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From Stereotypes to Realities: Understanding Racial Profiling and its Consequences on Identity in Sweden

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International Studies

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Abstract

This thesis investigates the prevalence of racial profiling within police work in Sweden and its effects on identity formation among ethnic and racial minorities. As Sweden has evolved into a multicultural society, issues of discrimination, particularly racial profiling, have received growing attention. The research inquiries into the complexities surrounding racial profiling, not only examining the legal and ethical dimensions of police conduct, but also focusing on its sustained ramification on the identities of those affected. Using secondary data analysis of qualitative interviews, this study underscores the disjunction between the Swedish Police Act's core principles- such as legality, objectivity and equality- and their practical implementation. Racial profiling appears as a critical issue that compromises both the democratic values of Swedish society and the dignity of those subjected to it.

The research examines how repeated encounters with racial profiling create psychological and emotional consequences, leading to a sense of alienation, diminished self-worth and the internalisation of negative stereotypes. Such encounters influence not only an individual's self-perception but also contributes to identity fragmentation, creating lasting barriers to equal involvement in social, economic and civic life. Drawing on concepts such as Do Bois' 'doble consciousness' and Lamont's notions on worth, the project reveals how racial profiling forces individuals to negotiate multiple, often conflicting, identities. This negotiation provokes individuals to modify their behaviour, resulting in feelings of exhaustion, frustration and resentment. In some cases, this yields defensive behaviours, and grounded in labelling theory, engagement in criminal activity as a response to internalised labels and societal exclusion arising from racial profiling.

Keywords: Racial Profiling, Identity Formation, Psychological impact, Sweden

Resumo

Esta tese investiga a prevalência do perfilhamento racial no trabalho da polícia na Suécia e os seus efeitos na formação da identidade das minorias étnicas e raciais. À medida que a Suécia evolui para uma sociedade multicultural, as questões da discriminação, nomeadamente a caraterização racial, têm merecido uma atenção crescente. A investigação investiga as complexidades que envolvem a caraterização racial, não só examinando as dimensões legais e éticas da conduta policial, mas também se centrando nas suas ramificações sustentadas nas identidades das pessoas afetadas. Utilizando a análise de dados secundários de entrevistas qualitativas, este estudo sublinha a disjunção entre os princípios fundamentais da Lei da Polícia Sueca - como a legalidade, a objetividade e a igualdade - e a sua aplicação prática. A definição de perfis raciais surge como uma questão crítica que compromete tanto os valores democráticos da sociedade sueca como a dignidade das pessoas a ela sujeitas.

A investigação examina a forma como os encontros repetidos com a caraterização racial criam consequências psicológicas e emocionais, conduzindo a um sentimento de alienação, à diminuição da autoestima e à interiorização de estereótipos negativos. Esses encontros influenciam não só a auto-perceção do indivíduo, mas também contribuem para a fragmentação da identidade, criando barreiras duradouras à participação equitativa na vida social, económica e cívica. Baseando-se em conceitos como a "dupla consciência" de Do Bois e as noções de valor de Lamont, o projeto revela a forma como o perfil racial força os indivíduos a negarem o seu valor.

Palavras-chave: Perfil Racial, Formação de Identidade, Impacto Psicológico, Suécia

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1.0 Introduction

The subject of the thesis is the occurrence of racial profiling within police work in Sweden, and the resulting effects on identity. Racial Profiling in policing is controversial and has become a hotly debated topic in contemporary society. The mandate of police authority to both carry out their duties and the protection against discrimination represent two fundamental aspects that are both very central to modern and democratic society. This excerpt shed lights on the problem central in this thesis:

"I've never been searched by the police or been stopped and asked who I am, what I'm doing and where I'm going. I have never felt the police being suspicious of me, but to a great number of swedes this is everyday life. They experience being stopped and controlled by the police solely because of their skin-colour or ethnicity." (Nordmark, TV4Play, 2019, 01:11 [Translated]).

Furthermore, for a considerable length of time there has been discussions and conversation in relation to police brutality towards African Americans through media and news, creating images and attitudes of and towards African Americans (Graham et al., 2020). Similarly, Sweden, which has rapidly become a multicultural society, faces the same debates concerning racism, discrimination, and crime in connection with immigrants and ethnic/racial minorities. In the public debate the description of suburbia, often expressed in the singular, has gone from utopia to dystopia - from cherished diversity to a doomsday story of failed integration. The positive connotations are increasingly rare; the suburb is portrayed as alternately threatening and 'particularly vulnerable'. In Sweden, the suburbanization debate encompasses the history of the rise and fall of social democratic welfare construction. The Million Program areas that were built in the 1960s and 70s were supposed to giver overcrowded workers a better standard of living (Hall and Viden, 2005). The suburbs became a place where ethnic Swedish Working class met people from other parts of the world, fleeing war and oppression (Lindström, 2019). Yet soon, there was also addiction and poverty, and as immigration increased, growing segregation (Lindström, 2019). There occurred a change within Swedish society from immigrants being approached positively to becoming increasingly demonized, reflecting growing social tensions and negative portrayals of ethnic/racial minorities, contributing to their marginalisation in public discourse. This shift highlights a stereotypical media representation often linking ethnic/racial minorities with crime, although the actual

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experiences of suburban life may be far more mundane and removed from the sensationalized depictions of crime and gang violence. Consequently, as a result racial profiling has become a growing practise and has received increased attention in the political debate. However, the conflicts experienced by ethnic/racial minorities often take place not only with the suburb itself, but in the interaction with the broader Swedish Society, such as in the meeting with law enforcement. Such interactions with the police force – often constructed by assumed perceptions of criminality- can lead to an internalisation of negative stereotypes, influencing the self-perception of an individual. Thus, this thesis aims to explore how racial profiling not only affects the experiences of ethnic/racial minorities in Sweden, but also substantially shape their identities. The purpose of this project is to gain increased knowledge and broader understanding of the reality, where I wish to dive deeper than statistical overviews and quantitative data about ethnic/racial minorities committing crime, but rather focus on the effects of criminalisation as a result of racial profiling. My research question will cover several topics that together create an overall picture of the implications racial profiling impose on identity formation for ethnic/racial minorities in Sweden. Grounded in this, I have formulated a research question that is articulated as followed:

How do racial profiling practices by the police in Sweden impact individuals' identity, self-perception, and behaviour, considering the legal and ethical dimensions within the framework of Swedish Police Act and police principles?

1.1 Limitations

The subject of racial profiling in this project will be limited to cases where the police force carries out racial profiling. Thus, no emphasis will be placed on racial profiling carried out by other government agencies, such as customs service. Furthermore, emphasis will solely be placed on racial profiling carried out in Sweden. The basis of discrimination that is the focal point in the thesis is what is referred to as ethnicity or race. This means that other grounds of discrimination, such as religion, will not be dealt with because they fall outside the scope of the thesis. In relation to police and its organisation, emphasis will mainly be placed on the patrolling aspect performed by police officers, yet Police Security Service and the investigative aspect of police work will be included as examples in some cases.

The theoretical basis for the thesis is situated within sociology, and social psychology. Additionally, other explanatory models such as criminology or political science that could provide additional perspectives on the topic are not extensively explored. Furthermore, the ethical and legal dimensions -particularly the Swedish Police Act and police principles- are regarded to analyse the ethical implication for racial profiling practises, yet these are approached more as contextual framework rather than theoretical ones, highlighting the potential discrepancy between police practices and ethical standards.

This perspective has also meant that this study will not problematise the differences between men's and women's experiences. A problematisation of gender could have been interesting to the extent that the research could highlight the role of gender norms in shaping identity, contributing to a more intersectional understanding of how racial profiling impacts individuals. Yet the main objective is to gain an understanding of how racial profiling impact identity, self- perception and behaviour, specifically through the lens of worthiness, labelling theory and double consciousness. In this sense, the topic is more centred around the limitations imposed by racial profiling on the ability to reach full potential within society as a universal principle. Therefore, exploring multiple axes of identity might compromise the focus of the research, rendering it more difficult to draw clear conclusions regarding the effects of racial profiling that I wish to explore.

2.0 Literature review

2.1 Contextualisation of The Study Within the Existing Literature

Situating the study within the broader body of existing literature is essential as comparing the findings of this thesis and the research of others will enable me to demonstrate how the discoveries of the thesis contribute to the development of knowledge. A preliminary analysis of the scholarly literature will aid in defining the problem more precisely and in reducing its scope (Thuduwage, 2021, p.1). Moreover, the literature review will aid this thesis by developing a theoretical framework which will provide a structure upon which the research will be built. The theoretical framework provides an organised method for comprehending the core ideas, relationships and principles related to the research issue. Moreover, it will additionally demonstrate a thorough comprehension of the current scholarly discourse, and concurrently base the work within recognised theories to help define the conceptual boundaries and variables that are essential to the research (Thuduwage, 2021). Furthermore,

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it will supply a comprehension to the exposure of the existing literature in the field, as well as the limitations. To conclude, the literature review in its entirely will assist in guiding the data collection, analysis and interpretation.

2.1.1 Review of Relevant Literature

Globalisation has driven changes not only in trade, economics, communication and politics at both national and international levels, but has also significantly influenced the construction of individual identities (Carrington, 2013, p.95). Narratives of national states, national identity and culture are being redefined as increased migration modifies the relationship between place and history. In turn, migration and globalisation give rise to new and more complex questions concerning the entitlement of individuals to identify with a particular place or society. It prompts inquiries into power relations and who has the legitimate claim to identify the individuals living within a defined geographical area. Furthermore, identity and belonging manifest as constructs that arise within an individual, however, also situates us in relation to others (Mandavilli, 2023). The balance between national identity and personal identity may result in conflicts and discrepancies between the desire to belong to a community and the experience of rejection from that community. This tension has become particularly evident in Sweden, in which one of the main policy concerns is the unequal treatment of minorities within the criminal justice system (UN News, 2022), as exemplified by racial profiling. Furthermore, *racial profiling*, is deeply rooted in systemic discrimination against marginalised racial and ethnic groups, and first became recognised as a social phenomenon in the mid-20th century through interactions between driers and law officers (Mulinari & Keskinen, 2020, p.1). Since then, studies have discussed racial profiling from difference standpoints, including the War on Drugs, the War on Terror, and border and immigration restrictions (Seigel, 2017). In everyday language, the term implies that people are subjected to police authority and intervention as a result of their identification to a particular race or ethnicity (Reisig & Kane, 2014). In that sense, individuals are subject to profiling grounded in ethnic/racial stereotypes instead of being an identified suspect in a criminal investigation (Laurencin and Walker, 2020). Yet, there is no standard definition of racial profiling (Laurencin and Walker, 2020).

Furthermore, racial profiling is often discussed in relation to equality before the law, encompassing both conscious and unconscious forms of racism and systemic prejudice

(Mulinari, 2017). Narrowly defined, racial profiling occurs when law enforcement actions are taken solely based on an individual's race or ethnicity (Laurencin and Walker, 2020). Yet, such narrow definition present weaknesses. Mulinari state that absorbing only a single criterion can easily limit ones understanding of police profiling (2017). With that Mulinari suggest that it is essential to consider gender, age and territory alongside race and ethnicity (2017, p.8). Arguably, both intentional discriminatory behaviour and unintentional racial preconception from police officers can lead to racial profiling. Therefore, a broader definition can perhaps address the issue more effectively. For example, a confining definition easily fails to apprehend instances where disproportionate numbers to a specific community are stopped for less serious violations (Mulinari, 2017) or if minority youths are more frequently subjected to stop-and-frisk policies in public spaces like parks or malls, compared to their peers from other ethnic/racial groups.

Furthermore, as mentioned, this thesis will focus on racial profiling from the police force in Sweden. By examining racial profiling and its consequences for identity in the Swedish context, this research builds upon previous literature in the field. Therefore, before this project begins a review of literature, specifically on racial profiling in Sweden, is significant to provide some background about the current practices and societal impact of racial profiling. By framing the research within the broader academic discussions, it will help identifying gaps in existing research, as well as comprehending the depth of the issue.

Although some research exists in Sweden, it remains relatively underexplored. Studies such as *Randomly Selected* by Civil Rights Defenders reveal that racial profiling profoundly impacts individuals' identities, well-being, and legal status (2017). In comparison with Lamont's work which will be discussed in detail in the theoretical framework section, this article argues that racial stereotypes may face long-lasting consequences, including mental health issues and feelings of alienation and trust (Mulinari 2017, Lamont 2023). Often the stigma linked to being targeted by the police build a sense of powerlessness, vulnerability and marginalisation, separating minority groups from the collective identity (Deakin et al., 2020). This separation exacerbates the lack of trust between the public and the police, which this article argues undermines human rights, fairness, and justice - principles the Nordic region often is applauded for, as well as it argues that it has a negative impact on social cohesion (Mulinari, 2017). Through interviews with affected individuals as well as police officers, the research highlights the broader issues of racial profiling, institutional racism and the need for

transparency and change in the Swedish justice system. An interesting aspect of the interviews is a common feeling of separation from the larger Swedish community, which has shown to increase the likelihood of engaging in delinquent behaviour due to repeated exposure to racial profiling. This can be demonstrated by looking at instants such as a riot (2013) breaking out in Husby, an area in Stockholm, where studies show that the source of the riots roots from frustration of everyday police checks (Schierup, Ålund and Kings, 2014). This study contributes to the research in the Nordic area, and somewhat bridge the gap that for long have suggested that nations in the region have less cases of racial profiling.

Furthermore, The Swedish show *Cold Facts* (TV4Play, 2019) is committed to investigating different topics surrounding Swedish society. The show investigated racial profiling in its documentary 'The Designated Ones', which explores how ethnic/racial minorities experience racial profiling, focusing on the intersection of ethnicity, race, and power dynamics during police stops. The documentary provides strong empirical data by conducting interviews with nearly 100 individuals, which well amplifies the voices of those affected by profiling. Thereby, the documentary has done well in raising awareness by addressing the detrimental effects of racial profiling on individuals as well as society. An interesting aspect of the interviews conducted that proves important for this project is the reveal of derogatory terms used by police officers such as 'suicide bomber', 'parasite', 'welfare recipients', 'bloody immigrants' and 'rats' (TV4Play, 2019). This illustrates well how encounters with the police can often be remarkably condescending and painful experiences, which easily can have a significant impact on one's sense of self-worth, as expressed by Lamont in *Seeing Others* (2023). Furthermore, central to this research is the acknowledgement that police must deal with crime that is sometimes serious and organised, and therefore must carry out checks, however the documentary questions who is being checked and why. Stefan Holgersson, a professor in police science presented in the documentary, argues that it is highly important to ask these questions, because it demonstrates that if the police conduct many controls towards a certain individual or group, there is a higher probability of getting a match (TV4Play, 2019). However, if another group with a different appearance was controlled and checked, there might have been just as many or more matches. Nevertheless, because the police force usually do not conduct these stops towards white swedes, there is a risk that profiling quickly becomes discriminatory.

Moreover, another research that discusses the notion of racial profiling in the Nordic region is *Racial Profiling in the racial welfare state: Examining the order of policing in the Nordic region* by Leandro Schclarek Mulinari and Suvi Keskinen (2022). This work has done extensive research that delves into historical contexts, police practices and experiences based on race and ethnicity, and highlights the continuing of discriminatory practices, state interventions and impact on marginalised communities, focusing particularly on the Roma and Muslim communities. The research is rightfully acknowledged for emphasizing the need to contextualise racial profiling within historical, social and political frameworks to comprehend its contemporary manifestations. In addition, the research discusses the impact of neoliberalism on racial power dynamics (Mulinari and Keskinen, 2022). It is mentioned that characteristics in the Nordic countries of a racial welfare state, emphasizes white hegemony and mistrust towards ethnic marginalised groups, which lead to policies that easily criminalise the mobility of the racialised poor (Mulinari and Keskinen, 2022). This is demonstrated through the analysis of policing strategies, which they argue has moved in the direction of reconceptualising the criminal problem spatially, concentrating on intervention in low-income, socially disadvantaged communities that frequently is home to immigrants (Mulinari and Keskinen, 2022). In that sense this study highlights the connection between Nordic whiteness and policing practices in determining racial relations and highlights the significance of field research on racial profiling within the framework of the welfare state. Reports from government investigations such as *Sweden from Within: Voices on Ethnic Discrimination* (Kamali, 2005) and *Discrimination in the judicial process: about the unfair treatment of people of foreign origin* by Swedish National Council for Crime Prevention (Martens et, al. 2008) provide valuable insight into this issue. These studies investigate how ethnic minorities experience racial profiling due to the presence of police in specific areas, leading to feelings of discrimination and harassment among the individuals exposed to the police stops. Specifically, the chapter 'police and law enforcement' in *Sweden from Within: Voices on Ethnic Discrimination* (Kamali, 2005) touches upon the subject of racial profiling and reveals that many experience the amount of police enforcement located in their areas contribute to racial profiling. One woman claimed to be stopped by the police at least once a month in Rosengard, but never anywhere else: *"The police harass us and they do 'racial profiling'* (Kamali, 2005, p.113). However, although being a government investigation, it is evident that it did not lead to significant changes in the presence of police enforcement in targeted areas. This can be illustrated through looking at police suggestions from 2017, where the Swedish Police designated 61 priority neighbourhoods for increased police

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presence where majority of those are populated mostly by ethnic/racial minorities (The Swedish Police, 2017). Moreover, the reports also highlight the long-lasting effects of racial stereotypes and biases within the criminal justice system, which can result in miscarriages of justice. Central to the investigation in the report from the Swedish National Council for crime (Martens, et.al., 2008) is highlighting through empirical evidence how individuals from minority backgrounds face lower credibility within the Swedish criminal justice system, which potentially leads to miscarriages of justice. This is explained through a discussion of how both unconscious and conscious stereotypes influence the handling of cases dealing with minority individuals: *'The legal actors who participated in the Brå study say that these preconceptions can sometimes affect the practical work, one example from the report is that it has been experienced that criminal investigators have assumed that people are guilty because of their background and investigated cases according to this assumption*" (Martens et al, 2008, p.9).

Additionally, this report also concern itself with the concept of racial profiling within the circumstances of police stops and controls. The research highlights the disproportionately targeting of minority groups and argues that this evidently illustrates racial profiling (Martens et al, 2008). This claim was demonstrated through an example where the Stockholm County Police Authority established certain individuals from an African country to be largely accountable for great amounts of heroin trafficking in Stockholm (Martens et al, 2008, p.30). This finding resulted in a proposal that each police district should notify its neighbouring police stations regarding what individuals from that African country resided within their local police area (2008, p.30). This in turn, directly demonstrates how racial profiling can operate as a discriminatory practise, as such a command quickly results to all residents of a certain minority group in a specific neighbourhood being accused of possessing heroin and other drugs solely based on their ethnicity/race. Moreover, the reports demonstrate the absolute need for institutional changes, legislative adjustments as well as instruction in cultural competency within the police force to address stereotypes and enhance fairness and equality in judicial processes (Martens et, al 2008, Kamali, 2005). These reports with no doubt merits acknowledgment for dwelling into the complicated dynamic of racial profiling, the obstacles that individuals from minority groups experience, as well as the significance of setting into effect practices that combat discriminatory procedures. However, it is important to note that these are older reports, and unfortunately, not many changes have been implemented since its

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publication, as demonstrated by United Nations' concerns about systemic racism and unequal treatment of minority groups within the Swedish criminal Justice (UN News, 2022)

2.1.3 Identification of Gaps in the Literature

While racial profiling by the police force in Sweden has recently become a topic reaching the spotlight, it still arguably an insufficiently investigated topic that has only recently begun to gain some significance in the field of research. Furthermore, central to the existing research on the topic of racial profiling in Sweden is the fact that much of it is more than a decade old, holding outdated data. Persistent challenges and continuing discriminatory practices reveal a disconnect among the suggestions made and the steps achieved, emphasising the importance of continued work and renewed dedication to the issue of racial profiling. Furthermore, there is a limited array of both qualitative and quantitative studies specifically focused on racial profiling. Most of the research cited does not have racial profiling as its primary focus, and there are even fewer studies examining its impact on identity. Nonetheless, while some existing literature on the topic touch upon the effects and consequences of racial profiling on identity, it does not portray a complete picture that fully grasp the complexity of the effects it might have on an individual and the limitations it poses on the ability to reach full potential as human beings in society. Additionally, the Nordic region often claims to depict itself as a kind of light of integrity in an unjust world, which potentially reflects on the lack of research concerning racial profiling. This can be seen by how UN experts articulated an 'deep concern' by Swedish authorities' reluctance to collect data disaggregated by race (UN News, 2022). Furthermore, it is demonstrated in the documentary 'The designated Ones', that the police chiefs are reluctant to opening to research from the inside of the police force (TV4Play, 2019), which arguably shows that the topic needs to be investigated further.

Therefore, while some of the existing literature mentioned above alluded to the effects of racial profiling on identity, there is lack of depth and breadth of the issue. This project wishes to contribute to the psychological assessment by demonstrating how it can limit individuals' potential and societal roles and doing so by using the interviews mentioned above to look deeper into the emotional ramifications of racial profiling. Furthermore, this research aims to continue to bridge the gap by focusing on specifically Sweden. While racial profiling in Sweden has gained some attention recently, there are limited explorations of the legal and ethical implications of racial profiling within the Swedish Police Act and police principles.

Therefore, this research will contribute to existing research by analysing the absent of protocols and structures within the Swedish police act to monitor and address racial profiling. Furthermore, by examining how Swedish police practices align or conflict with ethical principles this project will provide a deeper understanding of how racial profiling potentially function as a discriminatory practice, contributing to a vicious circle of negative self-perception and behavioural changes that continues the practice of racial profiling. Moreover, by exploring the potential correlation linking experiences of racial profiling and its impact on behaviour, this research additionally aims to bridge some of the gap in the current Swedish literature, by illuminating whether racial profiling potentially nudge individuals in the direction of criminal actives as a result of social alienation or as a way of resistance. Lastly, this research hope to continue and contribute to challenge the prevailing perception of Nordic countries as solely exemplary.

2.2 Theoretical Framework

2.2.1 The Concept of Identity Formation

A prevalent aspect of the human experience, irrespective of development stage, is the examination of one's own identity (Crocetti et al., 2022). Subsequently, it is to be anticipated, considering the significance of identity dilemmas to the human experience, that: *"Identity is one of the most commonly constructs in the social sciences"* (Vignoles, 2011, p1.) Erikson is considered a key theorist in the field of identity theories and argues that individuals encounter 'critical periods' that are characterized by various social crises (1968). In other words, identity is shaped through a number of different types of experiences and challenges which are often connected to emotions. Moreover, identity can be understood as the dynamic relationship between individuals and their societal contexts, particularly in terms of how individuals perceive themselves within various social and cultural frameworks (Seigel, 2017). A common argument within identity formation is that one evaluates their behaviour by adopting the perspectives of others (Seigel, 2017), and through the process of imitation, one faciality the emergence of others' arguments within one's own imaginative framework (Erikson 1968). However, there are certain aspects of an individuals' identity that are determined such as gender, race, skin-colour or and nationality, yet both determined and influenced aspects becomes important factors of an individual's identity.

Furthermore, as the thesis concern's identity of ethnic/racial individuals in Sweden, theory of ethnic identity will be presented. In the context of racial profiling, the examination of ethnic identity can be meaningful to comprehend the all-around influence on individuals who are recognised as distinct from the dominant group. Verkuyten, (2018) argues that ethnic identity is formed through relationships, meaning it is formed and defined through interactions with others. Without a relation dynamic in which a group is engaged with another group where it can distinguish itself from, there exist no ethnic identity (Verkuyten, 2018). Furthermore, one can distinguish between three forms of ethnic identity: personal, social and collective identity. Firstly, personal ethnic identity concerns self-perception and distinguishes an individual as unique and distinct from others (Skytte, 2019). In regard to racial profiling, comprehending personal ethnic identity assist in evaluate the ways individuals internalise experiences of profiling, as well as how it forms their concept of self and psychological well-being. Secondly, social ethnic identity relates to the social areas in which individuals classify themselves and others (Skytte, 2019). The internal aspect sympathise how individuals comprehend their identity and themselves in relation to other ethnic groups (Skytte, 2019). For instance, a Swedish-born from an immigrant family might identify as black rather than white, influencing how they perceive their place in society. The external aspect on the other hand, presume the social categories that others use to classify individuals (Skytte, 2019), such as the automatic presumption that a black individual must be African, regardless of being born in Sweden and identifying as Swedish. Social ethnic identity in the context of racial profiling is significant, as it emphasises the societal perception and stereotypes that contribute to racial profiling. It grasps the mismatch between self-identification and external classification, which can induce sense of alienation as well as marginalisation. Lastly, collective ethnic identity is formed through the linguistic and cultural expressions of a group, including language, territory, appearance, and key culture symbols (Skytte, 2019). This form of identity gives a discourse to the human need for social belonging and community, contributing to an impression of continuity and shared history explained as collective biography (Verkuyten, 2018). These needs can be deranged by racial profiling, inducing a split sense of belonging and weaken the steadiness of collective identity. The exploration of ethnic identity can illustrate how racial profiling not only impacts self-perception and social interaction, but as well the sense of belonging.

2.2.2 Appearance and Expectations: Do Bois Double Consciousness

The American sociologist as well as civil rights activist W.E.B Do Bois plausibly made remarkably contributions to ones understanding of ethnic identity. Do Bois has well-earned credit for his ideas of ethnic identity as well as the effects of racism on identity. In his work he argues that identity is a process, not a 'thing', and is therefore created in a social place, in a network with other social actors (Do Bois, 1903). In that sense ethnic identity is not fixed or inherent, and skin-colour and experience of one's skin-colour is not static either throughout life or from place to place (Verkuyten, 2018). Moreover, the identity struggle minority groups face in Sweden, as a result of racial profiling, can be analysed using Do Bois' notions on theoretical identity crisis among minority groups.

The concept of 'Double Consciousness', articulated by W.E.B Du Bois in his book *The Souls of Black Folk* (1903), is arguably thoroughly relevant to the comprehending racial profiling and its effects on identity. *Double Consciousness* as explained by Du Bois, concern a dual identity of the 'black man', which is one when he associates with whites and one when he is among "his own" (1903). Furthermore, Do Bois describes a feeling of always seeing himself through the eyes of others, with contempt and pity, as a victim of his skin-colour: *"It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of the world that looks on in amused contempt and pity"* (Du Bois, 1903, p. 8). Furthermore, in his work he describes that African Americans wish to be able to be both a black and an American, without this being questioned, and to have the same opportunities to develop their abilities and talents (1903). Even though today, on paper, people have equal rights and opportunities regardless of skin-colour, and Sweden is not a systematically segregated society like the one Du Bois was part of in the United States in the early 1900s, the colour of one's skin still plays a role and affects both how one is perceived by others and how one perceives oneself. Furthermore, *Double Consciousness* is particularly interesting when looking at the impact of racial profiling on identity, as it highlights the emotional burden individuals who frequently experience discrimination grounded in ethnicity/race meet. Moreover, it highlights the sensation of having two conflicting identities inside oneself, specifically within a society that is racially divided, and the internal struggle of reconciling one's identity with the prevailing norms and ideals of society (Itzigsohn and Brown, 2021). For instance, ethnic/racial minority groups in Sweden experiencing racial profiling regularly, might find themselves under persistent

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observation from the dominant group, resulting in them seeing themselves through the eyes of white Swedish society. This could lead to a cracked sense of self, in which one's identity is impacted by both their own perception of self and by the discriminatory views of the majority.

Du Bois' metaphor of *the veil* supplementary display this separation where marginalised individuals are "*shut out from their world by a vast veil*" (Du Bois, 1903, p.8). The veil represents the barrier between the marginalised groups and the dominant white society, and functions as a blockade that avert integration and true understanding (Itzigsohn & Brown, 2021). Do Bois argues that this leads to a feeling of exclusion and alienation, wherein it becomes challenging for marginalised individuals to grow and develop, as a result of being misrecognised when trying to communicate with the dominant societal group (Itzigsohn & Brown, 2021). In the context of racial profiling, the veil can be understood in the way that police struggle to understand ethnic/racial minorities as 'real' Swedes, leading to discriminatory practices. Furthermore, the concept also highlights the struggle of identity formation within a racially stratified society. Do Bois states that the dominant white society greatly influence the self-formation for these individuals (1903). This can be seen through the practise of racial profiling, as it can reinforce the limitations marginalised individuals experience. This because they are through racial profiling regularly reminded of their perceived otherness and inferiority. In other words, they are forced to consider how the dominant society view them through direct meeting with law enforcement, and this external pressure and constant need to adjust to the dominant culture's perception can hinder their personal as well as professional development, limiting their ability to reach their full potential. With this, Do Bois suggest that the dominant white society can only comprehend marginalised groups within the frame of their own ideas (Itzigshon and Brown, 2021), which further establish racial stereotypes, making it demanding for ethnic/racial minorities to be understood and accepted for who they truly are. In the case of racial profiling in Sweden, the concepts of *Double Consciousness* and *the Veil* provide a useful theoretical framework for exploring the impacts on identity. White Swedes may lack clarity to recognise ethnic/racial minorities as 'real' Swedes, while marginalised groups may lack clarity to understand themselves outside of what white Swedes define them as: *"...this sense of always looking at one ́s self through the eyes of others..."* (Du Bois, 1903, p. 8), leading to constant battle for a true identity.

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While being an old publication, Du Bois' work arguably remains relevant for understanding the psychological and sociological impact of ethnic/racial identity in in today's social world (Itzigsohn and Brown, 2021). This framework continues to provide understanding of how power relations affect how individuals interact by looking at discussions about racial and social structures and identities found in contemporary society (Itzigsohn and Brown, 2021). Furthermore, it disrupts conventional conceptions of self-formation by factoring in how racial dynamics impact self-perception (Itzigsohn and Brown, 2021), adding to the current discussions on discrimination and power dynamics within society, making the theory useful for this thesis. Moreover, Du Bois' theory contributes to comprehending the self-formation processes in a racialised world, and promotes an in-depth examination at how oppression, inequality, and power relationships exist in societal institutions. Thereby, providing a framework for analysing the impact racial profiling have on the formation of self.

2.2.3 Recognition, Worth and Identity: Michele Lamont's Contributions

As mentioned, racial profiling is a pervasive issue in contemporary society, and can have profound impact on individuals' identities and well-being. Michelle Lamont has done extensive research on paradigms of self-worth and societal criteria of value. In her book *Seeing Others* (2023), Lamont discusses the hardening boundaries towards ethno-racial minorities which highlights the challenges faced by marginalized groups in the face of societal stigmatisation (p.206). This perspective demonstrates well how racial profiling can exacerbate feeling of exclusion and otherness among targeted individuals, shaping identities in a society that often fails to recognise their worth beyond stereotypes and prejudices. Additionally, Lamont's emphasis on destigmatisation and the promotion of inclusivity offers a pathway for addressing the negative consequences of racial profiling on individuals' self-identity. Moreover, Lamont work advocates for a broader range of values and promotes 'ordinary universalism', which suggest strategies that can be used to combat the demeaning effect of racial profiling and foster a more compassionate and equitable society (Lamont, 2023). In the context of racial profiling, Lamont's work underscores the significance of not only the individual impacts of discriminatory practices but also their broader societal implications (2023). Therefore, Lamont's research provides a complex theoretical framework that can be used to understand how racial profiling intersects with issues of self-worth, identity formation, and collective well-being in contemporary Swedish society.

Furthermore, in modern times, an increasing number of groups stand up to claim recognition and condemn the injustices they believe they are victims of. *Seeing Others* identifies what recognition is and provides tools to understand how we can broaden understanding so that people feel like they are full members of society. Lamont presents recognition as: "(…)*acknowledging people's existence and positive worth, actively making them visible and valued, reducing their marginalization, and openly integrating them into a group*" (Lamont, 2023, p.6*). Central to the theme of Lamont's work is the question what kind of worth is celebrated in our societies, and what society can do to make more people included by challenging stereotypes. Furthermore, Lamont argues that recognition is produced by all of us on a daily basis, by the choices that one make, and by the values imparted to children (2023). However, she argues that individuals are not merely doing this themselves, but that institutions and political power play a significant role in shaping the narratives, such as through racial profiling. The prevailing narratives can impact one's dignity, effecting one's quality of life (Lamont 2023, p.6), and that is therefore essential to focus on the extent to which different groups are seen by others, whether they have a seat at the table and whether they feel valued and listened to (2023, p.6.) Moreover, worth is socially determined, and it is society as whole that decides who matters, by spreading, creating and supporting narratives about worth of all groups: *"Key to understanding the power of recognition, dignity, and worth are the narratives we tell ourselves about why and how our world works." (p.6).* When considering the topic of this thesis, this is essential as for instance, the narrative of ethnic/racial minorities committing crime, which then views them as merely an issue to society, encourages those groups not only to feel less worthy, but holds entire groups back by structural obstacles because of their ethnicity/race. This lack of recognition greatly adds to the marginalisation and identity conflicts experienced by ethnic/racial minorities. Individuals experience stigmatisation and exclusion whenever they are not respected and visible by society, and this can have a detrimental impact upon how their identities are formed: *"But whether groups are recognized and afforded dignity is just as important to their flourishing as human beings, just as vital to their drive to be all they can be. This is a radical idea, far from accepted in our materialist, individualist, and achievement-oriented societies"* (Lamont, P.6).

It is by changing these narratives about marginalised groups that society can erase the lines of division and create recognition and dignity to marginalised groups (Lamont, p.8). Furthermore, Lamont demonstrates how this is possible by relying on statistics from the past:

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"In 1973, for instance, 90 percent of Americans disapproved of homosexual relations, but by 2019 that number had fallen to 21 percent" (Lamont, p. 5). It is by showing to these statistics that Lamont well provides evidence that society can push to portray a new story about who matters. One of the main arguments of her book is that having one's sense of worth affirmed should not be a luxury, rather a universal need as felling worthy is a central aspect of one's identity, and society must recognise the common negative stereotypes of marginalised groups in order to fix a divided world (Lamont, 2023). This argument is bolstered by highlighting the need for new social narratives that encourage inclusivity and respect for all identities, and doing so by challenging the dominant narratives that conserve stereotypes and promotes rejection, and shaping new narratives that strengthen and acknowledge the value of their experiences (Lamont, p.6) For instance, public discourse, media representations, and educational curricula in Sweden must change into highlighting the positive benefaction and diversified identities of ethnic/racial minorities.

2.2.4 Traditional Labelling Theory

Labelling theory is a sociological viewpoint, primarily developed in the 1960s by Howard Becker and Edwin Lemert, that concentrates on how societal labels and stigmas affect people's behaviour and sense of self (Berk, 2015). According to this idea, individuals who are given social labels such as 'criminal' or 'deviant' may internalise these labels and act in ways that are consistent with the expectations attached to them (Deakin et al., 2020). Moreover, labelling theory highlights that deviation is socially generated through the means of labelling by influential groups or structures rather than being innate in certain behaviours (Berk, 2015). One is classified as deviants in accordance with public opinions, norms and standards (Deakin et al., 2020). Moreover, these deviant labels are frequently connected to stigma, stereotypes and marginalisation, and the stigma associated with certain labels may cause experiences of discrimination, social exclusion, and limited prospects (Rock, 2022). Furthermore, inspired by Lemert and others, Goffman elaborates in his work on 'Stigma', the strain that can result from living with a stigmatised past. Erving Goffman's research in *Stigma. Notes on the Management of Spoiled Identity* (1968) provide insightful notions that can explain the underlying causes of racial profiling. Goffman discusses how physical appearance is linked to expectations you have of an individual, which contributes to categorising other people: *"When a stranger comes into our presence, then, first appearances are likely to enable us to anticipate his category and attributes, his "social identity"*

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(Goffman, 1968, p.12). The appearance of an individual is therefore expected to determine something about an individual's moral and social status. However, not all human differences are perceived and attributed social significance, but factors such as gender, sexual orientation or skin-colour are often given great categorisation and constitute an important component of the concept of stigma (Rock, 2022). When these labels are linked to stereotypes, you attain a deeper understanding of the concept of stigma (Rock, 2022). A third component of the concept is the distinction between 'us' and 'them'. Power dynamics as an overarching framework around the concept of stigma plays a crucial role in the social production of stigmatisation of people (Rock, 2022).

Moreover, an essential part of labelling theory disputes that members from ethnic/racial minorities have a higher probability of being exposed to informal labelling as a result of negative stereotypes often associated with criminality (Bernburg & Krohn, 2009). Additionally, individuals from minority and underprivileged communities are often easier policed, sanctioned, and stigmatised because preconceptions of them frequently depict them as dangerous or criminal (Bernburg & Krohn, 2009). As mentioned above, deviant labels may not only affect the access to fair treatment, education, job opportunities, but can also contribute to the internalisation of the labels and stereotypes (Henry, 2018). The internalisation may cause one to begin adopting the behaviours congruent with the labels (Berk, 2015). Moreover, conforming to social expectations arguably set of a cycle of ongoing transgression, which can cause long-term consequences not only for the individuals exposed to labelling, but for society as whole. In turn, having a deviant label can lead to greater possibility of criminal activity, fewer prospects for social integration and detriment effects on self-perception as a lack of being recognised as a worthy member of society. In the context of racial profiling in Sweden, labelling theory will serve as a useful theoretical framework, as it can assist with explaining how individuals from racial minorities often are labelled as deviant based on prejudices and stereotypes more so than their actual conduct. As argued by Lamont, these stereotypes are often created by larger institutions, for instance, placing police more frequently in areas with more racial minorities can contribute to creating statistics that are manipulated by merely controlling one group of the society, which passes down narratives to the public that racial minorities are criminals. This labelling does not only lead to stigmatisation and social exclusion but can lead to self-confirming projection where individuals internalize such labels, and act in manners that follow the norms of society (Deakin et al., 2020).

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3.0 Methodology

3.1 Introduction

To best comprehend the complex effects racial profiling can have on identity, I have chosen to use a qualitative research method for this project. Through a secondary data analysis of theoretical frameworks and in the form of pre-existing interviews, this project wishes to reveal deeper insights into the social dynamics and power structures that shape individuals' identities and experiences. This chapter contains an overarching overview of the research design, data analysis method, ethical considerations, highlighting the approaches taken to uncover the findings, this by systematically applying conceptual and thematic analysis. Furthermore, I have also participated in various seminars and conferences that have taken place during the year I have been working on my master thesis. This has contributed to providing new and interesting perspectives on topics such as racism, ethnicity, and identity, however it is not somethings that I will elaborate on further in the thesis.

3.2 Research Design

3.2.1 Qualitative Research

The thesis topic and approach of the research has guided the choice of methodological approach. My research question is "How do racial profiling practices by the police in Sweden impact individuals' identity, self-perception, and behaviour, considering the legal and ethical dimensions within the framework of Swedish police act and police principles?". The research question aims to delve into the issue of racial profiling seen in context of the experiences of the individuals affected by racial profiling. Therefore, in order to shed the best possible light on this, a qualitative approach was chosen. According to Silverman, qualitative research methods provide a basis for gaining an understanding of social phenomena on the basis of comprehensive data about the individuals and situations being studied (2016). It is characterised by a focus on process, meaning, analysis of text, and proximity to informants (Silverman 2016). The method is well suited to the study of topics that requires a more robust, in-depth understanding of a social issue as it assists in investigating and describing people's perceptions and experiences (Silverman, 2016). Qualitative research wishes to understand the research participants' perspective, and this can be achieved by the researcher focusing on the participant in their natural context. However, it

is worth mentioning that the examination will nonetheless be coloured by the researchers' own theoretical standpoint, which is important for the researcher to make visible in the research. This was done by emphasising the choice of theory as visible in the literature review. The selection of data material and theoretical framework is in that sense subjective choices based on what I feel is important to bring out in research.

3.2.2 Secondary Data Analysis

Secondary research refers to the process of collecting and analysing existing data information that has already been published, compiled or recorded by another source (Manu and Akotia, 2021). It can be used to gather insights, trends and information without performing new data collection activities directly. In order to refine the search so that it relevant to the research, one must make several assessments. Firstly, the quality of the data is important in terms of both validity and reliability (Manu and Akotia, 2021). Secondly, while assessing the data it is essential to question the motive or purpose for the collection of the material in question (Manu and Akotia, 2021). This includes who collected the data, who the clients were, the timing and relevance of the issues in relation to ones' research questions, the data collection method, and sampling. Lastly, one must assess whether the data one find is sufficiently controlled for sources of error and conducted in a trustworthy manner (Manu and Akotia, 2021).

3.3 Data Analysis Method

3.3.1 Thematic Analysis

Thematic analysis is a method used to analyse qualitative data (Braun and Clarke, 2021). This model involves reading the data to get an overall sense of the content. Furthermore, it entails coding and sorting data to find patterns and themes. The method can be particularly useful when working with qualitative research (Braun and Clarke, 2021). There are two main approaches to thematic analysis: inductive and deductive. Inductive analysis involves going into an investigation without preconceptions and letting the data speak for itself (Braun and Clarke, 2021). The deductive approach involves starting the analysis with a clear framework for interpretation (Braun and Clarke, 2021). This research followed a deductive approach as it allowed me to quickly detect patterns in the data that match to significant topics from the conceptual framework chosen, such as conflict between an individuals' self-perception and

how others perceive them (double consciousness) or the impact of being labelled a 'criminal' on future behaviour.

As I had specific theories that I wished to apply to investigate the issue, deductive coding enabled me to begin with codes that were directly shaped by these theories. Therefore, based on the chosen theoretical framework, I created a list of codes before starting to analyse the data such as 'internalised oppression', 'perceived worthiness', 'feelings of humiliation, anger, or alienation', 'identity conflict' and 'behavioural response to profiling'. Furthermore, as I reviewed the interview extracts, I applied these codes to relevant segments of the text, and looked for direct references to the concepts in my conceptual framework as well as implicit themes that align with these concepts. However, although I used a deductive coding strategy, I remained open to refining the codes or adding new ones when I encountered significant data that didn't neatly fit into the initial coding scheme. By coding and sorting data this way, I was able to better understand the important themes in the texts and how they related to each other.

This thematic approach allows for a comprehensive analysis, which combines both theoretical insights with data-driven discoveries to uncover the underlying themes within the interview extracts (Braun and Clarke, 2021). Furthermore, this way of coding systematised the interviews which made them easier to work with, without taking away coherence and integrity of the interviews. The method gain significance by distinguishing between what informants say, and what I interpret from it, also by looking a secondary theoretical insight. Furthermore, working detailed and systematically with each interview extract during the coding process allowed me to start the analysis already at an early stage by seeing larger connections.

3.3.2 Conceptual Analysis

A conceptual framework serves as a foundational construct that equips theoretical groundwork for research, enabling the investigation and analysis of multifaceted phenomena (Valchev, 2018). It serves as an instrument to navigate the research procedure by identifying the core concepts, theories, and notions that support the research (Valchev, 2018). Additionally, it aids in visualising the research questions, and further explain the study outcomes (Valchev, 2018). Preparing a conceptual analysis involves conducting a literature

review as executed above, identifying the key characteristics or properties of the concepts, identifying its antecedents and consequences (Valchev, 2018). Furthermore, after conducting a thorough literature review, there was a large amount of data to understand and use. This step was crucial, as it is essential to be critical in this phase of the process in order to select the most important and reliable data to be analysed and included in the analysis.

Applying a conceptual framework helped to define the research problem, as well as specified research questions that the thesis wishes to answer. Furthermore, the theoretical framework, budling on existing theories serves a guide and tool for the research process by assisting in identifying the variables and relationships to be studied. Placing the study in a border theoretical framework also ensures that the research is relevant, focused and reliable, as well as it helps to draw conclusions and make recommendations by linking the concepts to the themes identified in the data. This will assist in evaluating the data through the lens of established theories.

3.4 Ethical Considerations

3.4.1 Use of Secondary Data

Given that the study uses pre-existing interview data, the ethical considerations primarily consisted in ensuring proper and responsible use of the existing data sources. This included, respecting copyright when accessing and using secondary data. Furthermore, it was essential to make sure of proper citation and acknowledgement of original sources to maintain academic integrity. It was also important during the process to critically assess the credibility and reliability of the sources to ensure that the data I used in the research is valid. I also anonymised the data, which involved removing and identifying information from the interview extracts in order to protect the participants privacy.

4.0 Police and Racial profiling

As this thesis wishes to explore the effects racial profiling has on identity, it is necessary to present and analyse the role of the police in society and the basic principles of the police act. This because racial profiling is deeply interconnected with the larger system of law enforcement and policing procedures, and it is by examining the role of the police in society, that we can provide perspectives for how racial profiling integrates into the role of the law

enforcement routine duties and obligations. This is important to comprehend the underlying structure of racial profiling, and to identify why such profiling can contribute to injustice and negative identity formation. Therefore, considering the legal and ethical dimensions within the framework of the Swedish police and police principles will be essential.

4.1 The Police's Role in Society

As previously outlined, in order to understand the police's use of racial profiling, it is necessary to explain the objectives and the societal role of the police. Firstly, the goals of the police consist of two aspects: external and internal. The external aspect encompasses the relationship between the police and the broader society. The internal, conversely, comprises the relationship between the police organisation and its employees. The emphasis of this thesis is mainly connected to external goals as it is in relation to society racial profiling occurs.

It follows from section 1 of the Swedish Police Act that the main objective is to promote 'justice and security' and to provide the public with 'protection, information and other assistance' to promote and consolidate the citizens legal security, safety and general welfare (Ministry of Justice, 1984). This includes 'preventing, deterring and detecting' criminal activity, and intervening when disturbances have occurred (Ministry of Justice, 1984, section 2.) Furthermore, the central objectives have become a guideline, as well as an indication of what police should emphasize when exercising their discretion. It is also worth noting that the police's objectives are based on a professional and political process in which societal developments have been a key element (Police Federation, 2020). Societal developments include citizens' views on the police, how crime has developed, immigration, etc. (Police Federation, 2020). Moreover, this process has an impact on how the legal provision is interpreted and understood. Increased immigration into Sweden has led to changes within the Swedish society, and racial profiling has through this become a relevant topic. Nevertheless, the police must consider their main objectives when conducting racial profiling to ensure that their work remain ethical and legal.

Furthermore, there is an expectation among the general public that the police should ensure that their everyday lives are safe (Police Federation, 2020). This encompasses two dimensions; firstly, the consequences of criminal activity are of significant concern to the general public (Police Federation, 2020). This implies that the police must combat any threat

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to the security of any aspect of society, which can range from national security to protection of environment and nature. In turn, the law enforcement has a wide range of operational capabilities available to them. Secondly, the sense of violation or fear experienced by individuals directly affected, such as through an intervention, are also significant considerations. Therefore, citizens must have a sense of security. For this, the concept of legal certainty is highly relevant. It merits attention that part of the responsibility for Swedish police control, security and residual tasks have been transferred to other professional bodies, such as Custom Service. There might exist racial profiling in such sectors as well, however, this project will have its focus on the police force.

4.1.2 The Concept of Legal Certainty

The concept of legal certainty is an essential aspect of the Police Act, Section 1 (Ministry of Justice, 1984). Legal certainty can hold different meanings depending on the specific context. However, in general terms, the concept is used to ensure that a country has a legal system that protect the individual citizen from interference by society itself, such as not being stopped, prosecuted or convicted without sufficient evidence, not being convicted without legal support, and that all citizens regardless of social status or origin are evaluated in the same manner. (Police Federation, 2020). In the context of racial profiling, the term can be used to refer to both the security and personal integrity of one individual. This entails protection for individuals against abuse of privacy, life, health, and property by the authorities (Police Federation, 2020). This aspect is highly relevant to cases where the police carry out racial profiling, for instance by repeatedly stopping individuals with an ethnic/racial background seemingly without reason. Such occurrences are apparent within the Swedish society: "*One person describes three stops in a day, another four in an evening, and yet another recounts five*" (Mulinari, 2017 p.16). Furthermore, the interviews reveal experiences of many individuals perceiving being stopped by the police based on their appearance, which they in turn argues contribute to a 'nasty feeling' within their body, despite not having committed any criminal offense (Mulinari, 2017). In such occurrences, the legal certainty and protection of an individual become diminished as it contradicts the main objectives of the police by questioning an individual without specific reasoning or evidence. Moreover, the phrase 'nasty feeling' also highlights how it contributes to individuals perceiving a lack of safety, which subsequently is inconsistent with their main objective to promote 'justice and security'.

The protection against interference by public authorities and the right to privacy fulfils the state's obligation under international law regarding human rights, cf. ECHR art.8 (1950). Considering this understanding, legal certainty entails the protection from abuses committed by other citizens, as well protection from abuses committed by police officers. In terms of racial profiling, it emerges a concern in cases where the police do not comply with the police act while targeting ethnic/racial individuals. For instance, if an officer witnesses' misconduct, the officer is obliged to report such to their supervisor. However, such reporting might not consistently occur as expected, breaching the legal certainty of the individual. In Sweden, there is an absence of established protocols tracking and maintaining statistics on the individuals stopped/checked by the police, contrasting from countries such as England, where such protocols are in place to meet the issue of racial profiling (PACE, 1984, c.61). Furthermore, individuals experiencing a breach of legal certainty from law enforcement are increasingly likely to suffer a lack of trust towards the police force, which arguably contribute to creating an overall mistrust among the public and the police.

4.1.3 The Relationship and Trust Between the Police and the Public

Maintaining trust with the public is highly connected with the police's ability to fulfilling their main objectives, protecting and providing security for the citizens (Police Federation, 2020). Thus, the trust between the police force and the public is an essential prerequisite for the police to be able to work effectively, both in terms of the police as an organisation and in the direct interactions between individual police officers and citizens. Trust established through direct contact with citizens is essential for effectively addressing a range of assignments (Police Federation, 2020). Nonetheless, trust is also important for the general respect of the police force, as well as its reputation within society. Historically, the police were described a rather physical power apparatus, however, this perception has largely changed within the Swedish society, wherein the law enforcement are more likely to be described as a 'servant of society', both by the public and authorities (Police Federation, 2020). As a result, transparency and credibility has become essential elements of police work, and the trust of the public is at large affected by the way the police manage and behave in interrelation with the public. Following the police act, interactions towards citizens must be both justifiable and proportionate to the specific case (Ministry of Justice, Section 1, 1984). Essentially, the police must exercise solid judgement, ensuring public safety while also respecting the human rights of the individual involved. This consideration is integral to

upholding the principle of legal certainty, however, as exemplified by the following sentiment, this is not invariably true:

"They should be doing their job yes, however, there are different ways of doing so. Different ways that would be better, and that you reach further with than to stop them, put them against the wall and call them for rats. It creates no trust, no relationship, no security, quite the opposite. It becomes more uncertain when you see the police car coming, what happens now? Am I coming home tonight?" (TV4Play, 2019, 24:14 [Translated])

This highlights how the way police handle interactions can either build or undermine credibility and security within the community. Nonetheless, it is worth mentioning that the police profession is an occupational area where the police may encounter life-threatening or hazardous circumstances. Thus, the police may have the right, and in some cases the duty, to use physical power. However, as mentioned above, the police force is regulated by a structured set of rules and regulations. For instance, police officers are restricted from using 'stronger means' than necessary, cf. section 10 of the police act (Ministry of Justice, 1984). Yet, several informants experience that police apply excessive force in instances where it is unwarranted (TV4Play, 2019). For instance, one informant found herself in an altercation with a guard for speaking to loud in a bar, this situation escalated, and the police was contacted. After the police arrived and cuffed her, a female officers offered that if her friends ceased their commotion, the informant would be released. While trying to communicate this with her friends, that didn't hear her, the situations escalated further when a male officer struck the informant in the face and ordered her to be silent (TV4Play, 2019, 16:40). The informant already restrained by handcuffs, highlights circumstances where the police force fail to follow the police act, and it is in such instances racial profiling becomes essentially unlawful and unethical. Additionally, it demonstrates how the trust in the police is directly affected in relation to how police work is executed and monitored. Instances where law enforcement fall short to follow the measures intended to prevent, detect and punish illegal aspects of police work, leads to a loss of trust in police, weakening their ability to perform their duties, as well as it creates a hostility towards the police, forming the possibility that individuals fail to contact the police in the event of crime as a result of the lacking trust.

Moreover, the guidelines for how the police should carry out their duties are linked to the police's objectives and role in society. This applies both to what resources they can use and

how the resources are to be used. For this reason, there is a connection with racial profiling. The police are obliged to include certain basic principles in their assessments when carrying out their duties in society. These basic principles will be discussing in more detail in the next subsection.

4.2 The Principles of the Police

Police procedures can broadly be divided into two means: non-coercive and coercive measures. Non-coercive measures include means such as informal conversation between law enforcement and an individual, patrolling, or surveillance activities, and primarily used to prevent crime without the use of force (Police Federation, 2020). Coercive measures consist of the application of force or authority in order to comply adherence, such as arrests. Furthermore, any coercive intervention by the authorities must have a clear legal basis, following the principle of legality, stated in chapter 1, section 1, paragraph 3 of the Swedish constitution (The instrument of Government, 1974). In different terms, any use of coercive means by the police must be authorised by law, ensuring that the actions are lawful and justified.

Moreover, coercive interventions can be divided into direct and indirect categories. Direct consist of measures affecting the individual's privacy and personal integrity, such as identity checks, body or other forms of searches. Protection against body searches, house searches and similar intrusions are stated in chapter 2, section 6 of the Swedish constitution (The instrument of Government, 1974) and is in accordance with Sweden's obligation under international law cf. ECHR art.8 (1950). This is highly relevant to cases of racial profiling, as many cases of racial profiling occurs in the process of either identity checks, searches or body searches. Indirect coercive means on the other hand, consist of psychological measures, such as warning an individual of the consequences of not complying with police orders (Police Federation, 2020).

These procedures, both coercive and non-coercive are anchored in the fundamental principles that instruct and regulate police conduct. Since the foundations of modern policing were laid in the mid-90th century, a set of principles has evolved to ensure that police work reflect ethical and societal values and comply with legal mandates (Police Federation, 2020). These principles are codified in the police instructions (Ministry of Justice, 1984), and are referred

to in police literature as 'basic police norms' or norms of 'good police practise' (Sanden, 2024).

4.2.1 The Principle of Necessity and Proportionality

The principle of necessity, codified in section 8 of the police act, refers to a clear need for specific measurements to be carried out (Ministry of Justice, 1984). Expressed differently, an intervention must only be carried out if it is necessary or significantly facilitates the police service. From a linguistic perspective, the term 'necessary' indicates that it 'must be done, required, indispensable', summarising the essential element of this principle to use the 'least restrictive means' rule (Police Federation, 2020). This entails that the police shall, generally, choose the least restrictive measure of the alternative course of action, achieving the result desired. Yet, if milder means have been utilized without success, the police may implement stronger means. The purpose of such principle is to prevent the police from being authorised to carry out intervention against citizens that are more extensive than necessary.

This in turn, conveys that law enforcement must assess between various means to be used. Yet, there is an absence of written legal instructions and rules or ranking of which of the means that the police should use in the distinct contexts in which the police are situated, (Police Federation, 2020), possibly making in challenging to ensure the principle of necessity. Nonetheless, in the context of racial profiling, one can see occurrences where there is a clear breach of the principle. One informant expresses an instance where a group of friends was stopped in the metro station and accused for not paying for a ticket, while having a transport card. The informant explained how this altercation went from "zero to one hundred" very quickly: *"It was an aggressive approach. There was not even a hint of dialog"* (TV4Play, 2019, 34:35 [Translated]*)*. 'Not a hint of dialog', illustrates instances in which stronger means than necessary was used for the specific case, highlighting the scenarios where police checks, violates legal standards and ethical principles. If you then compare the means used with how the police force handle similar situations with white swedes: *"People that looks like me, don't see this. It doesn't happen to us. I can sit in the metro; the controllers come and don't even check my ticket. But my son or neighbour that have daker skin always have to show their ticket"* (TV4Play, 2019, 41:25 [Translated])*,* it lays ground for an unlawful racial profiling, that additionally cannot me reduced to necessity, but rather have roots in racial discrimination.

Furthermore, the principle of necessity is closely linked to the principle of proportionality, codified in section 8 of the police act (Ministry of Justice, 1984). The proportionality principle indicates that there must be proportionality between the means used and the objective of the action. In that sense, it is essential for the police to evaluate the interests of the public against the consequences arising from the measures used against the targeted individual. Thereby, the police must assess the extent to which it is significant to intervene and must analyse this prior to intervening (Ministry of Justice, 1984). Considering this, the result and benefit must outweigh the potential harm and disadvantages it can entail, and the police must make a concrete assessment of the proportionality of the intervention, which is required to be derived from precise information from the specific case. However, it is evident that there is a lack of success from the police to conduct such individualised assessment, specifically towards ethnic/racial individuals, leading to actions that disproportionately harm the individuals involved. For instance, one informant disclosed an incident where his brother was sat in a car that was fired against, resulting in injuries (Mulinari, 2017). Yet, at the arrival of the police, instead of seeking medical attention to the individuals harmed, the police attempted to gain control over the situation by stopping and frisking the individuals injured: *"You're not going nowhere'. While he's bleeding from his face. There's a fuss, and the police puts the guys in a car (...) Only after they've been frisked are they taken to the hospital"* (Mulinari, 2017, p.22). Such situation, wherein law enforcement procedures are prioritised over providing medical aid, can be seen as disproportionate to the situation's need. While it is important to recognise that the area in which the case occurred, is a domain where the police force is particularly vulnerable (Mulinari, 2017), it is nonetheless important to identify that the individuals, who had no involvement with the shooting were treated like criminals rather than victims (Mulinari, 2017), revealing the broader socioeconomic patterns of racial profiling, where individuals become a victim to profiling, as a result of living in a specific area.

4.2.2 The Principle of Objectivity

The principle of objectivity, expressed in section 8 of the police act, serves as a collective term within administrative law, requiring official bodies and law enforcements to be objective and impartial in the implementation of authority (Ministry of Justice, 1984). Thus, the police force is prohibited from factoring in their subjective opinion, to protect the promotion of personal interests in the outcome of a case. There are different elements that

makes up the principle of objectivity. Firstly, decisions must not be based on considerations that are irrelevant to the case, meaning that the police should not give weight to factors not permitted or significant in interventions (Ministry of Justice, 1984). Furthermore, the principle includes the prohibition against making arbitrary decisions, signifying that a decision should not be based on random choice or personal whim (Ministry of Justice, 1984). Lastly, it encompasses the prohibition of discrimination, closely linked to the principle of equality. In occurrences of racial profiling, there is generally often a breach of the principle of objectivity: "*They get out and push us up against the car. It happened for no reason whatsoever. None of us was wearing anything strange. No one had had anything to do with the police before. It was a question of our appearance. We're black. We saw another group of guys in front of us, all of them white. They weren't stopped.*" (Mulinari, 2017, p.22). If the reason for intervening roots from the individuals in question being black, this consequently represents an irrelevant consideration that violates the principle of objectivity, both in form of discrimination and unrelated variables. This due to that the individuals were stopped as a result of their appearance, and the preconception of that appearance, undermining the principles of objectivity before the law (Police Federation, 2020).

4.2.3 The Principle of Equality

Like the above-mentioned principles, the principle of equality is one of the basic principles of the police. The principle of equality is embedded in Swedish Constitution (Instrument of Government, 1984) in chapter 1, section 1 and 2, and outlined in the police act through its general mandates on how police duties should be carried out in accordance with the law in section 1 and 2 (Ministry of Justice, 1984). The principle essentially requires that the police actions are to be conducted fairly and impartially with respect for human rights and personal dignity.

Essentially, the principle of equality protects citizens right to equal treatment, stated otherwise, individuals should be regarded with uniform treatment regardless of characteristics. The principle of equality is highly connected to the prohibition of discrimination, and the police force are obligated to guarantee assessing parallel cases equally to prevent discrimination (Police Federation, 2020), suggesting that the police should refrain from carrying out racial profiling. Yet, the police are additional required to emphasize political factors or interests into account when determining whether certain actions or policies

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involving discrimination are legally justified (Police Federation, 2020). While law enforcement may wish to preserve high level of public trust, they are furthermore expected to consider other elements of police work. For instance, in the context of illegal immigration, the police must consider both sides of the law. In such case, a conflict arises where an officer may fail to carry out a check on an ethnic/racial individual as it violates the individual's protection against discrimination, however, the officer may additionally fail to carry out immigration control by not checking the individual. Under such circumstances, law enforcement can justify stops/checks on the ground that the consideration of preventing illegal immigration is decisive, cf. chapter 8, section 2 of the Swedish Immigration act (Swedish parliament, 2005). However, what subsequently emerges as problematic is the circumstance that specific areas predominantly accommodate racial/ethnic residents: *"They were here at the subway every morning, for like a week. It was some refugee thing. The problem: the whole of Alby looks like refugees. Every single one. So, when you were about to walk through the barriers, they asked, Do you speak Swedish?"* (Mulinari, 2017, p. 17). Here, racial profiling at large becomes a discriminatory practice. The question of *"Do you speak Swedish?",* forms an underlying statement of who is considered a 'real swede' and who is not. It creates a division between the Swedish 'us' and the criminalised 'them' (Mulinari, 2017), and dismisses the existence of coloured Swedes.

Furthermore, the equality principle within police work, includes the assessment of whether the police should intervene, and what means and procedures should be used (Ministry of Justice, 1984). A contributing reason for this, is the importance an individual subjected to intervention may attach to the procedure and means, possibly resulting in psychological consequences, which will be explored in detail in the following chapter. Yet, as mentioned, in practice, the principle of equality may present challenges. Compared with 'normal administrative processes', allowing adequate amount of time to weigh different factors before making decisions, the discretionary aspect of direct interventions does not include any immediate written process, and decisions must often be implemented within short time period. This can create challenges for the police to assess whether the requirement for equal treatment has been met, resulting in the principle of equality to be used as a general guideline rather than a specific legal rule (Police Federation, 2020). Yet, it is worth noting that regardless of the difficulties in practising the principle in everyday situations, it is a binding norm for the police performance and duties. The police are obligated to follow the principle as far as practically possible, and any sort of discrimination is undoubtedly a violation of the

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binding rule. With that consideration, racial profiling becomes a violation in the circumstance that individuals are repeatedly targeted based or their race or ethnicity, rather than their behaviour or evidence connecting them to a crime. The application of different standards of treatment, as exemplified above, at large undermined the legal binding for equal treatment, revolving back to the reality that the police must carry out stops/checks to deal with crime, but there must be a solid foundation of who is being checked and why.

5.0 Racial Profiling has an Impact

Over the years, the Swedish Parliament and the Government have stated in various contexts that the word 'race' should not be used to describe people in legislation, as there is no scientific foundation for distinguishing people into races (Hübinette et al., 2023). Yet, a notable critique of not applying the word 'race' into Swedish language, is the issue that it might contribute to a lack of insight to the importance skin-colour, background and other phenotypic traits can have for an individuals' experience and identity. Critics believe that it neglects the prevalence of racism (Randall, 2021), contributing to racial profiling. This due to that being 'colour-blind', provides the foundation of a social reality, that is inconsistent with the personal experiences of racial/ethnic minorities (Randall, 2021), suggesting that it becomes imperative to acknowledge the significance appearance can have in a individuals encounter with society. Furthermore, through the analysis of the interviews, it becomes apparent what role the informants' external attributes play in their life, and in the following chapter I will explore further the significance of racial profiling on experiences, identity and behaviour.

5.1 Impact on Everyday Experiences

5.1.1 Stereotypes and Racial profiling

Racial profiling can be found within Swedish society in the present day in form of direct comments, yet also in more subtle forms. To understand what initiates a police force screening, it can be useful to examine in what manners stereotypes serve as a factor. Remarking on race/ethnicity is not necessarily problematic by nature, however, it emerges as troubling when one ascribes characteristics to an individual drawing on this and assuming what this represents about the individual:

"The last time I got stopped was when we were going to drive across the [Öresunds] bridge. Everyone else drove past. But we were stopped. My husband has a beard. He looks like he's from the Middle East. That must be it, we thought. So I asked the police woman: "Why our car?" (Mulinari, 2017, p.17)".

In this instance, the informant suggests that the reasoning behind the stop stems from the notion that her husband 'looks' middle eastern. Yet, while there are possibilities for the stop to be a random check, it is notable that the initial thought of the informant connected the stop to a preconception of 'having a beard' and 'looking middle eastern'. Such initial thoughts, often stems from previous experiences (Payne et al., 2017). Furthermore, stigmatisation is frequently associated with stereotypical views of certain groups of individuals (Zhang et al., 2020). Lamont expresses that a stigmatised group is perceived as deviating from the accepted patterns, which might result in an unfavourable categorisation, contributing to a negative impact of worth (Lamont, 2023). Racial profiling in this framework, can function as a constant reminder of where one stand in relation to others within society, contributing to doubts about one's worth in society: *"I'll never forget the way he looks at me. It only means one thing: He sees me as dirt. I'm not worth as much as a Swede."* (Mulinari, 2017, p.19). This demonstrates circumstances where such unfavourable categorization contributes to the perceived dehumanization of the affected individual.

Furthermore, when an individual's 'social identity' is concluded from their initial impressions, it can lead to preconceived notions about their conduct and qualities (Zhang et al., 2020). Yet, the social stigma, is commonly a discrepancy between virtual and actual identity (Zhang et al., 2020). In the context of racial profiling, this is observed in cases where police officers base their impression of the individuals on the normative assumptions about which traits are associated with them: *"It's not like the car is untaxed, uninspected, uninsured. It's all that. Plus, I drive lawfully, wear a seatbelt, everything works on the car. I ask: "Why me?" "You looked suspicious."* (Mulinari, p.22). If an individual is perceived to hold the undesirable traits associated with them without being convincing to the contrary, they frequently become subject to unethical and unlawful racial profiling as the quote above highlights. In this instance, the informant's ability to exercise their democratic rights became restricted as a result of stereotypical views, where the request for information concerning the stop was replaced with answers that criminalise the informant; 'you looked suspicious'. Whereas racial profiling may not always be intentional, there exist stereotypes and prejudices

grounded in ideas regarding ethnic/racial groups, which many ethnic/racial minorities encounter and must live with in their everyday life, impacting their identity.

5.1.2 Double Consciousness in Encounters

As described in the theory chapter, Do Bois' theory of *Double Consciousness* illuminates a reality where it is necessary to consider the perception of the dominant white society on individuals (Do Bois, 1903). In regard to racial profiling, this includes considering the perception the police force has on ethnic/racial minorities. In instances, where appearance in linked to expectations of behaviours, *"Ah, so you're Roma (…) Do you have a driver's licence? Have you been drinking?"* (Mulinari, 2017, p. 22), individuals regularly feel compelled to change their identity driven by the apprehension of being categorised as a threat. In connection to the rising demonstrations against racial profiling in 2019, *Make Equal,* a Swedish equality consultancy group, released a video featuring five men discussing how individuals who are racialised modify their behaviour to avoid being perceived as aggressive, threatening, or criminal, due to the prevailing stereotypes associated with them. In the video the individuals demonstrate how these experiences of modifying their behaviour is something they confront and reflect on daily; *"I never have my bag open when I enter a shop, because then it looks like I am going to steal something", "I'm always try to speak extra proper Swedish", "I always laugh and smile extra",* and how this gradually, leads to a loss of part of their own identity: *" I compromise my identity", " I actually cannot be myself", "the constantly washing away my old identity to become some new person resulted in that I became paranoid"* (Make Equal, 2019 [Translated]). This demonstrate how Double Consciousness acts a mechanism grounded in the awareness that individuals perceive themselves as being observed as a threat, irrespective of that being the case or not, leading one to change or control one's behaviour: *"But in most cases one should stay quiet. Because if you mess with them, it gets twice as bad. Let them do their job. I know I'm clean. But it's pure racism, because I look like I do" (Mulinari, 2017, P. 16).* This exemplifies that individuals will not automatically accept their position as lower or inferior within society, but rather try negotiating their way out of it; 'one should stay quiet', highlighting the willingness to adapt to the situation to avoid the expected conflict. This reveals the mismatch between personal ethnic identity and social ethnic identity as well as the ways in which many racial/ethnic individuals must navigate their encounters with police officers differently and more carefully that most white swedes (Mulinari, 2017), to avoid microaggression,

misunderstandings and marginalisation. This double gaze, in regard to racial profiling, resulting from double consciousness (Do Bois, 1903), manifest itself in constantly being aware of the preconceptions the law enforcement has, and what consequences such preconceptions might have on them. In such case, it is insufficient to address solely one's own perception of oneself (Student, employee, etc.), in addition, one must recognise how the police force might see them (criminal, welfare recipients', aggressive), which can additionally result in a moderation beyond behaviour: *"There, I dress a little nicer, put on a pair of jeans or a nice sweater. No dark clothes. Hoodies are completely forbidden"* (Mulinari, 2017, p. 23). This statement encapsulates the changes one might undertake as a result of racial profiling, and reflects the dual awareness Do Bois discussed. In this instance, the informant adjusted their looks by avoiding certain clothing, not because of personal taste, rather to counteract the external assumption that their ethnicity/race combined with hoodies or dark clothes marks them as suspicious, forcing the individual to balance their self-perception with society's-imposed view.

This necessity of adapting yourself to encounters with the police is frequently expressed as exhausting throughout the interviews*: "Exhausting, frustration, hatred, annoyance, humiliation, oppression. Having been subjected to discrimination. Those are the emotions I feel every time I'm stopped. (...)"* (Mulinari, 2017, p.19). Do Bois argues that the 'dual gaze' does not merely concern perception, but also the psychological and emotional toll resulting from the constant need to negotiate one's identity (1903). The interviewees description of it being 'exhausting' reflects the emotional toll associated with double consciousness, directly impacting the awareness to how their background or skin-colour can contribute negatively beyond encounters with the police. This is crucial to our understanding of how racial profiling can affect identity, as irrespective of whether an individual is aware that there might be other factors as to why one is stopped or did not get the job, the uncertainty in relation to one's ethnic/racial identity always exist subconsciously as a possible explanatory model.

5.1.3 Emotional Responses and Worth

As previously explored, an essential aspect of stigma is the awareness of possessing a devalued quality as part of one's social identity (Lamont, 2023). The recognition of the perception of others can be a major threat to self-esteem, and the associated negative stereotypes connected to the social identity can form a vulnerability, irrespective of agreeing or being in opposition to the preconceptions assigned to one (Lamont, 2023). The

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consequences resulting from racial profiling exceeds beyond managing immediate situations with the police and can also result in long-terms consequences' such as being wrongfully accused or continually targeted, leading to sustained feelings of stress, fear, anxiety and anger.

Worth and dignity is frequently discussed in terms of the treatment between one individual to another, however, racial profiling is not directly created by another individual (a police officer to a citizen), but an indirect result of society (Lamont 2023). As emphasised by Lamont, dignity is tied to an individual's ability to participate thoroughly within society (2023), and in the context of racial profiling, dignity is violated when racial profiling prevents individuals from doing so.

"They've stolen seven years of my life. They never said sorry. One day it was simply: "You're no longer a security risk. (...) If you don't have blond hair and blue eyes, if you're a wog from the Middle East, then they don't care about human rights. The law is different for us. (...) It's still a nightmare. When I scream in my sleep, my wife wakes me up. I'm often panicking" (Mulinari, 2017, p.24)

The quotation highlights the long-term consequences being suspect to a legal process lasting several years can have; 'it is still a nightmare' underpins the phycological effect that remains contained within the body. The statement 'if you don't have blond hair and blue eyes (..) they don't care about human rights', illuminates how the informant perceive his ethnic/racial identity as a barrier to equal treatment in regard to human rights as well as under the law. Additionally, as a consequence of being falsely identified as a terrorist, the informant has not been granted citizenship in contrast to his family members (Mulinari, 2017), highlighting how racial profiling can pose both direct and indirect restrictions to participate in society through legal discrimination, emotional trauma, social exclusion and the loss of time and opportunities, all of which create lasting barriers to equal involvement in social, economic and civic life. In parallel with that, Lamont's theory of worth suggests that when one is denied recognition it deprives them of their own worth (Lamont, 2022). One consideration that became apparent throughout the interviews from the documentary was the recurring use of the term 'rat' as a form of derogatory labelling: *'It is standard that they call us for rats out here"* (TV4play*, 2019, 15:07 [Translated]). Direct derogatory terms such as 'rat' creates a sense of dehumanisation, highlighting a diminished sense of worth, and was commonly expressed as humiliating: "*The police officer responded that he doesn't give a fuck, and rat*

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all the time, that I remember, it was the word of day. Rats rats rats, (...) I was humiliated and violated, I felt really humiliated." (TV4play, 2019, 27:53 [Translated]). This demonstrates how corresponding language rooted in preconceptions functions as a forceful tool to deny worth, creating a diminished sense of value for the individual. Furthermore, this aligns with Lamont's assertion that being denied worth is more than an interpersonal offense, instead it is a systemic issue where specific groups become victims of consistent marginalisation (2023). Such encounters largely create painful experiences that resides within the body; *"(...)Those kinds of experiences are really traumatic. A lot of shit like that has stayed in my body"* (Mulinari, 2017, p.18), and directly impact an individual's self-esteem and feeling of worthiness within society, limiting the right to design the life one seeks to sustain. It emerges as essential to confront such stereotypes of racial/ethnic minorities to change the narratives that cause a subset of people to see other groups as less worthy, as when the majority view marginalised groups as deserving of their stigma it presents substantial challenges (Lamont, p.50).

Furthermore, in line with Lamont's ideas of worthiness, individuals who are not granted recognition and repeatedly receive substandard treatment, often respond defensively in order to restore dignity (2023). Resentment is this context is utilised to affirm value in the meeting of marginalisation by responding to the critique on an individual's self-identity and social position. This resentment, nonetheless, may be two-edged; although it acts a weapon for restoring dignity, it can also lead to sentiments of hostility and estrangement from the rest of society:

" I know Sweden better than any other country, I speak Swedish better than any other language, I have a Swedish passport, but it makes me feel like I Shouldn't be here. Not good enough to be Swedish. People are getting tired, like if you don't accept me then whatever I don't want to be accepted, and that creates a lot of tension between 'swedes' and 'us'". (TV4Play, 2019, 31:28 [Translated])

Bearing hostility towards the rest of society further exacerbate divisions, reinforcing a sense of alienation from society as a whole, and contributes to hindering genuine integration and acceptance across all segments of society. The division racial profiling generates between 'swedes' and 'us' subsequently leads to a larger resentment that becomes extracted to other sources: *"But I never really took it out on the police, because I knew I was powerless there. I took it out on teachers, bosses, or sometimes even white swedes."* (TV4Play, 2019, 23:07

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[Translated])*. This redirection of resentment presents a critical challenge; racial profiling impacts direct interaction with the police force, yet it also infiltrates several social spheres, contributing to a significant segregation. Additionally, the sentiment 'if you don't accept me, whatever, I don't want to be accepted' highlights a psychological defence mechanism, resulting from exclusion and marginalisation. This can be perceived as a method to regain control over one's identity and sense of worth, solidifying the barrier between 'us' and them', however, it also perpetuates the cycle of alienation and resentment by limiting the opportunities for dialogue and mutual understanding.

Furthermore, racial profiling can induce an additional sense of vulnerability as result of being subject to unequal treatment as a consequence of one's race/ethnicity. Occurrences where individuals continually experience misjudgement or mistreatment can generate an overall sense of fear of the police; *"When I see the police, I take a detour. You don't want to run into them, you kind of run in the opposite direction. Avoiding them, instead of feeling: "Oh, there's the police, that feels safe, I can walk here."* (Mulinari, 2017, p. 18). The sentiment demonstrates the existence of a general sense of fear connected to the police. There are strategies within the community used to avoid encounters with the police, such as spreading information through social media where police are located, or by filming police interventions as a form of protection against mistreatment (Mulinari, 2017). Several of the informants pointed to the presence of a constant need to keep a 'guard up' (TV4Play, 2019), compromising one's sense of safety and right to live without constant fear in one's everyday life. Additionally, informants also vocalised the fear of violence in the meeting with police: *"Hey, we know who you are. We have our eyes on you. If you fuck up, we'll get you." I was ten, twelve years old. Those kinds of experiences are really traumatic"* (Muilnari, 2017, p.18). While it is possible that the police did not express it in this manner, the quotation nonetheless highlights the long-lasting experience of fear that racial profiling might create, causing an emotional burden that underscores the feelings of worthlessness and contribute to the cycle of devaluation. Moreover, repeatedly being a subject to racial profiling additionally foster a reality where individuals do not feel 'seen' or 'enabled' by the general institutions. This in turn contributes to a concern that the societal obstacles they face are resistant to change (Lamont, p.49), leaving individuals confined in a cycle of marginalisation and vulnerability. As highlighted by Lamont, living with such dread results in feelings of helplessness and overall anxiety, as a result of the realisation of possibly never being acknowledged or given the opportunity to thrive within society (2023). Lamont further

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argues that most individuals simply want genuine cooperation, where one's feelings in relation to the situation is considered (2023). However, the criminalisation of ethnic/racial minorities is often characterised by the lack of understanding the feelings of others; *"(...) Threw me on the ground. Put his knee on my back, I cried out. He called me the n-word. That hurt most of all."* (Mulinari, 2017, p.17). The sentiment 'hurts most of all' is significant to our understanding of the impact racial profiling have on identity, as it does not pertain to the physical experience of having a knee placed on ones back, but the pain linked to the degradation experienced as result of being an Afro Swede (Mulinari, 2017). Furthermore, when individuals are being reduced to their appearance due to criminalisation, it can result in a lost sense of responsibility, independence and ability to make decisions, which are essential for having the experience of living a life with dignity as expressed by Lamont (2022/23). This loss of autonomy and recognition triggers emotions that can be persistent as a result of the actualisation of the awareness that their actual identity is not being acknowledged within society.

5.2 Racial profiling has an Impact on Identity Formation and Behaviour

5.2.1 Identity Conflict

The question of identity and the search for who one is and want to be is a complex question. For some this is not perceived as a challenge, however, for others, it can dominant significant portions of their life. Having to deal with ones one race/ethnicity can be demanding and extend beyond immediate experiences of racial profiling in everyday life. While racial profiling can be explained as an external force, it can also manifest as an internal identity conflict, that is felt on a deeply personal level;

"I have never hated my colour. I have never hated my background or how I look like, but that day I hated everything about me" (TV4Play, 2019, 16:40 [Translated]).

The informant described an encounter with the police; One night at a bar, she raised her voice to communicate with friends, which a security guard misinterpreted as excessive noise. A police officer grabbed her arm, and when she instinctively pulled away, he forced her to the ground. Three more police officers quickly joined. Despite trying to explain she couldn't comply with demands due to a police's position on her, she briefly freed her arm but was soon handcuffed, worsening the situation (TV4Play, 2019). The acknowledgement the

informant expresses of having a strong sense of self-acceptance and pride in their ethnic/racial identity is important, as it demonstrates how a single experience of racial profiling broke the individual's sense of identity integrity. This demonstrates well how racial profiling can cause an identity battle and highlights how external discrimination can undermine an individual's internal sense of worth as suggested by Lamont (2023). Furthermore, Do Bois' concept of *the veil* captures the psychological barrier that differentiate experiences from marginalised group to those of the dominant group and symbolises how individuals can view themselves through a lens shaped by the dominant's groups perceptions. The negative self-image that resulted from the encounter - "I hated everything about me'- illustrates a deep internalisation of the prejudices imposed on the individual, where the 'veil' coloured how the informant viewed themself as a consequence of the encounter. Thus, racial profiling does not only contribute to the awareness of different treatment based or ethnicity/race but can also distort one's self-perception.

Furthermore, Do Bois argues that *the veil* makes it difficult for others to fully comprehend or empathise with marginalised experiences. An informant expressed: *"It hard to explain to people who haven't experienced anything similar. You feel humiliated and mocked"* (TV4play, 2019, 07:35[Translated]). The quote demonstrates how the lack of understanding can result in identity fragmentation, where individuals essentially feel divided between their experiences and the perceptions of the dominant group, which can result in individuals feeling misunderstood and further isolated, promoting questions about belonging and identity that white Swedes do not encounter. It creates an exposition to the categorisation of 'who we are' and 'who the others are'. This phenomenon has long been discussed in African-American contexts critical of whiteness, based on concepts such as double consciousness, the oppositional gaze and literature of white estrangement. Yet, what is distinctive from a Swedish perspective is the late and rapid change in the population- from one of the most racially uniform in the Western world to one of the most diverse, within a single generation (Hübinette, 2023). Furthermore, since the decade of 2010 Sweden has demographically become 'racialised' and the 'battle for Swedishness' has gained prominence, including recurring discussing's about 'Swedish values' (Hübinette, 2019). In a series of work by non-white authors, Hübinette, identifies what he calls a recurring transracial theme with fantasies of passing as white- through surgical procedures, changing religion, name, address, pronunciation, socialisation, partner, and style of dress (Hübinette, 2019). Such 'fantasies' demonstrate the desire to avoid marginalisation by gaining social acceptance and is done by

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altering aspects of one's identity. In turn, an internal conflict presents itself as battle between wanting to be accepted as 'Swedish' and staying authentic to one's identity. Such battle, undoubtedly manifest itself in a fragmentation of self, as a result of supressing and altering parts of themselves to fit into a society that defines 'Swedishness' as 'whiteness'. As a result, individuals struggle to reconcile their 'ethnic'' identity with the broader 'Swedish' identity, disconnecting one's true identity as one feel like skin-colour and appearance becomes burdens that block one out from the Swedish society, instead of aspects of who they are. Do Bois argues that this distance between 'them' and 'us'- who adapt, who know 'all their traditions', but are still not let in, are essentially the issue of double consciousness, as having to see oneself through a white lens, diminish the ability to be both 'black' and 'American' (1903), and this case, be both from a 'racial\ethnic minority' and 'Swedish'.

5.2.2 Negotiating Multiple Identities

It has already been recognised that individuals who experience racial profiling find themselves negotiating multiple aspects of their identity, which can lead to difficulties in the form of conflict within one's self concept, and not infrequently perceived exclusion. Negotiating identity involves negotiating between different possible selves (Pang, 2021). Thus, in terms of racial profiling it can be assumed that individuals subject to it, are in a different situation than individuals who have not been exposed to such practices, in terms of identity formation and negotiation between identities. This entails different conditions and difficulties; Firstly, the awareness of an ethnic/racial identity, and secondly, a need to respond at various levels (both internal and external) to answer questions about belonging to one's own identity (Pang, 2021). Moreover, this process becomes even more complex when as a result of their perceived ethnic/racial identity are viewed through a lens of criminality due to profiling.

As explored earlier, after recount situations where individuals feel singled out or victimised as a result of repeatedly racial profiling, they have undergone an adaptation process by for instance avoiding hoodies in certain areas (Mulinari, 2017). However, these individuals still experience racial profiling, which highlights the complex challenge in negotiating multiple identities; regardless of conforming to 'social expectations', they are still seen through the lens of suspicion:

"Many people often say ' do you have a clean slate' or 'no smoke without fire', but that's exactly what this is all about. It's about the fact that even if you're clean, or if you're 12 years old and hanging out in libraries, or if you're 37 years old and going to dinner with your friends, it can happen at any time. (TV4Play, 2019, 35:00 [Translated]).

While negotiating between multiple identities is not necessarily problematic, as it can also create opportunities to understand different perspective of the social world, which can help individuals navigate their identity formation, it becomes psychological negative when none of the identities are accepted within society (Pang, 2021). The informant's frustration with phrases like 'do you have a clean state' highlights the stressful experience of constantly having to prove one's innocence or worth, regardless of, if you negotiate your identity or not, and its then, the continuous negotiation of identity across cultural, social and racial dimensions become mentally and emotionally draining (Pang, 2021). Racial profiling forms a feedback loop where identity negotiation largely is reducible to proving worth- being seen as innocent- yet not being fully recognised as such, reinforcing the experience of compromising 'the self'.

Furthermore, experiencing one's worth being diminished regardless the identity an individual wish to project, at large leads to a sense of not belonging as Lamont suggests (2023). The experience of never fully fitting into the Swedish society was recurring theme from the study material: *"For every one of these unexplainable stops, a teenager comes closer to the questioning if they belong to this community or not"* (TV4Play, 2019, 42:26 [Translated]). Having to live with 'two ideals', mirrors Do Bois' notion of double consciousness, where individuals continually negotiate their identity by adapting to what is sonically desirable with the prevailing context (Itzigsohn and Brown, 2015). Racial profiling, in that sense can intensify a sense of alienation, where questions of whether one will ever be fully accepted in society arise, as a result of measuring one's worth against an external standard that is experienced to be unattainable to meet.

5.2.3 Impact on Behaviour

Under conditions where an individual is given a social identity that conflicts with their own identity and self-image, they may react by embracing, rather than distancing themselves from the social identity imposed on them (Rock, 2022). As explored above, accepting and

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internalising the imposed identity, undermines one's sense of worth as a consequence of it not being moulded by their true self, rather through the negative narrative's society created for them as expressed by Lamont (2022). Subsequently, this can generate an understanding of oneself as having diminished significance to society, precisely because this is how they perceive society views them. Considering this, racial profiling can produce adverse effects beyond misidentifying; it poses serious devaluation that can lead to a separation between individuals and the society, actualising the question of membership to Sweden. Furthermore, the implications for this may result in a limitation to how ethnic/racial individuals perceive their future opportunities in Swedish society: *"Therefore, what happens from a sociological perspective with these racial profiling stops is that certain people are separated from the community. and I think that's very painful for some, and it creates reactions, it creates conflict"* (TV4Play, 2019, 29:45 [Translated]). This quotation highlights the correlation between social deviance and marginalisation and how closely one is connected to society. The sentiment 'it creates conflict' is essential, as it suggest that the higher degree one is integrated to society, the greater the potential consequences of breaking social norms and rules. Racial profiling in this sense, generates a barrier to involvement in society, as a result of the imposed and self-perceived devaluation, creating a lack of faith in the norms and values on which society is built (Rock, 2022). This in turn may result in a larger likelihood to commit crimes as it fosters an attitude of resignation, wherein individuals internalise the perception that society already views them in a certain negative light (Deakin et al., 2020). Consequently, the expectations of the surrounding environment might lead to self-fulfilling prophecy (Deakin et al., 2020|). A hierarchy of which individuals are more likely to commit crime, thus more likely to be stopped by the police, have consequences for how the individual will organise their behaviour, and their narratives about who they are (Deakin et al., 2020|). Such negative effect may be due to so-called "labelling effects": Being treated as a criminal reinforces a criminal identity, potentially increasing the likelihood of future offenses (Deakin et al., 2020). Moreover, Deakin et al., (2020) assert the connection between police intervention and future offending, proposing that that the integration into a deviant identity as a consequence of the stigmatisation process resulting from racial profiling trigger individuals to engage in delinquent behaviour. Racial profiling generates a barrier that fosters a sense of alienation, leading to the emerge of two 'competing' teams: *"You don't feel included in the society and community, you feel like you play on the other team. It is a lot of us vs you"* (TV4Play, 2019, 43:00 [Translated]). This sentiment exemplifies the dynamics of such labelling theory, where ethnic/racial minorities, feeling marginalised, often resort to strategic

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methods such as informing others about police whereabouts or documenting police interventions to assist other individuals, as mentioned previously. In Sweden, this 'us vs. them' mentality has been increasingly visible, particularly in the context of rising tensions between the police force and ethnic/racial minorities. Recently, incidents of riots against the police have escalated, such as violent events in Landskrona and Malmö in September 2023, where police were subjected to attacks (Medics, 2023). The police's interpretations of these riots as expressions of grievances against law enforcement (Zangana, 2022) further illustrates the labelling process; as opposed to addressing the fundamental social issues, the perspective bolsters the understanding of ethnic/racial minorities as deviant. Such reflections are influenced by labelling theory, which asserts that societal labels can lead to a cycle of criminalisation, wherein individuals labelled as 'criminals' are driven into behaviours that align with that identity (Deakin et al., 2020|). This continuous dynamic highlights the complications of identity formation, and the labelling to potential influence an increase in delinquent behaviour among ethnic/racial marginalised groups.

Nevertheless, while some individuals embrace the social identity imposed on them, some react by distancing themselves from the narrative that ties worthiness or citizenship to certain behaviour:

"They wanted me to get in touch if I heard or saw anything suspicious. They gave me an offer to play on the blue-yellow team. "This is your chance to become Swedish." He didn't say it directly, but indirectly: "Now you can prove that you're one of us." (...) I replied very clearly: "It's not something that I feel like. I can't contribute any information that you cannot get elsewhere. Moreover, my perspective is different from the view on society that many of your senior advisers have, such as [name of renowned experts on terrorism]." (Mulinari, 2017, p.21)

This occurrence highlights the framework within which individuals must 'prove' their commitment to the Swedish state by supporting state entities, symbolically portrayed as the 'blue-yellow team'. The contextual pressure to conform to the societal norms and behavioural expectations frequently experienced by individuals from ethnic/racial minorities, underscores how their value and identity as a member of Swedish society become depended on their willingness to cooperate with state authority (Mulinari, 2019). This bolsters a social label grounded in compliance, demonstrating the complexities of labelling theory in practice.
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The sentiment 'it is not something I feel like' illustrates a conscious resistance to the label imposed, rejecting the 'offer' to play on the 'blue-yellow team'. The individual pursued this course of action in order to distance himself from the expected narrative, articulating a distinct stance from the perspective of a government agency that reinforces a stigmatising framework; 'My perspective is different'. This underscores an essential element of labelling theory; although some individuals internalise stigmatising labels and adapt their behaviour, others are opposed to embracing the role or identity expected, actively resisting these labels (Deakin et al., 2020|). This dynamic demonstrates the fluidity of identity negotiation in the face of imposed societal expectations and highlights the ways labelling processes can operate within broader social structures (Deakin et al., 2020|).

5.2.4 Cycle of Deviation

In addition to apparent forms of confrontations resulting from labelling, such as riots, studies on education and employment disclose how specifically young individuals from ethnic/racial minorities subjected to profiling, may foster a consciousness of 'learned helplessness' (Deakin et al., 2020|), adopting a defensive stance towards authority figures such as teachers or employers: "*But I never really took it out on the police, because I knew I was powerless there. I took it out on teachers, bosses, or sometimes even just white swedes* (TV4Play, 2019, 23:07 [Translated]). Labelling can influence individuals to be more inclined to engage in anti-social behaviours, further creating a segregation. In turn, this may result in a reduction in educational outcomes and limited career opportunities, potentially resulting in further marginalisation and, under certain circumstances, lead individuals towards deviant or criminal behaviour as a survival mechanism (Deakin et al., 2020|). A study by Swedish National Council for Crime showed that low educational attainment was linked to a higher risk of recidivism among people prosecuted for crime (Ring and Westfelt, 2012), revealing the connection between socioeconomic factors and crime which can result from such labelling. In light of this, racial profiling can contribute to reinforcing negative stereotypes that creates barrier to social and economic mobility which extends beyond physical confrontations, shaping identity and potential life paths of those affected (Deakin et al., 2020|).

Furthermore, studies in criminology indicate that once individuals are labelled as deviant or criminal, they often experience diminished prospects for rehabilitation or reintegration into mainstream society, leading to an escalation of deviant behaviour (Bernburg, 2009). In

regard to racial profiling, the perception of being treated as less worthy can result in a state of perceived devaluations, triggering emotions such as anger. As a result of continually being targeted by the police, some informants experience frustration and resignation, resulting in outbursts through which is perceived by others as hysterical, corresponding with the behaviour of an individual who is not 'cooperating'. This mischaracterisation further perpetuates the very stereotypes that racial profiling enforces, forming views that marginalise and devalue certain identities, reinforcing racial hierarchies as suggested by Lamont (2022). This is directly reflected throughout the interviews, for instance, as one informant shared after being stopped three times in a single day: *"It was the third time that day, the same stupid questions. I was already tired and tired of defending myself. I just wanted to go home, and I think all the anger just came out because I started shouting. And just like that, I fit into their view of how people like me behave"* (TV4Play, 2019 24:52, [Translated]). Psychological responses triggered by racial profiling, rationalises additional profiling, as the behaviour might strengthen the pre-existing narratives. The informant's frustration can be understood as a response to the continuous devaluation experienced, reinforcing the narrative that marginalised groups deserve their 'stigma' (Grasser & Jovanovic 2022). In this respect, an individual's identity is limited to the existing preconceptions by the police, and, by extension, society. This extends beyond merely harming an individual's sense of worth but contributes to a cycle in which it emerges as difficult for ethnic/racial individuals to avoid the designation of being considered 'unworthy' or 'criminal' (Lamont, 2022).

6.0 Conclusion

The theme of this project has been to shed light on the relationship between racial profiling conducted by the police and its effect on identity. Due to the development of a multicultural society in Sweden and the significant focus on equality and human rights, there is a broader scope of protection against discrimination that captures discrimination at different stages of police work. This is evident in the assertion that the police's core principles include the principle of equality. Yet, as reflected through the empirical data, evidence indicate that racial profiling often is unfavourable, highlighting the importance for additional examination into racial profiling in Sweden. In light of that, this project has contributed to a strengthened comprehension of how the phenomenon effects ethnic/racial minorities both in everyday life, and additionally has persistent consequences on identity formation.

The study highlights the ethical and legal dimensions of the police principles and based on secondary analysis of qualitative interviews with ethnic/racial minorities that have experienced racial profiling, the analysis established that regardless of the presence of protection against discrimination on the grounds of ethnicity, race, skin-colour, etc. there is a prevalence of unethical and unlawful racial profiling in Sweden. The principles governing police procedures in Sweden underscore the fundamental tenets of legality, necessity, proportionality, objectivity and equality. While these principles are designed to ensure that law enforcement actions align with ethical, legal and societal values, the reality of their implementations often falls short in the context of racial profiling. The examination discloses a notable disjunction between the principles and its practical application, underscoring occurrences where profiling is implemented disproportionately and without appropriate legal justification. This illustrates a concerning pattern that compromises public trust and preserves a cycle of marginalisation for ethnic/racial minorities. The consistent reliance on profiling diminishes the core democratic values advocated by the Swedish legal system, raising significant ethical concerns regarding the treatment of individuals based on appearance rather than behaviour.

Furthermore, through the examination of personal narratives, this study suggest that racial profiling is not merely an isolated incident but a systemic issue that manifest in both overt and subtle forms. The experiences shared by the informants reveal how assumptions based on appearance lead to unjust treatment by law enforcement. The concept of double consciousness provided critical insight into the internal struggles faced by ethnic/racial individuals in Sweden, where one must navigate the prejudiced perceptions of the dominant society, and by extension, the police force, creating a dual awareness. This dual awareness compels many to modify their behaviour and appearance to avoid unjust treatment, highlighting the emotional toll that such constant alertness imposes. This becomes clear through a frequent expression of a pervasive sense of exhaustion, fear and anxiety among the informants, reflecting the psychological burden associated with being viewed through a lens of suspicion, and continually having to alter one's own self of sense to prove one's 'worth' and 'innocence'.

Furthermore, the investigation of emotional responses to racial profiling draws attention to the detrimental impact on self-worth and dignity. The interplay between stigma, racial profiling and the undermining of dignity substantially affects individuals' social identities

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and experiences within society. As outlined, the awareness of possessing a devalued qualitative not only threatens self-esteem but also perpetuates a cycle of marginalisation and vulnerability, leading to a fragmented sense of self. The narratives explored indicate that the harm inflicted by racial profiling in Sweden extends far beyond immediate encounters with the police force, contributing to adversely influencing identities rooted in long-lasting emotional distress, anger, fear and anxiety. Individuals frequently contend with feelings of humiliation and dehumanization; the testimonies presented highlight how societal perception and derogatory attitudes and language contribute to a diminished sense of worth and belonging, reinforcing inequalities. Moreover, as Lamont, emphasizes, dignity is closely tied to identity; when individuals are denied recognition and treated as less worthy, their very identity is called into question. This is demonstrated by being caught in a cycle where one's identity is not defined by one's aspiration or abilities, rather by the preconceptions imposed upon them. This identity distortion can lead to persuasive sense of helplessness and anxiety, as individuals grapple with a reality where they feel unrecognised and undervalued. When individuals are continually dehumanized and denied recognition, they are deprived of their inherent value, leading to a defensive response that fosters resentment and alienation.   This is evident in the narratives explored where ethnic/racial minorities express feelings of alienation, as they are aware of or internalise societal perceptions that equate their appearance with criminality or undesirability. It is noticeable that racial profiling creates a barrier that makes it difficult for ethnic/racial individuals to integrate into the framework of 'Swedeishness'. This reveals that appearance holds considerable significance for experiences in encounters with the police but also, consequently, in the formation of one's own identity.

Individuals confront a duality in their identities-balancing pride in their personal identity with the desire for acceptance within a society that often equates 'Swedeishness' with whiteness. The profound psychological impact resulting from racial profiling is evident in the narratives of individuals who, despite possessing a strong sense of self-acceptance, find their identities fractures by negative encounters with the police force. Such moments lead to a painful internalisation of societal prejudices, creating a distorted self-image. The notion of the 'veil', as articulated by Do Bois, captures the challenge of viewing oneself through a lens shaped by the dominant societal perceptions, further complicating the quest for self-identity. Moreover, the continuous negotiation between multiple identities presents unique challenges for those subjected to racial profiling.   The negotiation often involves a relentless effort to prove one's worth and innocence, which becomes psychologically demanding when the identities

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individuals wish to project are systematically marginalised. As Lamont suggest, the struggle for recognition diminishes one's sense of belonging, leaving individuals feeling disconnected from the broader society.

Furthermore, the study demonstrates that belonging is crucial for identity and that experiences of belonging significantly shape a person's development. A strong sense of belonging fosters a positive self-identity and enhances an individual's value within their community. However, the defensive responses that arise from racial profiling- such as resentment and hostility- serve as coping mechanism that further complicate identity formation and complicates the relationship with Swedish society. The internalisation of negative labels that can rise from racial profiling, can lead to a cycle of devaluation and diminished prospects for future opportunities. The struggle to assert one's authentic self in an environment laden with stigma often exacerbates feelings of isolation and frustration. The analysis demonstrated how isolation and frustration created defensive attitudes toward authority figures and societal norms, limiting access to social and economic mobility, which revealed how labelling from law enforcement can hinder educational and career opportunities. This dynamic manifest in a 'us vs. them" mentality, contributing to increased tensions between minority communities and law enforcement. In some occurrences it can additionally heighten the likelihood of engaging in delinquent behaviour, as a resistance against a perceived lack of belonging and acceptance. Yet, others actively resist and reject the narratives thrust upon them, revealing the complexity of identity negotiation caused by racial profiling. When distinctions are made between 'us Swedes' and 'them minorities', power imbalances and hierarchies between social groups are maintained. Ultimately, racial profiling serves not only as an external force of discrimination but also as a catalyst for identity fragmentation, shaping how individuals perceive themselves and their place within society.

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