse, faces racial profiling almost every day in her life, yet she tries to neglect such acts finding certain justifications rather than accepting the fact that all these incidents happen to her due to her race. When she wants to move to a new house in a white neighborhood, the lists of available houses always disappear when the seller knows that a black person is going to buy his apartment “multiple listings “disappear” when the realtor found out what we looked like” (Picoult, 2016, p. 46). Ruth’s encounter with racial profiling in her study at Yale Nursing School tends to be her daily routine. Whenever she has a break and goes to buy some coke, the shop owner follows her around to make sure that she will not steal anything “I’d walk into a convenience store to buy a Coke and the owner would follow me around to make sure I didn’t shoplift” (p. 158). Such incident makes “people of color prefer online shopping in order to avoid being exposed to racial profiling.” (Qadri, Aadila & Shukla, 2022, p. 4).

In addition, Ruth faces another act of racial profiling when she goes for shopping with Kennedy, her lawyer, in trading stores. Among many white people doing shopping, Ruth is the only one who is being surveillanced the time she enters the place. Though she is shopping with her white lawyer Kennedy, Ruth is told by the security guard to have her bag checked. This is obvious because she is the only black woman in the place among dozens of white ones who are doing shopping. Kennedy admits such act and tries to fix the situation:

I start to rummage in my bag so that he can check mine, too, but he waves me away. “You’re fine,” he says dismissively, and he turns his attention back to Ruth, matching the contents of the bag with what’s been rung up. (p. 239)

Such acts of profiling others in Essed’s opinion becomes so exhausting for people of color to bear everyday. They no more can cope with the idea of being targeted and profiled every place they visit. Every day racism, he adds “can damage the psychological and physical health of people of color because the effects of everyday racism are cumulative” (1991, p. 207). As a nurse, Ruth suffers a lot as she is profiled by Turk and other white characters due to the fact that she is black. When Turk’s baby dies, the parents accuse her of the murder as they already warn her not to touch their baby due to the racial profiling of the blacks as criminals. The hospital, in turn, throws Ruth away making her a scapegoat just because she is different in color. Even her lawyer, Kennedy, profiles her when she first meets her in the court. Kennedy tells Ruth not to worry because she has “a lot of experience in cases with people like you” (p. 177). As if Ruth and people like her are profiled as a trademark for committing crimes. Another incident in the novel shows how non-verbal racism may affect the feelings of people of color. When Ruth tells her colleague, Marie, that her son is in the honor list of the brilliant students in the school, Marie replies “For a boy like Edison to be so successful...well. You should be proud, is all” (p. 17). Such words, as Ruth admits, make her “feel like paper cuts” (p. 17) though they may not be intended by Marie but still they hurt because Marie thinks that African-American students are not supposed to be brilliant or good at school in the eyes of the white people.

B- Race is Socially Constructed

Such tenet holds that race is the product of society’s beliefs and relations. It is the society which divides people into different races. Race then “correspond to no biological or genetic reality; rather, races are categories that society invents, manipulates, or retires when convenient” (Delgado and Stefancic, 2017, p. 24). This means race is the result of evolving social and political ideas and practices rather than genetics inherited by people. CRT holds that racism is the creation of society as people decide to put one group or another in the race zone. As Jones explains “Race is a social construct, a social classification based on phenotype, that governs the distribution of risks and opportunities in our race-conscious society” (2001, p. 300). It is society who permits privilege to white over colored people in different places. In addition, laws that allow acts of racism are socially legislated by those in charge to persist their authority.

Equally important, Bell (2016) believes in the idea of the social construction of race. For him racism is the “story of power, in which those in positions of political, economic, and social authority create and recreate categories of difference and assign meaning and value ...to maintain and naturalize their own dominance” (p. 3). It is true that people may differ according to the place they live in or the origin they ascend from but this does not give certain group specific advantages rather than others.

In this novel, Turk, a white supremacist who accuses Ruth of killing his baby, always labels Ruth as inferior because he has that stereotypical image stored in his mind about African-American people. He has inherited such social hatred concerning African-American people from Francis Mitchum, his wife’s father, that those people are no more than vampires, criminals and blood shed lovers who kill each other in their original countries and now they want to kill white people in America:

They’re all murdering each other in the Sudan. The Hutus are killing the Tutsis. And they’re doing it in our country too. The gangs in our cities—that’s just tribal warfare among niggers. And now, they’re coming after Anglos. Because they know they can get away with it. (p. 32)

Thus, when Turk sees an African-American nurse takes care of his new born baby, the words of Francis Mitchum about those people flash in his mind and immediately asks her to stay away and leave his baby. He then, asks her supervisor “That nurse,” Turk says. “I don’t want her touching my son again.” “I don’t want her or anyone who looks like her touching my son,” (p. 22). This act actually is labeled as racial profiling because Turk puts Ruth in that corner as she is different in color than his.

Obviously, it is the society which creates such prejudice and hatred against people of color. It is the white raciest people who believe in the superiority of their kind in comparison to other races. Turk and his family never accept the idea of being equal to an African-American person. African-Americans, in their opinion, are worse than animals. Francis Mitchum admits such truth when he tells Turk that “Killing a nigger is equal to killing a deer.”, “Actually, I take that back. At least you can eat venison” (p. 32). Mitchum, here, prefers animals than African-American people. This makes them ready to talk to an animal rather than having a conversation with people like Ruth. The same thing happens in the hospital when Turk describes his wife’s attitudes towards Ruth “She doesn’t want to have a conversation with this nurse any more than she’d have a conversation with a goat or any other animal” (p. 35).

Again, the idea of white race’s superiority is clearly reflected in this novel. When Edison, Ruth’s son, proposes to date a white girl, her brother says that his parents do not allow her to date a black boy “No offense, but my parents would not be cool with my sister dating a Black guy.” (p. 49). In this situation, Edison is profiled by his girlfriend’s brother as being inferior to date his sister. At this point Edison realizes that those people will never accept them as partners in this country. For this reason, CRT theorists dismiss the idea that your origin or skin color determines your behavior or progress. It is the society which relates black color with evil and irrationality while there is no biological nor scientific evidence for such claim. (Solorzano & Yosso, 2000)

Additionally, Ruth faces acts of racial profiling not only by Turk but with the hospital she works for twenty years. Though she has that long experience in the delivery field, she is not chosen as a supervisor. Instead, they make another white nurse as a supervisor though the latter has only ten years’ experience in comparison to Ruth’s. This proves that race is socially created and people choose to believe in such fables concerning white race privilege upon other races. Furthermore, the idea of white race privilege upon other races is reflected steadily in this novel in different situations. For example, when Ruth sits on the train and an old white woman passes next to her, she does not sit besides Ruth and chooses to take another place “I’d sit on the train as elderly white women walked by without making eye contact, even though there was an empty seat beside me” (p. 158). This incident proves that it is people who create such stereotypical images for African-Americans neither biology nor science does. In other words, Turk considers himself superior to Ruth because he socially inherited such belief and he must always be in the lead. Thus, Picoult in this novel, as suggested by Herman “tries

to explain how Turk Bauer became susceptible to these toxic beliefs” and they affect him in dealing with people of color (2019, Jodi Picoult and Domestic Terrorism section).

C- The Unique Voice of Color

It is one of the most remarkable tenets suggested by CRT theorists which holds that writers, thinkers and activists of minority groups must speak their experience with racism and describe their oppression. For them, “black, American Indian, Asian, and Latino writers and thinkers may be able to communicate to their white counterparts matters that the whites are unlikely to know” (Delgado and Stefancic, 2017, p. 25), because they experience racism every day. For that reason, no white writer or thinker can describe the suffering of those people because he/she is not in touch with such experiences and know nothing about them. With the help of the ‘Unique Voice of Color’, writers, thinkers and activists of people of color are able to express their feelings and experiences loudly. They consequently develop their own counter-narratives and frequently use storytelling modalities beyond the traditional constraints of academic discourse (Su, 2007). With this approach, minorities have the opportunity to defend themselves against fabrications daily broadcasted by those in charge.

With Ruth, the problem from the very beginning is with her race but she never speaks it loudly. She is afraid of being kicked out of work if she chooses to speak the truth. She chooses to stay silent as her lawyer tells her not to bring the issue of race to the court though Ruth already knows that she is in the court because of her race “Do you really believe that if I was white,” I say quietly, “I’d be sitting here with you right now?” (p. 178). In fact, if Ruth is white, no one will blame or sue her in the case of Turk’s baby death.

However, when Ruth realizes that things do not go the way she likes, she decides to say the truth. She wants to make her voice heard by the court. She wants to prove that what the prosecutor says is not true. She struggles to prove that she is innocent and she is here because she is black. Yet, when her lawyer refuses to bring the issue of race in the court, Ruth says “If no one ever talks about race in court” “how is anything ever supposed to change?” (p. 179). She fights to make the court listen to the anti-narrative. In addition, when Adisa, Ruth’s sister, finds Ruth a little hesitant concerning telling the truth in front of the court, she tells her that it is her only chance to change the main narrative because “white folks would never know the stupid shit they do upsets us, and Black folks would get madder and madder because they can’t risk talking back” (p. 192). Adisa, here, wants her sister to make her voice heard because this is her only chance to prove that those racist people are wrong.

At this point, Ruth refuses her lawyer’s instructions and tells her “I want them to know that I did my job” “I want them to know that I am a good nurse. I tried to save that baby” (p. 357). She adds “And because of the color of my skin, I will be the one who’s blamed.” (p. 357). For the first time in her life, Ruth speaks what she hides all her life.

I work and smile and nod and pay my bills and stay silent and pretend to be satisfied, because that is what you people want—no—need me to be. And the great, sad shame is that for too many years of my sorry life, I have bought into that farce. I thought if I did all those things, I could be one of you. (p. 369)

Still, doing all these things never ever make Ruth one of them. Whites raciest people never accept her as equal and she already knows this fact. Such truth makes Ruth no more cares for what others think or say rather than telling the truth to the court. At this point, everyone in the court feels shocked by her testimony. Even Kennedy, Ruth’s lawyer, who always tells her not to bring race into the court, admits that Ruth is “brave enough to risk losing her job, her livelihood, her freedom to tell the truth” (p. 375). Ruth proves that the anti-narrative is essential for people of color to make their voice loudly heard. With the help of the ‘Unique Voice of Color’ tenet, Ruth could “inform others of the racial injustice” she experiences, and encourage other people of color to speak their suffering without hesitation (Tyson, 2006). The voice of color in Ruth’s case enables her to change what persists in the minds of the white raciest people. Without the anti-narrative “the dominant group has no need to feel guilty or to make an effort to overcome racism, as it feels right, customary, and inoffensive to those engaged in it”. (Delgado and Stefancic, 1991, p.1288). Consequently, it becomes an urgent demand to raise the voice against every single act of racial profiling against the people of color.

Conclusion

The current study examines the acts of racial profiling in Picolt's *Small Great Things* in light of Delgado and Stefancic's CRT, and it concludes that people of color are facing racial profiling not only in their daily dealings with police, but it keeps occurring in all aspects of life at schools, hospitals, markets, labors, institutions ...etc. It concludes that racial profiling is done each time a white person utters a racist comment or behaves in an inappropriate way against people of color. More importantly, the study concludes that the CRT's tenet of 'Racism is Common "not Aberrational"' helps in de-mystifying the claim that racial profiling does exist solely within police contact with people of color. This is manifested in *Small Great Things* when Ruth faces acts of racial profiling not only by police after detention but almost everywhere. The employment of the second CRT's tenet of 'Race is Socially Constructed' proves that one race privilege over the other race is not inherent within the society, rather it is white man-made in order to subjugate other races through racially profiling them everywhere. The acts of racial profiling against Ruth in the selected novel are normalized and socialized in purpose, to serve the needs and desires of the racist whites. Finally, the study employs the tenet of 'the Unique Voice of Color' to conclude that the voice of the people of color should be represented as an anti-narrative to the acts of racial profiling. The persistence of Ruth to articulate the truth of racial profiling against her changes the mentality of racist white people and proved that those stereotypical images stored in their mind towards people of color are no more than fake ones. With the use of 'the Unique Voice of Color', Ruth succeeds in changing Turk's attitudes who has great hatred for black people and makes him respect everyone regardless of his race. Besides, Ruth makes all African- Americans, who are racially profiled, dare to speak their daily suffering with these acts and to fight for the sake of getting their rights. Finally, it is concluded that Ruth's confrontation with racial profiling is a successful strategy that makes her feel equal to Turk and others who never accept such equality.

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