Gustav Badin: The Afro-Swedish Experience in Eighteenth Century Sweden

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Abstract

In 1760, Queen Lovisa Ulrika (1720-1782) received ten-year-old slave boy Adolf Badin (1750-1822) as a gift. Considering herself an enlightened monarch, Lovisa Ulrika released him from slavery and raised him with her four other children. Badin lived a unique life for an Afro-Swede in eighteenth-century Sweden, embracing his faith and education to find personal meaning. He faced racial discrimination as a person of African descent, but he created a socially and intellectually independent life for himself. Carl Linnaeus's classification of humans and Sweden's participation in the Atlantic Slave Trade reinforced negative rhetoric against Afro-Swedes. Most Afro-Swedes were not in proximity to the royal family, forcing them to navigate Sweden's institutions and culture alone. They faced issues such as poverty and breaking up of the family. This paper sheds light on the Afro-Swedish experience in eighteenth-century Sweden, a long-neglected topic.

Keywords: Afro-Swede, Eighteenth Century, African Diaspora, Sweden, Lovisa Ulrika, Enlightenment, Atlantic Slave Trade, Slavery, Learned Societies, St. Barthelemy

Gustav Badin: La experiencia afro-sueca en la Suecia del siglo XVIII

Resumen

En 1760, la reina Lovisa Ulrika (1720-1782) recibió como regalo al niño esclavo de diez años Adolf Badin (1750-1822). Considerándose a sí misma una monarca ilustrada, Lovisa Ulrika lo liberó de la esclavitud y lo crió con sus otros cuatro hijos. Badin vivió una vida única para un afro-sueco en la Suecia del siglo XVIII, abrazando su fe y educación para encontrar el significado de la persona. Se enfrentó a la discriminación racial como persona de ascendencia africana, pero se creó una vida social e intelectualmente indepen-

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diente. La clasificación de Carl Linnaeus de los seres humanos y la participación de Suecia en el comercio atlántico de esclavos reforzó la retórica negativa contra los afro-suecos. La mayoría de los afro-suecos no estaban cerca de la familia real, lo que los obligaba a navegar solos por las instituciones y la cultura de Suecia. Se enfrentaron a problemas como la pobreza y la ruptura de la familia. Este artículo arroja luz sobre la experiencia afro-sueca en la Suecia del siglo XVIII, un tema olvidado durante mucho tiempo.

Palabas clave: Afro-sueco, Siglo XVIII, Diáspora africana, Suecia, Lovisa Ulrika, Ilustración, Trata atlántica de esclavos, Esclavitud, Sociedades eruditas, San Bartolomé

古斯塔夫·巴丁：非裔瑞典人在18世纪瑞典的经历

摘要

1760年，路易莎·乌尔莉卡女王（1720-1782）收到了作为礼物的10岁奴隶男孩阿道夫·巴丁（1750-1822）。作为一名受启蒙运动影响的君主，路易莎·乌尔莉卡免去了他的奴隶身份并将他和自己的四个子女一同抚养。作为一名18世纪瑞典的非裔瑞典人，巴丁的生活是独特的，他拥护他的信仰和教育去发现人的价值。他因非裔血统而遭受过种族歧视，但他为自己创造了从社会和智力上都独立的生活。卡尔·林奈对人的分类以及瑞典在大西洋奴隶贸易中的参与加强了关于非裔瑞典人的负面言论。大多数非裔瑞典人都不曾接近过皇室家庭，他们不得不独自在瑞典制度和文化中漂泊。他们面临诸如贫困和家庭分离等问题。本文阐述了一个长期被忽视的主题—非裔瑞典人在18世纪瑞典的经历。

关键词：非裔瑞典人，18世纪，非裔移民，瑞典，路易莎·乌尔莉卡，启蒙运动，大西洋奴隶贸易，奴隶制，学会，圣巴泰勒米岛

On July 4, 1775, Gustaf Lundberg, the court portrait painter, finished his painting of Adolf Ludvig Gustav Fredrik Albert Badin, known simply as Badin (1750-1822). Badin holds up a white knight to celebrate his win in the game of chess, expressing his intelligence. His portrait hangs in the National Museum located in Stockholm alongside paintings of the Swedish royal family and aristocracy, but he stands out as a person of Afri-

can descent. Badin's portrait expresses an African presence in eighteenth-century Sweden, a topic rarely addressed. Old and modern pieces about Badin portrayed him as a wild buffoon who required an Enlightened education to calm and civilize. These pieces perpetuate the stereotype of the African savage, fixed by European civilization, while disregarding the writings he left behind. His writings express a self-aware man who knew that his black skin placed him at the bottom of the social hierarchy, but he worked within Swedish social constraints to pursue intellectual and social independence. Nothing about eighteenth-century Swedish society promised an Afro-Swede financial or political security, but he had the advantage of having a close relationship with the royal family. Most Afro-Swedes brought to Sweden from the West Indies or Africa did not share this advantage, remaining silent voices hidden away in the state archives. Badin's writings and old records provide glimpses into Afro-Swedish experiences in the eighteenth century.

In 1750, Badin was born into slavery in the Danish colony of St. Croix with the name of Couschi after his maternal grandmother's brother. His father was named Andris, his mother Narzi, and his brother Coffi, and they belonged to the Danish Governor of St. Croix Christian Lebrecht von Pröck (1718-1780). According to Lars Wikström, Pröck returned to Europe in 1758 with the eight-year-old Badin and handed him off to the Danish businessman Gustaf De Brunck. Brunck travelled from Denmark to Stockholm with Badin, presenting him as a gift to the Swedish Royal Court in 1760.[1] Queen Lovisa Ulrika of Prussia (1720-1782) considered herself an Enlightened monarch and sought to apply the new values of the time on herself and the people around her. She welcomed him as a gift, released him from slavery, and raised him along her four other children, which included the future kings Gustavus III (1746-1792) and Charles XIII (1748-1818). During his voyage to Sweden, he earned the name Badin from his playful antics, which means playful and light-hearted in French. It became his permanent name in Sweden.[2]

Lovisa Ulrika stayed current with European literature and in 1762, Jean-Jacques Rousseau (1712-1778) published *Emile, or On Education.* Rousseau argued that formal education for small children should be avoided because it hampered them with useless knowledge. History, language, and geography taught children places and concepts useless to their current development. Instead, he advocated for an upbringing free of constraints, providing them an opportunity to learn about the world through their own experiences.[3] In the teenage years, he agreed that formal education was valuable if it followed the individual student's interests. Students who studied their own interests would explore related subjects, broadening their horizons.[4] Lovisa Ulrika applied Rousseau's teachings to Badin's upbringing, giving him complete freedom of the castle and his behavior. Most biographical accounts of Badin in the last two centuries highlighted Lovisa Ulrika's so-called Rousseauian ex-

periment on him, portraying him as a wild savage. In the Nordic Family Book of 1876, the author described Badin as an undisciplined child that lacked self-control. His absurd behavior forced the queen to instill a proper Christian education to civilize him.[5] Fast-forward to 2001, Edvard Matz wrote an article about Badin titled "Badin – an experiment in a free upbringing," again highlighting him as an experiment.[6] Badin never went into detail about his upbringing, only acknowledging that Rousseau's philosophy had a major impact on it.[7]

As a ten-year-old boy, Badin faced the challenge of learning a new country's culture and customs without the support of his family. Moreover, he understood that he was in a position of servitude to the royal family, so he had to figure out how to survive in this foreign environment alone. Lovisa Ulrika allowed Badin to wander and act as he pleased, giving rise to a plethora of childhood antics that entertained the royal family and their guests. Anders Lindeberg described how Badin ran around the dinner table and took food from the plates, causing the guests to laugh. In another instance, Badin jumped out of a large pie on the table to everyone's great surprise.[8] On the surface, Badin seemed like a wild child, but the positive attention reinforced it as an effective survival strategy. They wanted an entertainer and he performed his role to perfection. Eventually, Lovisa Ulrika decided that it was time for Badin to receive a proper Christian education, enforce discipline, and encourage politeness.

As previously mentioned, biographical accounts of Badin blamed his undisciplined nature for her decision. However, one must note that Rousseau agreed with the idea of a formal education in the teenage years, so it is possible that she thought that Badin was ready for the next stage of development. She appointed Nathanaël Thenstedt (1731-1808), a Swedish preacher, to instruct Badin in Christian doctrine, reading and writing, and basic subjects. Thenstedt tutored Badin from 1763 to 1768, with it ending in his baptism in the chapel of Drottningholm Palace on December 11, 1768. The royal family, except for Duke Karl, attended Badin's baptism. [9] He received the full name of Adolf Ludvig Gustav Fredrik Albert Badin, based off the names of the royal family. As a man of eighteen, he shocked officials with his transformation, who described him as pious, friendly, and benevolent. They believed that reflection and reason showed Badin the errors of his ways, leading him to the righteous decision of reforming his behavior. With his change, he earned the complete trust and affection of Lovisa Ulrika, remaining in her favor until her death.[10] In reality, Badin understood that the social expectations of him changed, so he had to modify his behavior to fit the new expectations. Modifying his behavior opened opportunities for him to exert his own independence; however, those who failed in their roles faced incredible hardships.

According to records, Richard Abrahamsson was born in Boston in 1764. In 1787, he received baptism, with regimental officers and Duke Karl,

the future Charles XIII, as witnesses. It is not clear when or who he came to Sweden with, but it is assumed that he directly entered military service. Richard served under Duke Karl's Life Regiment Hussars, most likely tending to the horses.[11] In June 1788, Gustav III attacked Russia, starting the Gustav III's Russian War. King Gustav III wanted to regain lost territory from Russia, but the two-year long war ended without results. Richard served on the 1788 campaign. After the war he served as a trumpeter for the same regiment, but an accident ended his military career. On November 28, 1808, Richard fell off his horse during a parade and broke his leg. Officials dismissed him from the military the following year. With an uncertain future he managed to become a servant for Gerhard Lovisin, but his financial situation turned precarious, forcing him to apply for a military pension in 1817. In his application, he described his current circumstances and his prior military service. The government denied his request, citing he could not prove his age as a "negro" and was not injured in battle. Instead, he received some financial support from a charity.[12] In poverty, he struggled to support his family.

When he arrived to Sweden his designated social role was in the military, providing him a form of security with finances, housing, and other necessities. Through no fault of his own, his riding accident prevented him from carrying out his social expectations. At the time, there were no laws that offered Afro-Swedes or other minorities protection against discrimination or

Adolf Ludvig Gustav Albert Badin-Couschi, 1750-1822, painted by Gustaf Lundberg. National Museum in Stockholm.

guaranteed assistance in hard times. Charities offered some support to Afro-Swedes, but they were not a secure form of income. Queen Ulrika Eleonora (1688-1741) supported an unnamed Afro-Swedish child living in an orphanage, but the valuable support lasted only if the benefactor wished. Without support, poverty persisted.[13] In France, the Afro-French had a high enough population in the late eighteenth and early nineteenth centuries to participate in French politics, exerting pressure for change. High profiled Afro-French such as Louis Houat (1809-1883) had enough influence to sway public opinion towards the abolition of slavery.[14] Even though the exact number is not known of how many Afro-Swedes arrived in Sweden in the eighteenth century, it

was never high enough to exert political influence to improve their conditions. Without the security of a benefactor or the military, it forced the Afro-Swede to fend for themselves, leading to poverty and an uncertain future.

In the eighteenth century, marriage was an important part in securing the wealth and future of both families. Unmarried women remained under male guardianship, who acted on her behalf in marriage negotiations. Parents of the bride paid large dowries in the form of livestock, money, land, or other items to financially secure their daughters if their husbands died. Husbands had the right to use the dowry as they saw fit, so it was vital for parents to find a responsible husband. Negotiations occurred between families, with the union sanctioned by the church. Moreover, parents sought prospective partners for their children within the same social class to grow their wealth. Landowning Swedes preferred for their children to marry into other landowning families, discouraging their children from marrying landless partners.[15] Outside of their benefactor or the military, most Afro-Swedes had little to no wealth to bring with them into the marriage, making them poor marriage prospects.

Without some form of wealth, their families and future generations started off with a financial disadvantage. Their vulnerable circumstances had the potential to breakup families, forcing their children into the orphanages. Originally from Jamaica, Karl Wilhelm Spirman joined the Swedish military in 1784 and served under Dark Karl with Richard. In 1794, military officials dismissed Spirman from military service, placing his family on hard times.[16] His daughter Christina Wilhelmina Spirman ended up in the orphanage between 1802 and 1805, labeled as a "mulatto."[17] Richard's daughter Anna Carolina Abrahamsson entered the orphanage in 1800.[18] Afro-Swedish women faced similar hardships. Eva Johanna was born off the coast of Guinea in 1785, and most likely came to Sweden by Lars Reimers, a shareholder in the West Indian Company.[19] On July 10, 1812, she married an officer in the Life Regiment Hussars named Johan Petter Borgström. Johan's military records indicated they had one son together named Frans Joseph in 1813, and they moved to Stockholm in 1816 after he finished his military service.[20] It is not clear what happened after Johan left the military, but Frans ended up in the orphanage between 1817 to 1822, labeled as a "mulatto." In his records, the orphanage official remarked that a military officer named Gustaf Kulberg took Frans and was treating him well.[21] Again, it is not clear when Johan died, but Stockholm records listed Eva as a bricklayer's widow living alone in 1830.[22] In stark contrast, Badin asked Gustav III for permission to marry Elizabeth Svart in 1782. Gustav III agreed to the marriage and gave him three royal farms to manage. Elizabeth died in 1798, and then Badin remarried to Magdalena Eleonora Norell in 1799. After Badin's death, Magdalena found financial security through Badin's work on the farms and the Masonic Order.[23]

Badin's only child died in infancy, but the contrasting experiences shows the significance of the family's need for a secure source of income within Swedish institutions.

For the early Afro-Swedish men, the records suggest that they had to receive royal approval for their marriages. For example, Richard received royal permission from Duke Karl to marry his first wife Anna Maria Lustig in 1793. Badin asked Gustav III for permission. Even though the royal family permitted mixed marriages, these marriages were not without criticism. Peter Watkins Montese, an Afro-Swedish servant to Lovisa Ulrika, married Lovisa Sundberg with the queen's approval. Church officials acknowledged they could not dismiss the marriage based on incurable diseases or differences in religion. However, they worried that mixed marriages would produce dulled offspring, tainting future generations.[24]

Even though race-based sciences came to prominence towards the twentieth century, their foundation potentially stemmed from Swedish botanist Carl Linnaeus's (1707-1778) classification system. By the eighteenth century, scholars moved away from religious to natural history, collecting information and specimens domestic and abroad. These scientific ventures flooded academia with new knowledge, and scholars needed a new method to universally express these ideas.[25] In *Systema Naturae*, Linnaeus formulated a classification system for thousands of plants and organisms based on classes and orders, with descriptions of characteristics. His tenth edition, published in 1758, expanded the classification system to humans. He created four categories of humans: Americanus, Europaeus, Asiaticus, and Africanus, based on physical traits, behavior, clothing, and form of government. He described Europeans as intelligent and inventive, adhering to laws. On the other hand, he regarded Africans as lazy and neglectful, who governed themselves with their instincts rather than laws.[26] In 1807, Carl Thunberg (1743-1828), a student of Linnaeus, described Europeans as enlightened and Africans as ignorant in a speech celebrating Linnaeus's centenary birthday.[27] Lovisa Ulrika and Linnaeus shared a common social circle of academics and officials, who expressed these sentiments about European exceptionalism.

As a young man, Badin most likely encountered such academic discourse because of his proximity to the queen. Dated the 1760s, Jean Eric Rehn drew a picture of the French sculptor Pierre Hubert l'Archevêque sculpting Lovisa Ulrika's bust, with Jean Beylon (1717-1779) standing next to the queen. Badin peeks out behind Pierre with a mischievous expression, preparing for another one of his antics.[28] Rehn's portrayal of Badin expressed his unruly reputation of the time, but it also showed his wide exposure to art and academic discourse. Lovisa Ulrika devoted a large amount of her time learning and reading. She hired Jean Beylon to read books out loud and to discuss the authors' ideas with her. He sought to develop her understanding of the literature. Like Badin, he was close

to the queen, accompanying her on her travels, living on the royal estates, and eating meals with her.[29] Badin most likely heard parts of these readings and conversations. Despite the negative rhetoric he encountered, Badin embraced the arts and sciences throughout his life.

When Afro-Swedes travelled to Sweden, they most likely did not receive any formal education, and it is difficult to determine whether most learned basic reading and writing. Badin received a proper education, learning to read and write French and Swedish fluently, and these skills created opportunities for him. According to Shelby McCloy, some African slaves travelling from America to France aspired to learn French because it allowed them to acquire Western thought and culture. Freed Africans in France with linguistic skills were part of the political discourse, expressing their thoughts in poetry and published articles.[30] They had the ability to absorb information around them in the dominant language, and then express their opinions in written works, adding to the public discourse. Their work provided a voice for the Afro-French community, while highlighting independent thought. In Badin's case, his linguistic skills allowed him to take part in Swedish discourse and cultural activities such as the theater. King Adolf Fredrik (1710-1771) and Lovisa Ulrika adored the theater, so they employed a French theater company to perform for the royal court. The Royal French Troupes remained active in Stockholm from 1753 to 1771, and their records listed Badin as one of their dancers.[31] In 1770, he played the main role in Delisle de la Drevetier's *Arlequin Sauvage*, a popular comedy in the eighteenth century. Badin played Arlequin, a "noble savage" brought to Europe by the wealthy Lelio. Throughout the play, Arlequin repeatedly misunderstood French customs and culture, finding them unreasonable and unnatural.[32] His audience applauded his performances. The royal family, his benefactors, sponsored these plays, so scholars could argue he was coerced into these performances. On the other hand, his writings and actions suggested that cultural activities were an outlet for self-expression and reflection.

After Lovisa Ulrika died in 1782, Badin married and received three royal farms from Gustav III, providing an opportunity for him to leave court life. He managed his farms, while pursuing his cultural interests. When he died in 1822, Badin left behind a rich book collection, consisting of almost 900 books in French, Swedish, Latin, and English. The books were about history, religious studies, natural history, and travelogues.[33] He underlined and made notes throughout his books, suggesting he was a meticulous reader. In his bible, Badin wrote, "He [Badin] was born among the slaves, walked among them, but when the Light turned on he wished to die a free death."[34] He wrote that statement followed up with a note about his baptism, suggesting that the Light referred to his acceptance of God. However, it should be noted that he had to complete his formal education before receiving his baptism. During his education, he honed his linguistic skills and

learned European culture and thought, providing him the skills he needed to assimilate into society. Moreover, he had the freedom to search for personal truth and meaning, a freedom that other Afro-Swedes did not enjoy. For instance, he underlined the following passage in his bible,

> My tent is destroyed;
>
> All its ropes are snapped.
>
> My children are gone from me and are no more;
>
> No one is left now to pitch my tent
>
> Or to set up my shelter.[35]

Carl Forsstrand argued that this passage reflected Badin's memory of his family's hut burning down when he was a child.[36] Taken from his family at a young age, Badin was not there to rebuild the family home or improve their prospects. What happened to his family after he left was not known, but it seemed like he used his faith to reflect on it. As a Christian, Badin found meaning and purpose in his faith. In his journal, he wrote,

> When I felt that I was a body; I wanted to know for what I was destined, I found out, that it was not for myself. I wanted to know, for whom I was destined! That was when I felt inside of me, that I was here for my God. For my king, my neighbor, and to help my enemies.[37]

Badin believed that he was alive to serve God's will and help others, but he also had a keen interest in intellectual pursuits. Later in life, Badin joined several learned societies that promoted these two guiding principles.

During the eighteenth century, Enlightenment philosophes applied reason to the study of philosophy, sciences, history, and other subjects, leading to the creation of learned societies such as the Freemasons. Learned societies consisted primarily of intellectually curious men, who met to discuss topics of interest, and they had more of a social function than advancing the sciences.[38] Badin was a seeker of knowledge and truth, and he joined the Freemasons and Par Bricole to explore philosophical ideas with other like-minded individuals. In his journal, he wrote,

> Through the mighty prevailing, controlling, the wise went to the sea = (in our hearts) that is how we can have education about land, and get knowledge, are able to guard ourselves (our outer and inner five senses) from arising reasons, and hidden reasons, which we do not spot because of self-confidence (the trust in ourselves), with the conscience, indefatigably our marches through, the humming of the world.[39]

Badin advocated for strong leadership within the learned societies because proper leadership pushed the boundaries of the sciences and arts, leading to new knowledge. Knowledge protected the self from harmful reasoning, while allowing individuals to self-reflect and correct faulty reasoning. In his autobiography to the Par Bricole Society, Badin wrote that his life resembled that of a wild animal between 1762 to

1771, until it was "corrected."[40] After Adolf Frederik died in 1771, Lovisa Ulrika travelled to Berlin with Badin, where he planned to begin his studies in astronomy. Eventually, they returned to Sweden. It is difficult to determine what he meant by "corrected" but it is possible he meant his intellectual evolution, with his advanced studies and order memberships. Moreover, Badin deeply cared about his learned societies and their activities, donating crops and money to their causes. For instance, the Order of the Carpenters established a hospital in 1796 to celebrate Gustaf IV Adolf's (1778-1837) coming-of-age, and Badin donated wheat and barley to the hospital.[41] Learned societies had a special place in Badin's life, with the societies treating him well, but he did face discrimination from some members.

Badin joined the Order of Neptune, founded in Stockholm in 1812, but he did not remain a member long. Two members harassed him, with one hitting him in the head, thinking he was a slave. Badin reported that they took him by the arms, shouting at him to leave, and he understood the abusive treatment stemmed from his skin color. According to Lars Wikström, Badin held no personal resentment against his attackers, especially in his advanced years.[42] In his journal, he wrote about another incident that clearly bothered him. He wrote,

> Together with my wife and my sister-in-law. We arrived at the building, that is called Drottningholmslott's residence; I went into the room, that is on the opposite side of the gateway, in this room, is a maid … This maid, took from a glass of beer, beer into a bottle, in which there was for her, the drink that I got, this, I said, do not give me, this kind of drink, for I know, that it is often made on the spot. She answered; such things she does not do, I believe that, I guess, was my answer, but, I am only asking, that I am not served it. Upon which she immediately became, insolent, and gave me one word after another, which was impolite, I asked her not to be insulting; she said, that her hostess could not induce her, to be polite.[43]

Lovisa Ulrika raised Badin in Drottningholm's Palace, so he had intimate knowledge of the palace's inner workings. Eric Basir suspected the maid was young, who did not know the Afro-Swede was a noble or a former resident.[44] Eighteenth-century Sweden offered no protection against discrimination for Afro-Swedes, so they had to navigate through a society that placed them low on the social hierarchy. Sweden's scientific beliefs and active role in the Atlantic Slave Trade reinforced the Afro-Swedes' low social standing.

Compared to countries such as Portugal and the Netherlands, Sweden played a minor role in the Atlantic Slave Trade, but Swedish participation had a major impact on private Swedish opinions towards those of African descent. In 1784, Gustav III acquired St. Barthelemy from France and established the island as a freeport. By 1808, Britain

and America banned the importation of slaves to their respective territories; however, British and American slave traders continued their operations under a neutral Swedish flag.[45] Swedish merchants that arrived in St. Barthelemy learned of the lucrative profits of the slave trade, changing their minds on slavery when confronted with it. Herman Broberg wrote a letter to the Swedish West Indian Company in 1797, suggesting they equipped ships to transport slaves from Africa to the Caribbean. He claimed that the slaves did not want to go back to Africa, justifying that slavery improved their lives, without regarding the horror the trips entailed for the Africans.[46] Moreover, Swedish officials on the island owned slaves. They encouraged slavery because it stimulated other parts of the island's economy. Unlike Sweden, St. Barthelemy was multi-national, with a diverse population of slaves, freed persons, and persons of mix-heritage. Swedish officials applied the French law of *Le Code Noir* that regulated the treatment of slaves by their masters.[47] Merchants and officials rarely brought their wives and children to the colony because they planned to return home to Sweden.[48] As in the case of Broberg, his experience in the Caribbean changed his opinion in favor of slavery. They returned home with their experiences reinforcing the lower social standing of those of African descent. From personal experience, Badin was aware that as an Afro-Swede he was low in the social hierarchy, but he pursued an independent social and intellectual life to uplift himself.

Pierre Hubert l'Archevêque Sculpts Queen Lovisa Ulrika, 1760s, drawing by Jean Eric Rehn. National Museum in Stockholm.

Badin died on March 18, 1822, with his remains presumably laid to rest in Katarina's Cemetery in Stockholm. However, a survey of the graveyard in 1836 did not list his name, so the location of his grave is not known.[49] Born into slavery, Badin made it clear he wanted to live as a freeman, shaping his own life by his own will. As an Afro-Swede, he struggled to find an answer to his problem in a foreign culture and land, but he found his answers in his faith and education. His education opened philosophical thought and subjects he could explore and reflect upon, shaping his mind to how he wanted. After Lovisa Ulrika died, Badin moved away from court to live an independent life as a farmer, with his own family. He remained in contact with

his royal benefactors, receiving money and letters from them, but he worked hard to create a life of his own within the constraints of society. Despite racial discrimination, he broadened his horizons through reading and joined learned societies, where he discussed various subjects with other learned men. Badin was known to overzealously wear his Masonic uniform in public, suggesting a man proud to be a part of such a group.[50] Even with the social constraints, he managed to carve out a place for him and his family, while pursuing intellectual activities that gave him meaning and purpose. Badin lived a unique life for an Afro-Swede in eighteenth-century Sweden, but he faced issues of racial discrimination that applied to all Afro-Swedes.

Swedish merchants and officials brought Afro-Swedes to Sweden, forcing them to learn a foreign country's language and culture, while limiting their access to a basic education of writing and reading. Their employment opportunities were limited, forcing them into poverty and relying on charities for financial support. Moreover, poverty tore families apart, with mixed children ending in orphanages. This study explored some of the issues surrounding Afro-Swedes in the eighteenth century, but more scholarly research is needed to bring out their neglected history.

Notes

1 Lars Wikström, "Fredrik Adolph Ludvig Gustaf Albrecht Badin-Couschi: Ett Sällsamt Levnadsöde," *Släkt och Hävd*, no. 1 (April 1971): 275. Most biographical accounts of Badin states that Anders von Resier brought him to Sweden, but Lars Wikström argued that Brunck did. Wikström is the only scholar to research Badin in depth, so his work was cited here.

2 Wikström, "Fredrik Adolph Ludvig Gustaf Albrecht Badin-Couschi," 276.

3 Jean-Jacques Rousseau, *Emile*, trans. Barbara Foxley (Delhi: Lector House, 2019), 87-96.

4 Rousseau, *Emile*, 389-390.

5 C. Eichhorn, *Nordisk Familjebok* (Stockholm: Gernandts boktryckeri-aktiebolag, 1876), 1427-1428.

6 Edvard Matz, "Badin – ett experiment i fri uppfostran," *Populär Historia*, March 15, 2001, accessed April 21, 2021, https://popularhistoria.se/sveriges-historia/1700-talet/badin-ett-experiment-i-fri-uppfostran.

7 Wikström, "Fredrik Adolph Ludvig Gustaf Albrecht Badin-Couschi," 276.

8 Anders Lindeberg, *Svensk National-kalender* (Stockholm: LJ Hierta, 1839), 226.

9 Carl Forsstrand, *Sophie och Hennes Samtida* (Stockholm: Wahlström & Widstrand, 1911), 125.

10 Lindeberg, *Svensk National-kalender*, 229.

11 Arvid Bergman, *Född Slav-Död Fri: Richard Abrahamsson och Tidigt Anlända Afrikaners Öde* (Stockholm: Stockholmia Förlag, 2018), 23-24.

12 Bergman, *Född Slav-Död Fri*, 25-27

13 Carl Grimberg, *Svenska Folkets Underbara Öden* (Stockholm: Norstedt & Söners Förlag, 1922), 338.

14 Shelby McCloy, *The Negro in France* (Lexington, KY: University Press of Kentucky, 1961), 255.

15 Christer Lundh, "Swedish Marriages: Customs, Legislation and Demography in the Eighteenth and Nineteenth Centuries," *Lund Papers in Economic History* 88 (2003): 4, 21-23, accessed April 23, 2021, https://portal.research.lu.se/portal/files/4646132/4407066.pdf.

16 Bergman, *Född Slav-Död Fri*, 58-59.

17 Allmänna barnhuset nr. 3548, 1802, https://riksarkivet.se/allmanna-barnhusets-arkiv, Stockholm City Archive.

18 Barnhus I Stockholm 1713-1802, ID 978, 1800, https://www.rotter.se/faktabanken/barnhus/?view=listmanagerfront, Rötter Datebase.

19 Bergman, *Född Slav-Död Fri*, 84.

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