

Past, Present, and Future – Reconciliation, Learning and Cultural Diversities



RECONCILIATION COMMISSION



APRIL 1-2, 2017 | ILULISSAT, Greenland

**HOSTED BY THE COLLEGE OF SOCIAL PEDAGOGICAL EDUCATION
AND GREENLAND RECONCILIATION COMMISSION**

CONFERENCE SCHEDULE

FRIDAY, MARCH 31, 2017

14:00-17:00 **Registration** | The College of Social Pedagogical Education.

14:00-16:30 **Boat trip (FEE)**

17:00-18:30 **Opening Reception** | The College of Social Pedagogical Education.

17:00-18:30 **Exhibition** (continuing Saturday and Sunday)

SATURDAY, APRIL 1, 2017

08:30-15:45 The College of Social Pedagogical Education. Room Tunnulik

SESSIONS		
Room Tunnulik	08.30 – 14.30 Reconciliation and Decolonization	14:45 – 16:15 Knowledge, Identity and Rights
	Reconciliation and Decolonization	Knowledge, Identity and Rights
	Theory, Method and Practice	Knowledge, Identity and Rights

08:30-09:00 **Josef Therkildsen**

09:00-09:15 **Event: East Greenlandic Traditional drum dance by Ida Mathiassen**

09:15-09:45 **Nuka Kleemann**

09:45-10:15 **Thomas Brudholm**

10:15-10:30 **Coffee break**

10:30-11:00 **Keynote Speaker: Cunera Buijs**

11:00-11:30 **Astri Dankertsen**

11:30-12:00 **Lene Kielsen Holm**

12:00-13:00 **Lunch**

13:00-13:30 **Keynote Speaker: Suka K. Frederiksen**

13:30-14:00 **Pauline K. Knudsen**

14:00-14:30 **Rasmus Ammitzbøll Jensen & Karl Madsen**

14:30-14:45 **Coffee break**

14:45-15:15 **Vivi Noahsen**

15:15-15:45 **Jess G. Berthelsen**

15:45-16:15 **Carl Christian Olsen**

SESSIONS AND PRESENTERS | SATURDAY, APRIL 1, 2017

08:30-11:00 – Session: **Reconciliation and Decolonization**

11:00-14:30 – Session: **Theory, Method and Practice**

14:45-16:15 – Session: **Knowledge, Identity and Rights**

Reconciliation and Decolonization

08:30 | **Josef Therkildsen** – Saammaateqatigiinnissamut aqqut – Vejen mod forsoning

09:15 | **Nuka Kleemann** – Saammaasseqatigiittoqarsinnaava?

09:45 | **Thomas Brudholm** – Forsoning og uforsonlighed

10:30 | **Cunera Buijs** – Power to the People, decolonizing museum-collections from Greenland

Theory, Method and Practice

11:00 | **Astri Dankertsen** – Theories of affect and its potential for indigenous studies

11:30 | **Lene Kielsen Holm and Mark Nuttal** – Community-Based Research in Greenland: reflections, methods, practice

13:00 | **Naalakkersuisoq Suka K. Frederiksen** – Namminiilivinnissaq/The path towards independence

13:30 | **Pauline K. Knudsen** – Qanga kulturerput nammineq oqaluttuarisariaqarparput

14:00 | **Rasmus Ammitzbøll Jensen & Karl Madsen** – Spørg Rigets Børn

Knowledge, Identity and Rights

14:45 | **Vivi Noahsen** – Eksempler på sociale og menneskelige konsekvenser for de Juridisk Faderløse i Grønland

15:15 | **Jess G. Berthelsen** – Pisinnaatitaaffiit – Inuit nunallu inoqqaavisa pisinnaatitaaffii

15:45 | **Carl Christian Olsen** – Kalaallit oqaasiisa maanna inissisimanerat pisinnaatitaaffiit aallaavigalugit

19:30-21:30 **Movie SUME – The Sound of Revolution, and you can ask Inuk Silis Høegh some questions after the movie** | Room Tunnulik

SUNDAY, APRIL 2, 2017

08:30-16:00 The College of Social Pedagogical Education. Room Tunnulik

SESSIONS		
	08.30 – 12.00	13:00 – 15:00
Room Tunnulik	Colonial, Post-Colonial Dimensions	History, Oral Traditions and Theorizing
	Colonial, Post-Colonial Dimensions	History, Oral Traditions and Theorizing

08:30-09:00 **Keynote Speaker: Karla Jessen Williamson**

09:00-09:30 **Juno Berthelsen**

09:30-10:00 **Karl Frederik Danielsen**

10:00-10:30 **Coffee break**

10:30-11:00 **Jakob Janussen**

11:00-11:30 **Marianne Jensen**

11:30-12:00 **Julie Hardenberg**

12:00-13:00 **Lunch**

13:00-13:30 **Keynote Speaker: Anne Pattel-Gray**

13:30-14:00 **Jens Heinrich**

14:00-14:30 **Coffee Break/Event: Competition with traditional sledge dog whip**

14:30-15:00 **Kennet Pedersen**

15:00-15:30 **Discussion**

18:00-23:00 **Conference Banquet** | Cantine

SESSIONS AND PRESENTERS | SUNDAY, APRIL 2, 2017

08:30-12:00 – Session: **Colonial and Post-Colonial dimensions**

13:00-16:00 – Session: **History, Oral Traditions, and Theorizing**

Colonial and Post-Colonial dimensions

8:30 | **Karla Jessen Williamson** – Silarsualerineq unikkaartuallu: ilisimasanik naligiisitsilernissaq – World view and storytelling: ensuring equality in knowledge systems

9:00 | **Juno Berthelsen** - The Maintenance of Social Memory in the USVI

9:30 | **Karl Frederik Danielsen** – Nunasiaataaneq, Nunasiaataareernerullu kingorna pissutsit inooqatigiinnullu ilanngutivinneq

10:30 | **Jakob Janussen** – Sumi inunngorsimanermik misissuillunilu naliliilluni suliamik eqikkaaneq – Resumé af analyse om fødestedskriteriet

11:00 | **Marianne Jensen** – Atuartunik kalaaliaqqanik qallunaanngorsaaneq – Danisering af grønlandske skolebørn

11:30 | Julie Edel Hardenberg – Kalaaleq kalaaliuallaarsinnaava? –Oqaatsit ileqqut pissaanerlu – Too Greenlandic for Greenland? –Language, habits and power – For "Grønlandsk" til Grønland? –Sprog, vaner og magtstrukturer

History, Oral Traditions and Theorizing

13:00 | Anne Pattel-Gray – Uniting the Aboriginal Nations of the Globe

13:30 | Jens Heinrich – Defining your own world

14:30 | Kennet Pedersen – Hvorfor taler vi græsk når vi taler om politik?

ABSTRACTS

— In alphabetical order by surname

Juno Berthelsen

The Maintenance of Social Memory in the USVI - USVI-mi inoqatigiit eqqaamasaannut atatitsiinnarnissaq

The study to be presented is based on an inquiry into the maintenance of social memory within the public education system in the United States Virgin Islands (USVI). Specifically, the study seeks to inquire into the perceptions of public school teachers regarding the challenges presented to preserving local historical and cultural awareness, as well as the educational methods applied in doing so. The study applies oral history and social memory as theoretical framework and makes a narrative-based qualitative inquiry into the perceptions of five teachers employed in Arthur A. Richards School, a USVI public educational institution. An analysis of the data is conducted through the employment of Systematic Text Condensation.

The purpose of the project is to acquire an understanding of how historical conscience, or social memory, is maintained and dealt with in a postcolonial society and the case study is the United States Virgin Islands. With this purpose in mind, the study delves into education, though not focusing on the education system as such, but rather on elements within this system. Among these elements, the teacher's subjective role is the main pillar, but also the methods they use and the challenges they experience in regards to the younger generation in the USVI.

Biographical note

Juno Berthelsen was born in Nuuk, Greenland and was raised both there and in Denmark. He is currently living in Copenhagen and taking an International Bachelor in Humanities at Roskilde University with a focus on Cultural Encounters and International Studies. Before studying he was a performing artist/musician.

Thomas Brudholm

Forsoning og uforsonlighed - Reconciliation and implacability - Saammaateqatigiinneq, saammaateqatigiissinnaannginnerlu

Begrebet *forsoning* blev populært over hele verden i kølvandet på Sandheds- og forsoningskommissionen i Sydafrika. For nogle var det et spørgsmål om et nødvendigt onde, for andre var det en højere form for retfærdighed. For nogle var det knyttet tæt sammen med en nødtvungen accept af straffrihed for menneskerettighedskrænkelser. For andre var det knyttet til en positiv vision om anger og tilgivelse. Forsoning er sidenhen kommet på tale i mange andre lande og nu også i Grønland. Dette oplæg bygger på mine studier af forsoning rundt omkring i verden, og mine spørgsmål er: Hvad skal vi forstå ved forsoning i Grønland i dag? Hvad vil det sige at forson sig? Hvem skal forson sig med hvem eller hvad – og hvorfor? Hvilken betydning spiller følelser som vrede, had og skam? Og er det altid forkert *ikke* at ville forson sig? *Uforsonlighed* lyder meget negativt, men det er det måske ikke altid eller nødvendigvis? Det er nogle af de spørgsmål, jeg vil lægge op til videre diskussion af.

Biografi: Thomas Brudholm (f. 1969, København) er filosof og lektor i Minoritetsstudier ved Københavns Universitet. For tiden fokuserer han på had og hadforbrydelser, men siden 2001 har han arbejdet med spørgsmål om erindring, forsoning og tilgivelse efter krig og konflikt. Dette fokus har ført til besøg i Bosnien, Nordirland, Japan, Rwanda og Sydafrika. Brudholm har udgivet adskillige bøger og artikler, bl.a. *Resentment's Virtue* (2008) og "The Unforgiving" (2009).

Cunera Buijs

Power to the People, decolonizing museum-collections from Greenland – Inuiaqatigiit pissaanerat, katersugaasivimmit-katersat Kalaallit Nunaata nunasiaataajunnaarsagaaneranut tunngasut

Museums in Europe and America were established during the national building period and are very much rooted in the colonial past. Anthropological museums represent indigenous cultures, often not on purpose, in a Eurocentric manner and indigenous peoples protest against this practice. Furthermore, until recently museum-doors were shut to indigenous peoples. Comparison between bad museum-cases (for instance the request of the Greenlandic government to return presumed Inuit human remains from the Netherlands in the 1990s), and recent developments may shed light on this 'hot topic'. Obviously cultural heritage can be contested or at least shared. In 2008, two Dutch museums and two Greenlandic museums started a cooperative venture to share the photo-collections of museums in the Netherlands. As a product of cross-cultural interactions preserved in a colonial state institute, these images of landscapes, communities and individuals are ethnological or exotic for a Dutch public and historical or ancestral for the people of East Greenland. Through the visual repatriation project www.roots2share.gl digital copies have been returned to the communities where they can now be accessed locally. People contribute in their own language (Tunumiisut and Kalaallisut) and react on each other. School-projects in East Greenland were initiated. Roots2Share transfers ownership and authorization from a foreign ('colonial') country to the local level. A similar project will be set up in Surinam, a former Dutch colony. This paper explores an attempt to decolonize museum-collections and cultural heritage and the building of mutual relationships, which may reinforce cultural identity.

Biographical note

Dr. Cunera Buijs is curator of the Arctic department of the National Museum of Ethnology, Leiden, the Netherlands (since 1990). She has organized several exhibitions and symposiums. For her PhD research she was connected to the Research school CNWS of the Leiden University. Her dissertation *Furs and Fabrics, Transformations, Clothing and Identity in East Greenland* was published in 2004. Her research topics are sealskin boycott, climate change, material culture, clothing, photographs and cultural heritage issues in Greenland. She initiated the innovative visual repatriation project, www.roots2share.gl, an international cooperative project linking Dutch and Greenlandic museums and source communities.

Karl Frederik Danielsen

Nunasiaataaneq, Nunasiaataareernerullu kingorna pissutsit Inooqatigiinnullu ilanngutivinneq - Colonial and postcolonial conditions and a permanent connection to the community

Qujavunga maani Ilulissani oqalugiariartoqqusaallunga qaaqqusaasimagama Saammaateqatigiinnissamut Isumalioqatigiissitap qulequtsersimasaanut **“Qanga, nalitsinni aamma siunissami – Saammaateqatigiinneq, ilinniarneq, kulturikkullu immikkuullarissutsit”**. Erseqqissassavara qulaani qulequtaq pillugu saqqummiussassakka inuttut nammineq isummersornerigakkit, matumanilu IMAK-ip bestyrelsea ilanngunnikuunngilara, isummersornerillu ukua inuttut, ilinniartitsisutut, atuarfimmi pisortaasimasutut maannalu IMAK-mi siulittaasutut nammineq akisussaaffigalugit saqqummiussassaraakka. Ukiuni kingulliunerusuni ilinniartitsisutut ilinniarsimasuusugut inuiaqatigiinni unammilligassarpassualimmi unammillikkagut imaannangitsorsuupput, inuiaqatigiinnilu ikioqatigiilluta anigornianngikkutsigit artorsaqaluta ingerlaruortussaalluta.

Unammilligassat tamakkua inuiaqatigiinni perorsaariaatsip ilaqutariinnermilu atugassarititaasut ilaqutariit illoqatigiittarnerisa aamma allanngoriartorneratigut kinguneqariartortoq malunnarsiartorpoq.

Siusinnerusukkut ilaqutariit amerlaarsuullutik illoqatigiinnermikkut susassareqatigiinneq sammineqarluarneq malunnarsimasoq, maanna ilaqutariiarannguulluni immikkut illoqartalerneq ilaqutariit allaanerusumik inooriaaseqalersimanerannut allannguutaasimasoq inuiaqatigiinni malinnaasuulluni maluginiagassaavoq.

Meeqqat atuarfianni 70-ikkut naalernerini atualertuusugut, kalaallisut allattaasitaaq uagut ilinniarnikuurput, atuarnitsinni kalaalinngorsagaanerup kingunerisaanit tamatta nalunngilarput uagut qallunaat nunaannut aallartitaasarsimangitsuusugut qallunaat oqaasiinut utoqqaanerusunut sanilliulluta oqparlunnerulaartarluta, tamannali aporfittut isiginagu unammillerluguli imminut tatiginitsinnut akornutaangitsoq oqaatigissavara.

Siusinnerusukkut atuartut qallunaatut pisinnaasaqarnerusut toqqartorneqartarput, taakkualu illoqarfinni ataasiakkaani pikkorinneriukkutat toqqakkat ataasiakkaannguit kisimik dk-mut atuariartornissaminut periarfissinneqartarsimapput.

Kingorna 1970-ikkut aallartinnerini 1980-ikkut tungaannut atuaqatigiit tamaasassuarmik aamma qallunaat nunaannut aallartinneqartarsimapput.

Inuiattut maanna atulersimasavut nuannersut nuanniitsullu nunasiaataasimanerup atugassarititarinerai uanga nammineq eqqoriarsinnaanngilakka, tassa uanga nammineerlunga 1971-imi inunngornikuunera aallaavigalugu tamakku misigisarsimanginnakkit.

Naluara Inuit allatut misigisatik aallaavigalugit allanik misigisaqartarsimanersut, allaanerusunillu isumaqarnerusut, tamakkualu allaanerusumik eqqarsarlutillu isummersortut ataqqivakka, tassami misigisimasatik aallaavigalugit isummersortuunerat assortorneqarsinnaanngimmat.

Maanna ukiuni kingulliunerusuni, atuarfeqarnermik ingerlanerlunnerup iluani pisuutitassarsiorneq ersarissiarortoq inuiaqatigiinni malinnaasuulluni malunnartupilussuavoq.

Inuit akornaniinnaanngitsoq kisianni aamma politikkerit akornanni tamanna ersarippoq.

Ilaat isumaqarput tamanna nunasiaataasimanitta kingunerigaa, ilaasali angajoqqaat ilinniartitsisut, atuarfimmiluunniit pisortat tamakkua pisuutinniartarpaat.

Pisuutinniakkanut ilaasarput ilinniartitsisut qallunaat.

Atorfissaqartillugit ilinniartitsissutinut qallunaat tuluillu oqaasiinut atorfissaqartikkatsigit pissarsiariniartarpagut, tikittullu ingerlanerlunnitsinnut pisuusut pisooqataasullu akerartorlugit aallartittarpavut?? Nunaminut angerlaqqullugit oqaluullugit??

Inooqatigiinneq kalaallit qallunaallu akornanni piffinni assigiinngitsuni assigiinngitsorujussuaq oqaluttuarsiarisarpaput.

Siusinnerusukkut atuarfinni pisortat tamangajalluinnaqqinnaamik qallunaajusarsimapput, tamanna maanna mumilluinnaarsimavoq tassami atuarfiit maanna tamarluinnaqqinnaagajammik kalaallinik pisortaqtartarput.

2000-kkut aallartilaaernerani ilinniartitsisuni 1002-usuni 244-ut qallunaajusimapput tassa atuarfinni ilinniartitsisut 24 % -simapput qallunaajullutik. Maanna ukioq manna atuarfiusumi 2016/17-mi ilinniartitsisut 981-usuni 88-sit qallunaajupput, tassa ilinniartitsisut 9 %-tii.

Tamatta tamanut pisuutitseqattaarluta tikkuartuerujoorluta ingerlaniarutta, immitsinnullu qiviarsinnaanata sumummita ingerlassaagut?

Inuiattut akisussaaqatigiinneq, inuiannullu allanut ataqqinninneq ingerlattariaqarparput, oqarlutalu: Ineriartornermut akisussaaqataavunga, suleqatigiitta suleqatigiikkutta inuiattut angusassaqarnerussaagut.

Uani inuiaqatigiinni ataasiinnarmik oqaaseqartortagut illugiit aamma tamarmik atorfissaqartuaannartut eqqaasitsissutigisariaqarpoq aamma.

Inuiaqatigiinni aqqissuussaaneqarput, atuarfeqarfinni kalaalinngorsagaanerup kingunerisaanik maannakkut meeqqat atuarfiini atuartut atuarfimi naammassigaangamik, oqaatitsigut pikkorinnerulerumallutik efterskoleni imaluunniit meeqqat atuarfiini angusarisimasatik

naammaginagit ilinniaqqiffissanullu annguttanngitsut amerlammata Piareersarfinnut ingerlaqqittartut ukiuni kingulliunerusuni amerlasoorujussuupput. Inuusuttuaqqat Atuarfinniit naammassisinnarlutik ingerlariaqqikkaangamik maanna qallunaatut tuluttullu oqarlunnertik aallaavigalugu GU-nut ilinniaqqiffinnullu allanut ingerlanerluttarput, tamanna ulluni qaninnerni tusagaatuarfinni tusallattaarparput. Atuarfiit ingerlaqqiffiusut qallunaat oqaasii aallaavigalugit atuartitsisaramik, taakkunanimi atuakkat atuartitsissutigineqartartut qallunaatut tuluttullu naqinneqarsimasuunerisa aallaaviannik oqaatitsigut artorsarluni atuagarsortoqaleraangat uniinnartartut amerlanissaat eqqartorneqartunut maanna ilaavoq.

Tassami atuarfeqarnermik attuumassuteqartuni maani nunatsinni misissuinerit amigaataalluinnartarput, suullu atuartut uniinnartarnerannut pisooqataanerannut tikkuussinissamut tamakku misissuinerit atorsinnaassagaluaratsigit, sumi atuartunik uniinnartitsinaveersaarnitsinni pitsanngorsaaqataaannissatsinnut ersarinnerusumik tikkuussisinnaassagaluarmata.

Atuarfeqarnermummi inatsit ima oqaraluarpoq:

Atuarfik pillugu Inatsisartut inatsisissatut siunnersuut nr. 15, 3. December 2012-imeersoq

Atuartsinermi oqaatsit

§ 9. Atuartsinermi oqaatsit tassaapput kalaallit qallunaallu oqaasii.

Imm. 2. Atuartut oqaatsinik ilikkartinniarneqarnerannut ilaatillugu tuluit oqaasii aammattaaq ilinniartitsinermi atorfeqarsinnaapput.

Ilisaritsineq: Karl Frederik ilinniartitsisutut ilinniarsimasuuvoq, atuarfeqarfinni pisortaasarsimavoq. Maannakkut IMAK-imi siulittaasuutut atorfeqarpoq.

Astri Dankertsen

Theories of affect and its potential for indigenous studies - Theories of affect ilippanassusiilu ilinniarnernut nunap inuianut tunngasunut

In this presentation, I will talk about the advantages of using theories of affect in combination with indigenous perspectives. As indigenous scholar Linda Tuhiwai Smith writes, “there are numerous oral stories of what it means, what it feels like, to be present while your history is erased before your eyes, dismissed as irrelevant, ignored or rendered as the lunatic raving of drunken old people” (Smith 2012:30-31). I argue that theories of affect by authors such as Ann Cvetkovich (2012), Judith Butler (2004), Sara Ahmed (2004) and Lauren Berlant (2011) are useful when analyzing processes of decolonization. It is a perspective that has as its main purpose to analyze the relationship between our bodies and the societies that we live in. According to Ahmed (2004: 5-7) involves thinking about the relation between emotion, bodily sensation and cognition, shaped by cultural histories and memories. Rather than analyzing processes of decolonization primarily as rational or juridical processes, theories of affect helps us analyze the complex process of decolonization as a complex and disparate phenomena that includes feelings such as ambivalence, anger, fear, guilt, shame and melancholy.

Ahmed S (2004) The cultural politics of emotion. Edinburgh University Press, Edinburgh

Berlant L (2011) Cruel optimism. Duke University Press, Durham

Butler J (2004) Precarious life: the powers of mourning and violence. Verso, London

Cvetkovich A (2012) Depression: a public feeling. Duke University Press, Durham

Smith, L A (2012) Decolonizing Methodologies. Research and Indigenous Peoples. Second Edition.

London: Zed Books

Biographical note:

Astri Dankertsen has a PhD in sociology, where she studied Sami articulations of loss and hope and what she calls Sami melancholia. She is currently a postdoctoral researcher at Faculty of Social Sciences at Nord university, with one project on urban Sami youth and another on Sami psychiatry. Her research interests are mainly within Sami studies, identity, ethnicity, indigenous perspectives, decolonization, postcolonial theory, feminist theory and theories of affect.

Suka K. Frederiksen

Namminiilivinnissaq

Qanga inuit issittumi inuusut namminersortuupput, nunasiaatinngornittali kingorna inuuneq alla eqqunneqarpoq. Pilliuteqarlutik siuligut inuuneq atugartik allannngortippaat inuuniarnermik aallaaveqartumik inuuneq qimallugu inooriaaseq allaq eqqunneqarluni.

Naalakkersuisooqatigiit isumaqatigiissutaani oqartussaanerup utertinneqarnissaat anguniarlugu alloriaqqinniarput, taamaammat nammineq tunngaviumik inatsisissatsinnik sulineq aallartillugu.

Isumaqatigiimmi ima allassimasoqarpoq: "Kalaallit Nunaat allannngortinneqarsinnaanngitsumik namminiivikkiartorpoq aammalu taamatut ingerlaneq naalakkersuinikkut patajaatumik ingerlatsiviusariaqarpoq, nunalu tamakkerlugu ataatsimoornissaq pisariaqalerluni."¹

Inuiaqatigiit patajaatsut imaliallaannarlutik uppisinneqarsinnaanngitsut pilersinneqassagunik inuiattut oqaluttuarisaanerput kinaassuserpullu ilisimasariaqarparput. Pingaartumik nunatta oqaluttuarisaanera nammineq isigut atorlugit allassimasariaqarlugu. Oqaluttuarisaaneq ileqqutsinnik, eqqarsariaatsitsinnik oqaatsitsinnillu tunngavilik ilisimaarisariaqarparput. Nunatta oqaluttuarisaanerata imarisaat matoorneqarnani qaqilerneqarluni saqqummiuttariaqarpagut tamanna kinaassutsitsinnut kultuuritsinnillu ilusilersueqataammata.

Oqaluttuuneqartarpugut avataanniit isinit isiginnittunit oqaatsit allaneersut atorneqartunit nunasiaassimasuni tamani ajunnginnerpaamik atugaqarsimasugut sorsuffiusimanninnatta.

Oqaatigineqartut tamarmik "ilisimatuunit" naqissuserneqartunit, taamaammat isit oqaatsillu atukkavut atorlugit misigisagut allattariaqarpagut, ilaatigut naqisimaninnerup sakkortuumik inuuniarnermik kinguneqartitsiviusimasunik inissaqartitsilluta namminerpiaq aallaavigaluta allaaseraluta ingerlatitseqqittariaqarpugut ullumikkut killiffigisarput paasilluassagutsigu.

Naak Inatsisitigut oqaatsitta pingaarnerpaatut inissisimagaluartut, ilinniartitaanermi oqaatsigut nukittuumik inissisimannigilat, taamaammat atuartitaanermi ilinniartitaanermilu oqaatsigut atorlugit ilinniarsinnaaneq pingaaruteqarpoq kinaassuserput inissaqartillugu ingerlatsigutta pitsaanerusunik angusaqarnissamut aqputaasussaammata.

Taamaattumik Inatsisartut Saammaseqatigiinnermik suliakkiisimanerat Namminiilivinnissamut aqput assigalugu pingaaruteqarluiinnartuupput. Kalaallit kinaassusaat eqqarsartaaserisaallu aallaavigalugit nunami aqput tigullugu ingerlatsissaagut. Taamaammat nuannaarutigaaara peqataasinnaallunga nalunaarsinnaagama. Qanortoq oqalliffiulluarili.

The path towards independence

In the past people who lived in the arctic were independent people, but the colonization introduced a different way of life. Our ancestors changed the way of life based on survival to another way of life, at a cost.

The current coalition has taken a step towards taking back the lost independence. The coalition has decided to make a constitutional commission. In the coalition agreement it is written: "Greenland is irreversibly on its way to independence, and this process requires not only political stability, but also national unity."¹

¹ Coalition Agreement 2016-2018

For the population to become a robust people, who stand with their values, we need to know our own history and culture, and to write it ourselves. We need to understand our history from our point of view, based on our traditions, language and way of life. The full history of our country, the good and the bad, must be told, as it shapes our identity and culture to this day.

Outsiders often tell us that we were treated well by our masters, because we were not subjected to war, usually in a foreign language too. But it is necessary that we study our colonial experience with our own eyes and our own voices. We need to understand the consequences of the ,at times, strong oppression of our way of life and identity have had on where we stand today.

Though Greenlandic is the official language of the country, the Greenlandic language is still not the main within the educational institutions. It is important that it is possible to attain an education in Greenlandic, to ensure our identity, as they are tools to better achievements.

The Reconciliation that Inatsisartut has commissioned is an important step in the independence process. An independent Greenland based on Greenlandic values and way of life.

That is why I am pleased to inform that I will participate.

I hope for a lively debate

Ilisaritsineq/Biographical note/Biografi

Inunngorpoq: 18.07.1965 Narsami. Uigivaa Sofus Frederiksen, sisamanillu qitornaqarput.

Merkonomitut ilinniarnikuvoq pisortalerinermut.

2005-miit 2009-ip tungaanut Narsap kommuniani kommunalbestyrelsini ilaasortaavoq. 2014-miit Inatsisartuni ilaasortanngorpoq, 2016-milu Namminersornermut, Pinngortitamut, Avatangiisinut Nunalerinermullu Naalakkersuisunngorpoq.

Born: 18.07.1965 in Narsaq. Married to Sofus Frederiksen and they have four children.

She has a College diploma in management.

From 2005 to 2009 she was a municipal board in Narsaq Municipality. From 2014 she got elected as a member of Inatsisartut. In 2016 she became Naalakkersuisoq of Independence, Nature, Environment and Agriculture.

Født: 18.07.1965 i Narsaq. Hun er gift med Sofus Frederiksen og de har fire børn.

Hun har en uddannelse som merkonom indenfor ledelse.

Fra 2005 til 2009 var hun medlem af Narsaqs kommunalbestyrelse. I 2014 blev hun medlem af Inatsisartut og blev i 2016 Naalakkersuisoq for Selvstændighed, Natur, Miljø og Landbrug.

Julie Edel Hardenberg

Kalaaleq kaaliuvallaarsinnaava? - Oqaatsit ileqqut pissaanerlu.

Julie Edel Hardenberg Nuummi inunngorlunilu perorpoq. Kalaallit Nunaata Danmarkillu akornanni pissaaneq naligiinngitsoq pillugu suliai apeqqusersuipput. Julie tunuliaqarpoq kulturinullu taakkununga marlunnut sorlaqarluni, tamaalilluni kalaallit assigiinngitsut kinaassusaannut imminnullu paasinninneriaasaannut ilisimasaqarpoq - minnerunngitsumik aningaasaqarnej innuttaaqataassuserlu Kalaallit Nunaata Danmarkillu akornanni pituttoqqanerata innuttaasumut sunniutai; pissaaniliilluni pissaaneerutsitsillunilu. 2008-mi, Namminersorneq ukiup ataatsip sioqqullugu Nunatsinni atuutilinnginnerani, Julie projektilorpoq ukiup affaata ingerlanerani kalaallisut oqaatsit ilitsoqqussarisani kisiiviisa atorlugit inuulluni. Kingornalu oqaatsitigut, inuiaqatigiinni kulturimut tunngasut, eqqarsariartaatsitigut sunniutit misileraanermi paasisani pillugit

http://naalakkersuisut.gl/~media/Nanoq/Files/Attached%20Files/Naalakkersuisut/DK/Koalitionsaftaler/Koalitionsaftale_S_IA_PN_eng.pdf

eqqarsaatigilgai allattorsimavai. Uani ukiup affaata ingerlanerani paasisai saqqummiussassami eqqartorneqassapput.

Too Greenlandic for Greenland? –Language, habits and power.

Julie Edel Hardenberg was born and raised in Greenland. Her artworks problematize the unequal power structures that exist between Greenland and Denmark. With her background, with roots in both cultures, she has an insight into different Greenlanders identity and self-understanding – nonetheless the economic and social interdependencies that exist between the two countries, and its impact on the Greenlanders; caught in a shared identity between power and powerlessness. In 2008, the year before the introduction of Self-Government in Greenland, she launched a project with the aim of examining both the linguistic, socio-cultural and cognitive effects of using only her mother tongue. Within six months she observed and recorded her reflections. In this presentation, observations from these six months will be presented.

For “Grønlandsk” til Grønland? -Sprog, vaner og magtstrukturer.

Julie Edel Hardenberg, Nuuk 1971, billedkunstner og kunstteoretiker.

MA i Kunst Teori og Formidling, Det Kongelige Danske Kunstakademi.

Julie Edel Hardenberg er født og opvokset i Grønland. Hendes værker problematiserer de ulige magtstrukturer der eksisterer mellem Grønland og Danmark. Med hendes baggrund, med rødder i begge kulturer, har hun et indblik i forskellige grønlanderes identitet og selvforståelse – ikke mindst det økonomiske og sociale afhængighedsforhold der eksisterer imellem de to lande og dens indvirkning på grønlanderen; fanget i en delt identitet, mellem magt og afmagt.

I 2008, året før indførelsen af Selvstyre i Grønland, igangsatte hun et projekt med det formål, at undersøge både de sproglige, socio-kulturelle og kognitive effekter der er ved at bruge kun sit modersmål. Igennem et halvt år observerede og nedskrev hun sine refleksioner. Under denne præsentation vil observationer fra dette halve år blive fremlagt.

Ilisaritsissut/Biographical note/Biografi

Julie Edel Hardenberg, Nuuk 1971, Eqqumiitsuliortoq Isumaliulersitsisartorlu.

Cand. Phil i Kunst Teori og Formidling, Det Kongelige Danske Kunstakademi.

Julie Edel Hardenberg, Nuuk 1971, Greenland, artist, writer.

MA in Art Theory and Communication, The Royal Danish Academy of Fine Arts.

Julie Edel Hardenberg, Nuuk 1971, billedkunstner og kunstteoretiker.

MA i Kunst Teori og Formidling, Det Kongelige Danske Kunstakademi.

Jens Heinrich

Defining your own world - Silarsuit nammineq nassuiarlugu

Greenlanders need to know the history and background for the present society. This would liberate many Greenlanders from the present chains of history. Today too many know too little about the historical development, and this lack of historical knowledge gives reasons for myths and a wrongful understanding. One of reasons might be the fact that the history of Greenland to a large degree has been written by outsiders with a, for the general public, irrelevant focus. History written by outsiders is not irrelevant, but if the history has been on explorers, civil servants or the foreign relations between Denmark and the US concerning Greenland it is no wonder the public might have difficulties recognizing themselves. The solution would be to have a history written about the Greenlanders from their perspective. This history could be about the policy of relocation, about the modernization process and how the Greenlanders were able to influence this development.

Another aspect of this is the matter of the relationship between Greenland and Denmark. The ongoing Greenlandic process of independence is directly related to this relationship, as the policy concerning Greenland since the 1850s has been to further self-reliance.

Biographical note

Jens Heinrich, born in Denmark in 1973. Danish and Greenlandic parents and raised in Denmark and Greenland. Educated at Ilisimatusarfik, MA in 2004 and PhD in 2010. Has worked on different research and communications projects and as a writer and guest lecturer, former member of the Greenland reconciliation commission and is now a political consultant at the Danish parliament for Inuit Ataqatigiit.

Lene Kielsen Holm and Mark Nuttall

Community-Based Research in Greenland: reflections, methods, practice - Inuiaqatigiit aallaavigalugit Kalaallit Nunaanni ilisimatusarneq: tarrarsorneq, periaatsit, sulisaaserlu

Greenland is not only experiencing rapid climate change, there is increasing interest in non-renewable resource development in the country. There is urgent need to map, monitor and assess the environmental and social and economic effects and understand the socio-economic and cultural impacts on communities and livelihoods. One approach to effective and long-term monitoring and its contribution to policy-making is the establishment of community-based research programmes for the benefit of people most affected by climate change and other environmental and socio-economic transformations. As community-based monitoring and community-based research practices are motivated by a concern for places and people experiencing environmental threats, they can also contribute to efforts to overcome longstanding conflict between diverse stakeholder groups. A community-based approach to research acknowledges locally-situated engagement with the environment and the resources people depend upon, and is informed by indigenous and local knowledge and community priorities. In collaboration with scientific research projects, communities can be placed within wider regional, national and international networks, allowing local voices to be heard and local concerns to be expressed. However, there is an absence of robust community-based approaches in Greenland. In this presentation, and based mainly on our work in Nuuk, Upernavik and Qaanaaq, we report on our contributions to the development of appropriate community-based methodologies for Greenland, and to the development of interdisciplinary research in partnership with communities.

Biographical note

Greenland Climate Research Centre

Mark Nuttall is Professor and Henry Marshall Tory Chair of Anthropology at the University of Alberta. He is also Professor of Climate and Society at Ilisimatusarfik and the Greenland Climate Research Centre at the Greenland Institute of Natural Resources. His work focuses on climate change, human-environment relations and the social impacts of extractive industries and he has carried out research in Greenland, Alaska, Canada, Finland, and Scotland.

Jakob Janussen

Sumi inunngorsimanermik misissuillunilu naliliilluni suliamik eqikkaaneq - Analysis of the birthplace criterion

Sumi inunngorsimaneq tunngavigalugu pisortat sulisuminnik akissarsiaqartitsinerat

atugaqartitsinerallu 1964-imiit ukiut 30 missaat ingerlaneranni atuuttoq Kalaallit Nunaanni annertoqisumik oqallitsitsinnarani inuiaqatigiinnik avissaartuutsitsivoq.

Taamak aaqqissuussinerup tunuliaqutarivaa 1959-imi landsrådip ataatsimiinnermini aalajangermat Kalaallit Nunaata Danmarkip naalagaaffiata iluani "annerunngitsumik minnerunngitsumilluunniit" naligiissitaanerata naqissuserneqarnissaa naalagaaffimmut saaffiginnissutigimmagu. Tamatuma kinguneraa ataatsimiititaliarsuarmik G-60-imik taasamik pilersitsineq Kalaallit Nunaanni inuiaqatigiit annertoqisumik nutarterneqarnissaanik suliaqartussamik.

G-60-ip inuiaqatigiinnik nutarterinissami tunngaviisa pingaarnert ilagaat Kalaallit Nunaanni nioqutissiornerup imminut akilersinnaasumik ingerlannissaa ilaatigut akissarsiat apparsimaartinnerisigut aammalu sulisussat nunap avataaneersut pissarsiarisinnaassagaanni qanoq ittunik ajunngitsorsiaqartittariaqassanersut. Anguniakkat taakku marluk imminnut assortuuttut ataqatigiissinniarnert piffissaq sivisooq isumaqatigiinniarnerrillu ilungersunartut atorlugit ilusilerneqarput. Ataatsimiititaliap siunnersuutigaa pisortat suliffeqarfiini sulisut sulinerminni assigiinngitsunik akissarsiaqarlutillu atorfeqarnerminni atugaqassasut Kalaallit Nunaanni inunngorsimasut minnerusumik sulisullu nunap avataani inunngorsimasut annerusumik akissarsiaqartillugit sulinerminnilu allanik atugaqartillugit. Taamak siunnersuuteqarneq tunngavigalugu Kalaallit Nunaanni tjenestemandit pillugit inatsit ilusilerneqarpoq erninnaq pisortani sulisunut isumaqatigiissutit malillugi sulialinnut atuutilersumittaaq.

Taamak aaqqiineq sioqqullugu, piffissami pilersiani kingornatigullu politikerit akornanniinnaangitsoq aammali inuiaqatigiinni annertoqisumik ilaatigullu oqaatsit sakkortoqisut atorlugit oqallinnermik nassataqarpoq.

Aaqqissuussinerup atuutsinneqarnerani nalaanneqarsimasunit qanoq isumaqarfigineqarnerisooq paasiniarlugu kikkulluunniit aaqqissuussinermit kalluarneqarsimasut kaammattorneqarput isummaminnik nalunaqqullugit. Inuit amerlagisassaangitsut qisuariarput; taammaakkaluartorli taakku isummersuutaat paasissutissanut allanut pissarsianut tapertarlugit aaqqissuussinerup assersuutigalugu suliffinnut inuiaqatigiinnilu sunniutaannik ersersitsipput, qisuariatullu ilaasa misigisaminnik nalunaarutaat assersuutitut naliliinermi issuarneqartarput.

Misissuinermi paasinarpoq aaqqissuussineq suliffeqarfiit ilaanni sulisut suleqatigiinnerannut ilaatigut annertuumik sunniuteqarnerlussimasooq.

Naatsumik oqaatigissagaanni anguniakkat pingaarnert piffissaq sivisooq ilaatigullu imaannaangitsoq atoqqaarlugu tamakkiisuunngikkaluamik anguneqarput; ilanngulluguli taasariaqarpoq aaqqissuussinerup sunniutai pitsaangitsut allat ima annertutigisut suliffiit ilaanni suleqatigiinnermut sunniuteqarnerlullutik inuiaqatigiinnilu annertoqisumik avissaartuutsitsillutik.

Resummé af analyse om fødestedskriteriet

Fødestedskriteriet, som de offentlige arbejdsgivere anvendte som grundlag for deres aflønning af deres ansatte fra 1964 og ca. 30 år frem, har udover at forårsage en meget omfattende debat tillige skabt modsætninger i samfundet.

Baggrunden for ordningen var, at landsrådet på sit møde i 1959 rettede en henvendelse til staten for at få stadfæstet Grønlands status som en ligeberettiget del af riget, "hverken mere eller mindre". Følgen blev nedsættelse af et stor udvalg, kaldt G-60, der fik til opgave at fremkomme med en omfattende plan for modernisering af det grønlandske samfund.

Grundlaget for G-60's forslag i forbindelse med modernisering af samfundet var bl. a., at produktion i Grønland skulle kunne hvile i sig selv ved at sætte en dæmper for lønningerne samt, hvilke goder der var nødvendige for at tiltrække kvalificeret arbejdskraft udefra. Det krævede lang tid og komplicerede forhandlinger for at sammenkoble disse modstridende målsætninger. Udvalget foreslog, at ansatte hos det offentlige skulle have forskellige løn- og andre ansættelsesvilkår, således at personer født i Grønland skulle have en lavere løn, mens arbejdskraft udefra skulle have en højere løn. Tjenestemandsløven blev udformet på dette grundlag, som straks også blev gældende for overenskomstansatte.

Forud for, samtidig med og efter denne ordning var der en meget omfattende og indimellem meget

skarp debat ikke blot blandt politikere, men også i resten af samfundet.

For at danne sig et billede af, hvorledes berørte af denne ordning havde opfattet denne blev der rettet en henvendelse til disse om at fremkomme med deres tilkendegivelser. Reaktionen var ikke omfattende; men ikke desto mindre kunne disse tilkendegivelser sammen med andre tilgængelige oplysninger danne grundlag for ordningens konsekvenser for arbejdspladser og for samfundet. Der citeres nogle udsagn fra dem, der reagerede på opfordringen, netop for at belyse, hvorledes de oplevede ordningen.

Analysen har afsløret, at ordningen havde en negativ indflydelse på samarbejdet på visse arbejdspladser.

Kort fortalt, så blev de vigtigste mål med ordningen nået efter lang tidsforløb og ikke altid i fuld udstrækning; men så må det tilføjes, at der var visse negative konsekvenser af ordningen for samarbejdet på visse arbejdspladser og tillige skabt en masse splittelse i samfundet.

Ilisaritsissut

Ilinniarfikka: Narsami meeqqat atuarfiat, Nuummi realskolemi naammassivunga 1960, Viborg Katedralskolemi studentinngorpunga 1963-imi Århusillu universitetiani statskundskabimik kandidatinngorlunga 1974-imi.

Suliffikka: Ministeriet for Grønland ukiuni 3-ni. Tamatuma kingorna Landsrådip allaffiani ukiut 2. 2008-mi Soraarninngornissama tungaanut Namminersornerullutik Namminersorlutillu Oqartussani annermik sulisoqarnermut tunngasunik sammisaqarlunga nunatsinni pisortat sinnerlugit akissaatit sulinermilu atukkat allat pillugit sulisut kattuffiinik isumaqatigiinniartarnerit akisussaaffigalugit; taamaattorli ukiut 1-2 Kommunit kattuffianni pisortaavunga. - Namminersornerulernissamik kommissionip allattoqarfiani suleqataavunga aammalu kalaallit danskillu Namminersorneq pillugu kommissioniata nunatsinni allattoqarfiani pisortaallunga ukiuni 2005-8. Ukiuni 2000-imiit 2003-mut Kalaallit Nunaanni namminersulernissamik isumalioqatigiissitat siulittaasuuffigivakka.

Rasmus Ammitzbøll Jensen & Karl Madsen

Spørg Rigets Børn - Naalagaaffiup meerai aperikkit - Ask the sons of the kingdom

Intro: Spørg Rigets Børn er et videoprojekt for børn i Rigsfællesskabet, der har til formål at formidle de forskellige børneliv, der leves i de tre lande.

Formål: Projektets formål er at skabe en større forståelse og kontakt imellem børn i Danmark, Færøerne og Grønland. Vi ønsker at skabe og faciliterer en kommunikationskanal for børn og sikre en samtale og videoplatform, der muliggør gensidig delagtiggørelse i hinandens hverdag og derved åbner for et indblik i rigsfællesskabets aktuelle børneliv.

Tiltænkt opbygning: Grundlaget for en video er nysgerrighed og lysten til at kende til børns vilkår i andre dele af Rigsfællesskabet. Derfor er formen dialogisk, hvor en video med spørgsmål besvares af en video med svar, og eventuelt nye spørgsmål. For at understøtte dialogen indklippes optagelser af væsentlige naturlige og/eller kulturelle omgivelser.

Tilgang: Det er væsentligt, at videoerne undertekstes, samt at de indledende videoer er kvalitetsmaterie, der formidler et indtryk af de omgivelser, der præger det enkelte barns liv. En forståelse af diversitet såvel som ligheder blandt de børnegrupper, som portrætteres, er et af de væsentlige succeskriterier, som vi arbejder med. Vi ønsker derfor en bred inddragelse, således at både bygder, landsbyer og byer i riget repræsenteres.

Samarbejde: Vi forestiller os b.la. et skolesamarbejde i de tre lande, således at videoproduktionen kan kvalificeres, og eventuelt inddrages i relevante undervisningsforløb.

Formidlingen af projektet vil ske igennem allerede eksisterende sociale platforme. Projektet er derfor afhængigt af, at større kulturinstitutioner i Norden og Rigsfællesskabet tager projektet til sig, og hjælper med at videreformidle det.

Medieringen af videomaterialet vil indebære redigering, indlæggelse af undertekster og kvalitetssikring, hvorefter materialet videregives til en modtagerpart i en anden egn af riget. De færdige videoer skal deles på eksisterende sociale platforme, således at en ny og bredere gruppe af børn inddrages i projektets formidling.

Biografi

Rasmus Ammitzbøll Jensen er uddannet skolelærer, cand.pæd i pædagogisk filosofi og har tidligere fungeret som folkeskolelærer i sin hjemby Sdr. Omme og er nu underviser ved PI/SPS Socialpædagogisk Seminarium i Ilulissat. Han er interesseret i idéhistorie, historisk reenactment og håndbrygningsmetoder.

Marianne Jensen

Atuartunik kalaaliaqqanik qallunaanngorsaaneq – Danisering af grønlandske skolebørn – Making Greenlandic schoolchildren into danish

Mit indlæg vil handle om, hvordan nyordningen/moderniseringstiden har indvirket på det grønlandske skolevæsen og på de grønlandske skolebørn. Til dette vil jeg tage udgangspunkt i 2 eksamensopgaver under min bacheloruddannelse:

- eksamensopgaven i faget Inuitkulturer sommeren 2014 med titlen ***De udvalgte - danisering af grønlandske børn*** og i mindre udstrækning
- eksamensopgaven i Antropologisk metode i sommeren 2015 med titlen ***Identitetsudviklingen blandt de udvalgte forsøgselever fra 1961.***

Inden jeg fremkommer med konkrete eksempler på danisering af grønlandske børn, vil jeg fremkomme med en sammenfatning af de politiske strømninger, som ledte til et vendepunkt i den danske Grønlandspolitik samt de skolelove, der anvendtes som hjemmel til danisering af grønlandske skolebørn. Nedsendelse til efterskoleophold og bortadoptioner vil også blive berørt, ligesom der vil blive draget nogle paralleller til kostskoleanbringelse af inuit-skolebørn i Canada. Opgaven ***Identitetsudviklingen blandt de udvalgte forsøgselever fra 1961*** vil jeg bruge til at belyse, hvilken betydning ovenstående børns hovedsageligt dansksprogede skoleforløb har haft i forhold til deres fremtidige voksenliv, deres værdier og ikke mindst deres identitetsbevidsthed som grønlandere.

Ilisaritsissut/Biografi

Marianne B.S.J. Jensen, in. Kristensen Ilulissani 26/11-1949; najugaqarfik Nuuk.

Ilinniakkat: Ilinniartitsisoq Jelling Statsseminariumit, coach, bachelor maannalu stud.cand.mag.

Inuiaat Kultuuriat Oqaluttuarisaanerallu pillugit, Ilisimatusarfik, Nuuk.

Suliffigisimasat: Ilinniartitsisoq, borgmester Ilulissani, naalakkersuisunut ilaasortaq, inatsisartunut ilaasortaq, ILO-mi nunat inoqqaavi pillugit siunnersortaaneq, Namm. Oqartussani imm. pisortaq.

Marianne B.S.J. Jensen, født Kristensen i Ilulissat 26/11-1949, bosiddende i Nuuk.

Uddannelser: Folkeskolelærer fra Jelling Statsseminarium, coach, bachelor og pt. cand.stud.mag i Kultur-og Samfundshistorie, Ilisimatusarfik, Nuuk.

Tidligere beskæftigelse: Folkeskolelærer, borgmester i Ilulissat, landsstyremedlem, landstingsmedlem, chefrådgiver for oprindelige folk i ILO, afdelingschef i Grønlands Hjemmestyre.

Stud. cand. mag. Inuiaat Kulturiat Oqaluttuarisaanerallu/Kultur -og Samfundshistorie

Kasper Larsen

Pisinnaatitaaffiit – Inuit nunallu inoqqaavisa pisinnaatitaaffii – Rights – Rights for humans and aboriginals

Ilsarititsissut:

Kitsissuarsunni inunngorpoq, SIK-mi siulittaasup tullerivaa 2013-imiit aallartittumik. Ilulissani SIP-mi siulersuisuni ilaasortaasimavoq.

Nuka Kleemann

Saammaasseqatigiittoqarsinnaava? - Reconciliation – Is it possible?

Ukiuni makkunani inoqarfiit Qalasersusuaq Avannarlermut qaninnerusut nalaattalerpaat inuiaqatigiit marluk imaluunniit amerlanerit akornanni saammaasseqatigiinnissamik suliniuteqarlutik. Saammaasseqatigiinneq ingerlanneqassappat saammaasseqatigiittussat akioriillutik ingerlattussaavaat. Saammaasseqatigiittoqarsinnaava inuiaat marluk akornanni? Imaluunniit pinngitsoorani akunnermiliuttoqarsinnaava? Tamanna arlaatigut saammaasseqatigiittoqassatillugu suleriesissamik peqanngilagut imaluunniit misigittagaqarata. Taavami suut eqqumaffigisassaappat imaluunniit suliareqqaagassaappat suliaq taama annertutigisoq ingerlanneqassappat?

Biographical note

Rektor Nuka Kleemann, Perorsaanermik Ilinniarfik, Ilulissat
Nuka Kleemann inunngorpoq Upernavimmi 1964-imi. Upernavimmi meeqqat atuarfiat naammassereerlugu HF-imi Aasianni naammassivaa, kingornalu Ilisimatusarfimmi ilinniartunngorluni. Massakut BA kultur og samfundshistorie allagartaqarfigalugu. Ukiut marluk Knud Rasmussenip Højskoliani ilinniartitsisooriarluni Ilinniartitaanermi pisortaqarfimmi ukiut qulit sulivoq kingornalu Perorsaanermik Ilinniarfimmi pisortanngorluni massakut ukiut aqqaneq marlussaat pisortatut ingerlavoq. Sunngiffimmini ilaatigut ingerlatarei timersornermut tunngasut. Massakut ukiut 14-issaat Timersoqatigiit Kattuffianni siulittaasuuvoq. Kiisalu ICC-ip siulersuisuunerini ilaasortaavoq.

Pauline K. Knudsen

Qanga kulturertut nammineq oqaluttuarisariaqarparput - We have to define our past culture in our own

Ilisimatusarneq (videnskab) 16 -1700kunni Europami pilersinneqarpoq tamatumalu kingorna inuiaqatigiit pillugit teoriit nunasiaateqalernissamat tunngavilersuutitut ilapertuutaasimapput. Teoriit taakku 1900-kkut naalernissaata tungaanut inuiaat oqaluttuarisaanerani ilisimatusarnermi tunngaviusarput. Siuligit pillugit paasissutissat 1500-kunnilli katersarineqalersut taamani Europap avataani inuiannik allanik isiginnittaaseq aallaavigalugu pilersinneqarsimasut Europap avataani inuiaat oqaluttuarisaanerani ilisimatusarnermi ulloq manna tikillugu atugaapput. Nunatta oqaluttuarisaaneratta europamiunik imaluunniit nunanit killernit ilisimatusarfigineqarnerata suut sanngheetigisinnaanerai saqqummiusami uani sammineqassapput.

Biographical note

Pauline is an archaeologist and is now a freelancer.

Vivi Noahsen

Konsekvenser for de Juridisk Faderløse - Eksempler på sociale og menneskelige konsekvenser for de Juridisk Faderløse i Grønland - Inatsisitigut ataataqanngitsunut kingunerit - The consequences for the legal fatherless

Denne opgave omhandler de Juridisk Faderløse og konsekvenser af denne status. Opgavens hovedformål er at undersøge hvilken betydning der har været i forhold til det at være "Juridisk Faderløs", set i forhold til sociale og menneskelige konsekvenser i det grønlandske samfund. Set efter lovgivningen har der været forskel på retsstillingen for børn født uden for ægteskab efter Grønlandsk og Dansk lov. Tilgangen til undersøgelsen tager udgangspunkt i et antropologisk perspektiv. Der er anvendt kvalitative interviews som empirisk genstand, interviewene tager udgangspunkt i åben interviewteknik, og derfor er de ikke styret direkte af bestemte spørgsmål, således deres historier kan styres og belyses fra deres egne synsvinkler. Generelt udtrykker de interviewede negativ behandling af deres omgivelser. Der er tale om frustrationer over manglende rettigheder, særlig i forhold til de oplysninger der eventuelt findes om bidragsfaderen og manglende faderskikkelse i deres opvækst. Informanterne giver også udtryk for den diskrimination, de har oplevet på baggrund af det at være født uden for ægteskab. På baggrund af det undersøgte materiale, fremgår det at det har været mere smertefuldt at være "faderløs" frem for "juridisk faderløs". Set i forhold til betegnelsen "uersagaq" som der i undersøgelsens analyse er blevet nævnt af samtlige informanter, har det vist sig, at det mere er en socialt reaktion over for "uersagaq" – et *uægte barn, et barn født uden for ægteskab* frem for kategoriseringen som Juridisk faderløs. Den sociale afvigelse har givet anledning til stigmatisering af de implicerede. Det har givet *interventioner* for de kategoriseredes liv, i form af menneskelige som sociale omkostninger og en påvirkning af deres identitetsfølelse.

Ilisaritsissut

28-nik ukioqarpunga Nuummilu inunngorlunga. Apparalu marlunnik meeraqarpugut, massakkut Ilimmarfimmi Inuiaat Piorsarsimassusaat Oqaluttuarisaanerlu Kanididatimi ingerlappara. Taassumap saniatigut Sullivinni nakkutilliisoqarfimmi ilinniartutut ikiortaavunga taavalu kriminaalforsorgenimi freelanceritut inunnik misissuisutut suliaqartarlunga. Massakkullu aamma Ilisimatusartut Kattuffianni Ili Ili-mi uani qinigaaffimmi siulittaasuullunga.

Carl Christian Olsen

Kalaallit oqaasiisa maanna inissisimanerat pisinnaatitaaffiit aallaavigalugit - The Greenlandic language's place today based on rights

Oqaatsit pillugit nalunaarusiornissaq kalaallit oqaluttuarisaaneranni ukiut 100-t sinnerlugit kalaallit oqaasiisa pisortatigut siunertalerneqarneri aallarniutigineqarput, tassalu 1905-imit Kalaallit Nunaat pillugu Isumalioqatigiissitat isumaliutaat nunatta ineriartornerani suut pingaartinneqarnerisut. Taamani kalaallit siullerpaamik pingasunik ilaasortaataitaqarmata, kingunerimmagulu kalaallit qinikkatut pisinnaanerusumik sunniuteqarsinnaaleriartornerat aallartinneqarluni. Taamaallilluni peqataaleriartornerat erseriartuaarpoq, aammalu aqqissukkanik isumaqarfiginnissinnaanerit malunniukkiartulerluni. Pisuni tamakkunani apeqqutit marluk pinngitsuugassaanngitsumik isumaqarfigisariillit saqqummerput: Inuiattut kinaassutsit isummerfiginissaa aammalu oqaatsit suut atortussaenersut. Ukiut ingerlaneranni inuiattut nammineq naalakkersorneq (self-government) aamma nammineq aalajangersinnaaneq (self-determination) eqqartorneqartalerput. 1948-mi Inuit Pisinnaatitaaffii pillugit Silarsuarmiunut Nalunaarut Nunat Inuisalu Kattuffianni (FN) akuersissutigineqarpoq, tassaalerlunilu inuiassuit akunnerminni inatsiseqarnerinut malittarisaasoq, nalunaarutitulli akuerisaanini pillugu najoqqutassatuinnaanerusoq atortinneqalerpoq, taamalu pisinnaatitaaffinnik

pineqartunik uniuusut annerusumik kinguneqartitsivigineqassanatik. Nalunngisaavoq Nunat Avannaamioqatigiit allanut nuannaartorinartumik taakkua atortitaaneranni suleqataasartut. Apeqquilli pinngitsoorani saqqummertussaq kingorna saqqummerpoq: immikkut inuiaassuseq qanoq isumaqarfigineqarpa? Nunarsuarmioqataanerup iluani maanna ilisimatusarnermik suliallit kattuffii peqatigalugit aalajangersarneqareerpoq nunat inoqqaavisa ilisimasaat ilisimasatut akuerineqartut. Norgemi kunngip atsiugaanik saamit oqaasii akuerisaapput, saamilli apeqquuserpaat Norgemiut politiivisa tamanna tusarsimaneraat.

Ilisaritsissut:

Sisimiuni inunngortoq 1943-mi. Carl Christian Olsen assigiinngitsunik qaffasissunik atorfeqartarsimavoq assersuutigalugu oqaasileriffimmi pisortaq, Ilisimatusarfirmi lektor. Suliniutinut assigiinngitsorpasuarnut aallarnisaaqataasarsimavoq suleqataasarsimallunilu.

Anne Pattel-Gray

Uniting the Aboriginal Nations of the Globe - Nunarsuarmi Australiap inoqqaatai kattullugit

Aboriginal people all over the globe are born in to a strong oral traditional that has been handed on since time began. For Aboriginal people in Australia who are considered the oldest living culture in the world; we find ourselves struggling to maintain our culture, oral traditions and spirituality against the avalanche force of western modernity.

It is important for Aboriginal Nations to form strong alliance with each other and to establish trade agreements and to build sustainable economic futures that ensure the prosperity of our peoples across the globe. By presenting a concept on how this Global Aboriginal economic system may be forged and the benefits that could be provided to Aboriginal Nations which will strengthen our culture and spirituality but more importantly our economic freedom and prosperity of our people.

Biographical note

Professor Anne Pattel-Gray Ph.D.; D.D. Professor Anne Pattel-Gray is a descendant of the Bidjara Nation and a proud Aboriginal woman. She has worked tirelessly for her people as a campaigner and lobbyist the rights of Aboriginal people and our struggle for justice.

Professor Pattel-Gray is a recognised national and international leader, activist, scholar, author and theologian. She has dedicated her life to building the capacity of Aboriginal People, organisations and communities throughout the world and she is a strong advocate and activist for the empowerment of Aboriginal people.

Kennet Pedersen

Hvorfor taler vi græsk når vi taler om politik? - Why do we speak Greek when we are talking about politics?

Når mange synes at være skræmt over at politiske tilkendegivelser kan antage en "populistisk" form, kan det være afklarende at begrebsafklare hvad der i grunden menes med "folk" og "folket". Dette søges belyst ved nogle af de sondringer man allerede benyttede sig af i det gamle Grækenland, fx forskellene mellem det der bliver til "etnisk", og det der bliver til "demokratisk" (ethnos/demos). Denne begrebsafklaring vil så blive fortsat med en diskussion af hvilke(t) folk der kan forsones sig med hvilke(t) folk. Denne diskussion synes nemlig at indeholde nogle spidsfindigheder og ukontrollerede underforståelser som vil kunne virke kronisk misforståelsesfremkaldende.

Biografi

Lektor ved afdeling for Kultur- og Samfundshistorie, Ilisimatusarfik

Josef Therkildsen

Saammaateqatigiinnissamut aqqut – The path towards reconciliation

Saammaateqatigiinnissamut Isumalioqatigiissitaq Naalakkersuisunit pilersinneqarpoq 2014-imi, tassanilu Isumalioqatigiissitap suliassani aallartippai. Suliakkiissutigineqartoq aallaavigalugu Isumalioqatigiissitaq Kalaallit Nunaata nunasiaataasimanerata kingunerisinnaasaannik, oqaluttuarisaaneranik inuiaqatigiillu inooqataanerminni unammillernartunik misigisimasaannik qulaajaanermik aallartitsisussaasimavoq. Tamanna ingerlanneqarsimavoq Kalaallit Nunaanni najugallit ilisimasaannik katersinikkut. Inuiaqatigiit aallaavigalugit katersat aammalu Saammaateqatigiinnissamut Isumalioqatigiissitap suliai Isumaliutissiissutissami ilaassapput, tamannalu innersuussutinik imaqassaaq. Isumaliutissiissut 2017-ip naanerani Naalakkersuisunut Inatsisartunullu tunniunneqassaaq. Uani saqqummiinermi saammaateqatigiinnerup isumaa pingaaruteqassusaalu saqqummiunneqassapput.

Vejen mod Forsoning

Forsoningskommissionen blev etableret af Naalakkersuisut i 2014, der startede kommissionen sit arbejde. Ifølge kommissoriet skulle kommissionen afdække følgerne efter Grønlands koloni status, historie og sociologiske problemstillinger. Dette blev udført ved en indsamling af borgernes viden. Borgerbaserede dataindsamlinger og Forsoningskommissionens projekter skal være med i en betænkning, som skal omfatte anbefalinger. Betænkningen skal afleveres til Naalakkersuisut og Inatsisartut i slutningen af året 2017. I dette oplæg skal forsoningens betydning og dens vigtighed fremlægges.

Ilisarititsissut/Biografi

Josef Therkildsen Paamiuni 1955-imi inunngorpoq nunaqarfimmilu Kangilinermi peroriartorluni. Isumaginninnermut siunnersortitut ilinniarsimasuuvoq, Nuup Kommuneani Københavnilu siunnersuisarfimmi "Pooq"-mi 1990 – 92, kingornalu Namminersornerullutik Oqartussani Isumaginninnermut Pisortaqarfimmi isumaginninnermi siunnersortitut sulisuusimavoq. 2001-imiit 2013-mut SIK-mi Siulittaasup tulliatut qinikkatut sulisimavoq, ullumikkut Nuummi Sulisartut Peqatigiiffianni siulittaasutut qinikkatut sulisuuvoq sulinermilu saniatigut Saammaateqatigiinnissamut Isumalioqatigiissitami siulittaasuulluni.

Josef Therkildsen is chairman for The Reconciliation Commission, Greenland.

Josef Therkildsen blev født i Paamiut i 1955, han voksede op i bygden Kangilineq. Han er uddannet som socialrådgiver, og han har arbejdet som socialrådgiver i Nuuk Kommune samt i København "Pooq" i årene 1990 – 92, og senere hen i Grønlands Hjemmestyret. Fra 2001 til 2013 har han været næstformand i SIK og ved siden af sit nuværende arbejde er han formand for Forsoningskommissionen.

Karla Jessen Williamson

World view and storytelling: ensuring equality in knowledge systems.

This presentation is to establish a niche for oral traditions in light of the existence of two knowledge systems in Greenland. The presenter not only explores but shows directly the potency of storytelling to creating a grounded, holistic identity.

Any Indigenous populations around the world comes from a world view which employed story-telling, and kalaallit (the Greenland Inuit) experienced the denial of land ownership of ancestral lands due ambiguity the colonial powers had on kalaallit orality. Today, colonial attitudes are deemed ethically wrong by international organizations, and oral traditions/ story-telling are used to regaining land ownership, and said to be the very tools for decolonization. Is it reasonable to think that kalaallit (Greenlander) use ancestral story-telling to overcoming colonization, and see them as a nation?

During the colonization story-telling was tainted with negativity and strongly discouraged. Such an emotion influence greatly many kalaallit who internalized the negativity to the effect that the story-telling/oral traditions are given minimal attention within the education system, something that one should avoid and disregard as obsolete. The presenter will clarify how ancestral story-telling can be presented in a manner that systematically builds up holistic identity employing a triad that includes the spheres the physical with the name/soul and the spirit.

Silarsualerineq unikkaallu: Ilisimasaniq naligiisitsilernissaq.

Oqalugiarnermi uani saqqummiisoq Kalaallit Nunaanni silarsualerinerneq atornerqartut arlallit eqqartussavai, immikkut siunertaralugu unikkaat silarsualerinerneq tunngavilersorlugit qanoq kinaassutsimik 'inummi tamakkiisumik' pilersitsisinnaaneri paasinarsassallugit.

Nunap inoqqaavi sumiikkaluartulluunniit unikkaanik tunngaveqarput, kalaallilli nunaminnik "arsaagaanikkuupput" allakkatigut nunamik piginninnerat "uppernarsarneqarsinnaanngimmat."

Nunarsuarmi pissutsit taamaattut inuit pisinnaatitaaffinik unioqqutitsinertut ulluni makkunani tikkuarneqartarput, unikkaallu uppernarsaatigalugit kingumut nunamik piginninneq 'nunasiaataajunnaarnernut' sakkugineqartarlutik. Unikkaat nunasiaataasimanermut tunngavilersuutigalugit inuiattut ilumut immitsinnut takusinnaassaagut?

Nunasiaataanerup nalaani unikkaat soqutaanngitsut pineqartut nikanarsarneqarnerat sakkortoqisoq inuiaat nunasiaajunnaarsimasutut inuulersut taakkua orniginanngitsut kinguarsimasutullu isigisarpaat, allaallu ilisimatusarnerni aallerfissatut naatsorsuutiginaqit. Saqqummiisup erseqqissumik takutissavaa kalaallit siuaasaannit kingornussat qanoq inuunermik ataqqinassuseqartitsinnaanerat kinaassuseqalersitsillutik timikkut tarnikkut anersaakkullu.

Biographical note/Ilisarititsissut

Member with distinction of Greenland Commission for Reconciliation Dr. Karla Jessen Williamson, Assistant Professor, Educational Foundation, University of Saskatchewan.

Saammaateqatigiinnissamut Isumalioqatigiissitami ataqqinaammik ilaasortaq: Dr. Karla Jessen Williamson, Assistant Professor, Educational Foundations, University of Saskatchewan, Canada.