

Augo Lyngé as a colonized subject – A reading of *Ukiut 300-nngornerat* (300 years later)

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Abstract

Ukiut 300-nngornerat (300 years later) published in 1931 is Augo Lyngé's utopian dream for Kalaallit Nunaat. It depicts a society modernized through education and business based upon a Danish administrative system, where equality between Danes and Kalaallit has been achieved. I will scrutinize Lyngé's novel to show how a colonial structure can disguise itself as the way to autonomy despite the western episteme creating colonized subjects. Even though Lyngé supports the national pride of Kalaallit and criticizes the labels enforced upon the population, he himself believes in the label since he sees the Kalaallit as needing to awaken and begin developing. He politically fights for more circulation of information and education in Kalaallit Nunaat among Kalaallit, to develop the country and make the population capable of taking care of themselves in accordance with the standards in the western world.

Even though I argue for Lyngé being a colonized subject, he was able to use the "master's tools", as Audre Lorde portrays it, to give Kalaallit a less discriminative society. The young people woke up and were part of the movement that made Home Rule possible, and some of them went on to inspire self-governance. These western political structures can be criticized for possibly not fitting the social structure of Kalaallit, but Lyngé encouraged people to speak up and have an opinion, thus laying the seeds for something that someday might erode the colonial influence in Kalaallit Nunaat.

Introduction: Augo Lyngé and Kalaallit Nunaat on the world map

Augustinus "Augo" Telef Nis Lyngé (1899-1959) wrote a novel depicting a future Kalaallit Nunaat in 2021, and it follows a family that chases and captures the first ever foreign bank robbers in the history of Kalaallit Nunaat. The plot is simple, and the writing is matter-of-factly but the political undertones are fascinating. Augo Lyngé is an educated teacher that became a politician and publisher

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of his own political magazine, *Taqqissuut* (1934-47), and his political works aimed at encouraging the Kalaallit youth to politically awaken and initiate development in their own country.

I theorize that Augo Lyngé was in a power relationship with the colonial Danish administration, as he was a Kalaaleq subject that wanted Kalaaleq subjects to achieve the privileged position only Danes occupied. Lyngé's ambition was to create a more equal and cosmopolitan Kalaallit Nunaat, and he believed it could be achieved through a western episteme. I hypothesize he identified problems through a Western lens and that the society of Kalaallit ought instead to be examined through a decolonizing perspective.

Lyngé was a product of the Danish educational system and western governmentality through his education as a teacher in the 1920s and subsequent political career. These institutional epistemes had, and arguable still has, colonial traits that uphold an oppressive social order against ethnically Kalaaleq citizens in the Danish Kingdom.

The power relationship between Kalaallit Nunaat and Denmark began in 1721 with the arrival of the missionary Hans Egede. He established an authoritarian presence with the Lutheran church and in 1776 the Danish monarchy declared a monopoly on commerce in Kalaallit Nunaat and thereby closed off Kalaallit's communication channels with the rest of the world.

After World War II, Kalaallit Nunaat became more aware of the rest of the world because the Americans had occupied Kalaallit Nunaat while Denmark was occupied by Germany. The break from Danish isolationism meant that the few Kalaaleq voices that had demanded modernization became more prominent. When Kalaallit Nunaat became an official county in the Danish Kingdom in 1953 it instigated celebration among the Kalaallit because it promised the coming of a modern Kalaallit Nunaat. As a newly appointed member of the Danish parliament, Augo Lyngé made a speech (in Danish) in which he expressed hope for a more equal stance between the Kalaallit and Danish people:

Kalaallit Nunaat is now part of Denmark, and the 200-year-old colonial rule is over. The time of guardianship is over and from this point onward Kalaallit Nunaat is equal to other parts of the Danish kingdom [...] Today, Denmark has been expanded almost all the way to the North pole, and Kalaallit Nunaat has expanded into South Jutland. From now on we are one people, we are the same country and share the same fate.

Kalaallit Nunaat and Denmark, by nature contrasts, are now a political entity. (My own translation)²

Kalaallit Nunaat had an important military location on the Cold War world map, so when it became a part of the borders of Denmark, the small European kingdom became more influential in its relations with the United States and NATO (Wendel-Hansen 2019: 5-6). It has become evident with recent publications that the Danish administrative system has taken advantage of and oppressed Kalaallit for 300 years for their own profit and political influence. Already 90 years ago Lyngé wished for the Kalaallit to take back this influence over their own country and resources.

Augo Lyngé became politically active around 1930, when he passionately worked on developing academic education for Kalaallit. Until his untimely death in 1959 he was part of several boards in charge of governing Kalaallit Nunaat. Two of his initiatives, showing his enthusiasm for developing Kalaallit Nunaat, is the first sports club in the country founded in 1933, and the founding of the youth association named: *nunavta qitornai* (The children of our country) (Thorleifsen 1991: 56). Lyngé wanted the Kalaallit youth to be aware of their surroundings, to think independently, and to prepare themselves to educate the future children for the brighter future of the country (Thorleifsen 1991: 58).

Lyngé's political endeavors all seem to stem from the belief that Kalaallit living in Kalaallit Nunaat are a mixed race with background in both "Eskimo" and Danish culture (Lyngé 2000D: 106-108). Lyngé is adopting the degrading ethnonym the Kalaallit have been given by the western intellectuals. I will point out that during that time it was the academic term, and I will use Lyngé's own political articles and his novel to argue for my hypothesis of Lyngé as a colonized subject and thereby a user of the institutional lingo.

A novel by a Kalaaleq subject

In the following I will use French philosopher Michel Foucault's theory on relationship of power to clarify the relationship between Denmark and Kalaallit Nunaat with focus on the school system and governmental structure that Denmark imported to Kalaallit Nunaat, which was influential in the creation of the Kalaaleq (Greenlandic) subject. I hypothesize that Lyngé perceived the oppressive

² "Nu er Grønland en del af Danmark, og den 300-årige kolonitilstand er forbi. Formynderskabets tid er forbi, fra nu af er Grønland ligestillet med andre dele af det danske rige [...] I dag er Danmark udvidet næsten helt til Nordpolen, og Grønland er udvidet til Sønderjylland. Fra nu af er vi eet folk, vi er samme land og deler samme skæbne. Grønland og Danmark, der af naturen er kontraster, er nu en politisk enhed" (Wendel-Hansen 2019: 3).

power relations, but still wished to rely on the knowledge in the Danish school system, because he believed that the western episteme could help make Kalaallit Nunaat independent despite the strong discrimination that the Danish administrative system had demonstrated towards “Other” cultures. I believe his actions and thoughts have been created by the society he inhabited and the colonial power structure.

Foucault explains a power structure by using the Christian church as an example and calls it “pastoral power”. The objective is to recruit enough people to become an institution that spreads and takes over positions in society, such as police, hospitals, organized army, and necessities in commerce. This creates an entity that can exert power in any situation that could arise (Foucault 1982: 784). To break out of the simultaneous individualization and totalization of modern power structures, the pastoral power, we must refuse the subjectivity that is being imposed and instead imagine and build up new forms of subjectivity (Foucault 1982: 785). The pastoral power that Foucault describes lives on in the government, it makes and controls subjects by promising salvation of the soul, but instead they shape the soul into the subject they want. The difference in pastoral and governmental power, is that pastoral power will not use violence to create the subject, it will use coercion with words and manipulation. Government power uses methods like prison to change the subject, violent physical intervention in the individual’s life, while the pastoral power will create a subject through education and discipline to change the “law of truth” they live by. Both the violent and non-violent exercise of power is part of colonialism.

Lynge and fellow Kalaallit are being taught a “law of truth”, a western episteme, through the institutions implemented by the Danish administrative system that arrived when Kalaallit Nunaat was colonized. These institutions are still in place, and therefore the colonial structures are still present in the society of Kalaallit Nunaat today even if, and when, the Danes in higher positions are replaced by Kalaallit. This is because the Danish culture will remain the deciding factor in the creation of subjects as long as the education and discipline in society is based on the Danish law-of-truth.

Power is to conduct or lead possible outcomes into an order, thus Foucault believes that to govern is to “structure the possible field of actions of others” (Foucault 1982: 790). Believing that only a free subject can act against an action done upon them, Foucault theorizes that only with the possibility of freedom can there be power. To govern means a space is created in which the subject is allowed to agree, and by having a space where an action of deciding is simulated, you feel free. However, the actions you can choose from have been structured by the government. This point can be extended in

a colonial context, e.g. when a colonized people want to keep their own culture they will find themselves already in a colonized structure and therefore the term “culture” will already have been structured by the colonizer’s understanding of “culture”. Lyngé has the same thought because he believes the individuals living in Kalaallit Nunaat are no longer Inuit nor Danish, they are subjects called Kalaallit.

Summary of *Ukiut 300-nngornerat*

Lyngé’s novel starts by introducing the fisherman, Frederiksen, who is on his way to the capital of Kalaallit Nunaat, Grønlandshavn [Greenlands Harbour], in the year 2021. On his way he meets his longtime friend, the sheep farmer Jensen, and they discuss the upcoming celebration of the anniversary of the arrival of the missionary Hans Egede. They mention a scientist named Karlsen that recently wrote a book on the development of Kalaallit Nunaat since 1721. At their arrival to Grønlandshavn they visit Jensen’s sister and family consisting of the husband Hansen, who is a merchant and city council member, the son Erik, police officer, and daughter Valborg who has an education from Denmark and tutors the local children in English.

The plot consists of the first ever bank robbery in Kalaallit Nunaat, where Erik is tasked with capturing two foreigners who have been identified as the culprits. He brings Jensen’s son - Jens - with him, but later Valborg, her love interest, Holbæk, and Jensen himself join in when Erik is wounded during the first chase that results in the capture of one robber. After a failed dramatic chase at sea for the second robber, they are called to a nearby settlement which has reported strange occurrences. Researching the matter Erik locates the other robber and succeeds in capturing him and bringing him back to the capital. On the day of celebrations, commemorating the 300 years, the highest official in Kalaallit Nunaat gives a speech and praises Kalaallit for having become modernized, and merchant Hansen has a celebratory dinner with family and friends where he makes a speech about the importance of young people and their future.

Education produces worthy subjects?

At the end of Lyngé’s novel, the highest official in Kalaallit Nunaat gives a speech to Kalaallit in celebration of the anniversary. In the original story, published in Kalaallisut, the spectators call him “amtmand” (leader of a county) and in parenthesis Lyngé writes “nunap naalagaa” which translates

into “the leader of the country” (Lyngé 2000P: 83)³. There is no exact word for “county” in Kalaallisut, since borders are not used in Inuit cultures, so to Lyngé this political figure administrates and rules Kalaallit Nunaat not as a county but as a country - implying an autonomous state. This contrasts with the political landscape imagined when the Danish word “amtmand” is used, since it means Kalaallit Nunaat is a county in the Kingdom of Denmark.

Lyngé’s hint at equality between Denmark and Kalaallit Nunaat is reaffirmed with the description of the coat of arms for Kalaallit Nunaat and Denmark that is present during the speech: “Oqaluttarfiusallu saaniipput Kalaallit Nunaata Danmarkilu våbenii: Nanoq, løvillu pingasut pisittut” (Lyngé 2000P: 83)⁴. It is stated that both Kalaallit Nunaat and Denmark have a coat of arms presented on the platform. Later, after the speech, the people sing both the Danish and Kalaallit’s national anthem (Lyngé 1989: 99), so these descriptions suggest an equal relationship between the cultures of Kalaallit and Danes.

When reading through nunap naalagaa’s speech I realized it mirrors the political opinions of Lyngé. Nunap naalagaa praises Kalaallit for having awakened and developed the country into prosperity through relations with other countries (Lyngé 1989: 95). The awakened state that is mentioned refers to the acquired knowledge about the world and modern lifestyles, such as lucrative businesses like fisheries and sheep farming. Lyngé argues in an article from 1940 that Danish should be the primary language in schools in Kalaallit Nunaat because it is better that the majority is educated, instead of enabling the elite to make discriminatory laws and rules towards the uneducated who do not understand Danish (Lyngé 2000D: 107). Nunap naalagaa praises Kalaallit for having adapted themselves to the new culture since the old one was meant to die, and he tells them that Kalaallit Nunaat is no longer just a Danish colony but an important part of Denmark (Lyngé 1989: 98), which is an earlier version of Lyngé’s speech at the Danish parliament. Lyngé is aware of the structural oppression Denmark enforces through imposing Danish culture and administration upon the society of Kalaallit, but he believes that by adapting Kalaallit to Danish governing it can be opposed from within. This thought process is supported by Foucault’s theory hypothesizing that power relationships are a constant fight for dominance, but he also states that the oppressed will have a restricted field-of-actions to attain the dominant position (Foucault 1982: 794).

³ “”Tassa amtmand (nunap naalagaa),” ilaat isussupput” (Lyngé 2000P: 83).

⁴ ”Og på talerstolen var Grønlands og Danmarks rigsvåben: Isbjørnen og de tre springende løver” (Lyngé 1989: 94).

The Indian philosopher Gayatri Spivak theorizes in “Can the Subaltern Speak?” that “some of the most radical criticism coming out of the West today is the result of an interested desire to conserve the subject of the West, or the West as Subject” (Spivak 1988: 66). The interest of the intellectuals from the West in the subject of the Third-World inaugurates the “Subject” (deliberately capitalized) - Subject being more privileged than subject. The intellectual voices that were supposed to represent the voices of the subjects that cannot present themselves instead reproduce and support the elitist imperatives of political domination and exploitation based on their western upbringing and education (Darder and Griffiths 2018: 82). If another represents the subject it will not be possible to hear their voice, and therefore Spivak theorizes that the subaltern subject is prevented from speaking when the western intellect represents them (Spivak 1988: 67). This is similar to Lynge’s position since he insists Kalaallit should educate themselves, because if they become the intellectuals then Kalaallit can truly be represented on the academic and political world stage.

A book by a “scientist Karlsen” is mentioned in the novel, and Lynge uses the position of a respected and educated person to give voice to his own opinions, which is clear when compared to Lynge’s own articles. Karlsen points out there were two problems in the past: 1. The hunters exploited the nature by overhunting in a small area, which could be solved if the hunters could travel further and hunt in a bigger area. 2. After the hunters were taught Christianity and assumed the living conditions of the Danish society, they became lazy and poor with no preparations for winter (Lynge 1989: 12-13).

Karlsen explains that after modern tools were introduced, like trawlers and fishing boats, it became more sustainable to provide fish since they could travel further and for a longer period. He believes it is due to old Kalaaleq way of thinking and practices that Kalaallit Nunaat was kept from making any progress before colonization (Lynge 1989: 14-17, 53). In an article about trade in Kalaallit Nunaat from 1942, Lynge elaborates on the statement by pointing out that business is the physical part of culture, so it was through the introduction of industrialization that Kalaallit Nunaat was able to develop (Lynge 2000F).

Regarding the second point, Karlsen writes that as soon as Kalaallit woke up and began trusting themselves it did not take long before they began believing in a dream of them achieving more, and that is how the country in 2021 became possible. Karlsen writes that Kalaallit in the past who received help should be ashamed because it was their own laziness that put them in that position, but they should be open to receive help when it builds the strength and provides resources to become a self-

governed country (Lyngé 1989: 53). Lyngé repeats Karlsen's words about "lazy Kalaallit" in *Taqqissuut* in 1945, but here it is articulated as a criticism towards Danes who only point out problems with reference to Kalaallit as "lazy, unorganized and dirty" (Lyngé 2000H). Kalaallit have internalized this discourse – it has been imprinted on their soul. Thus, they question themselves as to why they are like that. Lyngé's understanding of soul is similar to Foucault's use of soul when explaining the pastoral power, how the religious power structure has created an understanding of the subject by the presence of a soul – an individualistic essence within the person containing personality.

Karlsen writes that Kalaallit felt inferior to the Danish people because they asked for help when the seal population had diminished and there was food shortage (Lyngé 1989: 53). The ethnicity of the scientist Karlsen is not stated but he shares opinions with both Lyngé and Danes, so maybe he is mixed-race. In an article from 1940, Lyngé declares a new social structure has appeared in Kalaallit Nunaat, meaning the previous traditional Inuit culture has not fully been preserved but has become mixed with parts of Danish culture, resulting in a mixed-race that will be visible both physically in the blood and personally through the soul (Lyngé 2000D: 107).

Merchant Hansen is making a speech at the end of the novel at the celebratory dinner in his home:

All the things that have happened have led me to some deeper and bigger thoughts. On this day where we celebrate the anniversary we wish to look at the future as bright and promising. But what should our country be founded upon? It will be nests with younglings, comfy and safe nests that can raise strong younglings. Our children are about to gather twigs and feathers to build nests. Our country's future will partly be decided by how they and other young people in this country make their nests and raise their younglings (My own English translation).⁵

Both his children have just become engaged, and Hansen ends his speech with profound thoughts on the future of Kalaallit Nunaat on this anniversary of the colonization. He believes that it is the young people's responsibility to keep the future of Kalaallit Nunaat bright, with the upbringing of children in safe and comfortable homes so they can become strong adults. Strong adults will ensure a prosperous country with hopes fulfilled. Lyngé's novel thus concludes with a romantic fulfilment,

⁵ "Pisimasorli tamanna itinerusumik annerusumillu aamma eqqarsaatigaara. Ullumi nalliuttorsiornitsinni nunatsinnut siunissaq qaamasutut neriuuterpasualittullu isigiumavarput. Nunattali siunissaa sumit atatinneqassava? Atatitsisussat tassa ullut piarallit, tujorminaatsut eqqissinartut, piaqqanik nukittuunik perortitsisinnaasut. Qitornatta manna ivikkat meqqullu ulluliassaminnut katesulerpaat. Taakkua allallu nunatta inuusuttortarpasuisa qanoq ulluliorsimanerannit piaqqaminillu perorsaasimanerannit nunatta siunissaata ilarsua aalajangerneqassaaq" (Lyngé 2000P: 88-9).

and a great summary of his political goals for Kalaallit Nunaat – projecting a country that takes good care of the children when it comes to education and future jobs.

Lynge believes that unless attention is paid the soul will not mature, so he advocates for more reading materials and education in Kalaallit Nunaat since Kalaallit have a less enlightened soul compared to Danes (Lynge 2000A). In another article, published in 1934, “We shall win!” (my own translation), he brings up another problem that will halt the progress in Kalaallit Nunaat besides reading material. Hence, he argues the Kalaallit population does not welcome or praise the few Kalaallit that go to Denmark to get an education (Lynge 2000B).

According to Lynge a lot of young Kalaallit are coming back from Denmark with dreams of making Kalaallit Nunaat into what they saw in Denmark – a modernized society. However, after years of non-visible support from their countrymen, they slowly give up and typically hear from the Danes: “Well, that’s what is to be expected from the Kalaallit, lazy with no will to work.” Lynge wants to see the same kind of support hunters received in the past given to the educated Kalaallit, because in his opinion they are equally important to ensure the survival of the whole community. He also wants the population to assure the educated Kalaallit they can reach the same level as the Danes, because only at that level will they be able to take the jobs that Kalaallit Nunaat wants for its own people (Lynge 2000B: 97). Reminiscent to Spivak’s theory, in which the subaltern is constituted by the western Subject, Lynge suggests that Kalaaleq subjects need the same qualities as Danes to obtain their privileged position.

In an article about implementing Danish schooling, Lynge writes that Kalaallit have the same opinions as Danes because they have been educated in Denmark (Lynge 2000C). This is in a context where he tries to argue why the Danish language is important and why it would help Kalaallit Nunaat develop. Lynge is aware of epistemic violence, native thoughts and beliefs being suppressed and replaced by the colonizers’ (Mignolo 2011: 45-7), but he sees it as a good thing. He advocates that schools in Kalaallit Nunaat should implement the Danish language as the teaching language so Kalaallit can get the same opinions as Danes, and thereby be modernized like Denmark. In accordance with Spivak’s theory, Lynge has accepted the colonizers’ episteme, and along with that, the discrimination against Kalaallit. According to Foucault’s theory, Lynge has become a subject to the knowledge that Denmark has given him, thus becoming the oppressed part of the power relationship.

Considering Foucault’s theory, about a constant opposition being present in a power relationship, it is visible that Lynge is still critiquing some of the decisions by the Danish government, like isolating

Kalaallit Nunaat from the rest of the world (Lyngé 2000C: 102-103). Lyngé believes there has been no objection to this from Kalaallit because they trust the Danes to know best, describing his own reasoning, that there must be some danger in the outside world that Denmark is protecting them from, and because of that Kalaallit Nunaat must modernize so they can get the tools to handle this unknown danger. He starts out criticizing the Danish government but ends up writing that the best tool to overcome an unknown danger is to learn the Danish language and gain more knowledge through it. He is caught up in the egocentrism of the Danes by wanting to resolve problems Danes have conjured with the knowledge that Danes offer.

Lyngé writes in a side note that the Danish school system is one of the best in the world (Lyngé 2000H: 129), and suddenly it makes sense why he is so set on choosing the Danish language as the new education language. He believes all the reading material available to the Kalaaleq student after learning Danish will not only enrich the soul but also make them highly educated in a global society. Lyngé writes that Kalaallit act like children but enlightenment through education will give them a broader perspective and give the soul a stronger fighting spirit (Lyngé 2000H: 128-130). The quotation from merchant Hansen's speech about building safe and comfortable nests to raise a strong generation is expanded upon in one of Lyngé's articles. He writes that if the Danish language is only executed as one class compared to an overall teaching language, the wings of the young ones will be clipped, and they will be unable to fly free and interact with all the modern things they learn about (Lyngé 2000D: 108). Lyngé is convinced that the only way to become a modern country and interact with other modern countries is to fully learn Danish.

Epistemic disobedience in exchange for a modernized Kalaallit Nunaat

The American writer Audre Lorde (1984) proclaimed that "the master's tools will never dismantle the master's house" (Darder and Griffiths 2018: 83), which means that the knowledge of the colonizer will never be able to free the colonized from the grasp of colonialism. Spivak criticizes the use of episteme by the intellectuals of the West. Western intellectuals brandish "concrete experience" as the episteme, so only what you have experienced can be included in the universal truth.

This leads Spivak to suggest "learning to learn from below", which translates as the decolonial practitioners need to listen to the unrepresented to prevent the reproduction of the oppressive imperialist structure (Darder and Griffiths 2018: 83). Spivak theorizes the subaltern population could

be reproducing their own subordination by looking for a collectivized identity based on western culture. That is because the population is following a Eurocentric ideation that homogenizes humanity even though they, according to Spivak, have an inextinguishable heterogeneity (Darder and Griffiths 2018: 84). Spivak is telling the minorities to be aware of not being interpellated by the European fetishization of colonialism (Darder and Griffiths 2018: 84), because that would mean minorities mirror actions that are based on stereotypes, thus enforcing colonialism. The intellectuals, while not criticizing themselves for it, are taking the voice away from the subaltern and giving it to the ruling class who has set the “law of truth”.

I believe there are more reasons behind the inferiority felt by Kalaallit as mentioned in Lynges novel and articles. Not only were they a proud self-sustaining people that slowly began relying on another people that lived differently, but the colonial Danish administration set up a new way of life that influenced the creation of the new Kalaaleq subject. I think it is important to remember Foucault’s theory on pastoral power that portrays a society made up of institutions that control the population by creating subjects. Denmark was one of the nations with a western religious institution that arrived in Kalaallit Nunaat and imposed upon the Kalaallit a new belief and western schools, in which the teachers were Danish priests and later on Kalaaleq priests - who had been educated by Danes. This put Kalaallit in an inferior position when it came to knowledge production, which seems to have blinded Lynges with adoration for the Danish episteme. Lynges writes in his novel that the governing figures encouraged Kalaallit to take up the new professions like fisheries, and that shows his eagerness for the progress of Kalaallit Nunaat since his portrayed society is flourishing.

It is an important reminder that Lynges wrote his novel in Kalaallisut, and it was not officially translated into Danish until 1989, when some Danes with an interest in Kalaallit Nunaat took it upon themselves to do so. It is interesting to note that the nunap naalagaa in the parentheses is not included in the Danish translation, so to a Kalaallisut speaking person it will seem Lynges supported an autonomous Kalaallit Nunaat, while to a Danish reading audience it would seem Lynges wishes for Kalaallit Nunaat’s future to be intertwined with the Danish Kingdom. This is an example of the ambiguity Lynges has in his political work, and why people can have long discussions on the “true” meaning of his work.

Argentinian philosopher Walter D. Mignolo has written extensively about power relations in the context of colonialism. He proposes it is not possible to elude the colonizers’ influence unless another way of thought is utilized (Mignolo 2011: 45). He suggests “delinking” as a necessity when decolonizing,

meaning he supports epistemic disobedience which is to break out from the beliefs and thoughts that constitute the reality we perceive to be living in (Mignolo 2011: 45). Mignolo explores the link between modernity and the colonial project. He argues that the colonized are promised modernity through the knowledge the colonizer possesses, but that knowledge simply gives the colonized the subjective worldview that the colonizers have (Mignolo 2011: 47). Lyngé writes a whole article about how newspapers and articles are important for the development of a nation (Lyngé 2000A) because they publish information and debates for the public. I have read a selection of his articles to try and understand who he is as a politically engaged subject, and how his views have been affected by the influence of the Danish administrative system.

Throughout the novel Lyngé gives examples on how Kalaallit Nunaat has become an open country and interwoven with global commerce, and he gives all the credit for this to the two new businesses in Kalaallit Nunaat: fisheries and sheep farming. Having electricity makes radios a household commodity and with airplanes coming from all over the globe the world no longer seems so distant. Agreements have been made with the surrounding countries so Kalaallit fishermen can follow the cod, thus making Kalaallit Nunaat an equal participant in global affairs. Lyngé shows in the novel that opening the country and creating a big industry will give Kalaallit Nunaat a better economy since they can export food to the growing global population. The faster transportation makes it possible to trade globally while radios and newspapers ensure contact among all parts of Kalaallit Nunaat creating a feeling of one nation.

Conclusion

Lyngé directly gives his opinion on the culture of Kalaallit by writing that Kalaallit Nunaat will have to import the trades of the soul; enlightenment, science, and innovation, so he indirectly practices epistemic violence on his own fellow people. This shows a linear conception of history and a very positivistic approach to “progress”. This is problematic since he encourages a group to break free from a label but at the same time identifies them by that label. This is what I mean by Lyngé contradicting his work of freeing Kalaallit of inequality, because his support for the adaptation into a Danish society does not support the delinking from the western episteme. I believe his contradictory statements are caused by a strong national love to Kalaallit Nunaat mixed with a Danish education. It is interesting to remember Spivak’s proposition that the intellectuals will never be able to escape

the hold of the institution that educated them, meaning Lynge will not be able to escape the belief that Danes know best unless he practices delinking.

Lynge believes that Kalaallit will not speak up for themselves, but if they work hard for something and go through challenges, then maybe they will feel more confident when they have reached the goal and can celebrate. He wants to show a possible future to the young people to motivate them to dream. In 1949 and 1950 Lynge writes two articles in *Atuagagdliutit* (Lynge 2000N; Lynge 2000O) wherein he criticizes the Kalaallit population for being too timid and not broadcast their emotions. He wants to see more initiative and participation from people. However, he also praises those who have begun voicing their opposition to how things are, and he believes it is due to the enlightenment that began arriving to the country 150 years ago. In the novel there seems to be several instances of a struggling individual getting a reward for some hard work they have done.

Lynge seems to be stating two things with his novel: First, he is showing that one needs to go through hardship to achieve something that one wishes for. Second, he is showing how far Kalaallit Nunaat can get if the people work hard and go through the struggle and hardships needed to develop the country into a modern country with all the privileges that will ensue. This is supported by what he writes in his articles.

While Lynge was a temporary editor at *Atuagagdliutit* in 1949 he wrote an article named “The new year 1949”⁶ (Lynge 2000L), and here he started with a poem that encouraged the young to be prepared and participate in the work that ensues now that Kalaallit Nunaat is open to the rest of the world. Those who are sleeping should awaken so they can follow. Lynge criticizes the governmental structure because he thinks there are not enough voices and opinions of Kalaallit present in the political space, which, according to him, results in the serious problems in Kalaallit Nunaat staying unsolved. Though he does not specify what those problems are, it is imaginable how foreign rulers might not see the problems in a country they are unfamiliar with. According to Lynge the people have been told that the government does not need to hear the voices of Kalaallit because they are not as clever as the Danes, and the population could end up making worse decisions in matters detrimental to the future of Kalaallit Nunaat. Lynge is tired of the Danes treating Kalaallit like children because they are not children and neither are they a colonized people, so they no longer want to be treated as such. The solution to this, according to Lynge, is the creation of a clear policy in Kalaallit Nunaat, a

⁶ My own translation of the title in Kalaallisut.

goal that can be presented to the outside world that affirms the autonomy of the country and makes it clear they have their own opinions and thoughts about their country.

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