

# **Kalaallisut colonialism, decolonization aamma racism oqallisigitigut**

(Let's talk about colonialism, decolonization, and racism in Kalaallisut)

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## ***Naalisarnera:***

*Una allaaserisaq allaaserinnittup isiginnittaasaaniit oqallissaarutitut eqqarsalersitsisussatullu allagaavoq. Tuluttut oqaatsit nunasiaateqarnermut nunasiaataajunnaarsaanermullu tunngasut nittartakkatigut oqallittarfinni oqallisigineqartartut uani allaaserisami kalaallisut nassuiarneqassapput. Tuluttut oqaatsit pineqartut tassaapput: colonialism, Indigenous Peoples, decolonization, racism, white privilege, aamma white fragility. Oqaatsit taakkua pillugit oqallinnerit annertunerusumik tuluttut qallunaatullu ingerlanneqartarmata, kalaallisut oqaasillit oqallinnermi peqataatinnissaat allaaserisami siunertarineqarpoq.*

## ***Abstract:***

*This paper is a conversation piece, a place for reflection and dialogue, written from the point of view of the writer. The concepts from the English language related to colonialism and decolonization that are disseminated through social media in Kalaallit Nunaat will be explained. The related concepts are following colonialism, Indigenous Peoples, decolonization, racism, white privilege, and white fragility. Since the discussions in Kalaallit Nunaat are primarily in English and Danish, the purpose of this paper is to include the Kalaallisut-speaking population.*

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**Siulequt:**

Tuluttut oqaatsit nunasiaataanermut nunasiaataajunnaarsaanermullu tunngassutillit atorpeqartartut nittartakkatigut oqallittarfiit aqputigalugit nunat inoqqaavinit inuiattullu ikinnerussuteqartunit siammarterneqartarneri takussaajartuinnarput oqallinnermillu pilersitsisarlutik. Nunani assigiinngitsuni oqaatsit aaliangersimasut atorlugit nunat inoqqaavi nunasiaataasimanertik aammalu nunasiaataanerup kingunerisai pillugit qaammarsaasarput, nunasiaataajunnaarsarnissamullu tunngassuteqartunik eqqartuilersitsisarlutik. Nittartakkatigut oqallittarfinni tuluttut oqaatsit paasissutissallu, nunasiaataanermut nunasiaataajunnaarnissamullu tunngassutillit, kalaallinit siammarterneqartartut aamma takussaalernikuupput. Kalaallit nunarsuarmioqataanertik takutillugu nammineq aamma allaaserisaqartarput, videoliortarput podcastiliorlutillu, tuluit danskillu oqaasii atorlugit kalaallit oqaluttuarisaanerat ullutsinnilu pissutsit pillugit nunarsuarmioqatiminnut qaammarsaasarlutik.

Oqallinnerit nunasiaataanermut nunasiaataajunnaarsaanermullu tunngasut tuluttut danskisullu ingerlanneqarnerusarmata, uani allaaserisami oqaatsit nittartakkatigut oqallittarfinni siammarterneqartartut kalaallisut nassuiarneqassapput. Oqaatsit pineqartut tassaapput: colonialism, Indigenous Peoples, decolonization, racism, white saviorism, white privilege, aamma white fragility.

***Sooq kalaallisut nunasiaataaneq nunasiaataajunnaarsaanerlu pillugit oqallisissasugut?***

Nunani allani, tassa nunatta Danmarkillu avataani, nunasiaataaneq tamatumunngalu nunasiaataanerup kingunerisai pillugit oqallinnerit pisortatigoortumik ammasumillu oqallinnerit ingerlanneqarput. Tamanna pingaaruteqarpoq ilaatigut ulluinnarni atukkanut ersersitsisararmata. Naalagaaffimmiit nunasiaataanerup nalaani pisimasut isertugaatigineqartarsimasut, piffissami qaninnermi aatsaat nunat inoqqaavisa qanoq pineqarnikuunertik paasilertuleruttorpaat. Taakkulu oqallinnerit inuiaqatigiinni pisortatigoortumik ammasumillu ingerlanneqartarneranni oqaluttuarisaanerumut, tamatumunngalu oqaluttuarisaanerup ullumikkumut sunniutigisai pillugit ilisimasaqarnerulernikuullutik.

Kunngearfiup Danmarkip iluani nunasiaataanermi pisimasut pisortatigoortumik suli annerusumik oqallisigineqanngillat. Ministeriunerup, Mette Frederiksenip, Katuami meeqqanut

misileraataasimasunut utoqqatserfiginninnermini, ilanngullugu nassuerutigivaa, unnuup siuliani Naalackersuisullu nereqatigiinnermini Naalackersuisumik eqqartueqateqarnermini aatsaat paasisimallugu, kalaallit meerartai suli amerlanerit Danmarkimut aallartitaasarsimasut. Nunani allani nunasiaataanermut, nunasiaataajunnaarsaanermut racismemullu paasinnittaatsit oqallinnikkut ukkatarineqarlualernikut, Kunngeqarfiup Danmarkip iluani taakkununga paasinnittaatsit suli killeqartutut nalilerneqarsinnaapput.

Assersuutigalugu, tuluit ordbogianni oqaaseq “racism” 2020-mi George Floyd-ip politiiniit toqutaanerata kingorna, oqallinnerit aallaavigalugit isumaa itisilernerullugu ilaqqinneqarpoq. Danskil ordbogianni racismep isumaa allanngornikuunngilaq, sulilu killilimmik nassuiarnertaqarluni. Tassunga peqqutaaqataasinnaavoq Danmarkimi racismep isumaa nunani allanisuuili suli oqallisaavallaanngimmat. Oqaatsinut isummat paasinnittaatsillu inuiaqatigiinni oqalliseqatigiinnikkut inerisarneqartarput. Taamaattumik pingaartippara kalaallisut oqallinerit aamma ingerlatilissagivut, oqaluttuarisaanitsinnut ullutsinnilu pissutsinut ilisimasavut annertusiniassammata paasinninnerpullu siammasinnerulerniassammata. Minnerunngitsumik oqaatsitsinnik inerisaasoqarnissaa kaammattuutiginarpoq, tassami oqaatsitsinnik eqqartuinitigut oqaatsip isumaanik paasinninnerput annertunerulissammata, oqaatsillu isumaa eqqornerusoq ilusileriaruuaassallutigu.

## **Tuluttut oqaatsit:**

Oqaatsinik atukkanik nassuiaanermi ilisimaqquneqarpoq oqaatsit isumai piffissap ingerlanerani inerisarneqarsinnaasarmata. Oqaatsit ilai soorlu “nunasiaqartuuneq” (colonialism), nunasiaataajunnaarsaaneq (decolonization), aamma racisme (racism) assigiinngitsunik ilaatigullu aporaassinnaasunik oqallisigineqartarput. Uani allaaserisami nassuiaanerit assigiinngitsut iserfigineqassanngillat, allaaserisaq naatsuliaq takivallaalissammata. Uani allaaserisami siunertarineqarpoq oqaatsit ilisaritinnissaat nunatsinnullu pissutsinut misilitutut nalimmassarneqassallutik. Atuartunut kaammattuutaavoq nammineq misilittakkat aallaavigalugit oqaatsinut nassuiaatinik ilaartuinissaq oqaatsinilluunniit nutaanik pilersitsinissaq. Misilillugu aamma eqqarsaatigineqarsinnaavoq tuluttut oqaatsit qanoq kalaallisut oqaasertalersorneqarsinnaanersut.

Tuluttut oqaatsit nunasiaataanermut nunasiaataajunnaarsaanermullu tunngasut amerlapput, uani allaaserisami arfinillit allaaserilaassallugit qinernikuuakka. Nittartakkatigut oqallittarfinni kalaallit akornanni siammarterneqartartut sapinngisamik ilanngullugit allaaserivakka.

***Colonialism, kalaallisut “nunasiaqartuuneq”:***

Oqaaseq “colonialism” kalaallisut ordbogimi nutserlugu tassaavoq “nunasiaqartuuneq”. Robert Petersen malillugu, nunasiaqartuuneq nunasiaatigineqartup isiginnittaasaaniit imak nassuiarneqarsinnaavoq, *“Inuiaat inuiannit allanit politikkikkut, aningaasaqarnikkut, eqqarsartaatsikkut timikkullu aqunneqarnerat.”*<sup>2</sup> Oqaluttuarisaanermi ilisimaneqarpoq Kalaallit Nunaat Hans Egedep 1721-mi tikinneraniit nunasiaatinngortoq nunasiaataajunnaarlunilu 1953-imi, Kalaallit Nunaat Danmarkimut naligiittut ilanngutsitaanerata kingorna. Nunasiaqartuunerup isumaa malissagaanni, *nunap avataaninngaanniit aqunneqarnera*, apeqquserneqarlunilu oqallisigineqarsinnaavoq, ilumut Danmarkip Kalaallit Nunaannut nunasiaatiginninnera 1953-mi taamaatissimanersoq. Ilisimasat nutaat naapertorlugit, Danmarkip Kalaallit Nunaannut nunasiaateqartutut pissusilersornera 1953-ip kingorna annertunerulersimavoq, taamani qallunaat Danmarkimiit Kalaallit Nunaanni nutarterillutik (modernisering) aallartinnerisa kingorna.<sup>3</sup> Kalaallit landsrådimi ilaasortaasut nunaminni nutarterinissaq kissaatigisimavaat<sup>4</sup>, taamaakkaluartoq ilisimasat nutaanerusut takutippaat, kalaallit landsrådimi ilaasortat nutarterinissamut pilersarusiornerni tamakkiisumik peqataatinneqartarsimanngitsut, paasissutissanik tamakkiisunik tunineqartarsimanngitsut ilaatigullu aalajangiiffissani avaqunneqartarsimallutik.<sup>5</sup>

***Indigenous Peoples, kalaallisut “nunat inoqqaavi”:***

Oqaaseq “Indigenous Peoples” nittartakkatigut oqallittarfinni aamma atorneqallattaasarpoq, kalaallisullu ordbogimi nutserlugu “nunat inoqqaavinik” isumaqarluni. Kalaallit Nunaanni oqallittarfinni assigiinngitsuni, oqaatsit allat atorneqartartut nunat inoqqaavanut tunngasut ilaat aamma ukuupput; nunap inoqqaavi kinguaavilu, nunap inuii kiisalu nunaqavissut. Nunani 70-it

<sup>2</sup> Sukarno Indonesia-miit uani Gould aamma Kolb, 1964 uani Robert Petersen 1995.

<sup>3</sup> Ukunani atuakkani taamatut allaaserineqarpoq: (Axel Kjær Sørensen 1983), (Anne-Kirstine Hermann 2021)

<sup>4</sup> Jens Heinrich 2012.

<sup>5</sup> Marianne Jensen 2020.

missaaniittuni katillugit nunat inoqqaavi 380 millionit missiliorpaat. Naalagaaffiit Peqatigiit nunat inoqqaavinut nassuiaataat malillugu, nunat inoqqaavi tassaapput naalagaaffimmi inuiannit amerlanerussuteqartunit kulturikkut, oqaatsitigut upperisakkullu immikkuullarissutillit nunamullu nunasiaaneq sioqqullugu attuumassutillit. Nunat inoqqaavi amerlanertigut tassaapput nunasiaatigineqarnikut imaluunniit nunasiaatigineqarnikunit kingoqqisuusut. Nunat inoqqaavi nunarsuaq tamakkerlugu oqaluttuarisaanermi naalagaaffimmit nunasiaateqartumit pinerluffigitittarnikuupput, naqisimaneqarlutik nungusarneqartarnikuullutillu.<sup>6</sup> Taamaattumik nunat inoqqaavi immikkut pisinnaatitaaffeqarput kinaassusaat, inooriaasaat, kulturiat, oqaasii, ileqqui il.il. illersorniarlugit.

Kunngearfiup Danmarkip iluani nunat inoqqaavisa pisinnaatitaaffii (ILO-konventionen nr. 169) 1996-mi atuutsinneqalerput. Atuutsinneqalermatalu “*nunap inoqqaavi Kalaallit Nunaanni imaluunniit [inuiaat] inuit*” nunap inoqqaavisut kunngearfiup iluani kisiartaallutik akuerineqarlutik.<sup>7</sup> Ullutsinni Naalagaaffiit Peqatigiinnit nunat inoqqaavisa pisinnaatitaaffii pillugit immikkut ilisimasallit Danmarkimi aamma Kalaallit Nunaanni misissuititsisarput, paaserusullugu Kunngearfiup Danmarkip iluani kalaallit (nunap inoqqaavi) naalagaaffimmit qanoq atugaqartitaanersut pisinnaatitaaffiilu qanoq naapertuutsinneqarnersut. Kingullermik 2020-mi Danmarkimi taamatut misissuisoqarpoq. Misissuineq Kalaallit Nunaanni ingerlaqqittussaagaluartoq nualluussuaq covid-19 pillugu kinguartinneqarnikuuvoq.

### ***Decolonization, kalaallisut “nunasiaataajunnaarsaaneq”:***

Oqaaseq “decolonization” kalaallisut ordbogimi nutserneqarnera tassaavoq “nunasiaajunnaartitsineq”. Kisianni uani allaaserisami kalaallisut oqaaseq “nunasiaataajunnaarsaaneq” atorussuppara, nunasiaanermiit nunasiaajunnaarnermut ikaarsarneq ullormiit ullormut “imaaliallaannarlugu” anguneqarneq ajormat.<sup>8</sup> Sunarpiaq pinerlugu uani nassuiaanermi itisilissavara.

Kalaallit Nunaanni inuusunnerit akornanni takussaalernikuuvoq oqaaseq “decolonize” nittartakkatigut oqallittarfinni illoqarfiillu iluani siammarterneqartartoq, kalaallisut nutseraanni

<sup>6</sup> United Nations Permanent Forum on Indigenous Issues, “Who are indigenous peoples?”.

<sup>7</sup> Bekendtgørelse af ILO-konventionen nr. 169.

<sup>8</sup> Uani Ulunnguaq Markussen qujaffigerussuppara, tuluttut oqaaseq ”decolonization” kalaallisut nutsissallugu oqaaseq ”nunasiaataajunnaarsaaneq” siunnersuutigisimmagu.

isumaqarsinnaasoq “nunasiaajunnaartitsisa”. Nunasiaataajunnaarsaaneq assigiinngitsunut tunngassuteqarpoq, kisianni nunamut tunngatillugu isumaqarpoq nunasiaq nunasiaatiginnittumiit oqartussaaffigineqarunnaarnera tamatumuunalu namminiilivinnera. Nunasiaataajunnaarsaaneq nunamut tunngassuteqaannarani aamma eqqarsartaatsikkut, kulturikkut, timikkut, tarnikkut, politikikkut sorpassuartigullu oqallisigineqarsinnaasarpoq anguniagaqarfiusarlunilu.<sup>9</sup> Oqallisaaneratigut qitiusumik nunasiaatiginnissimasutut eqqarsarpallaalersimaneq pissuseqarpallaalersimaneerlu, nunasiaataanerup nalaani kinaassutsimut inuiaqatigiinnullu sunniutai eqeersimaarfigineqalertarput namminiussusermullu uteqqinnissaq siunertarineqartarluni.<sup>10</sup> Kalaallit Nunaat 1953-imi Naalagaaffiit Peqatigiit allattorsimaffianni nunasiatut allaqqajunnaaraluarluni, oqallisigineqarsinnaavoq ilumut nunasiaataajunnaartinneqarsimanersoq. Kalaallit Nunaat Danmarkimut atalersinneqarnialermat, inuiaat kalaallit Nunaanni taasitinneqanngillat, inuiaallu qallunaat Danmarkimi kisimik taasitinneqarlutik.<sup>11</sup> Kinguninngua Kalaallit Nunaat Danmarkimit aqunneqartumik nutarteriffiulerpoq, kalaallit illoqarfinnut katersuutsinneqarlutik, inoqarfiit amerlassusaat ikilisarneqarlutik nunaqarfinnik matooraanikkut, piniarnermiit aalisarnermut ikaarsaartoqarluni, kalaallinillu qallunaanngorsaaneq aallartilluni.

Kalaallit Nunaanni nunasiaataajunnaartitsinissamut sulissutigineqarsimasutut taaneqarsinnaasut tassaapput namminersornerulernermit kingornalu namminersornermut inatsisit eqqunneqarnerat. Kalaallit oqaasiinik tammatsaaliineq, pisortatigoortumillu taakkununnga atuutsitsilerneq, namminersornermullu inatsisip eqqunneqarnerata malitsigisaanik namminiilivinnissamut pisinnaatitaaffik kalaallinut periarfissaalerneru takussutissaalluartunut ilaapput. Inuit siulimik kakiortariaasaat ilaarlugit kakiortittarnerisa takussaalerat aamma kulturikkut nunasiaataajunnaarsaaneermut takussutissatut taaneqarsinnaavoq, kakiortittarnerit nunasiaataanermi inerteqqutaalernikuummata atorunnaarsinneqarlutillu.

***Racism, kalaallisut “race tunngavigalugu nikassaaneq”:***

Oqaaseq “racism” kalaallisut ordbogimi nutserlugu tassaavoq, race tunngavigalugu nikassaaneq imaluunniit racisme. Tuluit ordbogianni ilisimatuutut naammasserlaaq Kennedy Mitchumip

<sup>9</sup> Ngũgĩ wa Thiong'o 1986.

<sup>10</sup> Assersuutitut Linda Tuhiwai Smith'-ip ilisimatusarnikkut suliai atuarneqarsinnaapput, 1999.

<sup>11</sup> Lars Jensen 2012.

siunnersuuteqareernerata kingunerisaanik, Merriam Webster-imi racismep isumaa, Georg Floydip politiinit toqutaareernerata kingorna, 2020-mi ilaqinneqarpoq. Kennedyp isummersuutimini oqariartuutigaa racismep ordbogimi nassuiarneqarnera naammaginangitsuusoq pissutsinillu piviusunik aallaaveqanngitsoq. Oqaaseq “racism” tuluit ordbogianni nassuiarneqarnera ilaqinneqannginnerani, racisme systemi aqputigalugu inuiannik aalajangersimasunik naqisimannittarneq oqaatsip nassuiaataani ilaatinneqanngilaq, tamannalu Kennedyp iluarseqqusimavaa. Maannakkut tuluit ordbogianni racisme imak nassuiarneqarpoq:

“Inuup pissusaanut pisinnaasaanullu racep tunngavioqqissaarneranik upperinnineq, taamaattumillu aamma racet assigiinngitsut akornanni racemip aaliangersimasup qaffasinnerusutut inisseqqanissaanik inerniliisarneq”.

**2a:**

“Inuiaqatigiit akornanni systemikkut naqisimanninnerup kingunerisaanik, inuiaqatigiit iluanni inuiaat allat aningaasaqarnikkut politikkikkullu pitsaanerumik inissisimanerat”.

**2b:**

“Politikki aqputigalugu inuiaqatigiinniluunniit race tunngavigalugu immikkoortitsinissamut systememik aqqissuussineq”.

(Nammineq nutsigaq).<sup>12</sup>

Tuluit ordbogianni racismemut nassuiaat malissagaanni, oqaatigineqarsinnaavoq nunasiaateqarneq racismemut tunngaveqarluartoq, inuiannut nikaginninnermik inuiannullu systemikkut naqisimanninnermik aallaaveqarmat. Kalaallit Nunaanni inuiannut kalaallinut systemikkut naqisimanninneq immikkoortitsinerlu aamma takussutissartaqarpoq.

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<sup>12</sup> Merriam Webster 2022: racism. <https://www.merriam-webster.com/dictionary/racism>

Oqaluttuarisaanermi qaninnermi assersuut ersarilluinnartoq tassaavoq sumi inunnorsimaneq aallaavigalugu akissaasersuineq (fødestedskriteriet) (1964-imiit 1989-imut atuutsinneqarnikoq).<sup>13</sup>

Racismep isumaa sammilaareerlugu oqallisigineqarsinnaavoq oqaatsip “racisme” kalaallisut nutserneqarnera ilumut isumaminut naapertuunnersoq: *race tunngavigalugu nikassaaneq*. “Racisme” race tunngavigalugu inuiannut nikassaanerinnarmut tunngassuteqanngilaq, naqisimanninnermut aamma tunngassuteqarpoq.

***White privilege (kalaallisut oqaaseqanngilaq):***

Oqaaseq “white privilege” isumaqarpoq qaamasumik amillit qaamasumik ameqarnertik tunngavigalugu inuunermi atugarissaarnerusarnerat imaluunniit aporfilersorneqannginnerusarnerat. Assersuutigalugu, kalaallit pillugit isummat pigiliutiinnakkat peqqutaallutik Danmarkimi kalaallit suliffissarsiortut suliffittaarnissaminnut qallunaanut sanilliullutik periarfissakinnerusarput.<sup>14</sup> Kalaallit Nunaannut qiviaraanni ammip qalipaataa tunngavigalugu atugarissaarneruneq toqqaannaq samminngikkaluarlugu, immaqa Kalaallit Nunaannut tulluarnerusinnaavoq oqallisigissallugu, oqaatsit tunngavigalugit inuunermi atugarissaarneruneq (tuluttut: language privilege). Kalaallini ilisimaneqarluarpoq qallunaat oqaasii oqaluttariarsornermi allattariarsornermilu pikkoriffiginngikkaanni ilinniarnissamut suliffittaarnissamullu periarfissat annikinnerusartut. Killormuanilli qallunaatut piginnaasaqaraanni kalaallisullu oqaatsinik piginnaasaqarnani, Kalaallit Nunaanni ulloq manna tikillugu periarfissagissaartoqarsinnaavoq. Pissutsit taamaannerannut takussutissartaa imaappoq, avataaniit Kalaallit Nunaannut suliartortartut kalaallit kulturiannut nalimmassanngikkaluarlutik kalaallisullu ilinniannngikkaluarlutik, inuiaqatigiinni sutigut tamatigut ingerlalluarsinnaasarmata. Kalaallit Nunaata iluani inuiattut ikinnerussuteqaraluarlutik ingerlalluartarput, tassami suliffeqarfinni siulersuisuni ilaasortatut, pisortatut imaluunniit immikkoortuni aqutsisutut atorfeqartaramik.

<sup>13</sup> Knud Hertling 1977, aamma Robert Petersen 1995.

<sup>14</sup> Institut for Menneskerettigheder 2015.



***White fragility (kalaallisut oqaaseqanngilaq):***

Qaamasumik amillit racisme oqallisigineqarnerani iluaalliulertarnerat imminnullu illersornialertarnerat tuluttut taaneqartarpoq “white fragility”.<sup>15</sup> Racisme oqallisigineqaraangat, qaamasumik amillit iluaalliornertik imminnullu illersornertik pillugu uku oqaatsit atorlugit takutissinnaasarpaat: *“Uanga inuit amiisa qalipaataat isiginiarneq ajorpara”*, aamma *“uanga kikkut tamaasa naligiimmik pissallugit perorsagaanikuuvunga”*.<sup>16</sup> Qaamasumik amillit imminnut illersoraangamik racismep isumaata paasilluarnissaa ajattortarpaat. Qaamasumik amillit iluaalliortarnerat imminnullu illersortarnerat taartumik amilinnut aamma iluaalliulersitsisarput nipangersaataasinnaasarlutillu. Racisme pillugu oqallinnissaraluit taamaasillutik qatanginnarneqartarput. Kalaallit Nunaat Danmarkimit nunasiaatigineqarsimanera eqqartorneqaleraangat ilaannikkut malunnartarpoq, qallunaat ilai iluaalliortartut imminnullu illersulersartut. Uani Danmarkimi politikereq Rasmus Jarlov assersuutigineqarsinnaavoq, Twitter-imi imatut allannikummat: *“[Kalaallit Nunaata nunasiaataasimanera] apeqquuserneqarsinnaavoq, uanga aamma taanna oqaaseq [nunasiaaneq] nuannarinngilara, allaanngilaq uagut oqartussaaffiginngisatsinnik nunamik tiguaajartorsimasugut, taamaattoqanngilarli.”* (nammineq nutsigaq).<sup>17</sup> Rasmusip akuerisinnaarpasinngilaa Danmark nunasiaatiginninnikuusimasoq.

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<sup>15</sup> Robin DiAngelo 2018.

<sup>16</sup> Katy Waldman 2018.

<sup>17</sup> DR, Rasmus Jarlov, 2019: Detektor: Grønland var altså en dansk koloni, Rasmus Jarlov.

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## **A Detailed Summary About the Conversation Piece in English**

This conversation piece is titled “Let’s talk about colonialism, decolonization and racism in Kalaallisut”, because conversations related to colonialism in Kalaallit Nunaat in Kalaallisut are not as dominant compared to the conversations that are occurring in Danish and English. The aim with the piece is to spark conversations related to colonial history, racism, and decolonization in Kalaallisut to stimulate an interest to further the understanding about postcolonial Kalaallit Nunaat. This section provides a detailed summary in English about the concepts described in Kalaallisut in this conversation piece. The summaries of the individual concepts are not word-for-word translations from Kalaallisut to English, but they serve to give an understanding about what kind of insights I am presenting to the Kalaallisut-speakers. In the introductory section, I make the recognition that some of the concepts are contested, such as colonialism, decolonization, and racism. I then continue to describe that the purpose of this piece is not to cover the different perspectives of the concepts, but to provide introductory and sometimes unconventional explanations of the concepts in the context of Kalaallit Nunaat. I encourage the readers to discuss the concepts in Kalaallisut, because the discussions can further the understanding about the history and related issues in postcolonial Kalaallit Nunaat. Lastly, I encourage the reader to consider suggestions about how to translate the concepts in Kalaallisut, given that concepts are not already translated or where the existing dictionary translation does not encompass the proper meaning of the concept.

In academia, where critical discourse is primarily produced in English and Danish, researchers and authors have addressed the understanding of the colonial history in Kalaallit Nunaat. However, even though critical discourse is very much needed and welcomed, they are not widely disseminated to the Kalaallisut-speaking part of the population because most researchers do not speak or read Kalaallisut. As a result, there may be a knowledge gap in the understanding of the colonial history, racism, and decolonization firstly between the academia and the general population, and secondly between activists who engage in discussions in English and Danish and Kalaallisut-speakers. Without going much in depth with each concept presented in this conversation piece, I have gathered insights produced by postcolonial and decolonial authors that unsettle the conventional narratives about the colonial history of Kalaallit Nunaat. The chosen concepts are very much inspired by Kalaallit activists where these concepts are often used in social

media. Thus an engagement between activists and ideas from postcolonial and decolonial authors is already detectable. I have chosen to do a conversation piece instead of an academic article, because the aim is to present the concepts without applying academic jargon and to aid in generating conversations among the people.

In the concept of “**colonialism**”, the dominant narrative about the colonial history in Kalaallit Nunaat is that colonialism began in 1721 after the arrival of the missionary Hans Egede and it ended in 1953 when Kalaallit Nunaat was annexed to the Kingdom of Denmark. Therefore, this piece passes on the insight produced by postcolonial and decolonial authors that argue that the colonization of Kalaallit Nunaat continued after the purported decolonization in 1953. It was after the annexation of Kalaallit Nunaat that the Danish political administration employed modernization projects including danization of Kalaallit. Even though it has been documented that Landsrådet (in English: the National Council) has expressed the interest of modernizing Kalaallit Nunaat, the Danish political administration has implemented projects without the democratic inclusion of the Kalaallit Peoples.

I include “**Indigenous Peoples**” in this piece, because Kalaallit activists are vocal about indigeneity and promote the rights of the Indigenous Peoples. The Kalaallit chapter of Inuit Circumpolar Council (ICC) also protects and promotes those rights together with other Inuit in the Arctic. According to the debates in Kalaallisut about the issues and rights of the Indigenous Peoples in Kalaallit Nunaat, there seems to be disagreements about the status of Kalaallit. Some politicians argue that Kalaallit lost their status as Indigenous Peoples when Kalaallit were acknowledged as a people under the international law in 2009 in the implementation of the Self-Rule Act whereas other politicians argue that Kalaallit have not lost their status. In this piece, I explain who the Indigenous Peoples are according to the description by the UN. I also inform that Denmark ratified the ILO-convention no. 169 in 1996 and acknowledged “the natives in Kalaallit Nunaat or Inuit” as the only Indigenous Peoples in the kingdom of Denmark. Lastly, I inform that an expert about the rights of the Indigenous Peoples from the UN has travelled to Denmark in 2020 right before the covid-19 lockdown to gather information about the treatment of Kalaallit by

Denmark as Indigenous Peoples. The expert was not able to continue the travels to Kalaallit Nunaat because of travel restrictions related to covid-19.

The conversations about “**decolonization**” have surfaced in Kalaallit Nunaat in the public and social media largely driven by activists where the words “decolonize” and “decolonization” are primarily used. It was difficult for me to find a word in Kalaallisut to convey the proper meaning of decolonization as the Kalaallisut word, “nunasiaajunnaarsitsineq”, have connotations to geographical decolonization. From the conversations with Ulunnguaq Markussen, I also learned that “nunasiaajunnaarsitsineq” makes the concept of decolonization seem like a sudden event instead of thinking about it as a process. Ulunnguaq, therefore, suggested using the word “nunasiaataajunnaarsaaneq” to reflect the understanding of decolonization as a process. I am therefore using the word “nunasiaataajunnaarsaaneq” throughout the piece in Kalaallisut instead of using the word from the dictionary “nunasiaajunnaarsitsineq”.

By referring to Ngũgĩ (1986) and Smith (1999), I explain that decolonization is not only about attaining geographical sovereignty, but it is also about decolonization of the mind, body, spirit, and culture to unlearn what has been taught through the colonial gaze. In the explanation of decolonization, I repeat the argument over whether Kalaallit Nunaat really was decolonized in 1953 when it was annexed to Denmark. The Kalaallit peoples in Kalaallit Nunaat were not given the opportunity to vote, but the people in Denmark could and in fact voted. What can be understood as decolonization processes in Kalaallit Nunaat is the fight by Kalaallit to increase self-determination in their own lands through the Home-Rule Act in 1979 and then the Self-Rule Act in 2009, the fight for having the right for independence, and the fight for preserving and developing the Kalaallisut language. Kalaallit are also revitalizing ancestral knowledge and traditions such as tunniit, which in English can be understood as Inuit markings.

I describe the concept of “**racism**” to show how this concept has evolved in the English language as opposed to the Danish language. However, I use the imported word in Danish, “racisme”, because I argue that the translated word in Kalaallisut does not properly convey the meaning of racism according to the updated definition in the English language. The translation of racism in Kalaallisut is, “race tunngavigalugu nikassaaneq”, which can be directly translated to “the

humiliation or degradation of someone based on race”. Here, I explain that the English dictionary, Merriam Webster, has included the aspect of power and oppression in the definition of racism after it was requested by a person named Kennedy Mitchum following the police killing of George Floyd. In the conversation piece, I have translated the definition by Merriam Webster in Kalaallisut to give an explanation about the meaning of the concept.<sup>18</sup> According to the definition provided by the dictionary, I argue that colonialism is indeed based on racist ideology. Fødestedskriteriet (in English: the place of birth criteria (to determine wage)) can also be viewed as a racist policy implemented in Kalaallit Nunaat by the Danish political administration where the people born in Denmark working in Kalaallit Nunaat received higher wages for the same job than the people born in Kalaallit Nunaat. Lastly, I question the translated word of racism in Kalaallisut. If the understanding of racism should evolve in Kalaallisut, it can be considered to include the aspect of power and oppression in the translation.

The discussion about the concept of “**white privilege**” is not entirely common in Kalaallit Nunaat. The explanation about white privilege is sometimes shared on social media in English. I include this concept, because it may aid in providing an understanding of the differences of life experiences between Kalaallit and Danes because of the legacies of colonialism and racism. The first example I provide to explain the concept of white privilege is the fact that Kalaallit in Denmark face challenges in the job market because of their ethnicity. This fact is taken from a report produced by the Institute of Human Rights in Denmark. A report has not been produced in Kalaallit Nunaat based on ethnicity. In the context of Kalaallit Nunaat, however, I propose to discuss the concept of language privilege instead. It does not disregard the concept of white privilege, but the debate about language is quite relevant for Kalaallit. By introducing the concept of language privilege, I explain that people with language skills in Danish can excel in their education and career without being required to have language skills in Kalaallisut. On the contrary, people with language skills in Kalaallisut but without adequate skills in Danish are limited in what they can achieve in their education and career. Workers in Kalaallit Nunaat from abroad are also not required to acquire

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<sup>18</sup> The definition of racism by Merriam Webster: <https://www.merriam-webster.com/dictionary/racism>

skills in Kalaallisut. They can have leading positions in organizations as long as they have skills in Danish.

In the end of the conversation piece, I introduce the concept of “**white fragility**” by DiAngelo (2018) to describe the phenomenon that white people may express discomfort when people of color start conversations about racism. The discussion about white fragility is not common in Kalaallit Nunaat. However, I also include this phenomenon to describe what Kalaallit experience with Danes when the histories of colonialism and racism are brought up. I use an example of a tweet published by the Danish politician, Rasmus Jarlov, where it was debated on social media if Kalaallit Nunaat have been a colony of Denmark. Jarlov tweeted, “*It's debatable and I do not like that word [colony] because it sounds like we went out and subjugated a country to which we had no right. And that was not the case.*” (own translation). Clearly, he does not acknowledge the colonial legacy of Denmark and does not like the word “colony”.