

HANS EGEDE STATUE

Nuuk, Kalaallit Nunaat, Greenland

64.1046, 51.4443



Image by David Stanely via Wikimedia Commons CC BY 2.0

Executive Summary

The vandalism of the Hans Egede statue in June 2020, and subsequent discussions surrounding the suitability of its positioning upon a mountaintop in Nuuk, catalysed debate over the colonial past, present, and future of Greenland, known to its indigenous population as Kalaallit Nunaat. Following a community-based political debate and vote, it was decided that the statue should remain in place. However, this case presents an example of the ways in which global debates become localised within significant sites and how this process can rekindle and amplify existing socio-political tensions.

Introduction

On June 20, 2020, the statue of Hans Egede in Nuuk, the capital of Kalaallit Nunaat, was doused with anti-colonial sentiments¹ and red paint. The vandalising of the statue of the Danish-Norwegian missionary, who is broadly recognised to have initiated Danish trade, Christianisation, and eventual colonisation of Greenland, generated significant debate and garnered international attention.² Following a process of community engagement and an online vote, it was decided in September 2020 that the statue would remain standing in its prominent position upon a mountaintop in Nuuk.³ Despite this decision, the colonisation of Kalaallit Nunaat and Hans Egede's legacy remain in question as Greenlandic authorities decided not to celebrate the 300-year anniversary of his arrival to Greenland on July 3, 1721.⁴

Background

Hans Egede and Danish (De)colonisation

The ancestors of the Inuit indigenous population of Kalaallit Nunaat are the Thule people. The Thule culture first developed on the Arctic North American coast and the Thule peoples are suggested to have migrated to Kalaallit Nunaat in around 1200 CE.⁵ While there was a pre-existing Norse population on the island, this population died out completely in the 1400s and, as such, there is no ancestral connection between the historic Norse and the ethnic Danes currently residing in Kalaallit Nunaat. Broadly, the indigenous population refer to themselves as 'Kalaallit' people, referencing the territory they inhabit.⁶

The image above shows the statue of Hans Egede, a Protestant missionary who holds a contentious position with respect to the history of Kalaallit Nunaat. Supported by the Danish-Norwegian crown, his arrival to Kalaallit Nunaat in 1721 and founding of Nuuk in 1728 marked the start of European imperialism in the territory. While initially his mission sought to Christianise the population, it conjoined with the establishment and expansion of the Bergen Greenland Company which undertook exploitative trade with the indigenous population, trading Kalaallit commodities, such as seal skins and whale blubber, until 1774 when the Danish government established a monopoly on trade with Kalaallit Nunaat. During this period, the Danish nation-state also imposed its cultural values and norms on the Kalaallit, including conversion to Christianity and the coerced erasure of indigenous

¹ Ane-Marie Petersen, "Hårtop, Tamp Og Tatoveringer: Hvad Er Fup Og Fakta I Fortællingen Om Hans Egede?" KNR, July 18, 2018.

² BBC News, "Hans Egede: Greenland Votes On Colonial Danish Statue," *BBC News*, July 16, 2020.

³ Christine Hyldal, "Efter afstemning: I dag sætter lokalpolitikere det sidste punktum i sagen om Hans Egede-statuen," *KNR*, July 20, 2020.

⁴ United Nations, "Red Paint Instead of Celebrations," United Nations Regional Information Centre for Western Europe, August 6, 2021.

⁵ Erik Beukel, Frede P. Jensen, and Jens Elo Rytter, *Phasing Out the Colonial Status of Greenland, 1945-54: A Historical Study* (Copenhagen: Museum Tusculanum Press, 2010)

⁶ Ibid. ⁷ Ibid.

⁸ Sofie Lee Sogaard, The Construction of Exceptionalist Nationalism: A Critique of Danish Imperialise Shame and Ongoing Colonialism in Kalaallit Nunaat (BA. Thesis, Bates College, 2020), 332.

language, culture, and traditions.⁹ To ensure the (re)production of the Danish-dependent export market economy, the previously nomadic Kalaallit population urbanised and adopted sedentary lifestyles.

The history of decolonisation in Kalaallit Nunaat follows an unconventional path, in part contributing to its anomalous geopolitical position today. Following World War II and international moves to decolonise, Kalaallit Nunaat was integrated into the Danish nation-state as a 'municipality' in 1953. ¹⁰ In this process, the territory was increasingly 'Dane-ified' – and, indeed, colonised – as Danish labour was imported, alongside Danish governance and investment. As such, the colonisation of Kalaallit Nunaat took a unique form as compared to other colonial relations, and it is pertinent to approach this from the nexus between colonial acts and decolonial narratives – as (de)colonisation. Such Danish encroachment involved social, cultural and epistemic violence rather than physical violence or forced labour. ¹¹

Independence? Home Rule, Self-Governance and the Ambiguous Polity of Kalaallit Nunaat

While such (de)colonisation processes increased Danish dominance in Kalaallit Nunaat, the increased numbers of the indigenous population undertaking higher education and becoming involved in governance enabled a growing political consciousness and calls for independence. In response to these calls, the Home Rule system was introduced in 1979, following a referendum. This provided Kalaallit Nunaat with its own parliament and significant autonomy over internal affairs, supported by a grant from the Danish government. However, this system continued Danish control over subterranean resources and external affairs and did not recognise the rights of the Kalaallit as a 'nation' – outlining within its terms that 'Greenland represents a special national community within the Kingdom of Denmark.' 13

The desire for greater autonomy led to the establishment of a Self-Government Commission in 1999, resulting eventually in a referendum on Self-Government in 2008. The referendum had a 72% turnout, and 75% of voters voted in favour of the present Self-Government system. This system, ratified by the Danish parliament and established in 2009, sets forth a mechanism through which Kalaallit Nunaat can become independent from Denmark at any point of their choosing. It provides the Kalaallit Nunaat government with de jure control over nearly all policy areas – notably excluding defence, foreign policy, and immigration – and reconfigures the grant system to tie the provision of the grant to profits made from subterranean resource extraction. When this sector becomes profitable, the value of the grant will reduce proportionally, thus conceptually and monetarily linking

⁹ Ibid.

¹⁰ Adam Grydehøj, "Navigating The Binaries Of Island Independence And Dependence In Greenland: Decolonisation, Political Culture, And Strategic Services." *Political Geography* 55, (2016): 102-112.

¹¹ Lars Jensen, "Approaching a Postcolonial Arctic," *KULT - Postkolonial Temaserie* 14, (2016): 49-65.

¹² Ibid.

Adam Grydehøj, "Navigating The Binaries Of Island Independence And Dependence In Greenland: Decolonisation, Political Culture,
 And Strategic Services." Political Geography 55, (2016): 102-112.
 Ibid.

independence to economic growth and stability.¹⁵

As it stands, though Kalaallit Nunaat is 'genuinely autonomous' in many ways from its coloniser, it officially remains a municipality of Denmark. Though all political parties in Kalaallit Nunaat favour independence, and a 2016 poll found an 'overwhelming' desire for independence amongst the population, such efforts have thus far been stifled by a lack of success in profit creation from the extractive industries (oil and mining) and the sense that a successful transition towards independence would be undermined by such economic instability. Indeed, at present, Denmark's grant to Kalaallit Nunaat (approx. DK3.9bn/£475m/\$600m) makes up 35% of the national income, and the territory's main export is seafood which almost exclusively goes to Denmark. These dynamics have led scholars to argue that Kalaallit Nunaat is in a 'neither/nor position' and inhabits a time of political and social 'transformation.'

History of the Contestation

The Vandalisation of the Statue

The statue of Hans Egede rests upon a mountaintop in *Kolonihavnen* (Colony Harbour) in Nuuk, facing and looking out towards the sea with the capital city at his back.²⁰ Built-in 1922 and funded by the indigenous population to commemorate the founding of Nuuk by Hans Egede, it matches a statue sculpted by August Saabye, which stands outside Frederik's Church in Copenhagen.²¹ As a symbol of colonisation, it is unsurprising that the statue has been the focal point for socio-political contestation over Kalaallit Nunaat's relationship with the Danish nation-state. As Aki-Matilda Høegh-Dam, Greenlandic member of the Danish Parliament, suggested: 'this statue stands upon a hill and watches over Nuuk. At the end of the day it is a symbol of colonial power.'²²

Egede himself represents a contested figure; it is suggested that he is likely to have engaged actively in physical abuse of indigenous individuals who defied Christian values.²³ His figure was not contested until the apparition of the movement that led to home-rule in 1979,²⁴ until then he was considered as a 'soft coloniser' who had a positive influence on Greenland's development.²⁵

¹⁵ Adam Grydehøj, "Government, Policies, And Priorities In Kalaallit Nunaat (Greenland): Roads To Independence," In *The Palgrave Handbook Of Arctic Policy And Politics* ed. Ken S. Coates and Carin Holroyd (London: Palgrave Macmillan, 2020), 217-231.

¹⁷ Ibid., 218.

¹⁸ Adam Grydehøj, "Navigating The Binaries Of Island Independence And Dependence In Greenland: Decolonisation, Political Culture, And Strategic Services," *Political Geography* 55, (2016): 102-112.

 ¹⁹Adam Grydehøj, "Government, Policies, And Priorities In Kalaallit Nunaat (Greenland): Roads To Independence," In *The Palgrave Handbook Of Arctic Policy And Politics* ed. Ken S. Coates and Carin Holroyd (London: Palgrave Macmillan, 2020), 217-231.
 ²⁰ Jesper Kunuk Egede, "300 Years: Hans Egede's Mission And Legacy In Greenland," *Visit Greenland*, 2021.
 ²¹ Ibid.

²² United Nations, "Red Paint Instead of Celebrations," *United Nations Regional Information Centre for Western Europe*, August 6, 2021.

Ane-Marie Petersen, "Hårtop, Tamp Og Tatoveringer: Hvad Er Fup Og Fakta I Fortællingen Om Hans Egede?" KNR, July 18, 2018.
 United Nations, "Red Paint Instead of Celebrations," United Nations Regional Information Centre for Western Europe, August 6, 2021

²⁵ Mads Malik Fuglsang Holm, "Egede de sidste 100 år: Hyldet og halshugget," *Kalaallit Nunaata Radioa*, July 10, 2021.

Since the 1980s, his figure has been scrutinized in different cultural products, like music from the rock group *Unneraarsuit* and novels from author Kim Leine.²⁶ He is not only controversial because his arrival to Greenland meant its colonisation, but also due to his role in 'eradicating the culture of the Inuit of the island, including their old beliefs.'²⁷ Nowadays, it is well documented that 'he spoke badly of the Inuit, using threats and punishments and even recommended turning them into slaves.'²⁸

As such, the debate over symbols of (de)colonisation in Kalaallit Nunaat and Denmark are not new, yet they are often hushed and under researched. Indeed, the extent of scholarly research thus far on decolonial moves in the territory include a short piece by Kellmer outlining the renaming of 'Eskimo' ice cream.²⁹ In comparison, the painting of the statue in June 2020 holds a direct and lasting message. The statue was not only doused in red paint and the staff held in Hans Egede's right hand turned into a whip, but was decorated with Inuit tattoo symbols – said to be banned under Danish Christianisation – and tagged with the word 'decolonise.'³⁰ The statue was vandalised on the eve of Kalaallit Nunaat's national day, and it is clear that the action directly called for a reckoning with its colonial histories as well as the identity and political position of the territory in the present. An anonymous statement published by the painters via Kalaallit artist Aqqalu Berthelsen and the media platform Kunstkritikk (Nordic Art Review) elaborates:

It's about time that we stop celebrating colonisers and that we start taking back what is rightfully ours. It's time to decolonise our minds and our country. No coloniser deserves to be on top of a mountain like that. We need to learn the truth of our history. ³¹

The vandalising of the statue in June 2020 was not the only time activists have used it as a symbol of protest. The statue had been vandalised in 1970, 2012 and again in 2015.³² However, previously, the statue was cleaned, and little societal debate followed. Even his statue in Copenhagen was vandalised with similar red paint,³³ on June 30, 2020 outside of Frederik's Church in Copenhagen.³⁴ It is unclear if the same actors undertook this further work.

Local and (Inter)national Debate

What distinguishes the event of June 2020 was the resonance of the moment with international events – the rise of #BlackLivesMatter, global reckoning over the position of statues, place-names and histories, and calls for decolonization with social change amongst Kalaallit youth. This confluence precipitated subsequent socio-political debate amongst the local community.³⁵ There was an animated reaction to the protest, particularly in online forums and comment sections of relevant news

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Emilie Kellmer, "The Anthropology of an Ice Cream: What it can tell us about Decolonisation," *The Elphinstone Review* 7, (2021): 10-16

³⁰ Mariann Enge, "'No Coloniser Deserves To Be On Top Of A Mountain," *Kunstkritikk: Nordic Art Review*, June 22, 2020.

³¹ lbid.

³² Camilla Dam, "Hans Egede-Statuen Graffiti-Forgyldt," KNR, April 4, 2015.

³³ DR, "Statue af missionæren Egede udsat for hærværk i København," DR.DK, June 30, 2020.

³⁴ Jesper Kunuk Egede, "300 Years: Hans Egede's Mission And Legacy In Greenland," *Visit Greenland*, 2021

³⁵ Ibid.

articles. The municipal council (*Kommuneqarfik Semersooq* – the council for Nuuk and the surrounding area) hosted an online discussion and vote to decide the fate of the statue.³⁶ It opened two online forum pages to discuss the statue – one for those opposed to removing the statue and the other to discuss reasons for keeping the statue – and hosted a drawing competition, asking residents to send in suggestions of what the mountaintop should look like in the future.³⁷ Beyond this online engagement, the council held an in-person town hall meeting, which, though attended by only 60 people, generated such debate that the time-period allotted for discussion was extended till late in the evening.³⁸

Local media reports from those present at the meeting suggest that reactions were divided between older citizens and Kalaallit youth.³⁹ Older citizens tended to focus on the importance of the statue for the telling of the history of Nuuk's founding and of Christianity on the islands (96% of the local population are Christian). Further, they sought to highlight the agency of the local indigenous population in commissioning and funding the statue in 1922. In comparison, those arguing for the removal of the statue perceived the statue, and its position in Nuuk, as a symbol of Danish supremacy – suggesting that its removal would play part of a turn towards decolonisation and regaining Inuit culture.⁴⁰ Such a position was broadly held by indigenous youth who have seen a revival of Inuit traditions, including the growing popularity of Inuit facial and body tattoos. A number of high profile Kalaallit individuals came out in support of the statue's removal, including the actor Kimmernaq Kjeldsen, who published a video in support of removing the statue, and artist Aqqalu Berthelsen, who has long argued for the removal of all statues of Egede from Kalaallit Nunaat and other Nordic countries.⁴¹ Beyond this divide, both sides raised concerns on the online forum surrounding what would happen to the statue if it was removed: Where would it go? Would it be replaced? How would it be displayed, if at all?

The resonance of the debate with international events such as #BlackLivesMatter protests and the toppling of the statue of Edward Colston (June 7, 2020) facilitated unusual international attention for the event and the socio-political position of Kalaallit Nunaat. International media organisations reported on the vandalising of the statue (including the BBC and Reuters), which involved a discussion of the political limbo of the territory and its colonial relations with Denmark.⁴² As such, it is important to view this moment as part of growing political consciousness and move towards independence in Kalaallit Nunaat, particularly in light of how, at present, its foreign and diplomatic affairs remain the purview of the Danish government and, as such, contentious international discussion of its position is unusual.⁴³

³⁶ Kommuneqarfiga.Sermersooq.Gl, "Hans Egede-Statuen Skal Flyttes Fra Sin Nuværende Placering," *Kommuneqarfiga.Sermersooq.Gl*, June 27, 2020.

³⁷ Kommuneqarfiga.Sermersooq.Gl, "Hans Egede-Statuen Skal Blive På Sin Nuværende Placering," Kommuneqarfiga.Sermersooq.Gl, June 27, 2020.

³⁸ Christine Hyldal, "Debataften Om Hans Egede Blev Forlænget Med Knap En Time: Hvorfor Skal Vi Stoppe Nu?!" KNR, July 20, 2020.

³⁹ Christine Hyldal, "Afstemning om Hans Egede er slut: Flertal sømmer statue fast til fjeldtop," KNR, July 22, 2020.

⁴⁰ Ibid

⁴¹ Mariann Enge, "'No Coloniser Deserves To Be On Top Of A Mountain," *Kunstkritikk: Nordic Art Review,* June 22, 2020..

⁴² Andreas Mortensen, "Greenland Voters Want To Keep Coloniser's Vandalised Statue," Reuters, July 22, 2020.

⁴³ Lars Jensen, "Approaching a Postcolonial Arctic," KULT - Postkolonial Temaserie 14, (2016): 49-65.

Decision-Making Processes

To resolve the debate surrounding the statue, the Semersooq council opted to hold a local community referendum for the Semersooq municipality (23,123 people out of the wider Kalaallit population of 56,000). The vote was held between July 3 and July 21 and used an online platform. However, postal votes were distributed to older residents to ensure that individuals were not excluded by this mode. Despite these efforts, there was a notably low turnout, with only 1,646 people voting.⁴⁴ This could be attributed to the reasonably short period given to vote – a criticism voiced at the time by local opposition political party, Siumut.⁴⁵ Of those who voted, 62% opted to keep the statue, while 38% looked to remove it.⁴⁶

To ensure that the population understood the voting process and its implications, the Semersooq council attempted to remain transparent, publishing a timeline and decision process diagram on its website, which outlined the voting procedure and next steps if the vote were to be pro-removal. While the referendum was not politically binding as the statue is the property of the council, the council said that they would confirm whatever was decided by the community and followed through with this, voting in September 2020 – without debate – to keep the statue.⁴⁷

The creation of the online discussion pages and the town hall meeting, both of which were lively and well used, were aimed to educate the population and to facilitate community discussion. It is this aspect of the decision-making process which is perhaps so distinct and important for this case. Paninnguaq Lind Jenson, a youth activist who voted to remove the statue, noted how she found the process valuable and, while she was disappointed not to see the statue removed, was pleased with the debate cultivated and the number of people in the community who crafted an understanding of the position of Hans Egede through the process.⁴⁸ Similarly, the mayor of the municipality, Charlotte Ludvigsen, reflected upon the value of the community debate and suggested that such a debate should be continued beyond the decision to keep the statue.⁴⁹

Looking Forward

What is unique about this case is the way in which the decision-making processes chosen sought to encourage and amplify debate over colonial histories and the future political position of Kalaallit Nunaat. Indeed, following the dousing of paint on the statue and the vote, societal attention and resistance towards Danish colonialism has increased in Kalaallit Nunaat. The Nuuk Art Museum is set to display a collection on 'Art of Nordic Colonialism' later this year in collaboration with Danish-Caribbean artist Jeanette Ehlers. The collection explores areas of commonality between the colonial experience of Kalallit Nunaat and the West Indies and includes a piece depicting Hans Egede

⁴⁴ Kommuneqarfiga.Sermersooq.Gl, "Hans Egede-Statuen Og Fjeldtoppens Fremtid," *Kommuneqarfiga.Sermersooq.Gl*, September 3, 2020.

⁴⁵Andreas Wille, "Borgermøde Om Hans Egede-Statue: Kommune Forventer Stort Fremmøde," *KNR*, July 20, 2020. ⁴⁶ Ibid.

⁴⁷ Christine Hyldal, "Lokalpolitikere nikkede ja: Hans Egede-statuen rokker sig ikke en centimeter," KNR, September 1, 2020.

⁴⁸ Malik Brøns, "Modstander af statue: Godt at vi fik startet en debat," KNR, July 23, 2020.

⁴⁹ Malik Brøns, "Borgmester om statuen: Fint nok at den bliver stående," KNR, July 22, 2020.

called 'Mission Completed?' 50 Such societal debate is also the goal of a new organisation, 'NALIK Kalaallit Nunaat', founded with the explicit purpose of keeping decolonisation on the agenda. 51

Further, the statue has ushered in formal political moves in line with ideas of decolonisation; the Semersooq council announced in early 2021 that it would cancel plans to celebrate the 300th anniversary of the arrival of Hans Egede in Nuuk in 2028 and redistribute the funds (DK2.7mil) allocated to this celebration.⁵² Instead, it looks to host a celebration of Nuuk's history and culture. This pairs with a shift in the tone of media portrayals of Hans Egede in Denmark from previously accepting, even convivial, towards one of suspicion – as noted by Kalaallit scholar Aviaq Fleischer.⁵³ As such, the future of the Hans Egede statue in Nuuk remains uncertain – as does the future of the numerous other memorials and establishments named after Hans Egede in Kalaallit Nunaat, Denmark, and Norway.⁵⁴

Summary and Conclusions

The vandalising of the Hans Egede statue in Nuuk generated and drew upon socio-political debate beyond the site of the statue. Though a local vote led to the maintenance of the statue in-place, the dousing of the statue with red paint is emblematic of a rising political and cultural consciousness among the Kalaallit population and has initiated not only societal debate but political change. This case raises questions as to the cumulative knock-on effects of individual contestations and poses wider questions surrounding understandings of colonialism in Danish society and the future possibilities for the political and social identity of Kalaallit Nuunat.

Research contributed by Tiger Hills

Last updated October 2021

References

BBC News. "Hans Egede: Greenland Votes On Colonial Danish Statue." *BBC News*, July 16, 2020. https://www.bbc.com/news/world-europe-53429950.

Beukel, Erik, Frede P. Jensen, and Jens Elo Rytter. *Phasing Out the Colonial Status of Greenland,* 1945-54: A Historical Study. Copenhagen: Museum Tusculanum Press, 2010.

Brøns, Malik. "Borgmester om statuen: Fint nok at den bliver stående." *KNR*, July 22, 2020. https://knr-gl.translate.goog/da/nyheder/borgmester-om-statuen-fint-nok-den-bliver-ståen de?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en-GB&_x_tr_pto=ajax,elem.

Brøns, Malik. "Modstander af statue: Godt at vi fik startet en debat." KNR, July 23, 2020.

⁵⁰ Anders Dall, "Før løven får sin egen historiker, vil jægeren altid være helten," KNR, August 2, 2020.

⁵¹ Signe Haahr Pedersen, "Ny forening: Vi skal reflektere over 300-års kolonihistorie," KNR, January 6, 2021.

⁵² Signe Haahr Pedersen, "Nuuk Dropper Al Markering Af 300-Året For Hans Egedes Ankomst," KNR, July 18, 2018.

⁵³ Anne Meisner Synnestvedt and Dorthea Johansen. "lagttagere Om Hans Egede-Jubilæum: Ingen Har Lyst Til At Holde Fest I År," KNR. June 12, 2021...

⁵⁴ Jesper Kunuk Egede, "300 Years: Hans Egede's Mission And Legacy In Greenland," Visit Greenland, 2021.

- $https://knr-gl.translate.goog/da/nyheder/modstander-af-statue-godt-vi-fik-startet-en-debatt?_x_tr_sl=auto\&_x_tr_tl=en\&_x_tr_hl=en-GB\&_x_tr_pto=ajax,elem.$
- Dall, Anders. "Før løven får sin egen historiker, vil jægeren altid være helten." KNR, August 2, 2020.
 - https://knr-gl.translate.goog/da/nyheder/før-løven-får-sin-egen-historiker-vil-jægeren-altid-være-helten?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en-GB&_x_tr_pto=ajax,elem.
- Dam, Camilla. "Hans Egede-Statuen Graffiti-Forgyldt." *KNR*, April 4, 2015. https://knr-gl.translate.goog/kl/node/174003?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en-GB&_x_tr_pto=ajax,elem.
- DR, "Statue af missionæren Egede udsat for hærværk i København," *DR.DK*, June 30, 2020. https://www.dr.dk/nyheder/indland/statue-af-missionaeren-egede-udsat-haervaerk-i-kobenhavn.
- Enge, Mariann. "'No Coloniser Deserves To Be On Top Of A Mountain." *Kunstkritikk: Nordic Art Review,* June 22, 2020.
 - https://kunstkritikk.com/no-coloniser-deserves-to-be-on-top-of-a-mountain/.
- Egede, Jesper Kunuk. "300 Years: Hans Egede's Mission And Legacy In Greenland," Visit Greenland, 2021.
 - https://visitgreenland.com/articles/300-years-hans-egedes-mission-and-legacy-in-greenland/#author.
- Grydehøj, Adam. "Navigating The Binaries Of Island Independence And Dependence In Greenland: Decolonisation, Political Culture, And Strategic Services." *Political Geography* 55, (2016): 102-112. DOI:10.1016/j.polgeo.2016.09.001.
- Grydehøj, Adam. "Government, Policies, And Priorities In Kalaallit Nunaat (Greenland): Roads To Independence." In *The Palgrave Handbook Of Arctic Policy And Politics* edited by Ken S. Coates and Carin Holroyd, 217-231. London: Palgrave Macmillan, 2020.
- Hyldal, Christine. "Debataften Om Hans Egede Blev Forlænget Med Knap En Time: Hvorfor Skal Vi Stoppe Nu?!" KNR, July 20, 2020. https://knr-gl.translate.goog/da/nyheder/debataften-om-hans-egede-blev-forlænget-med-knap-en-time-hvorfor-skal-vi-stoppe-nu?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en-GB&_x_tr_pto=ajax,elem.
- Hyldal, Christine. "Afstemning om Hans Egede er slut: Flertal sømmer statue fast til fjeldtop". KNR, July 22, 2020. https://knr-gl.translate.goog/da/nyheder/afstemning-om-hans-egede-er-slut-flertal-sømm er-statue-fast-til-fjeldtop%C2%A0?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en-GB&_x_tr_pt o=ajax,elem.
- Hyldal, Christine. "Lokalpolitikere nikkede ja: Hans Egede-statuen rokker sig ikke en centimeter." KNR, September 1, 2020.

 https://knr-gl.translate.goog/da/nyheder/lokalpolitikere-nikkede-ja-hans-egede-statuen-rokker-sig-ikke-en-centimeter?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en-GB&_x_tr_pto=ajax,elem.
- Hyldal, Christine. "Efter afstemning: I dag sætter lokalpolitikere det sidste punktum i sagen om Hans Egede-statuen." *KNR*, September 1, 2020. https://knr-gl.translate.goog/da/nyheder/efter-afstemning-i-dag-sætter-lokalpolitikere-det-

- sidste-punktum-i-sagen-om-hans-egede?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en-GB&_x _tr_pto=ajax,elem.
- Jensen, Lars. "Approaching a Postcolonial Arctic." *KULT Postkolonial Temaserie* 14, (2016): 49-65.
 - http://postkolonial.dk/files/KULT%2014/5%20Jensen%20Approaching%20a%20Postcolonial%20Arctic.pdf.
- Kellmer, Emilie. "The Anthropology of an Ice Cream: What it can tell us about Decolonisation." *The Elphinstone Review* 7, (2020): 10-16.
- Malik Fuglsang Holm, Mads. "Egede de sidste 100 år: Hyldet og halshugget," *Kalaallit Nunaata Radioa*, July 10, 2021.
 - https://knr.gl/da/nyheder/egede-de-sidste-100-%C3% A5r-hyldet-og-halshugget.
- Mortensen, Andreas. "Greenland Voters Want To Keep Coloniser's Vandalised Statue." *Reuters*, July 22, 2020.
 - https://www.reuters.com/article/us-global-race-greenland-idUSKCN24N1AH.
- Kommuneqarfiga.Sermersooq.Gl. "Hans Egede-Statuen Skal Flyttes Fra Sin Nuværende Placering." *Kommuneqarfiga.Sermersooq.Gl*, June 27, 2020. https://kommuneqarfiga.sermersooq.gl/da-DK/ideas/hans-egede-statuen-flyttes-fra-sin-n uvaerende-placering.
- Kommuneqarfiga.Sermersooq.Gl. "Hans Egede-Statuen Skal Blive På Sin Nuværende Placering." Kommuneqarfiga.Sermersooq.Gl, June 27, 2020.
 - https://kommuneqarfiga.sermersooq.gl/da-DK/ideas/hans-egede-statuen-skal-blive-pa-sin-nuvaerende-placering.
- Kommuneqarfiga.Sermersooq.Gl. "Hans Egede-Statuen Og Fjeldtoppens Fremtid." Kommuneqarfiga.Sermersooq.Gl, September 3, 2020. https://kommuneqarfiga.sermersooq.gl/da-DK/projects/hans-egede-statuen-1.
- Petersen, Ane-Marie. "Hårtop, Tamp Og Tatoveringer: Hvad Er Fup Og Fakta I Fortællingen Om Hans Egede?" *KNR*, July 18, 2018.
 - $https://knr-gl.translate.goog/da/nyheder/hårtop-tamp-og-tatoveringer-hvad-er-fup-og-fakt a-i-fortællingen-om-hans-egede?_x_tr_sl=auto\&_x_tr_tl=en\&_x_tr_hl=en-GB\&_x_tr_pto=ajax,elem.$
- Pedersen, Signe Haahr. "Nuuk Dropper Al Markering Af 300-Året For Hans Egedes Ankomst." *KNR*, July 18, 2018.
 - https://knr-gl.translate.goog/da/nyheder/nuuk-dropper-al-markering-af-300-året-hans-ege des-ankomst?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en-GB&_x_tr_pto=ajax,elem.
- Pedersen, Signe Haahr. "Ny forening: Vi skal reflektere over 300-års kolonihistorie." *KNR*, January 6, 2021.
 - https://knr-gl.translate.goog/da/nyheder/ny-forening-vi-skal-reflektere-over-300-års-koloni historie?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en-GB&_x_tr_pto=ajax,elem.
- Sogaard, Sofie Lee. The Construction of Exceptionalist Nationalism: A Critique of Danish Imperialise Shame and Ongoing Colonialism in Kalaallit Nunaat. BA. Thesis, Bates College, 2020. https://scarab.bates.edu/honorstheses/332
- Synnestvedt, Anne Meisner, and Johansen, Dorthea. "lagttagere Om Hans Egede-Jubilæum: Ingen

Har Lyst Til At Holde Fest I År." KNR, June 12, 2021.

 $https://knr-gl.translate.goog/kl/node/243206?_x_tr_sl=auto\&_x_tr_tl=en\&_x_tr_hl=en-GB\&_x_tr_pto=ajax,elem.$

United Nations, "Red Paint Instead of Celebrations," *United Nations Regional Information Centre for Western Europe*, August 6, 2021.

https://unric.org/en/red-paint-instead-of-celebrations/#.

Wille, Andreas. "Borgermøde Om Hans Egede-Statue: Kommune Forventer Stort Fremmøde." *KNR*, July 20, 2020.

 $https://knr-gl.translate.goog/kl/node/233655?_x_tr_sl=auto\&_x_tr_tl=en\&_x_tr_hl=en-GB\&_x_tr_pto=ajax,elem.$

Figures

David Stanley. "File: Statue of Hans Egede, Nuuk.jpg," *Wikimedia Commons*, August 14, 2015. https://commons.wikimedia.org/wiki/File:Statue_of_Hans_Egede,_Nuuk.jpg

About Contested Histories

In recent years, there have been many contestations over memorials, street names, and other physical representations of historical legacies in public spaces. These contestations often reflect deeper societal tensions whether triggered by political transitions, demographic shifts, inter-ethnic strife, or a growing awareness of unaddressed historical injustices.

The Contested Histories project is a multi-year initiative designed to identify principles, processes, and best practices for addressing these contestations at the community or municipal level and in the classroom. Conflicts about history, heritage, and memory are a global phenomenon, and, although each case is different, comparative cases can indicate lessons learned and reflect best practices.

About IHJR at EuroClio

The Institute for Historical Justice and Reconciliation (IHJR) is a research centre at EuroClio - European Association for History Educators in The Hague, The Netherlands. The IHJR works with educational and public policy institutions to organise and sponsor historical discourse in pursuit of acknowledgement and the resolution of historical disputes in divided communities and societies.

Contact information

Marie-Louise Jansen
Program Director
+33 66828327
contestedhistories@euroclio.eu
www.contestedhistories.org

EuroClio Secretariat Riouwstraat 139 2585HP The Hague The Netherlands secretariat@euroclio.eu www.euroclio.eu

Published by IHJR-EuroClio in February 2021
This document is copyright © The Contested Histories Initiative 2021

Some right reserved <u>CC BY 4.0</u>

To cite this publication:

The Contested Histories Initiative, "Statue of Hans Egede in Greenland", Contested Histories

Case Study #27 (October 2021), retrieved from [link].

The Contested Histories Initiative receives support from the Europe for Citizens Programme of the European Union. The European Commission's support for the production of this publication does not constitute an endorsement of the contents, which reflect the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

